

He includes in the appendix lip photographs showing the difference between lax and tense vowels in lip position. This distinction may be more widespread in the Papuan languages of the area and should be investigated more fully.

4. Evaluation

First, a trivial comment. The author implies that words can change their meanings and gives the following example:

/joU/ means 'yes' and /beInâ/ means 'no' but in answer to the question /a 'beI jâ 'pâsarmidahnâ ?/ 'Didn't you go to the market?' "/joU/ may mean 'no' and /beInâ/ 'yes' depending on the attitude of the speaker" (8). I believe that this particular example illustrates not a change of meaning but the Melanesian practice of responding to the negative in a question and not the positive.

I found this book to be very thorough in its treatment of the phonemics of Woisika. Because I was not familiar with the theoretical framework, I appreciated the preliminary discussion. I think this is a valuable contribution to the linguistic studies of the area and to the theories of Trubetzkoy and others.

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Maribelle Young, *Bwaidoka Tales*. Pacific
Linguistics D16, 1979. Pp. viii + 136.

This is a book of Bwaidoka folk-tales with interlinear morpheme-by-morpheme translation, followed by a grammatical English translation. These English translations take up about fifty pages.

There are nineteen tales, all except one narrated by women. There is an introduction, a map showing the position of Bwaidoka in the D'Entrecasteaux Islands of Papua New Guinea, and two photographs.

There has been no editing of mistakes in the stories. They are transcribed as they were originally given, including the narrator's apologies for mistakes when she said things which were wrong.

The author indicates in the preface that this group of tales was chosen to illustrate "morality of personal relationships" in Bwaidoga, which are especially evident in women's stories. She acknowledges linguistic assistance from Language Mythology and Songs of Bwaidoga by D. Jenness and A. Ballantyne (New Plymouth, N.Z., 1928) and corrects one statement of grammar in which this book seems to be in error. She adds a few helpful grammatical notes of her own under the heading "Translation Notes" in the introduction. Her interlinear translations include editorial comments in appropriate places to assist the reader.

The work is carefully done and is of high quality. There is no aspect of the grammatical analysis which I would want to query. One gloss which I would query is 'ghost' for balouma; I suspect this should be 'witch'. Witches (Dobu welabana) are living women who are believed to have great supernatural powers, including the ability of their spirits to leave their sleeping bodies and travel through the air or by canoe, and they figure very prominently in the thinking of D'Entrecasteaux Islanders. Spirits of the dead and independent spirits appear rarely in Dobu folk-tales, but witches appear commonly, and so do ogres. Story No.12 is about children and an ogre, but is entitled "The Children and the Ghost". It seems that the author may be using the gloss 'ghost' for non-human personality, rather than for spirit of the dead.

This book provides extremely valuable material for linguistic analysis, and for study of the Bwaidoga world view and values, especially those of women. It would have been of interest to some readers if other kinds of discourse had been included. However, within the limits of the scope of one discourse type this material is excellent.

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