

moners' secret resentment against their rulers so well and thus pleases them so much that, in some versions, the play is called Hong Dongji Play, even though he makes his appearance in only three or four scenes out of eight.

The writer of this note, in the capacity of the adviser to the Yonsei Drama Society at Yonsei University, Seoul, had the pleasure of first hand experience with Ggogdu Gagsi, when the Society decided to present this play in the fall of 1961. The whole summer passed in consulting old documents, and in cutting, pasting, and painting pieces of wood, gourds, and cloth. Performances on the campus were so successful that the Society took the play to other universities and to nearby military bases. Everywhere we went the play met with extraordinary enthusiasm, more than a conventional play would have aroused.

The referential materials in the second half of the book consist of two versions of the play texts, with synoptic charts, plus some seventy plates which show the puppet characters, stage scenes, and some recent efforts made in the field of the Korean puppet play.

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**Richard M. Dorson:** *Buying the Wind. Regional Folklore in the United States.* Chicago, The University of Chicago Press, 1964. With Indices 574 pages.

This reviewer is in no position to do full justice to Prof. Dorson's new book on American folklore. Not knowing much about the United States and still less about the folklore there, he has read the book only as a learner. This learning he found rewarding. To summarize the dominating impressions received, he would say the United States has a rich folkloristic life. This life is different from that of other nations in so far as its sources are as manifold as the ethnic components involved. Folklore does not only consist of relics of the past, it is a continuous process of evolution and new productions, growing also among the inhabitants of modern cities. This last fact is perhaps best illustrated by the folkloristic life of the United States where the process of urbanization of man has gone farthest. The mixture of old and new contributes to the wealth and variety of American folklore. Interest in and activities of folklore research are lively and wide-spread. The reviewer bases this statement on the bibliography of works cited and on the biographical notes the author makes concerning the respective folklore researchers and collectors.

In his Introduction (p. 1-20) the author writes about "Collecting Oral Folklore in the United States." From it we learn how he approached his field of research. The book is a volume of texts. From thousands of oral texts, deposited in archives or printed in journals and monographs and scholarly collections, the author selected samples representative of regional folk traditions within the United States. These samples are grouped into seven main chapters, namely, (I) Main

Down-Easters, (II) Pennsylvania Dutchmen, (III) Southern Mountaineers, (IV) Louisiana Cajuns, (V) Illinois Egyptians, (VI) Southwest Mexicans, (VII) Utah Mormons. This mere enumeration will give the reader only small help in getting some idea of the content of the book. However, to present here all subdivision of each main chapter would unduly lengthen our review. To pick out only one chapter, "Main Down-Easters" has the following subdivisions: (1) Sea Traditions, (2) Hero Legends of Barney Beal, (3) Witches and Spirits, (4) Anecdotes and Local Characters, (5) Jocular Tales, (6) Local Ballads. Chapter V, "Illinois Egyptians," contains in 125 pages also an enormous variety of topics, including, among other items, "Witches," "Folk Medicine," "Lies" and "Anecdotes." Throughout the book we find that of all that comes under folklore as oral tradition, nothing is omitted.

Chapter I with "Main Down-Easters" is the fruit of Prof. Dorson's own field work which he undertook, armed with a tape-recorder, in 1956. The oral traditions thus collected are rendered in the form of a dialogue between the collector and his respective informants. In this way we get the folklore material directly out of life, being able to see the degree of depth of the folklore consciousness in the minds of the informants and learn much about the social and educational conditions of the narrators.

At the end of the book we find a Bibliography of Works cited, 8 pages in small print. Then follows an Index of Subjects, Places, Persons and Titles, 14 pages; an Index of Motifs, 6 pages (motif numbers follow Stith Thompson, Motif-Index of Folk Literature, 6 vols., Copenhagen and Bloomington, Ind., 1955-58.) The last pages bring an Index of Informants and an Index of Collectors (p. 569-574). To 11 folksongs the musical notes are given. The book title is taken from the name of a folktale recorded by the author in Jonesport, Beals Island, Columbia Falls, and collected by other authors in other places. Seamen throw coins into the water as a magic device to get wind for their sails when the sea is too calm to move.

Dorson's book with authentic texts representing seven regions of the United States is a systematic work of folklore research and makes at the same time excellent reading both in diction and topics, often with a charming local flavor when stories are recorded in actual folk parlance. It is to be hoped that it is read not only in the country of its origin, but also outside, especially by students of those nations who begin to become conscious of their own folklore heritage and start collecting it and writing about it.

M.E.

**Tokihiko Oto:** Folklore in Japanese Life and Customs.

Vol. VI of Series on Japanese Life and Culture, published by The Society of International Cultural Relations (Kokusai Bunka Shinkokai), Tokyo, 1963. 108 pages text, 19 figures in the text, 1 Map of Regions and Prefectures of Japan, 15 pages

art paper with 63 photos.

The publications of the Society for International Cultural Relations are intended for the general reader who wants information about Japanese culture. The present new volume is the work of an authority on Japanese folklore, Prof. Oto Tokihiko (in Japanese names the family name comes first) of Seijo University, for many years an associate of the late Yanagita Kunio, the inaugurator of Japanese Folklore Science. If it is possible at all to condense the result of decades of research in this field on not much more than hundred pages, then Prof. Oto is prepared to do the impossible, let us say, in so far as it possible. In 11 chapters he gives summaries of key topics of the immense field, namely, (I) Houses, (II) Dress, (III) Foods and Food Habits, (IV) Village Organizations and Age Groups, (V) Lineage System, Labor System and Social Intercourse, (VI) Birth and Child Rearing, (VII) Marriage, (VIII) Funeral Rites, (IX) Religious Rituals and Festivals, (X) Annual Functions, (XI) Taboos and Omens. These headings may stand for the principal bones of the skeleton of the science concerned, though the motifs of oral lore are not sketched. Such a sketch could easily make another volume of the same size as this one. At any rate, the general reader finds here reliable information and in the excellent photos a visual help for his imagination.

M.E.