

further research. Heissig himself sees in Siberian (or even Tungus) shamanism the classic form (*Hochform*) of shamanism, and asserts that as such it is the most archaic form of religion. Such statements, which have to be taken as reflecting the state of research at the time they were written, lend a certain impression of outdatedness to some portions of the collection. Such portions (along with a number of misprints) make one wish that the articles had not simply been reprinted in their (untouched) original form.

The collection also exhibits a considerable degree of unevenness, which can at times try the reader's patience. Nevertheless, it is a document that speaks of a scholar's long dedication to an important topic and of the surprising discoveries he has made. It also speaks of the survival strategies of a popular belief under the not-so-peaceful impact of a missionizing religion claiming a higher truth and ethic.

#### REFERENCE CITED

HEISSIG, Walther

- 1970 Die Religionen der Mongolei [The religions of Mongolia]. In *Die Religionen der Menschheit* [The religions of mankind], ed. Christel Schröder. Stuttgart: Kohlhammer.

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#### PHILIPPINES

DUMONT, JEAN-PAUL. *Visayan Vignettes: Ethnographic Traces of a Philippine Island*. Chicago: The University of Chicago Press, 1992. xxli+226 pages. Maps, photographs, figures, bibliography, index. Paper £13.50 (UK and Eire), US\$19.50 (all other countries except USA, Canada, Australia); ISBN 0-226-16955-3. Cloth £31.95 (UK and Eire), US\$45.95 (all other countries except USA, Canada, Australia); ISBN 0-226-16954-5.

*Visayan Vignettes* begins with glimpses into the life of the Visayan people, then proceeds to an introduction of the island of Siquijor, south of Cebu Province in the Philippines. The description of the island is enlivened with quotations from various documents. In the latter part of the work the author discusses the mythology concerning both the origin of the name Siquijor and the numerous earthquakes that shake the island. He also talks of the great fear these temblors cause, and of the rumors that they give rise to.

When the author is asked by the islanders what his purpose on Siquijor is, he answers that he came to write about the island's fishermen and farmers. His search for living quarters for himself and his wife lead him to the town of Caminggawan in Lazi, where, with the help of "Auntie" Diding, he finds a place to stay. Auntie Diding plays an important role in this work; indeed, the book centers on her, her friends, and her relatives. It discusses her marriage and those of her relatives, and uses various of her colorful acquaintances as a form of "source material." Ned Pasco, the local version of a capitalist, exploits the local fishermen; if the catch is good Ned is happy but still calls the fishermen lazy. An example of social climbing is provided by Minay, who married Ned to enter the upper crust of Lazi society. The author discusses the lineages of the important people of Lazi, including the authorities of

the church, and supplies kinship charts.

Among the industries the writer describes are corn cultivation, copra making, *tuba* production, and fishing. Also mentioned is the preparation of the staples corn and rice. Fishing is discussed with few details; the author notes how the catch of the industry is sold in the town of Lazi by middlemen known as *labasera* (fresh-fish sellers), who are mostly women.

The work lives up to its title, for it offers interesting glimpses into the lives of the people of Siquijor. More detail, however, could have been offered concerning the island's industries; such data would have been appreciated by scholars interested in this area. It may have been the writer's self-confessed lack of mastery of the Cebuano language that prevented him from gathering more information. It would also have been interesting if the writer had dealt, even superficially, with the sorcerers of the island. These figures are well known in central Visayas, and even in northern Mindanao.

In general this work is recommended as a reference book for readers interested in the islands of the Visayas, particularly Siquijor.

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WRIGGLESWORTH, HAZEL J., editor. *The Maiden of Many Nations: The Sky-maiden Who Married a Man from Earth*. Linguistic Society of the Philippines, Special Monograph Issue, Number 31. Manila: Linguistic Society of the Philippines, 1991. xiii+321 pages. Map, folded table in pocket. Paper US\$6.50 (including handling and postage); ISBN 971-1059-22-3.

*The Maiden of Many Nations* is a collection of narratives from a wide number of ethnic groups throughout the Philippines. The tales are all variations on a motif widely known in folklore studies as "the swanmaiden."

The common narrative thread to all of these tales is as follows: A man chances upon seven immortal sisters bathing in a river or pool. He steals the dress of the youngest sister, who is thereby prevented from flying back with the others to her home. The man takes her as his wife, but one day she discovers her dress hidden in the roof-beams of their house and flies home to her parents. In many of the versions the story ends there, while other versions take the husband on a quest for his lost wife. Her father assigns him difficult tasks, which he cannot do without the help of either his wife, another person, or a supernatural animal. In some cases, it is their child who succeeds in identifying the mother and bringing her back home.

It is quite remarkable how widespread this folktale type is, and not only in the Philippines—examples of this tale may be found all over the world. Wrigglesworth draws on AARNE and THOMPSON's taxonomy (1961) in identifying elements of this motif as Types AT313 (The Girl as Helper in the Hero's Flight) and AT400 (The Man on a Quest for His Lost Wife); she notes in passing several other related motifs and examples from world oral and literary traditions. In an appendix to the book she includes eleven related tables, previously published: two more from the Philippines, and several others from Japan, Sabah, Thailand, Laos, and Vietnam.