

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

its entries and its topical arrangement, it is comprehensive. One wonders only why publications in other Western languages are not included.

The individual items are divided into three parts. Part One presents Bibliography and General Studies. Part Two includes Chinese Religion Exclusive of Buddhism under forty-five topical headings: 1. Terminology, 2. Antiquity, 3. Mythology, 4. Art & Symbolism, 5. Religion & History, 6. Religious Thought, 7. Confucius & Confucianism, 8. Neo-Confucian Religious Thought and Praxis, 9. Ethics and Morals, 10. Filiality, 11. Death and Ancestral Cult, 12. Feng-shui, 13. State and Religion, 14. Taoism-General, 15. Lao Tzu and Tao Te Ching, 16. Other Taoist Texts-The Canon, 17. Taoist Theory, 18. Taoist Liturgy and Ritual, 19. Taoism and History, 20. Taoist Immortals, 21. Taoist Pantheon and Cults, 22. Taoist Sects, Priests, Monachism, 23. Taoist Yoga and Alchemy, 24. Meditation-General, 25. Popular Religion and "Superstitions"-General, 26. Local Studies-Mainland, 27. Deities and Images-General, 28. Specific Deities and Cults, 29. Religious Calendar-Festivals-Customs, 30. Temples and Mountains, 31. Rites and Ceremonies, 32. Divination, 33. Shamanism and Mediums, 34. Magic and Sorcery, 35. Health, Disease, Healing and Religion, 36. Religion in Folklore, Tract, Literature and Drama, 37. Sects, Secret Societies and New Religions, 38. Modern (pre-1949) Religion, 39. Religion under Communism, 40. Taiwan, 41. Overseas Chinese (including Hong Kong), 42. Comparison and Interactions, 43. Religion and Social Organization, 44. Chinese Religion as a Discipline, 45. Miscellaneous.

Part Three gives publications on Chinese Buddhism under twenty-two topical headings: 1. Reference Works, 2. General Studies, 3. Texts in Translation, 4. Studies of Texts and Terms, 5. Theory and Doctrine, 6. History, 7. Schools (except Ch'an), 8. Individuals (except Ch'an), 9. Ch'an, 10. Sangha, Monachism, and Monasteries, 11. Pilgrims, 12. Rites and Praxis, Cults, Implements, 13. Arts and Iconography (including General, Iconography-Motifs, Specific Temples, Architecture, Pagodas, Sculpture, Stelae, Painting, Historical Emphasis, and Miscellaneous), 14. Caves and Mountains (including General, Yün-kang, Lung-men, Tien-lung Shan, O-mei Shan, Wu-t'ai Shan, P'u-t'o Shan, Tun-huang, and others), 15. Specific Deities, 16. Popular Buddhism-Buddhist Stories, 17. Buddhism and Chinese Culture, 18. Modern (pre-1949) Buddhism, 19. Buddhism under Communism, 20. Taiwan and Overseas (Including Hong Kong), 21. Comparison and Interactions, and 22. Miscellaneous.

Many of these items are cross-listed, as their focus overlaps categories. A useful presentation "Details concerning Serial Sources" (xix-xlix) gives basic information on the publications cited. An index of authors is also included (249-301).

Any creative endeavor is circumscribed by the availability of good tools. Those engaged in the study of Chinese religion cannot but be grateful to Dr. Thompson for his extended efforts.

#### REFERENCE CITED:

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