

BIBLIOGRAPHICAL REPORTS

EXPOSITION D'ICONOGRAPHIE POPULAIRE. Images rituel du Nouvel An.

Pékin Juillet 1942. Centre franco-chinois d'études sinologiques (Exhibition catalogue, 258 pages).

The Centre franco-chinois d'études sinologiques came into existence in November 1941 and introduced itself to the public in the first year of its infancy by the above mentioned exhibition and catalogue.

93 pictures had been selected for the exhibition out of a considerable collection of the Centre's folklore section; they represent cult pictures which are in use at New Year's time. There are first of all the "door gods" (men-jen). A particular aim and special merit of the exhibition consisted in showing the development of the gods from being originally custodians of the gate down to the various gods of fortune, be they prototypes of the Han or the T'ang dynasty T'ien kuan, Fu-lu-shou, Chuang-yuan, Ch'ao Ts'ai t'ung-tzu, Ho-ho erh-hsien, Liu Hai, Sung-tzu niang-niang). A separate exhibition is scheduled to show a collection of New Year's pictures of purely decorative character.

Among other exhibited gods of the New Year were the "god of wealth" (Ts'ai-shen, Kuan-ti), the "god of the hearth", the "hundred venerations" (puo fen), the Jade Emperor ("the true lord of the ten thousand creatures, of heaven and earth, of the three universes and the ten directions"), Buddhistic deities and ancestral portraits.

Besides the classified pictures the catalogue offers much material about the identifying of superior beings with historical persons and about the process of their deification. Furthermore, a collection of books was exhibited comprising 42 Chinese, 3 Japanese and 7 European books which are referred to in a bibliographical appendix of the catalogue. The European students of Chinese folklore, no doubt, will appreciate this appendix, because the tracing of sources in this field means no small labor. To sum up, the catalogue represents a valuable compendium of the Chinese New Year's iconography.

ARU HOKUMAN NO NÔKA ある北滿の農家

A farm house of North-Manchuria. Pictures illustrating Manchurian folklore, vol. I. 滿洲民俗圖錄第一集

Edited by the National Central Museum in Hsinking 國立中央博物館 under the direction of Dr. Fujiyama Kazuo 藤山一雄. Hsinking, K'ang-teh 7 (1940). 26 pages.

Under the management of director Fujiyama the building of a Manchurian Farm on the precincts of the Hsinking university was realized. It represents a true copy of a farm house situated in a colony 20 km northeast of Harbin. Thus becoming an object "in natura" for a museum it is destined to serve as the house for an

ethnological "open air" museum. It represents a farm of large extent and a type of North-Manchuria. On all sides it is surrounded by a wall and protected by four corner towers. The wall, almost rectangular in shape, measures 1 m in width, 65 m in length from east to west, 95 m from north to south. The only gate at the south wall allows entrance to the enclosure. On the other side of the farm, at the north wall lies the main building (ch'eng-fang 正房), the smaller buildings (p'ei-fang 陪房 or hsiang 廂房) are along the east and west wall. These five buildings house nearly 50 persons. The room above the main entrance, not unlike a city gate, and the rooms in the four watch towers are furnished with a stone bed fit to be heated from underneath. These rooms are used as living quarters for employees. Furthermore, this farm is equipped with stables for horses and other domestic animals, with storerooms, sheds for wagons, granaries, rooms for stowing & alia.

A map showing the entire farm and its surrounding wall, a vertical and horizontal section of the main building, its front view and another view from the west, all these architectural drafts with precise descriptions and measures, moreover 44 photographs with titles enable the reader of the book to receive a true picture of the farm as well as of its construction in detail and of its furnished lodgings. The ethnographer will appreciate such a graphic and pictorial description of a farm in North-Manchuria because of its own value, but moreover, will consider it as the outset for further comparative studies of the Manchurian and Chinese farm house. The thought of housing an ethnological museum in a farm house, truthfully copied from nature and according to measures, is a happy one.

MANSHÛ NO KAISON SHINKÔ 滿洲の街村信仰

Folk Belief in Manchuria. By Takizawa S. 瀧澤俊亮. Published by the Information Bureau for Manchurian Affairs. K'ang-teh 7 (1940), Hsingking. 298 pp.

This book presents itself as a detailed analytic investigation on the entire religious life of the Chinese population of Manchuria. Its content is divided into seven chapters heavily loaded with documentation and ample knowledge. The headings may be reproduced here in English translation.

I. The objects of religious worship

- 1) The gods worshipped
- 2) The types of temples and shrines along the roads and the shapes of soul tablets
- 3) The origin of temples

II. The heart that worships

- 1) The necessity of religion
- 2) Superstition underlying religious beliefs
- 3) The "Fêng-shen yen-i" and polytheism
- 4) The introduction of Buddhism and astrology
- 5) The belief of the Chinese on the astral constellations
- 6) The "Twelve Branches" and the "Thirty-six Animals"

- 7) The "Five Elements" and the "Stems and Branches"
- 8) The art of spells and the belief in dragons and snakes

III. Symbols of religious belief

- 1) Superstitious lots
- 2) Charms and talismans
- 3) Geomantic

IV. The ethical side and religious worship

- 1) Fortune-telling theories and reality
- 2) The study of ethical literature

V. The official religious systems

- 1) A survey of gods worshipped by the Chinese inhabitants of Manchuria
- 2) The pantheon of Taoism and of the Taoist Classics
- 3) Religious ceremonies practised during Ch'ing dynasty
- 4) Officially recognised gods of folk religion (The Protecting Spirit of Rural Places, The Gods of the Five Sacred Places of a Mansion, Gods of the Mountains, The Three Rulers, The Old Stone Gentleman)
- 5) Lamaism
- 6) Shamanism

VI. Religious practises and worship of private character

- 1) The belief on Fox Geniuses
- 2) Research on Fox Geniuses
- 3) Annual Customs and Festivals
- 4) Investigations on the practise of worship of ancestors and gods
- 5) Investigations on the actual conditions of shrines and temples
- 6) The ministers of gods

VII. Religious associations

To the rich material dealing with the actual religious life in Manchuria numerous statistics and maps are added. Furthermore, the author endeavours to explain present conditions by perusing competent Chinese sources of the next and more remote past, the publications of Western research workers have not entirely been ignored. The author, possessing remarkable knowledge of the present state of religious affairs and of the spatial and historical factors that have formed the present has given us a highly appreciable contribution to the study of Manchurian folk religion.

(A good number of other publications of an ethnological nature has been published by the above mentioned Information Bureau of Manchurian Affairs. As soon as copies of them are in our hands our Folklore Studies will carry a review of them).

MANSHŪ NŌSON MINYŌ-SHŪ 滿洲農村民謠集

Country folk songs of Manchuria.

Compiled and equipped with Japanese translation and explanations by Suzuki Hajime 鈴木甫.

Publication No. 89 of the Information Bureau for Manchurian Affairs 滿洲事情
案内所.

Hsinking, K'ang-teh 7 (1940). 151 pages.

The compilation contains 150 songs and is arranged according to the following
subjects and contents:

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| 1) feasts of the year | 7) daughter-in-law, son-in-law |
| 2) farm work | 8) bantering, miscellaneous |
| 3) life of the people | 9) manners and customs |
| 4) love | 10) three other subjects (opium,
footbinding, polygamy) |
| 5) girls | 11) children's songs |
| 6) weddings | |
| a) instructive | d) nursery songs |
| b) playful | e) various |
| c) mother-in-law | |
- 12) A song by Su Wu. Su Wu lived from 139? — 30 B. C. and became famous as the imperial ambassador to the Hsiung-nu during the Han dynasty. He was detained by the Hsiung-nu for 19 years and lived as a shepherd poor and lonely. Gloom and homesickness of the captive vibrate in his song.

For reference on Su Wu see Tôyô Rekishi Daijiten 5-399; 4-423 C; Giles, B. D. 1792.

The explanations which are strewn among the songs help us to understand the religious, social, commercial, geographical and historical background of the songs. The compilation presents a graphic picture of the joys and sorrows, customs and beliefs and of the farm life's regular recurrences. The peasant's soul pulsates in his songs. The booklet is carefully written from experience and as such proves a valuable addition to our study of the folk song in Manchuria.

MINZOKUGAKU KENKYÛ (民族學研究, Ethnological Studies, published by the Ethnological Society of Tôkyô, since 1943 as a Monthly. Besides its various papers this journal also carries continuously reports on books and events in the field of ethnological and folkloristic research work, being of great help to scholars anxious to include Japanese publications in their bibliographical knowledge). New Series, Vol. I (1943), FASCICULE 1.

Natori Takemitsu: Family crests and marriage among the Ainu of Sharyû-gawasuji (p. 1-11)

名取武光: 沙流川筋アイヌの家紋と婚姻

Ogawa Hisayoshi: Terms for "mortar" and "pestle" in the languages of the Indonesian tribes of Formosa (p. 12-18)

小川尙義: 臺灣高砂族の語にて「臼」と「杵」といふ詞について

Odera Renkichi: The problems of Economic Ethnography (p. 19-32)

小寺廉吉: 經濟的民族誌學の問題

Tokunaga Yasumoto: The latest stand of Linguistics and Folklore Science in Hungaria (p. 32-46)

徳永康元: ハンガリーに於ける言語學. 民俗學研究の近況

- Suzuki Eitarô: Observations of Rural communities in Korea (p. 47-73)
 鈴木榮太郎: 朝鮮農村社會瞥見記
 Reymond Poran: Ethnology (p. 74-97)
 (We have no means at hand to assure the spelling of the French author's name from the Kana Transcription.)

FASCICULE 2

- Himeoka Tsutomu: Peculiarities of the social standing of the lower hunters (p. 1-37)
 姫岡勤: 低狩獵民の社會形態の特質
 Ogawa Hisayoshi: Terms for "mortar" and "pestle" in the languages of the Indonesian tribes of Formosa (concluded) (p. 38-46)
 Kin Ei Ken: Polygamy in Annam (p. 47-50)
 金永健: 安南の多妻制度
 Someki Atsushi: Locally differentiated garments, pottery and tools from the province of Shansi (p. 51-67)
 柴木煦: 山西省の風土と民具
 Goldenweiser A. A.: The present condition of American Ethnology (p. 68-87)

FASCICULE 3

- Mikami Tsugio: On customs related to the use of poisoned arrows in North-Eastern Asia (p. 1-35)
 三上次男: 北東アシアに於ける毒矢使用の慣習について
 Ogawa Ryôsaku: Customs of the Qâfir (p. 36-52)
 小川亮作: カーフル人の習俗
 Someki Atsushi: Locally differentiated garments, pottery and tools from the province of Shansi (concluded) p. 53-80
 Wilhelm Milke: The doctrine of cultural styles in Ethnology (a translation of the German paper: Die Lehre von den Kulturstilen in der Völkerkunde) (p. 91-109)

FASCICULE 4

- Masuda Fukutarô: Chieftain and Judicial Decision among the Indonesian Tribes of Formosa (p. 1-27)
 増田福太郎: 高砂族に於ける族長と裁判
 Saguchi Tôru: Mon-ku Yuan-liu Editions based on the Urga Manuscript (a report on Zamcarano's Study "Mongolian Chronicles of the 17th Century") (p. 18-46)
 佐口透: ウルカ本蒙古源流一斑
 Ogawa Ryôsaku: Customs of the Qâfir (concluded) p. 47-56
 Kokubu Naoichi: On the Sinicized Tribes in Chi-mu-i in South-Western Formosa (p. 57-83)
 國分直一: 知母義地方の平埔族について
 Iwamura Shinobu: Mohammedan Food and the Food of the Jučen as seen through the "Chu-chia-pi-yung shih-lei ch'uan-chi" (p. 84-88)
 岩村忍: 「居家必用事類全集」に見えたる回回食品並に女直食品

FASCICULE 5

Egami Namio: A Study on the Meaning of the Term Fu-ni (a ceramological question in connection with the Su Wu 蘇武 story) (With two plates) (p. 1-8)

江上波夫：服匿考

Hattori Ken: On the manifestation of Polite Forms in the Gilyak Language (p. 9-16)

服部健：ギリヤーク語の敬語的表現について

Kaneko Sôhei: A Collection of Animal Folktales from the Indonesian Tribes of Formosa (p. 17-36)

金子惣平：高砂族動物民俗傳承探訪記

Zwemer, M. Samuel: Islam and Animism (the first part of a translation of the author's: The Influence of Animism on Islam. An Account of Popular Superstition. New York 1920) (p. 37-56)
