
PREFACE

SINCE I BEGAN WRITING this book in 1979, in connection with a Guggenheim Fellowship, which served to get me started, I have had time to bring together relevant materials in the ethnographic literature and to reflect at length on religion as a pan-human phenomenon in widely diverse cultural settings. My thinking has been heavily influenced by the work of my father, Erwin R Goodenough, a historian of religion who was confronted with the problem of trying to understand what lay behind the extensive incorporation into Judaism in the Hellenistic period of elements of Greek mystery religions of that time, immediately preceding Christian beginnings, a syncretism that was carried over into early Christianity as part of its Jewish heritage (E. Goodenough 1953–1968). His pioneering work on religious symbolism and its psychological interpretation, his novel thinking about the many different ways in which people can have religious experiences (1965), and his functional approach to the definition of religion (1967) have all proved extremely helpful to me in dealing with the pre-Christian religious life in Chuuk.

I am deeply indebted also to Lothar Käser, whose outstanding ethnographic account (1977) of the concept of the soul or psyche in Chuuk and of rites relating to spirits of the dead has greatly expanded my understanding of these matters. I have relied heavily on his work in this book (chapters 5, 11, 12). I have also drawn heavily on the work of Laurentius Bollig (1927) on world view, ritual practices, war, and political priests (chapters 8, 12, 14, 20, 21), John Caughey (1977) on ideals for the self (chapter 5), Frank Mahony (1970) on medical theory and practice (chapter 15), Ann Fischer (1950, 1963) and Frances Caughey (1971) on childbirth and child rearing (chapter 4), Thomas Gladwin (Gladwin and Sarason 1953) on life cycle, courtship, and psychological test results (chapters 5, 17), Frank LeBar (1963) on arts and crafts (chapter 16), Girschner (1912) on divination (chapter 13), King and Parker (1984) on the prehistoric cult site on Wééné (chapter 21), and

Augustin Krämer (1932) on a variety of things, as is evident in text citations throughout.

I have had useful discussions of my ideas on religion with fellow anthropologists Peter Black, John Caughey, the late Eugene d'Aquili, and Anna Meigs, and, at meetings of the Institute on Religion in an Age of Science, with Ursula Goodenough, Philip Hefner, and Karl Peters. Peter Black, John Caughey, and Mac Marshall all gave the manuscript thorough and painstaking reviews with many helpful suggestions for how to revise and strengthen it; and Carole LeFaivre-Rochester steered the manuscript through its final editorial processing for publication. My profound thanks to all of them!

My own data relating to religion in Chuuk were gathered during two periods of field work. The first was from June 1947 to January 1948, when I was part of the Coordinated Investigation of Micronesian Anthropology (CIMA), a project funded by the Office of Naval Research and administered by the Pacific Science Board of the National Research Council. The second period of field work was from July 1964 to May 1965, when I returned to Chuuk with my wife and two sons for further field work, supported by a grant from the National Science Foundation (NSF-GS-340). I am most grateful for that support and that of the Guggenheim Foundation.

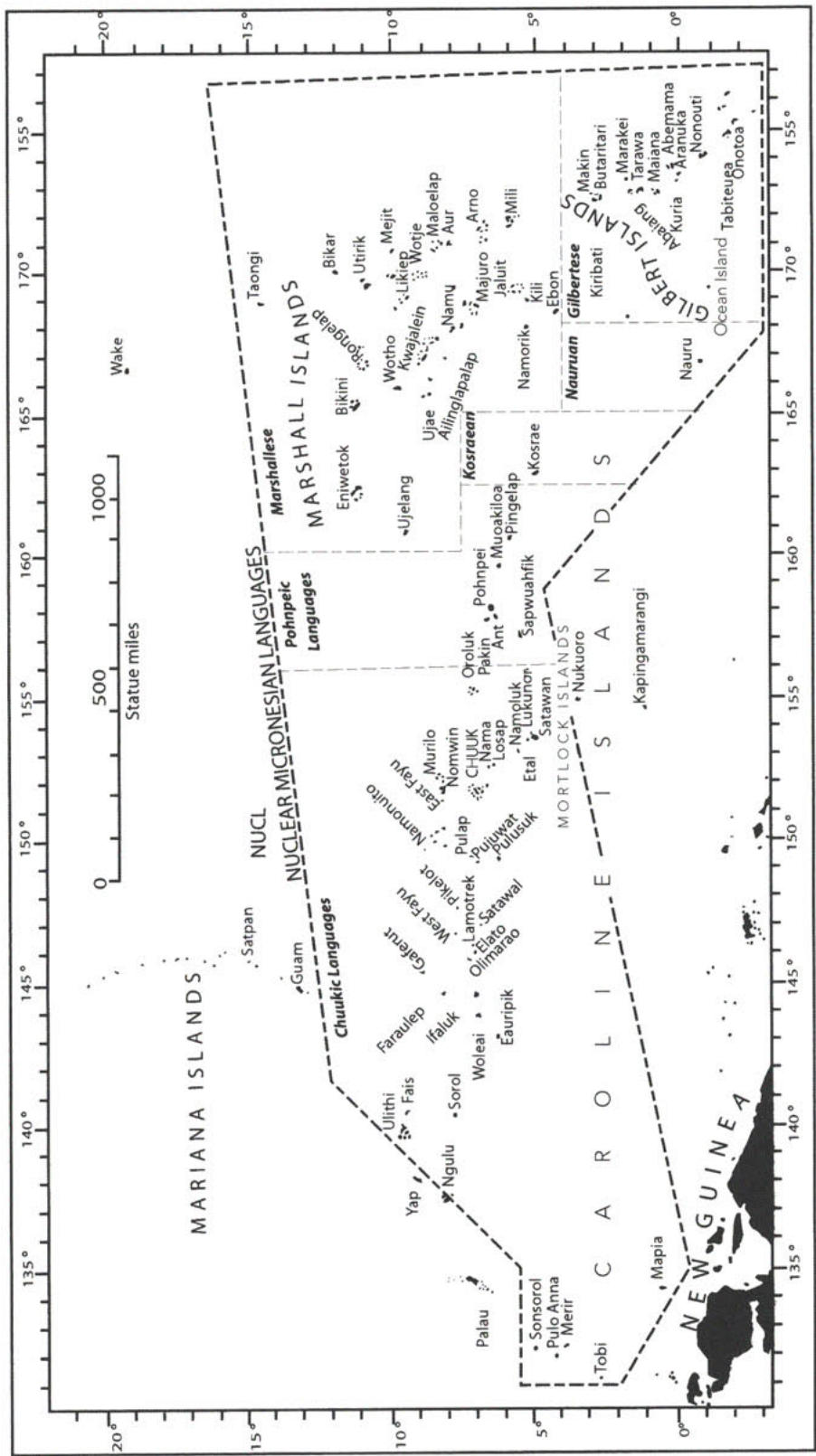
During both field work periods, all of my inquiries were conducted entirely in the Chuukese language, in which my fluency steadily improved as work progressed. During the first field work period my primary focus of research was Chuukese social organization (W. Goodenough 1951). When I returned to the field in 1964, my main focus was on a systematic investigation of formal obligations in social behavior (as yet largely unpublished) and on upgrading and expanding existing dictionary materials (Goodenough and Sugita 1980, 1990). My investigations into Chuukese traditional religious practices were carried on as adjuncts to my primary foci of research.

My debt to my late wife and children is beyond words. They encouraged and supported me in countless ways in my pursuit of understanding what it is to be human and have, over the years, shared with me in that pursuit. Without their support and sharing, this work would never have come into being.

I owe most of all to all of those in Chuuk who were my teachers and helpers in my effort to learn their language and culture and, in so doing, to gain understanding and appreciation of their culture. In particular, I must mention Efot, Eiue Rewi, Kinaawus, Kekin, Suuta, Boutau K. Efot, Alexia Emmis, Neyisiyopw, Kintoki Joseph, Nory Oneitam, Riiken, Fuchiwo, Katin, and Ezra Urumuech. My thanks also go to Akiwo, Naapi, and the other men and women of the Achaw clan for their many caring kindnesses during my

1947 stay in Romónum, and to Maateewus, Naasu, Raanu, Iyaana, Tauwe Raanu, Rosaania Raanu, Pio, and Puruuta for their similar caring kindnesses in 1964–65. To all a *kinissow chaapwúúr*

WARD H. GOODENOUGH
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Map 1. Micronesia and Nuclear Micronesian languages.