

## OCEANIA

WURM, STEPHEN A. and HATTORI SHIRŌ, eds. *Language Atlas of the Pacific*. Pacific Linguistic Series C, No. 66. Part I: New Guinea Area, Oceania, Australia. 1981. Price, including binder, DM 250.—. Part II: Japan Area, Philippines and Taiwan, Mainland and Insular South-East Asia, 1983. Price DM 250.— *Sole Distributor*: GeoCenter, Postfach 800 830, Schockenriedstrasse 40a, D-7000 Stuttgart 80, Germany.

Several years have now passed since the publication of the first part of Wurm and Hattori's atlas, giving its users time to evaluate the merits of this major tool for linguists and others interested in the languages in the Pacific Area. First impressions of the work were extremely high, brought about, no doubt, by the galaxy of scholars listed as either coordinating editors, consulting editors, or editorial advisers and the lavish appearance of the work. Virtually every linguist who has done major fieldwork and who has contributed significantly to our understanding of the linguistic situation in one of the geographic areas in the maps has his or her name on one of the front sheets. With strong foundation and institutional support, apparently no expense was spared in producing maps of the finest quality. Each of the forty-seven maps is printed in up to nine brilliant colors, and contains a wealth of detail that is usually easy to read and understand.

Considerable use of the maps of those areas in which I have a particular interest, has somewhat tempered my initial enthusiasm, but has not modified my great respect for the main editors who brought this work about. It is, indeed, a major resource, and will remain so for a long time to come. The atlas not only provides us with an invaluable reference work for language locations, but through the clever use of matching colors it also indicates the genetic relationships of the languages, as they are presently understood. In addition, on the backs of the maps, a compilation of language names is given, listed according to their genetic classification. Subgrouping and dialectal information and an indication of the approximate number of speakers of each group is also given. There is also a prose description of the linguistic situation, a bibliography, and an index for each linguistic area. Linguists will surely disagree with some of the subgroupings, however the authors of these descriptive sections have usually been careful to provide some discussion of alternative subgrouping hypotheses.

Areas with the greatest linguistic diversity such as Papua New Guinea and its adjacent islands appear on the largest scale and in greatest detail, with fourteen maps needed to cover the area. However this may also reflect the particular interests of the main editors since there are as many maps of the Japan area (four) with its relatively few distinct languages as there are of the Philippines, with its scores of different languages. The Japanese maps plot the locations of literally hundreds of dialectal variants, not only of Japanese, Okinawan and Ryukyuan, but also of the almost extinct Ainu language.

Some of the maps, such as those of Mainland Southeast Asia are updated versions of linguistic maps published in other places. Others, such as those of the Philippines, are simply restatements of more detailed atlases appearing elsewhere. Most of them however bring together for the first time information appearing only in scattered sources. Such maps include two excellent displays of the pidgins, creoles and lingue franche of the Pacific, including Australia, Papua New Guinea and Southeast Asia, and a unique map showing the distribution of varieties of Chinese in the greater Pacific area.

Although the cartography is in general of highest quality, it is sometimes disturb-

ing to compare the same geographical area on overlapping maps and find different information. Place names which are found on one of the maps are not infrequently missing in the overlapping area on the other map. Tributaries of rivers occur on one but not on the other, and if they do appear, sometimes flow off in different directions in each of the maps. Since landmarks are the vital clues for locating language boundaries, their inaccuracies may at times modify the map's usefulness.

With the publication of this set of maps behind him, Stephen Wurm (personal communication) is now preparing a sequel, a set of thirty or so maps of China. About half of them, to be published some time in 1986 will cover the non-Chinese languages of China, the others will be devoted to the dialects of Chinese. If these maps are anything like the quality of those already published, scholars of East Asia will have a superb resource available to them.

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#### INDONESIA

KOUBI, JEANNINE. Rambu solo', " *la fumée descend*". *Le culte des morts chez les Toradja du Sud* (The cult of the dead among the Southern Toraja). Paris: Éditions du Centre National de la Recherche Scientifique, 1982. 530 pp. Maps, fotos, bibliography and appendix of Toraja texts. Paper FFr. 150. ISBN 2-222-03020-X. (In French).

Recent years have seen a renewed interest among anthropologists in the study of death and funerary rites. The book under review is a well matured fruit of this and at the same time it is more.

Although she was forced to cut down on the material, Koubi displays an immense wealth of documents, descriptions and interpretations. It is the result of two and a half years of intensive fieldwork among the Southern Toraja. By now it is almost common practice that an anthropologist in the field learns the language of the area studied in order to conduct research as a kind of continued exchange between the anthropologist and his hosts. Yet the results of all this effort can be seen in most cases only as the author's descriptions and conclusions. About half of Koubi's book follows this approach, except that her extremely detailed descriptions are only with difficulty kept in balance so that they finally converge naturally into the multifaceted picture intended by the author. Where Koubi differs greatly from other authors is in the attention she pays not only to the beliefs that give life to the rites, but especially to the various categories of oral literature that have a role to play in the rites or serve as means of interpreting their meaning. Her presentation of the Toraja cult for the dead rests on a triad formed by the funerary rites themselves together with the myths and the beliefs concerning death (8). In combining these three areas, she has succeeded in depicting not only a ritual process but also a culture as it becomes apparent in its manifold aspects in the unfolding of its rites.

One of the key concepts of this culture is the idea of a stratified, hierarchical society. This stratification is also reflected in the rites. On one hand, each of the four social classes has its individual ritual form, although the basic ritual prescriptions concerning the cult of the dead apply to all of them in a generalized manner. On the other hand, the rites themselves develop as a series of what Koubi calls *palier* (plat-