rather than to integrate them forcefully into Western or other preconceived patterns. The complexity of the material presented should not deter the student of Chinese thought or the spiritually oriented general reader, who, however, in an *avertissement* in the very beginning is strongly advised not to attempt any of the practices by himself without the guidance and counsel of an experienced teacher. Systems of Chinese meditation within Taoism have been either grossly simplified or considered entirely unfathomable far too long. It is time that we tried to do them full justice.

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SIBERIA

GRIM, JOHN A. *The Shaman: Patterns of Siberian and Ojibway Healing.* (The Civilization of the American Indian Series, vol. 165). Norman: The University of Oklahoma Press, 1983. Xiv+258 pp. 19 illustrations, maps, notes, bibliography, index. Cloth US$19.95, ISBN 0-8061-1809-1

In the beginning of this interesting but uneven book Grim points out that in recent years the term shamanism has been used in such a broad sense that to many critics it has lost its meaning. This is unfortunately true—some anthropologists avoid the term completely, and at least one has characterized shamanism as a " desiccated " concept. Furthermore, the proliferation of self-made shamans, introducing people into " new " mental discoveries, " new " religions of meditation, further deprives shamanism of whatever terminological sense it once had. It is therefore gratifying that in this semipopular book the author keeps strictly to a more sober concept of shamanism, although he abstains from defining it and prefers to use it as " an explanatory context for investigation." Certainly, the main characteristics of shamanism as a phenomenon are mentioned, but we scout in vain for the unity behind the diverse elements.

The task Grim has taken upon himself is to relate Siberian shamanism to shamanic activities among Native peoples in North America. This goal is pursued through a variety of methodologies. Since these investigations provide the author with an image of the shaman as such, he also discusses a comparative typology of religious persons, delineating the shaman in his relation to other religious types. At first, this seems rather incongruent with the primary goal. However, while the book gives useful information to researchers, it is also meant for the wider public. Thus, its main title is " The Shaman." The picture of the Soyot shaman on the dust jacket has been

provided with two white shining eyes—a tribute to sensationalism. The serious reader has to accept certain liberties in the text.

There is however some reason to protest against the sub-title. Shamanism does not automatically imply healing, although most shamans are healers. Shamanism refers to role-defined personal achievements associated with inspired conditions and trance, whether they aim at healing, divination or incantations of game animals. One of the Ojibway shamanic categories discussed by Grim, the *tcisaki*, are diviners but not healers, although divination may illuminate the nature of disease.

The author correctly integrates shamanism into a religious perspective. His source of inspiration is, not unexpectedly, Mircea Eliade, and the latter's terminological accessories—hierophany, the sacred, archetype, and so on—abound on the pages of the book. With the aid of Otto, van der Leeuw and Eliade, Grim builds up the scenario of power in which the shaman moves. Victor Turner provides the concept of liminality by which the shaman's role in the social structure is characterized. I must take exception to Grim's position, however, where he defines his two main methods of shamanic studies as a phenomenological method describing " the manifestation that a thing considered sacred or religious makes of itself " and a theological method whereby shamanism " expresses a revelatory experience of transcendent reality." Theological evaluations should not be part of empirical studies (unless the object is to write theology), and phenomenology should in my view have the sound empirical (comparative and registering) basis that can be found in so many humanistic disciplines. Fortunately, Grim does not too often fall in the traps he has set himself. His method is mostly empirically hermeneutic.

Our attention is naturally drawn to the main target of the book, the relation between Siberian and North American shamanism. As appears from the preface, this problem is formulated as historical, involving either an original heritage from the days of American Indian migration to America, or a later relationship formed by diffusion. However, this historical problem has been largely forgotten in the sequence of the book.[1] Instead, the emphasis has been laid on traits and patterns of similarity or a kind of general reference store of shamanic features. Of course, such observations are also valuable, but they are rather common place in writings on shamanism.

In this case we are facing a comparison of shamanic procedures among Siberian peoples and one chosen North American tribe, the (certainly widely dispersed) Ojibway in the Western Great Lakes area. It is not quite clear why the author contrasts a whole subcontinent of shamanism with the shamanism of one American Indian tribe. The disproportion becomes even greater when we find that only some twenty pages are dedicated to Siberian shamanism, whereas over a hundred pages describe the Ojibway shamanism (together with a few commented passages from Siberian shamanic cases). Obviously, this is a study of Ojibway shamanism where Ojibway shamanic expressions are legitimated by reference to Siberian examples. Siberia is indeed the distinguished area of shamanism. However, is Siberian shamanism tantamount to Ojibway shamanism? This seems to be the author's implication. I doubt it very much. In Siberia, shamanism is a dominant trait complex in aboriginal religion; among the Ojibway, it is just one of the many expressions of religious activity. Moreover, there is here no fixed boundary between shamans and other visionaries (the individual quest for visions of guardian spirits was as we know common). The enormous elaboration of Siberian shamanism in myth, beliefs, trance and ritual equipment has no counterpart among the Ojibway.

On the other hand, there is one obvious reason why the Ojibway have been selected as a representative American tribe: the records on their shamanism are more abundant

than elsewhere. What Grim gives us is an overall survey of Ojibway shamanic phenomenology, centered around the headings cosmology, tribal sanction, ritual enactment and trance experience. There is also a chapter on the historical background of Ojibway shamanism, but it suffers from some inadequacies *re* Ojibway prehistory, some simple statements (" the Algonquian language is common to all Ojibway bands "), and unsupported hypotheses about a connection between Siberian and ancient Ojibway shamanism founded on the occurrence of " horned shamans " on rock-drawings in both areas.

The phenomenological chapters give a good insight into the many segments of Ojibway shamanism. They suffer from two drawbacks, however. One is a highly redundant language, exemplified by a sentence like the following: " The manitou are special hierophanies in which the individual participates by receiving symbolic communications from the spirit world " (p. 64). To a broad audience, it could have been said somewhat simpler! The other weakness is a tendency to operate with psychological categories which do not make sense here, such as experiences of deprivation (which should account for man's identification with spirits) and states of possession (which have no place in Ojibway shamanism), the latter for some reason judged as a deterioration of religion.

In short, this is an interesting and beautifully designed book, describing and in important respects analysing Ojibway shamanism as the latter emerges from the written sources, and with some references to Siberian shamanism. These references are not particularly indicative, however, and we are left with the question that started our reading: what are the particular relations between Siberian and American shamanism?

NOTE:

1. It is, indeed, difficult to understand why the author has not consulted, for instance, the relevant references in the work edited by Vilmos Diószegi and Mihály Hoppál, *Shamanism in Siberia* (Budapest: Akadémiai Kiadó, 1978: cf. pp. 52–53, 62), for an introduction to the historical problems.

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PHILIPPINES

EUGENIO, Damiana L., compiler and editor. *Philippine Folk Literature: An Anthology*. Philippine Folk Literature Series, Vol. I. Diliman, Quezon City: Folklore Studies Program, College of Arts & Sciences, University of the Philippines, and The U.P. Folklorists, Inc.: 1982. xv+486 pp., Bibliography and Index.

This valuable collection contains more than 150 different extended texts and liberal selections of proverbs and riddles as well. It also has an informative introduction and a bibliography that will be useful for those who wish to continue their study of Philippine folk narratives.

" Extended narrative," in this case, refers to myths, epics, legends, folktales and folksongs. The largest single category in the book is that of epics, or heroic narratives; this occupies more than 140 pages of the total 486 in the book and is a most welcome