

mentioned in the bibliographies accompanying the present articles. On page 361 ("Finno-Ugrian Myths and Rituals") mention is made of "shamanic customs," but as this is "costume chamanique" in French the English should be "shamanic costumes." Such shortcomings, however, do not seriously detract from the overall high quality of this volume. *Asian Mythologies* will remain a standard reference work in this field of study for decades to come.

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EVANS, GRANT, editor. *Asia's Cultural Mosaic: An Anthropological Introduction*. Singapore: Prentice Hall, Simon & Schuster (Asia), 1993. xi+436 pages. Illustrations, figures, bibliography, glossary, index. Paper US\$19.50; ISBN 0-13-052812-9.

Every now and then a textbook crosses one's desk that is so good that the reviewer wonders if he can possibly do it justice. *Asia's Cultural Mosaic: An Anthropological Introduction* is such a book. Designed as a core text for undergraduate courses on Asia, the collection is an up-to-date, even-quality, well-organized, open-ended, and scholarly propaedeutic to Asia, anthropology, and ethics. It is a tribute to the academic standards, expertise, and approach to fieldwork of editor Grant Evans and his twelve contributors that the promise implicit in their book's title has been fulfilled; indeed, their successful endeavor could just as well have been entitled *Anthropology's Cultural Mosaic: An Asian Introduction*.

This very accessible but demanding book will appeal to a readership beyond that it was originally designed for. The text is inviting, challenging, and interactive. It does not represent a body of top-down knowledge to be loaded into blank minds but rather an anthropological perspective, a way of seeing, an intersubjectivity. The reader is involved in the knowledge-making process through constant bifurcations of "stark moral choices" and inescapable questionings of assumptions.

Each chapter follows a familiar anthropological trope, e.g., the hominid fossil record, language, kinship, economies, dominance, gender roles, cosmology, the field, the future. The chapters contain numerous references for interested readers to pursue, and feature a multitude of well-placed and well-chosen photographs to break the text and stimulate interest.

The patrilineal ancestors of the anthropological discourse community are met as they arise in context: Darwin, Dubois, Dart, Durkheim, Tylor, Weber, Frazer, Boas, Malinowski, Sapir, Radcliffe-Brown, Evans-Pritchard, Firth, Kroeber, Lévi-Strauss, Whorf, Leach, Geertz, Said, and Margaret Mead. The reader is also introduced to

such Asian anthropologists as Koentjaraningrat of Indonesia, Chie Nakane of Japan, Khadija Ansari Gupta of India, Fei Hsiao Tung of China, Okpyo Moon of Korea, and Stanley Tambiah of Sri Lanka. There is the obligatory initiation into the lexicon of the field, e.g., *matrilineal*, *patrilocal*, *utrolocal*, *virilocal*, *uxorilocal*, *neolocal*, *exogamous*, *polyandry*, etc. Numerous diverse people are encountered—the Hmong of Northern Laos, the Sedang of the Annamite Cordillera, the Tamil of Jaffna—and something is learnt of the 150 languages of Asia.

The book takes up the realities of infanticide; dowry deaths; suttee; female genital mutilation; prostitution; drug addiction; AIDS; sex tourism; indiscriminate logging; and caste murders. We also learn of anthropological studies used to destroy tribal culture or to enhance the new myths of nationalism, and of Asian women rejecting feminism as neocolonialism.

Asia's Cultural Mosaic forces one to rethink context. There is much here to challenge undergraduates and professors alike and to stimulate debate and further research, especially in the area of ethics. Anthropologists often encounter ethnocide, for example, giving rise to such questions as: Should anthropologists become advocates for these people, or just observe their disintegration? How involved should anthropologists be in developmental work? What rights do "outside observers" have to protest such practices as clitoridectomy, suttee, and foot-binding? By what rights did American anthropologists work with the CIA during the Vietnam War to destabilize Laos and Cambodia when the American Anthropological Association had condemned American participation in the war? (One hopes anthropologists were not involved with Special Forces in the Phoenix Program [PILGER 1992: 177, 179, 208, 210], but one suspects that the truth is otherwise.)

Other pertinent questions include: Are ethnic conflicts an engineered problem? Does Development Anthropology oppress the people it ostensibly claims to serve? Is swidden ecological vandalism?

Tambiah's "Anthropology of Displacement and Dislocation" and "Anthropology of Collective Suffering" (TAMBAH 1990: 756–57), quoted in Lian Kwen Fee and Ananda Rajah (257), are pertinent reminders that age-old problems still await solutions. Aihwa ONG's work on spirit possession and resistance to male exploitation among young Malay women workers in high-tech factories (1987, 203–11, quoted by Helliwell [281]) is frontline anthropology of the highest quality.

The above represents an inadequate reviewer's gleanings from a magnificent harvest of academic and ethical research. Prentice Hall, Grant Evans, and all who contributed to this textbook are to be congratulated on their wide-ranging and yet selective net. *Asia's Cultural Mosaic: An Anthropological Introduction* deserves to become part of the canon against which all challengers must be measured. At the very least it should recruit, incubate, and inspire a new generation of anthropologists.

For last year's words belong to last year's language/And next year's words await another voice. (T. S. Eliot)

It is to be hoped that sales will encourage Prentice Hall to issue a second volume. I would expect a format less etic, less interpretive, and less academic, and an approach that relied more on original voices, field notes, translations, reprints from the popular press, government and UN reports, and primary material for access and peer evaluation. DURANTI and GOODWIN 1992 and MOERMAN 1988 could provide a baseline.

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MIEDER, WOLFGANG. *Proverbs Are Never Out of Season: Popular Wisdom in the Modern Age*. New York, Oxford: Oxford University Press, 1993. xviii + 284 pages. Photographs, cartoons, bibliography, indices of names, subjects, and proverbs. Hardcover US\$25.00; ISBN 0-19-507728-8.

Publishers are hesitant about producing collections of essays, saying that whole books sell better. Personally, I like collections of essays, particularly those that result from a lifetime's interest in a subject. I feel that the articles selected tend to reflect various facets of the topic, like a diamond, and that progress through such collections proceeds at a more leisurely pace than it does in book-length treatments with their more demanding arguments.

In the present collection Wolfgang Mieder provides a model overview of the subject of proverbs, one that demonstrates his familiarity with the topic and his thoughtful consideration about which pieces to share. The basic point of the collection, as stated in the title and subtitle, is that though individual proverbs may go out of fashion, proverbial speech and wisdom is very much part of contemporary language use. Chapter 10, in particular, shows how in the modern age proverbs have been put to use in the service of ideology, and how scientists, supposedly objective, can turn their talents and methods into tools of evil. It is a book with an unexpected punch.

If I may borrow an item recently gleaned from an e-mail discussion, the book seems to be organized according to the *jo-ha-kyuu* of the Noh play. The beginning is slow and easy; the middle develops; and the ending is loud, quick, and impressive. In *Proverbs Are Never Out of Season* the first chapters treat problems of definition and usage; the middle chapters turn to history, the use of proverbs and subgenres, and treatments of regional Vermontisms and a German-born American proverb; then, at the end, the sudden slap of proverb use in Nazi Germany.

Chapter 1 examines scholars' definitions of the proverb. In chapter 2 some of this information is repeated so that more popular conceptions of the proverb may be