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# BRIEF NOTICES

Leonard E. Newell, *Batad Ifugao dictionary with ethnographic notes*. Manila: Linguistic Society of the Philippines, 1993. Pp. xviii, 744.

Newell has here given us a model for dictionaries of little-known languages. He clearly demonstrates that language is a part of culture, and that it is inextricable from its use in society. The ethnographic notes that help to demonstrate this are clear, well written, and succinct.

Harold Conklin has written an excellent foreword for the work, concluding: "In short, this is a major ethnographic dictionary for which the people of Ifugao, their Cordilleran neighbors and friends, as well as students of language and culture everywhere, can be thankful." He calls Newell's dictionary a "rare gem" and "a stellar achievement."

The *Batad Ifugao Dictionary* contains a 90-page introduction which includes the phonology of the language and a grammar sketch. A large portion of the sketch is devoted to the verb, the key to understanding (and learning) a Philippine language. Newell's sketch is well worth the effort it take to read and follow it.

The section on "How to read dictionary entries" is a must (93–96). Entries include a possible 15 parts; besides the usual citation form, they give part of speech and lexical gloss, grammatical information, morphophonemic information, cross-references to the grammar sketch or to the many tables available throughout the dictionary, and illustrative sentences.

The ethnographic notes are of interest even to the casual reader. For example, under the appropriate entry, Newell describes the typical Ifugao house, giving its measurements outside and in, its interior parts, its uses, the activities that go on in (and under) the house, and how it is disassembled and transferred from one place to another – with reasons for such a transfer.

The dictionary contains 7,500 main entries taken from about 500 pages of narrative, conversational and hortatory texts, and other sources. Newell indicates that the coverage is far from exhaustive: he has chosen entries with "fairly extensive limitations": he includes high-frequency words, and a good sampling of synonyms and idioms used by "articulate and intelligent adults well immersed in the Batad Ifugao culture," but excludes items which have restricted use or are not part of semantic networks within major occupational or technical semantic fields.

The extensive English–Batad Ifugao index (16,000 entries) is very useful. It assists users to locate Ifugao words in the main section, where they will find full glosses and other information. Preceding the index, there are 32 appendices, giving clusters of semantically related terms.

Newell writes: "The dictionary is intended as a language tool for those wishing to learn Batad Ifugao." Perhaps only a few will use the work for this specific purpose. Many more students of linguistics and ethnography will find the material useful in understanding a Philippine language and culture. Though few of us may succeed in emulating this superb dictionary, the lexicography we learn from it will help us produce better dictionaries than would otherwise be the case. [HOWARD P. MCKAUGHAN, *University of Hawaii*.]

LAURENCE GOLDMAN (University of Queensland, Australia) has pointed out the following problems in the review of his book *The culture of coincidence*, written by T. O. Beidelman, which was published in *Language in Society* 23:598–600 (1994):

(a) The date of the book's publication in not 1992, but 1993.

(b) The review (p. 598) misquotes the opening statement of Goldman's book (p. 1), which reads as follows: "This book is an ethnography of the grammar and pragmatics of 'accident' in the forensic discourse of the Huli of Papua New Guinea. It explores how actors model and maintain the reality of accident interpretations through their conversational behaviour, showing how these ontological building stones represent indispensable resources for constructing and accessing cultural philosophies of action, mind, and responsibility."

(c) The review (p. 599) states: "Goldman provides quotations from a single long Huli case (the appendix) ..." This statement is unclear. In fact Goldman gives many short quotations in his main text, but these are part of the complete transcript which he presents in the Appendix (pp. 323–414).

(d) The review (ibid.) states that "the accused [Ngualima] and her kin argued this [the death of Gegai] was an accident." In fact, Goldman's summary of the case (p. 323) makes it clear that it was Hanai, the son of Gegai, who argued that it was an accident.

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(e) The review also says (ibid.): "One certainly never learns how this dispute worked out." In fact, Goldman states, under the heading "Outcome" (p. 323): "Hanai refused to support the charge against Ngualima, and no further action was taken ..."

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D. J. Costa, "Reconstructing initial change in Algonquian."
A. Y. Aikhenvald, "Area diffusion in northwest Amazonia: The case of Tariana."
F. Müller-Gotama, "Topic and focus in Sundanese."

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A. Manaster Ramer, "Sapir's classifications: Haida and the other Na-Dene languages."
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