

Lastly, although the book as a whole has very few production errors, the full-page print of the cover of Balakram Yogishvar's Hindi drama of *Gopi Chand* is reproduced backwards (67). It is my hope that these few matters will be attended to in the second edition.

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PAPUA NEW GUINEA

Z'GRAGGEN, JOHN A. *And Thus Became Man and World*. Edinburgh, Cambridge, Durham: Pentland Press, 1992. xvi+143 pages. Glossary, references. Hardcover £12.50; ISBN 1-872895-54-4.

In the good old days when anthropologists lacked sufficient field data concerning the diverse cultures of mankind, one of the main tasks of the anthropologist was to visit unknown "primitive" peoples in remote areas of the world and collect as much information as possible on their customs and institutions. Field researchers provided their colleagues with anthropological raw material in the form of ethnography, and analysis of the data was carried out later by themselves or someone else. In a sense this still holds true—not a few contemporary anthropologists believe that their main task is to expand the anthropological archives with new data obtained in the field. John Z'graggen's new book—an anthology of myths mainly from Madang Province in Papua New Guinea—is to be recommended primarily to those who hold this view, and to comparative mythologists, specialists in New Guinean studies, and educators who agree with "the president of the Catholic University of America . . . [who] recommends that readings in other cultures than one's own should be compulsory in the curriculum of schools of higher learning" (p. xiv).

This book is full of anthropological raw material in the form of mythical texts transcribed and translated from Tok Pisin or Pidgin English, the lingua franca of Papua New Guinea. The texts are, however, presented with little or no analysis. It is clear that the author, a missionary linguist who has spent much time in Papua New Guinea, does not intend this to be a scholarly book. In fact, in his introduction he directs readers interested in a more academic approach to a number of other works in the field of Papua New Guinean myth.

If there is something original in this book, it is the order of the texts: the author arranges the myths in the same order as the Book of Genesis. In order to bring this arrangement to completion, he is kind enough to insert, when necessary, mythical texts from provinces other than Madang! The book begins with the chapter "Origin of World and Man" and ends with "Death." In between you can find myths concern-

ing the origins of clans, the sun and moon, stars, the day and night, the sea; of garden crops such as taro, yam, coconut, tobacco, and sago palm; of fish, mosquitoes, fire, dance, and earthenware pots. These texts are all classified as myths, and what are usually called legends and fairy tales by folklorists (and by the author) are carefully excluded.

Some myths are quite similar to those found in other parts of Papua New Guinea, some are not. Christian influences can be found in several texts. Since a comparative mythological study has yet to be carried out on a wide scale in New Guinea, this book may prove useful despite the varied sources of the texts, which were collected from a number of ethnic groups including both Papuans and Austronesians. The data on the manner of collection given at the beginning of each text help in locating the village of the original tape recording. As all the texts have been input into computers, however, comparative mythologists might have been happier if they had been offered in the form of floppy or compact disks. Printed texts are not easy to handle when computers are utilized for comparative analysis.

There is little more I can say about this book, for, as mentioned above, few analytical comments are added to the original texts. One point made by the author in his introductory remarks needs comment, however. According to Dr. Z'graggen, in these myths "little thought is given for the future of the creation, that is, the ultimate aim or the world to come . . . For Christianity this means there is a lack of eschatology" (xv). Needless to say, eschatology in the Christian sense cannot be found among most traditionally non-Christian or "pagan" peoples. This is why most anthropologists avoid the term "eschatology." Even if the term is used in ethnography (I know of several such cases), it is not used in the Christian sense but in a more neutral sense, such as when referring to a people's view of the afterlife. As far as I know, in all parts of New Guinea mythical texts can be found that tell of how the spirits of the dead interact with the living. In this neutral anthropological sense there is a great deal, not a lack, of eschatology among the New Guineans. As the author remarks, "Christian Melanesia should be aware of this." But rather than his suggestion that Christianity "should add [an eschatology] to round up the creation with an aim and goal," I feel it would be better if Christianity compared its eschatology with that of the native people and found out how the former could be on "good" terms with the latter. At least New Guineans have attempted this for a long time through their nativistic movements, usually labeled "cargo cults" by anthropologists.

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PACIFIC

LEBRA, JOYCE CHAPMAN, Editor. *Women's Voices in Hawaii*. Niwot, CO: University Press of Colorado, 1991. xii+292 pages. Photographs, selected readings, index. Cloth US\$24.95; ISBN 0-87081-238-6.

Women's Voices in Hawaii is a collection of oral history interviews with older women living in Hawaii. The editor/interviewer herself, a specialist in Asian history who now teaches at a university on the North American mainland, was brought up in Hawaii before World War II and is thus quite familiar with the conditions experienced by the