

as) during and at the conclusion of harvest time. It is a people's myth, a record of ethical and behavioral standards that govern Palawan social harmony.

I will not go further than the references above, for since the work under review is one which attempts to present for the first time a literature of great importance and relevance to Philippine culture and society, it would suffice to recognize the contribution of the work to ethnography and folklore. But its value as a work of scholarship in the Philippines is lessened by the fact that very few Filipinos are functionally literate in the language in which the epic had been communicated to the world outside the Palawan Highlands. Fewer still are those in the field of folkloric studies among Filipinos who could operate in the French language. We can only hope that soon the texts shall be translated into a more universal medium, at least in the Philippines where there is indeed an evident lack of work being done in the field of folklore. Despite this situation, nonetheless, there is an immediate *value* of the work to the ethnomusicologists, for it includes notations of the music (pp. 41-42) and a 33 rpm two-side soft record of the chants.

In 1965, I was unabashedly exuberant when I wrote of Palawan as an island paradise for research (Francisco 1965). Somehow, Ms. Revel-Macdonald provided one of the important reasons for that exuberance.

REFERENCES CITED:

Fox, Robert B.

1982 *Religion and society among the Tagbanua of Palawan island, Philippines*. Monograph No. 9. Manila: National Museum.

FRANCISCO, Juan

1965 Palawan: island paradise for research. *The UP research digest*, vol. V, No. 1, 13-19.

Kinaadman (Wisdom)

Since

1979 A journal of the southern Philippines, published by the Xavier University, Cagayan de Oro.

Juan R. Francisco
University of the Philippines
Quezon City

PAPUA NEW GUINEA

McELHANON, K. A., editor. *Legends from Papua New Guinea*. Ukarumpa, Papua New Guinea: Summer Institute of Linguistics, 1974. 240 pp. Illustrations, map, glossary. ISBN 0 7263 0274 0. (Third printing 1982)

McELHANON, K. A., editor. *From the Mouths of Ancestors*. Ukarumpa, Papua New Guinea: Summer Institute of Linguistics, 1982. 219 pp. Illustrations, map. ISBN 0 7263 0816 1.

It is to be appreciated, that Ken McElhanon of the Summer Institute of Linguistics, Ukarumpa, Papua New Guinea, takes the pains to edit two books on legends of Papua New Guinea. It is most likely the surface of a deep spring. The legends are collected by members of the Summer Institute of Linguistics and translated with the help of trained language assistants. The case of Tinputz is exceptional, since these

legends were both composed and translated by an indigenous person who was fluent in English (Forword 1982). Some of the legends are accompanied by a drawing, depicting the events spoken of in the legend, and are done by local artists from the language province of the legend.

The legends are from 38 of an estimated 700 languages from across the country. The major language phyla are represented, although the majority (21) are from the Trans New Guinea Phylum area. The languages represent also nine, out of eighteen, provinces of Papua New Guinea. A map with a rough location of a language is given for each volume. The reader who is interested in a more precise location and the language group is referred to the Language Atlas Pacific Area, Part 1, edited by S. A. Wurm and Shirō Hattori. Karl J. Franklin, the Director of the Papua New Guinea branch of the Summer Institute of Linguistics, expresses his hopes that the two volumes will become a "cultural reader" in many schools of this country. I can only join in this hope and I hope also for a readership outside New Guinea.

The scholar in legends is unfortunately confronted with a heap of unorganized stories of various kinds, including mere descriptions of customs (cf. 1982, Nr. 34) or of history (cf. 1974, Nr. 62). If the material is organized according to its topics and language groups, it becomes a valuable source and for me it became a fascinating study. An overall view shows the researcher the richness of topics in Papua New Guinea legends, though not all of the topics are present. Noteworthy is the absence of the Kulbob-Manup type myth, which is believed to be omnipresent at least in the coastal area. The diversity of legends with the same content can be studied, as for example, that of the nine legends of the origin of the coconut (1974: Nr. 2, Nr. 66, Nr. 73, Nr. 74; 1982: Nr. 37, Nr. 48, Nr. 58, Nr. 65, Nr. 131). What all the variants have in common is that the coconut originated from a dead human being, from the head or skull, except in one case where it originated from the heart (1974, Nr. 73). Such comparisons have to be compiled by the interested scholar. If done, it is certainly rewarding.

The two books have also the advantage that the translators are not influenced by any theory in oral literature. The legends as presented in these two volumes do not support, for instance, the theory of a primeval incest, except for the first pairs of human beings with no other way of human propagation. One can also observe that sexuality is not a universal topic as some scholars assume.

The careful reader is sometimes irritated by a shift from a generic term to a more specific one without obvious reason, such as "people" to "children," "woman" to "wife, younger woman, girl," either in singular or plural form. It is also irritating that in some cases the gender of the pronoun of the third person singular for animals or objects who behave like human beings varies between neutral and male or female, see for instance 1974, Nr. 99. The legends of the "Walis island" (1974, Nr. 4 and 1982, Nr. 44) are mainland versions and fragmentary as a comparison with Aufenanger (1975: 260-261) shows. The legend on natural child birth (1974, Nr. 5) is usually a follow up of this same legend. Aufenanger's version is confirmed by my own collection, except for the origin of the women. The legend about the great flood (1974, Nr. 58) presents one of the rare cases where it can be seen how myth and Bible are amalgamated.

In some cases one ponders over the meaning of a particular legend, for instance, in the first part of legend 1974, Nr. 96 people are killed by a torch. A little boy discovers the cause of the trouble. This problem, however, is not solved as in other killer legends. The boy reports to the eagle and the mother of the boy sends the eagle to the land of a crocodile to fight with them. Legend 1982, Nr. 21 has as title "A grandfather and his grandson" and ends with "that is why there are so many pigs

in the forest." From this one would classify the legend as a myth of the origin of the pig. But this is doubtful, since father and son follow the pig's track. This means the pig existed already. The legend also does not say that the pig did not exist yet. First they eat the spirit-lady in form of a pig, then (for punishment) they are turned into pigs. It may be noted that it is in some legends difficult to distinguish between a myth bringing for the a product and a fairy tale in which the human actor becomes or turns into an animal or plant or object which already exists. In my experience the story teller often neglects to give further information.

The problem with these two publications is that there is no guide to lead one through the jungle of material. But the scholar who works his way through it, will be rewarded. Despite some shortcomings, these two books can be counted among the most important sources of Papua New Guinea legends.

REFERENCES CITED:

Aufenanger, Henry

1975 *The great inheritance in North-east New Guinea*. Collectanea Instituti Anthropos, vol. 9. St. Augustin, Germany: Anthropos Institut.

Wurm, Stephen A. and Shirō HATTORI, editors

1982 *Language Atlas of the Pacific area, Part 1: New Guinea area, Oceania, Australia*. Stuttgart, Germany: GeoCenter.

John Z'graggen
Divine Word Institute
Madang, Papua New Guinea

THAILAND

LEMOINE, JACQUES, assisted by DONALD GIBSON. *Yao Ceremonial Paintings*. Bangkok: White Lotus Co. Ltd., 1982. 168 pp. Maps, 297 illustrations (269 in full color), bibliography. Soft covers US \$65.00

Dr. Jacques Lemoine is a French anthropologist with some twenty years of field experience in northern Southeast Asia. He is the author of an important monograph on the Hmong (Meo) of Laos (Lemoine 1972) and of a valuable 500-page introduction to the ethnography of both the Han and non-Han peoples of China, the Japanese and the Ainu (Lemoine 1978), besides many articles. Prior to the volume under review, he produced two short papers on Yao religious paintings (Lemoine 1979, 1981). Mr. Donald Gibson, whom we have to thank for the appearance of this book in English, is a former British diplomat, polyglot and long-term resident of north Thailand. He counts several Yao among his oldest friends in that country.

The collaboration between Lemoine and Gibson has resulted in a well-written work which is of great importance to art-collectors, anthropologists, sinologists and all who are interested in the Yao people including, as Dr. Lemoine remarks (p. 159), western-educated Yao who, he hopes, "will one day find it . . . an incentive to further research into their own tradition."

But in the first instance (cf. p. 8) this book is directed to Asian art specialists (whether personal collectors or museum curators) who have had the good fortune to become the owners or custodians of Yao religious paintings. For them, this book must become an indispensable adjunct to their collections.

Since about the mid-1970s (cf. Lemoine 1981: 65), Yao religious paintings have