

BOOK REVIEW

Monographic studies on the village life in out of the way districts.

Some years ago the Japanese Folklore Society started on a program to compile about one hundred reliable so-called "Folk Customs Descriptions" (民俗誌), a work for which only experienced fieldworkers are sent out by the Folklore Institute of Mr. Yanagita Kunio. Until now (Sept. 1951) the following 12 monographs, each about 190 pages, have been published (Tôkô Shôin, Publishers):

- Yanagita Kunio:** *Kita-Koura minzokushi* (柳田國男: 北小浦民俗誌) (Niigata Prefecture, Sado; Uchikaifu Village 新潟縣佐渡内海府村)
- Miyamoto Tsuneichi:** *Echizen Ishidoshiro minzokushi* (宮本常一: 越前石徹白民俗誌) (Fukui Prefecture, Ôno District 福井縣大野郡)
- Segawa Kiyoko:** *Himagashima minzokushi* (瀬川清子: 日間賀島民俗誌) (Aichi Prefecture, Chita District 愛知郡知多郡)
- Konno Ensuke:** *Hinoemata minzokushi* (今野圓輔: 檜枝岐民俗誌) (Fukushima Prefecture, Minami-Aizu District 福島縣南會津郡)
- Omachi Tokuzô:** *Takaokamura minzokushi* (大間知篤三: 高岡村民俗誌) (Ibaragi Prefecture, Taga District 茨城郡多賀郡)
- Sakurada Katsunori:** *Mino Tokuyamamura minzokushi* (櫻田勝徳: 美濃徳山村民俗誌) (Gifu Prefecture, Ibi District 岐阜縣揖斐郡)
- Sakuma Junichi:** *Niôji sanroku minzokushi* (佐久間惇一: 二王子山麓民俗誌) (Niigata Prefecture, Kita-Kambara District, Kawahigashi Village 新潟縣北蒲原郡川東村)
- Katsurai Kazuo:** *Tosayama minzokushi* (桂井和雄: 土佐山民俗誌) (Kôchi Prefecture, Tosa District, Tosayama Village 高知縣土佐郡土佐山村)
- Mogami Takayoshi:** *Kurokôchi minzokushi* (最上孝敬: 黒河内民俗誌) (Nagano Prefecture, Ina District, Miwa Village 長野縣伊那郡美和村)
- Makita Shigeru:** *Ugurushima minzokushi* (牧田茂: 鵜來島民俗誌) (Kôchi Prefecture, Hata District, Okinoshima Village 高知縣幡多郡沖ノ島村)
- Oto Tokihiko:** *Chôjagahara minzokushi* (大藤時彦: 長者ヶ原民俗誌) (Yamagata Prefecture, Nishiochi District, Oguni Village 山形縣置賜郡小國村)
- Hashiura Yasuo:** *Hippomura minzokushi* (橋浦泰雄: 筆甫村民俗誌) (Miyagi Prefecture, Igu District 宮城縣伊具郡)

Research work carried out jointly in Tsushima by eight scientific societies.

A preliminary report on the results of the expedition was published in May 1951 as no. 1 of the magazine *Jinbun* (Culture, *jinbun* stands for *jinbun kagaku* "cultural sciences," the magazine of this name is published by the Cultural Sciences Association). The seventy members of the expedition represented Ethnology, Folklore Science, Linguistics, Anthropology, Archaeology, Sociology, Religious Science, Geography. The preliminary report on the results appeared in Japanese language under the title *Tsushima Chôsa* (對馬調査) (Research on Tsushima). We reprint here the Contents given in English on the back-cover of the volume.

Tsushima Area Studies, Contents

Introduction

Natural and Human Geographies of Tsushima

The Dawn of History

The People of Tsushima

Dialects of Tsushima

Religions of Tsushima

Customs of Tsushima Islanders

Social Structures of Farm-Villages and Fishing Villages of Tsushima

The Culture of Tsushima

A full report will be published in monographic form in due time by the various groups that took part in the expedition.

Yanagita Kunio: *Kaison seikatsu no kenkyū* (柳田國男: 海村生活の研究).—

(Investigations of Japanese Fishermen's Villages). Published by the Japanese Folklore Society, Shōwa 24, 1949, 472 pages.

Systematic investigations, the Preface says, were planned already before the Second World War in the years 1936 and 1937; the actual work was greatly handicapped and delayed by the war for many years and came to its conclusion four years after it. To give the Western reader an idea of the contents of this book on the various aspects of the living conditions of Japanese fishermen we do best to translate here the headings of the twenty-five chapters into which the material is arranged: 1) Labor organization among fishermen; 2) regulations concerning the exploitation of fishing areas; 3) the distribution of the catch; 4) customs concerning mutual assistance; 5) intercourse with neighboring agricultural villages; 6) migration and employment of laborers coming from outside places; 7) female labor in sea-side villages; 8) the life of female divers (*ama*); 9) family and relatives; 10) ceremonies to celebrate the coming of age; 11) associations of young men and girls; 12) marriage; 13) funeral; 14) the exchange of gifts; 15) boats; 16) festivals connected with fishery; 17) sea spectres; 18) things drifted ashore; 19) things set adrift; 20) sacred places on the sea-side; 21) avoidances observed on sea; 22) the avoidance of blood; 23) habitation; 24) clothing; 25) food.

In an appendix the editors let us know how the investigation work was carried out. We learn that in the time from May 1937 to April 1939, thirty fishermen's villages, scattered all over the country, were investigated. The original plan was to spend two years in the field, but due to a sudden stoppage of funds the work had to be interrupted in its second year so that no investigation could be made in Aomori Prefecture and ten other prefectures.

The investigation questionnaire contained one hundred items and together with it a special notebook for investigators of seaside villages had been compiled so that all fieldworkers participating in the common task could proceed uniformly. The publication of the results achieved by the whole team was greatly delayed mostly due to printing difficulties existing during and immediately after the war.

An exact list of districts covered by the investigation is added at the end of the book together with the questionnaire used and with a vocabulary of special terms

occurring in this field. Throughout the book due attention has been paid to the changes in the fishing industry caused by the motorization of fishing boats and other modernization of work, all investigators striving to draw a clear line between the old traditional state of affairs and more recent adaptations. Though we cannot say that everything has been said with this book (for instance, the ethnographer would like to learn in detail more about typical Japanese fishing nets and how they work), a huge amount of carefully compiled data has been presented in this book, the more valuable as the old national features of fishing life are rapidly perishing and will be gone with the old generation of Japanese fishermen.

Helmut Hoffmann, *Quellen zur Geschichte der tibetischen Bon-Religion*. (Akademie der Wissenschaften und der Literatur, Abhandlungen der geistes-und sozialwissenschaftl. Klasse, Jhg. 1950, Nr. 4). XX, 319 pp., 5 illustrations in the text, 11 plates (6 of which are colour-plates), 1 map of Tibet. Mainz: Verlag der Akademie der Wissenschaften und der Literatur, in Komm. bei Franz Steiner Verlag, GmbH., Wiesbaden, 1950.

With these "Sources to the History of the Tibetan Bon-Religion," Mr. H. Hoffmann who holds the chair of Indian Studies at the Univ. of Munich presents a volume which will prove to be of interest to Tibetan and Mongol Studies, Religious Sciences and Ethnology likewise. This work is not merely the collection and translation of the pertaining references in the various Tibetan and Mongol sources to the history and the development of the Bon-Religion, as the title indicates—the collection and translation of this widely scattered material being itself a rather meritorious undertaking—but much more. This in as far as the author, based on the sources presented in translation (Part III) and transcription (Part IV), offers an extensive and wellfounded analysis of "The original Bon-Religion" in Part I (pp. 138–210) and discusses "The historical development of the Bon-Religion" in Part II (pp. 210–243). He states with regard to this study in the Introduction (pp. 137–138) that he "naturally did not intend to offer a survey of the Bon-Religion. Such a thorough representation is still not possible at the present state of research and probably will not be possible within a considerable time. The treatise represents solely a very modest attempt to evaluate the material offered in the sources, in particular for clarifying the problem what the Bon-Religion before its contact with Buddhism once has been. Further shall be endeavoured to classify the until now quite obscure phenomenon of the Bon-Religion historically within the range of Tibetan History and, in particular, to disclose the reasons deciding the profound changes of the Bon from primitive paganism toward a heretical sect of Lamaism. It belongs not within the scope of this paper here to give an account of the doctrine and the pantheon of the later religion, strongly changed by Buddhism . . ."

Mr. H. continues concerning the method used for above analysis, "it results for our reflection that we have to distinguish clearly between the old Bon-Religion of the 7th century and of earlier times to which alone the predicate of a Tibetan primeval religion can be given rightly, and between that Bon resisting all persecutions by the dominating Yellow Church still now in remote districts of Tibet. . . ."

"The disclosure, however, of ascertained facts about the old Bon-Religion offers considerable difficulties, because—as we have seen—literary documents of this

faith could not and do not exist earlier than its contact with Buddhism, and thus we are confronted with the complicated task to reconstruct the old religion from infrequent references of Buddhist historians as well as to redeem those parts dating back to older times from the texts of the Buddhistic influenced Bon. This decides that this scholar only can really promote the problems of the Bon-Religion who, being an experienced judge of the Mahayana-Buddhism, is able to discount those religious trends which are to be explained by mahayanistic influences. For it won't do to assign all trends of a primitive-magical appearance without further reference to primeval Bon—as it has been done on a wide scale—if these trends can be deduced from the tantric Mahayana-Buddhism without the least difficulty.”

The study about the primeval Bon-Religion (Part I) starts out with an investigation of the types of the spirits and demons of the heaven, the middle-sphere and of the earth (pp. 138–174). Everybody interested for reasons of comparative study in the paganistic pantheons and their functions will be indebted to Mr. Hoffmann for the extensive presentation of the forces believed in by the early Bon. As particularly interesting is to mention here the mythical gigantic bird *k'yuñ* (p. 145) which H. believes to be originally Bon and not an adoption of the Indian mythical bird Garuda. H. demonstrates further the existence of a heavenly god (Himmelsgott) in Bon which god is worshipped in personification as well as an anonymous power too. Upon the description of the spirits follows the investigation of 2.) the relations between the spirits and human beings (pp. 174–186), 3.) of death-rites and black magic (pp. 186–192), 4.), of the methods of divination (pp. 192–197) and 5.) of the relations between Bon and Shamanism (pp. 197–210). This last paragraph will find the particular interest of all Ethnologists. Here the author endeavours to indicate the close morphological affinities between certain trends of the old Bon-Religion and the present Siberian Shamanism. As such he establishes: the obsession (even abduction) by demons of the founder of the Bon-Religion—the obsession of Siberian Shamans during their initiation; the appearance of a holy bird on a holy tree—the cuckoo and the holy shaman-tree with 8 branches; the handdrums (tambourines) *gšañ*, *šañ*, *bšañ* of the Bon—the drum of the Siberian shamans, part. of the Chuckchee. To this I like to add that drums of a shape similar to the bon-po drums are still in use with Eastmongolian shamans as demonstrated in vol. III (1944) of this review. It is convincing when the author states that there exists no analogy whatsoever of the Bon-tambourine and the kettle-drum (*damaru*) of the tantric Lamaists which is made from 2 scullcaps covered with hide. The most decisive proof, however, for the connections of the shaman-drum with the instrument of the bon-po is not its similarity of shape but moreover its similarities of use. Such one is the notion of the flying of the bon-po priests on their drums, for which H. cites only one shamanistic counterpart in the form of a Buriyat-legend. I refer in confirmation of this to the believe of Eastmongolian shamans of today that their *Ongyot*-spirits appear visibly riding the rim of the shaman-drum at a certain stage of the invocation. Concerning the creation of an artificial extasy by inhaling narcotic scents or smoke which H. reports for all shamans of “subarctic” origin and its Tibetan counterpart in the form of burning junipertwigs and juniperfruits (pp. 205–206) it is to be referred to the same practice in use with all, Mongolian shamans as reported by Sandzheev (ANTHROPOS, vol. XXIII. p. 941) and N.N. Poppe

(*Opisanie mongol'skikh 'shamanskikh' rukopisei* Inst. Vost., ZAPISKI I.V.A.N. vol. I, 1932, p. 156) as well as in volume IX of this review here (p. 172). In conclusion of this Part I the author demonstrates the particular dominating position of shamans in the old Bon-Religion, which have been called Gšen. Mr. H. has already given for this earlier a detailed philological reasoning (Gšen, Eine lexikographisch-religionswissenschaftliche Untersuchung, ZDMG 1944, pp. 340 seq.) alluding then even to an analogy to Tib. Gšen in an old pronunciation of Chin. *shen* 神, to which reasoning he refers here.

5 colour plates from an illuminated Gzer-myig Ms. (Bln. Staatsbibliothek) of the world-god Sañs-po 'bum-k'ri with the mythical bird k'yuñ, of a Bon-priest with a drum, of 2 Bon-priestesses, of a Bon-priest with bell and feather and of Gšenrab, the founder of the Bon-Religion, illustrate this instructive part aside of other 6 plates with photographs of charms.

In part II Mr. H. who few month previous to the publication of this book has published a short, very instructive account of Tibetan history (Der Eintritt Tibets in die Universalgeschichte, SAECULUM I, 1950, pp. 258–279), describes the historical development of the Bon-Religion, its dominating position during the period of a Tibetan universal monarchy, the introduction of Buddhism and the theological systematisation of Bon under this impact as well as the radical suppression of Buddhism at the end of this period. The mutual relations between temporary religious changes and social groups and their struggles are clearly shown: the king using the newly introduced Buddhism as a mean to weaken the power of the feudal lords for centralizing all power in his hands, while the aristocracy sustaining the old Bon-Religion enlists its common and popular notions for the creation of a political party to fight centralism and to preserve their old feudal rights. The temporary result of this policy was the repulsion of Buddhims, followed by the assassination of the feudalist puppet-king by a fanatic Buddhist and, finally, an interregnum. About the end of the first millenium Buddhism found then its reintroduction from the West-Tibetan kingdom Gu-ge; with it begun the development toward the centralisation of power in the hands of the Lamaist church as well as the suppression of Bon and its final modification and camouflage as a heretic sect of Buddhism. The end of this historical account is a survey of the present Bon-Religion and its distribution within Tibet. The particular value of this historical account is that the objective material of the sources is offered and available for consultation even then when its representation could be judged as a subjective interpretation.

Part III (pp. 243–345) contains the translations, part IV (pp. 345–423) the Tibetan and partly the Mongol parallel-versions of the following sources: Bka'-t'an sde-lña, Biography of Padmasambhava (Tib.-Mong.), Mañi bka 'bum, Mgur 'bum of Mi-la ras-pa (Tib.-Mong.), Č'os-'byuñ by Buston, Rgyal-rabs gsal-ba'i me-loñ, Deb-t'er sñon-po, Č'os-'byuñ by Pad-ma dkar-po, Myañ-č'uñ, Ladvags rhgyal-rabs, the chronicle of *Saṅang sečen* (Mong.), the chronicle of the 5th Dalai blama, Lha-dan catalogue, 'Jam-gliñ rhyas-tšad, Dpag-bsam ljon-bzañ, Grub-mt'a šel-gyi me-loñ, Hor č'os-byuñ, Gzer-myig.

The textes and the translations have put the translator before various difficult problems. To some of these—as far as they concern the Mongol texts—I offer the following suggestions: P. 355: the Mongol passage in the biography of Padmasamb-

hava (Badma *γ*atang sudur, fol. 184 v.) in Hoffmann's transcription *kelen bülüge kemejü yin temür(?) hauli(?) buhari(?) emüsün amui*, referred to on p. 135, note 4 as not understandable, the Tib. context of which H. p. 259 translates "Was man 'Bilder' nennt, sind Träger mannigfacher Masken (These which are called 'images' have put on various masks)" is to read: *Kilis bölüge kemejü jis temür γauli buqar-i(?) emüsün amui*—"These called 'Something which has had features' have put on (?) (made from) red copper, iron and brass." Considering the similarity of end -n and end -s in all Peking xylographs I read *kelen*, Tib. *žal-brnan* "image of a deity" as a plural of Mong. *kili*—"Line, feature etc." (Kovalevski, 2529b). The genitive case *kemejü-yin* is without meaning; for the above graphical peculiarities it reads *jis ~ jes*—"red copper." For *buqar-i*, probably an accusative, I can't offer an explanation.

P. 261, p. 180: *sataγa*—Papiermensch ("pictures for substitution-rites drawn on paper") designates according to Mong. custom (cf. A. Mostaert, Dictionnaire Ordos, p. 550 a) also statues made from paste, boiled millet etc. *sadaγa* < *saγadaγa* < *saγad*—"delay."

P. 365: in the Mong. text of the Milaraspa Mgur 'bum appears as equivalent to Tib. sbubs—"cave" Mong. *bitegürgeküi* to which H., p. 270 refers as known only in the meaning of "to warm, heat" (Kovalevski, p. 1139). In the Ordos-dialect (Mostaert, op. cit., 71 b) *bitegüre-* appears in the meaning of—"to close" too.

P. 379: *küiten ebedčün*, translated p. 280 "Krankheit des Frostes (chilling illness)" is the Mong. name for Syphilis which meaning renders the following 3 lines more appropriate.

P. 378: *γadaγadu yisai(?) dur*, p. 279 referred to as not understandable, translated according to the Tib. "am Äusseren festhaltend . . (given to the superficial)" reads *γadaγadu jisaidur . jisai ~ lit. jisa* "public property" appearing in the orthography of the Peking blockprints sometimes as *jisai* too, cf. for instance *Yeke siregetü-yin qubilγan beye sumadi fasana suriya šari [=šryi] padra-yin rnam-tar*, fol. 32 r: *oyira orčün-dur aγsan olan kümün-ü nidün-ü jisai boluγsan*—"it became the common property of the eyes of all people present in the near vicinity . . ."

P. 408: the passage of *Saγang sečens'* chronicle: *tegri yin tübsin* (Schmidt = *debsin*) *bonbo. γajar un yang bonbo* (cf. also H., p. 314) seems to be one of the many faulty versions of the Ms. used by I.J. Schmidt, as comparison with the so-called Kharatsin *Meng-ku yüan-liu* Ms., I. 18 for instance (cf. Fujioka Katsuji, "K'a-lach'in" *hon mōko gen-riū*, Tokyo 1940) shows, where the same passage reads *tnagri-yin debsin bonbo. γajar-un yeke bonbo*—"Der vom Himmel erwählte Bon-po, der grosse Bon-po der Erde . . ."

Few words more concerning the textes: P. 314 H. says "The form of the name Sanang secen can not be taken for certain, the Manchu translation gives Secen sagang." From the Mss. of this chronicle, described by Ts. Zhamtsarano, Mongol' skie letopisi xvii veka (Mongolian Chronicles of the 17th Century, TRUDY I.V. xvi, 1936), pp. 14, 37, 51, among them, the Ms. of the Outermong. Utchkom which H. cites as consulted, it appears as certain that the name of this author was *Erke sečen saγang tayiži*.

With regard to the attempt of the ruler of Beri, Don-yod rdo-rje, in the first part of the 17th century to destroy the dominance of Lamaism and to establish the

Bon-Religion again, for which H. cites only two brief accounts (p. 325) in the Dpag-bsam ljon-bzañ (1747) and (p. 339) in Hor č'os byuñ (1819), the following additions have to be made concerning 2 Mong. textes of the 18th century which contain more elaborate versions. *Bolur toli*, written about 1810/13 and based mainly on the Grub š'el-gyi me-loñ, pictures Don-yod Khan and his attempts in favour of the Bon-Religion as one part only of a combined anti-lamaistic movement the other members of which the ruler of Gžañ, Ligdan Khan of the Tsakhar, Tsoktu Tsokhur of the Khalkha and his son Arsalang. This part of *Bolur toli* has been translated by B.Y. Vladimirtsov in his study about the rockinscriptions of the Tsoktu tayidzi of the Khalkha (IZVESTIYA A.N. 1926, pp. 1275-1279). More details of these anti-lamaistic actions which brought disorder to Tibet for more than 30 years are found in the biography of the Lcañ-skyia Khutukhtus (*Čindamani-yin erikes*, 2 vols., 311 fols., Peking xylograph after 1851), a translation by a Tibetan original: vol. I, fol. 84v.-86v.—the invasion by Tsokhur (Tsoktu) 1617/18, fols. 89 v.-90 v.—the invasion of Arsalang, son of Tsoktu 1635, IX; vol. II, 207 v.-208 r.—occupation of Mdo-smad by Tsokhur Tsoktu and of Amdo by Ligdan Khan 1635/37; fols. 208 v.-209 r.—rebellion of Don-yod Khan, his supression by Güüsi Khan 1637.

Lists of names of persons and places and of words in Tibetan, Mongol and other Asiatic languages conclude the work. It is to be regretted that Mr. H. has not added to this a Tibetan-Mongolian glossary.

The author and the Academy of Sciences and Literature in Mainz are to be congratulated to this book which greatly promotes the study of the Bon-Religion and its relations to other Innerasiatic religions and cultures.

W. Heissig

Nov. 5th, 1950