Recent Books on Oceanic Philology

1. A Dictionary of the Language of Mota, Sugar Loaf Island, Banks' Islands by R. H. Codrington; J. Palmer

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Lectures" delivered in the Union Theological Seminary; this trust was founded for lectures which have to do with "The relations of the Bible to any of the sciences." So far as we have noticed, Professor Tyler's science is sound, and he deals with the physical structure of man, his evolution, and the development of individual and social morality in a broad-minded manner. The tone of the book is deeply religious in the best sense of the term.

Recent Books on Oceanic Philology.

1. **"A Dictionary of the Language of Mota, Sugar Loaf Island, Banks' Islands."** By Rev. R. H. Codrington, D.D., late of the Melanesian Mission, and Ven. J. Palmer, B.D., Archdeacon of Southern Melanesia. With a short Grammar and Index. Society for Promoting Christian Knowledge, London, 1896. 8vo. pp. xxiii and 312.

This work is an important addition to the literature of the Melanesian Islands, and will be found of interest to the anthropologist as well as to the philologist. Though the language is only that of a small population of less than one thousand, it has been used for the past thirty years in oral teaching and as the medium of intercommunication between natives of widely distant islands, and has thus obtained, as the *lingua franca* of the Melanesian Mission, an importance which makes it, as a representative Melanesian language, second only to that of Fiji. The dictionary is prefaced by a succinct grammar of the language, and by some remarks on the general relationship of the Mota to other Oceanic languages. These point to the fact of very many agreements in the vocabularies from widely separated islands, and are justified by placing in the vocabulary after the Mota words, the cognates in the principal Indonesian, Micronesian and Polynesian tongues, which serve as illustrations of the general connection of the Mota language with the others. These illustrations are found among all classes of words, and in words of common and rare use. The statement sometimes made that correspondences between the Malayan languages and those of the Eastern Islands are limited to a few modern words could easily be refuted by this dictionary alone. Take, for example, the following Mota words:

Wirita, octopus; *ura*, crayfish; *ulo*, maggot; *tano*, ground; *sala*, path; *tun*, roast; *tani* (tangi), weep; *mate*, die; which are found throughout the Malayan Archipelago, and even appear in Malagasy as *horita*, *orana*, *olitra*, *tany*, *lalana*, *tono*, *tany* and *maty*.¹

Compare also the same words in the following notices of New Guinea, and in Samoan. These cannot be regarded as modern words, and yet the list might be considerably extended so as to form a large vocabulary.

¹ In these Malagasy words *o* is pronounced as *u*, and *na*, *tra*, in *orana*, *olitra*, *lalana* are separable suffixes.

In some cases the Mota dictionary gives information of ethnographical interest, by describing a native operation in detail. As an illustration I take the entry under the word *aka*, which appears thus:—

Aka, canoe; *aka paspasau*, with plank sides. Fiji, *waga*; Mao. *waka*; Sam. *va'a*; Bouru, *waga*, *waa*; Amboyna, *haka*; Ponape, *wa*. A canoe is hewn out, *we tara o aka*; in shaping the hull, *turiai*, the tree trunk is cut with sideway strokes, *ari*, on the outside, and hollowed inside with straight strokes, *pari*. The two ends are shaped alike, the hollow part under the bows or stern being the *qanganai*; the upper part of each end being decked with a *tagava*. Upon the hull is built, *pasau*, the bulwarks of plank; *irav*, *me tara mun o lakae*, *we waswas lue mun o nurnuriaka*, shaped (in old times) with the shell adze and bored at the edge with a shell; these holes in the planks and trunk are *matewas*, and *we vil o irav ape turiai mun o gavn ape matewas*, a lashing of sinnet passes through them. A staging of rods of hibiscus covers the two ends upon the bulwarks, *we las o qeagea varu*. At the two extremities of the hull double horns, *tikataso*, of *gasur*, are made fast, to work the steering paddle, *turwose*, in, which is tied in place with the *gu-ta-wose*. The outrigger, *sama*, is connected with the canoe by three yokes, *iwatia*, the ends of which are made fast, *vil*, to pegs, of *nira* wood, the *pisvatoto*, driven into the outrigger. The free ends of the two outer yokes, *iwatia mot*, pass under the stages, *qeagea*, and are made fast to the bulwarks, *we vil ape irav*; the free end of the middle yoke is not tied fast, *we risa gap*. The outrigger is thought always to be on the left of the canoe, the open side of which is the *gatae*; the outrigger has its corresponding *gatae*.

The sail, *epa*, is carried by two spars; the longer the mast, *turgae*, the shorter the boom, *pane*; these altogether make the *gapan*. The forked butt, *kere turgae*, of the mast rests on the middle yoke, *iwatia*, is not made fast, *we pute gap gate rot*; the forked butt of the boom, *kere pane*, lies in the same way on the *kere turgae*. The mast is supported by shrouds, *tal*, made fast to the middle of the mast; three brought down to the end of the middle *iwatia*, carried under and wound to the *pisvatoto*, and three to the base of each outer *iwatia mot*; these are the *tan-gae*. The boom is set to the open side of the canoe, *o pane te risa ape gatae*, leaning over; it is supported by two *tal-pane*, each fastened to the *iwatia mot* where it projects from the *irav*.

The sail, *epa*, is made of mats woven by women, *me vau mun gavine gae*, and sewn together by men with a needle of tree fern wood, or a ray's sting, and hibiscus fibre, *o*

mereata we susur mun o gavaru, mun o qatia, o gasai apena, si o togo var. It is laced, *ritata*, to the *turgae* and *pene* with a small line; all is hoisted together, *we tape o epa*, and when not in use is folded with the lines attached. The leech of the sail above is the *gat-matalava*, the belly the *toqai*, the part in the angle below the *keretovo*.

Similar descriptions are given of house building, thatching, etc.

2. **"Grammar and Vocabulary of Language spoken by Motu Tribe (New Guinea)."** By Rev. W. G. Lawes, D.D., F.R.G.S., with introduction by the Rev. George Pratt. Third and enlarged edition. Sydney, 1896. 8vo. pp. xiv and 157.

This very useful book shows a considerable increase in knowledge of the principal language of British New Guinea since the publication of the second edition in 1888. The grammar has been almost entirely rewritten and the vocabulary extended by the addition of more than a thousand words. An introduction by Rev. George Pratt points out many agreements with the Eastern Polynesian languages, but contains no reference whatever to the exceedingly close relationship between Motu and the Melanesian languages, which is strikingly evident in both the grammar and vocabulary. One short example may be given in illustration. The eight words given in the preceding notice as common to Malagasy and the Mota of Banks' Islands appear also in this New Guinea Vocabulary with the same meanings as: *urita, ura, uloulo, tano, dura, tunu, tai, and mate*.

In the Polynesian language of Samoa, the same words are: *fe'e, ula, ilo, 'ele'ele, ala, tunu, tagi (tangi), mate*.

Mr. Lawes gives at the end of his book a comparative vocabulary of seven New Guinea dialects. In these the names Keapara and Galoma are adopted for the dialects formerly called Kerepunu and Aroma.

- An Introduction to the History of Religion.** By F. B. Jevons, M.A., Litt.D. Methuen and Co., 1896. 443 pages. 8vo. Index.

This is an important contribution to the literature of the subject, approaching it as it does from a new point of view.

Starting from the position that wherever he gets it, the savage has a conception of the supernatural, Dr. Jevons combats the view that magic existed first and that religion was subsequently developed out of it. "Sympathetic Magic" is primitive science, not primitive religion.

The origin of religion is rather to be found in the desire of man to establish friendly relations with some of the supernatural powers which surround him. This desire seemed practicable because he was already in the habit of communicating with the