

tive short-comings, *Sijobang* is a marvellous, though circumscribed, contribution to the growing literature on the oral traditions of the Austronesian peoples.

REFERENCES CITED

FOX, James

- 1971 Semantic parallelism in Rotinese ritual language, *Bijdragen tot de Taal-, Land- en Volkenkunde*, Vol. 127: 215-255.
 1977 Roman Jakobson and the comparative study of parallelism. C.H. Van Schooneveld and D. Armstrong, eds., *Roman Jakobson, Echoes of his scholarship*. Lisse: Peter de Ridder Press.

HARDELAND, A.

1858 *Versuch einer Grammatik der Dajackischen Sprache*. Amsterdam.

KERN, W.

- 1956 *Commentaar op de Salasilah van Koetai*. Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, Vol. 19. 's-Gravenhage: Martinus Nijhoff.

James J. Fox

The Australian National University, Canberra

CASINANDER, REX A. *Miner's Folk Songs of Sri Lanka*. Ethnologiska Studier 35, Göteborg: Etnografiska Museum, 1981. 78 pages.

The purpose of this collection of folk songs is to preserve a select group of Sri Lanka's graphite-miners' song as a cultural relic for posterity. As the old mining industry is changing and gradually fading away, so also the old culture of the miners is vanishing and giving way to the new technological culture. Technology in its relentless march is sweeping away old values and their traditional expressions in folklore. The process is irreversible not only in Europe and America but also in Africa and Asia. The best anthropologists can do in this situation is to preserve the old artifacts in museums and the evanescent oral traditions in printed books. This is what Rex Casinander has done well in his *Miners' Folk Songs of Sri Lanka*. In his introduction, Casinander has tried to analyse many of the folk songs in their social context with the purpose of describing the miners' culture. The author, indeed, has been successful in his collection of the folk songs. He deserves our gratitude. I wonder whether Casinander has deliberately left out Tamil miners' songs. Of course, it is true that the author's research has been exclusively among the Sinhalese miners; it is not, however, true that only the Sinhalese are graphite miners, for on page 24 Casinander refers to a folk song which "is a mixture of Sinhalese and Tamil and is difficult to translate." More work needs to be done among the Tamil miners. The analysis and interpretation of the folk songs are sketchy and very incomplete. This reviewer is interested in knowing more about the formulaic composition and the origin of the miners' songs: how many of the folk songs are new songs, how many of them are adaptations of "Nelum Kavi" songs? Indeed, there is more room for further research and writing for Casinander himself. Hopefully, he will carry on and finish the good work he has begun by publishing articles on the miners' folk songs in journals like *Asian Folklore Studies*.

Zacharias P. Thundy
 Northern Michigan University
 Marquette, Michigan