

position in the countries they inhabit to explain elements in their tales. While I would not doubt that this social reality is important, I nonetheless suspect that there are religious practices which underlie many of these tales, and would like to have had more information about them in this volume.

A trivial but annoying problem should be mentioned. The proofreading of this book has left much to be desired. There are numerous spelling, grammatical and typographical errors throughout the text (excluding grammatical errors in the tales, which were left as they were told), in addition to some confusion of order in the footnotes to the annotations to the tales. Hopefully, these problems will be corrected in any subsequent edition.

The English translations of the tales are pleasing to read, and the illustrations are interesting. This book is a mine of information and is a significant volume on many levels; it is to be recommended highly.

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Kinaadman (Wisdom), A Journal of the Southern Philippines, Volume II, 1980. Paper, 380 pp. US \$9.50. (Distributed in the Philippines by Bookmark Inc., P. O. Box 1171, Manila; in the US by Cellar Book Shop, 18090 Wyoming, Detroit, MI 48221)

This journal¹ is a joint publication of the Ateneo de Davao, Ateneo de Zamboanga, and Xavier University. It is edited by Miguel A. Bernad, S. J. who launched Philippine studies many years ago. The second volume of *Kinaadman* offers again samples of recent work of Philippine scholars, e.g., contributions of Ambassador Romualdez, of A. Pido on "Filipinos in a Mid-Western City, USA," Aida Ford on "The People of the Boondocks," and Francisco R. Demetrio and J. Patrick Gray, "A Note on Diversity in Filipino Religious Values," as well as fifty-one pages of book reviews of current Filipiniana.

A major contribution to Asian Folklore is made by publishing a Suban-on folk epic, "The Guman of Dumaliniao" in its entirety, with transcription and translation on facing pages. The 4,062 lines of the epic have been collected, transcribed and translated by Esterlinda Mendoza Malagar in 1970-71.

The Suban-on, once a numerous tribe, are now a cultural minority, living in the highlands of northwestern Mindanao. The name "Suban-on" (also written Subanon, Subanun, Subano or Subanu) means "dwellers of the river" and has been derived from the Cebuano word for river, Suba.

The *Guman* is the best known of all Suban-on tales. Dr. E. Arsenio Manuel, the father of Philippine folklore, counts the *Guman* among the nineteen ethnopeics in the Philippines. Charles Franke, who studied social organization and shifting cultivation of the Suban-on in Western Mindanao, also mentions the *Guman* as one of the epics of Mindanao. It is said that Franke taperecorded the *Guman* as it is sung among the Suban-on of the Sindangan area, however, so far no transcription or English translation has been published. Because many other versions have been reported, the version published in Volume II of *Kinaadman* has been called, "The Guman of Duma-

1. See AFS XXXIX-1, p. 132 for a review of *Kinaadman*, volume I.

linao." (Remnants of a Suban-on community still inhabit the highlands within the municipal boundaries of Dumalinao, Zamboanga del Sur.)

M. S. Cecilio in the essay, "Is the 'Guman' of Dumalinao a 'Serious' Epic?" and Esterlinda Malagar in her introduction discuss the ritual significance of this Suban-on epic, which, as a true epic, validates the beliefs, customs and values of this Filipino tribe.

The *Guman* is episodic not causal, with many repetitions which reinforce its ritual character. Listeners (and now readers) enter a different plane of existence where magic is possible and acceptable. Evil has not been brought on by man but is seen as a cosmic force. This is in opposition to the myth of Adam where evil interrupted life in paradise. For the Suban-on the creation is imperfect. The gods have no anger and man is not the guilty party. It is man's task to defeat the evil and man's victories increase the fame of kingdoms. Man is destined to live in peace and to enjoy festivities. His joys are enhanced by the dangers of battles he has to fight. Feats of extraordinary bravery will also be performed by Suban-on women.

There is no fear of death because neither life nor death are permanent. Far from the tenets of Hinduism and Buddhism, rebirth does not seem to follow a karmic pattern, the animistic views of the Suban-on rather indicate traces of ancestor worship.

It is hoped that the *Kinaadman* will continue to enrich the field of Asian Folklore with further publications of Filipino lore.

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VATUK, VED PRAKASH. *Studies in Indian Folk Tradition*. New Delhi: Mahonar, 1979. Hardbound, 221 pp., bibliographies. Rs. 55.

The nine essays of this volume have been written between the years 1966 and 1974, four of them jointly with Sylvia Vatuk and one with Alan Dundes.

Ved Prakash Vatuk was educated at Agra University, the University of London and Harvard University. He taught linguistics and folklore as well as cultural history in the United States and he is presently director of the Folklore Institute in Meerut, India. Vatuk attempts to remedy inadequate methods of data collection, especially the tendency to alter the language of folk material and he discusses "Methods and Interpretation in the Study of Folklore." He specializes on "Poetics and Genre Typology" and "Characteristic Meters of Hindi Riddle Prosody." He also furnishes us with the social context for the "Ethnology of Sāng, a North Indian folk opera" and "Mālhor, a work song in Western Uttar Pradesh," where folksingers (*bhajnopdeshak*) act as agents of social change. And we learn about "Private Savings among North Indian Women" and the "Lustful Stepmother in the Folklore of Northwestern India."

Naturally, the examples come from Vatuk's native Uttar Pradesh. Although transmission and purpose of the folklore items are not always explored, the book is a milestone in the field of Indian folklore and a contribution to the field of analytical folklore. I am sure the numerous typesetting errors will disappear in future editions. They are outweighed by the originality of the field data and the scholarly treatment of the issues. The greatest merit of this book is that it has been produced by an Indian scholar who investigates the lore of his own country.

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DUNDES, ALAN. *Essays in Folkloristics*. Meerut, India: Folklore Institute, 1978. Hardbound, viii+270 pp., bibliographies. Rs. 60.

The first volume of the Kirpa Dai Series in Folklore and Anthropology of the Folklore Institute in Meerut, India, presents twelve essays of one of the world's leading and certainly most productive folklorists, Alan Dundes. The essays, which are reprints from professional journals and books, reflect Dundes' efforts to establish the scientific study of folklore as a discipline. He explains not only the importance of collecting folklore but also demonstrates why pattern identifications are stepping stones to the interpretation of folklore. Using different approaches—structural, psychological, literary, and anthropological—he applies these theories and methods to folklore materials, and dispenses with the 19th century view that folklore is the lore of illiterate peasants.

In his essay "Who are the Folk," Dundes traces the interest in folklore from Herder's collection of folksongs (Volkslieder) and folk beliefs to the brothers Grimm's collection of fairy tales. The term "folklore" was first proposed by Thoms in 1846. The term, however, was interpreted quite differently and so differed the methods of collection. Lang, for example, suggested to compare apparently irrational and anomalous customs found in one country with customs of another country where they retained their meaning. Dundes comes up with the definition of "folk" to be any group of people whatsoever who share at least one common factor be it occupation, language or religion. This includes urban folklore and folklore upholding racism and male chauvinism.

The twelve essays cover a large territory. From "Texture, Text, and Context" to "Metafolklore and Oral Literal Criticism," the discussion of proverbs and folk ideas as units of worldview to verbal dueling, taking the strategies of Turkish boys as example. Dundes investigates the folktale source of King Lear psychoanalytically and applies the hero patterns of Von Hahn (1876), Rank (1909), and Raglan (1934) to the life of Jesus. The book offers sufficient material to stimulate a series of folklore courses. The essays are written in a very entertaining but at the same time scholarly style of high quality which has become Alan Dundes' trademark.

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WELCH, HOLMES and ANNA SEIDEL, eds. *Facets of Taoism, Essays in Chinese Religion*. New Haven and London: Yale University Press, 1979. Hardbound, 302 pp., index. US \$22.50. ISBN 01695-6.

Only within the last two decades, Asian as well as Western scholars have shown a greater interest in the study of Taoism. The first effort of bringing Taoist scholars together was made as recently as 1968 when scholars were invited to meet in Bellagio. Because no senior Japanese specialist on Taoism had been able to come to Bellagio and because research on Taoism seemed to be most developed in Japan where the Taoist Studies Society reports some three hundred members, a Japanese site was selected for the second conference.

This volume contains nine papers from the 1972 conference on Taoism at Tate-shina, Japan, as well as articles by Japanese scholars so far not available in English translations. The essays attempt to dispell the assumption that Taoism appealed and appeals solely to ignorant masses, while Confucianism was the doctrine of the upper

classes. Studies of the Taoist Canon as well as fieldwork on the practices of contemporary Taoist priests revealed new aspects of Taoist tradition and shed light on the various forms of religious life among Chinese.

In his contribution on "The Ideology of the T'ai-p'ing ching," Max Kaltenmark interprets the thesaurus of early Taoist religion. A brief summary of the discussion of his paper at the above-mentioned conference complements Kaltenmark's remarks.

Including blood sacrifices and the phenomenon of medium possession, Rolf A. Stein elaborates on the historical process of Chinese religion, especially the relationships of popular cults (second to seventh centuries A. D.) to those of the orthodox Taoist church. Scholars, presently, use the terms of "redhead" and "blackhead" Taoism for these two schools of Taoism.

In "Local Cults around Mount Lu at the Time of Sun En's Revolution," Hisayuki Miyakawa examines the incorporation of certain popular cults into the religious practices of Taoists and Buddhists.

The temporary triumph of Taoism as state religion under the emperor T'ai-wu is discussed by Richard B. Mather in his essay on "K'ou Ch'ien-chih and the Taoist Theocracy at the Northern Wei Court, 425-451."

Michel Strickmann investigates the alchemy of T'ao Hung-ching with respect to the Mao Shan revelations, and views the life of T'ao Hung-ching, in the historical Taoist context.

The Chinese beliefs in baleful stars are reviewed by Ching-lang Hou. He presents the viewpoints of "redheaded" Taoists and reports on T'ai-sui demons of pestilence and the cults of White Tiger and Heavenly Dog which are popular in Taiwan.

Yoshitoyo Yoshioka speaks of his experiences as guest of the Taoist White Cloud Monastery in Peking in the early 1940s. Ninji Ōfuchi analyses the formation of the Taoist Canon and Tadeo Sakai together with Tetsuro Noguchi offers a bibliographical history of Taoist studies in Japan during the last century.

In all, this volume contains contributions of high scholarly standards which advance our knowledge of the all-pervading influence of Taoism on Chinese culture.

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SASO, MICHAEL R. *The Teachings of Taoist Master Chuang*. New Haven and London: Yale University Press, 1978. Hardbound, xiii+320, illustrations, figures, diagrams, select bibliography, index. US \$17.50. ISBN 02080-5.

Research on the Chinese mainland has not been possible since 1949. It is also doubtful whether liturgical Taoism as practised by Taoist priests can ever be observed in China again. Studies of ritual Taoism, however, can still be conducted in Hong Kong, Singapore and, especially, on Taiwan. Among others, it was Schipper who studied Taoist practices extensively on Taiwan from 1963 to 1971 and we regret that not all of his fieldwork has been published yet. Saso conducted fieldwork on Taiwan from the late sixties to the early seventies. His main informant, Tao Master Chuang, died in 1976, his sons have recently been invited to conduct the Ritual of Cosmic Renewal on Hawaii. Master Chuang was a descendant of thirty-five generations of Tao priests coming from Hua Shan, western China, and following the observances of the Dragon-Tiger Mountain school of southeastern China.

In Part I, Saso speaks of the historical origins of religious Taoism, distinguishing thereby between ritual (i. e., religious) and philosophical Taoism. He bravely tackles the thorny task of attempting to shed light on the formation of the first Taoist Canon (1,120 volumes, many manuscripts undated). Saso speaks of the great masters of the Sui and T'ang periods, the age of sectarian division (Sung and Yüan), polarization and political decline, transmission of teachings, and the personal life of Master Chuang. We become acquainted with Chuang's sons, the village community of Hsinchu on Taiwan as well as Saso's own involvement as researcher, participant observer and—disciple.

Part II reproduces the Teachings of Master Chuang, especially the Tao of the Left (black magic, so far not available in English translations), the Tao of the Right (for the benefit of the community), and the Thunder Magic which Saso ascribes to the neo-orthodoxy of the Sung.

For the reviewer it was of interest, for example, to learn about the ritual to call the star lords of the Big Dipper. Elements of this ritual conform with elements found in Singapore ceremonies for the Nine Imperial Gods on which the reviewer collected field data in 1978. The major merits of Saso's book are, therefore, the faithful records of rituals performed by Master Chuang. They allow comparisons to rituals performed by Taoist priests in other parts of Asia as well as comparisons to other Taoist scriptures. Ritual Taoism produced a wide range of variations. Very likely we never will be able to settle for one "right" version. Buddhologists are facing similar difficulties when they begin to compare different versions of the Buddhist Canon.

Saso's records of certain Taoist rituals and his field data on the social context of these rituals and the personality of one Taoist priest are first-hand material, badly needed for classroom discussion. The book may also stimulate other Taoist experts to investigate further the newly discovered aspects of Taoism. We are in dire need of ethnographic data on Taoist practices and there is a demand for integrative interpretations of the esoteric passages of the Taoist Canon.

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