

Loan Program," "Fund Control and Cooperative Financing," etc. For individuals interested in the ACCFA or the Philippine cooperative movement in general, this material will be most helpful.

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*The Monguors of the Kansu-Tibetan Frontier. Their Origin, History, and Social Organization.* By LOUIS M. J. SCHRAM, C.I.C.M., with an Introduction by OWEN LATTIMORE. Transactions of the American Philosophical Society, New Series-Vol. 44, Part I. Philadelphia: The American Philosophical Society, 1954, 138. Appendices and index. \$2.00.

The Monguors, a sedentary, agricultural Mongol tribe, inhabit the Chinese province of Ch'inghai. They differ greatly from other Mongols in language and customs. Little was known about them a few years ago. Father Schram spent many years among them and collected valuable material on which the present work is based.

His book contains a detailed study of the origin of the Monguors and their social organization. The following volumes announced in the preface will be devoted to the religious beliefs and the history of the Monguor clans. This outstanding work based on material never published before is particularly important, because it is the first detailed description of the social organization of any Mongol tribe.

A brief enumeration of the main parts of this work will give a general idea of its contents: The Land in which the Monguors Live, The Monguors, Organization of the Monguor Clan, The Village, Family Life, Economic Life, and Conclusions.

The most important results of this study are the following. First of all, the names of the Monguor clans betray their non-Mongolian origin (p. 31-33). The Monguors themselves were already living in Hsining at the beginning of the Ming dynasty (1368), but are not mentioned before that time. They are the result of a fusion of ancient Mongol and Shat'o (Turkic) tribes subsequent to the Mongol invasion of that area after 1226 (p. 29). Thus the mystery of the origin of the Monguors has finally found its solution.

An important chapter is also that containing general information about the local multinational population (p. 21). The discussion of the Monguor clan organization is another valuable contribution to Mongol studies. The author explains that a Monguor clan is a group sharing a common territory, surname, and chief. Each clan consists of two distinct divisions, namely the nobility and the commoners. Although all of them claim descent from the same ancestor, in reality they are not of the same origin. The clan is governed by a chief, the so-called T'u-ssu, a hereditary official, and consists of a number of patrilineal, extended, and patri-local families. The latter live in dwellings grouped around a common courtyard and the property is owned by each family collectively.

An outstanding feature of the Monguor family is the extraordinary power of the maternal uncle who even possesses the right of inflicting capital punishments on his sister's children (p. 91). The maternal uncle also plays an important role as the advocate of his nephew when inheritance of property is involved (p. 108). In this connection may I point out that the maternal uncle also plays an important role in the family life of the Western Buriats.

Another institution characteristic of the Monguor clan is the cult of ancestors. The clan "diets" are convened on the all-Chinese day for the veneration of ancestors, and include the veneration of ancestors, at the graveyard, a festival, and a meeting of the clan (p. 38). The cult of ancestors is probably a result of the Chinese influence, because other Mongols do not have it. It is interesting, however, that the clan sacrifices of the Western Buriats, the so-called *tailgan*, also consist of three parts, namely a sacrifice in honor of the shamanist deities of the clan concerned, a festival, and a clan meeting. The same is found in Outer Mongolia among the Khalkha. The only difference is that there the sacrifices are made to the *obō*, i. e., a heap of stones erected on the top of a hill in honor of the mountain spirits.

Father Schram's inspiring and very valuable work contains many more interesting details such as name-giving (p. 100), dedication of the child to a spirit (p. 102), etc. In this connection I should remark that it would have been better to add the Mongol forms of names.

In conclusion, this work is an important contribution to Central Asiatic studies. Its importance cannot be exaggerated, because the Monguor society is no longer the same in consequence of the tremendous change which has occurred in China in recent years.

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*An Annotated Collection of Mongolian Riddles.* By ARCHER TAYLOR. Transactions of the American Philosophical Society. New Series—Volume 44, Part 3. Philadelphia: The American Philosophical Society, 1954. \$2.00.

The book reviewed is the first scholarly work on Mongolian riddles based on modern methods. It is also the most complete collection of the riddles scattered in numerous works on Mongolian folk-lore published in Russia and difficult to obtain. While the former collectors did not give any classification, the author has arranged the riddles, 1027 in number, according to the system devised by Lehmann-Nitsche. This system is based on the way in which the solution of a riddle is described and not on the solution itself. The second part of the book (pp. 367-410) contains notes in which the author comments on almost every riddle found in his collection and compares the Mongolian riddles concerned with those of other peoples, e. g., Magyars, Lapps, Samoyeds, Yakuts, etc. A list of sources and reference literature follows (pp. 411-413) and an index of solutions is appended. The bibliog-