

conditions have come, for change has been dramatic, if somewhat superficial. Yet there is an unmistakable continuity between the Japanese village of forty-five years ago and Japanese society of today. The division of labor between the sexes has not changed. The permissive attitude toward children and the child-centered family (sleeping arrangement, use of baby-talk, discipline, etc.) are the same. The basic notions of male and female are identical. The role of a Japanese woman is still largely that of a housewife (*shufu*, rather than wife) and mother. All this makes one wonder if the lot of today's Japanese women is really so much better and happier than that of the hard-working, but hearty, grandmothers of Suye. With the functions once assigned to the family being taken over by society one by one and with the woman's role remaining restricted to the domestic domain as before, today's women seem to be even more frustrated. Although no one would prefer the crude, harsh life of forty-five years ago, *The Women of Suye Mura* provides us with plenty of food for thought on the meaning of progress, continuity, man and woman, and happiness.

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KOREA

LEE DUHYUN 李杜鉉. *Han'guk minsokhak non'go* 韓國民俗學論考 [*Essays on Korean Folklore*]. Seoul: Hagyönsa, 1984. 569 pages. Photographs. 8,000 wön. (In Korean)

This book is a collection of articles written by one of Korea's senior folklorists. Professor of Korean Literature at Seoul National University, Lee Duhyun is also a member of the Korean National Academy, which awarded him its Academic Prize in 1985 for this collection of essays. His major interest is Korean folk drama, a topic on which he has already authored several books; but the scope of his folkloristic efforts include research into a broad range of topics as well as attention to the preservation and public presentation of Korean traditions. It is these other concerns, rather than Korean folk drama, to which the present work is devoted.

Han'guk minsokhak non'go is divided into three parts. The first of these is an Introduction which briefly surveys the history of Korean folklore scholarship. Professor Lee divides this history into six stages, the first of which he terms the "Beginning Period" and dates to the seventeenth and eighteenth centuries. He argues that Korean folklore scholarship can be traced back to that early date because the writings of the Practical Learning School, a group of Korean literati which flourished during that era, often included descriptions of folkloric material. His second, or "Forma-

tive" period, is dated to the 1920s and is said to mark the start of modern Korean folklore scholarship. The 1930s, which comprise his "Establishing Period," saw the beginnings of folklore as an independent discipline; whereas the 1940s are termed the "Depression Period" because very little folklore scholarship could be conducted in Korea during the final years of Japanese colonial rule or the early years of independence. The 1950s and 1960s are combined to form the "First Developmental Period," and the 1970s are labelled the "Second Development Period," because several new concerns and important folklore publications appeared during these decades. A separate section of the Introduction reviews the works of non-Korean scholars who have conducted research on Korean folklore.

This history of Korean folklore scholarship provides a useful overview of the discipline and detailed bibliographical information. It is more a chronology than a history, however, for it does not identify major issues of folkloristic concern in Korea nor examine the relationships between various Korean folklorists or their ideas.

The second part of Professor Lee's work consists of eleven articles, most of which deal with village rituals. Such rituals are usually offered during the first month of the lunar year in rural Korea for the sake of the fortunes and prosperity of the villagers. The procedures, financing, origins, composition of participants, and regional variations for several of these rites are amply described on the basis of Professor Lee's own extensive fieldwork.

The final part of this collection is made up of nine articles, all of which deal with Korean seasonal activities or calendar customs. The first of these essays provides a general introduction to this topic, with discussions of their meaning, origin, and types. The remaining eight offer detailed descriptions of particular activities in different regions of Korea. Here again, Professor Lee relies on his own extensive fieldwork for his data.

In sum, Professor Lee's work provides a wealth of information about Korean folklore scholarship, village rituals, and calendar customs. Most of us will benefit greatly from his accurate and detailed accounts of these topics. Particularly helpful are the data which he obtained during his own fieldwork, conducted primarily in the 1950s and 1960s. Much of the traditional culture which he describes is either disappearing rapidly or has vanished completely; and were it not for Professor Lee's untiring efforts, our knowledge of Korean folk culture would be much poorer indeed.

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CHINA

THOMPSON, LAURENCE G. *Chinese Religion in Western Languages: A Comprehensive and Classified Bibliography of Publications in English, French, and German through 1980*. Tucson, Arizona: The University of Arizona Press (Published for the Association of Asian Studies), 1985. Xlix + 302 pages. ISBN 0-8165-0926-3.

This bibliography is No. XLI in The Association of Asian Studies Monograph series. It is a welcome research tool that, gathering together much material on Chinese religion, takes up where the now out-of-print *Studies of Chinese Religion* left off. The materials are presented in a clear and easy-to-follow format. In both the number of