

of this tale within Thailand and other forms it might take, for one finds oneself often wondering just how "typical" any given version of a story might be.

The book also contains a good example of a stepmother tale, "The Golden Goby," in which the spirit of the real mother returns to the daughter in a variety of forms to help her in her sufferings. This tale too, though told in a way that reflects Thai cultural influence, is international in scope and should be of interest to a wide number of people.

A story I found particularly interesting was "The Eyes of the Twelve Queens" (pp. 75-88), for it contains the motif of children being raised by an ogre, discovering that their guardian is a creature who lives on human flesh, and hence fleeing. This motif is present in other tales in the book as well, and is also known in the West; the example that comes to mind is that of St. George, who is, in some versions of his story, said to have been raised by a demoness whom he must defeat to liberate various Christian heroes. The presence of the motif in Thailand, outside of the Christian sphere of influence, gives one pause, and invites more comparative research.

One could go on with a listing of international motifs and types to be found in this book, for, as I noted above, there are several. It would be better, however, for the reader to purchase the book and discover its pleasures on his or her own. The interested reader is advised to contact the author directly at her university, The Faculty of Political Science, Chulalongkorn University, for information on price and other matters. It might be noted that both books are also available in French.

Meanwhile, we can only hope that Dr. Sibunruang will soon turn her considerable talents and experience to the compilation of a fully-annotated and more complete collection of Thai folktales. Having partaken of the appetizer, one's desire for the main course is fully whetted, and such a work would be a real service to those who are not specialists in the folklore of Southeast Asia but nonetheless feel the need to be better informed than we currently are. Until she has done so, these books will serve nicely as introductions.

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VAINSHTEIN, SEVYAN I. *Nomads of South Siberia, The Pastoral Economies of Tuva*. Edited and with an introduction by Caroline Humphrey. Translated by Michael Colenso. Cambridge Studies in Social Anthropology No. 25. Cambridge: Cambridge University Press, 1980. Cloth, x+289 pp. Illustrations, principal archive sources and museum sources, bibliographies in Russian and European languages, indices. £20.00. ISBN 0 521 22089 0.

This English translation of Sevyan Vainshtein's *Istoricheskaya ethnografiya tuvintsev*, first published in Russian in 1972, is a valuable addition to the growing literature on Siberian and Central Asian nomadic peoples. As a senior researcher with the Soviet Union's Institute of Ethnography, Dr. Vainshtein brings to his subject a formidable knowledge of the extensive Russian literature on South Siberian ethnic groups. His discussion of these related materials alone makes this a significant work for a library on ethnographical writings. However, as the editor's extensive introduction indicates, the value of the book lies primarily in its presentation of detailed data about the Tuvian people and in its discussion of certain theoretical issues. In particular he describes

techniques of pasturing livestock by the nomadic peoples of Tuva in Central Asia. In addition, he also theorizes on their economic lifestyles, on the types of nomadic migrations, on the origin of reindeer-herding and on the significance of nomadic craftspeople.

The book begins with an analytical introduction by the editor, Caroline Humphrey of Cambridge University's Department of Anthropology at King's College. She summarizes Dr. Vainshtein's arguments and develops his observations on certain subjects such as the basic nomadic unit or *aal*. Most importantly, however, she elucidates the central interpretive framework of this study, namely, "economic-cultural types" (ECT's). While Dr. Vainshtein begins his discussion of Tuvian pastoralism by distinguishing three economic-cultural types, he presupposes the reader's familiarity with this technical term articulated by the Soviet ethnographers Levin and Chebosarov in 1955. Thus the editor's introduction is helpful not only for the issues it raises but also for its discussion of Tuvian words and technical terms. For example she paraphrases Levin and Chebosarov's definition of "economic-cultural type" as "a historically formed complex of economic and cultural features characteristic of social groups at specific levels of development or evolution and living in a given kind of environment." (p. 5).

Central to Dr. Vainshtein's presentation of Tuvian nomadic pastoralism is his recognition of three economic-cultural types. These types are the pastoralists of the steppe zone in western Tuva, who are complex herders in that they pastured cattle, sheep, goats, horses and camels. Next are the pastoral-hunters of the east and south-east taiga-steppe zone who alternated between hunting, fishing or gathering and herding horses and cattle. Finally, there are the hunters and reindeer-herders of the mountainous taiga zone in eastern Tuva. Readers familiar with Marxist anthropology will recognize the viewpoint that "culture" is an offspring of a society's economy. Regardless of one's position on Marxist methodology, Dr. Vainshtein's division of the Tuva ethnic group into three economic types is both insightful and useful. Moreover, his point in equating culture and economy is to emphasize that these types are social units whose historical identity is not found in any political, military or administrative structure, but rather is based in forms of economic production and consumption.

Interestingly, the major historical focus is not the contemporary period, nor the 1950's when Dr. Vainshtein conducted fieldwork in Tuva, but the nomadic pastoralism of the late nineteenth and early twentieth centuries. Indeed, Dr. Vainshtein rarely mentions his fieldwork but, instead, he assesses the relevant literature from travelers, administrators, ethnographers and, especially, the Soviet Union census of 1931. This census provides detailed data on Tuvian pastoralism prior to Tuva's entry into the U.S.S.R. in 1944.

The author concludes that this type of study of a particular culture's pastoralism has a "general historic significance." He feels that the discussion of a vanishing way of life may be an important record for "those peoples who, even now, retain a nomadic economy and live in socio-economic conditions similar in many ways to those of pre-revolutionary Tuva." For he sees the Tuvian experience as "an extremely successful transition from nomadic to settled forms of economic life" (p. 248). Perhaps some readers will share my question here that too close an identification of culture with economic modes fails to distinguish many other facets of a people's cultural legacy which might also assist them in their transitional periods.

A significant contribution of the work is its articulation of various Tuvian terms. This material enhances the value of the book for both the researcher and general reader. The importance of his definitions are twofold: first, they are often supportive of his

thesis regarding economic-cultural types in Tuva; second, they enrich his methodological approach which stresses environment, historical perspective and economic practices. For example, the recurring discussion of the basic nomadic unit *aal* demonstrates how the migratory movement of the *aal* differed according to environmental areas of Tuva, historical periods and economic necessity.

Other theoretical issues which Dr. Vainshtein raises are the existence of agriculture among the nomadic Tuvians and the role of hunting among pasturing Tuvians. But perhaps the most interesting issue is whether Central Asiatic nomadic groups had professional crafts or whether they relied on outside traders or enslaved craftspeople from other peoples. Based largely on archaeological evidence Dr. Vainshtein concludes that there was a tradition of professional craftsmanship among the Tuvians prior to contact with the Russians and the Chinese. As with his separate discussions of *aals* and origins of deer-herding, his presentation of professional crafts allows for interpretive possibilities beyond the question of whether or not nomadic peoples could sustain professional craftsmanship.

The issue of professional craftspeople also relates to the role of the professional religious personality, the shaman, among the peoples of Tuva. Because of personal conversations with Dr. Vainshtein, I am aware of his interest and extensive knowledge in this area. As the relation of the shaman to Tuvian economic practices would seem to be an important consideration for this work, I was puzzled by the absence of any discussion on the role of the shaman. Perhaps the complex nature of this religious personality necessitates a separate treatment.

In summary, then, Dr. Vainshtein's book is an important work not only for its extensive presentation of valuable data about the Tuvian people but also for its original interpretations of such issues as the existence of agriculture prior to Russian immigration, the origins of Eurasian deer-herding in Tuva and the role of the professional craftsman.

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UNBESCHIED, GÜNTER. *Kānpaṭā. Untersuchungen zu Kult, Mythologie und Geschichte śivaitischer Tantriker in Nepal*. Beiträge zur Südasiensforschung, Südasiens Institut Universität Heidelberg, Band 63. Wiesbaden: Franz Steiner Verlag, 1980. Xxiii+197 pp. Glossary, bibliography, 16 plates, 2 maps. Paper, DM 28.—. ISBN 3-515-03478-1. (English summary)

Unbescheid's study was presented at the University of Heidelberg as a doctoral dissertation in Indology and History of Religions. Thus, from the viewpoint of a folklorist it might seem to be of but limited if any direct value in regard to Nepali or Asian folklore. Nevertheless we think that Unbescheid treats us to an aspect of Nepal's religious culture that is of considerable interest because it makes use of the Great Traditions of Hinduism and Buddhism and also the more local forms of religious expression.

The study focuses on the Yogīs of the Nāth Sect and their main Siddha, Gorakhnāth. After having characterized the sect's centers of worship and especially those in the valley of Kāṭhmāndu, the author describes with some detail a year's ceremonial