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On the so-called Seasonal Rhythm of the Chinese
Ancient Rural Festivals (1)

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M. Granet's *Fêtes et chansons de la Chine ancienne* is one of the most important results of the Shi King (Book of Poems) researches the world has ever had. He is the first who tried to interpret every ode of the Shi King in its original and naive meaning, apart from so much distorted ethical interpretations hitherto made by so many scholars of Confucianism. For his new points of view many critical opinions were published up to this day, but I believe, none of these are not the criticism for M. Granet in the true sense of word. Because the recensions have been made from the standpoint very contrary to Granet's. The critics do not understand the whole system of Granet's Shi King researches and they always discuss independent of author's manner of study. I, therefore, have tried to grasp the whole system of Granet and to examine whether his views are to be accepted even from his own standpoint or not. I publish here only a part of the results of my studies thus acquired, that is to say, a criticism on his so-called *rythum de saison* in the rural festivals of Shi King people.

Granet says that the festivals in the ancient China had nothing to do with the seasonal changes of nature and the dates of festivals were to be decided according to a civil calendar prevailed among the rural folk, which was independent of solar calendar or religious calendar. This I accept as true. But he has committed so many misunderstandings in the description of the *pa-ts'u* festival or the *ts'u* festival of thanksgiving for eight Gods. He has attributed to this festival various observances or ceremonies quite different from it. I believe that the word *ts'u* means originally the end of things and *ts'u* festival was the greatest ceremonies in ancient China to see off the passing year and to welcome the coming new.