

## BOOK REVIEW

**Donn V. Hart:** Riddles in Filipino Folklore. An Anthropological Analysis. XIV, 310 pages, 7 photos by the author, 4 tables, 1 map. New York, Syracuse University Press, 1964.

The subtitle "an anthropological analysis" at once puts the minds of all those at ease who know that there are folklorists who deal with folklore as an entity in itself, cutting off the 'lore' from the 'folk' in which it has been or still is growing, preoccupying themselves only with the literary aspects and values of folklore. We read in the Preface: "There were five basic purposes in writing this book: first, to expand the existing Christian Filipino corpus with a significant addition of unpublished riddles for an almost unrepresented cultural-linguistic group, the Bisayan Samarans; second, to explore the nature of the social context of riddling as far as available material permitted; third, to assemble for a comparative subject analysis all Christian Filipino riddles that were scattered in published and manuscript sources; fourth, to present some hypotheses regarding the selection of riddle subjects and the riddling process in general; and finally, to investigate the value of Christian Filipino riddles in augmenting or refining the known contours of Christian Filipino culture and society".

The author implements the first point of his research program by publishing 570 hitherto unpublished Bisayan riddles which he collected himself in Cebu, Panay, Samar, and Negros, or selected from locally kept manuscripts. An additional 374 Bisayan riddles he excerpted from published but rare sources. In all riddles first the native text is given followed by its English translation. In Chapter VIII Comparative Notes are given to most of the riddles in which the findings of the author in both riddle texts and their anthropological analysis are compared with other available material gathered by other fieldworkers and collectors from various parts of the Philippines.

Part One: The Cultural Milieu of Riddling is very instructive for all those who share with other anthropologists the increasing interest in riddles and riddling. The author makes us acquainted with the present status of riddle research by taking us through the pertinent literature with recent discussions of definition, classification, and functions of riddling. We learn that in most cultures riddles are more than pastime and amusement, that they even reach into the realm of religion. To mention only a few instances of riddling with religious function, riddling is among many peoples connected with funeral cere-

monies if not limited to them. Riddles are told to sleepy mourners at wakes and also to amuse the dead so that he leaves his former community in good spirit. Riddles may also possess magic power, and must then be handled respectfully. Among other tribes, in Southeast Asia for instance, riddling is limited to the harvest time, so also among the Isneg in Northern Luzon. In other societies riddle contests belong to courtship and marriage negotiations. Riddles have also been used to convey religious concepts.

The author emphasizes that the study of the riddles of the Philippines is only at its initial stage. We agree with him when he stresses the need of combining riddle research with a detailed research on the cultural milieu to which it belongs. "Until such field research is accomplished among different societies, the final decision must be postponed regarding the full potential of riddling in the augmentation or reaffirmation of existing knowledge of cultural behavior". Donn V. Hart must be given credit for having done excellent spadework not only for the Philippines but for the whole ethnic and cultural area of Southeast Asia.

M.E.

**Kenichi Mizusawa**, Ed. 水沢謙一編 TOCHIO-GO MUKASHIBANASHI SHU 朽尾郷昔ばなし集 Tochio-shi, Niigata: Tochio-shi Kyoiku Iinkai, 1963. p. 320.

Despite the title of his last book, *IKIGA PON TO SAKETA* (1958), for which he used as the title the closing formula of a Japanese folk tale to indicate it would be his last collection, Kenichi Mizusawa published this new collection of tales, *TOCHIO-GO MUKASHIBANASHI SHU* (Tales from Tochio-go). Tochio, in former times a castle city, is now an industrial community tucked away in the mountains near Nagaoka.

This book follows the technique of his previous collections, but with the help of the Board of Education of Tochio he has been able to include in it photographs of 38 of the 77 narrators. Many of these are taken in an informal, every day setting, giving the reader a feeling of intimacy with the old folks. The pictures of Sakujiro Kikuchi and his wife Nobu recall to the reviewer their hospitality and skill in reciting tales, particularly the skill of Nobu. Sakujiro's home-brewed potatoe wine filled the party with such good feeling that after his neighbors had drunk a little too deeply, they went home in a glow of good nature and brought our search for tales to an unexpected end that warm summer day.

The 101 tales in this collection were gathered by Mizusawa between 1958 and 1961. He has launched on a more detailed study of certain tales, but he has included here a fairly representative range of titles in spite of this. Originally he undertook to make a systematic study of "Cinderella Tales," a term used rather loosely by Japanese folk-