

to mention the unification of the three kingdoms, Nanzan 南山, Chūzan 中山, and Hokuzan 北山, under the first Shō 尚 dynasty and neglect mentioning the illustrious legendary figure of Minamoto no Tametomo 源為朝? Further, this article pretermits a number of important historical documents. One is the *Omoro Sōshi* おもろさうし [Book of Omoro], a large collection of poems and songs of islands and villages, composed between the 12th and 17th centuries, that might be compared to the *Manyōshū* 万葉集 and *Norito* 祝詞 of mainland Japan; it is readily available in Iwanami's Nihon Shisō Taikai series. Another is the *Kyūyō Gaikan Irōsetsuden* 球陽外巻遺老説伝 [Traditional Narratives Bequeathed by the Aged, Supplement to the *Kyūyō* 球陽], a collection of 142 folk tales collected in the first half of the 18th century. Lastly, this article fails to reference any works of native Okinawan Scholars, such as Iha Fuyu 伊波晋猷, a pioneer in the linguistic and cultural history of the Ryukyus. The several volumes in the Tōyō Bunko 東洋文庫 Series written by Okinawan scholars might have appeared in the bibliography.

Such minor problems as these crop up throughout the book, more with some authors than with others as might be expected for a book of multiple authorship, but since it is intended to be an introductory survey of Japanese folklife the problems might perhaps be considered venial. By and large the articles are clear, to the point, and make interesting reading, which is impressive considering the severe space restrictions; moreover, they are well spangled with examples and display sound historical consciousness.

The book is not without some shortcomings, however. Stylistic matters and typographical errors I shall ignore. More serious are the few mistranslations (e.g., p. 91, l. 3 文化化 for enculturation; p. 92, l. 4 擬産 for couvade). But most regretful of all is that the bibliographies are inadequate; they are much too skimpy and they are not annotated. A serious newcomer to Japanese folklore deserves more in an introductory text.

The illustrations are clear and easy to understand. The silk screen photos relieve the text as much as amplify it; they are clearer than many I have seen, though still a bit contrasty. The glossary and index are remarkably progressive for an introductory text in Japan. The articles are of suitable length for class assignments in the Japanese curriculum, or for reading between a busy schedule.

As to whether this survey meets its intended objectives, I should answer in the affirmative. In spite of the problems I have mentioned, it will serve as a fair introduction to the facets of Japanese folklife for specialists who want to broaden their perspective, for secondary school and junior college teachers who need background knowledge for their courses, for college freshmen who are just beginning to discover their own roots (so long as a text introducing folkloristics is also assigned), and for anyone who might like to have an assortment of topics on Japanese folklife to rummage through—including the ever inquisitive foreign Japanologist.

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#### KOREA

GUILLEMOZ, ALEXANDRE. *Les algues, les anciens, les dieux. La vie et la religion d'un village de pêcheurs-agriculteurs coréens* [Algae, elders and gods. Life and religion in a Korean village of fishermen and farmers]. Paris: Le

Léopard d'Or, 1983. 318 pp. Plates, maps, graphs, bibliography, glossary, index. Paper, FFr. 90. ISBN 2-86377-0276-6. (In French)

Alexandre Guillemoz's *Les algues, les anciens, les dieux* is a welcome contribution to both the study of Korean folk religion and to the growing number of Korean ethnographies in western languages.

Guillemoz describes "Mipo," a village of farmers and fishermen on Korea's east coast. In contrast to most of the villages studied by western trained anthropologists, no group of Mipo villagers claims special status as the descendants of an elite (*yangban*) lineage. As a consequence, agnatic lineages are not a salient feature of local social organization. Instead, a council of elders governs the village in mutual accommodation with the official village chief. Community life finds ritual expression in annual ceremonies honoring the village and hamlet tutelary gods. Guillemoz first went to Mipo to observe and study the village god's elaborate annual fete, the *pyölsin kut*. The focus of his research changed when he realized that the everyday life of ordinary households embraced a rich religious tradition. Guillemoz made several visits back to Mipo over the next six years. Owing to the demands of a teaching job in Seoul, he was never able to spend more than a week at a time in Mipo, but this constraint was balanced by his long-term familiarity with the community and his enviable facility with the Korean language.

The book is divided into two sections. The first is a description of life in Mipo, of the terrain, social organization, and economy, the crops grown and fish caught. With a discussion of major institutions, this useful but somewhat dry account is suddenly transformed into a lively tale of village intrigue. Guillemoz conducted his field work during the peak campaigns of the New Village Movement (*Saemaül Undong*), a government project to upgrade rural life and abolish "superstitious practices." In Mipo, early enthusiasm proves premature. The New Village Movement Chief announces a program to cut down on drinking, but is soon observed reeling along a village lane in a sodden and maudlin state. The influential head of the local fishing cooperative campaigns for an end to the tutelary god's *pyölsin kut*, but when his boat mysteriously overturns in calm water, he speaks not one word more against the ritual. When elders compromise and reduce the ritual from three to two days, the god speaks through a shaman and offers his own unflattering opinion of the reforms. The reformers consider this tactic unfair. A well-intentioned functionary bribes local officials with a meal and beer, paid for with the fishing cooperative's funds, and bungled schemes to clear his debt compound intra-village quarrels. All ends well, however, with a demonstration of the Mipo villagers' enduring ability to live together. One wonders how they have fared in the intervening years and hopes for a restudy. Mipo's experience in the 1970's already claims historical interest.

The second section surveys the religious practices of twenty village households. Tensions between official policies and local practices are again evident. In the name of "anti-superstition," villagers destroy the jars and wood and paper markers that indicate the presence of the household gods, but households continue to honor their gods with appropriate rituals. Guillemoz notes the tenacity and flexibility of folk religion, but might have expanded upon this observation. The conflicts he describes are found in other villages, and they are not restricted to the present epic.

Guillemoz's detailed account of the household gods draw appropriate comparisons with the work of Korean folklorists (cf. Chang 1974) and suggests variations on the general theme of a house-centered cult. In proper Confucian fashion, men honor the ancestors, and as in other villages, women honor the birth spirit. In most households,

the senior woman makes all other separate or collective offerings to the household gods, but in a few households, the male house head assumes this task. These exceptions are surprising. Korean and western ethnographers have generally accepted Akiba's (1957) dichotomization of Confucian ancestor worship and indigenous folk traditions, the former performed by men, the latter by women. Some recent discussions have focused on whether Korean men and women have separate religious orientations (Janelli and Janelli 1983) or whether the rituals they perform are complementary aspects of a single religious ethos (Dix 1980; Kendall 1981).<sup>1</sup> Guillemoz suggests that we all have been unduly influenced by the Neo-Confucian dichotomization of male and female spheres, and that the power of this model masks a more flexible reality. But if existing ethnographies can be trusted, the problem lies rather in anthropologists' willingness to generalize from local practices to the whole of Korea. Gender dichotomies enhance ritual dichotomies where one body of ritual commends agnatic kinship ties and the other commends a conjugal household, and these contrasting themes comprise the warp and weft of social life in many villages. In Mipo, where agnatic lineages are not a salient feature of social organization, we find a less rigid symbolic dichotomization of those who were born to the family and those who married in. More than a "regional variation," Mipo custom seems to complement other aspects of Mipo social organization. Are these variations predictable for other commoner fishing villages? Is it possible to accept Confucian social philosophy, as the Mipo villagers do, without accepting thoroughly Confucianized social and ritual institutions?<sup>2</sup>

The anthropologist brings a villager's perspective to the study of Korean society. This is both the strength and limitation of our work, rich in background information but temporally circumscribed. It takes a stack of ethnographies to sort the constants and variables in village life and to read in the language of ritual Korean perceptions of status and gender. Fortunately, that stack is growing.

#### NOTES:

1. Korean folklorists have also recorded sex role variations in domestic ritual. Unfortunately, these accounts do not include additional information on the social organization and historical status of the communities in which these customs were recorded (Munhwa Kongbobu 1969 ff.: v. 5, 85; v. 8, 156-159; v. 7, 85).

2. For similar questions, asked of a very different Korean social setting, see the Janellis' discussion of the Hahoe Yu, an elite and prestigious kin group who confound general Korean practice. The Hahoe Yu commemorate nonagnatic ancestors and permit female participants in domestic ancestor worship (Janelli and Janelli 1982: 184-185).

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### CHINA

WALLS, JAN and YVONNE WALLS, editors and translators. *Classical Chinese Myths*. Illustrated by Guo Huai-ren. Hongkong: Joint Publishing Co., 1984. Xvi+135 pp. Finding lists of mythic motifs and of origin myths. Hardcover HK \$40.00 ISBN 962 04 0265 0; ; paperback ISBN 962 04 0329 0.

This is a collection of forty items listed as "classical myths" by the editor-translators, translated from Chinese texts and presented in an order intended to provide a certain coherency to what would otherwise be textually unrelated material. As the editor-translators say in their introduction, Chinese myth has not been conveniently brought together in one source and presented as an organized whole, and this means that texts are scattered throughout the canon of classical Chinese literature.

Thus we owe a debt of gratitude to the editor-translators of this book, for they have provided us with a work that, read straight through, will give us a general picture of at least some ancient Chinese views on the nature and creation of the universe. The translations are readable and the illustrations (one for each story) are pleasing to look at.

The material covered by these stories consists primarily of creation, conflict between deities and the activities of culture heroes. The last four "stories" add an interesting dimension, that of legends about lands thought to lie outside the shores of China and peopled by fantastic beings, such as those whose ears are so long that they must be held up by their owners if they wish to walk unimpeded (this is accompanied by a delightful illustration). These are not really "stories" and probably should not be counted as "myths" (which, whatever else they may be, are always *stories*), but I can make no objection to their inclusion in this book.

The source of these last four entries is probably the *Shan Hai Jing* 山海經 ("Classic of the Seas and Mountains"), but this is unclear, as sources go unidentified throughout the book.

This lack of identification of sources is one of the book's primary difficulties as a scholarly tool. The editor-translators inform us that they have relied heavily on the *Shan Hai Jing*, but they also note three other volumes that are apparent retellings of the ancient myths in modern Chinese, and one wonders if these works were also sources. In fact, it is never made clear whether these "classical" myths were translated from equally "classical" Chinese, or if they were translated from modern retellings. Very often action is summarized in an extremely brief way that makes one suspect that the