

BOOK REVIEW

Hubert Reinirkens S.V.D., *Sprichwörter und Redensarten Deutsch-Japanisch, Kotowaza to Seigo (諺と成語)*

In: Mitteilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens, Supplementband XXI. Tôkyô 1955, 122 Seiten. Kommissionsverlag Otto Harrassowitz, Wiesbaden.

In der Einleitung schreibt der Verfasser, daß diese Sprichwörtersammlung in erster Linie praktischen Zwecken dienen soll. So ist sie der Hauptsache nach auch nur eine Neubearbeitung von P. Ehmann, *Die Sprichwörter und bildlichen Redensarten der japanischen Sprache*, Supplementband der „Mitteilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens“, zweite Auflage, Tôkyô 1927. Daß in der Neubearbeitung von Reinirkens erst das deutsche Sprichwort gegeben und dazu eine sinnentsprechende japanische Parallele gestellt wird, hilft dem des Japanischen hinreichend kundigen Ausländer, der sich bestrebt, in seine Rede Sprichwörter und Redensarten einfließen zu lassen, das Richtige zu treffen. Ehmann's Japanisch-Deutsche Ausgabe war als Hilfe gedacht, eine japanische Redewendung zu verstehen, wenn sie einem gesprochen oder geschrieben begegnet, und sie auf die uns im Deutschen geläufige Form zu bringen. Vom verschiedenen Zweck her gesehen, haben beide Ausgaben ihre eigenen Vorteile. Da Reinirkens am Ende seines Buches ein alphabetisches Verzeichnis der japanischen Sprichwörter und Redensarten bringt, geordnet nach dem Anfangsbuchstaben des japanischen Satzes, fügt er in etwa die Vorteile von Ehmann's Zusammenstellung der seinen hinzu. Ob man manches nicht hätte anders machen können oder sollen, vielleicht die Auswahl anders treffen, darüber läßt sich streiten.

Reinirkens Ausgabe geht über die von Ehmann in der Ausgiebigkeit der Erklärungen des kulturellen, geschichtlichen und literarischen Hintergrundes der japanischen Sprichwörter beträchtlich hinaus, kennzeichnet ferner aus der chinesischen Literatur, besonders aus den Klassikern entlehnte Sentenzen als solche. In solchen Quellennachweisen liegt das besondere Verdienst von Reinirkens. In einem Anhang sind solche Sprichwörter und Redensarten zusammengestellt, die nur aus rein japanischen sozialen Verhältnissen heraus verstanden werden können, ohne daß sie eine direkte allgemein menschliche Entsprechung im Deutschen haben. Sicher tut das neue Buch jedem gute Dienste, der sich um die Beherrschung der japanischen Sprache und um das Verstehen des japanischen Volkes bemüht.

M. E.

Tadao Kano and Kokichi Segawa: *An Illustrated Ethnography of Formosan Aborigines*. Vol. 1: *The Yami*. Revised edition. Tôkyô, Maruzen Company, Ltd., 1956. Price \$10.—

This new publication bears new witness to the outstanding ethnographic field-work of Japanese scholars carried out during the period of Japanese administration of

Formosa. Unfortunately Dr. Kano perished in Borneo shortly before the end of the Pacific War, and it became the task of the remaining co-author, Prof. Segawa of the Metropolitan University of Tôkyô to prepare the publication in its revised form after the first edition of 1945 had been largely destroyed in air-raids and became out of print. Thus, in a way, we have before us the first edition issued under normal circumstances and available now for interested readers all over the world.

In a foreword "To the Memory of Dr. Tadao Kano" Keizô Shibusawa depicts the profile of the scientific personality of the first of the two authors, and those who do not yet know it otherwise, learn that the deplored scholar possessed a broad knowledge of the prehistoric archaeology and ethnology of Southeast Asia in general, clear thinking, ability in factual descriptions, sound and conservative opinions worthy of respect, attributes for which Shibusawa is quoting Prof. H. Otley Beyer, professor of anthropology of the University of the Philippines, Manila, a leading authority on the Philippine section of Southeast-Asian anthropology.

In his "Author's Acknowledgements" Prof. Segawa tells us the narrative of the making of this book, delayed by hard vicissitudes in the tragedy of the Pacific War and the years thereafter. Prof. Tôichi Mabuchi, also of the Metropolitan University of Tôkyô, a known expert on Formosan and Southeast-Asian ethnology, wrote the general introduction (pp. 1-18) on the Yami tribe, numbering 1407 members according to a census from 1954, and living on the island Botel Tobago, only 45 nautical miles away from the southern tip of Formosa. This introduction is an interesting outline of the history, demography, sociology and culture of the tribe in question.

The main bulk of the book, 447 pages, consists of photo reproductions accompanied by texts in explanation of them. The documentation is presented in nine parts, namely, I. Physical Features, II. Habitation, III. Clothing and Adornment, IV. Agriculture, V. Fishing Gear, VI. Preparation of Foodstuffs, VII. Boats and Boat Building, VIII. Arts and Crafts, IX. Family Life. The photos display both technical skill and an expert ethnographer's eye. The English text accompanying them is always precise and well to the point. The photographic representation of so rich a material on one single tribe is, in our opinion, something unique in ethnographic literature. The present volume on the Yami tribe will certainly be welcomed by all students of Southeast-Asian ethnography.

It is to be feared that a painful lack of funds will greatly retard publication of the other volumes. As planned, Vol. II is to cover the Tsou, Vol. III the Bunun. Vols. II and III may eventually be combined in one volume. Vols. III, IV and V will deal with the Paiwan, the Rukai and Puyuma included. Vols. V and VI will be devoted to the Ami, Atayal and Saisiyat, from Vol. VI on into Vol. VII will be treated the West-Plain Tribes and Prehistory. But, *helas*, for the time being only the mere hope remains to us that the financial problems of the implementation of the publishing programme will not be permitted to exist for an indefinite length of time of the future so that we all can live out the delay.

M. E.

V. R. Burckhardt: *Chinese Creeds and Customs*

182 pp., with illustrations by the author: 2 plates in colour and 21 drawings. Printed and published by the South China Morning Post, Ltd. Hongkong, Eighth Impression April, 1955.

Of the years 1913–1941 the author of the book under review has spent thirteen years in China and has made there, while in British military service, Chinese creeds and customs his hobby. He first came to China 1913 as a Language Student in Peking and qualified as a First Class Interpreter in Mandarin. His duties later kept him five years in Tientsin and three years in Hongkong, from both places he did extensive traveling and observing in the interior. He familiarized himself with good Western literature on Chinese religion and customs, of which he names in his forward the well known authors Juliet Bredon, Reginald Johnston, G. Bouillard, C.A.S. Williams. He does not say whether or not Henri Doré's numerous volumes were also a source of information to him as of course they certainly should have been. But he contributed to the narrative plenty of his own so that not all of his book, written for the general public, is just a compilation.

In his presentation of Chinese beliefs and customs the author proceeds by following up first the many festivals and practices of the annual cycle, coming thus to 28 essays. Then he dwells upon 29 selected topics of all kinds of content, giving thus cross-sections through the manysided and fascinating spiritual and social life of the Chinese. Throughout the book the author shows a sympathetic understanding of Chinese Folkways of which he speaks to us from the Chinese point of view, displaying thus a highly appreciable quality and prerequisite of a good ethnographer. Especially welcome to Folklorists are his many descriptions of customs and practices of the South, mainly Hongkong with its continental territory and adjacent islands. Hongkong's boat people have found in him a faithful interpreter of their festivals and rites and a friend of their existence as our fellowmen as they had perhaps never before. His chapters on their ceremonial commission of a new boat and their wedding rites, his description of their worship of the Sea Goddess, their Dragon Boat Festival, his observations on the peculiar wedding ceremonies of the Tangar, aborigines of the West River delta, and other less known aspects of Chinese folklife are especially welcome to the student of this field of things Chinese.

With a brief evaluation we can do justice to Burckhardt's book only in its general content and its author's attitude to his subject matter. The richness of the treated material defies any attempt at an outline of the book however sketchy. We can only recommend to read the book, it makes pleasant reading and helps us to understand the ways of the Chinese so different from ours they may be.

M. E.

Joseph F. Rock: *The Zhi mä Funeral Ceremony of the Na-khi of Southwest China.* Described and translated from Na-khi manuscripts

Studia Instituti Anthropos, Vol. 9. Published by St. Gabriel's Mission Press, Vienna-Mödling 1955. XVI+229 pp. With 10 plates. Price sFr. 25.

The following few lines are not meant as a review of the above named book as the "reviewer" is quite aware of his incompetency for such a task for which

only the author himself could be considered the competent authority. The research on the Na-khi tribe, called Mo-so by the Chinese, remains the domain of Mr. J. F. Rock which he shares with no one else. What can be offered here is only an attempt at an appraisal of the achievements of the author in his work in the field and in libraries, and also as far as libraries go, his own with his self-collected documentations is the most competent one. The author has spent twelve years exploring thoroughly the Na-khi inhabited part of Yün-nan, Hsi-k'ang and adjacent areas. He has started studying Chinese characters already when 15 years old. He studied also the ancient Na-khi language, now no longer spoken, but preserved in the pictographic literature, of which he collected 4,000 manuscripts. Of them a number deals with historic events, the remainder with the religious literature of the Na-khi which is akin to the *Bön*, the ancient religion of Tibet.

His findings on the history and geography of the Na-khi land the author has put before the scientific world in the two impressive volumes of his *The Ancient Na-khi Kingdom of Southwest China* (Harvard-Yenching Institute, Monograph Series, Vols. VIII and IX, Harvard University Press, Cambridge, Mass., 1947), richly illustrated with excellent photos of geographic and ethnographic interest. On religious topics he published various papers (the list of them we reproduce at the end) and the monograph on the Zhi mā Funeral Ceremony. As the author points out, the Na-khi must have had a stratified society, its members graduated according to rank and after death entitled to special funeral rites. First came the priests (*dto-mba*), then officers, victorious warriors, courageous men and old men. A similar system of rank applied to women. Special funeral ceremonies were performed for persons who died a gruesome death, either on the battlefield or by accident or suicide. "The common funeral ceremony performed for all was *Zhi mā* all the books of which are here translated for the first time. With the *Zhi mā* manuscripts were chanted certain books which gave the name to the funeral ceremony that denoted the rank or status of the person for whom it was performed". *Zhi mā* means "road teach", that is to instruct the dead which road to travel, the priest (*dto-mba*) being the guide through the manifold obstacles and perils to be overcome by the deceased soul until it reaches the realm of its ancestors. Thus, the funeral rites are something of a compendium of the Na-khi's belief in a world of souls and of paramount importance for the student of religions. The texts are written in pictographs, which were invented, Rock tells us, by the Na-khi themselves in their present homes, nowadays the author being their best interpreter since only a few priests are still able to read them with a certain degree of ease. In his monograph the author has done a most conscientious and painstaking piece of work in revealing the secrets of the pictographic manuscripts of the Na-khi tribe.

For bibliographical purposes we add here a list of other publications by Rock anent the Na-khi tribe, their history and religion.

The Story of the Flood, in: Journal West China Border Research Society (Chengtu) Vol. 7. 1935.

The Origin of the Tso-la Books of Divination of the Na-khi, in: l.c., Vol. 8. 1936.

Hä-la or the Killing of the Soul as practiced by Na-khi Sorcerers, in: l.c., Vol. 8. 1936.

The Nichols Mo-so Manuscript of the American Geographical Society, in: Geographical Revue (New York) Vol. XXVII, No. 2. 1937.

Studies in Na-khi Literature, part I: *The Birth and Origin of Dto-mba Shi-lo*; part II: *The Na-khi Hä zhi p'i*, in: Bulletin de l'École Française d'Extrême Orient (BEFEO), t. XXXVII, fasc. 1. 1937.

Birth and Origin of Dto-mba Shi-lo, the Founder of Mo-so Shamanism according to Mo-so Manuscripts, in: Artibus Asiae Vol. 7. 1937.

The Romance of K'a-mä-gyu-mi-gkyi, in: BEFEO q.v.s., t. XXXIX. 1939.

The Muan bpö Ceremony or the Sacrifice to Heaven as practiced by the Na-khi, in: Monumenta Serica, Vol. XIII, 1948. (Peking). Reprinted in Annali Lateranensi, Vol. XVI, Rome 1952, pp. 9–158.

The Na-khi Nāga Cult and related Ceremonies, in: Serie Orientale Roma IV. Is. M.E.O., 1952, Part I and Part II. Rome.

The Zhër-khin Tribe and their religious Literature, in: Monumenta Serica, Vol. III., fasc. 1. 1938. Peking.

The Da Nv Funeral Ceremony with special reference to the origin of Na-khi weapons, in: Anthropos, Vol. 50, 1955, fasc. 1–3.

M. E.

Paul Schebesta: *Die Negrito Asiens*. II. Band: *Ethnographie der Negrito*. 1. Halbband: *Wirtschaft und Soziologie* (Die Pygmaenvölker der Erde, II. Reihe. Studia Instituti Anthropos Vol. 12). XIV+340 pp. in 4°. Mit 27 Skizzen im Text und 42 Bildtafeln im Anhang mit 105 Photos. Wien-Mödling 1954. St. Gabriel-Verlag.

Im Vorwort erklärt der Verf. die Anlage des II. Bandes seines Pygmäenwerkes (Die Pygmäenvölker der Erde. Wissenschaftliche Ergebnisse der Forschungen Paul Schebestas unter den Pygmäen Afrikas und Asiens. I. Reihe: Die Bambuti-Pygmäen von Afrika. II. Reihe: Die Negrito Asiens). Nachdem er im I. Bande die Geschichte, Demographie und vor allem die Anthropologie der drei Negrito-Kontingente Asiens, also der Andamaner, Semang und Aeta, behandelt hatte (Besprechung in *Folklore Studies*, Vol. XII, Tokyo, 1953; S. 130–135), befaßt er sich im vorliegenden 1. Halbband des II. Bandes mit der Ethnographie derselben und zwar 1) mit ihrer Wirtschaft, 2) mit ihrer Soziologie. Der 2. Halbband ist für ihr Religion und sonstigem geistigen Leben vorbehalten. Ein Personen- und Sachregister sowie ein Register der Eingebornen-Termini, die beide Halbbände umfassen werden, sind für den Schluß des 2. Halbbandes vorgesehen.

Im I. Teil: Die Wirtschaft der Negrito werden in sechs Kapiteln folgende Lebensgebiete behandelt: Wohnung und Siedlung, Kleidung und Schmuck, Nahrungsmittel, Nahrungsgewinnung und Zubereitung, sonstige wirtschaftliche Betätigungen, Lebensschutz und Lebenssteigerung. Zusammenfassend äußert sich

Sch. über die Wirtschaft der Negrito wie folgt: die Aeta, Andamaner und Semang sind Wildbeuter südostasiatischer Prägung, die besonders durch eine vielseitige Verwendung des Bambus gekennzeichnet ist. Von Kontingent zu Kontingent zeigt das Wildbeutertum Unterschiede, die durch Umwelt und Fremdbeeinflussung zu erklären sind. So haben die Andamaner Töpferei, höhere Fischerei mit Gebrauch von Auslegerboten, zeitweise Seßhaftigkeit. Ihre Matten- und Korbflechttechnik ist höher entwickelt als die der Semang und Aeta. Ist ihre Kultur in diesen und anderen Dingen höher als die der beiden anderen Gruppen, sind sie doch noch echte Wildbeuter, kennen keinen Rodungsbau, es fehlen ihnen der Hund, Musikinstrumente zur Begleitung von Tanz und Gesang, die Feuersäge, Pfeilgifte. Die Andamaner wurden nicht durch Symbiose mit umwohnenden Nachbarvölkern beeinflußt, sondern durch gelegentliche Kontakte von aussen, die in heute nicht mehr bekannter Zeit stattgefunden haben.

Semang und Aeta leben in Symbiose mit Fremdvölkern und sind teilweise zum Rodungsbau übergegangen. Diese Übernahme löscht das Gepräge ihrer Wildbeuterkultur nur dann gänzlich aus, wenn sie mit vollständiger Seßhaftigkeit verbunden ist. Das ist besonders bei vielen Gruppen der Aeta der Fall. Fremdgüter der Semang sind sporadische Brandrodung, Viehhaltung, der Hund, der Hüttenbau, Wildfallen, Bastkleidung, die Feuersäge, Kämme, einige Musikinstrumente, Tänze. Ob das Pfeilgift ursprünglicher Kulturbesitz ist oder nicht, ist bei Semang und Aeta fraglich.

Alle Negrito zeigen in ihrer Wildbeuterkultur gemeinsame Grundzüge, sodaß sich folgendes Bild ergibt: „Einsammeln von Vegetabilien mit Rucksack oder primitivem Korb und Grabstock, die Jagd mit Pfeil und Bogen. Wildfang mit Fallen im mäßigen Ausmaß; primitive Fischerei (Fischspeeren), Einsammeln von Wildhonig, Feuerbewahrung, Kochen, Rösten und Dünsten von sonst ungenießbaren Knollen. Kenntnis und Gebrauch von Medizinalkräutern, Schmuckkleidung aus Vegetabilien, vegetabilischer Körperschmuck, Körperbemalung. Windschirm als Behausung. Hausgeräte aus Bambus, primitiv geflochtene Rückenkörbe. Bambusrohre zum Rhythmus schlagen bei Tanz und Rezitationsgesängen“. (S. 199).

Die Gruppen nomadisieren innerhalb des ererbten Sippengebietes zum Jagen, Fischen und Sammeln. Von den Aeta sind viele seßhaft geworden, verschieden viele bei den verschiedenen Kontingenten, im Durchschnitt nahezu die Hälfte; von den Semang kaum 15%. Der Nomadismus ist kein planloses Umherziehen, sondern vollzieht sich innerhalb eines wohl bekannten Gebietes, den jeweiligen Aussichten des Nahrungserwerbes folgend.

Der II. Teil ist, wie schon gesagt, der Soziologie der Negrito gewidmet. In sechs Kapiteln werden abgehandelt: Grundlinien der Andamaner- und Senoi-Gesellschaft, Soziologie der Semang, Ehe und Familie der Semang, das Semangkind, soziale Verhaltensweisen und Individualcharakteristiken der Semang, Soziologie der Aeta.

Bei den Semang machte sich der Einfluß der matriarchal ausgerichteten Senoi weitgehend bemerkbar. Die Individualfamilie ist der Kern der Gesellschaft. Mehrere Familien bilden zusammen eine Großfamilie, die sich aus Blutsverwandten in der männlichen Linie und deren Familien zusammensetzt, in der Regel aus drei

und mehreren Generationen. Jede Großfamilie wirtschaftet innerhalb eines großen, angestammten Waldgebietes. Ihr Oberhaupt ist der Älteste. Der Zusammenschluß zu Jagdscharen findet sich noch bei den Aeta und den Andamanern. Die Beute wird unter die Teilnehmer verteilt. Auch Frauen geben vom Ertrag ihrer Nahrungssuche anderen mit. Für Alte und Kranke sorgt die Gemeinschaft.

Die Großfamilie wohnt als Lokalgruppe zusammen. Besonderes Eigentumsrecht hat jeder an allen Gütern, die er selber erzeugt oder sich durch rechtmäßige Besitznahme aneignet. Bei Aeta und Semang tritt eine zweifache Symbiose in Erscheinung: eine frühere mit primitiven Rodungsbauern (in Malaya mit Senoi, auf den Philippinen mit Sambali, Bukidnon und Isneg), eine spätere mit Jungmalayen. Die erste war lang dauernd, führte zu Rassenmischung, Akkulturation und Sprachübernahme. Sie wurde gestört und zum Teil abgelöst durch die Einwanderung der Jungmalayen, die die früheren Negrito-Wirtsherren verdrängten. Durch diese erste Symbiose hat auch die ursprüngliche Negrito-Gesellung tiefgehende Änderungen erfahren.

Die Negrito-Ehe ist in der Regel eine Einehe von gleichberechtigten Partnern, die aber verhältnismäßig leicht lösbar ist. Das Vorhandensein mehrerer Kinder hält sie am besten zusammen. Es existiert Sippenexogamie, Geschenk- und Dienstehelike, ursprünglich patrilokal; bei den Semang bestehen infolge Senoi-Einflusses Patrilokalität und Matrilocalität gleichwertig nebeneinander. — Der Seelenvogelglaube herrscht bei Semang-Senoi und Hambal-Sambali. — Alle Negrito zeichnen sich durch hohe Sittlichkeit aus, das Ergebnis einer ausgeglichenen sozialen Ordnung, die allen zugute kommt. Ob und wie weit dabei auch die Religion ein Faktor ist, wird uns der 2. Halbband zeigen.

M. E.

Ishida Eiichirô: *The Mother-Son Complex in Japanese Religion and Folklore.*

KBS Bulletin, No. 15, Nov. Dec. 1955.

The KBS Bulletin is distributed among the members of the *Kokusai Bunka Shinkōkai*, that is the Society for the Advancement of International Culture. The said society holds its regular monthly meetings attended mostly by foreigners who are eager to learn something about Japanese culture on an academic standard. It was at such a meeting at which Prof. Ishida of Tōkyō University gave his lecture on the Mother-Son Complex in Japanese Religion and Folklore which has now been published in printed form.

The central figure of the discussion is a divine boy benefitting man in various ways. The best known example of stories about such a mysterious boy is that of Momotarō whose name means "First-born Peach". The story is summed up by Mr. Ishida himself as follows: "A peach floats down a stream. A woman takes it home. Out of the peach is born a child, who grows up to be a strong boy. He conquers the devils' island, brings a great treasure to his foster parents. Or, according to another version, he descends to hell, plays tricks upon the devils there, brings home a princess, and becomes very rich". According to the author, in this type of tales the two following motifs prevails: 1) the divine boy comes from the water-world, 2) he is born by a miraculous birth, his father oft being a dragon, thunder-god, water-spirit, or unknown or not mentioned at all. These assertions

are implemented by thirteen folktales displaying the mother, son and water complex as Mr. Ishida calls it. The divine boy from the water-world, his fatherless state, and the appearance or worship of his mother with him, these three elements are always inseparably combined, a fact that needs to be explained. After listing also some Chinese tales the author comes to his tentative conclusion that "traditions of a boy water-god and his mother in the Far East may consist of various elements with diverse backgrounds. Nevertheless it is not improbable that they have some fundamental idea in common, which, even though expressed frequently in the form of most secular folktales, originates ultimately in some sort of religious cult".

Mr. Ishida's approach to the solution of this question is quite interesting for ethnologists. First he refers to stories which explain the regeneration of population on islands after a deluge by a mother-son incest, or in other cases by a brother-sister incest. Beginning from Hachijôshima, an island lying to the South of Tôkyô Bay, down to Formosa, the Philippines and throughout Southeast Asia and even throughout the Pacific over to Peru, the post-diluvian tribal origin is attributed to an incest of one or the other kind, or to a miraculous pregnancy of an ancestress which is in not a few cases closely connected with water or water-animals. The ultimate source of this circumpacific myth of human or tribal origin is looked for on the Eurasian continent with its Great Mother cult in the ancient Near East, with Isis in Egypt, Tiamat in Babylonia, Astarte in Phoenicia, Cybele in Asia Minor, Tanit in Carthago, Rhea on Crete, Aphrodite in Greece, etc., and finally with the Hindu primogenitress Shakti. Then Mr. Ishida finds, "in the Oriental mother-goddess was personified the Mother Earth, the source of fertility and generation", and does not dismiss as impossible that Oriental and Indian cosmogonic concepts were spread to Pacific shores. His final remarks, as far as Japan is concerned, are, "On the main islands of Japan, as well as in Korea, the incest motif is no more treacable in the combination of mother and son. But it must be noted that in almost all cases this mother and son have something to do with water and the son's father is unknown or is some sort of water-god. If the East Asiatic mother-son deity should be a residual fragment of some primordial Great Mother with her son, the latter would also have to have been a goddess of earth, fertility, and water. The Mother Earth owes her fertility to water. All of the mother-goddesses in the ancient Near East and India are more or less water-goddesses, needless to say, deities of earth and fertility".

What comes to one's mind when following Mr. Ishida's ways of argumentation, is a number of goddesses of the Japanese mythology who gave birth to many children without interference of a marital mate. To begin with Izanami, the gods Kanayamahiko and Kanayamahime were born out of what she had vomited, and the goddesses Mitsuhanome and Wakamusubi were born from her urine. Mitsuhanome is a water-goddess, her name is explained with "water-snake-woman" or "water-dragon-woman." According to the cosmogony of the Japanese myths, the first thing existing before everything else on earth was the boundless ocean being in itself a woman lying on her back, in the myths personified to the goddess Izanami. Mr. Ishida himself refers to Toyotamahime, daughter of the sea-god. A telluric female principle of life and food is amply documented in Japanese my-

thology. (For further details we want to refer to Franz Kiichi Numazawa, *Die Weltanfänge in der japanischen Mythologie*, Paris-Luzern 1946).

For the time being we shall have to go along with Mr. Ishida that far at least that the mother-son complex has grown out of an agricultural background with a strong female accent on its religious concepts probably grown a the time when new field planting techniques with systematic use of irrigation had revolutionized the living conditions of a very remote past.

M. E.