

aspect, the brother-sister relationship reveals many levels where sisters have a spiritual predominance over brothers. Sisters are not only individually the religious guardians for their brothers, but also perform the rituals in their house, and further, as members of the island's cult group, they support the spiritual order of the entire society. Fourth, with regard to agricultural rituals, the ritual cycle of the island related to its productive activities and climate corresponds to nine months out of the year, to the agricultural season, and during the other three months is devoted to ancestor rituals. The island is symbolically closed at the seasonal celebration of September (*sīsīm*) and opened at the harvest festival (*pūrīm*) in June of the next year. This period is a time of prayer. The cult group, centered around the priestesses, goes around to the holy places and wells in the east and the west to pray and perform regular ritual exchanges. These are carried out by people specified through myth and legend, and the east and west play mutually complementary roles based on their dichotomy. Fifth, in relation to agriculture, the myths of origin for both rice and millet are told, and with the houses related to them as the center for the rituals, they are correlated to the east / west dichotomy. Originally millet was the major crop, but rice was more valued by the ruling class as tax payment, and so it is suggested that the traditional world view was changed through contact with the officials who came to the island.

This book is solidly based on long years of detailed research and careful linguistic work. It should be highly rated as an ethnography of a high degree of completeness. It is most suited as the author's life work. In addition, the entire work is held together by a coherent theme, that is, to show the complementary dualism as a structure in the social and religious aspects of the island. It is the dualism of east / west, brothers / sisters, and rice / millet which pervades myths and rituals and the society supporting them, and which was firmly established in the midst of the daynics of climate, environment, history, and politics. With the help of a synchronic and a diachronic examination of these structural principles, hidden behind the experienced and observed facts, the book brings the totality of this island society clearly into view. This is an important accomplishment, and proves the value of the Leiden school's methodology. In this sense this book is not merely another ethnographic study, but is a significant structuralist monograph which can be used for comparative studies.

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TYLER, ROYALL, *Japanese Tales*. Pantheon Fairy Tale and Folklore Library. New York: Pantheon Books, 1987. lvi+341 pages. Lists of sources, tales classified by sources, bibliography, index. Hardcover US \$19.95. ISBN 0-394-52190-0.

"Delightful" is the word which immediately springs to mind to describe this wonderful translation and collection of Japanese tales by Royall Tyler. It is the first book I have brought home from my office, and probably the last, given the kind of dull, academic works I usually carry, which my wife eagerly read in bed at night, keeping me awake with intermittent bursts of delighted laughter (see, for example, the risqué stories in the section on "The Sexes," pp. 76-81). My wife, a Japanese, had a provocative question. Were these stories embellished by Tyler, or were the versions she had read as a high school student been "watered down?" I suspect the later. Tyler has chosen

stories from a wide sweep of Japanese tale literature, from the *Fusō ryakki* to the *Uji shūi monogatari*, freely yet accurately translated them with a light touch into eminently readable stories, and woven them into a tapestry of tales which can charm the general reader while satisfying the demanding requirements of careful scholarship.

This book contains over two hundred tales (220 to be exact) chosen and combined from nineteen classical Japanese collections. A short introduction guides the reader into the society and culture of Japan almost one thousand years ago, providing informative notes on such topics as "The Capital and the Provinces," "Buddhism," "Men, Women, and Manners," "Sacred Mountains," and "Supernatural Monsters and Beasts." The tales are organized into short sections of five or six stories, each section less than ten pages long, under pithy, appealing titles such as "Monk Jokes," "Tengu and Dragons," and "Odd Paths to Salvation." This allows one to browse through centuries of Japanese tales, stopping to taste for a few minutes stories which are alternately comical and profound, or to spend hours absorbing the strange and fascinating worlds of medieval Japan.

The reader who wishes to know the source (or sources) of the tales and perhaps check on the original can find such information in the lists of "Sources and Notes" and "Tales Classified by Sources" in the back of the book. Some stories are a combination of more than one source (e.g. no. 101, 213), and others present lesser known versions (e.g. the biography of En-no-gyōja, No. 88, is from the *Nara ehon* rather than the standard version from *Konjaku monogatari* or *Nihon shoki*), but together they provide a rich choice of material from this genre of Japanese literature. The translations are whimsical, but the reader should not conclude that they are arbitrary. Tyler is obviously at home with his material (one is tempted to say that he sounds as if he would feel right at home *in* a Japanese tale). As he points out in his introduction, he has "taken no casual liberties . . . (and has) not denatured the stories in any way" (iv). It is exhilarating to find a collection of tales such as this which is at once such a pleasure to read and yet based on solid academic footing.

Despite limitations of space, I was tempted to quote an example which would illustrate both the general style of translation and the kind of tale one finds in abundance in this collection. I finally landed on the story entitled, "But She Couldn't Help It!" (81-82).<sup>1</sup>

Late one evening the future Major Counselor Tadaie was courting a coy and beautiful lady. She was sitting demurely in her room, behind her curtains, while he talked to her from the veranda. The moonlight was brighter than day. Finally Tadaie could no longer stand it. He crawled under the curtains, took her shoulders, and tried to draw her to him. "Oh, don't!" she cried, hiding under her long hair and struggling to escape.

In doing so she let out a large fart. There was dead silence. She lay very still.

"Oh, no!" groaned Tadaie. "This is the end! How can I face the world again? I'll have to enter religion!" Ducking back out under the curtains he sneaked off, fully intending to make himself into a monk. But in a moment he began to wonder why he should have to enter religion just because some woman had disgraced herself, and instead simply got out of there as fast as he could.

No one knows what happened to the lady.

Not as edifying as *Tsurezuregusa* nor as sophisticated as *Genji monogatari*, perhaps, but delightful nonetheless.

On a more serious note, double congratulations are in order. First to Pantheon for a beautifully illustrated and affordable volume, and finally to Tyler for his *tour de force* in providing such an entertaining yet informative collection.

## NOTE:

1. A quick check with the original (see Watanabe 1960, 121) showed the translation to be remarkably similar in tone and accurate in rendering the content of the story.

## REFERENCE CITED:

WATANABE Tsunao 渡邊綱也, NISHIO Kōichi 西尾光一, *et al.*

1960 *Uji shūi monogatari* 宇治拾遺物語. *Nihon koten bungaku taikei* 日本古典文学大系 [Compendium of Japanese Literature]. Tokyo: Iwanami Shoten.

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## CHINA

BOLTZ, JUDITH M. *A Survey of Taoist Literature, Tenth to Seventeenth Centuries*. China Research Monograph 32. Berkeley: Institute of Asian Studies, University of California, 1987. Xvi+417 pages. Maps, figures, appendices, bibliography, list of names, index. Paper US \$20.00; ISBN 0-912966-88-2 May be purchased directly from the institute, Berkeley, CA 94720).

The recent book by Judith M. Boltz is a long-needed survey of an almost altogether unknown area of Chinese literature. It is a vast and thorough presentation of Song and post-Song works in the Taoist Canon. The book is clearly structured and well-written, and is definitely a must for every student of Chinese religion, philosophy, and literature. It lucidly describes the authors and contents of the various categories of Taoist literature, which it divides into altogether five different groups:

1. Revelation and Ritual
2. Hagiography
3. Topographic, Epigraphic, and Historiographic Treatises
4. Literary Anthologies and Dialogic Treatises
5. Exegeses and Encyclopedic Compilations

The first group arranges a large variety of materials associated with the different new sects of the Song, such as Divine Empyrean (Shenxiao 神霄), Youthful Incipients (Tongchu 童初), Celestial Heart (Tianxin 天心), Clarified Tenuity (Qingwei 清微), etc. The major masters and their works are described and the most important rituals practiced by these different sects are outlined. The second category deals with myths and legends of Taoist gods and saints as well as with the life stories of the founders, patriarchs, and masters of different schools. Here we find historical records of the lives of the Celestial Masters side by side with the hagiography of such important divinities as the Dark Warrior, Xuanwu 玄武, resident of Mount Wudang 武当山 in Hunan 湖南. Again, the major new sects of the Song are represented widely, here especially the Complete Perfection (Quanzhen 全真) and Clarified Tenuity.

Section three on geography and history again opens a huge portion of Chinese lit-