

202 Donald E. McGregor and Aileen R. F. McGregor, edited by
Don Laycock. *Olo language materials*. *Pacific Linguistics*,
D-42, 1982. Canberra: The Australian National University.
155pp.

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Donald and Aileen McGregor collected most of the material for this book while serving as missionaries with the Open Brethren Christian Missions In Many Lands, in Lumi, West Sepik Province, Papua New Guinea, from 1957-1972. The present review is not that of a professional linguist¹, but the Olo language is my mother tongue.

The book is well organised and written, reflecting the painstaking work of Donald and Aileen McGregor. To begin, a general phonemic statement clearly identifies twelve consonants and seven vowels. A description of the occurrence of the consonants and vowels points out how they are used, and examples provide evidence of contrast between stops, fricatives, nasals, laterals and semi-vowels. The general grammar statement which follows explains the irregularities, or morphophonemic changes. The reasons for these morphophonemic changes are not given. But the authors clearly show how morphophonemic irregularities occur. For instance, the loss of a phoneme (p. 15) was explained by constructing three sentences to indicate the loss, though the reason for the loss of the phoneme was not given. It is a loss of a phoneme, and nothing more. Next follows an Olo Noun Dictionary. The three dialects of Yebil, Lumi and Eritei are clearly distinguished. The authors take great care in giving the meaning of words. Where the meanings of some words are not clear they correctly leave them open for further research, or else a literal meaning is given. Then follows a careful compilation of the Olo terms for

1

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body parts, body fluids and excretions and colours. The collection of texts is well presented. The authors of laments, legends and ritual songs have not indicated, however, how they came to possess them. Finally there are the kinship terms of the Wape, well presented, but without the additional complexity that arises when kinship relationships are utilized during massive exchanges and trade.

The following are notes on particular aspects of the text:
Page 2, the word *pal* has the same meaning as the English word *root*:
pal = roots, *palol* = root.

Page e, the word *kaflap* not only means the colour yellow, it is also a name for a species of plant whose roots are chewed, and which is used as a herb in curing rites.

Page 5, the word *wankesil* is an exclamation of sympathy.

Page 6, the word *ririm* denotes good and bad spirits. It is equivalent in meaning to the English word *soul*.

Page 6, the word *kolo* is a strong assertion of the word *olo* (*no*); sometimes it performs the same function as the English word *deny*.

Page 6, the word *wauwes* means an area (usually at the side of a cliff) where foodscraps and other rubbish are deposited.

Page 6, the word *towa* literally means *bush*, but can also mean *devil*. One could have given a more specific term *toa* meaning *evil spirit* or *devil*.

Page 7, the word *iltei* has the same meaning as *mother tongue*, but can also mean *intelligible speech*.

Page 9, the word *yulum* not only means a *round object*, also it is a name for testicle: *yulum* testicle, *yilfis* testicles.

Page 9, the word *yuf* means *wind*. Dr. Don Laycock has pointed out to me that McGregor uses the word *yöf* for *wind*, but the word *yuf* has a different meaning. Maybe this is due to different dialects: for instance in Lau'um, we say *yuf* for *wind*.

Page 15, the word *yeliongkou* means *ear-rings*. Originally sea shells were ground into ear-rings using stone tools.

Page 31, the word *yamkol* *knee*, *yamkere* *knees* indicate singular and plural respectively.

Page 49, the word *kital* may have been introduced into the Olo language from some other language. The meaning given for *kital* is doubtful.

Page 94, the word *namen* not only means the colour *green*, but also means *uncooked*.

To conclude, I believe that the McGregors have done a wonderful job of presenting the Olo language in print. As a small contribution, I have provided the meanings of some words used in the texts, to update the material and to increase the level of communication between Olo speakers and non-Olo speakers.