

Abstracts of Folklore Studies. Vol. I, No. 3, July, 1963. Abstracts 237-440. 44 pages. Published by the American Folklore Society.

The new journal will certainly be welcome to folklorists. It has its home in the English Department of Purdue University, Lafayette, Indiana, Mr. Donald M. Winkelman being its editor. As we can see from No. 3 of Vol. I, which we have on our desk, the journal is aiming at a coverage as comprehensive as possible of all folklore journals of the world. The Abstracts signal to the student working under average conditions of library facilities the existence and a brief content of a paper in which he might be especially interested and of which he wishes to acquire a copy or a microfilm.

It seems, cultural anthropology of today is most characterized by two trends: a re-emphasis on fieldwork after a period of tentative synthesis and an increase of interest in folkloristic material. The newly started series of abstracts is apt to meet this interest. We looked through a couple of abstracts picked out at random from Austrian and Swiss folklore journals and found them precise and to the point. From the Asiatic area this issue covers only the Bulletin of the Institute of Ethnology, Academia Sinica, Taiwan (Republic of China) with rather detailed abstracts compiled by Wolfram Eberhard. Perhaps it might be suggested that folkloristic papers published in journals not specializing in folklore should be included as far as possible in the scope of the Abstracts.

M.E.

New studies on the history of Japanese Folk Religion

Tachibana Kyôdô: On the Relation between the Furies-belief and Mahaprajñapāramita-sutrā-belief in Japan.

In: *Bukkyô Shigaku* [The Journal of the History of Buddhism], Vol. XI, No. 1, August, 1963; p. 1-19.

As the subtitle of the above named study says—"an investigation into the history of the common people"—the author wants to shed some light into the process of the reception of Buddhism by the general population. He finds that Buddhism had already started gaining ground among the people from the end of the 7th century on. Though until the early Heian time Buddhism was predominantly a religion for the protection of the State, and viceversa, itself protected by the State, a parallel channel of introduction ran through the numerous Korean and Chinese immigrants and reached the population at large. It is interesting to note that the native ancestor worship and the soul concept were the ground on which the old and the new religion could best meet each other. The writer thinks that Dr. Tsuji Zennosuke had used as sources

for his *Studies on the History of Japanese Buddhism* mainly documents compiled by aristocrats and Buddhist leaders and that the history of the Buddhism of the common people has still to be written. Comparatively well known are the sects founded during the Kamakura time (1192-1333), that is the Jôdo-shû, the Jôdo-shinshû, the Jishû, the Nichiren-shû, they all appealed greatly to the common people. But even of them the contents of the religious beliefs of these religions in the minds and the hearts of the people and socio-religious customs connected with them are still little known. The key to the understanding of the religion of the common people and of the position of religion in their endeavors to tackle the problems of life can best be provided by the historic branch of Folklore Science the very essence of which is the elucidation of the life of the common people. The reviewer finds however that to that historic branch much more attention and care must be devoted.

From the well documented study of Tachibana we learn that the *Daihannya-Sutra*, as the above named Sutra with its Sanskrit name is called in Japan, was first recited in Japan, as it was already in China, as a means to procure peace and prosperity for the country; then as a powerful spell to ward off harm done by angry souls such as those of defeated enemies, a classic case of which is that of Sugawara Michizane (845-903) who as a high ranking official fell in disgrace and died in exile to be worshipped later as thundergod and pacified with elaborate *Daihannya* ceremonies. The same sutra became also a magic prayer for rain and against epidemics. Still in our days amulets with the name of this sutra written on them can be found in innumerable farmhouses. In the belief of the magic power of the *Daihannya-Sutra* we find another case in which Buddhism provided the people with prayers which formerly the old Shinto religion had provided. No basic change therefore in the religion only new texts for magic purposes, believed to be more powerful than the old ones, were substituted for the old ones. To the student of folk religion and of historic Folklore Science Tachibana's paper contains valuable material.

Nishiguchi Junko: Buddhist Temples of Local Aristocrats in the 9th and 10th Century.

In: *Bukkyô Shigaku* [The Journal of the History of Buddhism], Vol. XI, No. 1, August 1963, p. 20-43.

One of the characteristics of recent native research on the history of Japanese religion is an increased attention given to the religion of the common people. While older presentations of the Japanese religion, as far as Buddhism goes, were mostly concerned with the doctrinal systems of the various sects, more recent research is out to show the ways of Buddhism into the masses and which native religious ideas and practices were met half way by the new religion, in other words, the process of amalgamation of Shinto with Buddhism. In this respect,

also the authors of the chapters on religion in the *Nihon Bunka-shi Daikei*, a compendium of the history of the Japanese culture in 13 volumes, deserve our acknowledgement.

Serious studies on the history of Japanese Buddhism we find also in *The Journal of the History of Buddhism*. In it Nishiguchi Junko presents a carefully documented thorough study on one aspect of early Buddhism in Japan when the new continental religion was still the almost exclusive concern of the Imperial Court and the upper classes of society. We learn that during the late Nara time and the succeeding early Heian time (784-858) existed already almost innumerable temples in the provinces which the local fief holders and their administrative officials had built for their private purposes, that is for the protection and prosperity of their families. We find here the policy line continued which Emperor Shōmu (724-748) has started in 737 when he ordered that in every province a so-called *Kokubunji* should be erected, that is a "provincial branch temple" of the Tōdaiji, the great temple in Nara where the Kegon sect had its headquarters and where the Great Buddha, a huge bronze statue, stood. The purpose behind these numerous branch temples was to make use of the powerful effect of the recitation of the Kegon Sutra for safeguarding peace and prosperity of the whole country in view of the unrest and severe tensions among the rivalling clans. The clans followed suite and built their private family temples. Nishiguchi concentrates on the state of Buddhist affairs in the province of Ise, in particular on the economic foundation of the temples, their sustenance, income and endowment.

On Folk Art in the Philippines

David Szanton: Art in Sulu: A Survey.

In: *Philippine Studies*, Vol. 11, No. 3 July 1963; p. 465-502.

The author spent seven weeks in surveying the art of the three main ethnic groups of the Sulu Archipelago in the Southern Philippines. He interviewed boat builders, potters, musicians, blacksmiths, weavers and other craftsmen. The areas of artistic activity there are grave-markers, boat carvings, metal working, wood working, architecture, mat making, pottery, and minor arts, such as jewelry, kites, gates, and musical instruments. At the end the writer states: "Despite the unevenness and preliminary nature of this survey, it serves to point out subjects and places which especially deserve more intensive study. This was the purpose. . . . From these studies should come a better understanding of the relation of Sulu culture to other cultures of the Philippines and Southeast Asia as well as a greater appreciation of the Sulu peoples and their way of life." In a footnote added when the paper was already in press we learn that Ricardo D. Trimillos, an East-West Center grantee of the University of Hawaii, is now undertaking over a period of six months an investigation of the folk music of Sulu.

Loretta S. Garcia is now analyzing selected instrumental and vocal music which she had recorded earlier. Studies on wood carving were made by Julian E. Dacanay. These studies, that of Szanton included, are part of the Coordinated Investigation of Sulu Culture. Szanton illustrates his paper on Art in Sulu with 86 photos, out of a collection of 300 photos which he was able to bring home from his fieldwork.

Tibetan Games

Siegbert Hummel and Paul G. Brewster: Games of the Tibetans.

In: FF Communications, No. 187, Helsinki 1963; p. 1-33 (off-print).

The authors first state that Tibetan games are still little known, and those of former times unknown. In the present paper are treated Dice Games, Board Games, Swinging, Riddles, and Children's Games. The dice games are now only a pastime. A religious, more precisely a prognostic significance is recognizable in dice games at New Year. Two men acting as scapegoats must play at dice with a monk, and from the outcome the future of Tibet is foretold. If the scapegoats win, the demons will ravage the country. This, however, is never allowed to happen. There are six spots on the dice of the monk, the representative of the country, and only one spot on the dice of the scapegoat.

The board games are of special interest for comparative studies of games. Games have wandered far and wide. In the Tibetan board games connections with both Indian and Chinese games become evident. Some have political events, others religious creeds as their background. In Fig. 3 the board of a German fortress game is shown, its connection with similar Oriental games being pointed out in the text. The reviewer recalls here that in his boyhood, spent in a rural community in the Austrian Alps, he played "Fox and Hens" with exactly the same board as this fortress game board. Twenty hens form a solid mass on one side and are faced by two foxes. If a hen happens to get isolated from the mass and a fox stands next to it, it can fall prey to a fox. A fox or even both of them can be encircled by the hens, that happens when no space is left to them to move when it is the turn of the fox to move.

A short chapter deals with swinging, which is connected with New Year customs. No wonder that this connection is most evident in the province of Ambdo in East Tibet, near to China. In China swinging is popular at New Year, predominantly a game of girls (see a detailed description of the Chinese swing in M. Eder, *Spielgeräte und Spiele im chinesischen Neujahrsbrauch*. Mit Aufzeichnung magischer Bedeutungen [Playthings and Games in Connection with Chinese New Year Customs and a Study of their Magical Background], in: *Folklore Studies*, Vol. VI [1947], p. 192-194). The Chinese are no longer aware of the original meaning of the swing, but since it goes together with the Lantern Festival at New Year time and the lanterns are part of fire

magic to increase fertility, we can assume that the purpose of the swing is of the same nature. In footnotes 38 and 39, p. 23-25, many instances are quoted from ethnological literature on swinging customs and related beliefs.

Folktales of South American Indians

Karin Hissink und Albert Hahn, Die Tacana. Band I: Erzählgut. Die Tacana-Ergebnisse der Frobenius-Expedition nach Bolivien 1952-1954. Veröffentlichung des Frobenius-Institutes an der Johann Wolfgang Goethe-Universität in Frankfurt am Main. Band I: Erzählgut. Stuttgart, Verlag Kohlhammer 1961. XII, 637 Seiten plus Register, Verzeichnis der Erzählungen, der Tafeln, Karten und Abbildungen, Literaturverzeichnis. Mit 20 Tafeln, 62 Karten und Abbildungen.

The publications of the Frobenius-Institute on the results of its various expeditions are well known. The institute has now added another volume to them which introduces us to the world of the tales of the Tacana in Bolivia. A detailed evaluation and appreciation of the new publication we leave to the Americanists. We want here only to call attention of the readers of our journal and of students of comparative folklore to it. As we learn from the book, the members of the expedition worked mainly among the Tacana, an Indian tribe in Bolivia, but without excluding the neighboring Chimane and Chama. They concentrated on the tales of these peoples as the key to an understanding of the whole cultural life of the natives. Old traditions suggest that the home territory of the Tacana was an area into which hunters and foodgatherers had retreated and which linked the archaic high civilizations of the Central Andes with areas in the forests of the Amazon River. Both archaeology and ethnology testify to a distribution of the tales of the Tacana beyond the limits of their present territories and their forming part of a cultural complex which has still to be investigated and which may well open new vistas for the further elucidation of the cultural history of the Americas. In the combination of research on the tales of the peoples with that on the other aspects of their cultural life the folklorist will see the only possible and correct procedure.

Most of the tales of the Tacana presented in the book belong to the religious sphere. We find in them an intimate connection of the hunters with their game and the belief in a lord of animals, in bush-spirits and culture heroes. Various traditions center around the creation of the world and the formation of the cosmos as one whole and in its manifold organisations. At the end, the authors attempt, with the help of ethnology and archaeology, to establish contacts of the Tacana tales with those of other peoples of the continent, especially with those of the Andes area. Similarities of motifs from Tacana tales with such

in pottery paintings of the Mochica became evident. Ethnological comparisons suggest a connection with Central and North American and even with transpacific parallels. The numerous drawings of types of Indians we find of a technically and artistically high standard.

M.E.