

BOOK REVIEW

Shinohara Shirô: *Kumano Daisha* [the Shrines of Kumano]

篠原四郎：熊野大社：

Published by Gakuseisha, Tokyo 1969, 230 pages, illustrated,
Yen 580.

This book belongs to the Gakuseisha series on outstanding Shinto Shrines. Two of them, the Grand Ise Shrine and the Atsuta Shrine, have already claimed our attention in Vol. XXXI-1 (1972) and Vol. XXXI-2 (1972) respectively. The author Shinohara, who already some years ago wrote his book on the Kumano Shrines, is himself a high ranking priest (*gûji*, or chief priest) of the Great Kumano Nachi Shrine. The two other shrines are the Kumano Hongû Daisha and the Kumano Hayatama Daisha. Ordinary shrines are called *jinja*; *daisha*, or Great Shrines, are those which were given a special rank because of the high position of their gods in the hierarchy of the gods in the official Shinto already many centuries ago.

It was originally planned that the chief priest of each of the Kumano Shrines should write a monograph on his own shrine, but the other two were kept too busy by construction and repair work, so Shinohara Gûji had to write on all three shrines. This was certainly no easy task in view of the extremely complicated nature and history of the Kumano Shrines. The mountainous area of Kii Peninsula evokes in every Japanese religious sentiments of all shades. People speak of *Kumano shinkô* (belief) and think of the long history of pilgrimages to the three shrines, as inaugurated by emperors and aristocrats of the old capital of Heian. Later practically all founders of Buddhist denominations went there, mountain ascetics (*yamabushî*) came there to visit the Nachi waterfall and to meditate in the solitude of peaks and valleys, and shamanesses (*miko*) were active in Kumano. Kumano amulets found their way to the homes of believers all over the country. Shrines in which Kumano deities are worshiped are found in great numbers, far and wide. We can safely say that nowhere else in Japan is the amalgamation of the old worship of nature, of officially propagated Shinto deities, and of Buddhas and Bodhisatvas found to such a degree as in Kumano. In that corner of the Kii Peninsula we find a true cross-section of the entirety of Japanese religions.

Our author Shiohara presents the whole complex of Kumano religion in thirteen chapters, 1) a general introduction to the mysterious world of Kumano with its three shrines; 2) Kumano in antiquity; 3) the Main Shrine (Hongû) and 4) its ceremonial rites; 5) the Ministers (*bettô*) in charge of the Kumano Shrines; 6) The Shingû (Hayatama) Daisha and Asuka Jinja; 7) the mysterious rites at the Shingû (New Shrine); 8) the waterfall and the Great Shrine of Nachi; 9) the fire ceremony at Nachi (*Nachi no hi-matsuri*); 10) past and present visitors to Kumano; 11) pilgrimages to Kumano, 12) the ninety-nine "princes" (*ôji*), a special category of gods worshiped along the pilgrimage route from Kyôto to Kumano; and 13) Kumano gods worshiped in other parts of the country.

The present book will serve visitors to Kumano, both in a horizontal and in a vertical direction, in width and in the depth of historical and cultural

background. It points out what Kumano for many centuries was and what it still is. The author describes, among other things, the manifold *matsuri* (ceremonies and festivals) at the various sanctuaries. However, for an interpretation of them the reader must look in other sources of information. There are too many things combined in what is called the Kumano belief (*shinkô*) to elaborate on them in one book of the Jinja series. To mention one item, the *ôji* are an intriguing phenomenon in Japanese folk religion. It seems these *ôji* (ninety-nine of them on the *via sacra* from Kyôto to Kumano) are local gods, each with a legend of descent and probably propagated in earlier centuries by itinerant Shamanesses (*miko*) in the Yoshino-Kumano mountains where much mountain ascetism (*Shûgendô*) was and still is practiced, the *miko* having been closely connected with it and with the many shrines and temples in the area.

At the end of the book we find a list of annual performances at the three Kumano Shrines as they were practiced during the Tokugawa Era and even somewhat to present times; also a bibliography of literature on Kumano. Kumano is of prime importance for every student of Japanese religion and in particular of folk religion. Shinohara offers a good first orientation.

M.E.

Louis Frédéric: Daily Life in Japan at the time of the Samurai, 1185-1603.

Translated by Eileen M. Lowe. Tokyo, Charles E. Tuttle Company, 1973. 259 pages, 14 plates, 11 line drawings. Price: Yen 700.

A book on the daily life of the Japanese of earlier periods, in this case, Kamakura, Adzuchi, and Momoyama, is most welcome. We learn from this book how lived the Japanese culture, and how culture functioned in their life, and how life was formed by culture. The book is a small compendium of the history of Japanese culture; of culture, not as it exists abstractly in books, but of Japanese culture as it works in daily life.

As his sources, the author used a good amount of untranslated works of modern native scholars, many *emakimono* (picture scrolls) from the respective periods, and translations of texts and various books in English by Japanese and foreign scholars. There is no dearth of documentation.

The material covered is presentend under the following headings: I. Birth of the Middle Ages, II. Medieval Man, III. Daily Needs, IV. The City, V. The Country, VI. Occupation and Crafts, VII. War and Warriors, VIII. Religion, IX. The Spirit of Medieval Japan. Many students of things Japanese will be grateful for the Bibliography, and for the information on Japanese currency, weights and measures in use from the twelfth to the sixteen century.

This book bears out once more the fact that the progress of Japanese culture did not come to a standstill when engulfed in the turmoil of war and the social changes that followed the effeminate Fujiwara period; but that many pillars in the structure of the cultural heritage of Japan were erected during this time of the samurai.

M.E.

Uwai Hisayoshi and Uwai Teruyo: *Nihon minzoku no genryû*
 [Basic Currents of Japanese Folk Customs]. Tokyo, Sôgen-
 sha, Shôwa 44 (1971), 425 pages, many illustrations:
 Yen 1,600.

The Japanese term *genryû* in the title of this book we have translated as "basic currents". By this term the authors mean the origins of existing traditions in an often remote past. They try to reconstruct the history of various basic folk customs; in other words, they want to add the historical dimension to some folk customs which they find typical of folk life and beliefs. As they point out in their foreword, their research aims mainly at the traditions as preserved and practiced in communities of the so-called common people (*jômin*). They are that social stratum which still sticks most to traditional cultural patterns. Their practices and acts of worship are furthermore seen in their functional context within the respective group. Other authors proceeded differently when they specialized on single items, such as songs or tales, myths, ideas or customs. Our authors wanted to focus their attention on traditions as owned and upheld by single units of communities. Their object of interest was not the history of cultural assets (*bunkasai*).

The authors find that traditions are still most firmly upheld in matters of the rites of community worship. They are, however, well aware of the difficulties of research on customary culture resulting from the frequent lack or inadequacy of literary documentation. Until now, folklorists have put much effort into collecting contemporary data from various regions, and this with much success. Only the historical aspect of folk traditions, that is the social changes in the course of time, from the oldest time on, still needs to be given more attention if Japanese folklore science wants to earn the respect of historians.

In the first chapter, the priesthood in religious rites is examined. The concept and practice of ritual abstention (*monoimi*) for a fixed period are well known in Japanese religion. The authors want to elucidate the relationship between the individual under the obligation of abstention and the rites of worship as performed by the body of the village community. The center of discussion is the village cult organisation known by the name of *miyaza*, *miya* meaning village shrine, and *za* association. Under the sub-chapter *toya-girei*, much about this organisation and its rites is said. By *toya* is meant the families who are temporarily in charge of cult rites in the community shrine on an alternating basis. The authors make the point that association rites (*miya-za girei*) and the rites of the presiding family (*toya girei*) are not the same, and they find that earlier writers have confused the issue by assuming that both the *toya*, that is the appointed officiating family, and the *miya-za*, the cult association, are of the same age. Their argumentation proceeds by showing that in earlier ages the officiant was appointed by the land owner or holder of the fief, or still earlier, it was by the clan head himself. Ample documentation from fieldwork and written sources add much to our knowledge of cult organisations in rural communities.

Under the heading "*monoimi*" a number of shrines is examined which are listed in the *Engishiki* (a kind of a cult manual from the Engi period) (901-922) that is, persons which are employed in ceremonies of the four seasons are listed, as given in the first and second volume of the *Engishiki*. Among them we find at the top of the cult personnel the number of the persons whose profession

was to undergo ritual abstinence; most of the time, only one person, but sometimes more two, three, four, six or nine. At that time there existed already officially appointed shrine priests (*kannushi*), at least at the larger shrines. *Monoimi* means 'abstinence'; but at the same time, this word meant the office holder. All the research on this office holder from the earliest documents of the better known old Shintô shrines the authors did in pursuit of their goal to show how the old traditions are still alive, though more or less adapted to changed social conditions.

The shrine cult associations in rural communities had drawn the attention of competent scholars already before the Uwai's. The two Uwai, however, deserve our special appreciation, for their many additional fieldwork results, first of all for laying bare the currents of traditions from the oldest documented history on.

The authors also search into the relationship between the infant priests or priestesses (*saichô*) who are active in many religious rites as soothsayers—transmitters of divine messages—and the shamanesses as exemplified in the personnel of the Sumiyoshi Shrine in Osaka. They found that the shamanesses (*kine*) there were called upon by common worshippers who had no access to the official priestesses. The female necromants (*kuchiyose*) in Tôhoku (Northeast Japan) show a close affinity to the soothsayers at the Sumiyoshi Shrine. Those female necromants were in their origin but a private version of the official transmitters of divine messages at community festivals.

The authors devote 71 pages to the priesthood. The following 71 pages are given to burial customs in the oldest times as recorded in myths and in historic sources, and in recent times, as described in fieldwork data from Japan proper and from the Ryûkyû Islands. Some scholars have questioned the assumption made by ethnologists that these islands are a repository of Japanese antiquities, but the legitimacy of this assumption, if not in its totality, then at least in great part is borne out by facts our authors present.

The third chapter, which goes under the heading *saisei* (resuscitation, coming back to life), treats of ritual laughing in New Year ceremonies at shrine festivals, or ancestor festivals; of the use of eggs and the function of the cock in many cult ceremonies; and of ancestor cult as the origin of shrines and other sanctuaries. In the fourth and the fifth chapters various religious, economic and social aspects of the *miya-za* (shrine association) are examined once more in the light of old and new fieldwork results.

Throughout the book, the authors use, with balanced circumspection, the relevant data as scattered throughout old written sources and the findings of recent ethnographers and folklorists, thus making it possible to show the old age of many beliefs and practices that build up the structure of traditional Japanese culture.

The book is published under the joint authorship of Mr. Uwai Hisayoshi and Mrs. Uwai Teruyo. From the foreword we learn that Uwai Hisayoshi did his extensive fieldwork together with Torikoshi Kensaburô, and that Mrs. Uwai specialized on the impact of the ideas, beliefs and customs of nationalized Koreans and Chinese on the Japanese. Footnotes are given at the end of each chapter. They contain valuable bibliographical information on modern research work and on scattered references to historic sources. It will be the lasting merit of this book to have given historic depth to various fields of Japanese folklore science.

Gellért Béky: Die Welt des Tao.
243 pages. Verlag Karl Albert, Freiburg/München 1972.

There is no other Chinese philosopher who has challenged and puzzled both Eastern and Western interpreters more than Lao-tse with his doctrine on *Tao* as contained in the small book *Tao Te Ching*. Many, and among whom are the best sinologues, have exerted all their acumen when working on an interpretation of the cryptic meaning of this book.

The Hungarian Jesuit priest Gellért Béky, for many years thoughtfully living and working in Japan, recently presented a new book on the concept of *Tao*. He divides its content into Lao-tse and the *Tao Te Ching*—The Definition of the Tao Concept in the *Tao Te Ching*—Conclusion. Under each of these headings old and new aspects of the *Tao* problem are discussed. The author carefully weighs the many conflicting opinions of scholars against each other and then very circumspectly taking his own stand. He is familiar with the latest attempts of interpretation and also with the language of modern philosophy and thus is prepared to tell us what Lao-tse may have had in mind with his *Tao*. The author not only repeats what others have already said, but rightly finds that *Tao* is not a thing that once occupied minds in the past, but that it is still an integral part in the spiritual world of the East, without hardly any parallel among the concepts of Western world interpretations. We also wish to give the rich bibliography at the end of the book all the credit it deserves. Many a student, faced with the hazards of literature hunting, will be grateful for it.

M.E.

The Modern Meaning of Shamanism. Proceedings of the Second International Conference on Folklore, Folklore Research Institute, Wong Kwang University, Iri City, Seoul, Korea, 1972, 160 pages.

Abstracts of papers read, published in Korean and English. In a panel discussion two papers were read on the definition and modern meaning and function of shamanism; six papers on shamanism in Korea, three on shamanism in Japan, one each on shamanism of the Formosan aborigines and of Assam in India. We shall try here to present condensations of the English versions of the materials presented. First, Korea.

Shu Cheng Bum: Verbal Influence on Shamans. On the Smallpox (*Byulsang*) Myth.

Shamans are frequently possessed by the smallpox spirit. Because of the smallpox myth the words for beans and stars are of special significance in shamanistic performances.

A. W. Kinsler: Shamanism in Korean Religion.

The spirit Sam Sin is important in Korean folk belief. It is worshiped for safe childbirth and to obtain fertility of animals and good crops. It seems

to be a fertility goddess. About how it is active in shamanism, nothing is said. That seems to be generally known in Korea.

Hyun Yong Joon: Formation of Shamanistic Village. Tutelary Deity in Cheju Island.

On Cheju Island three types of shamanistic deities are found, that is, a general one, a village tutelary deity, and one for kinship groups. In such groups the god is frequently an ancestor soul, one who was outstanding in his social position and wealth. Also ancestor gods of occupations are worshiped. As a shamanistic deity, a god of a sacred ground in the home village is mentioned. The tutelary deity is nowadays mostly worshiped at the corner of the inside fence of the homestead or at the corner of the storehouse. In every village one finds an altar in front of a sacred tree, the tree and altar being enclosed by a stone wall. It seems, this is the god or goddess which cares for the general well-being of the village community, whereas there is still another god with special competence for the rearing of infants. There may still be others who specialize in healing, in granting catches for the fishermen, in bestowing good crops.

Kim Tae Gong: The Influence of Shamanism on the Living Patterns of People in Contemporary Korea.

Shamanism remains the basic religion for the common people of Korea. Buddhism, Confucianism, and Christianity, as foreign religions, have failed to appeal to the general public. With their lofty ideals they are good for the upper classes; the commoners want a religion which gives them immediate relief in the anxieties of life. Shamanism gives the people spiritual energy. There is also talk of "national identity." It is shamanism that preserves and transmits historical values and the national identity of Korea. The author of this paper is a professor in the Department of Neuropsychiatry, School of Medicine, Kyung Hee University, Korea.

Moon Sang He: The Influence of Shamanism on Modern Religion in Korea (No English Summary).

Fujii Masao: Three Types of Shamanistic Founders of New Religions in Modern Japan.

The founders of new religions in Japan are characterized as shamans of three types as far as their relationship to their god is concerned. That is, (1) the god descends into them; as for instance, Nakayama Miki (1798-1887), who founded *Tenrikyô*. The same is true of Aida Hide (1901-) of *Sekai-shindôkyô*, and of Matsuki Soen (1901-) of *Tenshō-kodaijingu-kyô*. (2) Others are "god-seeking" types of founders. They first approach the god and seek identification with him in prayers and ascetical practices; as for instance, Kotani Kimi (1900-1971), the president of *Reiyū-kai*, Naganuma Myōkō (1889-1957), vice-president of *Risshō-kōsei-kai*, and Okano Kimiko (1900-), vice-president of *Kōdō-Kyōdan*. (3) The third type is termed the "god-residing type", to which belongs Omori Chiben (1909-1957), founder of *Benten-shū*. These founders are believed to have been born as gods. Common to all three types is a strong compassion with the anxieties of life of the common people and the consciousness of their missionary calling. (*Editors note.* As sources of information on the New Religions (*Shinkō-shūkyō*) the following are recommended: Henry van Straelen and Clark B. Offner: *Modern Japanese Religions*, Tokyo 1963; and H. Byron Earhart: *The New Religions of Japan. A Bibliography of Western Language Materials. A Monumenta Nipponica Monograph*, Tokyo, 1970.)

Miyata Noboru: Mountain Worship and Shamanism in Japan.

In Japan, Buddhism adapted itself to many aspects of the native religion, among them, to mountain worship. By mountain worship is here meant the belief that various gods reside on the mountains; for instance, the mountain gods themselves, then the field gods, and the ancestral spirits. When somebody dies, his soul leaves for a nearby mountain where it is purified and becomes an ancestral spirit. The mountains are therefore sacred places, and ascetical practices performed there result for the practitioner in supernatural powers.

A typical case of "mountain religion" are the Ontake Associations, connected with Mt. Ontake (3,040 m) in Nagano Prefecture. It is said that its members throughout the country number about 500,000. The leader of a local group must undergo rigorous training on the mountain, which will enable him to invite the god of the mountain or an ancestor god to take possession of him so that he becomes capable of conveying the message of the god, which usually concerns the crops, to the people. A similar center of shamanism is Mt. Hayama (811 m) in Fukushima Prefecture.

Sakurai Tokutarô: Shamanism in Japan. The Ecology and Function of Female Shamanism.

The author maintains ecstasy is the basic element in the concept of Shamanism. He finds that the most prevalent and active shamans of Japan are the *kuchiyose* (necromants) who communicate with the souls of the dead and convey their words to their family members. Most of them are found in Northeast Japan and on the Southwestern Islands. In Northeast Japan they are initiated by a teacher and then trained from three to four years. They must then pass a test before they can practice independently. The *yuta* in the Ryûkyû Islands are considered initiated after having been possessed by a god. Here there are no age limits. In the Northeast only young girls are initiated.

Shih Tsu-fen: Shamanism among the Formosan Aborigines.

It is said the shamans of the Taiwanese aborigines practice divination and black magic. In case of the sickness of a family member, or some other calamity, divination with bamboo sticks or calabashes is performed, by which it is decided whether or not they should send for a shaman who will perform black magic. The divination the family head himself can do. Performing magic is the affair of the chief or of a shaman. The various tribes have different ways of performing magic. For instance, of the shamans of the Ami tribe, it is said that they have magic songs and dances, recitals of charms and curses against an enemy, and hunting magic. (*Editor's note.*—From this Resumé one can see that the man here called shaman, has power over good and bad luck and even over gods, but we cannot know whether it is all only sorcery and magic, or whether the elements of shamanism proper remain extant. This paper seems to suffer from a vagueness in the concept of shamanism, which is so frequently found in ethnographic literature).

Sazaki Kokan: On the Meaning and Function of South Asian Shamanism.

This author states that it was not too long ago that students of religious anthropology began to look at religious phenomena functionalistically. He himself defines a shaman as a person who is believed to be able to have direct intercourse with supernatural beings in a state of trance. This intercourse can be of two different kinds. One occurs when the soul of the shaman is making a mystic voyage into a different world to look for a soul lost or caught by an

evil spirit. The other kind consists in the shaman's being possessed by a guardian spirit or other higher being, in which state the shaman is able to give information on the causes of a sickness or other misfortune, to cure sickness, and to tell the future. The author finds that in India these two types are clearly distinguished. By India he means the mountain tribes of Assam and Hindu villages in the lowlands. Among the mountain tribes, a soul in trouble must be sought by the shaman who during his trance traces down the whereabouts of the lost soul; whereas in Hindu villages, distress of a man is caused by evil spirits who can take possession of men and animals. Among the Assam tribes, there is another world into which the shaman travels. Among the Hindus no such other world and travel to it are believed in. Still, both societies have their shamans, though with different performances.

A general remark on the English abstracts in the Proceedings of the Congress on the modern meaning of shamanism may be helpful. Though we can derive from them that results of valuable research were presented, the English language deficiencies are regretfully serious. Making full allowance for the difficulties which non-native speakers of English normally experience in writing understandable English, it could have been expected that in a publication intended for an international readership, the editors would have sought competent help to make the abstracts more understandable, or have published no English abstracts at all. We foreign readers humbly beg the organizers of the next congress to see to it that future English abstracts are edited and presented in standard English.

Erich Pauer: Technik—Wirtschaft—Gesellschaft.

Beiträge zur Japanologie Band 10. Institut für Japanologie Universität Wien. 284 pages, plus a list of Chinese characters for Chinese and Japanese words and names employed, 46 plates with a total of 71 illustrations. Wien 1973.

What this book contains we do not learn from its title on the cover, we have to look inside where we find its full title: Technik—Wirtschaft—Gesellschaft. Der Einfluss wirtschaftlicher und gesellschaftlicher Veränderungen auf die Entwicklung der landwirtschaftlichen Geräte in der vorindustriellen Epoche Japans ab dem 17. Jahrhundert (Technology—Economy—Society. The influence of economic and social changes on the development of agricultural tools in the pre-industrial epoch of Japan).

To understand the genesis of this book, we must know that the Museum of Ethnology in Vienna possesses a rich collection of farming tools from Japan. The author was called upon to help other researchers, Dr. Alfred Janata (Custos of the Museum) and Dr. Josef Kreiner (at that time Assistant at the Institute of Japanology, now Director), to study these tools and write publications on them. A. Janata had already in 1965 prepared "Das Profil Japans" (the Profile of Japan) as an exhibition catalogue, which contained many items concerning agriculture and its tools. Further results of this joint study of museum objects were later successively carried in the Archiv für Völkerkunde, namely, in Vol. 23

(1969) by A. Janata, J. Kreiner, and E. Pauer: Materialien zu *kuwa* (Erdhacke) und *suki* (Spaten), Bodenbaugeräte Japans I (materials on the *kuwa* (hoe) and *suki* (spade); in Vol. 24 (1970) by the same authors: Zur Geschichte des Pfluges (*karasuki*), Bodenbaugeräte Japan II (on the history of the [Chinese] plough); and in Vol. 25 (1971): Geräte der *tagoshirae*-Feldbestellung und des *ta-ue*-Reisanpflanzens (the preparation of the paddy-field and rice-planting), Bodenbaugeräte Japans III, and, finally, in Vol. 36 (1972): Bewässerung (*mizuhiki*) und Bewässerungsgeräte (irrigation and irrigation tools), Bodenbaugeräte Japans IV.

It is highly recommended to, if not to say indispensable for the reader of Erich Pauer's Monograph, as introduced here (Vol. 10 of Beiträge zur Japanologie, or contributions to Japanology), to read first, or at least simultaneously, these four essays, if he wants to prepare himself for a better understanding of the agricultural tools and processes described and discussed in the monograph. These essays carry many photos and drawings of tools and their application in actual work. Without familiarity with farming tools it will hardly be possible for a city-dweller to evoke that amount of imagination which is required to follow Pauer's treatise on the history of farming techniques and tools from early Tokugawa to modern times. In this respect, useful reading is also E. Pauer: Der landwirtschaftliche Gerätebestand des Aso-Gebietes; Aso—Vergangenheit und Gegenwart eines ländlichen Raumes in SüdJapan (a survey of farming tools as used in the territory of Aso. Aso—past and present of an agricultural area in South Japan). After a solid training in the language the author has, together with Prof. A. Slawik, done research work in Aso, Kumamoto Prefecture, Kyūshū, from December 1968 to May 1969.

In his present monograph, the author is a functionalist in the best sense of the world. He demonstrates that Japan's agriculture during the secluded Tokugawa Era, was not stationary. Technology, economics, and society were pushing each other ahead in intimate interdependency. This is shown by an examination of written Japanese and Chinese sources on farming tools and procedures, the *nō-sho*, in Chinese *nung-shu*. At the same time a whole array of Japanese publications on the history of Tokugawa-era agriculture is critically examined. The role which Confucianism played in fostering the ethics of the farmers is given due attention, as is the geographic factor. Even during the Tokugawa time there was life and contact, inventiveness, change and progress. "Areas with a higher economic level serve as innovating centers for new implements. The upper group of farmers are the ones who according to their economic situation use these implements and hand them over" (English summary).

It is amazing how thoroughly and circumspectly Pauer delves into the complicated subject matter which the history of farming technology is. For a long time we were used to getting from "Japanology", information on literary and artistic achievements of the Japanese, and of course we were grateful for them. Now we are literally taken down to earth, to the farmers who in pre-industrial Japan made up the vast majority of the nation.

M.E.

Notice.

I am compiling a list of individuals who are interested in Asian folklore studies, with the hope that such a list will facilitate better communication between us as well as keep us of one another's research interest. I expect to complete this list in approximately six months, at which time I shall mail each contributor one copy (A donation of 25 cent will be appreciated to defray my costs). The following information is requested:

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