

shrines belonging to the *Ise Jingû*.

Although a great number of names and technical terms is used, one can read through the book without waisting too much time consulting dictionaries. Most of the technical terms are accompanied with *furigana* renderings.

Peter Knecht

Miyamoto Tsuneichi: *Ise Sangû* (宮本常一・伊勢参宮) [Pilgrimage to the Ise Shrine]. Tokyo, Shakai-shisô-sha, 1971. 245 pages, illustrated, Yen 320.

This booklet by a well-known scholar in the field of cultural history and folklife of Japan, treats of the sanctuary of Ise from a historical, political and sociological perspective. The word 'Ise' reminds us of one of the central pillars of Japanese theocracy. In Ise is worshipped the sun-goddess Amaterasu, the ancestress of the Imperial house. The sacred authority of the Emperor was built on the belief in his divine ancestry. As an institution this ended with the Pacific War, but the Ise Shrine as such with its grandiose and expensive ceremonies is still intact, kept going by its vested interests and by voluntary contributions from numerous other Shintô shrines all over the country, where contributions for Ise are solicited.

In Ise we find in fact two shrines, the Inner (*naigû*) and the Outer Shrine (*gegû*). The author reconstructs first the history of both shrines, scrutinizing a vast amount of well known and lesser known documentary sources. He finds that after the failure of the Yamato Court in the fourth and fifth centuries in its attempt at the conquest of the Korean peninsula, that court sent expeditions in an easterly direction, subduing peacefully or by war the clans in power there. Historians say that the Ise Shrine became the seat of the divine Imperial ancestress in the latter half of the fifth or some time in the sixth century. This concerns the Inner Shrine (*naigû*). The Outer Shrine (*gegû*) is not mentioned before the year of 803. Its Goddess Toyo-ukehime is said to have been a local fertility goddess. Emperor Temmu, after having won a decisive battle, sent in 675 an Imperial princess to Ise to officiate there as priestess at a thanksgiving ceremony. From that time on the worship at Ise became the prerogative of the Imperial house. The unification of the country was completed with the Taika Reform which was carried out from the middle of the seventh to the early eighth century. The new Law Codes of this political innovation created the economic basis for the Ise Shrines. The provisions of the Taika Reform however did not last long. In the provinces the powerful warrior clans of the Taira and Minamoto established their rule, the Taira finally being defeated by the Minamoto. Briefly, the warriors (*bushi*) never challenged the authority of the Court as they needed the Court's sanction for their own authority. Under their rule the worship at Ise went on as before. In the provinces branch shrines were founded together with their attendant priests and land endowments. Later numerous priests of lower ranks, the *onshi*, went out from Ise to the provinces and propagated the Ise belief. Many confraternities, the *Ise-kô*, were created which collected contributions for Ise and organized pilgrimages there. It is a long and eventful story how the old Imperial sanctuary became finally the great national shrine. Ise calendars and amulets from Ise were other factors in this process.

The author Miyamoto shows an amazing command of the historical sources concerning every facet of Ise lore. The worship there has, through the centuries, always been enmeshed with the political, social and economic changes in the country. Up till our own time we find Shimmyō, that is the Ise Goddess, worshipped everywhere in shrines and on house altars (*kami-dana*) as the bestower of peace and harmony in the country and of fertility in the fields.

A special merit of the book under review is certainly that it utilizes many local records about the Ise belief. To refer here only to one of the insights gained into the older period of Japan's religious history, Miyamoto is able to produce statistical data on the number of Ise Shrine communities, or let us say parishes (*tanka*) in 1777 (Anei 6). According to the source *Shi-kitō-tanka-chō* (私祈祷壇家帳, lit. List of Private Prayer Parishes), the greatest number of *tanka*, 192,540, existed in Musashi near Edo, Echigo (now Niigata Prefecture) had 128,894, Shinano (Nagano Prefecture) 164,115, Mino (now in Aichi Prefecture) 115,415, in Iyo in Shikoku were 146,693. The figures for the provinces in the Kinki region are relatively small, perhaps because the nearness to Ise lessened the need for substitutes of the Ise Shrine. In 1777 there existed in the whole country 4,390,000 shrines for the worship of the Ise Goddess. On the basis of this number it has been figured out that the believers in Ise must have numbered about 22 millions, that would roughly be two thirds of the then population. The wide-spread existence of the Ise belief facilitated in modern times the creation of the Ise Shrine as the first national sanctuary.

The small-sized book contains in a condensed form a solid amount of information on Ise. It is a useful handbook on this particular field of Japanese religion and folk belief.

M.E.

Gorai Shigeru: *Yama no Shūkyō* [Mountain Religion]: *Shugendō* (五来重著・山の宗教—修験道). With 59 photos by Inoue Hiromichi. Kyoto, Dankōsha Publishing Co., 260 pages, 2 maps.

The subject matter of this book has aroused the interest of students of Japanese religion ever since serious attention was given to this phenomena of 'folk religion'.* The author is a scholar of Buddhism, a graduate

* Wakamori Tarō: *Shugendō-shi Kenkyū* [Studies on the History of Mountain Ascetism] (和歌森太郎・修験道史研究), Tokyo, Kawade Publishing Co., Shōwa 18 (1943).—Hartmund O. Rotermond: Die Yamabushi. Aspekte ihres Glaubens, Lebens und ihrer sozialen Funktion im japanischen Mittelalter. Band V der Monographien zur Völkerkunde, hg. vom Hamburgischen Museum für Völkerkunde, Hamburg 1968.—H. Byron Earhart did also fieldwork on *Shugendō*. Besides his essay in *History of Religion* (V, 1, 1965) "Four Rituals of Haguro *Shugendō*", and his publication "*Shugendō*, the traditions of *En no Gyōja* and *mikkyō* influence", Dept. of Religion, Vanderbilt University, 1965, he wrote "The Celebra-

from Tokyo University where he had specialised in Indian philosophy. He also graduated from the Department of History of Kyoto University. At present he is professor at Otani University in Kyoto. He has dealt with folk Buddhism in earlier publications. The present book is basically a description of the practices of mountain ascetics (*yamabushi*) as they still exist in our time; but, in between, the author gives his interpretations of these practices. According to him there is a mountain belief which is an integral part of *Shugendô*, the practitioners of which undergo serious and sometimes even dangerous hardships. They wander from one mountain peak to the other, exposed to inclement weather and deprived of the commodities of their city homes. Such an exhausting life means an enormous physical strain. The voluntary acceptance of it is a kind of dying in order to be reborn. The hardships suffered cleanse the heart from sin and open the way to become a Buddha in one's present body. Thus returning home from such a mountain pilgrimage, one does so as a new man.

The main areas of mountain asceticism are the mountain ranges in the interior of Kii Peninsula, that is the numerous peaks south of Yoshino and around Kumano in Nara Prefecture. After the Pacific War these places came under the Yoshino-Kumano National Park area. The Three Mountains of Dewa: Hagurosan, Yudonosan, and Gassan in Yamagata Prefecture are also outstanding for their population of *yamabushi*, or mountain ascetics. Other areas of ascetic mountain life are Mt. Ontake in the Kiso Valley (Nagano Prefecture), Mt. Ishitsuchi in Shikoku, Mt. Mitsumine in Chichibu (Saitama Prefecture), and others in various parts of the country. Even the lonely island of Oki on the old sea lane to Korea has its Mt. Takubi for the same purpose. The author did his fieldwork in all these places, himself practicing the mountain belief. At the same time he tried to reconstruct the ancient state of mountain asceticism from what is left of it in the dilapidated buildings and other remains or in stone and wooden monuments.

The mountain belief, avers the author, is much older than Japanese Buddhism. Since time immemorial the mountains were the domain of the mountain god, first of the hunters and wood-cutters, later of the farmers who worshipped him also as field and water god. In the mountains also goblins and spirits lived. As an element of shamanism people could acquire superior powers and knowledge by becoming possessed by one of the powerful beings on the mountains. The mountains were furthermore the other world and the realm of the dead. As such they were inhabited by one's ancestors and by those Buddhas and Bodhisattvas who are the masters of the 'Pure Land' (*Jôdo*) or paradise. The mountain belief thus shows a structure which includes quite heterogeneous elements.

Here and there the author digs into documented history and gives old texts revealing interpretations in the light of mountain asceticism. However the corpus of this book consists of the phenomenology of this kind of religion. He joined parties of pilgrims many times to various mountains and learned about the asceticism practiced there the hard way. Right in the first chapter, *Ishitsuchisan no kusari* [the chains on Mt. Ishitsuchi] he

tion of *Haruyama* (Spring-mountain): an Example of Folk Religious Practices in Contemporary Japan", in: *Asian Folklore Studies*, XXVII, 1 (1968), p. 1-24.

describes how on this mountain in Shikoku some rough slopes have to be managed over long stretches with the help of chains which have been fastened over the rocks in anticipation of up-coming pilgrims. Then come insufficient sleep, the pangs of hunger and torments of thirst, endless wanderings over difficult terrain accompanied with prayer recitation, disregard for rain and storm. Everything must be as uncomfortable as possible. The individual climber is always subject to the pace set by the experienced and seemingly ruthless leaders of the party. There is a tradition that in earlier centuries those who got sick on the way were thrown down a precipice and then believed to have entered Buddhahood by a short-cut. On the mountains it does not take much to cross the boundary line from this world to the next. A well known practise of the *yamabushi* is the so-called *nozoki*, lit. peeping in, at which a man is taken by his legs and for while kept hanging over a cliff, head down. During these minutes he repents his sins and imagines how it would be if they let him fall into eternity right into the hands of Kannon, the Goddess of Mercy, or of another Savior in which he believes. After this exposure, or 'peeping into eternity', the man returns to life as new-born.

In his postscript Gorai finds that in our time, due to its conceptualism and ritualism, Buddhism has lost much of its appeal as a religion among the common people. Of Shinto he says that during the Meiji era it became an affair of the State and its bureaucrats, and was cut off from the people. Religion became something unnatural, authoritarian and rationalized. Only *Shugendô* qualifies as the right religion for Japan by its irrationality, naturalness, lack of doctrine, primitiveness, direct approach to the supernatural world. However because early in Meiji time Buddhism and Shinto were separated from each other by a governmental decree and *Shugendô* was forbidden, the latter, though in Japan the oldest and most popular religion, lost its self-confidence and vitality. When after the war with the declared freedom of religion many so-called new religions mushroomed, old practices of mountain ascetism found refuge in them. The author, himself a professed follower of *Shugendô*, advocates a resurgence of this religion, and why not, he has a good point.

The two maps at the end of the book are guide maps for the sacred wilderness of the Yoshino-Kumano area in central Japan and in the Three Mountains of Dewa in the North. The 59 full page and perfect photos by the expert photographer Inoue Hiromichi, who accompanied the author on his mountain pilgrimages, show scenery, temple buildings and rituals in action. A book strong in its impression and profession.

M.E.

Wolfram Eberhard: *Chinesische Träume und ihre Deutung.* Mainzer Akademie der Wissenschaften und der Literatur, Abhandlungen der geistes- und sozialwissenschaftlichen Klasse, Jahrgang 1971. No. 14. 60 pages. In Kommission bei Franz Steiner Verlag, Wiesbaden.

The author certainly approaches here a promising subject matter. The Chinese oneiroscopy has a long history, a considerable literature and a great importance in life. With Freud the psychology of the unconscious

developed scientific methods for dream interpretation. It is to be expected that the ways of how oneiromantic works differ among peoples of different cultures. Prof. Eberhard of Berkeley University collected a number of samples of dreams from Chinese in Taiwan and in Kuala Lumpur, asked professional interpreters for their meaning and then added comments. The dreams here analyzed have been recorded mostly from the younger generation in 1969. We still find in these dreams much of the old symbolism of Chinese thought and of the values of Chinese society. The author has much to say on Chinese dream interpretation in general. In Chapter 2 he writes on how far dreams of Chinese girl students reveal the social world of the dreamers. The author is himself aware that the kind and amount of dream samples collected by him allow conclusions only to a limited degree. But they are in our opinion already revealing in details, and the author works in the right direction with this beginning of a comparative research on oneiroscopy for the sake of cultural anthropology.

M.E.

Miyata Noboru: *Belief in Living Deities. The Usage of Worshipping Living Persons as Deities.* Hanawa Shinsho 35. Tôkyô, Hanawa Shobô 1970, 186 pp. Yen 250.

宮田登, 生き神信仰. 人を神に祀る習俗. 塙新書 35.

"Kamisama, please help me! I am an otherwise dry child [i.e., not caring for gods and the like] of these times but the entrance examinations are different!" could be a prayer that is heard in many sacred places throughout Japan in the trying of the university entrance examinations. But you might start scratching your head when you learn that the *kamisama* invoked in this case is said to have been a wellknown master thief in Edo, never apprehended except when he gave himself up to the authority.

Other examples from the postwar period show that even today there remains the possibility that a man could be worshipped as a deity. Where is the cause for such a phenomenon to be found? Furthermore, what makes it possible that a man can be worshipped as a deity even during his lifetime? That's what the author sets out to explore from the folkloristic point of view.

Either one can be worshipped already during his lifetime or only after dying. But anyhow, the author classifies the gods or the ways to become a god into four categories. 1) *Ken'i kihai gata* (権威跪拜型), deification as a result of worship of authority: e.g., a good feudal lord in whose authority one entrusts his life and expects improvement of the present state of affairs in return. 2) *Tatari kokufuku gata* (祟り克服型), deification aimed at overcoming evil spells: an angry spirit is worshipped in order to appease his anger and avoid further attacks by that spirit. 3) *Kyûsai shikô gata* (救済志向型), deification following the last will of a person who promised to grant relief from the same kind of sickness he suffered from, if he is to be worshipped as a god. 4) *Kyûseishu gata* (救世主型), redeemer type. An ascetic sacrifices himself and promises to grant any prayer addressed to him.