

## EDITORIAL

As a practical conclusion to this discussion, we should like to say that every division and multiplication of sciences which is not dictated by intrinsic or methodological necessity leads to a harmful dissipation. In the case of Folklore Science and Ethnology, it seems unnecessary to us to make an essential distinction and we feel that both can derive positive advantages from being treated as a composite unit. We must not, however, limit the scope of ethnology to uncultured peoples or such as have no literature of their own. On the other hand, the ethnologist, when treating of peoples possessed of a literature and superior culture, must employ the historico-philological method of procedure just as much as any other historian. His task is not only to touch upon the ethnos but also to strive for an intimate insight and comprehensive psychological understanding of the entire life-complex of an ethnic community. While it is difficult to make a clear-cut distinction between the peoples of a higher and a lower cultural status, we are by no means justified in focussing our attention on the lower strata of a given culture and thus neglecting the higher strata as being outside the scope of ethnological investigation. After all, the same ethnos which was the carrier of its own original and natural functions, is the carrier also of the higher civilization which results from the process of impenetration and change. Granted furthermore that a man can comprehend and grasp the inner life of his own people more easily than that of another race, it does not necessarily follow that the ethnological study of a people can be made only by a member of that people, and that outsiders are incapable of doing it. That there is a difference of competency between native and foreign research workers is undeniable but it is only a difference of degree.

In this connection two other points deserve careful consideration. In the first place, an outsider will be able in many cases to view things far more objectively than a native. Besides, the foreign investigator will naturally allow himself to be guided in the interpretation of his facts by native scholars and these will be required to strive for purely scientific truth to the exclusion of all secondary and unscientific considerations. For, in the final analysis, objective truth, even in the understanding of peoples, rises above all peoples and races and is grounded in that human nature which is common to all mankind.

A realistic consideration of all the facts concerning the peoples of the East should follow the lines of the Science of Folkloré rather than that of Ethnology. We are dealing here with peoples whose original cultural equipment, that equipment with which they grew into separate peoples and made their appearance in the world history, has been overlaid with an ancient and highly developed civilization in which foreign elements also abound. In the case of China especially, the student is confronted

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with a confusing wealth of ethnological material that has been accumulating for thousands of years and is now reflected both in the literature and the life of the people. In the peoples of Japan and Korea too we find a distinctive character (Volkstum) which has been profoundly influenced intellectually as well as emotionally by various movements and changes in cosmic outlook, religion and art. The same may be said with more or less truth of all the other peoples of the East. We feel therefore that for practical purposes no essential distinction should be made between Folklore Science and Ethnology when investigating the peoples of East Asia, but the investigator will find it advisable to emphasize the outlook and technique of one or the other according to the subject he is trying to analyze. The reason for this is that we are dealing in every case with one and the same "ethnos", i. e. with a group of people possessed of a common origin, language and culture.

Certainly the manifestations of a people's life are to be studied not only in their territorial expansion, but also in their historical development. The starting point, of course, is a knowledge of that people as it is at the present time and for this the cartographical method is indicated. For studying the historical development of a people in its multiple divisions, however, the historical method must be used and this means that when treating of the fundamental elements of any given culture we must use the comparative historical method of Ethnology. On the other hand, an analysis of a people's cultural life as reflected in its literature naturally calls for the historico-philological method. It should be remembered, however, that the explanation of many problems of East Asian ethnology will require the use of both these methods simultaneously, and the investigator may even find that none of the accepted methods are applicable to certain subjects: that consequently he must elaborate a special method that will be suitable to purpose in hand.

It is important to remember that no rigid division can be made between the upper and the lower strata of any given cultural group and that the investigator's work must therefore be directed to the people as a whole. The reason for this is that the highest accomplishments of the upper classes do definitely influence the lower strata to some degree and, conversely, the upper strata are ultimately rooted in various ways in the lower. It is the business of ethnologists to consider the people in relation to their culture, and we must remember that there is no class of people but has its share in this culture and that all classes must be regarded as having a definite function in that culture.

We know how complex and manifold are the cultural manifestations in a highly cultured people as revealed in their literature and daily life. With regard to the cultured peoples of Asia we know that whole worlds

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are often compressed in such key-words as Religion, Society, Popular Literature, Theatre, Story-telling, Song, Games and Dancing, Proverbs, Popular Arts, whether they refer to works produced in wood, clay, metal or other materials; Textiles, Architectural Styles and Interior Decoration, Forms of Settlements and Costumes, Tools for agriculture and the trades, Dialects and Local Linguistic Peculiarities in the various provinces and districts, Customs and Practices, Festivals of the Year, Racial Characteristics, etc., etc. It is true that important works have already been published on various topics by native as well as foreign scholars, but there still remains an almost unlimited field to challenge the investigator not only in the matter of present day regional and social expansion everywhere but especially also in the historical aspects of sectional problems.

Unquestionably our first and most pressing task as we begin our investigations concerning the peoples of East Asia will be the preparation of a bibliography of what has already been published in various languages, Oriental as well as Western. An initial contribution for this work is Chao Wei-pang's "Modern Chinese Folklore Investigation" published in this issue, in which the author describes the folklore research work done by the Chinese pioneers in this branch at Peking National University. This will be followed up with a similar analysis of the work done at the Universities of Canton and Nanking as well as in other centers<sup>2</sup>. A good bibliography is needed also for the available material on Japanese Folklore. How earnestly Japanese scholars have been pursuing the Folklore research work of their own country was brought out forcefully some years ago when Professor *Yanagida Kunio*, founder of the Japanese Folklore research movement, celebrated his 60th birthday. Professor W. Schmidt, founder of the Anthropos-Institute, who was then on a lecture tour of East Asia, was in Japan at the time and was able to give an eye witness account of a week's Folklore congress in which representatives from all the provinces reported on the work being done in their respective areas<sup>3</sup>. A peculiarly satisfying feature of the movement there is the fact that in such an out of way district as the Ryu-kyu Islands, highly trained specialists, natives of the islands, such as *Miyanaga Masamori* and *Ifa Fuyū* were able to produce excellent works on the language and folklore of their own area. Special mention must be made here also of the splendid

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2) For a brief survey of the movement, the reader may consult the article published by Lou Tso-k'uang (Hangchou) in: *Zeitschrift für Ethnologie*, vol. 65 (1933), pp. 316-324, entitled "Früherer und jetziger Stand der Volkskundebewegung Chinas". Adapted from the Chinese and annotated by Wolfram Eberhard, with an introduction by W. Eberhard and Alide Roemer.

3) Mentioned in Wilhelm Schmidt, *Handbuch der Methode der kulturhistorischen Ethnologie*; p. 285.

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and well-stocked ethnological museum in Tokyo and of the fine collections shown in the native arts museum there. Korea, too, has not one but several museums for the ethnological study of that country. Unfortunately the publications of these various institutes and associations have not yet been tabulated in bibliographical form and it is to be hoped that this gap will soon be filled.

Once we have made a good survey of what has already been accomplished, our principal task will be to assemble new material both from the existing literary sources as well as from actual life. Indeed, this work of assembling will long be the predominant feature of ethnological work in East Asia since the number of investigators is in no proportion to the field to be covered.

Under the rectorship of Dr. Rudolf Rahmann, S.V.D., a center for the work to be done has already been provided in the "*Museum of Oriental Ethnology*" at Catholic University of Peking and in the embryonic Ethnological Research Institute which has been established in conjunction with the Museum for the comparative study and analysis of the several collections. This Museum was established in 1940 in Kung Wang Fu which formerly served as a palace for Prince Kung<sup>4</sup>. The Museum at present comprises three well stocked exhibition rooms together with a combination office and library, all of these being housed in the buildings which were once inhabited by the princely family and which in themselves constitute a fine monument to Chinese antiquity.

It is as an official organ of this Museum that "Folklore Studies" now makes its bow to the public. Conditions being such as they are, it would be presumptuous for the present to venture upon anything more than an annual publication with each number comprising about 120 pages of text, but we hope that our little review may appear more frequently and in ampler proportions when the world gets back to normal. For this it will be essential, of course, to obtain the cooperation of a large number of specialists on things oriental.

Missioners especially are invited to cooperate. The achievements of missioners, both Catholic and Protestant, in field of ethnology are so well known that it is hardly necessary to make any remark upon them here. It may be recalled, however, that the first number of "Anthropos", the international review of ethnology and linguistics established by Father Wilhelm Schmidt in 1906 began with an article entitled "Le Rôle Scientifique des Missionnaires" from the pen of H. E. Most Rev. Alexander Le Roy,

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4) For an account of this palace, cf. H. S. Ch'en and G. N. Kates: Prince Kung's Palace and its Adjoining Garden in Peking. *Monumenta Serica, Journal of Oriental Studies of the Catholic University of Peking*, Vol. V. (1940); p. 1-80.

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Bishop of Alinda and Superior General of the Holy Ghost Fathers in Paris. The author, himself an ethnologist of note, urged missionaries especially to cooperate in ethnological research and argued that they are, for the most part, not only competent for such work, but that the work itself is useful and even necessary for the accomplishment of their principal task which is the evangelization of all peoples. Bishop Le Roy's appeal found a world-wide echo among missionaries and it may be said in truth that if "Anthropos" was able to win and maintain an enviable position in the world of ethnological research, it was largely due to the cooperation of missionaries. It is not our purpose here to repeat all the arguments given in the afore mentioned appeal. In point of fact there has been a marked increase in the interest shown for the scientific study of the peoples in East Asia in recent years and anyone who is able to read the times will admit the increased significance and utility of such a study.

What has been said hitherto will, we believe, give the reader a sufficiently clear notion of the ideas and aims underlying the establishment of the Museum of Oriental Ethnology as well as of the "Folklore Studies" as an organ of that Museum. Perhaps no better conclusion can be found for this Editorial than the summary classification of the ethnological specimens collected by the Museum to date. With regard to this first number of "Folklore Studies", it is obvious that its contents in nowise adequately reflect the full program as sketched in this paper, but we hope, that with the help of our esteemed associates this aim will be achieved in the numbers that are to follow. A general table of the contents of the second number of "Folklore Studies" as planned at present time is appended to the list of Museum exhibits for the information of the interested reader.

The Editor

The *objects collected* until now pertain only to China and Japan. A detailed catalogue of them is in preparation. Here we give only a general survey of the objects we have collected.

### A. CHINA

**Religion.** — Roll pictures of different deities worshipped by the natives throughout the year. Ancestor pictures. Paper-made edifices to be burnt during funerals, a paper-made "soul-boat", "the golden bridge" and the "silver bridge", two "treasure stores". Pictures of Lamaistic deities. — The two groups: Religion and Annual Customs partly overlap one another.

**Annual Customs.** — Many kinds of New Year's lanterns, kites, door-goods, moon-rabbits in various sizes and settings, lanterns for the Moon Festival. — This section is in many ways connected with the following.

**Native Art.** — Garments from the end of the Mandchu dynasty, shoes, children's caps. Bridal caps and other decorative objects made of velours and used for marriage.

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Embroidery models from Peking and Tsinanfu. Paper-cuts from Shantung used as window and wall decorations during New Year, together with the models designed with candle-soot. Paper-cuts from Northern Honan and Chahar. Mats made of split Kaoliang stems with patterns in yellow and red (Shantung). Some pieces of ceramics of Ming. A collection of rural ceramics originating from different centers of production in Shantung und Hopei. Fire-stone etuis decorated with brass-work, a product of a guild in Tsining (Shantung). Figurettes, made of rice-flour, representing theater scenes and mythological personalities. Hair and room decorations of velours.

**Children's Toys.** — Figures of clay and other material representing well known personalities from theater plays and novels and mythology. Theater masks in miniature. Imitations of weapons used on the stage. Animal figures, many of them producing sound. Figures for the shadow-theater made of donkey-skin. In this chapter could be listed also objects belonging to annual customs, such as the "Running Horse Lantern", one of the many New Year's lanterns.

The bulk of our collection gathered so far consists of documents regarding the living folklore.

**Archeology** is represented by 220 oracle bones, 280 tomb-figures mostly from T'ang and Sung, some from Han. An iron sword recently excavated from a burial place in Shantung and to be dated as Late Han at least, found together with seven Ho-ch'üan coins (Wang Mang).

## B. JAPAN

A wooden house-shrine, an imitation of the great National Shrine in Ise. Ceremonial caps and other ritual objects for the use of Shinto priests. A large model of a farmer's house from the province of Echigo. Products of rural home-industry, as rain-coats of palm-bast and straw, vessels and foot-gear of straw; straw-hats for farmers, two straw-hats used for the famous Okesa-dance on the island of Sado. Dolls, richly dressed in brocade, for the Boys' Festival, such as Jimmu Tenno, Momo Taro, Kin Taro. A collection of wooden dolls, produced as travellers souvenirs from several provinces, which have bearing on local customs.

Our *publication programme* for the near future contains the following items:

- Chinese Children's Toys. A study based on the outcome of a questionnaire.
- The City-god Procession in Tsining, Shantung.
- The Rural Theater in Ting-hsien, Hopei.
- House-front Decorations in Peking, Shantung and North-Honan.
- Some Contributions to the Study of Native Arts.
- A Photographic Method to Ascertain a Racial Type.
- A Han Dynasty iron sword recently excavated in Shantung.
- Explanation of the Fujen Collection of Oracle Bones (in Chinese).
- History of the Temples in Peking. Part 1: the time before Ming (in Chinese).