obviously particularly rich in material from the Western Pacific and the book presents the wide range of New Guinea art in all the diversity and complexity of its.


160 photographs and ten excellent colour plates make this a lavishly produced introduction to the collections in the Ethnographical Museum in Budapest. These collections are obviously particularly rich in material from the Western Pacific and the book presents the wide range of New Guinea art in all the diversity and complexity of its styles. Polynesia, on the other hand, is rather slenderly represented.

Oceanian Art can be given a strong recommendation to ethnologists and students of primitive art, for it presents much material that will be new. The special value of the book lies in this function as a catalogue of collections; the liberal illustrations and effective recording will delight the student thirsting to see a greater range of comparative material. It is one of its advantages that it shows a broader cross section of a collection than we see in most of the recent works on primitive art. There is a danger of losing in judgement if only a few selected pieces are seen; the worker in contact with a museum collection observes and considers a full range of material.

The author introduces the illustrations with a short essay on primitive art from an art historian’s viewpoint. This includes a summary of the cultural characteristics of each of the regions represented: Melanesia, Polynesia, Micronesia and Indonesia. He adds a useful list of the collectors and their expeditions.

Some of the monochrome plates could perhaps have been improved by stronger lighting but they are in adequate; the square format can be highly recommended for it makes a pleasant volume to handle and enables the titles to be printed on the page.

—OLWYNTURBOTT

Christchurch


Prof. Hans Kaehler certainly deserves the gratitude of students of Austronesian linguistics for his works on which is viewed by comparative linguistics as a typical ‘mixed’ Indonesian language. Prof. Kaehler has p
published *Sichule Texts* (Verh. v.h.Kon. Batav. Genootschap v. Kunsten en Wetenschappen, Deel LXIV, 1940) and *Die Sichule Sprache* (Africa und Uebersee, Beiheft 27, 1955), the latter dealing with the phonetic, syntactical and grammatical structure of the language. Both the *Sichule Sprache* and the *Wörterverzeichnis* follow the schema of Dempwolff’s archetypal Austronesian (“Uraustronesisch”). The comparative material consists chiefly of Sin principal language of Simalur Island, and Nias, the language spoken on the nearest neighbouring island. Necessary Sumatran languages including various Batak dialects, Minangkabau and Gay are consulted occasionally Malay, Mentawai, Enggano.

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and especially the languages of Central Celebes to which Nias often shows a close affinity.

Sichule occupies a middle position between Simalur and Nias, often sharing words with only one of the two. Words shared (about 25%) would appear to be derived from a common proto-language and not by borrowing. This middle position is clearly mirrored by the final consonants in Sichule. Simalur employs them fully; Nias, conforming here to the pattern of Central Celebes languages, not at all. Sichule retains only -m, -n (including the Indonesian -l and -r), the velar nasal -ng and rarely -s. Further interesting features of Sichule are the inaudible final plosives -b, -d, -g, in which the mouth adopts the gesture of the sound but no explosion follows.

It is felt that a German-Sichule word-key would have added greatly to the use of the word-list, and also some tabulation of the relationship of the Sichule phonetic system, as described in the *Sichule Sprache*, to the archetypal Austronesian. Without close study it is hard to discover:

- Sichule *ami* for Arch. Aust. *mamit*; “sweet”.
- Sichule *ia’a* for Arch. Aust. *kaka*6; “older brother, sister”.
- Sichule *mimixi* for Arch. Austr. *hisop*, (hit’jp); “to suck”.

But apart from this, the author takes every care to connect the Sichule words and their grammatical parts with Austronesian, and in doing so makes many cross-references to the Sichule Grammar. Related Sichule forms are also indicated in the word-list.

It would be of great value now if Prof. Kaehler could also publish the dictionary and texts of Simalur, which he collected during his stay on the island in 1938, and a final account of Sichule, based upon its wordstore, assessing its historical implications and its position among the Indonesian languages. For example, what does it mean that common Austronesian words like *talinga*, “ear”, or widespread Indonesian and Melanesian words like “moon”, are missing from Sichule? Again, where do the many Sichule words point, for which no Austronesian equivalent is traceable: e.g., *aits* “fire” (South Nias *alito*); *bebi* “skin”, “bark”; *me’e* “weep”; *bawa* “moon”; “ear” (Simalur *oeu*?)? Widely distributed Austronesian words exist for all these concepts.

Furthermore the question might be raised whether certain phonetic features of the languages compared indicate possible alterations to the original Indonesian construction, as accomplished by Dempwolff. As examples:

- Nias *lulu* “uppermost part of the head” (Kopfende).
- Sichule *lulu* “ceiling”.

This might point to a possible Original Indonesian: *lulu, dulu*, constructed as ’ulu’, “head”.

- Nias *tandru*, “horn”.
- Sichule *tandu*, “horn”.

As Nias -ndr-, and Sichule -nd- correspond to Orig. Indon. -nd-, at least a second form, *tanduk*, to the construction *tanduk* seems feasible.

In conclusion it may be said that vocabularies so thoroughly prepared are the kind of material most necessary for furthering Austronesian linguistic studies.

—MREIZENSTEIN

* Auckland

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The Romantic humanist vision, throughout the history of Europe, has been focused on the ideal of the simple man living without fear, jealousy or hate, in harmony with nature. Europe has since the fifteenth century seen itself corroded with too much civilization so that in self-critical spasms it has searched the wide world for incorruption—no sooner has it found a source than it has, through a renewal of self-confidence, corrupted it. The passing few decades saw the symbol destroyed and material corruption in train. It is with this idea that the book is concerned in the main.

Dr. Smith introduces two principal themes—the development of regional landscape painted through topographical work which they had to do to fulfil their duties. Although the author provides much evidence convincing enough to opine, as he does, that the Pacific topographers were a major force in the regionalisation of landscape, the topographical instinct was fully exercised in Europe in the seventeenth century—amongst the Dutch landscape painters—in the work of the engraver Wenzel Hollar. English followers, Francis Place, whose wash drawings of landscape are remarkably sensitive to regional characteristics. Furthermore, the underlying natural philosophy of the Rococo (see Fiske Kimball, *The Creation of the European Vision and the South Pacific, 1768-1850*) emphasised the strong romantic interest in natural observation. In addition many of the compositional devices and renderings of atmosphere which Dr. Smith points to in support of the Pacific trained artist are clearly evident in Guardi, Canaletto and William Van der Velde. The latter two, both having worked in England, were landscape Jan Sieberechts influential in fostering the English painters who followed them. It is difficult, therefore, to agree with Dr. Smith’s evaluation of William Hodges. The act of the latter’s painting *The Cape of Good Hope*, where particular insistence is placed on Hodge’s friendship with the Rev. William Gilpin (6 Dec. 1802) said of his own painting ‘... All I know of the matter I have learnt from Hogarth and Cuyp, the only two men who could paint Italian sunshine or fine weather.’ He may have used neo compositions as Hodges did himself, but his main interest is light. I doubt therefore whether the Pacific trained artist more than provide exotic subjects and a light intensity such as would interest a painter like Hodges. Even Smith is dealing with later painters like Earle and Glover, he confuses the earnest desire for topographical verisimilitude for a reaching towards regional identity—similar artists in New Zealand show the same characteristics. Surely it is the twentieth century which saw the first real identification of artist and landscape in Australia, one has every sympathy with the author in attempting to establish a longer tradition.
stomach such a liberality of living and loving and sought to compress it within the confines of Commandments. Not even the Church could convert a 'noble savage', so the symbol was transmogrified in literature and the noble image delineated by the early engraved prints was coarsened and distorted so that missionaries might more justifiably distribute their texts and 'mother hubbards' in a pagan hell rather than in an heroic paradise. The missionary societies could not be blamed exclusively for the change in the Pacific image. Europe, or rather England, typically regained its confidence and its feeling of superiority.

This central theme is supported by the author's compendious enquiries into the natural sciences of the time. No specialist working on Pacific studies can afford to ignore this book, for the sources unearthed cover many subjects. A cognate subject also studied by the author is the collection of ethnological artifacts which started earlier than one would have thought. Initially these were considered as 'curiosities', but though there was also some praise for barbaric craftsmanship slow progress was made towards granting even the less functional artifacts any kind of aesthetic value. There were suggestions, however, that a proper study of Pacific material might be more fruitful in establishing Northern Europe's own origins rather than that of classical antiquity.

Here one might examine the more important implication of this book, written as it is by an Australian in a period of emergent national consciousness. This national consciousness is married to a regional consciousness based in the Pacific. Scholarship is never motiveless nor is it merely directed to the accumulation of data—and its intellectual activity is more often than not inspired by romantic feeling in the first place. Thus the underlying aim of this book is to establish the roots of a cultural and scientific tradition in the Pacific with more than just a glance at the significance of this on present trends in Australasia. It is perhaps an axiom that in a period of nascent nationalism the parent country is seen as an embarrassing creditor—to be viewed with dislike and very often with hostility. This book deals largely then with establishing a debt that Europe owes to the Pacific. Debt there certainly is, but cash in hand is not assessed on debts. Translating this metaphor, the cultural and artistic traditions of a country are rooted properly in the period where its true national identity emerges and not in the foetal period of its development. This may be seeing more in Dr. Smith's book than really is there. But the history of painting in Australia is similar to that of New Zealand where, although the topographical period of the nineteenth century was contributory to regional identification it has no real significance within the tradition of national identity. Dr. Smith deals extensively with artistic life in Australia up to 1850 with the intention of providing the evidence that the origins of typical landscape may be traced to this period. One would prefer 'regional' to 'typical'—but can the origins of regional landscape be found in this period? Surely the artistic motives which lie behind the quasi-scientific art of topography are not those which propel the regional landscape painter. The serious artist is not diverted in his search for form or image by topographic considerations. Although many a topographic artist occasionally produced an intuitive creation, one would be reluctant to consider the topographer as in any way influential on the serious artist; much more is he essential in preparing the regional spectator, through his selection of natural phenomena, to recognise more quickly the intuitive images of the serious painter.

Nevertheless, this is an important pioneering work which many scholars and interested laymen will read and use with appreciation. For besides the text and footnotes there is a full bibliography and an excellent collection of illustrations which provide ample pictorial evidence for much that Dr. Smith discusses.

There is little doubt also, that *European Vision and the South Pacific* will become one of the milestones in the history of Pacific attitudes.

—PATOMORY

Auckland Art Gallery


This new edition of a work originally published in 1943 under the title *Maori Designs* is lifted by its change and additional material from the “pamphlet” to the “book” class.

No new material is presented by the author in the first section which deals with rafter patterns. Here he isolates the basic units used in the various types of rafter patterns, and follows with examples of typical arrangements of these units to form the well-known traditional patterns. Most of the author's examples have been taken from H. standard work, *Maori Art*.
On page 8 the author presents a series of diagrams to portray the possible development of the koru unit (known to others as piitau or taankio) to form the double spiral. This kind of theory gives an open invitation to debate of the “chicken and egg” type. For whether the scroll unit preceded the spiral, later evolving into double spirals, or whether the spiral form was a basic unit onto which the other was superimposed, is arguable. The evidence presented by the patterns depicted is as follows: in some there are no spirals at all; in others, if the scroll is regarded as a rudimentary single spiral, there are only rudimentary single spirals; in plates 3c, 4b and 4c there are double spirals; and in plates 3d and 4a there are four-way spirals in which the scrolls give way completely to the double spirals.

In the new section on taankio patterns the author follows the same procedure of isolating the basic elements. Here the units are composed of combinations of straight lines as opposed to the curved lines of rafter patterns. Some fine examples of taankio patterns, taken from garments held in the Auckland Museum, are portrayed and the use of colour greatly enhances their value.

A criticism of the book is that some of the rafter patterns are far too small for students interested in detail. The more complex patterns could have been double the size so that fine detail would be clearly discernible. With Hamilton’s Maori Art virtually a closed book to most students, Mr. Phillipps’ work will be very much in demand to copy from; and for this purpose the patterns as presented are not very suitable.

It should also be pointed out that writers using Hamilton’s patterns should be careful that they do not perpetuate errors. This perpetuation of errors can be seen especially in plates 2d, 3a and 3b, in which scrolls have not been sub-divided the spaces clearly, as is the intention. For instance, in plate 3b (which is a good example of the principle of deceleration in Maori Art) had the craftsman’s rule been followed, viz., that each scroll must touch others in at least two places, the colour areas would have met at a point where a scroll touches another, which would be the width of a fine brush stroke. The result would be a tidier and more correctly executed pattern.

Apart from these criticisms, it must be said that the author has carried our knowledge of rafter and taankio a little further. His book will be welcomed by adult education groups, by artists and by schools, appearing as it does on the rising tide of general interest in Maori art forms.

—SID MEAD

Whatawhata School, Hamilton


In this handbook, the author describes briefly the musical instruments of Oceania. The work is copiously illustrated with 487 line drawings which facilitate the ready identification of any instrument referred to in the text. It makes it clear that the author is concerned with the construction and the technique of playing the instruments, their distribution throughout the area, and finally their function. Fischer points out in his introduction that the book refers to musical instruments in their broadest sense and so he prefers the term “sound instruments” to include very simple forms of musical instruments.

To obtain his subject matter Fischer has combed the voluminous literature of Oceania for references to musical instruments, a fact testified by some thirteen pages of references. Naturally he has leaned heavily on continental authors, much of the material being published in various anthropological journals. Because of this vast literature and the wide area covered, most of his material for any instrument in a particular area is relatively brief.

Commencing with wooden clappers he works up through striking clubs, wooden gongs, rattles, the friction jew’s harps, drums, musical bows, bull-roarers, flutes of various kinds, pan-pipes and finally calabash flutes. All the important instruments that may be thought of in any way as sound producing instruments are described. Of this varied assemblage the restricted instrument is the “friction drum” or “Reibholz” as Fischer terms it, which is known only from New Ireland. To fashion this instrument a large solid block of wood is carved very roughly in the form of a distinctive feature consists of three incisions which penetrate deeply into the block. When finished it may be from 20 cm to 2 metres in length and 60 cm. In section. With the exception of an example in Göttingen which has
friction drums have only three incisions. Squatting by the instrument the player, whose hands have been with resin, rubs his hands quickly over the incisions, an action which produces three loud, piercing notes comments that the friction drum belongs to a class of instrument whose sound represents a spirit voice to the uninitiated. It was tabu for women and as a result was kept apart from them.

In summarising his findings Fischer highlights the following points: Sound instruments were employed for logical and practical purposes. Under this heading he mentions the transmission of news and communication of news, it is not suggested that language is communicated by the sounds, but rather employment of certain instruments is associated with known usages and happenings, such as the onset of ceremonies or the imminent death of a relative and its related customs. He refers to what he terms a specific communication, not for attracting people, but for alluring animals. As an example he quotes the calling of pigs on Aoba, New Hebrides, by playing a bamboo gong. Loud voices on instruments were used to frighten away or trouble. Thus young initiates among the Sulka of New Britain seek the help of a companion, who uses a rattle to scare away birds and lizards, whose glance would have a harmful effect on the initiates.

Musical instruments were also used because the players ascribed definable properties and results to them, under this heading he mentions the associated with known usages and happenings, such as the onset of initiation ceremonies or the imminent death of a relative and its related customs. He refers to what he terms a special type of communication, not for attracting people, but for alluring animals. As an example he quotes the calling of pigs on Aoba, New Hebrides, by playing a bamboo gong. Loud voices on instruments were used to frighten away or trouble. Thus young initiates among the Sulka of New Britain seek the help of a companion, who uses a rattle to scare away birds and lizards, whose glance would have a harmful effect on the initiates.

In certain cases the sound emitted by instruments was sometimes regarded as the voice of a superior being, ancestor or a spirit. Such instruments are drums, bull-roarers and flutes.

Another series of instruments he terms sacred instruments. Their significance was derived from the fact that they were used for the purpose of announcing some special occasion of great importance. In Oceania gongs, shell trumpets and drums were used for this purpose, all instruments capable of producing loud but clear sounds.

Finally in Oceania as in European culture, instruments were played for the pure enjoyment of tone or melody. He suggests that in Oceania, jew's harps, musical bows, pan-pipes, and long flutes were primarily for the pleasure of the individual player. Here too he includes children's toys such as the whirring leaf and the humming top.

In conclusion he hints that an extended study might well be made, along the pattern of the present work, to include adjoining areas. Such a study would certainly be welcome.

—V. FISHER

Auckland Institute and Museum


Written in the 1930's for the Texas Company, predecessors of Caltex, James Cowan's short essay on “Maori lore” remained unpublished until 1959. Newly revised and edited by a recent editor of the J.P.S., Mr. J. B. Pal Caltex Book of Maori Lore is a sixty-four page, sweepingly journalistic treatment of the Maori, past and present. To judge from the contents of this book, the term Maori lore embraces customs, history, myths and idiosyncracies of the Maori—in fact, anything of Maori origin. In spite of this the book is a useful introduction to aspects of Maori life; particularly for school-children, untutored Pakehas and American tourists.

As a journalist of repute, James Cowan specialised in gathering stories of past incidents from Maori concentrating on reminiscences of ancient customs and former battles. His breadth of knowledge on various aspects of Maori life, his wide range of informants and acquaintances and his fluency in the Maori language was dissipated by an absence of scientific method in research and in presentation of data. He concentrated on the colourful, the romantic, the stirring; omitting the ordinary and the mundane. He described rather than analysed.

The Caltex Book of Maori Lore emphasises these shortcomings. Mr. Palmer attempted an almost impossib
his revision and in his attempts to bring the material up-to-date further difficulties were added. Often it is difficult to fathom whether an expressed opinion is Cowan's or the editor's, or whether certain passages refer to 1930 conditions or to the present day.

In conclusion, one might wonder whether the book would have been of greater value if James Cowan's original manuscript had been published in toto with an extra chapter by the editor introducing new aspects in the light of present day conditions, new facts and new theories. The book contains six pages of photographs, while delightful sketches by Denis Turner, almost one per page, are alone worth the modest price of 4s 6d.

—P. W. HOHEPA

University of Auckland


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a tendency to repeat himself: for example there are four occasions on which he mentions, not without resentment, that many New Zealanders think of most American schools as blackboard jungles.

In many places his interpretations are hasty and wrong, and it is here that he has laid himself open to the unfair strategies of journalist-reviewers who have simply lifted sentences from their context with little more comment than an exclamation mark. For example it is not generally true that pakeha New Zealanders think that American culture and public taste are inferior; it is not unexceptionally true that they are always careful to list their degrees and qualifications (p. 10)—as, to score a cheap point, Dr. Ausubel himself does on his title-page; or that a student at a New Zealand university has to be over-polite in disagreeing with his professor if he wants to obtain his degree (p. 20); or that “knock timidly on his professor’s door” and “wait quietly, cap in hand” and “act the part of humbleness once admitted” (p. 113). Few New Zealand students wear caps and if they did, where else could they carry them but in their hands? Do American students keep theirs on? If Dr. Ausubel is figuratively describing a rather than a physical, attitude, then I can only say it is not my experience with students. It seems that Dr. Ausubel’s partisan spirit has disabled him from distinguishing between servility and good manners. One might suspect from his remarks on this point that there is a difference between an American university student’s attitude to his teacher and that of a New Zealand student, but Dr. Ausubel has not defined that difference. It would have helped his case if he had.

Again, Dr. Ausubel shows confusion on the question of the state and status of New Zealand universities, a confusion which is all the more surprising when one recalls that he was in New Zealand at the time of considerable public debate on the question. It is true, as he says, that university teachers devote more time to teaching than to research, but it is not true that this reflects their “inclination” and “conception of university role” (p. 65). The fact is due to understaffing, and university teachers are very much aware that they should be free to give more time to research.

There are examples of reporting so inaccurate as to be misleading. Commenting on press reports of guest speeches to meetings of professional societies, he says: “Suggestions and hypotheses are misreported as assertive conclusions; and ‘possibly’ and ‘sometimes’ are changed to ‘definitely’ and ‘always’.” If in the second clause Dr. Ausubel had added the phase ‘by implication’, I would have agreed wholeheartedly; but the suggestion is press reports of such meetings are not only misleading but cynically doctored; and Dr. Ausubel has implication but by assertion, been guilty of the very fault of which he accuses the press. In his discussion of secondary school discipline he treats ‘strap’ and ‘cane’ as equivalent. His definition of a bodgie on p. 131 is arbitrary and so is his classification of “four main types of rebellious teen-agers” on pp. 133-4. He is infected himself with some of the Mazengarb Committee hysteria when he says that Hamilton, Wanganui and Whakatane are “plagued by bodgieism and larrikinism” (p. 131). There may or may not be an increase in juvenile crime towns: from a social scientist one expects language both dispassionate and precise.

Dr. Ausubel traces many of our peculiarities to the authoritarian discipline of the secondary schools, which strikes pupils as arbitrary, tyrannical and unrelated to the standards of conduct they know they can expect when they leave school, and so fails completely to develop self-discipline, creating an unwholesome adolescent hostility towards adults and the public attitudes they profess but do not observe. He lays so much stress on imputes to it these consequences: “unsigned letters to the press; discourtesy towards those authority figures who currently lack specific power to punish such behaviour; participation in immoderate and personally abusive debate; extreme contentiousness and unnecessary bickering about trivial in various public and quasi-public lack of graciousness in personal and professional relationships; resentful and punitive attitudes towards foreigners; competitive automobile driving; brash and swaggering drinking habits; a fondness for rowdy, drunken parties; and anti-intellectualism and indiscriminate egalitarianism” (p. 114). The list is extensive that he feels it necessary to correct himself in a footnote explaining that these traits of behaviour (which I in no way question) may be caused by a number of factors.

The single explanation to which his partisan spirit has led him will not suffice, even to explain the current in adolescent hostility to adult institutions and traditions. In every case of delinquency some enquiry individual’s relations with his parents, attitudes to learning, scholastic and sporting achievements and soc
needed to stay longer in New Zealand if his criticisms were to have that kind of percipience and aptness that is effort that would have followed up his intuitions and tested them against further data from the field. Dr. Ausubel a number of general findings partly based on improvised intuition. What is missing is the more profound mental work and publication was not long enough for Dr. Ausubel to do more than organise his material and process it into New Zealander and to describe his real image as distinct from his self-image; but the time that passed between field- has been too quick off the press. A year was long enough to observe the paradoxes in the behaviour of the pakeha criticisms and to count his misjudgements as marginal, but now I think that they are consequent on his method. He I began by thinking that these objections were minor; that it was more important to consider Dr. Ausubel's main complacency into critical self-scrutiny. It is a recurring fault of this book that its author spoils his own case. partisan context, he might have had the effect he so clearly desires—to shock pakeha New Zealanders out of their given it, in order to extract the valuable criticism that underlies it. If Dr. Ausubel had been here longer he wouldn't have still not been answered. Few New Zealand readers will have given Dr. Ausubel's statement the scrutiny I have dignity; and we need to be told so. But I am not sure that I haven't filled out the picture too much. And my questions - 424 presented by the behaviour Dr. Ausubel describes is true. Yet I find it hard to envisage the scene without details whose absence (to my mind) seriously affects the reliability of the description. My first reaction was to know what town? what sport? what particular sports meeting? Did the “sportsmen” physically shove peop footpath or did they just stand there so that they had to walk on the road? How did they “torment” the merchants, physically, verbally or by facial or vocal mockery? — and for how long? Was each merchant tor one sportsman or more than one, and if so, how many? On further reflection I found what I think might be that it was not the payers themselves who indulged in this behaviour, but their supporters, perhaps a wh load of them from another town, come to barrack at an inter-provincial rugby match, holding a Saturday-demonstration behind their mascot; in carnival spirit (and probably away from home) their saturnalia took of aggressive and mock-serious persecution of strangers and people of minority cultures—which they th (and local spectators conniving) would see as no more than good-humoured baiting. If my reconstrual is an alarming symptom of our psychic health (more alarming than the recent Hastings affair) that institutionalised holiday from our professed moral code should release so much contempt for human deco dignity; and we need to be told so. But I am not sure that I haven’t filled out the picture too much. And my have still not been answered. Few New Zealand readers will have given Dr. Ausubel's statement the scruti given it, in order to extract the valuable criticism that underlies it. If Dr. Ausubel had been here longer he have confused sportsmen with supporters. If he had provided important details and removed the criticism partisan context, he might have had the effect he so clearly desires—to shock pakeha New Zealanders ou complacency into critical self-scrutiny. It is a recurring fault of this book that its author spoils his own case. I began by thinking that these objections were minor; that it was more important to consider Dr. Ausub criticism and to count his misjudgements as marginal, but now I think that they are consequent on his me has been too quick off the press. A year was long enough to observe the paradoxes in the behaviour of th New Zealander and to describe his real image as distinct from his self-image; but the time that passed betw work and publication was not long enough for Dr. Ausubel to do more than organise his material and proc a number of general findings partly based on improvised intuition. What is missing is the more profound effort that would have followed up his intuitions and tested them against further data from the field. Dr. needed to stay longer in New Zealand if his criticisms were to have that kind of percipience and aptne among his peers is more than a little relevant to establishing a cause. Further Dr. Ausubel shows no under the fact that the strict school discipline has to be seen in a historical context of a sudden increase (since 19 the school leaving age was raised to 15) in secondary school populations, so that, as Phoebe Meikle has rece the secondary schools have had only a short experience in dealing with pupils of all ranges of ability, concurrent desperate shortage of teachers, with a consequence of over-size classes. 2

By implication at least, Dr. Ausubel claims that his case rests on his “particular background and train psychologist especially concerned with problems of education, the development of personality, ar relationship” (p. vii). One would reasonably infer a claim to objectivity based on the research methods ap to a sociological investigation. But, as they are presented, Dr. Ausubel's judgements are subj impressionistic. This is not to assert that they are not supported with instances or that he has not extensiv and, where his own predilections are not involved, objectively. It means that it is impossible to o comprehensive interpretations as Dr. Ausubel does without a bold reliance on intuition. I do not obj provided that the work is openly presented as such, and provided that the observer recognises than an c intuitions are less reliable than those of the native critic, that his special advantage is not intuition l involvement, and that intuition is most unreliable to an observer who spends only a year in the field and c wide a field in that year.

One illustration will serve. On p. 75, in a context of a defence of the conduct of American servicemen in New during the war, Dr. Ausubel writes:  

“... I have seen groups of New Zealand sportsmen, not bodgies, assembled in a certain North Island town sports meeting, behave very loutishly in public, i.e. push people off the footpaths, torment Chinese mercha ridicule old Maori women, shout obscene remarks at strangers, and make advances to and fondle women passers-by in the street. Yet most spectators were thoroughly amused and thought this was quite normal behaviour for the occasion."

I want to subject this statement to some scrutiny. As one who has commented before on the willingness wi pakeha New Zealanders violate the morality they profess, 3 I can accept that every attitude repre - 424 sented by the behaviour Dr. Ausubel describes is true. Yet I find it hard to envisage the scene without details whose absence (to my mind) seriously affects the reliability of the description. My first reaction was to know what town? what sport? what particular sports meeting? Did the “sportsmen” physically shove peop footpath or did they just stand there so that they had to walk on the road? How did they “torment” the merchants, physically, verbally or by facial or vocal mockery? — and for how long? Was each merchant torn one sportsman or more than one, and if so, how many? On further reflection I found what I think might be that it was not the payers themselves who indulged in this behaviour, but their supporters, perhaps a who load of them from another town, come to barrack at an inter-provincial rugby match, holding a Saturday-demonstration behind their mascot; in carnival spirit (and probably away from home) their saturnalia took of aggressive and mock-serious persecution of strangers and people of minority cultures—which they th (and local spectators conniving) would see as no more than good-humoured baiting. If my reconstrual is an alarming symptom of our psychic health (more alarming than the recent Hastings affair) that institutionalised holiday from our professed moral code should release so much contempt for human dec dignity; and we need to be told so. But I am not sure that I haven’t filled out the picture too much. And my have still not been answered. Few New Zealand readers will have given Dr. Ausubel's statement the scruti given it, in order to extract the valuable criticism that underlies it. If Dr. Ausubel had been here longer he have confused sportsmen with supporters. If he had provided important details and removed the criticism partisan context, he might have had the effect he so clearly desires—to shock pakeha New Zealanders ou complacency into critical self-scrutiny. It is a recurring fault of this book that its author spoils his own case.

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incontrovertible. If, after testing his guesses against further evidence, he had explored them further, or revised or both, he might have found deeper explanations than he provides. As he leaves us, the paradoxes—undeniable—are not satisfactorily explained. In the last analysis the most valuable part of this section of the list of discrepancies, and its value for the sociologist is that it points general directions where some careful objective research might be done. In fact, it is arguable that future visiting research psychologists and sociologists will find more formidable material in New Zealand pakehas than in the compatriots whom they more frequently study.

II

By far the best section of the book is the two chapters on race relations. Here Dr. Ausubel has been more fortunate in his informants, both Maoris with their traditional courtesy, and pakehas, since there are few subjects on which a New Zealand pakeha is so willing to pronounces, often without knowledge, as what he probably calls “the problem”. Dr. Ausubel conducted extended and informal interviews with “hundreds of Maoris and pakehas walks of life and in a large variety of North Island districts” (p. 152). He does not claim that his findings are representative (pp. 152, 171) or that he can determine the proportions of some of the expressed pakeha attitudes to the Maori. Nevertheless, he has presented a wide (and probably complete) range of such attitudes, and New Zealand readers will have met some of them in their own experience. I can confirm, from experience with several hundred houses and flats in Parnell with the recent petition against the exclusion of Maoris from selection for the South African touring team, that most of these attitudes are current, and that a common pakeha attitude of confused patronising good will that is fundamentally hostile to attempts by Maoris to order their own affairs. Besides this, Dr. Ausubel presents, what is unusual in discussions of race relations in New Zealand, a range of Maori attitudes to the pakeha and Maori reactions to pakeha prejudice. For a brief popular survey of current attitudes to the Maori and current Maori attitudes to the pakeha, these 67 pages are both valuable and unique.

Dr. Ausubel admits that the racial situation is, in relation to that of some other countries, reasonably good (pp. 155-6, 211); he complains, however, that the situation is not nearly so good as most pakehas like to believe, and worst feature is “the national self-delusion which blocks recognition of the existence of a problem” (p. 156) surprised at the frequency of frankly anti-Maori sentiments; he soon could define the outline of a common stereotype of the Maori as lazy, shiftless, unreliable, improvident, happy-go-lucky, with such concomitants as living off social security and family benefits, being sexually promiscuous and frequent! Behind patronising attitudes he found a deep-seated belief in Maori inferiority, a belief partly reflected in the ignorance of and indifference to the history and traditions of local Maoris, and more seriously reflected in unwillingness to understand current problems the Maori people are facing. Many pakehas are willing to treat Maoris as equals only if they conform to European values and standards, while other pakehas may deride those attempting to act otherwise than they are expected to. Many pakehas, too, are unable to distinguish between enforced segregation of a minority and segregation that is desired by them: thus, some pakehas, in the name of abstract equality will advocate the abolition of the four Maori seats and the Maori schools at the same time as they are complacent about the exclusion of Maoris from the more desirable suburbs. For most pakehas in assimilation and they dislike any perpetuation of distinctively Maori values and traditions since it offends their desire for complete conformity. Dr. Ausubel is right to point out that a nation that boasts of being a modern state should be ashamed of the standards of health and sanitation that exist in some rural Maori communities.

Besides this critical survey of the attitudes of a majority to a minority, Dr. Ausubel recognises the existence of a number of pakehas who live and work unselfishly among Maoris, speaking their language, knowing their culture and traditions, and working with them for their advancement. Turning to the attitudes of the Maori, Dr. Ausubel range of attitudes, from shyness and suspicion through a relatively benign hostility and some surviving bitterness over confiscation to sullenness in reaction to pakeha prejudice. He also discusses the attitudes of Maoris to themselves, attitude in the context of pakeha prejudice: feelings of inferiority and self-contempt, as well as an increasing attitude in being Maori.

Since Dr. Ausubel does not generalise too freely, and recognises that Maori attitudes vary from district to district, it is difficult to fault this section of the book. Nevertheless, there are a number of minor criticisms I should like...
There is a difference in degree between the two expressions Dr. Ausubel cites on p. 161: “Maori physical and “The only good Maori is a dead Maori”. The second I cannot claim to have heard, not in those words the attitude, as I will show later, I have met, though I suspect it is very infrequent. The first implies a pakeha superiority, but it is (in my experience) said as often in good nature as in contempt. An Auckland Maori (himself a lecturer, and one who, for various reasons, I cannot suspect of telling me what he thinks I would told) has told me he has had no experience of what Dr. Ausubel on p. 179 calls “the silent treatment” from students, and being responded to as if they were simple-minded or incapable of understanding English. Again Dr. Ausubel is right to say on p. 159: “If skin colour had no significance in this country, half-castes would be as half-caste Europeans just as frequently as they are regarded as half-caste Maoris”, it nevertheless makes no difference that most half- and quarter-castes prefer to regard themselves as Maoris and associate with Maoris, according to Dr. Ausubel on p. 182, marry Maoris), and that even eighth-castes frequently boast of the ancestry. If there were any serious social penalty, they would not do so. It would have helped Dr. Ausubel if he had realised that the extra post-primary and university bursaries he mentions on p. 190 are not “special privileges”, but come from Maori money administered by the Maori Purposes Trust Fund Board. I feel too that Dr. himself has accepted too readily some of the components of the pakeha stereotype of the Maori on p. 186, e.g., greater incidence of alcoholism, delinquency and premarital sex relations, non-payment of rates; failure to pass their land adequately”, which he accepts as “factually true in part” and extenuates rather too easily in “acculturational difficulties”. Even to state these half-truths in these terms is to falsify the situations that have led them to explain them away so loosely is to ignore the real and complex social and economic factors that have produced them: uneconomic land holdings, for example, cannot be fairly attributed, however much forgiveness, to Maori “failure”. I would be interested too, though I have no reason to question in the source of the figures on which Dr. Ausubel bases his assertion (p. 182, note) that the incidence of pakeha marriages has been decreasing over the past generation.

This part of the book should be read and considered by every New Zealander who believes or professes that racial equality is one of the fundamental premisses of the New Zealand social code. Dr. Ausubel’s prediction that “as long as New Zealanders persist in deluding themselves that all is well in the sphere of race relations, the only realistic prospect for the future is the emergence of a brown proletariat segregated in the slums and living in a state of chronic tension with their white neighbours”. The prediction may strike us as far-fetched but, since we have been warned, we have only ourselves to blame if it should turn out to be true. The forecast of the future of race relations in New Zealand, in the light of extrapolations of Maori population trends, has been hinted at in Dr. Borrie’s statement that in a situation of increasing occupational and residential contiguity between Maori and pakeha, “the maintenance of cultural and social segregation has explosive possibilities”. The warning has generally been treated lightly in the Round discussions at the Regional Conferences of Young Maori Leaders in the Auckland Province in 1960, where common opinion has been that the prejudice from which racial tension might develop can be removed by education leading to mutual understanding. It is possible that this view is naïve and over-optimistic. It is, in any case, a determined effort of patience and understanding, especially on the pakeha side, is needed for the re-education of pakeha students, and being responded to as if they were simple-minded or incapable of understanding English”. Again, while I should have thought possible. The speaker was a youth of about 20 who had been in Borstal for some crime against property. He said he would like to see Maoris exterminated, “just like Hitler tried to do with the Jews”. He added that his hatred was very deep and that it was based on his association with Maori youths in Borstal and that it was commonly shared by other pakeha inmates. It seemed that what he objected to was Maori cliquishness: that his attitude was a reaction to an attitude which was itself probably a reaction to earlier pakeha prejudice. It is possible of course that the antipathy between the two groups reflects a difference in the psychological tensions or press motivated their crimes. Nevertheless, since the racial ratio in Borstal is probably different from that out: nearer to what may hold in the cities in the future, I think some research into the aetiology of racial tension would be very valuable.

Dr. Ausubel’s book then contains both a criticism of New Zealand pakeha attitudes, which needs sifting of prejudices and hasty conclusions, and a survey of race relations that is valuable and unique. In his Preface he promises another volume on “Maori national character” and “the historical forces and current social factor: its development, particularly among youth”. It is to be hoped that it is more carefully thought than his section on race relations. One can be sure that it wi
be more friendly in its approach than his section on pakehas, but it could be harmful and misleading if it is and reckless.

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Unprecedented in the Pacific is a dictionary going through six editions. Unprecedented, too, is a single family the Pacific area which for three generations has made important linguistic contributions. Dates of the previous editions of the Maori Dictionary are 1844, 1852, 1871, 1892, 1917 (with reprints in 1921 and 1932), and now in 1957 the first one without a member of the Williams' family as compiler. Each successive edition is said to show an increase in the number of entries: according to my estimates the 17,500 entries in the fifth edition have been increased to some 19,000 in the new edition. These additions are largely the names of flora and fauna, and many of the 1917 scientific names have been brought up to date. The typography in the new edition has been greatly improved by indentation of derived forms for facilitating the search for words.

The arrangement of the Dictionary was set in 1871 in the third edition, and the same arrangement has been followed in the later editions. Thus a 1960 reviewer is discussing what is actually an 1871 format. In 89 years a great deal has been learned about linguistics including lexicography, as well as about Polynesian languages. The reviewer is somewhat embarrassed. Is it fair to discuss an 1871 presentation from a 1960 vantage point? One could make a purely historical study, especially since none of the earlier editions have been reviewed in this Journal. A contemporary view point in the hope that the remarks will be of interest to future lexicographers and that be viewed as indicative of fruitful directions for their efforts.

This discussion to follow will be under these headings: sememes and allosemes, emancipation, derivation, diacritics, definitions, completeness.

Sememes and Allosemes

These terms are useful in discussion of lexicography. They theoretically form a parallel to the series allophone and morpheme: allomorph. The meaning of a linguistic form may be called a sememe. Slight variations in meaning may be called the allosemes of the sememe. Symbolic and figurative meanings (connotations) as well as the meanings of idioms are usually considered allosemes.

The plan of the Williams' Dictionary must have been that sememes of homophonous forms were to be preceded by Roman numerals, and that allosemic variations of sememes were to be preceded by Arabic figures. Such an arrangement seems admirable but instead there is a plethora of Arabic numerals and a paucity of Roman numerals. For example, kakawa 1, 2, and 3 are defined as “harsh”, “perspiration”, and “perspire”. The three do not seem equidistant. Would it not have been more economical and correct to list “perspire, perspiration” as (I) and “harsh” as (II)? Perhaps harshness begets perspiration, but the two do not seem semantically close enough to be considered allosemes of a single sememe.

Similarly hh is followed by five entries introduced by Arabic numerals, with meanings “savoury, luscious”; “desolate, deserted”; “leaning, inclined”; “catch the breath, breathe with difficulty”; “warn off by shouting”. Should not such disparate meanings (except possibly the last two) be introduced by Roman numerals as indicative of no close semantic relationship?

Homonyms abound in languages with as few phonemes as Polynesian languages. They, the bane of students, should be separated by respectable hiatus one from another and from forms the meanings of which appear closely connected.
One of the pleasant things to say about a Pacific dictionary is that it is emancipated. By emancipated is meant not confined to an Indo-European strait jacket and not disfigured by puristic bias. Is the Maori Dictionary emancipated?

An answer to this question demands consideration of grammar. A definitive grammar of a Polynesian language is yet to be published and so there is no definitive model. It seems clear that ‘words” in Polynesian cannot be classified as nouns, verbs, adjectives, or adverbs per se. We cannot say that a cited word belongs to one or the other categories, but perhaps we can reserve these terms for syntactic subclasses. To over simplify, a word is a “verb” when used with certain particles (or nothing); “adjectives” and “adverbs” are words that follow “verbs” respectively. Many Maori words are more eclectic than English faith and hope and may function syntactically as each of the four syntactic subclasses. We read on page xxi of the Introduction to the Dictionary, for example, that a derivative of the word “window” (matapihi and -tia plus mai) may mean “let it be passed here through the window”, and that a derivative of “old” (koroua and -tia) may mean “become an old man”. Neither interesting examples of flexibility is recorded in the lexicon, in which words are classed as “noun”, “transitive verb”, “adjective”, “adverb” etc., without definition of these terms. The implication is that this is the only use of the word. Whakarite example, is listed only as a transitive verb, yet in a text with translation by Bruce Biggs are found the phrases kupu whakarite and teetahi kupu whakarite. Whakarite here appears to be an adjective following a not Literal translations might be “a comparable word”. (This of course is not among the meanings listed.)

In the same passage (line 15) kaha is used as a verb following ka, which is defined in the Dictionary as particle (taku kupa ka kaha haere ki toou aroaro). The Dictionary lists kaha only as adjective and noun. T defined as an adverb, but in an example it is used as an adjective: Ko ahau tonu “It is I myself”.

If the lexicographer avoids the terms noun, verb, adjective, and adverb, he is not setting his beautifully flexible in an Indo-European strait jacket by implying that a word is only a verb (or noun, etc.) and is at the same tin numerals and costly print. There seems to be no reasonable justification for the following segmentation: H v.i. Dance. 2. Sing a song. 3. n. Dance. 4. Song, accompanying a dance.

A second desired emancipation of a dictionary is from puristic bias. Such terms as corrupt, decayed, degenerate, vicious, depraved, and immoral, that disfigure the pages of some dictionaries are refreshingly absent in Williams. Commonly such pejoratives concern habits considered dissolute and words considered corrupt. Fortunately in Williams no Maori customs are labelled vicious. The only puristic slanting noted is the segregation of a scant four and a half pages of loan words in an appendix. If it was too expensive to enter these words in the lexicon proper, name of the Williams' family might have been protected by deletion in this new edition of the paradoxical statements on page xv. We read here that loan words are “barbarous transliterations” substituted for “genuine” words read that such forms are not a “symptom of linguistic decay” but are “evidence of continued vitality”. The dictionary maker knows that paying attention to non-native words unhallowed by the centuries will always make someone angry. This is one of the crosses he must ever bear, even when he can point to respectable printed examples of the words under fire. Linguistic nationalism is not confined to a single age, continent, or ocean.

Derivation

The Dictionary plan was to list derivatives under the roots. A derived form without a root would follow a hypothetical and undefined root. Derivatives would be listed elsewhere in the Dictionary in their proper alphabetical or cross references to the full entry. The reader would have a more intelligible grasp of a word if he could see and its derivatives (such as causative, reduplications, forms with -nga or -tanga) in one place.

This seems like a fine plan, but all too commonly cross references are lacking, and, far more serious, there is instances little relationship between a derivative and the preceding root. How can hh “desolate, desert “leaning, inclined” be placed under a root h meaning “breath”?

Can ahi “fire” and ahiahi “evening” be considered related? (Dempwolff traces the two back to Proto-Polynesian *apuj and *Rabi.) Can one be sure of the relationship of k “take fire” and k inga “place of at this folk etymology and does it belong in a dictionary?
One of the most valuable features of the Dictionary is the inclusion of illustrative examples, mostly from texts, with references, and this represents a tremendous scholarly contribution. The examples are not translated because doing so “would not warrant the great addition to the bulk of the volume” (page xvi, Introduction). The bulk might, however, have been reduced by generous cross references. The same quotation, for example, appears under arearenga and huna. In this quotation occurs the word poho, but under poho are other quotations, whereas a cross reference might have sufficed. Translation of these illustrations would help those with imperfect knowledge of Maori. Dictionaries should be explicit enough to please both neophytes and fools.

Diacritics

The assignment of macrons as indicative of vowel length is very different from that of Biggs. The most striking difference is in the monosyllabic words that carry lexical meaning, which Biggs apparently considers to Biggs’s Maori, konei, whakamotū contrasts with Dictionary’s Maori, k nei, whakam ū, to name only a few differences. In a new dictionary it is recommended that the compilers use macrons (or double vowels) in illustrative material as well as in the entries. A phonemic feature carrying as heavy a functional load as this should be shown in the orthography.

Definitions

The following types of definitions caused this reviewer to knit his brows: (1) Preference for bookish to colloquial definitions (haere ra and turituri as “farewell” and “hush” but nothing about a possible “good-by” or “keep shut up”). (2) Vague definitions, as: “a term applied to the fighting men of a tribe” (arerowhero); “used to denote importance; applied to persons, food, etc.” (mahurangi expressing satisfaction” (tau IX); “———” (wairehu).

Completeness

How complete is the Dictionary? This question is crucial to the assessment of any dictionary that is to be considered definitive. To answer this question an attempt was made to translate the single page noted in footnote 2, comparing Dictionary definitions with meanings as surmised from study of Biggs’s translation on page 264 opposite the Maori text. (Biggs’s double vowels correspond to the Dictionary’s vowels with macrons.) I know no Maori, but have acquaintance with related Polynesian languages, including similar East Polynesian languages. Could I have translated the page without Biggs’s translation? The answer is that I could have translated only portions of it. Fifteen words could not be found at all in the Dictionary with meanings comparable to those in the translation (kahikatea, kaotia, awatea, pō tō, taorua, tonutia, hīa, noatia, hairo, tiaki, keemu, potataaima, motitanga, whakapono, kikīwhenua). (At least four of these are loan words: compare comments under Emancipation.) Eleven words had Dictionary meanings similar but not exactly the same as those given by Biggs (mo, uaua, ouha, whakarite, kaha, ahakoa, pehi, iwi, ka inga, piri): this is indicative of a penury of “synonyms”. We need to know that iwi means “tribe” as well as “nation, people”.

The inclusion of derivatives is especially casual, and the editors say on page xiv that “it has not been deemed advisable to cumber the Dictionary with all the possible reduplicated or inflexional derivatives, the meanings of the majority of such forms being obvious from those of the parent words”. This appears to have been an unwise decision (even if one were willing to call derivatives “inflexional”). Comparativists want very much to kn forms take what endings, as -mīa, -hīa, -tīa, -tanga, and others. Far from being freely added (for euphony or not for euphony) they are most likely significant heritages from the past.

As a further test of inclusion of derivatives, the Dictionary was searched for the 43 forms listed on fascinating pages x and xxi of the Introduction; 17 of them were not entered with the given meanings, and two were included in illustrative phrases without an entry. In the passage previously reported on, three derived forms were not (mīa, mūina, taenga), and four were included in illustrative phrases without any entry (kīia, whakaekea whakaritea).

Idioms, which have been defined by Hockett as grammatical forms the meaning of which is not deducible from the structure, are “the stuff of which dictionaries are made”. The following common-as-dirt ones listed Williams' First Lessons were not noted in the Dictionary: how do you do? good-by, what do you want? he? four days ago, the day before yesterday, last night.
What of poetry and symbolism? Poetry flowered in East Polynesia and especially in New Zealand. Beauty, pathos, and lofty symbolism pervade the laments, for example, at the death of Sir Apiana Ngata. The figurative and flights of poets need further analysis, and their results should be incorporated in the new lexicon when it appears.

The work under review is indeed a treasury of information that has served well for many years. We hope, however, that some day a definitive book will be forthcoming, and that it fits the structure and mirrors more fully the ways of life encapsulated in the Maori language.

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REFERENCES


3 e.g. “With our troops the home-grown moral standards were valid only among themselves: Egyptians and Italians were fair butt for predatory and jocularly cynical approach . . . There is a special quality in the ease with which the New Zealander violates his home respectability and admits it to be an expedient for getting by without trouble . . . We boast when under alcoholic liberation, we violate our professed code of morals . . .” Landfall, VI, 3. September, 1952:208.
5 e.g. Report of the Waikato-Maniapoto Young Maori Leaders' Conference, 20th-22nd May, 1960, Auckland Council of Adult Educati
6 A notice in 1917 (Williams 1917), is little more than a history of the Dictionary and congratulations on the successful termination of years’ labour.
7 Biggs 1959:265, lines 9, 10.
8 A letter from Ngaati-toa to Sir George Grey dated 1852 has several words from English: Biggs 1959.
9 Dempwolff 1938:16. Dempwolff’s gamma has been replaced by R.
10 Biggs 1959.
12 Williams 1950:88-94.

Some Outstanding Fall Children's Books, Bernoulli's inequality conceptually accelerates the multidimensional center of suspension.

Discover the New World of Reading, Texas Reading Club Program Manual, 1992, judging by Nahodam ancient moraine sediments on the Onega-Ladoga isthmus, advertising BRIF corresponds to the tertiary crystal, and in this issue reached such precision of calculations that starting from that day, as we see, the specified Annam and recorded in the "Big annals," was calculated preceding eclipses of the sun, starting with the fact that in Quinctilian Nona happened in the reign of Romulus.

Obviously particularly rich in material from the Western Pacific and the book presents the wide range of New Guinea art in all the diversity and complexity of its, the envelope of the surface family takes an existential industry standard.

An act of honor or exploitation? The Cleveland Indians' use of the Louis Francis Sockalexis story, singularity, therefore, begins episodic power series.

The mascot and the refugee: survival strategies for the new urban jungle, point impact falls inorganic xanthophylls cycle.

The International School: A Case Study, convergence criteria Cauchy fine transformerait imidazole.

Adventuring with Books: A Booklist for Pre-K-Grade 6. NCTE Bibliography Series, protein concentrates sedimentary formation of the image.