

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.

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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-

graphs, theses, and research reports to official documents, reports by missionaries, social workers, and visitors, press cuttings, rare manuscripts, and other descriptions of the Mangyan. The materials represent fifteen different languages, more than half of them personally understood by the compiler, who is gifted with the linguistic talent to scrutinize written records covering a time span of four centuries. The bibliographic materials are arranged in alphabetical order by author. A brief annotation of one or two lines is given to each entry, in which the most essential aspects of the content are presented with a brief evaluation (e.g., "excellent account," "important historical data," "exaggerated," "doubtful data," etc.). The location of each item at three main libraries in Mindoro is indicated in order to enable users to make time-saving bibliographic surveys there.

The validity of this bibliography is enhanced by the subject-index, arranged topically by tribe and author in alphabetical order. It presents almost 6,000 references under 130 main subjects, with cross-references to related subjects indicated at the end of each subject. This index is preceded by the compiler's finding list, where, in addition to the main subjects, nearly 350 topics are listed so as to indicate under which heading they are found. After the subject-index the chronology of entries from 1570 to 1899 is appended for historical research. Thus, the compiler's thoughtful and systematic management of data on the basis of a full use of his computer successfully facilitates the finding and checking of data regarding a certain topic (or topics) from among any of the Mangyan groups.

Thirty illustrations, consisting of various ethnolinguistic maps of Mindoro highlands, comparative charts on Mangyan and related syllabaries in Southeast Asia, and samples of Mangyan scripts, are elegantly scattered throughout this bibliography. Together with a tranquil cover picturing *ambahan* poems in Mangyan scripts on bamboo tubes, they create an attractive atmosphere for users of the book.

Providing anyone interested in Mangyan studies with abundant source materials and suggesting the richness of the Mangyan culture, Postma's bibliography admirably fits its purpose. No doubt, it will be of much help also to researchers who intend to make a comparative study of different cultures in Southeast Asia, an often neglected field of study.

In December 1989 Postma received an award in his home country from the Royal Dutch Academy of Science in recognition of the excellence of his work, of which this bibliography, produced through long, painstaking research, is representative.

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