

BOOK REVIEW

Folklore Research around the World. A North American Point of View. Edited with an introduction by Richard M. Dorson. Indiana University Folklore Series No. 16. Journal of American Folklore, LXXIV, To. 294.

A monograph issued as No. 16 of the Indiana University Folklore Series and as Vol. LXXIV, No. 294 (October-December, 1961) of the Journal of American Folklore, 174 pages plus index. Indiana University Press, Bloomington, 1961.

At the summer 1958 Folklore Institute of America held at Indiana University, Prof. Dorson organised a seminar on "International Relations in Folklore." The present volume contains the essence of lectures held at the seminar by American and foreign scholars. The papers published in this volume present surveys on the past and present state of folklore research in the following countries: Germany, England, Scandinavia, Norway (Addendum), Finland, Spain, Italy, Turkey, Russia, Canada, Mexico, South America, Japan, India, Polynesia, Australia, Africa (Oral Art), Congo. Whether or not the bibliographical notes to each paper cover in each case the most essential literature on the folklore of the country concerned is impossible to decide for one reviewer. To some papers an impressive bibliography is added. The present reviewer however could add a few important items to the paper on "Characteristics of German Folklore Studies" and to "Folklore Research in Japan." To begin with the latter, it is of course not an omission for which Prof. Dorson is responsible when the collection of essays on Japanese Folklore Science in 12 volumes, the *Nihon minzokugaku daikei* (vol. 12 appeared in May 1959) is not mentioned in his paper. At the time of printing it may not have reached Indiana University yet and it takes time to peruse 12 volumes with about 300 pages in each. In our opinion this standard encyclopedia will mark a turning point for Japanese folklore research.

It is regrettable that no paper on Chinese folklore research could be included in the collection. Probably nobody knows whether such research is still done and if so, then of what kind. Unfortunately the political, cultural and economic impact of the Western inroad on the Chinese people, and the new orientation in, and adjustment to the modern world forced on China, caused so many painful convulsions there that the country lacked time for reflection and devoted occupation to folklore research. But a beginning of folklore studies had been made there in the years following World War I. Thus we could carry a survey paper by Chao Wei-pang "Modern Chinese Folklore Investigation" in the journal FOLKLORE STUDIES, Vols, I & II, 1942/43. This publication was at that time the organ of the Museum of Far Eastern Ethnology, started

in 1940 at Fujen University in Peking and existing till 1949, when our university was appropriated by the Communist government and changed into a department of the Teachers College. Thus we shared the fate folklore studies have always met in China, that is, our folklore program came to an abrupt end in a political revolution. Of the above named journal seven annual volumes could be published in China, but from the eighth volume on, its editorial office was in Tokyo, and from 1963 on it will come under the auspices of Indiana University.

In his paper "Characteristics of German Folklore Studies," Archer Taylor shows himself thoroughly familiar with the history, present conditions and achievements of folklore research in Germany. We may perhaps be permitted one little remark. As far as we can see, another of the characteristics is the development of a methodology for a geographic approach. We refer here to the very systematic paper by Wilhelm Pessler "Die geographische Methode der Volkskunde", in: *Anthropos*, Vol. 27, 1932, p. 707-742. The geographic approach in Germany and in several other European countries is very systematically applied in the compilation of a "Volkskundeatlas" of the respective country. Each such atlas is taken care of by a center which is assisted by a whole network of individual helpers and local groups so that of each folklore item its geographic distribution can be mapped and whole clusters of items be seen in their association with other items and combinations of such. From their distribution in space, a historical conclusion can be drawn.

The book under review will stimulate not only interest in the scholarly activities in the various fields of folklore but also deepen the theoretical and methodological foundation of folklore science. Prof. Dorson's foreword, especially, is apt to elicit some thoughts on the very nature of our science. We wish here to refer to the old truth that the science of folklore is a composite one. Basically it comes under cultural anthropology, but lucky is the scientist who is also trained and versed in that science which enables him to work in a given special field. The Swiss folklore scholar Meuli has a background of thorough training in classic studies; the German specialist on the German farmhouse, Bruno Schier, combines in himself a background both of Germanistic studies and training in architecture (cf. his contribution "Das deutsche Haus" to Adolf Spamer's *Die deutsche Volkskunde*, Vol. 1, p. 477-534). In Vol. I of the "Große Völkerkunde" (first edition Leipzig, 1939, a second and revised edition after the war), the Austrian folklorist Arthut Haberlandt wrote "Der Aufbau der europäischen Volkskultur," wherein ethnography, history and folklore science—taken in the broad sense of the German "Volkskunde"—are happily combined. No sharp demarcation line should be drawn between cultural anthropology and folklore science. For the sake of specialisation the 'lore,' that is the oral manifestations of a folk's culture, can be made the object of a science of its own, but if that science is not to be artificially isolated, it must remain organically related to all the other areas of folklife. Cultural anthropology deals primarily with preliterate peoples, whereas folklore science finds its object or objects of research among peoples with a more

or less cosmopolitan civilisation which the various segments of the population share to a different degree of intensity. With keen interest and high expectation we look forward for further contributions by the center of folklore research at Indiana University both to the theoretical foundation of folklore science and also to our positive knowledge of lore and life of the peoples in Asia.

Richard M. Dorson: *Folk Legends of Japan*. 248 pages, illustrated. Charles E. Tuttle Company, Tôkyô and Rutland (Vermont, U.S.A.), 1962.

The book presents a collection of over one hundred Japanese folk legends (*densetsu*). Since folklorists are not all agreed on an exact definition of the folk tale called 'legend,' the author does well by pointing out first what he understands by it. He finds, the legend is in the mind of the folk a true story describing an extraordinary event believed to have happened in one known place and therefore attracting local interest. The legends tell of spirits of the dead, of demons, of witch animals such as foxes, badgers and serpents, thus testifying to ancient beliefs. Animism contributes stories on a number of spirits of trees, stones, mountains and rivers. For his selection the author has drawn from many Japanese collections, of which a classification exists in Japanese (*Nippon densetsu meii*). This was compiled with the assistance of the late Yanagita Kunio, the founder and senior of Japanese folklore science, his staff in his Folklore Institute, and Japanese friends.

In the presentation of his selection Dorson follows the following grouping: Priests, Temples and Shrines—Spirits—Transformations—Heroes and Strong Men—Chojas [rich and influential farmers]—Knaves—Places. At the end the sources of the legends selected are listed, comprising 30 Japanese collections of legends, 4 journals, and five informants. The stories are retold in English in a good story teller's style, thus preserving and translating as much of the rural flavor as possible. No doubt, Prof. Dorson's book has succeeded in opening the world of Japanese folk legends to Western scholars and general readers alike.

Marcelino A. Foronda, Jr.: *Cults Honoring Rizal*. With an Introduction by Brother C. Peter, F.S.C. VI, 96 pages. Manila, De La Salle College, 1961.

Dr. José Rizal, an ardent nationalist and fighter for Philippine independence, was executed in 1896 by the then Spanish authorities. Still under the American administration of the islands he was declared a national hero, his picture now being displayed in every school and government office and his statue in every town plaza. Rizal was a member of Freemasonry, retracting however his adherence shortly before his death. As Dr. Foronda's monograph documents, Rizal became the object of religious worship among the believers of several sects which hold such tenets as that Rizal is the "Son of God," is true god and true man, or is the reincarnation of Christ or the second Christ, that he

escaped from execution and is still alive, hiding in mountains, in the New Jerusalem which is believed to be located somewhere between Mt. Makiling and Mt. Banahaw in Central Luzon, that his voice can be heard in weekly meetings, that after the third world war he will lead the army of God, that after the second coming of Christ, Rizal will be His successor and will do the functions of Christ, and still more of such beliefs. As we can gather from the author's estimates, there may be slightly more than 100,000 Rizal worshipping sectarians, most of them living in remote rural areas. The author is of the opinion that in the Rizal cult traces are discernible of a pre-Magellanic animism. However, instead of seeing the Rizal cult with an animistic background, we rather find that all instances of Rizal cult as described by Dr. Foronda have more affinities with biblical and hagiographic stories than with animistic lore. A concoction of nationalistic sentiments with messianic hopes has worked the imagination of people with insufficient religious instruction and guidance into their Rizal faith and eschatology.

M.E.