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1981 Wood imps, ghosts, and other noxious influences: The ideology of affliction in a Korean village. *The journal of Korean studies* Vol. 3: 113-145.

MUNHWA KONGBOBU 文化公報部 [Ministry of Culture]

1969 ff 韓國民信綜合調查報告書 *Han'guk minsin chonghap chosa pogoso* [Report on the collective investigation of Korean folk belief]. Cum. vols. Seoul: Munhwa Kongbobu.

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CHINA

WALLS, JAN and YVONNE WALLS, editors and translators. *Classical Chinese Myths*. Illustrated by Guo Huai-ren. Hongkong: Joint Publishing Co., 1984. Xvi+135 pp. Finding lists of mythic motifs and of origin myths. Hardcover HK \$40.00 ISBN 962 04 0265 0; ; paperback ISBN 962 04 0329 0.

This is a collection of forty items listed as "classical myths" by the editor-translators, translated from Chinese texts and presented in an order intended to provide a certain coherency to what would otherwise be textually unrelated material. As the editor-translators say in their introduction, Chinese myth has not been conveniently brought together in one source and presented as an organized whole, and this means that texts are scattered throughout the canon of classical Chinese literature.

Thus we owe a debt of gratitude to the editor-translators of this book, for they have provided us with a work that, read straight through, will give us a general picture of at least some ancient Chinese views on the nature and creation of the universe. The translations are readable and the illustrations (one for each story) are pleasing to look at.

The material covered by these stories consists primarily of creation, conflict between deities and the activities of culture heroes. The last four "stories" add an interesting dimension, that of legends about lands thought to lie outside the shores of China and peopled by fantastic beings, such as those whose ears are so long that they must be held up by their owners if they wish to walk unimpeded (this is accompanied by a delightful illustration). These are not really "stories" and probably should not be counted as "myths" (which, whatever else they may be, are always *stories*), but I can make no objection to their inclusion in this book.

The source of these last four entries is probably the *Shan Hai Jing* 山海經 ("Classic of the Seas and Mountains"), but this is unclear, as sources go unidentified throughout the book.

This lack of identification of sources is one of the book's primary difficulties as a scholarly tool. The editor-translators inform us that they have relied heavily on the *Shan Hai Jing*, but they also note three other volumes that are apparent retellings of the ancient myths in modern Chinese, and one wonders if these works were also sources. In fact, it is never made clear whether these "classical" myths were translated from equally "classical" Chinese, or if they were translated from modern retellings. Very often action is summarized in an extremely brief way that makes one suspect that the

story is a retelling rather than an "original" version.

This difficulty could have been easily remedied, with the addition of a brief footnote to each tale. It is virtually impossible for me to imagine why this simple courtesy was omitted. The book does not contain a single footnote, though many passages cry out for them, and the folklorist or student of comparative mythology that the editor-translators hope to have read their work will be best advised to approach it with care.

Inclusion of a bibliography would likewise have been helpful.

While the editor-translators are forthright in their statement that this book is not intended as a study of Chinese myths, but is intended as a general introduction of the material to the "general reader" (p. ii), and it would thus be unfair to expect them to overburden their work with the paraphernalia of academia, one senses on occasion that they would have done well to take to the heart the criticism they make of one title they note, that it "tends to be rather indiscriminate about criteria in defining and selecting myths" (p. iii). The selection process here seems to have been based on the editor-translators' perceptions of which stories are the most "important" in the understanding of Chinese culture, and there is no definition of myth offered. At the very least, some indication of the extent to which these stories reflected living beliefs held by the ancient Chinese as opposed to being literary fabrications (which is how they have been defined by many scholars) would have been appreciated.

This absence of any other type of academic treatment makes the inclusion of the motif list at the end of the book somewhat mystifying. Just how are we expected to use this list if we know nothing of the history of the stories in the book?

The use of this index is made doubly difficult, incidentally, by the fact that it (and the introduction) consistently refers to the stories in the book by numbers, though in point of fact no numbers are supplied, either in the titles to the stories or in the table of contents. This flaw could have been remedied simply, by adding a number to the title of each story, and the fact that nothing was done goes together with the lack of notes or identification of the source of the translation to give a general impression of unkindness to the reader.

In summary, then, this book will be of little or no use to the scholar, and its lack of any contextual material will also make it less than ideal as an introduction for the general reader, who, though he will find a number of interesting stories, is apt to be somewhat at sea without any of the information needed to understand these stories properly.

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PHILIPPINES

MERCADO, LEONARDO N., editor, *Research Methods in Philippine Context*.

With the assistance of Gregorio C. Luangco. Divine Word University Publications. Tacloban/Philippines: Divine Word University, 1983. Viii+234 pp. Index. Paper P28.00. ISBN 971-106-019-1 (Distributed by Catholic Trade, Inc. 1916 Oroquita cor. Tayuman Sts., PO Box 2036, Manila, Philippines).

This book contains the proceedings of a national conference on the theme, "Toward the Filipinization of Research Methods in the Behavioral Sciences," which was held November 27-29, 1982 in Palo, Leyte.