

become apparent; in particular the compiler's chart showing three sets of definitions of terms for size and concentration of floes are interesting. At first one is saddened to see how two countries that both approved the W.M.O. classification and nomenclature in practice ignore it. But perhaps after all it is the amount of common ground between them that is the more noteworthy. One point of detail might be mentioned. For the Russian "*massiv l'da*" the compiler rejects this reviewer's term "ice cluster". Agreed that it could be improved; but is "pack, or ice pack" in fact any better, in view of likely confusion with "pack ice", which means something rather different?

TERENCE ARMSTRONG

SCHAMANENTUM (SHAMANISM).

By HANS FINDEISEN. *Stuttgart: W. Kohlhammer Verlag, Urban-Bücher No. 28. 1957. 7¼ X 4½ inches, 240 pages, sketch map, 4 plates with 14 Figs. Paper, DM 4.80.*

DAS TIER ALS GOTT, DAEMON UND AHNE (THE ANIMAL AS GOD, DEMON, AND ANCESTOR)

By HANS FINDEISEN. *Stuttgart: Frankh'sche Verlagshandlung, Kosmos-Bändchen. 1956. 7½ X 5 inches, 80 pages, 14 Figs., DM 2.80.*

Hans Findeisen is a German ethnologist specializing in the peoples of northern Asia. His record of publications extends over three decades, and among his earliest writings is an excellent article on fishing in northeastern Siberia; in it he relates the economic activity to the social, religious, and artistic life of the Palaeo-Asiatic peoples (*Die Fischerei im Leben der altsibirischen Völkerstämme. Z. Ethn. 1928, 1/3*).

During the past decade Findeisen has published a number of books and articles, usually brief, on shamanism in northern Asia. A recent publication, "Siberian shamanism and magic," first issued in 1953 (*Sibirisches Schamanentum und Magie, Inst. für Menschen- und*

Menschheitskunde, Augsburg, 2nd ed. 1958) has a technical purpose: Findeisen rejects the oft-proposed relationship between magic and shamanism and attributes to the Siberian shaman a direct relationship with spirits, mediums, and parapsychological practitioners of western cultural tradition. Findeisen has been working closely with a spirit medium, Alfred M. of Augsburg and joins this sphere of investigation to that of shamanism.

The relationship between shamanism and spiritism has recently been developed by him in the first book under review, a popular paperback, "Shamanism", 1957. Here he proposes that the shaman is an Upper Palaeolithic priest possessed by spirits. The relationship of the shaman's practice with hunting magic has been suggested by Findeisen in yet another study, "The animal as god, demon and ancestor".

The parallel that Findeisen draws between shamanism and the practice of the spirit medium appears to me to defy usual ethnological procedure. In all his descriptions the folk or public plays no role. The cultural context is not sketched in. The relationship of shamanism to psychiatry on one side and to religion on the other is not treated. Moreover, Findeisen has not resolved his views on the relationship between shamanism and magic. This relationship may be (a) erroneous, (b) genetic, but later divergent; or (c) inherent and inseparable. Findeisen appears to adopt in recent times now view (a) and now view (b); view (c) is firmly rejected, but chiefly by appeal to authority (Ruth Benedict and others).

Considering the Upper Palaeolithic priest possessed by spirits as a shaman can lead to confusion. In counterposition to this point it may be suggested that the term priest should be reserved for members of a religious hierarchy trained for their role. The shaman is sometimes trained, but he is characteristically charismatic, he is not a member of a religious community or hierarchy.

There is an alternative view, namely, that shamanism is neither a magical nor a religious phenomenon, but a proper

world-view in itself. This concept has been advanced by Shirokogorov, but it is not taken into account by Findeisen.

There are a number of relationships within shamanism that should be explored further. There is the viewpoint of Shirokogorov; Anisimov has recently examined the religion of the Evenki Tungus in terms of their shamanist practices. Ivanov has reviewed the problem of shamanist artistic creation and society. The reviewer has analyzed the problem of the relation of shamanism and the social organization of the Buryats. These are attempts to develop cultural phenomena in their contexts.

Outside the field of ethnology there is the relation of the shaman's experience to psychiatric phenomena. If the shaman

is abnormal and the society still puts him to use as a specialist whose activities are made possible by his very abnormality, then this is a psychiatric conception that departs sharply from that of western culture and requires intensive exploration. Attention should be called to the work of Frederick Wyatt and G. Devereux in this regard.

The thesis of Findeisen concerning the relationship between shamanism and spiritism will persuade those already persuaded, but leave unconvinced those of the ethnological fraternity who seek to develop cultural phenomena in their context. To this fraternity Findeisen belongs by right of his earlier publications.

LAWRENCE KRADER

INSTITUTE NEWS

Annual Meeting of the Board of Governors

The Annual Meeting of the Board of Governors was held at the Institute Headquarters in Montreal on December 5, 1959. The following were elected for 1960:

Officers of the Board: Chairman, Dr. C. S. Lord, Geological Survey of Canada, Ottawa, Ont.; Vice-Chairman, Commander D. C. Nutt, Dartmouth College, Hanover, N.H.; Secretary, Dr. M. J. Dunbar, McGill University, Montreal, P.Q.; Treasurer, Commodore C. F. Robertson, Canadian Joint Staff, Washington, D.C.

Governors elected by the Fellows of the Institute: Dr. M. J. Dunbar, McGill University, Montreal, P.Q.; Dr. J. T. Wilson, O.B.E., University of Toronto, Toronto, Ont.; Dr. H. B. Collins, Jr., Smithsonian Institution, Washington, D.C.

Governors appointed by the Board: Commander D. C. Nutt, Dartmouth College, Hanover, N.H.; Paul Queneau, International Nickel Company, New

York, N.Y.; Dr. Paul A. Siple, Army Research Office, Washington, D.C.; Dr. O. M. Solandt, Canadian National Railways, Montreal, P.Q.; Walter Sullivan, New York Times, New York, N.Y.; Dr. Walter A. Wood, New York, N.Y.

Retiring Governors: Philip A. Chester, Dr. J. C. Haldeman, T. H. Manning, J. R. White.

The 1959 Institute library report

The library of the Arctic Institute has completed another year of increased activity. Statistics show that the library has grown in size and that its use has increased considerably. In the last five years the library has doubled its collection of books, pamphlets, reprints, and serials.

Circulation	1959	1958
Books	1258	1110
Reprints and pamphlets	237	355
Periodicals	524	506
Interlibrary loans lent	184	77
	Total	2203
Interlibrary loans borrowed	39	41
		2048