

have been helpful to have a more concrete idea of how an area was actually laid out.

Walthall has done us a great service in showing concretely that a village in the later Tokugawa period was a much more dynamic entity in many respects than it is often held to be. But beyond this the book has more general relevance especially for folklorists, because it shows a good and suitable way to link forms of oral tradition to the social situation of those who produced it.

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CENTRAL ASIA | SOVIET UNION

LEVIN, ISIDOR, editor. *Märchen vom Dach der Welt. Überlieferungen der Pamirvölker* [Tales from the roof of the world. Oral traditions from the peoples of the Pamir]. Translated by Gisela Schenkowitz. *Die Märchen der Weltliteratur*. Köln: Eugen Diederichs Verlag, 1986. 336 pages. Map, bibliography. Hardcover DM 32.00; ISBN 3-424-00883-4.

The Eugen Diederichs Verlag in its prestigious series *Die Märchen der Weltliteratur* (folktales in world literature) has already published many valuable collections of the folk narratives of various Asian peoples. The present volume by the distinguished Soviet folklorist Isidor Levin, the co-editor and compiler of the comprehensive *Svod Tadzhikskogo fol'klora I* (Moscow 1981) offers a rare insight into the oral traditions of the Pamir mountains, a true *terra incognita* for most Western readers.

The Pamir region (also known as Badakhshan) forms the eastern part of the Soviet Republic of Tajikistan, and also extends into Afghanistan, Pakistan and China. It has sheltered various small East Iranian languages, collectively called the Pamir languages, such as the Shughni group, the Yazhulami, Wakhi, Ishkashmi, and Munji, which are the supposed remnants of the tongues spoken by the ancient Baktrians and Sakas, who once dominated the area. The present population of these Pamir peoples is officially estimated to number 70-80 thousand (cf. Oranskii 1979, 39). In spite of a conscious policy to preserve the ethnic identity of these groups, their traditional bilingualism (Pamir languages plus a local, so-called Badakhshan version of Tajik, which functions as lingua franca between the various ethnic groups) now rapidly changes to monolingualism, i.e. to Tajik. Actually, many of the tales included in this book were apparently recorded in Tajik and Soviet Pamirists point out that nowadays only the members of the Shughni language-groups still tell their tales in their original tongue.

The linguistic and folkloristic heritage of these little known peoples has been studied primarily by Russian/Soviet scholars.

The folk narratives of this region were made accessible for the first time to a larger reading public through the pioneering publication in Russian of *Skazki narodov Pamira* by a group of leading Soviet Pamirists (Grunberg and Steblin-Kamenskii 1976). In spite of a certain similarity with this work in the title Professor Levin's book is a new undertaking and not just a German translation of the former collection. He publishes here thirty-four tales taken mainly from the Archives of the Tajik Academy of Sciences in Dushanbe and from dialectological publications of Soviet Pamirists.

The tales are topically arranged under the following four headings: "On the power of women" (ten tales, 7-93), "On magicians, kings and Simurg" (seven tales, 94-154), "On interpreters of dreams, swindlers and wise counselors" (seven tales, 155-207), and "On the cunningness and tricks of animals" (ten tales, 208-239).

The text which appears as tale no. 34 (228-239) is really a collection of twenty-four brief pieces such as jokes and anecdotes.

The Epilogue (241-325) is a lengthy and detailed essay in which Levin presents the wider background to the tales. In an effort to juxtapose "*Märchen und Wirklichkeit*" (tale and reality) he describes the geography and climate of the Pamir region and introduces the reader to the history, religions, social conditions and some ethnographic facts of Central Asia. However, this information tends to be too general; considering that the peoples of the Pamir are only little known a more specific description of their natural and cultural circumstances would have been to the readers' benefit.

A short Appendix containing the list of abbreviations with bibliographical data (326) and the Notes (327-333) conclude the book. In these notes Levin provides references to the original sources, occasional data on the storytellers and a classification of types according to the Aarne-Thompson system. References to Persian, Turkish and occasionally other parallels of the tales are particularly helpful.

The tales Professor Levin chose for translation are delightful and interesting and so far not accessible in other West-European languages. It would be too much to mention point by point what the collection has to offer, but a few examples should give a good idea. Tale no. 5, a Munji tale (or rather a miniature picaresque novel) provides an unusual parallel to the Yentil theme about the clever Jewish woman disguised as an man. No. 22, a Sarükol tale from the Chinese Pamirs, incorporates as a sub-plot the famous Whittington's Cat story (Type 1651). Tales no. 3 and no. 11 are two, perhaps interrelated versions, of the feminine patience theme (woman confesses her sorrow to an inanimate object. Cf. Type 894) which is very popular among the Turkic and Iranian peoples, but is also sporadically reported from India and Southern Europe, and known in an isolated case from the Graeco-Roman literature.

Still, the reader interested in ethnological and philological details would wish for more information on the ethnic background of the narrators and the original language in which the recordings were made, because in some cases it is unclear why—either in a geographical or in a linguistic sense—a certain text was considered to be one of the Pamir peoples. According to the Notes, tale no. 2, for instance, was collected in the Panjikent district, tales nos. 11-15 in Uratübe, but the author fails to say why they are taken to belong to Pamir tales nor does he give any indication of the Pamiri background of the narrators. Tale no. 3—a beautiful story about the Doll of Patience—is actually a Judaeo-Persian text from Bukhara. Professor Levin rightly emphasizes the cultural and linguistic complexity of Central Asia (of which the Pamir is but a part) where tales easily disregard ethnic and administrative boundaries (309). Nevertheless, it would have been desirable to distinguish more clearly between the texts collected in Pamir languages and in the Badakhshan Tajik dialect on the one hand and in the Tajik language of broader Central Asia on the other.

As a whole, this book is a welcome addition to the slowly growing number of books in Western languages on Iranian narrative traditions. It is much recommended to students of the oral literatures of Central Asia and the Middle East. Hopefully similar projects will be undertaken in future to help make the popular traditions of other Eastern Iranian peoples more readily accessible.

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PHILIPPINES

LUMICAO-LORA, MARIA LUISA. *Gaddang Literature*. Quezon City: New Day Publishers, 1984. 152 pages. Softbound US\$7.50; ISBN 971-10-0174-8. (Exclusive North American distributor: The Cellar Book Shop, Detroit).

The dominance of the Tagalog/Filipino language in the socio-linguistic milieu of the Philippines, though explainable through its intrinsic characteristics, can also be traced from a relatively wider documentation of its literature.

Ferdinand Magellan's chroniclers and the 16th and 17th century Christian missionaries have provided us a glimpse of the richness of the Tagalog language and culture through samplings of the early forms of traditional literature, and more specifically, through studies of the Tagalog language (i.e., dictionaries made by the aforesaid pioneers). José Rizal (1861-1896), the Philippines' national hero, made intensive studies on the Tagalog language and literature in his campaign for independence during the Spanish regime. Such an historical background can be said to have contributed to the continuance and dynamism that Tagalog/Filipino is now enjoying.

But lest we forget, the Philippines is a mixture of ethno-linguistic groups. There are eight major Philippine languages and scores more of minor languages. Gaddang (a people and language of Northeastern Luzon island, especially the southern portion of the Cagayan Valley, with an estimated population of 30,000) belongs in the last category. Offhand, one can readily say that documentation and research on minority languages and literatures of the Philippines is meager, if not too scarce.

It is in this light that one must proceed in appreciating *Gaddang Literature* by Maria Luisa Lumicao-Lora, a Gaddang herself from Nueva Viscaya. The book attempts to introduce Gaddang literature not only to preserve what is left of it, but more so, to assimilate it into the whole gamut of Philippine literature.

The book is divided into six sections, or rather, six traditional literary/cultural forms: Folksongs, proverbs, riddles, poems, legends and an epic. Through these six sections, the book attempts to bring forth the Gaddang's daily life, thoughts, aspirations, philosophy and the like that add up to an indirect definition of what it means to be Gaddang. All literary entries in this book are translated into English from the original Gaddang.

The book pictures the Gaddang in a landscape of external influences that have affected their culture. Their hospitality, as with other Filipinos, often paves the way for these external influences to enter and be assimilated, as in the following folksong:

Hospitality

I am extending my praise and thanks—