

lacking for almost all the other minority cultures of Southeast Asia.

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PHILIPPINES

WEIN, CLEMENS. *Berinareu: The Religious Epic of the Tirurais*. Manila: Divine Word Publications, 1989. 228 pages. Appendices of characters and topographical names, references. Paper, n.p.; ISBN 971-510-040-6.

The religious epic *Berinareu* is known by all Tirurais and is regarded by them as one of their most precious traditions. The text published here is the transcription of a ten-hour performance by a Tiruray singer that was tape-recorded by the author.

The Tirurais, a cultural minority living in the Philippines and numbering about 25,000, live in the southwest of the island of Mindanao. Formerly they were a nomadic people who subsisted on hunting, fishing, and gathering, but nowadays they are sedentary farmers planting mainly upland rice and tubers. Lacking a writing system, they previously transmitted their traditions from generation to generation by word of mouth. Since the introduction of schools, however, illiteracy is gradually being pushed back.

The preeminent supernatural being of the *Berinareu* is Fulu-fulu, whose name means "highest supreme being." This female being transcends all other supernatural beings. Next in rank to Fulu-fulu are the three *lundaan*: Menggerayur, Menemandai, and Fengonien. Menggerayur is the sister of Fulu-fulu; Menemandai is the creator of the world, humankind, and the means of livelihood; Fengonien sometimes appears to be the same as Fulu-fulu. These three supernaturals are sometimes petitioned for help.

Still lower in rank are the *meginaleu*. These are either spirits or powerful nonhumans of an ambivalent character. The good ones aid and subordinate themselves to the four higher supernatural beings. The bad ones test shamans, trying to prevent them and their people from going to the other world. Next in line come human beings: the shamans and the ordinary people. Shamans, endowed with great powers and special religious paraphernalia, mediate between the supernatural beings and the ordinary people. The shamans live on earth with ordinary people, but can go anywhere they want and negotiate as equals with the supernatural beings.

The hero of *Berinareu* is Lengkuos, a powerful shaman who is given the mission of taking his suffering people to the other world, a goal he finally achieves by negotiating with supernatural beings. The story's plot is as follows.

The residence of Lengkuos is crowded with thousands of his Tiruray followers, who inquire from their leader about their final happiness. A kidnapping has occurred: Seangkaien, the future spouse of Lengkuos, was taken. Lengkuos saves her from her abductors, but she becomes aware that Lengkuos is planning to marry Linauan Kadeg, another woman.

Lengkuos goes to the residence of Fulu-fulu to get the golden thread with eight knots, which possesses special powers. The thread has been promised to Seangkaien so that she might help the Tirurais, but Lengkuos attempts to use it as a bride-price for Linauan Kadeg.

When Seangkaien goes to Fulu-fulu for the thread with eight knots she is infuriated to hear that it has been given to Lengkuos. She then decides to kill all of Lengkuos's followers. She succeeds in deceiving Linauan Kadeg and obtains the thread with eight knots, then

defeats Lengkuos. They stop fighting and prepare for a reconciliation, but Lengkuos weakens and dies. Seangkaian fans him to imbue his body with life; when he revives he has become very handsome.

Lengkuos decides to plant rice in a forest. He visits the *lundaan* to get a diamond ring with which to make fire, grow rice, and make a gong to call together the people who wish to leave for the other world. When the gong is beaten the people ascend to the other world, where thousands of Lengkuos's followers arrive at their final abode and have no more worries. They become spiritual beings (*meginaleu* or *berinareu*) and no longer grow old or die.

Compared with the attention that literary traditions have received, oral traditions of Southeast Asia have long tended to be neglected. SWEENEY emphasizes the importance of studying the oral traditions of this area (1987). Needless to say, the region has many preliterate societies for which oral tradition is the richest source for study of the culture. For example, the Tadyawan, one of the ethno-linguistic groups living in the mountainous areas of Mindoro, sing hunting songs called *pamudburum*. Despite the close association of the songs with hunting activities, they also provide the key to understanding this people's worldview, their concept of the relation between the spirits and human beings, and their view of the meaning of rituals (OBATA 1990a, 1990b).

Studies of oral traditions are an important contribution to the analysis of traditional cultures in Southeast Asia. By making this epic accessible Wein succeeds not only in revealing the worldview of the Tirurais, but also in informing us about taboos, about the role of shamans, about the various kinds of spiritual beings and their powers, and about the relation between shamans and spirits.

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1990b Shika — mondōka — shuryōshika: Philippine Mindoro-tō yakihata nōkōmin no jireikenkyū 詩歌・問答歌・狩猟詩歌 — フィリピン・ミンドロ島焼畑農耕民の事例研究. *Minzokugaku kenkyū* 55/3: 320–31.

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INDONESIA

TERADA, ALICE M. *The Magic Crocodile and Other Folktales from Indonesia*. A Kolowalu Book. Illustrations by Charlene K. Smoyer. Honolulu: University of Hawaii Press, 1994. xii + 148 pages. Map, list of sources. Cloth US\$16.95; ISBN 0-8248-1654-4.

This is a book of twenty-nine Indonesian folktales selected from areas as widely separated as Aceh in northern Sumatra in the west to Irian Jaya in the east. They were gathered together to give young people "an understanding of the Indonesian people through their myths, legends, and folktales" (x). Many are indeed myths familiar to students of Indonesian religions, retold in a simplified way to entertain the younger reader without the scholarly apparatus usually present to clarify their meaning to the outsider.

These stories, like the myths they are based on, tell how the world came to be and