BOOK REVIEWS

Hiltebeitel comments: "If Draupadi requires no real animal sacrifices within the time and space of her festival, she allows them—and according to the myth of Muttal Râvuttan and his pregnant sister, actually arranges them—on its temporal-spatial periphery, the place where Muttal Râvuttan is stationed at the northeast of her sanctuary" (146). "By looking backward at ordinary rituals that take place within and at the boundaries of the Draupadi temple, one can work back from them to the Vedic sacrificial structures that carry the implications of a ritual of battle" (166). "Just as the Mahâbhârata transforms the Vedic sacrifice into the 'sacrifice of battle,' goddess festivals . . . are probably most pivotal in transforming the Vedic ritual into the 'festival of battle'" (206).

Volume 2 of The Cult of Draupadi is a work that offers special insight into the inner tensions and workings of the lived and living traditions of popular Hinduism (bhakti). It presents a much needed map to identify the complex and elaborate details of Hindu cult and ritual; it focuses on the reenactments of the Draupadi cult aimed toward physical, spiritual, and cosmic renewal; and it illustrates how the folk traditions have blended and bonded with the classical tradition in so many different ways. In sum, it is a work of genuine scholarship that opens new avenues of future exploration for students of the Hindu tradition.

Volume 3 will conclude Hiltebeitel's analyses of the supreme Hindu goddess. It is to be hoped that this volume will attempt to relate the story of Draupadi to the extraordinary work on goddesses that has appeared recently. May I also suggest that a concise glossary would be a most useful addition to this final volume.

Frank R. Podgorski
Seton Hall University
South Orange, New Jersey


Although type and motif indices have an important role in folklore methodology, not all of us have been enthusiastic about the practice of cataloguing the haphazard collections of variants available to researchers. This practice creates the impression of
typological stability among living folklore traditions when in fact the norm is variability, the combining of different types, and the forming of new conglomerations of motifs. Although the indexing euphoria of the past has waned, indices nevertheless remain the basic reference tool in folklore studies and provide the foundation of the international comparative efforts of folklore scholars.

The collection and preservation of folklore materials in post-Independence India has grown with the expanding interest in folklore research. Interest in folk narrative surged from the mid-1960s onwards, and many collections were published in the major regional languages of the Indian subcontinent. Only a fraction of these are available in English translation, as we have no means of rendering this vast treasure house of material into the world's most widely understood language. *Types of Indic Oral Tales* surveys about one thousand of those tales that do have English translations, focusing on texts that appeared subsequent to the publication of THOMPSON and ROBERTS' index (1960). Also included are tales that for some reason are not listed in the index. Jason's work thus forms a supplement to it, and is correctly labeled as such.

The texts surveyed by Jason are regional, ethnic, and linguistic in nature. The major source for the data is the twenty-one volume collection of folktales published by Sterling Publishers Delhi between 1960 and 1977. These volumes represent most of the states of the Indian Republic as well as Pakistan, Bangladesh, and Nepal. Jason observes that this series of publications fails to provide the sources of the texts, the backgrounds of the narrators, or the manner of recording, thereby making it difficult to determine the exact status of the individual texts in terms of region, ethnicity, religion, and language. One of the volumes, for example, is devoted to the Santals, an ethnic tribe spread over at least three states in northeastern India, but it is not clear whether the texts in the volume represent the Santal community as a whole or a particular regional group. However, certain of the dozen-plus folktale collections published in English translation during the late 1970s and early 1980s do provide this type of information; it appears that these collections have escaped the author's attention.

Jason also reduces the number of texts needed to determine a type, from THOMPSON and ROBERTS' four to only two. We thus have a new type if we can locate just two similar Indian texts. Sometimes even one text may suffice, if "the story was known to the present author from other sources (mostly from her experience with Near Eastern texts)" (Introduction). In this way twenty-eight new types were identified and added to the Thompson-Roberts index. Of course, if all the texts in India—regional and tribal, in English and in the Indian languages—were surveyed, it is likely that many new types would be identified (most of them, I would imagine, typically Indic in form).

In spite of these and other small weaknesses in *Types of Indic Oral Tales*, Jason has done a remarkable job in her attempt to complete the task of type identification and type indexing for folktales on the Indian subcontinent. This scholarly work will contribute greatly to the research methodology of folklorists everywhere, and should inspire Indian folklorists to prepare new indices based not only on English versions of the narrative repertoire, but on Indian language collections as well.

REFERENCE CITED:
THOMPSON, Stith and Warren E. ROBERTS

Lalita HANDOO
Central Institute of Indian Languages
Mysore, India