

# A Study of Taiwanese Folktales and Fairy Tales Published in Japanese before 1945

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**Notice:** First of all, I would like to apologize for not being able to accurately unify terms and concepts while translating the presentation manuscript written in Korean into English. The works of this thesis are divided into folktales and fairy tales [maybe similar old stories, 民間故事, 昔話, 昔の話, 옛이야기]. When talking about fairy tales, I would like to say that “Taiwanese Fairy Tales”, “Ainu Fairy Tales Collection”, “The Selection of Legends and Fairy Tales” etc. are mixed. 生蕃 is written as 高山族, translated as “the High-mountain tribe”. The translation of terms will be unified and corrected later.

## Introduction

In this thesis, I will examine the publication details and translation & publishing background of Taiwanese fairy tales and folktales published in Japanese before 1945, analyze the literary characteristics of the included works, and comment on the identity of Taiwanese fairy tales and folktales. The collection and publication of folk tales is a modern cultural phenomenon. Since the German Brothers Grimm published *Children and Fairy Tales (Kinder und Hausmärchen)* in 1812, folk tales around the world have been collected and organized based on the interests of folklore or children's literature.

In East Asia, the Japanese government and scholars played a major role in the investigation of Asian legends in the early modern period. For the purpose of studying Asian culture and understanding the customs and civil affairs of colonial countries, they studied the natural sciences of each Asian country and created a geography. As a result, from the 1910s, fairy tales and folktales from India, Turkey, Persia (Iran), China, and Mongolia were repeatedly translated and published. In the 1920s, fairy tales of the Ainu, Korea, and Taiwan, which were incorporated into Japanese colonies, were investigated and published. During the Pacific War in the 1940s, the tales of six countries, including the Philippines, Vietnam, China, Indonesia, Malaysia, and India, were published as ‘*The*

*Greater East Asian Fairy Tales Book* (6 volumes, Japanese, 1942-1944). Japanese and colonial folk tales and fairy tales were included in textbooks and used to educate children. As Japan was defeated in World War II, Asian & colonial tales and research materials were mostly forgotten as they were regarded as by-products of the war, and even other countries are not aware of their existence.

Those materials have been excavated, translated, and studied since the 21st century in Japan, Korea, and Taiwan. Kiyomi Otake (大竹誠美, 2001, 2008) first introduced the existence of Korean fairy tale materials published in Japanese during the colonial period to Korea. I translated and published *The collection of Joseon Fairy Tales* (Japanese, 1924) published by the Japanese Government General of Korea (朝鮮總督府) in 2003, and published a series of papers from the perspective of post-colonialism. In 2018, I discovered the '*The Greater East Asian Fairy Tales Book*', published a paper titled "The Empire's Perspective in '*The Greater Eastern Asian Fairy Tales Book* and Aspects of Asian Fairy Tale Books. Since then, individual papers on children's books in Indonesia and the Philippines have been published. In Japan, from this point of view, Masami Ishii(2018, 2019) and Kwangsik Kim(2014, 2018) are conducting research. Currently, I am studying Asian folktales such as Korea, Vietnam, the Philippines, Indonesia, Japan, and China, thinking about peace, cultural communication, and ecology in Asia in the 21st century, not for colonial rule and ideological education for children.

The collections of Taiwanese folktales and fairy tales published in Japanese before 1945 are as follows; *The legends collection of the High Mountain People* (Yoshitoshi Onishi, 1923), *Fifty Taiwanese Fairy Tales* (Seika Shibusawa, 1926), *Chinese Fairy Tales & Taiwanese Fairy Tales* (Tsunedada Oikawa, Hideo Nishioka, 1927), *Korea & Taiwan & Ainu Fairy Tales* (Takeo Matsumura, Hideo Nishioka, 1929), *The High Mountain People's Legendary and Fairy Tale Selection* (Yasuo Senoo, Tadasi Suzuki, 1930) 【『生蕃傳説集』(大西吉寿, 1923), 『台湾童話五十篇』(渋沢青花, 1926), 『支那童話集-台湾童話集』(及川恒忠, 西岡英夫, 1927), 『朝鮮・台湾・阿伊努童話集』(松村武雄, 西岡英夫, 1929), 『蕃人傳説童話選集』(瀨野尾寧, 鈴木質, 1930) etc.】

Since 2015, the following papers and research papers have been published in Japan and Taiwan regarding this collection of works.

Toshio Nakajima, "Introduction to the study of Hideo Nishioka, the first children's literary artist in Taiwan-The beginning of the "fairy tale business" in Taiwan during the Taisho era ", *Bulletin of Gifu Shotoku Gakuen University* 54, Gifu: Gifu Shotoku Gakuen University, 2015, pp.68-102.

Toshio Nakajima, *Taiwanese Children's Literature and Japanese*, Tokyo: Kenbun Publishing, 2017.

Qiu Gelong, "Taiwan's pioneer of oral fairy tales-Hideo Nishioka", *Taipei Documents* 193, Taipei: Taipei Municipal Archives, 2015, pp. 59-67.

Yang Cui, " Minorities Folktales: Multi-Horizons of Taiwanese Aboriginal Women's Literature, Taipei:

Yushan Pub., 2018

Yuka Shimooka, "Can the colonists talk about the culture of the colonists? - Consideration of "Old Story of the High Mountain People" by Hideo Nishioka (英塘翠) published in *Taiwan Patriotic Women, Taiwan Japanese Literature Bulletin* 45, Taiwan Japanese Literature Society, 2019, pp. 1-24.

【中島利郎, 「台湾最初の児童文学者・西岡英夫研究序説-大正期・台湾における「お伽事業」の創始」, 『岐阜聖徳學園大學紀要』 54, 岐阜: 岐阜聖徳學園大學, 2015.02, pp. 68-102; 中島利郎 著, 『台湾の児童文学と日本人』, 東京: 研文出版, 2017; 邱各容, 「臺灣口演童話的開創者—西岡英夫」, 『臺北文獻』 193, 台北: 台北市立文獻館, 2015, pp. 59-67; 楊翠, 『少數說話: 台灣原住民女性文學的多重視域』上·下, 台北: 玉山社出版事業股份有限公司, 2018; 下岡友加, 「植民者は被植民者の文化を語りうるか? - 『台湾愛国婦人』掲載西岡英夫(英塘翠)の「生蕃お伽噺」をめぐる考察」, 『台灣日本語文學報』 45, 台灣日本語文學會, 2019, pp. 1-24.】

All of the above papers and authors of this book introduce and evaluate the life and literary activities of Japanese Hideo Nishioka (西岡英夫, 1879-1951). Nishioka came to Taiwan in 1909, compiled and published old stories from the Han Chinese and High-mountainous tribe, and started the Taiwanese Children's Literature Movement. He introduced 26 Taiwanese fairy tales and 7 live fairy tales as part of the world fairy tale collection by including the Taiwanese fairy tale collections he researched in the 15th volume of the 'World Fairy Tale Collection' (1927) published in Japan.

It is worth noting that both this paper and the book have been published since 2015. Research began almost a century later on the legacy of the old stories of Taiwan (Han and High-San people) before 1945, investigated and published by the Japanese, which no one had paid attention to until then. In addition to Nishioka, materials of Taiwanese folktales published by Japanese before 1945 are significant in literary history. On the one hand, how the investigation and publication of this old Taiwanese story is related to Japanese colonial rule should be evaluated from a critical point of view - in particular, from the point of view of post-colonialism.

I will do two things through this paper and presentation.

First, I will investigate and analyze the above five collections of Taiwanese fairy tales published in Japanese before 1945.

Second, I will examine the works contained in the collections of old Taiwanese stories published in modern Taiwan and compare them with the lists of works of fairy tales and fairy tales that were researched and published by Japanese before 1945. Through this, I will examine the content and narrative of Taiwan's folktales and fairy tales a little, and think about what the identity of the old Taiwanese story is.

## **A collection of Asian and Taiwanese fairy tales published by Japan in the first**

## half of the 20th century

In the first half of the 20th century, Japan selected national folk tales and refined sentences to publish and disseminate old stories, while publishing world fairy tales, including Asian fairy tales. Taiwan's old stories began to be recorded and recorded by Japanese scholars from the 1920s, the Taiwanese Government-General's National Police Agency and the Taipei Police Agency's Department of the High-mountainous tribe. It has been published as a book, such as *The Collection of Legends of the high-mountain tribe* (1923, 1930) and *The Collection of Taiwanese Fairy Tales* (1926, 1927, 1929). A collection of legends and fairy tales of the Taiwanese high-mountain tribe was published in Taiwan, and some of the fairy tales of the Han Chinese and high-mountain tribes were published in Japan as a book of world fairy tales and Asian fairy tales.

The main list of Asian and Taiwanese children's books published in Japanese in the first half of the 20th century is as follows.

- ① Aki Enomoto, *World Fairy Tales Collection Oriental Volume*, Tokyo: Jitsugyo no Nihonsha, 1918.
- ② Yukichi Sayama, Yoshihisa Onishi, *The Collection of Legends of High-mountainous tribe*, Taipei: Sugita Shigezo Bookstore, 1923. 782p.
- ③ Kimura Hagimura, *Hobby fairy tales, Oriental legend* (Japan Children's Library 19), Tokyo: Japan Publishing Co., 1924.
- ④ World Fairy Tales Collection Series (19 volumes in total), Tokyo: Kinransha, 1925-1940. - Vol.1. *Chinese fairy tales* (1925)
- ⑤ Seika Shibusawa, *Oriental Fairy Tale Series* (3 volumes in total), Tokyo: Daiichi Publishing Association, 1926; *30 Chinese fairy tales, 20 Tibet fairy tales, 50 Taiwanese fairy tales*
- ⑥ World Fairy Tales Series (23 volumes in total), Tokyo: World Fairy Tales Publishing Association, 1924-1928. -Vol.15, *Chinese Fairy Tales Collection* (1927)
- ⑦ Takeo Matsumura, Hideo Nishioka, *Korea / Taiwan / Ainu Fairy Tales Collection*, Complete World Children's Storybook, Tokyo: Kindai-sha, 1929.
- ⑧ Yasushi Senoo, Tadashi Suzuki, *The Selection of Legends and Fairy Tales of High-mountainous tribe*, Taipei: Taiwan Police Association Taipei Branch, 1930.
- ⑨ *The Greater Eastern Asian Fairy Tales Book* (6 volumes in total), Osaka: Shinshindo, 1942-1944. Vol. 2. *Chinese Fairy Tales Collection* (1943)

1) *World Fairy Tales Collection Oriental Volume* (1918) contains 57 works from 7 countries: Ainu (3), Joseon (6), China (15), Mongolia (7), India (10), Western Asia (12), and Turkey (7). There are 15 Chinese fairy tales under the heading '支那童話(*Chinese fairy tales*)', but the heading 'Taiwan Fairy

Tales' does not appear.

2) Yukichi Sayama(佐山融吉), Yoshitoshi Onishi(大西吉寿)'s *The Collection of Legends of High-mountainous tribe* (生蕃傳說集) was published in Sugita Shigezo Bookstore(台北: 杉田重蔵書店) at 1923. This book is the first book to contain the legends of the Taiwanese high-mountain tribe, and the volume is huge, reaching 782 pages. The book consists of eight chapters: 創世神話, 蕃社口碑, 翺始原由, 天然傳說, 勇力才藝, 怪異奇蹟, 情事情話, 南洋類話. This book became the original version of *50 Taiwanese fairy tales* (1926).

After winning the Sino-Japanese War, Japan established the Taiwanese Government-General in May 1895 on the island of Taiwan ceded by the Qing Dynasty. After 1901, the National Police Agency became the center of local administration and security, and did also administrative affairs for the high-mountain tribe. *The Collection of Legends of High-mountainous tribe* (1923) is considered to be the result of the first publication of the results of investigations into the culture and legends of the high mountain tribes in Taipei State.

3)*Hobby fairy tales, Oriental legend* (趣味の童話 東洋の傳説, 1924) written by Kimura Hagimura, contains nine oriental legends such as "The Story of Five Brothers", "Akuwan Demon Extermination", "The Big Snake of the Wetland", "The Lion's Gold", "The Silver Horse", "The Moon Rabbit", "The Stone that Came Down from the Sky" etc. The nationality of the story could not be confirmed.

4)World Fairy Tales Collection Series (金蘭社), consisting of 19 volumes, contains collections of Asian fairy tales from China (1925), India, Japan, Turkey, and Manchuria. Among them, the first volume of the book, *Chinese Fairy Tale Collection* (小泉一雄, 1925) contains twelve works such as "Where is the Sun?", "Lantern Festival", "Golden Spatula" (金の杓子), "Red Seed and White Seed", "Three Tasks", "Long-living spring water", and "Mr. Bailiantang (白蓮堂先生)". Taiwanese fairy tales are not separated.

5)*Oriental Fairy Tale Series* (1926) compiled by Seika Shibusawa (澁澤青花, 1889-1983) consists of three volumes: *30 Chinese fairy tales*, *20 Tibetan fairy tales*, and *50 Taiwanese fairy tales* (台灣童話 50篇). *50 Taiwanese fairy tales* is the first collection of Taiwanese fairy tales published in Japan. This book consists of part 1, the fairy tale of the high mountain tribe, and part 2, the fairy tale of Taiwanese people. Shibusawa said in the preface:

Taiwanese immigrants from Fujian and Guangdong provinces are only Chinese. The Indigenous Taiwanese are of the High Mountains, and they may be the real Taiwanese. So, in this book, I mainly introduce fairy tales of the high-mountain tribe, and some of the fairy tales of Taiwanese are attached as appendices later. As the Taiwanese have recently migrated (from China), there are few indigenous assimilations that occurred on the main island of Taiwan. Currently, most of Taiwanese fairy tales are made

in Fujian and Guangdong, and there are many things in common with Chinese fairy tales. I mainly took the material from the fairy tales of the high mountain tribes from *The Collection of Legends of High-mountainous tribe* (1923)

Shibusawa said that people call the high mountain people barbarians, but when we look at the fairy tale, we are amazed by their culture, ideas, religion, morals, recognition, and imagination.

Part 1, "The Fairy Tales of the High Mountain Tribe" contains 40 works; "Conquest of the Sun", "The Lightning God Who Became Son-in-law", "Rumblebee", "The Man Who Became a Monkey", "Extermination of Sariku", "The Reason Why Earthquakes Happen", "Tanaoponoku", "The Great Flood", "The Beginning of the World", "Shining Goddess", etc. These works are considered to be a good representation of the ancient life and culture of the high-mountain tribe.

Part 2, "The fairy tale of Taiwanese people" contains 10 episodes, including "Ten Brothers from Ten Peaches", "The Story of Zhang Zhaohu (張趙胡), Born in Winter melon (冬瓜)", "The Story of Chen Dayu", and "The Fish of Three Thousand taels (兩)". These works are fictional folk tales, and it is difficult to know how they relate to Taiwan's local culture. Shibusawa did not give much evaluation to the assimilation of Taiwanese centered on Han Chinese. It is necessary to consider what the contents of these works are and how they will be compared and evaluated with works published in the future.

6) Compiled in the 1920s, 'World Fairy Tales Collection (世界童話大系) is a very systematic and scholarly collection of world children's literature. This complete collection consists of a total of 23 volumes, including 2 volumes of world children's songs, 4 volumes of world children's plays, and 17 volumes of world fairy tales. The collection of fairy tales consists of fairy tales from Western countries such as Greece, Italy, Rome, Germany, Northern Europe, Russia, England, Ireland, France, Netherlands, and Spain, and Asian countries such as India, Turkey/Persia, Arab, China/Taiwan, Japan/Korea/Ainu.

The 15th volume of the world fairy tale series, *Jina's Fairy Tale Collection and Taiwanese Fairy Tale Collection* (1927) was written by Tsunetada Oikawa (及川恒忠, 1890-1959) and Hideo Nishioka (西岡英夫, 1890-1959). *Jina's Fairy Tale Collection* contains 83 Chinese fairy tales, *Taiwanese Fairy Tale Book* contains 26 Taiwanese fairy tales, and 7 the high mountains tribe's fairy tales. The list of works included in the Taiwanese children's book is as follows.

### ***Taiwanese fairy tales***

"The origin of the zodiac and the rat" (十二支の由來と鼠), 原名 十二支來歷及鼠的話

"The story of the cat who deceived the tiger" (虎を欺いた猫の話), 原名 騙虎之惡猫的話

"Wise trial story" (劉大人と蝶卵の話), 原名 奇智之裁判的話

"The story of Chen Dayu who was worried about his children" (愚息子陳大愚の話), 原名 神祐正直之人

"The story of Zhang Zhaohu (張趙胡), Born in Winter melon (冬瓜)" (冬瓜息子と蘆仙人), 原名 冬瓜子張趙胡爺

"The footless child and the rare fish" (足なし息子と珍魚), 原名 擢幸運之無足

"The Resurrected Bride and the Thief" (甦つた花嫁と盗人), 原名 新郎使盗人改悛

"A High mountain man and a girl of the south sea" (生蕃と南洋のお姫様), 原名 生蕃之先祖的話

"A couple that look alike and luck" (似たもの夫婦と運), 原名 孝子與逆者的話

"A foolish maiden who turned into a monkey" (猿になつた我儘娘), 原名 猿的由來與劉娘

"A hawk and ginseng digging grandpa" (鳶と人蔘とりの爺さん), 原名 老爺採人蔘的話

"10 Mysterious Brothers" (不思議な十人兄弟), 原名 十人兄弟的神通

"The peddler and the riverside woman" (旅商人と川岸の女), 原名 浣衣之女與註生娘娘

"Seven liar boys" (嘘つき名人七仔), 原名 白賊七仔的話

"A monk and a shrimp immortal" (和尚様と蝦蟇仙人), 原名 神仙通力的話

"Transformed tiger" (姿さんに化けた虎), 原名 虎姑婆的話

"Chunk of meat and woman" (肉片と不動不言女), 原名 害人則害己的話

"Yan Mo and head of thieves" (閻魔様と賊の頭), 原名 土匪與十殿閻王的話

"Pawnshop stuff held by Yuan Weng" (袁翁の取つた質料), 原名 袁翁與典當大人

"Giants and dwarfs living on the island" (島に居た大男小男), 原名 矮人與巨人的話

"Stupid woman born dumb" (啞に生れた我儘娘), 原名 騙縱女變爲啞的話

"Confucius and the children's questions and answers" (孔子様と小兒の問答), 原名 孔夫子與团仔對答

"The Origin of Kensan and the Lin Family" (慧三と林家の由來), 原名 林家の由來與慧三的話

"Four bad monks living in the mountains" (山奥の四人惡僧), 原名 山中之惡僧與村衆的話

"Lord Li Wu who went to Shandong" (李五大人の山東行), 原名 李五放山東的話

"Zhu Yingtai who became a butterfly" (蝶に化つた祝英臺), 原名 才女祝英臺之的話

### ***High Mountains tribe fairy tales***

"The origin of tattoos and the tree frog" (入墨の由來と青蛙)

"Golden carp and chicken queen" (黄金の鯉と鶏の妃)

"Sun Man Conquest and Snow Festival" (日の男征伐と眼祭)

"Whale's grandfather and sister" (鯨の祖父様と姉妹)

"A woman's spirit and white cloth" (女の魂と山の白布)

"Defeating the Giants and the Bottle" (巨人退治と酒壺)

"Magic wand and rock man, bamboo man" (魔法杖と巖男竹男)

Hideo Nishioka said in the preface to *Taiwanese fairy tales collection*:

Where people live, there must be something that expresses the local colors. There will be plenty of such in

Taiwan as well. However, it is not well known because research has not been conducted. (omitted) The high-mountain people show the local colors in a deep way. On the other hand, the Taiwanese, descendants of the Chinese people, are not strong in color. However, it is natural to show some differences in the local changes with those in southern China over the course of living for more than 200 years. However, the difference is so small that the customs and customs of Taiwanese are almost identical to those of southern China, that is, Fujian and Guangdong provinces. (syncopation) I have been living in Taiwan for over ten years. In the meantime, I personally learned that the customs and customs of Taiwanese and high-mountain people are very different from those of Japan, and I was very interested. I wrote an article in a Japanese newspaper to introduce this to Japan, and this also motivated me to study the local culture of Taiwan. This work is so meaningful and interesting that I have been researching it with all my might so far.

- 1926年 12月, in Taipei '塘翠'[pen name of Nishioka]

From the above, it can be seen that Nishioka is interested in Taiwan's local culture and studies it, and introduces it in Japanese newspapers and magazines. Nishioka said in 1907 that, as seen in the preface above, the local colors of the high-mountain tribe are clear, but the Taiwanese Han Chinese do not. The 26 works introduced as Taiwanese fairy tales are fictional folktales, and it is difficult to know how they relate to Taiwan's local culture.

In 7)Takeo Matsumura, Hideo Nishioka(kindai-sha, 1929) Nishioka's previous preface, as well as 24 Taiwanese fairy tales and 7 live fairy tales that he has collected, are included as they are.

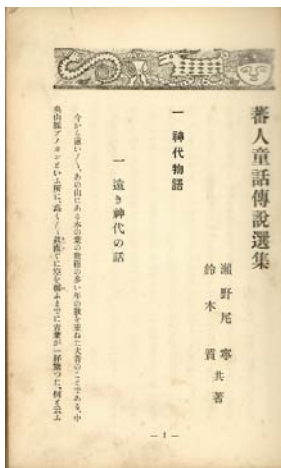


Figure 1. The Selection of Legends and Fairy Tales of the High-mountainous tribe

8)The authors of *The Selection of Legends and Fairy Tales of the High-mountainous tribe* (蕃人傳説童話選集, 1930), Yasushi Senoo, Tadashi Suzuki are bureaucrats (police officers and principals) with rich experience in the work of the high-mountain tribe in Taiwan. For the purpose of educating the boys of the High Mountain tribe (蕃人, 熟蕃, 生蕃, etc.), they collected and classified the legends of the High Mountain tribe and rewritten them into fairy tale sentences, which were also used in education.

*The Selection of Legends and Fairy Tales of High-mountainous tribe* includes the Tales of the Gods (神代物語, 9), the Tales of the Old Men (耆老故事, 15), the Legends of Nature (天然傳説, 12), and the Tales of Heroes and Warriors (豪傑勇士物語, 14), Miracles and Strange Stories (奇蹟與怪談, 14), and Legends of the founding of the nation (創始說話, 12)", and 71 volumes.





Figure 2. Collection of Chinese Fairy Tales" (1942)

9) The Great East Asian Fairy Tale Book (1942-1944) is an interesting case that examines the special relationship between literature, politics, war, and empire and colony. This book is a collection of Japanese children's literature writers who rewritten the folktales of six countries, Indonesia, China, Malaysia, the Philippines, India and Vietnam, which Japan occupied during the Pacific War, in a fairy tale style under the orders of the military. A more critical discussion is needed about the fact that this book of fairy tales was planned and published for the political purpose of 'realization of greater East Asia co-prosperity through literature'.

The properties of this fairy tale book are understood in two ways.

First, this collection has a strong character of idiom literature designed under the banner of the Japanese military's 'Greater East Asia Co-prosperity' in the 1940s. Second, on the one hand, this series is found to be an 'Asian Old Story Series', in which the academic attitudes and literary capabilities of Japanese scholars, translators, and fairy tale writers in the 1940s were expressed. Recognized as contradictory to each other, this characteristic is understood as an unintentional result of the relationship between the imperial political group that tried to use literature politically and the cultural group that seemed to agree with it but tried to preserve the original value of literature.

Volume 2 is titled "Confucius and the harp sound: A Collection of Chinese Fairy Tales (孔子さまと琴の音: 支那童話集)", and is described as "中華民國童話集" on the publication. This book was published in 1943, and 244 pages, 6,000 copies were printed.

The book contains 13 classic stories; "Friendship Story", "Master Dong Guo and wolf", "Confucius and the harp sound", "Hwa Mulan", "Anja's story (晏子のお話)", "The Tiger Changes His Mind", "Stone Statue of a Lion" etc.

### **Aspects and characteristics of fairy tales handed down in modern Taiwan**

The list of fictional folklore widely spread in Taiwan currently include "Fool Tiger(虎姑婆)", "Liar Archi(白賊七)", "stupid son-in-law (憨女婿)", and "person with good sense of smell(好鼻師)", "snake groom (蛇郎君)", "Frog story(水蛙記)", "Red-Ass Monkey(猴子紅屁股的故事)" and "nine tailed fox's repay the favor(狐狸精報恩)", etc. Tales of characters related to Taiwan's history and pioneering history include "Millionaire Zhou Tingbu(百萬富翁周廷部)", "The Story of Zengqie(曾切的古事)", "The Duck merchant Zhou Yigui (鴨母王)", etc.( Chen Wanyi, 2008: 30-43)

The lists of Shilang Wang(王詩琅)'s *Fairy Tales of Taiwan* (台灣民間故事, 1999) are as follows.

"Millionaire Zhou Tingbu(百萬富翁周廷部)", "The Story of Zengqie(曾切的故事)", "The story of Chen Weiyong and Taikoochao(太古巢)", "Duck merchant Zhou Yigui(鴨母王 周一貴)", "The story of Huang Chaoyang (黃三桂一日平海山)", "Strange monk at Huangbo Temple(黃蘗寺的奇僧勝)", "A bizarre plan to help the poor(妙計濟貧)", "The prodigy who saved his father(神童救父)", "Returning things to their owners(物歸原主)", "Stupid boy story(蠢孩子的故事)", "The righteous dog that saved its owner(義犬護主)", "Stupid tiger granny(虎姑婆)", "Liar Archi(白賊七)", "Red-Ass Monkey(猴子紅屁股的故事)", "Nine tailed fox's repay the favor(狐狸精報恩)", "Little General, Big General(七爺八爺)", "land of giants(巨人國)", "The story of Qiu Zhenshe(邱岡舍的故事)", "Wife and monkey, both lost(無某無猴)", Paper bride(紙姑娘), Beggar friend(乞丐朋友), "Frog story(水蛙記)", "Sinchu City God rescues the emperor(新竹城隍救駕)". 23 works.

Shirang Wang, who is regarded as "Taiwan Andersen", researched the above works in various places in Taiwan and published them in magazines from 1952 to 1960. He collected these works and first published them in 1969 (德馨室出版) under the title *Fairy Tales of Taiwan* (台灣民間故事). "Millionaire Zhou Tingbu" (百萬富翁周廷部), which was investigated in 1974, was added to the book republished in 1999 after his death. He mainly researched early people who emigrated to Taiwan, temples and historic buildings in Taiwan, legends about famous people, and popular old stories. These works show the legends and special contents of Taiwan. The above 23 works are classified into several themes as follows.

1) Legends of people who emigrated to Taiwan in the early days (4)

- "Millionaire Zhou Tingbu(百萬富翁周廷部)", "The Story of Zengqie(曾切的故事)", "Duck merchant Zhou Yigui(鴨母王 周一貴)", "Sinchu Chenghuang God rescues the emperor(新竹城隍救駕)"

2) Legends of historic characters and places in Taiwan(7)

- "The story of Chen Weiyong and Taikoochao(太古巢)", "The story of Huang Chaoyang (黃三桂一日平海山)", "Strange monk at Huangbo Temple(黃蘗寺的奇僧勝)", "A bizarre plan to help the poor(妙計濟貧)", "The prodigy who saved his father(神童救父)", "Little General, Big General(七爺八爺)", "The story of Qiu Zhenshe(邱岡舍的故事)"

3) Fictional folktales (12)

"Stupid boy story(蠢孩子的故事)", "A loyal dog that saved its owner(義犬護主)", "Stupid tiger granny(虎姑婆)", "Liar Archi(白賊七)", "Red-Ass Monkey(猴子紅屁股的故事)", "Nine tailed fox's repay the favor(狐狸精報恩)", "Land of giants(巨人國)", "Wife and monkey, both lost(無某無猴)", "Paper bride(紙姑娘)", "Beggar friend(乞丐朋友)", "Frog story(水蛙記)"

Wang Shirang's collection of fairy tales shows, to a certain level, if not all, the transmission and publication of fairy tales in Taiwan since the 1950s. The characteristics of the works that Wang recorded through field research are as follows.

First, there are more legends expressing the characteristics of Taiwan's local culture. This is evident in the fact that there are 4 stories about people who immigrated to Taiwan at an early age, and 7 legends about famous temples, buildings, and people in each region of Taiwan. These types of works show Taiwan's history and Han Chinese-centered culture and regional characteristics. It is difficult to find works that show such regional characteristics in the folktales and fairy tales researched and published by Japanese before 1945.

Second, the largest number of works are fictional folktales, which show genre properties such as humorous stories, bizarre stories, divine stories, and fables. There are 12 of these works, and they highlight the essential attribute of folktales, 'fun'.

Third, there are no legends and folktales of the high mountain tribe. Taiwanese legends and fairy tales compiled by the Japanese before 1945 contained quite a few stories of high-mountain tribes, and these works were also evaluated as works showing the characteristics of Taiwan's local culture. However, in Wang's old storybook, all these stories of the high mountain tribe disappeared and were filled with stories of the Han Chinese people.

In the 21st century, the legends and old stories of the high mountain tribe, which remain a minority in Taiwan, have been excavated and introduced. Also, it evaluates the Taiwanese fairy tale research conducted by Japanese researcher Hideo Nishioka in Taiwan in the 1920s and 1940s. Precisely, since 2015, Taiwan has been excavating, translating, and researching Taiwan fairy tales recorded by Japanese, especially those of the high mountain people.

Its starting point seems to be the study about Hideo Nishioka (2015, 2017) conducted in Japan. Toshio Nakajima(中島利郎) evaluated Hideo Nishioka as Taiwan's first children's literature writer, and evaluated that he investigated the old story research activities started in Taiwan and led the children's literature movement.

In addition, Nishioka contributed to the translation and introduction of Taiwan fairy tales that he had compiled as one of the world's fairy tales in the Japanese publishing world. Qiu Gerong (邱各容, 2015), Yang Cui (楊翠, 2015), Yuka Shimooka (下岡友加, 2019) are attempting research and activities of Nishioka, who recorded Taiwan's fairy tales (Han and the high-mountain tribe) and led the children's literature movement in the 1920s. While they carefully study the life and culture of the high mountain tribe in the legend, also criticize the perspective of the Japanese who recorded

it. While acknowledging Nishioka's contribution to writing the story of the high mountain tribes, Yuka Shimooka pointed out the violence of his perspective as a colonist and the limitations of his ability to understand language.

When researchers study the basic data and characteristic of Taiwan fairy tales, I think it is meaningful to discover and evaluate materials studied by Japanese people such as Nishioka, even if it is late. In Korea, from the early 2000s, research on Korean folktales and fairy tales conducted by the Government-General of Korea and Japanese scholars began. At first, there was a strong negative evaluation of Japanese studies from a nationalist perspective, but since 2010, there has been a shift toward more objective evaluation of their academic achievements. If Taiwanese researchers study Taiwan fairy tales that the Japanese surveyed in the early modern era, it is expected to see what concrete results they will achieve.

In addition, it is necessary to study what fairy tale books have been published in Taiwan since 1945, including those of the high-mountain tribe, and how the fairy tales are being used in school education and children's reading activities. Through this, it is expected that research can proceed beyond post-colonialism, by clarifying the identity of Taiwanese fairy tales, and expanding the topic to issues such as Asian cultural communication and symbiosis between humans and nature.

## **Conclusion**

Above, I presented a survey on the current status of publication and translation of Taiwanese fairy tales and fairy tales published in Japanese before 1945. Through this study, I expect to discover interesting Taiwanese works by discussing with Taiwanese researchers and learn about the characteristics of Taiwanese folktales. I regret not being able to visit Taiwan due to the corona pandemic.

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