

in mind. The first fascicle would have provided an overview of the field, and the second would have contained articles of more limited interest. In this way, I feel that some of the sensitive issues I indicated earlier might have been avoided or toned down.

Finally, I must say that I am disappointed by the failure to commission more articles from the Melanesian people of the area. There are two informative articles by Ebia Olewale, but all the others are written by foreigners. This situation would have been more understandable if the volume had aimed at a high level of technical linguistic analysis. But this was not the case. In particular the sections on the development of vernacular literacy and education would have gained greatly in interest if they had included articles written by Melanesian people who have been involved in such programmes, either as students or teachers.

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W. Flierl and H. Strauss (eds) Kâte Dictionary.  
Pacific Linguistics C41, 1977. Pp. xxxiii + 499.

This Kâte-English Dictionary is a revision based on a Kâte-German-English dictionary compiled by C. Keysser in 1925. It represents the Wemo dialect of the Kâte language, originally spoken near Finschhafen, which has been used as a lingua franca by the Lutheran Mission and Church since the turn of the century and is said to be spoken by an estimated 70,000 people.

This dictionary includes an extensive introduction by K.A. McElhanon which gives interesting historical information, describes the sound system, and provides data on regional variations. There is also a map of the Kâte area.

The book is easy to read with bold print for all vernacular items. I feel the authors have done well in collecting about 8,000 entries and in listing the many senses for each entry. The glosses are usually very complete, pinpointing the full meaning of a word, e.g. 'to tear (by someone sitting on it)'. The kinship glosses are also very clear and there is helpful grammatical information given

for some entries. There are many good collocational examples, e.g. ignezo 'to throw sparks (a fire), to swarm (insects), to whirl (dust or leaves)'. There are also many helpful encyclopedic explanations for cultural terms.

The compilers make use of cross referencing for like meanings or phonemic variation, which is good, although the dictionary user will occasionally find that the word he is referred to does not appear in the alphabetical listing, e.g. hoe sinac, (cf. gâpin) (p. 142). Also many words are not reciprocally cross-referenced.

The sentences used to illustrate the senses are generally good, although some senses may have several sentences while others are left out altogether, e.g. Anutu 'God' (p. 5) has four sentences to illustrate it; jambun 'blessing, charm' (p. 157), has six sentences to illustrate 'blessing', none at all for 'charm'.

There are a few things which the casual reader may find confusing in the rather loosely organized system of identification of entries. For each entry all of its definitions are listed, separated by commas. The indented examples which follow sometimes include senses not indicated in this listing, and other examples follow which do illustrate these senses but are not indented, but appear as separate entries, e.g. all of the occurrences of aafec, (p. 1). âgo 'friend' (p. 9) is a main entry. Other related phrases are indented under this entry. Intermingled, however, are some completely unrelated phrases included because they fit in alphabetically, e.g. âgo papia qârenkezo 'to write a letter'. See also honengoc 'stomach'. Indented under this entry are 13 words, vaguely related in meaning, including hosâko 'stomach' and hosiec 'bottom', which do not occur elsewhere in the dictionary.

Idioms and compounds are not labelled as such and often are not translated literally as well as freely. (Literal translations are interesting to linguists doing comparative studies.) An example of this is tembon n. 'wave' (p. 351). One illustrative sentence under this entry is bune tembon bakac 'his stomach is growling'. No hint is given that such a phrase is an idiom, such as by placing idioms at the end of the list of examples, but they may occur anywhere. An example of a compound which is not identified as such is dânhândân which is a combination of dân 'word' and hândân 'seed' meaning 'main thought', according to McEthanon (p. xxiii). One good note about the use of a word in compounds is found on p. 15. âte, we are told, occurs in compounds when feet are involved in the action.

The main entry is often followed by another word, e.g., aimun, -jaha (p. 3), with no explanation of the use of the second form in the examples which follow. Also unclear to me are double entries such as ane ane bazo, -ezo (p. 5). Does this mean that bazo and ezo are interchangeable? Another double entry is ase, motec- n. 'uterus' (p. 7). (motec is listed again under the m's and means 'boy'.)

Homonyms appear as separate entries with elevated numbers. They are often unrelated words, but not always. nemu and zaneson are two

examples of words with related homonyms that are listed separately. On the other hand some main entries have unrelated definitions listed together, as in ofi n. 1. name of a tree; 2. haemorrhoids.

Decisions made concerning word breaks also seem inconsistent. For instance, the verbalizer ezo is sometimes connected and at other times separated from the verb root. Note these related entries on p. 191:

<u>mana</u>	<u>sakac</u>	<u>ezo</u>	- 'to accept what has been heard'
<u>mana</u>	<u>sañankezo</u>		- 'to know something well, to know it for certain'
<u>mana</u>	<u>sañorezo</u>		- 'to be cross, to annoyed (sic) and angry'
<u>manaseckezo</u>			- 'to be surprised, astonished'
<u>mana</u>	<u>sifuckezo</u>		- 'to be confused in one's mind, misunderstand'

Perhaps there are rules governing this of which I am not aware.

From the standpoint of language change it would be interesting to know the original meanings of words now used to describe new items in the culture. For example, only one meaning is given for babawe, nagi, 'button'. Perhaps babawe is just a borrowing and had no original Kâte meaning. If so it would be good to have a note about its origin. There are a few such labels, but for the most part these are not given (as in ki 'key'). A number of church related terms give us no indication of their original use. tiri 'holy' is followed by 18 examples, all of which give the theological uses of the term. Others noted are taha bapa 'priest' and jambun 'blessing'.

No stated purpose is given for this dictionary so it is hard to judge how well it meets its goals of usefulness for its intended audience. It is a very good record of the lexicon of this language and I am sure it will be very useful to the linguist and the person wanting a casual knowledge of Kâte meanings. It would be limited in its use as an aid for Kâte speakers wanting to learn English for two reasons. In the first place the English to Kâte section of the dictionary lists the English word, which may be followed by up to 60 vernacular words or phrases, some of which are only loosely related to the English entry. For example, among the glosses for the English word 'tooth' we find a phrase which, when we look it up, we find means 'to clean your teeth or mouth with your tongue'. Included in the 35 meanings for 'eat' we find one which means 'unable to eat' and another 'to live in luxury'. These would be more helpful if they were entered separately and glossed individually as is done for types of exclamations (p. 429). The other problem for the learner of English might be that the English used in many examples and the choice of some part-of-speech labels appear to reflect the fact that the compilers' first language is not English (for instance, such glosses as 'to waste him' or 'to lift up his heart').

Aside from these problems in style and consistency I feel that this is a very valuable work which shows a deep knowledge of and appreciation for the culture of the Kâte speaking people.

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