

Brown, H.A. *Three Elema Myths, recorded in Toaripi, translated and annotated by Herbert A. Brown.* Canberra: Department of Linguistics, The Australian National University, 1988 [Pacific Linguistics B-98]. Pp. xix + 235 (including 1 map). AUS \$32.20.

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The Toaripi and Orokolo people, two of the groups which make up the Elema people of the eastern coast of the Gulf Province, have been the subjects of a number of excellent linguistic and anthropological studies. Of these studies, the majority have been made by the author of this volume, Herbert Brown. Brown has produced both Toaripi and Orokolo dictionaries, comparative grammars, and studies of their traditional art and folklore. And as philatelists know, Brown's appreciation of Elema art and folklore has resulted in three outstanding series of Papua New Guinean stamps. The three stories contained in this volume make a welcome addition to Brown's previous studies.

The three stories included in this volume are clan stories. Each story is of a clan hero and founder as well as various clan totems. Brown has spent considerable time preparing the text of the stories in an attempt to overcome some of the problems inherent in the elicitation of traditional stories. In the first story, Oa-Laea, Brown merges several different versions of the story. The second story, Marai and Eare, is expanded in places for clarity. Finally, the original text of the third story, Meavca Kivovia, was recorded by the Rev. Jones in 1905 in an unfamiliar dialect. Working with a Toaripi speaker Brown has modified the text to reflect the same dialect as is used in the first two stories.

In addition to the stories the book includes an introduction and index. In the introduction Brown outlines aspects of Elema culture important to an understanding of the stories. These include the clan heroes and totems, and the structure of Elema poetry, music, and art. The index includes the clan heroes and totems as well as other important topics.

The three stories are divided into numbered episodes which, in turn, are divided into lettered paragraphs. Within each paragraph the Toaripi text is presented with word-by-word glosses, followed by a free translation. A foreword relating the circum-

stances under which the story was collected precedes each story, while endnotes follow each. The illustrations which accompany the text are by Brown in the style of traditional Elema art.

The majority of endnotes deal with textual considerations. Many identify the participants or locations. This is especially important in the case of participants since most have more than one name. Others note textual problems in the text, including archaic forms which are no longer clear.

The remainder of the endnotes deal with anthropological and linguistic aspects of the stories. With regard to anthropological notes, numerous clan totems are noted as they occur. The process of canoe making is fairly extensively discussed as this is a central activity in much of the text. Cultural features can also be seen in some of the word glosses versus free translations. For example, the word glossed 'rub nose' is freely translated 'kiss'.

In general, the stories are not particularly useful for morphological study since the literal translation is by word, not morpheme. A few of the endnotes refer to verbal forms, but these are rare. In addition, Brown's terminology is not always clear, as when he refers to 'converbs' in what are apparently serial verb constructions. The stories are, however, useful for discourse studies. Some of the endnotes discuss the discourse considerations involved in various unusual word orders.

I did notice two mistakes in the text. Endnote number 113 is missing in the story of Oa-Laea, although the actual endnote itself is included. There is also an incorrect free translation on page 171, section 9a where Umori, not Moro, is the subject. In addition, it is frustrating that the notes take the form of endnotes instead of footnotes. Footnotes would be especially useful in a book like this in which the notes are so crucial to a proper understanding of the text.

The shortcomings of this book are, however, minimal. It should prove to be of value to anthropologists and linguists, especially those interested in the Toaripi and Orokolo people.