

## SIBERIA

SUSLOV, I. M. *Materialien zum Schamanismus der Ewenki-Tungusen an der mittleren und unteren Tunguska* [Material concerning the shamanism of the Evenks of the middle and lower Tunguska]. Introduction, translation, notes, glossary, and indices by Karl H. Menges. *Studies in Oriental Religions* 8. Wiesbaden: Otto Harrassowitz, 1983. xv+131 pages. Etymological glossary, indices of names. Paper DM.52.—; ISBN 3-447-02234-5, ISSN 0340-6792. (In German)

ANISIMOV credits Suslov with the discovery of the shaman's tent for ethnography (1972, 85) but Suslov's work in turn has been discovered for ethnography by Menges in the Institute of Ethnography of the Academy of Sciences, USSR. To publish even an important work fifty years after it has been written and make it accessible to a larger public than the original is praiseworthy, but also tricky. We owe it to Menges that Suslov's text is more than a mere "survival" from days bygone. In addition to translating it into German, he situates the text in the historical circumstances of its composition and updates the author's observations with the latest achievements in ethnography and, particularly, linguistics. The result is a richly informative combination of vintage ethnography by a sensitive and moderately disbelieving observer (Suslov) of Evenk shamanism with an exposition of the present state of the art by one of its masters (Menges).

Suslov's purpose in studying Evenk shamanism was to understand the phenomenon in order to find a lever by which eventually to unseat it in favor of illuminated atheism in the new Soviet State. Although he cannot refrain from critical personal comments at times, he is generally careful to let his informants speak for themselves and state their reasons; if they had no particular reason, he says so explicitly. In order to bridge gaps of time and information Menges adds some comments, correcting or supplementing a point or putting it in a modern perspective.

The central concern of this small volume is the shamanistic séance and its circumstances. Suslov begins by describing the actors and the spiritual space of their activities, i.e., the various types of spiritual beings and the conception of four worlds, one above the other. Then he describes the shaman's tent, or rather the whole set of structures needed for an important séance. This is followed by captivating accounts of four séances, and finally, in the last chapter, we are given a sampling of some tales about the beginnings of the world and the feats of good and evil shamans.

Although he believes that the tent for an important shamanistic séance exhibits a standard form, Suslov goes to considerable length to describe a tent which deviates from this in important features. This approach enables him to demonstrate that a tent's structure does indeed have to conform to a given standard lest it be considered spurious (together with the shaman who built it). As a consequence, we come to see that the standard allows for certain variations in the tent's structure as well as in the conducting of a séance itself, but also provides a point of reference the participants can use to judge a structure's or a shaman's trustworthiness. Unfortunately, a sketch Suslov had prepared to supplement the somewhat complicated description of the tent's structure was already lost when Menges found the manuscript. Here it will be advantageous for the reader to refer to ANISIMOV's sketches (1972, 89-96).

Menges' command of the material and the problems involved make his etymological glossary and such indices as those of technical or geographical terms sources of information whose importance and usefulness far exceed what one might expect from

such a slim volume. This book transmits some of Siberian shamanism's actuality (in the literal sense of the term) and at times even its excitement. It is therefore regrettable that its publication in German overly restricts its readership. The material presented, as well as the commentator's comments, deserve to be widely read.

REFERENCE CITED:

ANISIMOV, A. F.

- 1972 The shaman's tent of the Evenks and the origins of the shamanistic rite. In *Studies in Siberian Shamanism*, ed. Henry N. Michael, 84-123. Toronto: University of Toronto Press.

Peter KNECHT

PHILIPPINES

POSTMA, ANTOON, compiler. *Annotated Mangyan Bibliography 1570-1988*. Monograph No. 1. Mansalay, Or. Mindoro: Mangyan Assistance and Research Center (MARC), 1988. xvii+309 pages. Illustrations, finding list, subject-index, chronology of entries (1570-1899). Paper. US\$20.00; ISBN 971-8633-00-6.

In his *Annotated Mangyan Bibliography 1570-1988* Antoon Postma, a Dutch scholar, brings to light the scattered writings dealing with the Mangyan of Mindoro Island, which lies about 160 km south of Manila. The Mangyan are indigenous people of the island who are generally classified into seven ethnolinguistic groups or tribes, namely, the Hanunoo-Mangyan (or Hanunóo), Ratagnon, Buhid, Tadyawan, Batangan (or Taubuid), Alangan, and Iraya. They inhabit the interior highlands, while Christian lowlanders, such as the Tagalog, Bisaya, and Ilokano, occupy the coastal plain area of Mindoro. As is widely known through the work of Harold C. CONKLIN (1957), the Mangyan have maintained a life-style based on shifting cultivation.

Since the late 1940s intensive fieldwork on the Mangyan languages and culture has been carried out by American, European, Filipino, and Japanese researchers. Unique among them is Antoon Postma, who has immersed himself in the dynamics of Mangyan life with continuous fieldwork among the Hanunoo-Mangyan for more than thirty years. Aside from the series of records on his Catholic mission work, he has produced numerous research reports on various aspects of this Mangyan group, such as traditional forms of poetry called *ambahan* (1972), folklore (1977), the writing system (1971), and time reckoning (1985), among others. In addition to his folkloric, linguistic, and anthropological research, Postma has endeavored to collect written materials on Mangyan life and culture by conducting surveys at libraries and archives in the Philippines, Europe, the United States, and Japan. The *Annotated Mangyan Bibliography 1570-1988* presents a huge collection of 1,720 bibliographic entries covering all Mangyan groups.

In the book's preliminary pages, he summarizes the process of his library survey, the status of the Mangyan, and the characteristics and purpose of the bibliography. He states that "this bibliography will be of help to many people interested to inform themselves better about the first inhabitants of Mindoro, leading to a deeper understanding, and greater appreciation of the Mangyans who have kept alive, against all odds, the richness of a cultural tradition every Filipino can be proud of."

This book includes a wide variety of materials, ranging from scholarly mono-