

the various techniques in their medical and mythological contexts. She has clarified the coherence of the therapeutic system and shown an entirely new aspect of the integration of medicine and religion. Her solid knowledge of Chinese traditional medicine and her practical experience in Taiji quan, Qigong, and Chinese gymnastics have helped to make the translations of these texts—sometimes quite difficult—philologically sound and clear in meaning. The translation and discussion of the *Chifeng sui* is a worthy follow-up to her considerable earlier work and an important contribution to our knowledge of Chinese techniques of health and long life.

Livia KOHN
Boston University
Boston

MA XUEYI 馬學義 and MA CHENGJUN 馬成俊. *Salazu fengsuzhi* 撒拉族風俗誌 [Records of Salar customs], Beijing 北京: Zhongyang minzu xueyuan chubanshe 中央民族學院出版社 [Central Institute of Nationalities Press], 1989. ix+98 pages. 4 plates. Softcover 1.80 rmb; ISBN 7-81001-179-O/K-26.

HAN FUDE 韓福德, general editor. *Salazu minjian gushi* 撒拉族民間故事 [Salar folktales]. Xunhua 循化: Xunhua Salazu zizhi xian yinshua chang 循化撒拉族自治縣印刷廠 [Xunhua Salar Autonomous County Press], 1989. xii+428 pages. 2 maps, 6 plates. Softcover 4.50 rmb.

HAN FUDE, general editor. *Minjian geyao* 民間歌謠 [Folk songs]. Xunhua: Xunhua Salazu zizhi xian yinshua chang [Xunhua Salar Autonomous County Press], 1990. xiv+462 pages. 1 map, 1 plate. Softcover 4.50 rmb.

HAN FUDE, general editor. *Minjian yanyu* 民間諺語 [Folk proverbs]. Xining 西寧: Qinghai minzu xueyuan yinshua chang 青海民族學院印刷廠 [Qinghai Nationalities Institute Press], 1990. iv+197 pages. Softcover 2.50 rmb.

MA and MA give an overview of the Salar: social structure; material life; production, transportation, and trade; etiquette; folklore; folk arts; sports, games, and medical care; festivals and taboos; and religion and concepts regarding the soul.

Any attempt to cover this number of topics in 98 pages is bound to be superficial. Additionally, Salar are treated as culturally homogeneous, which is not the case; e.g., in nearby Hualong 化隆 County many Salar have been greatly influenced by Hui 回.

There is an intriguing treatment of the controversy surrounding Salar origins, with some claiming that Gelman, the Salar progenitor, had 6 sons and the eldest and second eldest sons each had two wives, and this explains why Salar today are divided into eight clans. Others argue that Gelman's six sons formed only six clans and the other two are traceable to immigrants from Hezhou 河州 and Gansu 甘肅.

Salazu minjian gushi has more than 100 stories in six categories: tales, fairy tales, animal stories, life stories, humorous stories, and children's stories. The most valuable are those describing the migration of Salar from Central Asia to Xunhua. Thankfully, the language of these stories indicates they have not been over-polished, and for each story there is a note on the teller, collection area, recorder, and (for some) the date of recording.

Minjian geyao includes sixteen songs sung at ceremonies, eleven working songs, eighteen "life songs," four narrative songs, one legendary song, seventeen love songs, and seventy-one children's songs.

The following is an example of a song sung at weddings; we find it of interest as it differs substantially from those of neighboring nationalities. After the bride is escorted to the groom's home she stands at a corner, facing the wall. A sister-in-law of the groom holds a bowl of water and a pair of chopsticks that she uses to stir the water in the bowl. She sings:

What a good girl you are,
Escorted to this family.
You will bear five sons,
And three daughters.
Hold tightly to the ground,
Like tree roots,
Stand like a great tree.
Raise sheep as many as hair,
And carrots as vigorous as small trees.
Bubble with energy as boiling milk and oil.
Stand as stably as a cornerstone.
There are many sisters-in-law here,
So toss more money in the bowl.
Then your sons will be strong,
And your daughters beautiful.

The bride places money in the bowl, and the scarf that has covered the bride's face is removed by the sister-in-law. The bride then sits at a wedding banquet table with others.

Introductions explaining the context in which songs are sung are presented, along with collectors' notes.

In *Minjian yanyu* proverbs are divided into "current affairs" (which seems to suggest proverbs in response to new phenomena, but the proverbs so classified have little relationship to new events), "general knowledge about the world," "instructional/educational," social interaction, "everyday life," nature, production, "others," riddles, and "slang." Unfortunately, there is nothing ribald or scatological, a type that likely forms an important part of Salar proverbs. In toto, these proverbs are virtually identical to those of neighboring Han 漢 and Monguor (Tu 土). This book lists thirty-six people, along with their age, occupation, place of residence, nationality, and gender, who are represented as the sources of the folktales and proverbs. What puzzles us is the listed ethnic nationalities—Tibetan, Salar, Han, and Hui. Does this mean that some of these nationals living in Xunhua are also depositories of Salar folklore? If so, why is this the case? What language did the non-Salar nationals use in telling folklore? A few examples of folklore in International Phonetic Symbols (there is no written language) would also have been valuable.

Additionally, one would have hoped for a discussion of the origins of this folklore. Most commentaries on the Salar give well under 100 Salar as original migrants to Xunhua. Who did these people marry? If they married local Tibetans, Monguor/Mongolians, Hui, and Han, what effect did inter-ethnic marriage have on the stock of folklore that was brought from Central Asia?

Despite these lingering questions, this is a very significant collection of folklore

and one can only applaud the effort it represents.

FENG Lide
Number One Middle School
Chuankou, Qinghai

Kevin STUART
Qinghai Education College
Xining, Qinghai

BISCHOF-OKUBO, YUKIKO. *Übernatürliche Wesen im Glauben der Altvölker Taiwans* [Supernatural beings in the belief of Formosan Aborigines]. Europäische Hochschulschriften Reihe XIX, Abt. B Ethnologie, Band 17. Frankfurt a/M, Germany: Peter Lang, 1989. 247 pages. Bibliography, illustrations, maps. Paper SF56,—. ISBN 3-631-42274-1; ISSN 0721-3549. (In German)

This monograph is a dissertation accepted at the University of Bonn in 1988. The book falls into two main parts dealing with "Soul, Death, and Afterlife" (41-102) and "Gods and Spirits" (102-203) respectively; it begins with a rather exhaustive historical and ethnographical "Introduction" (11-40) and ends with a more general recapitulation of "Religious Basic Ideas" (204-20).

Most of Bischof-Okubo's work is descriptive—and fairly instructive. It furnishes valuable material for analysis and comparison, but caution is advisable as far as the author's own interpretations are concerned. This reservation holds particularly for the last chapter (discussing the message of myth and the idea of a "Supreme Being") and is to some extent due to the theoretical limitations of the author.

The main deficiency is, however, the exclusion of important sources; Bischof-Okubo, born in Japan and trained in Germany, relies almost solely on Japanese reports written between 1895 and 1945. She pays no attention to the European and Chinese accounts of the 17th and 18th century nor to the bulk of postwar research undertaken by Chinese anthropologists (CHEN 1976; HUANG et al. 1983; ZHUANG et al. 1988). Of the European and Chinese sources some few are mentioned in the introduction (16), but not exploited for the investigation. The consultation of the *Dagregisters* of the VOC in Zeelandia and Batavia (BLUSSÉ et al. 1986; CHIJS et al. 1887-1928) and the use of Chinese local gazetteers and travel accounts (including vivid descriptions of the natives translated by THOMPSON 1964; 1969) would have proved more beneficial for the examination of historical relations than comparisons that ignore the distance of time and space.

As far as form is concerned, a standardization of Chinese transliterations would have been highly desirable (there is a strange mixture of Mandarin and Taiwanese as well as of different romanization systems); a glossary and index are missing. Nevertheless, if the reader bears the above-mentioned shortcomings in mind, he should find this book to be a useful introduction to Formosan native religions.

REFERENCES CITED:

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CHEN Qinan 陳其南

1976 *Guangfu hou gaoshanzu de shehui renleixue yanjiu* 光復後高山族的社会人類学研究 [Reviews of postwar social anthropological studies on Taiwan aborigi-