

In spite of such problems the author provides us with an interesting insight into and an understanding of the shaman's fundamental rite as it stands. The hints, however, she makes at historical connections may well be open for further discussion.

A few final remarks about the text itself. In spite of the excellent printing the text is unfortunately interspersed with quite a number of misprints or omissions that sometimes hamper understanding. Nevertheless I wish to draw attention to a few other points I consider to be serious. The author tells us, that "almost all the information on institutionalized ecstatic behaviour among primitive peoples refers to sacral connections" (34), and introduces the example of the Samburu. This makes it look as if the Samburu saw ecstatic experience as something which had sacral connections. However, Lewis, from whose report the example is taken, states explicitly that the Samburu's ecstatic behaviour is of a "non-mystical, secular" kind¹. Is this nothing but a mistake in sentence construction or is it a misreading of Lewis's text?

Elsewhere, explaining the forms of communication with the spirits the author speaks of the shaman's journey. Although she talks explicitly about "reasons for journeys to the other world", she concludes this paragraph by saying: "The issue is thus the meeting of supranormal beings . . . in the normal world" (323). Shouldn't it rather be "in the supranormal world"?

In a text like this, written by somebody whose mothertongue is not English, one may be prepared to encounter sometimes unusual words or phrasings. One such unusual word is "written cultures" (12). I guess that cultures with a writing system are meant. However, there are in any language some basic rules one should adhere to if one uses the language. One of these rules I consider to be the order of the letters in the alphabet. This is of special importance where this order of letters is used to express order on another level than that of the alphabet itself, e.g. in a sequence of actions as the author does (76). In an English text a sequence of letters like U-V-X-Z-Y with no W at all invites confusion. Something similar could be said about the bibliography, where V and W are lumped together.

Peter Knecht

HANS-PETER LAQUEUR. *Zur kulturgeschichtlichen Stellung des türkischen Ringkampfes einst und jetzt*. Europäische Hochschulschriften. Reihe XXXV Sport und Kultur, Band 2. Frankfurt a. M., Peter Lang 1979; 146 pages.

This publication was accepted by the University of Munich as a doctoral thesis. In his preface the author makes it clear that he wants to elucidate the position of the sport of wrestling in the cultural and social structure of the Ottoman Empire, especially the little known phenomenon of the cloister-like community life of the wrestlers.

The content is presented in eight chapters; 1) occasions for arranging wrestling contests; 2) wrestling in the program of festivals; 3) culture relics found in the present Turkish wrestling; 4) wrestling as a specific Turkish sport; 5) the organization of wrestling in the Ottoman Empire; 6) the countries of origin of the wrestlers; 7) the social position of the wrestlers in the Ottoman Empire.

Anthropologists will welcome this carefully done study of a sport since it points

1. Lewis, I. M. *Ecstatic Religion*. Harmondsworth 1971, p. 40.

out several connections with other peoples and races and their religion. The author found that, as happened also to Turkish dancing, shamamistic rituals of the Ural-Altai region have influenced Turkish wrestling. The Turks seem to have possessed their basic form of wrestling already before their migration from Central Asia to the West. This assumption is made plausible by the ancient Turkish epic *Dede Korkut*, then by Chinese sources, travel reports, and some elements of the terminology of wrestling still applied today. Also the cultic significance of wrestling, especially in mortuary rites, points in the direction of Central Asia. Anthropologists in general see the origin of every kind of classic sport in cultic and ritual actions. To this complex belong also wrestling as an ordeal, in which a supernatural power decides the outcome. Not too long ago, when there was the question as to which of two villages in the Taurus mountains (who both claimed it) should get an elementary school, the decision was made by a wrestling contest between the two villages. Documents from the eighteenth and the nineteenth century speak of wrestling bouts at funeral ceremonies among Central Asian Turks. So writes Fritz Karl Mathys in his "Kultische Ursprünge des Sports" (1958): at the death of a king, or any other grandee, two of his best friends had to fight together in all seriousness; the one killed had to follow the deceased into the other world. In later times only fake battles were fought which gradually turned into innocent sport performances.

Another source of wrestling can be found, though only in sparse remnants, in the ancient civilisations of the Near East. The modern Turkish wrestlers owe their bodies, a practice known from ancient Mesopotamia and classic Greece (Iliad).

Through an interaction of religious, military, and administrative elements the cloister-like wrestler communities (Ringerklöster) came into existence. Also in them we find a combination of sport with cult. In it Sufism took the place which before elements of shamanic origin had occupied. To the treatment of wrestler-cloisters much space and subtle reasoning is given.

It is not clear to us to what extent the use of the term "Kloster" is justified. Is it really a parallel to the Christian monastery? Was there a genuine monastic life in those communities? In the section "Das Wesen der Institution" (the nature of the institution) (p. 83, ff.) it is admitted that the precise confines of the institution remain blurred in so far as it is not clear what in it belongs to religion, what to sport, and what to the military. But still the author insists that there are religious components in the whole and that the whole was more than a mere sport association. If the sport exercises were accompanied with prayers, it is not clear whether the sport or the prayers were more important. But anyhow we owe to the author a great deal of gratitude for the information on the special communities of wrestlers in a cloistered form. That a more precise picture of the latter cannot be gained, may be due to the scarcity of historic sources since wrestling was in the main a sport of the lower strata of society.

The author must have delved into a great amount of Turkish sources and familiarized himself with the pertinent publications of Turkish scholars. The Turkish wrestling in the past and present we can now see as one interesting and typical aspect of Turkish culture and the place it occupies in it.

Transactions of the International Conference of Orientalists in Japan, No. 24, 1979, 154 pages. The Tōhōgakkai (The Institute of Eastern Cultures).

For the reviewer the attendance at the annual conference of Orientalists was always a pleasant experience: a great variety of interests in the different academic areas, representatives, old and young, of many countries sitting side by side with Japanese specialists, all talking about and discussing man in the Orient, predominantly Japan. What a wonderful endeavor to understand and appreciate the way of life of the Orientals, their ideals, their gods and demons, their outlook on this and the next world, their social life, happiness and sorrows! At least, this is at the bottom of the papers read, be they on a religious, historical, literary, artistic, or other humanistic topic. It is a declared aim of the International Conference to assist in the development of international good will through the medium of scholarship.

About 700 orientalists from 48 different countries attended in 1979. These international meetings were inaugurated in 1956. In their development many cultural and academic institutions cooperated, and besides, the Ministry of Foreign Affairs showed a keen interest in it and took the conferences under its wings of patronage. They are the only annual international meeting in Japan dealing with humanistic Asian studies. Up to date, over 5,000 researchers and scholars of 38 different countries have participated in these conferences, and about 530 foreign scholars of 38 different countries have read papers. A considerable number of participants were Ph. D. candidates from centers of Oriental studies in the universities of the United States. The papers in full or summarized form are published in the *Transactions of the International Conference of Orientalists in Japan*.

In the following we list a number of papers bearing on anthropology, religion and folklore, which were read in the Conference of 1979.

Wayne Farris: A Reconsideration of the Population Growth Thesis for Ritsuryō Japan [early 8th century].

Laurel L. Cornell: Female Household Headship and Principles of Succession in a Peasant Village in Tokugawa Japan.

Jeffrey Hunter: Nichiren's Bodhisattva Practice and the *Daimoku*.

Charlotte von Verschuer: Official Relations between Japan and China in the Nara and Early Heian Periods.

Jennifer E. Robertson: The Crucial Role of Women Disciples of the Edo Period *Shingaku* Movement as Educators within and without the Family Setting, and the Legacy of Their Efforts.

Bruce Coats: Kano Motonobu and the Early Kano Studio.

Matthias Eder: The Sources of Japanese Religiosity.

Ōbayashi Taryō A Structural Analysis of the Myth of the "Sea Luck" and the "Land Luck".

William P. Fairchild: Toward a New Interpretation of the *Kojiki*.

Huang Chin-hung: A Study of 'Sentiment' and 'Propriety' in Chuang-tse.

Anna Seidel: Le Fils du Ciel et le Maître Céleste: Note à propos des "Registres Taoïques".

Wm. Theodore de Bary: The Rise of Chu Hsi Orthodoxy in Yuan China.

In Seminar I the topics of discussion were about "Chinese Images of Japan", and in Seminar II: "Merits and Demerits of Japanese Literature".

KINAADMAN (Wisdom). A Journal of the Southern Philippines, Vol. 1, 1979, 228 pages.

The new journal is declared a joint publication of the Ateneo de Davao, the Ateneo de Zamboanga, and Xavier University in Cagayan de Oro. In the Editorial Introduction we learn about the profile of this newly started periodical. First we find the editorship in the good hands of Father Miguel A. Bernad who was essential in bringing "Philippine Studies" up to the high standard for which the journal is known. The editor decided to have the journal, as a rule, in English, and to have only one issue annually, to have as its contents articles, notes and comments, book reviews, a section on bibliography, and the text, with English translation of some piece of Philippine literature, or, alternatively, of Philippine documentation.

The first issue contains five main articles:

1. An Overview of Philippine Epics, by Francisco R. Demetrio
2. Philippine-Chinese Fiction, by Gloria Chiu Yap,
3. Philippine Population Growth: A New Projection, by Francis C. Madigan,
4. The Ateneo de Cagayan 1928-1958, by Renato B. Reyes,
5. The Little Jack Hornes in the Philippines. The Philippines in American Literature for Children at the Turn of the Century, by Morton J. Netzorg.

In the first essay the well-known Folklorist Francisco R. Demetrio gives a survey on folk-epic scholarship in the past ten years. In his Catalogue of Philippine Epics he groups the epics into those of Christian Filipinos and those among non-Christian groups. Among the Christian groups only two epics are still extant, one from the Ilocos region (Life of Lam-ang), and another from the Bicol peninsula (*Ibalon*), whereas a great number of epics have been preserved among non-Christian groups, all the way back down from the Kalinga with their *Ullalim* to the *Kudaman* of Palawan. In his introduction Father Demetrio stresses the serious character of the folk-epics which have their roots in shamanism. As different from a literary epic, folk-epic—or ethno-epic (Manuel)—1) must "contain a body of ancient traditions centering around supernatural or heroic persons or deeds"; 2) a living faith must support those traditions; 3) these traditions must be brought together in the form of a single poem or a cluster of poems by the hands of a qualified poet; 4) the poems must be considered sacred, invested with cosmic, national, and social significance. We have to appreciate the quantity and quality of research work, that is painstaking fieldwork, done by both native and foreign scholars. The wealth of literary traditions, dating back to the pre-modern times, is amazing. With contributions like this one by Fr. Demetrio, the new journal *Kinaadman* will be welcomed also by folklorists.

Anthropologists, taken in a broad sense, will also read with keen interest the second article by Gloria Chiu Yap: Philippine "Chinese Fiction in English". Literature also can be a source for anthropological research and insights. How do genuine Chinese who come to the Philippines with all the values and background outfit of Chinese culture adjust themselves to Philippine surroundings and ways of life? We quote here a passage (p. 36, f.) which may serve to indicate what kind of problems their acculturation process has in store for them. "The first group of stories contains Chinese portrayals of the Philippine milieu. Here the Chinese is portrayed as a person suffering from alienation, anguish, identity: a stranger in a country he has learned to love and call his new land home yet never really a home. He manifests desires to be accepted, to participate in the Filipino mainstream of life. He is culturally integrated but fragmented. He is a man torn between his self and family. He is a man who

can speak without communicating, who loves without being loved; who knows that his past has marked him". Here we find one facet of the situation of the Chinese in the Philippines: alienation. But in many short stories written by Chinese no traces of this problem are found. All stages in the adjustment process become manifest. Perhaps the most common solution of the alienation problem is now the increasingly strong trend both on the side of the Chinese and on the side of the Filipinos to give up the traditional ways of life and embark on a new cosmopolitan life style. After having spent almost fifty years among the peoples of the Far East this reviewer thinks he can grasp the implications in terms of "Völkerpsychologie" contained in this essay on Philippine-Chinese fiction.

Of eminent interest to anthropologists is also the following essay by Francis C. Madigan: Philippine Population Growth. A New Projection. "Planning is necessary for the development and conservation of the Philippine heritage" (p. 67). The demographer weighs the demands of an increasing population on the natural resources and gives his counsels on family planning.

"The Ateneo de Cagayan. Some Notes on the Beginning of Xavier University" (1928-1958), by Renato B. Reyes is an essay on the history of an educational institution of the Jesuit order which is of great importance in the context of Philippine institutions of higher learning. It is also a contribution to Church and mission history, and has its merits as such.

"Little Jack Horner in the Philippines. The Philippines in the American Literature for Children", by Morton J. Netzorg brings selections from seven books published 1872-1902. These books bear witness to the ignorance of the American people of the actual conditions of the Philippines, these island being for them just a foreign country with much exotic features and chances for exciting adventures for travellers.

Also the section under the heading Notes and Comments, Bibliography, and Book Reviews is worth reading from A-Z by all those who seek detailed information on Philippines-related topics.

At the end of the issue we find a sample of Philippine folk epic, namely "Olaging. A Bukid-non Epic", by Ludivina R. Opeña and others, with an introduction by Francisco R. Demetrio. The Binukid text had been collected and transcribed by Ludivina Opeña. The English translation and annotations were made by the staff of the Philippine Folklife and Folklore Research Center at Xavier University in Cagayan de Oro.

In conclusion the reviewer wants to congratulate the three publishers and the editor of the new journal *Kinaadman* for the solidly done academic work in its first issue, and to give expression to his two sincere wishes, "vivant sequentes" and "ad multos annos."