

than elsewhere. What Grim gives us is an overall survey of Ojibway shamanic phenomenology, centered around the headings cosmology, tribal sanction, ritual enactment and trance experience. There is also a chapter on the historical background of Ojibway shamanism, but it suffers from some inadequacies *re* Ojibway prehistory, some simple statements ("the Algonquian language is common to all Ojibway bands"), and unsupported hypotheses about a connection between Siberian and ancient Ojibway shamanism founded on the occurrence of "horned shamans" on rock-drawings in both areas.

The phenomenological chapters give a good insight into the many segments of Ojibway shamanism. They suffer from two drawbacks, however. One is a highly redundant language, exemplified by a sentence like the following: "The manitou are special hierophanies in which the individual participates by receiving symbolic communications from the spirit world" (p. 64). To a broad audience, it could have been said somewhat simpler! The other weakness is a tendency to operate with psychological categories which do not make sense here, such as experiences of deprivation (which should account for man's identification with spirits) and states of possession (which have no place in Ojibway shamanism), the latter for some reason judged as a deterioration of religion.

In short, this is an interesting and beautifully designed book, describing and in important respects analysing Ojibway shamanism as the latter emerges from the written sources, and with some references to Siberian shamanism. These references are not particularly indicative, however, and we are left with the question that started our reading: what are the particular relations between Siberian and American shamanism?

NOTE:

1. It is, indeed, difficult to understand why the author has not consulted, for instance, the relevant references in the work edited by Vilmos Diószegi and Mihály Hoppál, *Shamanism in Siberia* (Budapest: Akadémiai Kiadó, 1978: cf. pp. 52-53, 62), for an introduction to the historical problems.

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*PHILIPPINES*

EUGENIO, Damiana L., compiler and editor. *Philippine Folk Literature: An Anthology*. Philippine Folk Literature Series, Vol. I. Diliman, Quezon City: Folklore Studies Program, College of Arts & Sciences, University of the Philippines, and The U.P. Folklorists, Inc.: 1982. xv+486 pp., Bibliography and Index.

This valuable collection contains more than 150 different extended texts and liberal selections of proverbs and riddles as well. It also has an informative introduction and a bibliography that will be useful for those who wish to continue their study of Philippine folk narratives.

"Extended narrative," in this case, refers to myths, epics, legends, folktales and folksongs. The largest single category in the book is that of epics, or heroic narratives; this occupies more than 140 pages of the total 486 in the book and is a most welcome

chapter, as the heroic epic is one of the most distinctive features of Philippine folklore.

These epics tend to be presented in verse, though some have been rendered in prose form and some are summarized. All make for enjoyable reading, and give the reader a sense of a balance that was achieved by the selection of a wide variety of typical stories.

If the epics give the reader a feel for something at the core of Philippine folklore, the myths are doubly interesting for their mixture of typically mythical patterns with Christian motifs. One is reminded of the extent to which Christianity has been assimilated into all levels of Philippine culture when one reads, for example, the Ifugao creation story on pp. 23-25, which is a fascinating mixture of the Adam and Eve tale with the story of the dying goddess, whose sacrifice enables the creation of grain. The Ifugao flood myth is also represented, on pp. 38-41, and it, too, is a story of great interest to those whose field is comparative mythology.

A variety of tales is contained in the eighty pages of "folktales," including animal stories, fables and some of the more popular Märchen. As a specialist in East Asian stories, I read these tales with great interest, for many of the motifs found here are also evident in Japan and China, and despite the fact that these Märchen are also generally found in the West, it is easy to see them in an Asian context as well. In this respect the significance of the Philippines as an Asian country that has adopted a Western religion so thoroughly is underscored, and one has the feeling that a careful comparison of these tales with their counterparts in East Asia would be highly valuable in helping us come to a better understanding of just what is "Asian" in world culture.

The folksongs often are accompanied by musical scores, which will be of help to those who wish to study the music as well as the texts. And, of course, the songs are also given in their original language in addition to the English translation, so that their original prosody pattern can be examined.

In all, this is a most impressive and helpful book, one that contains so much different material that it is hard to do it justice in a brief review. The materials presented here are primarily gleaned from previously published sources, and not direct transmissions of material newly collected from the field, but this certainly does not diminish the book's value. Sources are given for all entries, and, when known, information is also presented about the original narrator. Notes are used sparingly, but are helpful.

Although I have a few reservations concerning Eugenio's conceptions of the narrative genres (as expressed in the Introduction), ultimately there is nothing to quarrel with, for she has made her definitions in order to classify the large amount of material in her book, and the classifications are followed as they are presented. If others wish to reclassify, that is their prerogative, but an anthology of this sort needs some kind of order, however artificial it might be.

A type and motif index would have been of some help to the folklorist who is interested in using the book for comparative purposes, but even this request has a way of seeming unreasonable, given the fact that the book already contains nearly 500 pages (and these are large pages). We are told that the book was prepared mainly for the average citizen of the Philippines. I am sure it will prove a delight to this "general" reader, just as it will be of use to the scholar who wishes to sit down with it and be introduced to the breadth of Philippine folk tradition.

Damiana L. Eugenio is to be commended for a true service to lovers of tales everywhere. I recommend her work highly.

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