

only a rather general treatment as far as it enters into the description of certain economic activities and of certain professions.

A few words on part 3. Here sicknesses, their cures and curers, and the health situation of the village as a whole, are studied. The sicknesses are described and classified, the curers are characterized. The descriptions may be of interest to those in the medical field. A more general sort of interest could be aroused by the correlations, the authors show to exist between concepts of sickness and of their adequate cures on the one side, and certain religious ideas and religious traditions on the other. This has then further to do with other factors like family, distance of the source for cure and the success or failure of other methods of cure. In this sense the villagers attitude is described as syncretic.

In general these reports may stimulate comparisons with other areas in Asia. Finally, I wish to point out the numerous and very informative photographs in part 2. Each part is separately provided with an index of the most important terms.

Peter Knecht

Richard M. Dorson (Editor): *Folklore in the Modern World*. The Hague, Mouton Publishers, 1978. XII, 353 pages.

This book is one of the "World Anthropology: An Interdisciplinary Series". This series contains the results of the IXth International Congress of Anthropological and Ethnological Sciences held in Chicago in 1973. Never before came in an anthropological congress such a widely representative group of scholars together than in this congress. In it some two thousand papers were read. As the coordinator of the congress, Prof. Sol Tax states in the General Editor's Preface, the so-called "Third World", hitherto more an object of anthropology than subject, was, as now printed papers are concerned, far better represented than in any other previous congress. The contributions from Africa, Asia, and Latin America, altogether 360, come up to 18 percent of the 2.00 papers presented, that is ten times the number of "Third World" papers read at earlier congresses.

The organization of the IXth Anthropological and Ethnological Congress in Chicago was unique in so far as the papers were exchanged in pre-Congress sessions, the congress sessions themselves were given only to discussions. The pre-Congress Conference on folklore science took place at Indiana University, Bloomington, August 28-30, 1973. In his Introduction to the volume on *Folklore in the Modern World*, Dr. Richard Dorson, the Chairman of the Bloomington Conference, informs us that folklorists from thirty-one countries and four continents presented papers. It was Richard Dorson who selected the papers for publication in this volume. In Part one: *Folklore in the Modern World*, the following Sections are treated: 1. Folklore in the City, 2. Folklore and Ideology, 3. Folklore and Mass Media, 4. Folklore and Industrialism. As Prof. Dorson writes in his Introduction, the papers of Part two do not exactly fit into the four main rubrics of the Conference, but they are to some extent related to the topics of the four sections of Part One. They all deal with folklore and its actuality in modern times and not in the past. Countrywise the ambit comprises Nigeria with its oral history, Afghanistan with its folk theater, Asturia in northern Spain with its folk lyric, the U.S.A. with its Greek immigrants and their belief in fate. The paper by Roger D. Abrahams and Susan Kalcik on Folklore and Cultural Pluralism has the ethnicities within the U.S.A. as its background. "Oral Transmission of Knowledge" by Juha Paintikäinen is based on a given situation in Finland. This reviewer cannot

but feel that the editor had a hard time when trying to apply to his division of the subject matter the principle of mutual exclusivity. A little pragmatism was also a way out.

One who has read "Folklore in the Modern World" and "Varia Folkorica" (Alan Dundes, Editor) is amazed and almost dumbfounded both by the quantity and the quality of knowledge now accumulated in the literature of folklore science. Under the impact of this downpour or cataract of impressions and the challenge to find out some guide lines in this roaring ocean of information to which the book under review exposes its readers, this reviewer wishes to welcome the many theoretical ideas embedded in the papers on various topics. Besides, important concepts have been clarified, for instance, that of a 'city'. Urbanization, with its concomitant social disruption, is certainly a phenomenon of our time, but there were, and still are, many cities which are not cases to be lamented. Ancient Rome with its assumed one million inhabitants, old Edo (the present Tokyo) with its eight hundred thousand, the ancient Heian (now Kyoto) with its half million, many cities in China, like Peking which up to the pre-revolutionary time had approximately one million people, are examples of stable ancient cities. Peking's urbanization has become intensified in modern times under Mao Tze-tung and brought up to several millions. In the Chinese cities all flowers of folklore bloomed and existed, certainly not only as survivals, since their population was, and is, as much Chinese as that of the villages outside far and wide. City people had their life style and their traditions which in themselves were again a challenging field of folklore research.

"Myth and Superstition in Communist China's Drama and Theater" by Walter J. Meserve and Ruth I. Meserve, is a parallel to an earlier essay by Yen Chun-chiang: "Folklore Research in Communist China" (in: *Asian Folklore Studies*, Vol. XXVI-2, 1967). The Communist political ideology uses not only the old folktales and theater plays as its propaganda media but also the traditional Chinese painting: between the towering peaks in landscape pictures we now see high tension wires from an electric power plant crossing ravines and valleys, and where formerly hermits and scholars prayed and meditated alone in cabins nestled among the scrubs of steep mountain slopes, there now stand neatly built schools, populated with children. We find the old artistic charm transferred to new topics, the onlooker can now meditate on the work ethos of the new ideology. How long it will last is another question. Folklore is never static, is always a living entity. And did it ever happen before that it could be guided from above in an official direction?

Folklore is now not only confronted with political ideologies but also with industrialism, mass media, and tourism, and with culture change, and still it continues to exist and procreate. This new book makes it clear that some kind of folklore will always and everywhere be with us. Many of us who have lived long enough, have witnessed the making of folklore. May be it is a parody to scientism, at least in German speaking countries tales of the "distracted professor" are numerous; so for instance, to one of this species, buried among books in his study-room, the maid comes with a telegram from his only daughter Lisbeth who was newly wed and expecting her first baby: "Baby born. Your Lisbeth". The professor: "Wonderful, but how can I know whether I have become grandfather or grandmother!"

Folklore science is nowadays no longer confined to the traditional elements in modern western or westernized societies but finds meaningful work also among peoples outside this orbit. We may here think of Roger Mitchell's *Micronesian Folktales* (A. F. St., Vol. 32, 1973). Folklore is both inherited and created anew by man everywhere regardless of his cultural and social level. But each man belongs to one culture into which he is integrated. Folklore research is therefore best done by those who are

at home in that culture by birth. The various categories of folklore are like the leaves on a tree. There can hardly be a science that specializes on tree leaves. These leaves are an organic part of the tree. So is folklore an organic part of culture, of the particular culture with which the carrier or maker of folklore identifies himself. From this follows that the best folklore research on peoples of the third world should be expected from students from among these peoples themselves. From this ideal we are still far away. Underdeveloped and developing peoples have other priorities. The hopeful anticipation that after its IXth Congress in Chicago anthropology will no longer be the same seems to be premature. Let us take the case of India, about a dozen or so languages spoken by over thirty millions; or the other countries in South and Southeast Asia. Folklore research is there going on everywhere with good results, but everywhere only the first beginning, namely gathering of material.

These are only some musings of an "interested reader" of "Folklore in the Modern World". It seems to be certain that the Folklore Conference at Indiana University in Bloomington and the IXth Anthropological Congress in Chicago were marking stones in the history of the related sciences and the book under review radiates a fresh impetus in many directions and it tells us what folklore in its various categories is and where it is to be found. All papers have bibliographical references and the book is complete with Biographical Notes and an Index of Names and an Index of Subjects. We are grateful to all those who have helped in its production.

M. E.

### ORAL TRADITIONS OF ORISSA

*Sitikant Mahapatra*, born 1937, is not only a very capable administrator but also a distinguished scholar and a wellknown poet and critic who is the foremost interpreter of tribal poetry from India. (During 1975-77, for example, while studying the confrontation of technology and ritual in developing societies, he was a Homi Bhaba Fellow). To date, he has already critically introduced and edited five anthologies of tribal oral poetry and ritual invocation songs: (1) *The Empty Distance Carries: Oral Poetry of the Mundas and Oraons*; (2) *The Wooden Sword, Hundred Munda Songs*; (3) *Staying is Nowhere: Kondh and Paraja Poetry*; (4) *Forgive the Words: More Kondh Poetry*; and (5) *Bakhen: Ritual Invocation Songs in a Primitive Community*.

*Bakhen: Ritual Invocation Songs of a Primitive Community* by Shri Sitakant Mahapatra. New Delhi, India 110 024: Prachi Prakashan, L-3 Lajpat Nagar-III, 1979. Clothbound. 40 pp, xxviii. Rs. 30.

This book is a specialized study of the ritual invocation songs of the Santals of Mayurbhanj District in Orissa. In the introduction Mahapatra explains how the religious-cultural is perhaps the most important element in the assertion of group identity. The songs are preserved because the Santal have faith in their intrinsic sacredness and because the Santal believe that a rite has the ability to make available definite blessings or ward off definite punishments or disasters. Evidently, psychological, sociological and religious-cultural elements meet in the ritual system.

The Santal invocation songs presented in this book are sung either during agricultural or during life-cycle rites. The appendices contain descriptions of how to bring up the *bongas* in the sacred grove; of Baha, the flower festival; of possession; and of the final funeral ceremonies.