

published by Patai in his Hebrew and English editions of Brauer's work, while others have been published in SCHWARTZ-BE'ERI 1981-82.

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SCHROEDER, ROGER. *Initiation and Religion: A Case Study from the Wosera of Papua New Guinea*. Studia Instituti Anthropos 46. Freiburg: Universitätsverlag, 1992. 326 pages. Maps, figures, appendices of myths, narratives, and of an interview, select bibliography, glossary, index. Paper SFr 55,—; ISBN 3-7278-0787-3; ISSN 0570-3085.

Over a half-century has passed since the famous anthropologist Evans Pritchard published his now-classic *Witchcraft, Oracles, and Magic among the Azande* (1937). This work, based on thoroughgoing fieldwork, provided us with a certain perspective in looking at religion, teaching us to grasp it as a total system. Pritchard pointed out that Azande magic and witchcraft do not form independent systems; they form a system in combination with one another, a system of symbols and not a natural system based on the society's principles and laws. He saw the type of anthropology that promoted this sort of approach as an art, much in the same way that Lévi-Strauss defined anthropology as a work of *bricolage*.

Roger Schroeder's *Initiation and Religion* follows this same basic approach. Schroeder worked as a Catholic priest among the Wosera of Eastern Sepik Province, Papua New Guinea, for three years from 1980. While he was there he became interested in initiation. He did not, however, reconstruct the Wosera initiation simply as a traditional religious ritual. Papua New Guinea is undergoing change as a result of its contact with Western society. Schroeder, employing a number of different viewpoints, attempts to understand initiation as part of—even an important part of—this change.

Schroeder's method is to place the Wosera's beliefs concerning spirits and ancestors into the context of their life and worldview. Doing so enables one not only to understand the dynamics of Wosera religious culture but to gain, from an ethnographic perspective, a comprehensive picture of Wosera culture as a whole. A *bricolage* bringing together myths, ancestors, and spirits, this work presents a systematic interpreta-

tion of Wosera religion. Since this understanding is not static but argued in relation to social change it deserves our special attention.

This book consists of three parts. The first contains three chapters describing social structure and initiation. Chapter 1 explains the framework of the description. The chapter does not start with general definitions but with a survey of the characteristics of religion and initiation as they grew out of the local circumstances of Melanesia. Citing Mantovani's definition of religion, Schroeder does not restrict the meaning of the term to beliefs and practices related to spirits and ancestors. His stress is not upon a segmentation of beliefs and concepts but rather upon a comprehensive understanding of religion as part and parcel of everyday life. He concludes by stating that Melanesian religion enjoys an intense relation with life, and that it is closely related with personal identity through its connection with the experience of power triggered by feelings of awe and/or fear in daily life.

Chapter 2 is given to a detailed description of the Wosera. The author discusses the process of change this society is undergoing from a chronological perspective. In this context he says, referring to the influence and also responsibility of government and mission work: "On the one hand, missionaries certainly share responsibility for consequences of the social change. However, on the other hand, (the) mission effort (is) not (the) sole or even the predominant factor" (75).

As a concomitant of the changes in social conditions, the cargo cult appeared in Wosera society about fifty years ago. This movement, an expression of the people's expectations regarding the new goods arriving from the societies of the West, was linked with initiation and so induced people to return to their Wosera culture. During the 1970s and 1980s traditional life was taken up again and spirit houses were built. Initiation in Wosera society meant, therefore, a return to tradition.

As a result of the shortage of land the population's mobility is high, and the society faces constant fission and fusion. The social and ritual systems of the Wosera are fluctuant due to the influence of their environment and such outside forces as Western culture, and it is precisely as a guarantee of identity that initiation has emerged again among the Wosera.

Part 2 comprises a multifaceted analysis of initiation. It underlines the importance of initiation, approaching it from the standpoints of psychology, the history of religion, sociology, and anthropology. The methodology employed in this analysis does not present anything particularly new.

The most interesting section of the book is part 3. Schroeder lived among the Wosera as a missionary, and as such he personally experienced the contact between traditional society and Christianity. This contact had a great influence not only upon the Wosera but upon Schroeder himself. The question is also brought up as to whether a Wosera undergoes Wosera initiation as a Christian or Christian initiation as a Wosera. Here one can witness the meeting of two different worldviews with no attempt to decide which is superior. Unfortunately the author does not give us his empirical data.

I wish to make one comment in particular about this book. Though it concerns a concept of power, the book does not make it clear what kind of relationship the concept of power has with spirits or how power relates to worldview. Could it not be that power exists in an outside so extreme that it cannot be adequately situated even outside the sociocultural realm? It seems to me that if the concept of power is defined as anti-worldview, an opposite that differs radically from worldview, then "fear" as an emotional movement of one's heart and its relation to religious experience come into focus.

It can be said in conclusion that in Schroeder's book the subjects of the encounter of two worldviews and the origin of power have been established as themes in the study of religion.

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HABOUCHA, REGINETTA. *Types and Motifs of the Judeo-Spanish Folktales*. Garland Folklore Library, volume 6. New York: Garland Publishing, Inc., 1992. xxvii+965 pages. Bibliography, indices of compilers, types, and motifs. Cloth US\$135.00; ISBN 0-8240-9727-0.

Types and Motifs of the Judeo-Spanish Folktales, the book version of Haboucha's 1973 dissertation for John Hopkins University, is the first comprehensive description of the Judeo-Spanish oral folktale. Altogether it indexes 619 Judeo-Spanish texts located by the author (xxii); Haboucha writes in her introduction (xxi) that she did some collecting in Israel, but unfortunately these texts are not included in the corpus. These are indeed genuine oral texts, but as the book contains no text critique of the sources we do not know the degree of authenticity of the corpus indexed. It is a pity that the author did not avail herself of the large Israel Folklore Archives collection of Sephardic tales (approximately 1,600 texts), at least as a comparative background—619 texts is a rather meager corpus, and is surely not enough to adequately describe the tradition and its repertoire. Again, the question should be asked: What is the minimal size of a meaningful corpus for analysis?

The book is of awe-inspiring size: at 965 pages and 1.29 kilograms it takes up 5.6 cm of shelf space. Let me repeat that only 619 texts are indexed in this number of pages. For comparison, AARNE's index of Finnish tales (1911) listed 21,000 texts in only 163 pages; the Irish index listed 43,000 texts in 347 pages (O'SÚILLEABHAIN and CHRISTIANSEN 1963); and the Latvian index of ARĀJS (1977) listed 67,000 tales in 242 pages. So what went wrong? Is everything printed in these 965 pages really necessary, and does it add useful information?

The work contains five parts: 1) a detailed tale type and motif index, with summaries of tales (3-723); 2) a bibliography (725-46); 3) the indexed texts listed according to the order of their publication, with the indexing values (747-65); 4) a repetition of the type index in short form (767-92); 5) a repetition of the motifs (here arranged according to their order in Thompson's motif index), which have already been listed in the detailed motif index (there arranged according to their order of appearance in the texts) (793-965).

Of these five parts, part 3 is a very welcome innovation; one hopes it will be adopted for every index. Parts 2, 4, and 5 contain the essential information that a tale-type and motif index must have. Part 1 (720 pages!) reproduces the author's working process (such as the summarizing of tales), which is usually not included even