

DUFF-COOPER, ANDREW, editor. *Contests. Cosmos, the Yearbook of the Traditional Cosmology Society*, volume 6. Edinburgh: Edinburgh University Press, 1990. 173 pages. Maps, figures, tables. Paper £20.00; ISBN 0-7486-0199-6.

The present volume, the sixth yearbook of the Traditional Cosmology Society, comprises a collection of ten papers on the subject of contests, originally read at the society's 1989 conference on the subject at the University of Dundee, Scotland. The articles, which deal with contests in the broadest definition, discuss the contests of various periods and various lands, including India, Lombok, Sumba, China, Japan, Mesoamerica, North America, and Europe. This variety is, as editor Duff-Cooper points out, the particular strength of the book, presenting future researchers with a wide range of perspectives on the topic.

One paper in particular attracted the notice of this Japanese reviewer: Joy Hendry's "Children's Contests in Japan." One of her main conclusions is that among members of the same game-group the Japanese attempt to eliminate competition and promote harmony, cooperation, and compromise; competition is directed exclusively at outside game-groups. She sees in this pattern of behavior—harmony on the inside, competition on the outside—the operation of the same dynamic that enabled Japan to become an economic power and surpass its rivals within a short time of opening its doors to the West 125 years ago.

Hendry's interpretation provides a fairly accurate explanation of why Japan was able to succeed so well in the modern business world. It would, however, be an error to conclude that since the Japanese prefer compromise rather than competition within the same group they are therefore traditionally groupist and lacking in individuality. A good example of how highly the Japanese valued individuality is provided by the *bushidō* ethic of the samurai warrior class in the Edo era.

Bushidō required a samurai to make self-control, not victory, his objective when facing rivals or enemies. Self-control was thus of primary importance, with victory seen as a secondary outcome that was the natural consequence of the self-controlled mind. Hence the training process (*shugyō* 修行) leading to the attainment of self-control was regarded as being of higher value than the issue of competition.

With the beginning of the Meiji period the samurai class disappeared, but bushidō remained as a form of national ethic, and continues to form the basis of Japanese behavior even today. Harmony, cooperation, and compromise are concepts that shape the relationship between the individual and the group, but they do not indicate that the individual is buried in the ground of the collective. We must perceive the dynamic of self-control operating behind these more superficial phenomena.

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DUNDES, ALAN, editor. *The Evil Eye: A Casebook*. Madison: The University of Wisconsin Press, 1992. ix+318 pages. Cloth US\$55.00; ISBN 0-290-13330-3. Paper US\$14.95; ISBN 0-299-13334-6.

The Evil Eye contains twenty essays by as many scholars, assembled by the editor from