

Australian currency and to its investment in profitable enterprises. Ample land meant that they could plant large numbers of coconut and coconut trees over the years, and these brought them a steady increase in income. They retained profits and reinvested them, first in trucks, later in processing plants, and most recently in manufacturing industries. But, with land shortage appearing, "the honeymoon with cash cropping draws to a close" (p. 176); and Dr. Epstein points out that land disputes are exacerbated by the conflict between matrilineal inheritance and the wish of fathers to hand down assets to their sons, who live and co-operate with them in patrivirilocal residence. She concludes that the traditional social system is in this respect impeding further change.

It is here that one could have wished for a more elaborate review of the various institutions within the Tolai social system and their relationship to social as well as economic change. However, in a primarily economic study it is probably most appropriate to have a summary of "stages of growth" as a conclusion to the book.

Dr. Epstein has skilfully allocated a limited number of words among a number of themes, and has given us a paradigmatic study of economic change.

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*Government in Wanggulam.* By A. Ploeg. *Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde* 57, Martinus Nijhoff, The Hague, 1969. Pp. xii + 216, figures and maps. Price 23.90 guilders.

This is a lucid and detailed account of a Mbogoga Dani parish in West Irian. Comparisons are made between Wanggulam and societies of the Australian New Guinea Highlands, but Ploeg's main concern is to describe Wanggulam political organization in the light of recent theoretical developments in political anthropology. He makes extensive, though critical, use of M. G. Smith's writings, retaining the term "government" and the distinction between politics and administration. Wanggulam place strikingly high value on violence (fighting, killing) and on individual freedom of action. With the premise that government concerns those affairs an individual is not allowed to manage for himself, Ploeg describes the principles of reciprocity, partnership and competitive leadership which can conflict with that of autonomy. His choice of analytical scheme forces the conclusion that the public domain is narrow; big-men themselves in struggling for power comprise "political units", and have an administrative relationship with their followers. The problem is why people live together in parishes at all.

The concept of personal "autonomy" is central. The term is used in different senses. For example, autonomy is restricted insofar as people are induced to govern or compete for power (181) (equals lack of constraint); leaders are also those most able to act autonomously: women's autonomy is less because of their inability to compete for leadership (177) (equals widest choice between range of actions). Further, the concept is both an analytical one and corresponds to a dominant Wanggulam value. Wanggulam present themselves as ignorant of one another's affairs, uncertain how others will act, misleading about their own private doings. It is a value that has the force of dogma, and could possibly have been discussed more fully as such. Ploeg convincingly demonstrates the way Wanggulam over-stress the actual freedom of individuals, whose behaviour is constrained by desire for prestige, by some submission to authority, and by recognition of the values of reciprocity and partnership. It is dogmas of solidarity in relation to groups such as parish or clan which are relatively under-emphasized.

With few external symbols of identity, Wanggulam have readily discarded many customs under missionary influence, of which the book gives an excellent account. Perhaps this process reinforced their sceptical attitudes towards collective beliefs. Such attitudes must have contributed to a difficult field situation. The author is frank about the limits of his enquiries, cautious about interpretation; the core of the book is a valuable corpus of "cases" (personal histories and accounts of disputes) to which Ploeg adds his own often pithily expressed observations. These reveal the poses Wanggulam assume, their exaggerations, and the confusions to which emphasis on individual freedom seems to give rise.

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*Manobo-English Dictionary*. By Richard E. Elkins. *Oceanic Linguistics* special publications No. 3 University of Hawaii Press, 1968. Pp. xx+356. Price \$US5.00.

Dictionaries of languages of the southern Philippines are still rather rare and dictionaries of any Philippine language produced in terms of modern linguistics are still rarer.

Manobo is a language of Mindanao in the extreme south of the Philippine Islands, an area in which the Summer School of Linguistics (the Wycliffe Bible translators) have now been at work for a considerable period. R. E. Elkins, a well-known S.I.L. member, expresses in his preface the hope "that the publication of this dictionary will be of interest to those pursuing cultural and linguistic studies of Philippine ethnic groups, and also of service to departments of the Philippine Government . . .".

In the Introduction the compiler explains the method of compiling and arranging, and includes paragraphs on phonology, marking particles, adjuncts, pronouns, verbs, descriptives and nouns (pp. ix-xix). These pages, while giving a useful orientation, are too sketchy to be of real value to the non-professional student or even to the linguistic student who is not *au fait* with Philippine linguistic types. H. McKaughan and Macaraya, the authors of the Maranao volume (1967), whom Elkins seems to follow in his general approach, adopted a similar course, but their introduction is much longer and more coherent, so that it does serve as a real introduction to the language. As the compiler has published very little else about the language, the need for a fuller grammatical introduction is the more apparent. His doctoral thesis on the grammar of the language is still unpublished.

The newcomer to Philippine languages will meet a difficulty at the start: the order of letters in the dictionary is the one followed by national Philippine dictionaries (of Tagalog and the other better known languages). This differs sufficiently from the European order to be confusing until the user gets used to it.

In the Manobo-English section (220 pp.) the entries are clearly set out and well explained. No attempt is made, however, to get set phrases or idiomatic uses of words or any special uses of them. It is a straight equivalence dictionary with no expansions. No derivatives from a root are given, and Philippine languages lend themselves richly to such a process; such derivatives, when given, are included as separate words without cross-references. In the introduction the writer states that "basic derived nouns are either affix derived or compound derived", and he gives as an example of the former "*ke-handek* (nominalizer—frighten), 'fear'". In the dictionary such words are given under *ke-*, and there is no mention of other derivational processes, which, in a language as little known as Manobo, might have been expected. On the other hand, entries involving cultural, religious and similar