

to portray the orderliness of a past time when belief and practice were more vibrant than they are today. Assaults on Newar Buddhism over the past three hundred years are undeniable, marked by Hindu state discrimination, the end of the Tibet trade, and most recently, by the missionary activity of Theravadists; but Lewis (16) also notes that over a thousand texts like these have been printed in the Kathmandu Valley in the last century, so that more copies of them are in circulation than at any time ever before, suggesting that some of these adverse factors may sharpen belief rather than weaken it. Another problem with the book is that the selection of these five particular texts from that enormous corpus is not well defended—some of the best known and most popular tales have been omitted. While the subtitle of this book, “Narratives and Rituals of Newar Buddhism” is entirely accurate, the title is not. “Popular Buddhist Texts from Nepal” led me, for one, to expect to find actual original texts, not just their English translations. All of Lewis’s translations have been published previously, between 1989 and 1995, but it is still very useful to have them collected in one volume, with the additional introduction and conclusion. The extensive bibliography is also very good. The translations would have been better had the Sanskrit terms found in the texts also been translated and not simply recorded as given—their meanings are far more accessible to a Newari audience than to the book’s Western readers. Very unfortunate is the publisher’s decision not to include Lewis’s excellent series of photographs that would have dramatically helped readers visualize the ways these texts are incorporated by local communities. Note #21 to Chapter 1 (186) points the reader to a website where these photos are supposed to be found, but during the two years since publication, they have been only temporarily available, at a different address, and once again are not to be found. All interested readers should contact the author and urge that the photos be made more permanently available.

Newars, the last surviving Mahāyāna Buddhist community of South Asia, have gradually received more of the attention from ethnographers that they have long deserved. Hopefully, with works such as this one, Newars will now take a more prominent place in Buddhist studies, where a “Buddhist sociological imagination” of the kind advanced by this study, one that studies popular narratives, not just the classics of an intellectual elite, and which embraces Buddhism’s pragmatic aspects as well as its soteriological features, could have a productive future.

Gregory G. MASKARINEC
University of Hawai‘i
Mililani, HI

EASTERN EUROPE

KOZLOVA, N[ATAL’JA] K. *Vostočnoslavjanskije bylički o zmeje i zmejah. Mifičeskij ljubovnik. Ukazatel’ sjužetov i teksti* [East Slavic demonic legends about the dragon and snakes. The mythic lover. Type index and texts]. Omsk: Omskij Gosudarstvennyj Pedagogičeskij Universitet, 2000. 261 pages; publ. in 200 copies; ISBN 5-8268-0384-3.

The work under review discusses the demonic legend of the woman who is afflicted with a preternatural lover. The texts have been culled from publications since the middle of the nineteenth century, and are supplemented by the author’s recent fieldwork, during which stories were collected from Russians in the region of Omsk in central Siberia. The culture of the Russian settlers has had in the past and still has a certain influence on the folk culture of the indigenous Siberian peoples and thus should be taken into account when investigating the

ethnic groups of Siberia.

The index (25–64) is based on a corpus of 247 texts (of these, 134 are from Siberia), all of which are published in the work (91–247). The index is accompanied by a register of the nature of the preternatural being (the lover acting in the story); it includes *inter alia* a flying dragon, a devil (*čort, d'javol*), a dead person, a wood-demon (*lešij*), a house-demon (*domovoj*), a witch, and an unnamed occult force. The being is not always a dragon-snake. However, in many stories the being flies and it has material wings that can be stolen (71–80). The register is organized by types. A second register lists the marital status of the woman in the types (80–87); the third register sums up the provenance of the texts (248–52).

The types are often based on a single text, which makes for the lowest possible level of abstraction: the content of the type amounts to a summary of the content of the text. The result is ninety types, which seems somewhat too much for such a small corpus that handles one theme only. AJIVAZJAN (1975), who concentrated on the theme of marital relationships between humans and preternaturals, listed only twelve types (AIII 14, 15; BI 19, BIII 8, CI 8a, 11, 25, 26, 42, CIII 1[?], 4a and b). In the present reviewer's opinion, the whole corpus can be summarized as one type with two subtypes, namely Kozlova's groups A and B. The two groups are in an inverted relationship: in Group A the woman perishes; in Group B the preternatural lover is overcome and the woman in most cases rescued.

While the folktale has been typed in its entirety (by Aarne and his supplementary indices—see list in JASON 2000), the demonic legend has so far been handled mostly in thematic chapters (see list in JASON 2000, 241, 41 indices). A notable exception is the Finnish legend for which SIMONSUURI (1961) and JAUHAINEN (1998) preferred a comprehensive index. AJIVAZJAN's (1978) index tries to do the same for Russian materials but is much poorer. The present index follows the trend, and is the most limited of the legend indices as it handles only a single theme.

REFERENCES CITED

AJIVAZJAN, Svetlana

- 1978 *Ukazatel' sjužetov russkikh byl'čiek i bival'čim o mifologičeskikh personažah* [Index of Russian demonic legends about fabulous figures]. In *Mifologičeskije personaži v russkom fol'klöre*, ed. E. V. Pomeranceva, 162–82. Moscow: Nauka.

JASON, Heda

- 2000 *Motif type and genre: A manual for compilation of indices & a bibliography of indices and indexing*. FF Communications 273. Helsinki: Academia Scientiarum Fennica.

JAUHAINEN, Marjatta

- 1998 *The type and motif index of Finnish belief legends and memorates*. (Revised and enlarged edition of Lauri Simonsuuri's *Typen- and Motivverzeichnis der finnischen mythischen Sagen*, FF Communications 182.) Translated from Finnish by L. Stark-Arola. FF Communications 267. Helsinki: Academia Scientiarum Fennica.

SIMONSUURI, Lauri

- 1961 *Typen- and Motivverzeichnis der finnischen mythischen Sagen* [Type and motif index of Finnish mythical (=demonic) legends]. FF Communications 182. Helsinki: Academia Scientiarum Fennica. (Russian translation by Prusinskaja, N. A., *Ukazatel' tipov i motivov finskikh mifologičeskikh rasskazov*. Petrozavodsk: Karelia, 1991.)

Heda JASON
Jerusalem