

NEWS AND NOTES ON ASIAN FOLKLORE

Compiled by RICHARD M. DORSON

I. *Society for Asian Folklore*

Folklore studies are now well established in Europe. Institutes and chairs of folklore, congresses and periodicals, cooperative publications and professional societies attest the vigor of the European scholarship. Meanwhile in Asia the folklore movement is growing, and the time seems propitious to develop lines of communication among Asian folklorists.

An informal meeting to discuss prospects for a Society for Asian Folklore was held at the home of the writer on November 2, 1962. A dozen doctoral candidates and two faculty members of the Folklore Program participated and drew up suggestions for procedure. Subsequent meetings were held, and correspondence was initiated with leading folklorists in Asian countries. The response was uniformly enthusiastic, and the resulting file of letters plainly indicates the ardent desire of collectors, students and teachers of folklore scattered throughout Asia to enter into contact with each other.

A word needs to be said as to why the impetus for this association of Asian folklorists should originate in Bloomington, Indiana. In consequence of the growth of the Folklore Program at Indiana University, a number of advanced students and visiting scholars from various countries of Asia have assembled on the Bloomington campus. A grant from the Ford Foundation made to Indiana University in 1961 for programs in international studies, one part of which was allocated to the folklore program, made possible the awarding of student fellowships, invitations to visiting professors, and expansion of the folklore monographs

series. A strong emphasis was placed on comparative Asian folklore. During the past academic year, 1962-63, students came into the program from India, Pakistan, Japan, Formosa, China, Thailand, Egypt, Israel, and Turkey. Two of these—Mazharul Islam from Pakistan and Trilochan Pande from India—already held a doctor's degree from their own country. For four consecutive semesters, from the summer of 1962 through the summer of 1963, a visiting professor has lectured on an area of Asian folklore. In the summer session of 1962, at the Sixth Folklore Institute of America, Toichi Mabuchi of Tokyo Metropolitan University lectured on "Folklore and Ethnology of Southeast Asia"; in the fall, 1962, E. Arsenio Manuel of the Philippines, Manila, lectured on "Folklore of the Philippines"; in the spring, 1963, Birinchi K. Barua of Gauhati University, Assam, lectured on "Folklore of India"; and in the summer, 1963, Wolfram Eberhard of the University of California, Berkeley, lectured on "Folklore of China" and "Folklore of Turkey."

A special symposium on "Asian Folklore" was held on the Indiana University campus on June 21, 1962, in conjunction with the Third Conference on Oriental-Western Literary and Cultural Relations. Three papers were read by Asian folklorists, which were each briefly discussed by an American colleague—the first such confrontation ever held of Asian and United States folklore scholars. The titles follow:

E. Arsenio Manuel, "Philippine Folk Epics"; comment by Archer Taylor.

Toichi Mabuchi, "Oral Literature of the Ryukyus"; comment by Stith Thompson.

Trilochan Pande, "Themes of Indian Folksongs"; comment by MacEdward Leach.

The publications sponsored by Indiana University and her folklore faculty further reveal the rising interest in Asian folklore. In the Folklore Monograph Series, No. 10 (1958) is a motif-index of *The Oral Tales of India*, by Stith Thompson and Jonas Balys; and No. 17 is *Studies in Japanese Folklore* (1963), edited by Richard M. Dorson, with essays contributed by sixteen leading Japanese folklorists. Outside the series Stith Thompson and Warren E. Roberts published *Types of Indic Oral Tales* (Helsinki, 1960), and Richard M. Dorson *Folk Legends of Japan* (Tokyo, 1962). In the Folktales of the World series, of which Richard M. Dorson is general editor, the initial volume, published

in 1963, is *Folktales of Japan*, translated from the collections of Keigo Seki by Robert J. Adams, a graduate student in folklore at Indiana University. Beginning in 1963, Indiana University has undertaken a five years' subvention toward the printing costs of the journal *Asian Folklore Studies*.

Following the organizational meetings and conferences with visiting scholars to Indiana University, and extensive overseas correspondence, the following Executive Council of the Society of Asian Folklore was appointed.

INDIA

- Dr. Asutosh Bhattacharya, Department of Bengali, Calcutta University, Calcutta, India
Dr. Krishnadeva Upadhyaya, 61 Lukarganj, Allahabad, U.P. India
Professor Kunjabehari Das, Department of Oriya, Ravenshaw College, Cuttack, Orissa, India
Dr. Birinchi Kumar Barua, Gauhati University, P. O. Gauhati, Assam, India

JAPAN

- Professor Toichi Mabuchi, Department of Sociology and Social Anthropology, Tokyo Metropolitan University, Fusuma-cho, Meguro-ku, Tokyo, Japan
Professor Ichiro Hori, No. 1, Kawauchi Jüttaku, Sendai, Japan (University of Tokyo)
Professor Keigo Seki, 4-569 Omiyamae, Suginami-ku, Tokyo, Japan (Gakugei University, Tokyo)
Professor Tokihiko Oto, 109 Jômyôji, Kamakura-shi, Japan (Seijo University, Tokyo)

KOREA

- Professor Choe Sang-su, 407-1 Sindang-dong, Seongdong-gu, Seoul, Korea (Gugmin College, Seoul)

PAKISTAN

- Dr. Mazharul Islam, Rajshahi University, Barakuthi, Rajshahi, Pakistan

PHILIPPINES

- Professor E. Arsenio Manuel, Department of Anthropology, University of the Philippines, Diliman Post Office, Q.C., Philippines

UNITED STATES

Professor Wolfram Eberhard, Department of Sociology,
University of California, Berkeley 4, California

Professor Edwin C. Kirkland, Department of English, Univer-
sity of Florida, Gainesville, Florida

Editor: Dr. Matthias Eder, St. Albert Home, Musashino-shi,
Kichijoji Higashi-cho 2-24-9, Tokyo, Japan

Chairman pro tem: Professor Richard M. Dorson, Folklore
Program, Library 41, Indiana University, Bloomington,
Indiana

The immediate duties of the Executive Council will be to draft a simple constitution and bylaws. Members of an Advisory Board will be announced later. The organ of the Society for Asian Folklore is *Asian Folklore Studies*, edited by Matthias Eder. The purposes of the Society are to encourage communication and cooperation among Asian folklorists, to stimulate systematic fieldwork and archiving, and to promote research and publication of high standards in the general sphere of comparative Asian folklore. Folklore is used in a broad ethnological sense, and Asia in a broad cultural sense. Membership in the Society and subscription to the journal are open to interested persons in any country (see inside front cover for details of membership applications).

In furtherance of the aims of the Society, a department of news and notes on scholarly activities in the field of Asian folklore will be regularly carried in this journal.

II. *Indian Folk Culture Research Institute*

India is very rich in folklore. The different languages spoken in this country contain a vast treasure of folkloristic material. Though various scholars in different states have been working in their individual capacity to rescue these priceless treasures of folk-literature, their work has never been coordinated. The need was keenly felt by scholars for an Institute which would organize a systematic and scientific study of folkloristics and guide the research workers. Accordingly the Indian Folk Culture Research Institute was founded in 1958 by Dr. K. D. Upadhyaya, who has remained its secretary, with its headquarters at 61 Lukarganja, Allahabad (U.P.), for the following aims and objects:

- (1) To collect, preserve and publish the folk-literature and folklore of the country.
- (2) To enshrine the artistic creations of the common man.
- (3) To guide the research work of the scholars devoted to the study of Indian folklore.
- (4) To popularize the folk dances and folk dramas, by establishing a Folk Theatre.
- (5) To provide an opportunity for scholars to discuss the problems of Indian folklore in conferences.

In order to fulfill these aims, an All Indian Folk Culture Conference was held at Allahabad in 1958 under the presidency of Dr. B. N. Dutta, the youngest brother of Swami Vivekanand. This conference, which was inaugurated by Dr. Sampurnanad, the Chief Minister of Uttar Pradesh, was attended by scholars from different states of the country. This was the first time that Indian folklorists met together to exchange views and discuss problems about folklore. Many prominent scholars read papers on folklore, folk music and folk art in sectional meetings of the conference. The second session of this conference was inaugurated by the Governor of Bombay (1959) and was presided over by Shri Y. B. Chavan, then Chief Minister of the state of Bombay and now the Defense Minister of the Government of India. Besides Indian folklorists, there were present a representative of the Folklore Society of England and the Cultural Attaché of the Indonesian Embassy in India. Smt. Kamala Devi Chattopadhyaya, the former President of the Sangit, Natak Academy of India, and the Chairman, Board of Handicrafts, New Delhi, was kind enough to inaugurate the third session at Ujjain (1961). Dr. Asutosh Bhattacharya of Calcutta University, a noted folklorist and anthropologist, presided over the conference. Shri Ori came from Mauritius to represent his country with a message from the Prime Minister. Thus, the All India Folk Culture Conference has given an impetus to the study of Indian folklore.

In order to enshrine the artistic creations of the people and to encourage folk artists, a Folk Art museum was established at the headquarters of the Institute in 1959. Folk paintings, Alpana designs, terracotta, toys, costumes, musical instruments, rural implements, weapons, coins, pieces of needle work, Dalias, and clay images of gods and goddesses, are being collected and preserved. It is proposed to enrich the museum with the objects relating to the life of peasants and tribal people. This is one

of the few museums in our country which is exclusively devoted to the preservation of folk art.

The Folk Culture Research Institute has arranged to publish two books containing the papers read at the different sectional meetings of the Conference. The first book, entitled *Studies in Indian Folk-culture*, Vol. I, has been published by the Indian Folklore Society, Calcutta, and the other by the Sociological Association of Kashi Vidyapith, Varanasi (U.P.). Two years ago, the Institute took up the task of preparing a bibliography of Indian folklore, and some spade work was done in this direction. But having learned that an American professor at the University of Florida, Edwin C. Kirkland, has already done a good deal of work in preparing such a bibliography, the Institute has now placed its entire material at his disposal. It is proposed to publish a research journal of the Institute in the near future. The Institute is trying to have folk-literature recognized by the universities as a subject of study. So far, the Universities of Allahabad, Lucknow, Calcutta, and Jabbalpore have provided for the study of folklore, and it is hoped that the rest will follow soon.

The folk dance and drama unit of the Institute has been instrumental in creating an interest among the urban population for folk dance. The Folk Theatre established under the auspices of the Institute has been staging folk dramas which attract a large number of spectators.

The Institute possesses a good library of books mainly dealing with folklore, which is used by scholars and research workers. The activities of the Institute are seriously handicapped for lack of adequate funds. It is hoped that when funds are available, the Institute will undertake the publication of monographs on folklore.

K. D. Upadhyaya

III. *Korean Folklore Society*

1. Name: The Korean Folklore Society
2. Headquarters: 407-1 Sindang-dong, Seongdong-gu, Seoul, Korea
3. Officers: President:
Choe Sangsu (Professor of Folklore, Gugmin College)

and Director of the Korean Folklore Research Center).
Members of the Standing Committee:

Mr. Choe Sangsu

Mr. Yi Ilseon (Member of the Korean Folklore Research Center).

Mr. Yi Cheondcheon (Director of the Communication Library).

4. Founder of the Korean Folklore Society: Choe Sangsu.
5. Members:
 - (1) Membership: Open to those who are studying Korean folk culture and folklore.
 - (2) Number of members: 27.
6. Origin and Objectives:
 - (1) Origin
 1. In November 1932, in Seoul, several folklorists and others who were interested in folklore gathered and organized the Joseon Folklore Society. They published a journal entitled *Korean Folklore*. The first volume (medium octavo 45 pages) appeared in January 1933, the second in May 1934, and the third in 1940. But owing to the oppressive policy of the Japanese government in Korea, the journal could not make its fourth appearance, and the society faded out.
 2. After World War II, several folklorists gathered and agreed to establish a new society; on April 11, 1946, the Society of Legends and the Society for Native Culture were organized. On June 19, 1955 these two societies agreed to unite into one and the Korean Folklore Society was organized. Professor Choe Sangsu was elected as president.
 - (2) Objectives
The objective of this society is to study the folk culture of Korea, in itself and in comparison with that of other countries of the world, and to search for and collect records of folklore.
7. Main Activities and Observances of the Society
 - (1) Main activities:
 - (a) Investigation and Research
 1. Collection of data and materials
 2. Folkloristic study
 3. Comparison with foreign countries
 - (b) Publication
 1. Publication of an annual journal
 2. Publication of a studies series
 3. Publication of data

- (2) Observances
 1. to hold meetings for study reports
 2. to hold conferences
 3. to hold lectures on folklore
 4. to hold public performances of folk plays
 5. to hold exhibitions of folklore research data.

8. International Relations

- (1) Exchange of printed materials with the Chinese Folklore Society and the Folklore Society of Japan.
- (2) Presenting printed materials of Korean folklore to folklore organizations in England, France, Germany, Switzerland and the United States.

9. Periodicals and Publications

The Journal of Korean Folklore (Medium Octavo 300 pages, annual)
 The Korean Folklore Studies Series
 The Korean Folklore Series
 Collections of Essays on Korean Folklore

10. Plans

- (1) Reference Works: The Encyclopaedia of Korean Folklore;
 The Folklore (Forum) of Korea.
- (2) Research and study
 - a. Folk beliefs
 - b. Traditional utensils
 - c. Folksongs
 - d. Shaman songs
 - e. Food
 - f. Dresses and ornaments
 - g. Housing
 - h. Folk plays, amusements, and folk games
 - i. Folktales, legends, riddle, proverbs, and the vocabulary of customs
 - j. Customs
- (3) Establishment of a Folklore Museum

The Regulations of the Korean Folklore Society

- Article 1. The Society shall be called the Korean Folklore Society
- Article 2. The Society shall be located in Seoul
- Article 3. The activities of this society shall be to search for Korean folk culture, to study it in comparison with that of other countries of the world, and to collect data relating to folklore.
- Article 4. Those who are searching for and studying the folk culture and folklore of Korea will be accepted as members of this society; and the members will publicly report on their studies and researches at least once in a year.

- Article 5. In order to carry out its mission, this society shall undertake the following activities:
1. To publish a Folklore Journal
 2. To sponsor meetings for reports of folklore study
 3. To sponsor public meetings, conferences, and lectures
 4. To search for and collect materials related to folklore
 5. To publish books on folklore
- Article 6. Applicants for membership of the society shall be accepted when recommended by any two members of this society. A new member of the society shall pay one hundred Hwan as a registration fee.
- Article 7. All members of the society shall pay an annual subscription of one thousand Hwan for the expenses of the society. Supporting members of the society have no right to vote in making the resolutions of the society.
- Article 9. The general meeting of the society shall elect several members to organize the Standing Committee of the society and the Standing Committee shall elect one of its number as president of the society. All work and duties in connection with the society shall be assigned to members of the standing committee by mutual election.
- Article 10. The members of the Standing Committee elected by the general meeting shall serve for a term of four years and may be re-elected for another term of four years.
- Article 11. The society shall hold meetings as follows:
1. The general meeting (once annually).
 2. Extraordinary general meetings (whenever necessary).
- Article 12. Matters not covered by these regulations shall be decided by the Standing Committee or by the general meeting of the society.

Choe Sangsu

IV. *Ethnological and Folkloristic Research in the Ryukyus*

In the summer of 1962, two faculty members and six graduate students in anthropology, Tokyo Metropolitan University, along with four guest researchers from other institutions (three folklorists and a geographer), carried on survey work on the Ryukyu Islands. The trip was financed by the Ministry of Education of Japan and partially with their own pocket-money. Moreover, some of the group did research work also on the Amami Islands where the culture is basically homogeneous with the Ryukyuan. The total sum of the grant amounted to 900,000 yen, equivalent to \$2,500. This comes to less than \$200 per capita, because some money was kept aside for the mimeographed pub-

lication of the preliminary report. The investigations are a project of the department of sociology and social anthropology of Tokyo Metropolitan University.

In Japan it is hard to draw the demarcation line between ethnology and folklore, at least in the field of Japan proper. In Japan, folklore is better defined as the study of folk culture, with an emphasis laid more on "mental culture" than material culture. If we inspect the folklore journals of Japan, we shall find that most of the articles deal with such items as traditional customs and institutions, organization of ritual groups, and folk beliefs and rituals, whereas the study of oral literature covers a very small portion of folklore study as a whole, probably less than five per cent. Thus, folklore in Japan is a sort of "inland ethnology," and most Japanese folklorists are little concerned with "overseas ethnology," which has been regarded as ethnology proper. This situation is comparable to the East-West dichotomy fairly prevalent among European ethnologists and folklorists: European ethnology (folklore) *versus* non-European ethnology (ethnology proper). Even among many of those who label anthropology the "study of man," this kind of dichotomy, either manifest or latent, seems to be retained to a considerable degree. The future development of worldwide "comparative folklore" would lead to a redefinition of folklore as well as of ethnology.

In any case, the study of Ryukyuan culture involves a subtle situation with regard to the Japanese dichotomy mentioned. While the Ryukyuan culture seems to represent archaic aspects of Japanese culture, the different course of history over the centuries has resulted in a fair degree of cultural divergence. In a sense, the Ryukyus are an intermediate field between inland ethnology and overseas ethnology. A collaborative study of the Ryukyuan culture by ethnologists and folklorists would be important in considering whether or not the synthesis of these two disciplines is possible.

The preliminary report of this research work is now in press, in Japanese. It contains these studies:

1. Takuji Takemura: Kinship System and Ancestor Cult of Uka Village, Northwestern Shore of the Main Island of Okinawa.
2. Jun-ichi Tsunemi: Social Organization of Aha Village, Northeastern Shore of the Main Island of Okinawa.
3. Kin-ichi Ogo: Social Organization of Bise Village, Mid-western Shore of the Main Island of Okinawa.

4. Hisako Kamata and Takenori Noguchi: Social Life in Oura Village, Northwestern Shore of Miyako Island.
5. Akashi Uematsu: Kinship and Ritual Organization of Kuroshima Island, Yaeyama Archipelago.
6. Sei-ichi Muratake, Kanji Ito and Akira Kaji: Village Life and the Rituals of Kobama Island, Yaeyama Archipelago.

The length of stay in the field was only one month on the average for each fieldworker. But six among the nine contributors had previously visited the Ryukyus at least once and some of them two or three times.

It was recently announced that the Ministry of Education will grant the sum of 1,000,000 yen (about \$2,800) for this research work in 1963. With a view to publishing the final report some time in 1964, the researchers will attempt a more concentrated survey in the second expedition, and their number will possibly be decreased to eight or so. On the other hand, Professor Tokihiko Oto of Seijo University, Tokyo, will join this expedition. He is one of the top students of Kunio Yanagita (1875-1962), the leading figure of Japanese folklore. Several years ago Professor Oto undertook research work in the northern Ryukyus. His participation in the expedition will greatly stimulate the folkloristic interest in the "ethnology" of the Ryukyus.

May 25, 1963

Toichi Mabuchi

V. *Individual Research in Progress*

Robert J. Adams, holder since 1961 of a three-year National Defense Education Act fellowship to study Folklore at Indiana University, has published (July 1963) a translation from the Japanese edition of Keigo Seki, *Folktales of Japan*. He is now translating into English the *Kata* (Type-Index) of the Japanese folktale prepared by Professor Seki. For his doctoral dissertation Adams is preparing a study of the tale of the Monkey-Crab Quarrel (Nos. 5 and 6 in *Folktales of Japan*). He has to date accumulated 435 variants, broken down as follows: 200 Japanese, 125 Indonesian, 45 Chinese, 30 Indian, 25 Philippine, 10 Korean. He is interested in obtaining additional versions from these coun-

tries as well as from Burma, Formosa, Laos, Thailand, and Vietnam. He can be reached through the Folklore Program, Library 41, Indiana University, Bloomington, Indiana.

Birinchi Kumar Barua, head of the department of Tribal Culture and Folklore Research, and of the departments of Bengali and Assamese at Gauhati University, Assam, received a grant of five thousand rupees in May, 1963 from the Assam Academy of Cultural Relations to compile an Encyclopedia of Indian Folklore. Professor Barua has also signed a contract with the University of Chicago Press to edit two volumes of *Folktales of India* in the *Folktales-of-the-World* series, under the general editorship of Richard M. Dorson. In addition he is preparing a general volume on the folk culture of India, a subject on which he lectured at Indiana University in the spring, 1963. Dr. Barua remained in Bloomington as Research Associate in Folklore during June and July, 1963.

Dr. Barua received a Ph.D. from the University of London in 1947, in the School of Oriental and African Studies. He has published a number of books on Assamese history, geography and literature, and two novels in Assamese. He studied fieldwork methods of folklore research at the Universities of Lund and Uppsala in the winter of 1947-48. He is a member of the Executive Committee of the Sahitya Akademi, Government of India.

Sankar Sen Gupta, editor of the monthly journal *Folklore* (Calcutta) and Hon. General Secretary, Indian Folklore Society (3 British Indian Street, Calcutta 1) writes that a conference of the Indian Folklore Society is being held in December, 1963. "Lectures, reading of research papers, debates, cultural functions, exhibitions and site-viewing programs are included." Sen Gupta has recently edited a book on *Rain in Indian Life and Lore* (\$5.00, or £1.10sh.).

Fieldwork is being carried on under the direction of Sen Gupta in the Tarai region of the Darjeeling district, a border area of Indo-Nepal. So far more than two hundred songs have been collected, on the theme of Rada-Krishna. These songs will be valuable for linguists as well as for folklorists. They are being published serially in *Kalyani*, the Bengali Monthly of Calcutta, issued by Indian Publications.

Ting-jui Ho of Formosa, a graduate of The National Taiwan University, is on leave from his position there as teaching assistant in the department of Archaeology and Anthropology, while studying for a Ph.D. in Folklore at Indiana University. In Formosa, Ho took part in fourteen field studies among the Chinese and the Formosan aborigines, and has published twelve articles on his findings. From August, 1960 to June, 1962, before coming to Indiana, he was a visiting scholar at the Harvard-Yenching Institute. He is currently engaged on a comparative annotation of the 284 tales in Ogawa and Asai's *The Myths and Traditions of the Formosan Native Tribes*. An English translation has been rendered by Mrs. Masako Lounsbury, under the direction of Professor Isidore Dyen of the department of Linguistics, Yale University. Ho believes his annotations will be useful for comparative studies on Indonesia, southeast Asia, and Oceania, especially since the Formosan languages are Malayo-Polynesian.

Ho writes: "It is much to be regretted that the folklore of Formosa has attracted very little attention from Chinese or foreign scholars. Owing to its unique circumstances, Formosa is particularly important to the folklorist. For instance, Formosa has a great variety of ethnic and dialect groups, each possessing rich folkloristic materials. In addition, owing to geographic, historical and political factors, Formosan aborigines and Formosan Chinese preserve more traditional forms of culture than do their cousins in other areas of Indonesia and southeast China."

Mazharul Islam completed his requirement for the Ph.D. in Folklore at Indiana University in June 1963, after two years in residence. The subject of his doctoral dissertation was "A History of English Folktale Collections in India." The abstract of the dissertation follows:

This dissertation is a historical and critical survey of folktale collections made in the Indo-Pakistan subcontinent by British administrative officers, by their family members or relatives, and by European missionaries. The collections have been judged as either scholarly or popular on the basis of their presentation. The recording of tales is in itself a contribution to knowledge, but an unorganized collection of tales does not contribute much to scientific folklore scholarship. The professional folklorist prefers to have the tales organized methodically and accompanied by explanatory notes and annotations. Information about the informants and the place of collecting is also essential. In judging the worth of a col-

lection, these points have been repeatedly stressed. The main discussion is divided into three chapters and an appendix. Chapter One deals with the relationship of British administrative officers and European missionaries to the people of India; Chapter Two gives a general historical and critical survey of collections; Chapter Three discusses the outstanding collections. The appendix gives an account of American scholarship on Indic folktale study. The bibliography includes a comprehensive list of Indo-Pakistan folktale collections both in books and journals.

Dr. Islam received his B.A. from the University of Dacca, East Pakistan, in 1949, his M.A. from the same institution in 1951, and a Ph.D. from Rajshahi University in 1959. He returned to the latter university in August, 1963, as head of the department of Hindi.

Edwin C. Kirkland, professor of English at the University of Florida, and managing editor of the *Southern Folklore Quarterly*, spent the academic year 1962-63 on a Fulbright research award in India working on his bibliography of the folklore of India, which now runs to cover five thousand entries. The cataloguing division of the National Library in Calcutta provided him with assistants to translate titles of folklore publications from fourteen regional languages. Dr. K. D. Upadhyaya, Secretary of the Indian Folk Culture Research Institute, has turned over to Professor Kirkland bibliographical materials in his files sent him by Indian scholars. Dr. Kirkland also worked at libraries in Bombay, Madras and Poona, and spent the month of July 15 to August 15, 1963, on a grant from the American Philosophical Society, checking titles in the British Museum.

Tetsuo Ninomiya is on leave from the department of Sociology of Kochi-shi University, Japan to pursue graduate studies in Folklore at Indiana University. Trained as a rural sociologist, Ninomiya has conducted both intensive and extensive field studies of Japanese village communities in Kyushu and in Kochi Prefecture. He associates folklore with his studies of kinship and land-owning systems, housing practices, annual events, and agricultural customs. A member of the Folklore Society of Japan, he founded, with four friends, the Tosa Folklore Society as a branch of the national society, in April, 1960, and began issuing the periodical *Tosa Minzoku (Tosa Folklore)*. As of May, 1963, the society had reached a membership of two hundred.

Ninomiya plans to extend his studies of Japanese villages on a comparative basis with folk communities in other Asian countries.

Trilochan Pande spent the summer and fall semester, 1962 in the Folklore Program at Indiana University, on leave from Almora College, Utter Pradesh, India. His folklore collections in the Kumaon region date from 1954, when he was awarded a prize by Agra University for a research paper on Kumaon tales and songs. Subsequently preparing a collection form to expedite his fieldwork, he collected by 1960 some 500 folksongs, 80 ballads, 70 folktales, 2000 proverbs, and 200 riddles as well as children's games from all parts of Kumaon, and published a selection *Folklore of Kumaon* in 1961. He plans to publish some six volumes in all, with discussion of the historical, economic and cultural background of the traditions.

Dr. Pande's address is New E/8 Quarters, Banaras Hindu University, Varanasi—5, U.P., India.

Harnam Singh Shan has taken a study leave from his position as Reader and Head of the Panjabi department, Panjab University, Chandigarh, India, to continue research in London on the romance of Sassi and Punun. This is an outgrowth of one of his twenty-seven books, *Sassi-Hasham*, published in Panjabi in 1956 and issued in a revised and expanded edition of a thousand pages in 1959. Shan's interest in the romance was aroused by his study of the poet Sayyid Hasham Shah, whose lengthy verse narrative, *Qissa Sassi-Punun*, is based on the romance. At the present time Shan has assembled some two hundred versions of the romance, in verse and prose, in various Indo-Aryan languages. The oldest text, from the sixteenth century, versions appear in Sinhi and Persian. The key motif is M365.3, "Prophecy: girl will be perfect in love but will die in a desert overcome by separation from her lover." The story has been employed in dramas, films, in radio plays, in annual rural festivals, by Moslem and Sufi as well as Hindu poets.

Until June, 1964, Mr. Shan can be reached through the School of Oriental and African Studies, University of London, W. C. 1.