

discussed in their functional contexts (fishing, agriculture, clothing, housing, etc.) and much general ethnographic information is included. Although traditional culture is emphasized, and some reconstruction of the past was necessary, because the Ellice Islands are only slightly modernized much of Koch's data comes from first-hand observation. A movie camera supplemented the author's sketch pad and notebook. Listed in the bibliography are thirteen films on various aspects of island life, which are part of the *Encyclopaedia Cinematographica* edited by G. Wolf of Göttingen. This reviewer has seen one of these (*Bau eines grossen Auslegerbootes*) and recommends it as a portrayal of Polynesian canoe construction.

Koch presents Ellice Islands material culture as a variation, strongly shaped by the atoll environment of the group, of basic Polynesian patterns. He sees Samoan traits as basic to the culture, and theorizes that traits derived from Tonga, the Northern Cooks, the Tokelau Islands and also the Gilbert Islands of Micronesia have enriched the culture. Although many anthropologists (particularly social anthropologists) show little interest in such studies of material culture, archaeologists working in the Pacific area should take note of this work. They may not agree with Koch's culture-historical conclusions, but they will appreciate this work as a solid contribution to our knowledge of Polynesian material culture.

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Stimson, J. F., and D. S. Marshall. A Dictionary of Some Tuamotuan Dialects of the Polynesian Language." Peabody Museum, Salem, Massachusetts, and the Royal Institute of Linguistics and Anthropology. The Hague, Netherlands. 623 pp. 1964.

Perhaps we may be excused for writing a book review of a book not precisely in our province, the excuse being that one of us spent some time, several decades ago, with the late J. Frank Stimson, a heavy-set, fascinating, rapid-fire raconteur and veteran of many travels in southeastern Polynesia; that both of us have consulted about matters anthropological for several decades with Donald Stanley Marshall, anthropologist and etymologist; and that both of us, with Noah Pekelo, Jr., of Molokai, are preparing a list of Hawaiian plant names with their botanical and English equivalents, for a local Flora.

In this attractively bound volume forty pages are devoted to preface, introduction, and "Technical Details", while ten pages are devoted to an index. Within the board covers is a map showing the area involved, which is from Napuka Island in the north to Morane Island in the south, and from Marutea-Runga in the east to Matahiva in the west. In such a vast expanse of ocean, dotted with numerous isolated islands, four principal dialect areas exist, with many subdialects. The body of the dictionary not only translates the Tuamotu word into English, but concisely notes the various nuances in meaning used in the various islands.

Comparison between the Tuamotuan Dictionary and the Pukui & Elbert "Hawaiian-English Dictionary" (1957) shows even to the reader who is not versed in Polynesian dialects some of the interesting differences and likenesses between the peoples and their cultures. The Tuamotuan pronunciation smacks a bit of the

Fijian in the frequent use of the velar-nasal *ng*, a sound we *haole* writers do not recognize in Hawaiian. That *ahi.tangata* is "fire" (=figuratively, an oven) "for cooking human flesh", shows that the Tuamotuans, like the Fijians but unlike the Hawaiians, practiced some form of cannibalism. *Ahi* of course in both Tuamotuan and Hawaiian, means "fire", while *tangata* is in Hawaiian *kanaka* or "human being."

A short list of Tuamotuan words and their Hawaiian and English equivalents, with an emphasis on plant-names, shows how closely related the languages, and hence the peoples, must be.

Tuamotu	Hawaii	English
ahi	'iliāhi	sandalwood
fara, hara	hala	pandanus
fau	hau	"hau" or Pariti
hoi	hoi	true yam
kai.noka	kainoa-pehu	love-vine, <i>Cassytha</i>
kie.kie	'ie'ie	<i>Freycinetia</i>
kō.kaha	'ēkaha	birds'-nest fern
kuru	'ulu	breadfruit
gnaio	naio	false sandalwood, <i>Myoporum</i>
gnapata	naupaka	<i>Scaevola</i>
niu	niu	coconut palm
nono	noni	<i>Morinda citrifolia</i>
pō.hue	pōhuehue	morning-glory
renga	'ōlena	turmeric
rimu	limu	algae, seaweeds
tamanu	kamani	<i>Calophyllum</i>
taro	kalo	taro, <i>Colocasia</i>
tī	kī	"ti" or <i>Cordyline</i>
tou	kou	"kou" or <i>Cordia</i>

Were a Tuamotuan to exchange residence with a Hawaiian, we venture to state that both emigrants would be able to converse with their new neighbors within a week or two.

Though Mr. Stimson, a Research Associate of the Bernice Pauahi Bishop Museum, could have sent voucher specimens for his scientific plant and animal names to Honolulu he did not do so. As a result the vernacular names of most of the flora and fauna listed are interesting but generally confusing. For example, he describes the *ahūru* as "A variety of small worm-like creature or fish; it inhabits sands wet by the sea at low tide and is used for bait to catch the *vete* and *kūo*; it grows to about six inches or eight inches long and has a whitish body with a reddish head." This is inadequate; nor will the explanation that a *hihitika* is "a variety of bush with a black and white flower" inform us what this plant may be. In the case of *poe·poe*, which is "A variety of coarse grass; it grows some two feet high and yields a round fruit somewhat resembling pearls" we believe Mr. Stimson had jobstears (*Coix lachryma-jobi*), and it would have been better if he had stated that definitely.

In spite of not working out the scientific and English equivalents for the native plants and animals, Mr. Stimson did accomplish a great amount of field work that would have been lost to posterity had not Col. Marshall performed the Herculean task of rescuing the notes from destruction and putting them in proper form for the benefit of scholars. Because the edition is limited to 500 copies, we fear the price per volume may be almost prohibitive; but because various individuals and institutions aide financially in its production, we hope it will come within the range of the student of Polynesian tongues. The Dictionary does deserve wide distribution.

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Robert K. McKnight. *Orachl's Drawings*. Saipan, Mariana Islands, Literature Production Center, 1964 Micronesian Research Working Papers, Number 1, 28 pp., text and figures.

The appearance of documentary material concerning the graphic expression of the people who have inhabited the islands of the Trust Territory of the Pacific Islands is very welcome to one interested in the backgrounds of the people he teaches. For this reason and because of a professional curiosity concerning art forms I appreciate the decision to sponsor publications of this sort.

Mr. John de Young in the editorial "Foreword" calls the readers' attention to the absence of "references permitting comparisons with similar paintings or art styles elsewhere." While this publication, if viewed as an introduction of the Palauan Rock Paintings to the general public, is of serious interest and has value, the absence of material which could provide a student with the opportunity to construct hypotheses is to be regretted.

The text figures contribute to an attractive graphic layout, but as specimens employable in the study of styles, technic and the present state of preservation their value is not great. Dr. McKnight records (p. 22) that in the case of the reproductions at *Ulong*, color slides were available for comparison, and these apparently were used to check the accuracy of those illustrations which were made by "free drawing." There may be financial and technical reasons which limit the possibilities of publication on Saipan or the Trust Territory Administration may have been motivated by humanitarian or educational rather than scholarly goals in their decision to include the collection of black and white illustrations which are the products of four copyists. If color slides were available why were they not used in a document purported to be the only comprehensive presentation of the Palauan rock paintings and the accompanying folk tale? This observation leads me to suggest the formation of a research library containing photographic documentation and evidence of every site containing monuments of this nature lying within the jurisdiction of the Trust Territory Administration. The contents of such a collection should dove-tail, as closely as theoretical research in the field would allow, with the appropriate information from other sites outside the Trust Territory. Such a collection should also allow for references to other related disciplines.

The scholarship of the present writer does not allow for as detailed a review of the present publication as would be expected under ideal circumstances. It