

the church, and supplies kinship charts.

Among the industries the writer describes are corn cultivation, copra making, *tuba* production, and fishing. Also mentioned is the preparation of the staples corn and rice. Fishing is discussed with few details; the author notes how the catch of the industry is sold in the town of Lazi by middlemen known as *labasera* (fresh-fish sellers), who are mostly women.

The work lives up to its title, for it offers interesting glimpses into the lives of the people of Siquijor. More detail, however, could have been offered concerning the island's industries; such data would have been appreciated by scholars interested in this area. It may have been the writer's self-confessed lack of mastery of the Cebuano language that prevented him from gathering more information. It would also have been interesting if the writer had dealt, even superficially, with the sorcerers of the island. These figures are well known in central Visayas, and even in northern Mindanao.

In general this work is recommended as a reference book for readers interested in the islands of the Visayas, particularly Siquijor.

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WRIGGLESWORTH, HAZEL J., editor. *The Maiden of Many Nations: The Sky-maiden Who Married a Man from Earth*. Linguistic Society of the Philippines, Special Monograph Issue, Number 31. Manila: Linguistic Society of the Philippines, 1991. xiii+321 pages. Map, folded table in pocket. Paper US\$6.50 (including handling and postage); ISBN 971-1059-22-3.

The Maiden of Many Nations is a collection of narratives from a wide number of ethnic groups throughout the Philippines. The tales are all variations on a motif widely known in folklore studies as "the swanmaiden."

The common narrative thread to all of these tales is as follows: A man chances upon seven immortal sisters bathing in a river or pool. He steals the dress of the youngest sister, who is thereby prevented from flying back with the others to her home. The man takes her as his wife, but one day she discovers her dress hidden in the roof-beams of their house and flies home to her parents. In many of the versions the story ends there, while other versions take the husband on a quest for his lost wife. Her father assigns him difficult tasks, which he cannot do without the help of either his wife, another person, or a supernatural animal. In some cases, it is their child who succeeds in identifying the mother and bringing her back home.

It is quite remarkable how widespread this folktale type is, and not only in the Philippines—examples of this tale may be found all over the world. Wrigglesworth draws on AARNE and THOMPSON's taxonomy (1961) in identifying elements of this motif as Types AT313 (The Girl as Helper in the Hero's Flight) and AT400 (The Man on a Quest for His Lost Wife); she notes in passing several other related motifs and examples from world oral and literary traditions. In an appendix to the book she includes eleven related tables, previously published: two more from the Philippines, and several others from Japan, Sabah, Thailand, Laos, and Vietnam.

The main text is a compilation by Helen Wrigglesworth and her colleagues at the Summer Institute of Linguistics of twenty-seven stories from as many as twenty-one different language groups representing communities spanning the Philippines, from northern Luzon to southern Mindanao. The collection is the product of some twenty years of research in the field (from 1962 until 1981) by Wrigglesworth and her colleagues. A sketch map indicates the location of the communities where the researchers collected the stories. Each of the narratives is given in its original language with parallel translations into English, as well as detailed footnotes. The English translations read fairly well, and are free of literary excrescences alien to the oral nature of the stories. For her part, Wrigglesworth is careful to emphasize the origin of these narratives as oral recitations, and she considers the more common term "folktale" as misleadingly literary in its orientation. In her introduction and in many of the notes, she draws attention to the storytellers' dramatic and rhetorical figures and flourishes.

Though not a specialist in Filipino languages or folklore, this reviewer was intrigued by the incidence of this narrative type all across the Philippines, having encountered it in numerous versions in Japan and elsewhere. One of Wrigglesworth's aims here is in fact to demonstrate the extent of diffusion of this narrative, and to identify the formal and structural elements shared by its variants. A chart inserted into the inside back cover classifies each of the twenty-seven narratives according to twenty-five basic elements extrapolated from folktale types AT 313 and AT 400, noting what is common and what is distinct to each.

Wrigglesworth's approach thus owes much to Aarne and Thompson, as well as to Propp, and if I have a criticism of this work it is that it restricts itself in the main to a formalism so rigorous (even rigid) that it tends to raise as many questions as it solves. How does one account for the interesting similarities, and differences, between one version and another? Wrigglesworth is somewhat loath to speculate. She does note the relationship between many of these oral tales and Philippine metrical romances, which were derived largely from Spanish sources, and sometimes identifies what was evidently the acculturation of foreign narrative elements. In her introduction she offers a close comparison between one of her narratives and the popular metrical romance "The Adarna Bird" (a summary and discussion of which is available in EUGENIO 1987). The similarities are indeed striking. One early authority whom Wrigglesworth mentions stated outright his belief that this Filipino folktale type "is an importation, and not native" (FANSLER 1921, 171), but Wrigglesworth hedges.

Admittedly, the matter of origins is problematic, though one would have wanted the editor to say more on the diffusion of this narrative in the Philippines. A more important question perhaps is, What do these stories mean for their tellers and audiences? Wrigglesworth duly notes that many of these stories have been fully assimilated into their cultures, and are still considered by many as oral histories about their ancestors and other culture heroes. The Manobo narratives, she writes, transmit important information regarding Manobo "custom-law," but she does not explain this particular term or its application to Manobo culture, except to say that one element of their stories (type AT 400) conveys "highly-valued Manobo cultural mores and customs." What mores and what customs? And how are they conveyed? She doesn't say.

The swanmaiden motif falls into a larger category of narratives dealing with divine or supernatural marriages, which comprise a symbolic representation of exogamic practices. Inter-marriage between otherwise unrelated groups is thus represented in the form of a marriage between a human male—as it is here—and a supernatural female,

who is manifested in the form of a bird or beast. The narrative may relate to totemic alliances, as well as to beliefs that certain families and clans are descended from particular animals (foxes, ravens, crows, etc.). These ancestral marriages convey upon their descendants magical powers and skills, and at the same time underwrite traditional alliances, rights, and privileges. It would seem from what Wrigglesworth has observed that something of this nature is at work in the story's variations included here, but she does not provide an adequate social or cultural context on which to base further study.

The matter of the stories' meaning and function within their communities is thus deftly skirted. Wrigglesworth is content merely to present the material data. It may well be unfair to take the editor of this volume to task for failing to do what she had not, after all, intended. Her aim was to identify and classify, not analyze and interpret. But the data alone raise questions as to the editor's aims and methods. At the very least, however, the book provides both linguists and ethnologists with interesting material that bears second reading.

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DAMRONG, TAYANIN and KRISTINA LINDELL. *Hunting and Fishing in a Kammu Village*. Studies on Asian Topics 14. Scandinavian Institute of Asian Studies. London: Curzon Press Ltd., 1991. 160 pages. Map, b/w photographs, line drawings, appendices of vernacular texts, glossary, bibliography. Paper £11.99; ISBN 07007 0227 X; ISSN 0142 6028.

The Kammu (Khmu) are a highland minority group that inhabits the mountainous borderland between northern Thailand and upper Laos. Speakers of a Mon-Khmer language, they are commonly regarded as members of the "autochthonous" population of mainland Southeast Asia, i.e., as having been resident in the region long before the arrival of the presently dominant Tai, Vietnamese, and Burmese.

Because of recent research activities by Scandinavian scholars (among whom Kristina Lindell figures most prominently), Kammu culture is far better documented than the cultures of the Kammu's mountain-dwelling neighbors. Nevertheless, the present booklet—despite its apparently marginal topic—is an outstanding contribution to Southeast Asian ethnography in that it was written by a native Kammu. Kàm Ràw