

here, all the circumstances of Uzume's dance are clearly shamanistic.

Beyond doubt the author is presenting many insights in the meaning of old theatrical forms in Japan and their possible connection with the phenomenons of a similar type in other areas. But it seems to the reviewer that in this lays the weak point of the present paper. It would be impossible to examine within its limited space every single aspect, but there are many things taken for granted. The very key expression 'Shamanism' has so many facets that to my mind it should not be treated in such a diffuse and general manner, the same could be said about the concepts of 'mana', 'totem' and the so-called 'participation mystique'.

Peter Knecht

Hartmund O. Rotermund: *Die Yamabushi. Aspekte ihres Glaubens, Lebens und ihrer sozialen Funktion im japanischen Mittelalter. Monographien zur Völkerkunde. Herausgegeben vom Hamburgischen Museum für Völkerkunde, Band V.*  
Hamburg, Kommissionsverlag Cram, de Gruyter & Co., 1968. 258 Seiten, 13 Tafeln.

A profound study of the popular response to the Buddhist doctrines and systems which were introduced and further developed in Japan is welcome indeed. We learn from it about the religious life of the Japanese people at large. That the Japanese were never entirely converted to Buddhism and that Buddhism was only an addition to their native religion becomes evident once more by the monograph under review. In the Middle Ages the phenomenon of mountain ascetism (*shūgendō*) occupied an important place in the general picture of Japanese religiosity and has not yet disappeared even in our own time. The practitioners of it, called *yamabushi* ('those who sleep on mountains'), are known to everybody.

Dr. Rotermund first outlines the history of the research work on the *yamabushi* done so far. These were already well known to the first Christian missionaries who worked in the country during the second half of the sixteenth century. Throughout his book the author shows a respectable familiarity with relevant Japanese documentary sources on the *yamabushi* and all those religious situations and movements in the context of which mountain ascetism has to be seen. *Shūgendō* was made an organized institution in the thirteenth century, its roots however lie deep back in the past. They are mountain worship, the belief in the magic power which life in the solitude of mountain pics bestows, shamanism and religious practices in the service of tribal communities. In the seventh and eighth century many professional magicians, healers and shamanistic diviners were already active, among them was En no Gyōja whom the *shūgendō* adherents claim as their founder and patriarch. At his time however ascetism in the mountains existed only as eremitism on an individual basis, wandering from one mountain to the other as a means of accumulating merits and magic power began late in Heian time. The movement was given a new impetus by the two esoteric Buddhist sects of Tendai and Shingon. By the end of the Heian era (920) the *yamabushi* had their status well established within popular

Buddhism. They had their favorite mountains in central and later in north-eastern Japan. They found their gods in the old religion, in Hinduism, Buddhism, and Taoism. Their prayers were the sutras of esoteric Buddhism, prominent therefore were the Lotus and the Amida Sutra. With mudras and mantras the gods were often compelled to answer the prayers.

The main ascetic practices of the *yamabushi* consisted first of all in pilgrimages to sacred mountains, then in meditations, invocations, and fasting. At the beginning of the Muromachi period (1443) the wandering ascetics were a common sight on the highways of the whole country. When on way they lived on exorcism, healing, and begging. They were at the same time respected and feared. By the end of the Muromachi period (1567) they had their own associations and had found powerful protectors (*danna*) in the higher ranks of society. They also undertook meritorious pilgrimages for others (*daisan*, pilgrimage per proxy). They had learned to entertain on the way gods and people with their dancing, performing *kagura* (religious dances with music.) Between pilgrimages many of them took to farming on land allotted to them by their protectors, and had their families. Their associations even built up formidable military forces for the protection of their earthly interests. As it so often happens with well established religious institutions, their profession fell prey to stagnation and degeneration.

With the rise of secular learning during the Tokugawa time (1600-1867) the *shûgendô* practitioners, sharing the fate of Buddhism in general, lost much of their prestige and many satires in the *kyôgen*, or farsical plays, even ridiculed them. Meiji 5 (1872) the Government suppressed the *shûgendô* sect altogether. Its adherents were incorporated in the Tendai and Shingon sect. When after the Pacific War freedom of religion was declared once more, *shûgendô* believers reorganized themselves again in an independent juridical person. Many other new religions appeared, called "new", but in fact assembling only traditional religious elements in new systems of creed and practice.

The list of literature used and quoted, both Japanese and Western, runs to 10 pages. Religious concepts are sufficiently explained to be understood also by readers without knowledge of the Japanese language. The term 'lay brother' (Laienbruder), used for rendering *ubasoku* (*upasaka*) had better not been used. A 'lay brother' is a member of a Christian monastic community which consists of members ordained to the priesthood and members who work for the aims of the community by devoting themselves to activities for which priesthood is not required. The Buddhist ascetics, called *ubasoku*, however, live a religious life for themselves, outside any community. Thus the term *ubasoku* denotes a third category between monks and ordinary lay people which does not exist in Christian monasticism. But still this little lack of precision of one term is of no consequence for the understanding of the whole. This review has been written from the viewpoint of science of religion. Since popular Buddhism has hitherto been given far less attention than doctrinal Buddhism we have to thank the author of this book on the *yamabushi* for having filled a gap.

M. E.

*Nihon minzoku shiryô jiten* 日本民俗資料辞典 [Dictionary of Folk Life and Lore of Japan]. Tôkyô, Dai-ichi Hôki Publishing Co., 1969, 413 pages.

The value of a book like this can be adequately assessed only by one who has used it for the purposes for which it has been written. For its introduction to our readers we rely on the foreword by the authors and on the classification of the collected material as we find it on the first pages of the book. In 1964 (Shōwa 39) part of the Law for the Protection of Cultural Assets was revised and thus a body of legal provisions gained for the protection of a great variety of folk customs. The Japanese term *minzoku* 民俗, literally 'folk customs', has to be taken in a much larger sense than its English translation implies, perhaps the French *arts et traditions populaires* comes closer to its semantic content. The Japanese folklorists make the distinction between *yūkei minzoku* 有形民俗, customs with form, and *mukei minzoku* 無形民俗, customs without form. By 'formed customs' is meant the traditional way of giving form to matter, for instance in the construction of houses, of boats, of tools, etc., or in the tailoring of clothes. The German word *Sachkultur* means the same. 'Formless customs' is the whole rest of the manifestations of traditional folk life and lore, the language being the principal vehicle of communication; gestures and patterns of behavior and social conventions round this vast field up.

We learn from the foreword that many 'formed customs' have been designated as "important", furthermore, that many 'formless customs' were selected as "necessary", and that the latter are to be recorded and kept in evidence in archives. There were also norms adopted for the designation of formed folk customs as important and other norms by which the necessary formless customs should be selected and then recorded in archives. In 1965 (Shōwa) 40) a guidebook for the survey of folk customs was compiled of which chapter 2 contains a classification of folk customs. Because of its brevity this guidebook was found inadequate and demands were voiced for a more detailed guidebook illustrated with photos. What was desired was nothing less than a book in which every item is thoroughly explained and the explanation complete with photos. To meet these demands the Section for the Protection of Cultural Assets saw to it that the Dictionary of Folk Life and Lore of Japan be compiled and had the book published by the Dai-ichi Hōki Publishing Company.

Seen from this background, the named dictionary, or we may also call it encyclopedia, primarily has to serve the aims of the section for the preservation of folk customs within the Bureau of Culture, in other words, as a working tool of a government agency. In a postscript is said that this new book has been compiled under the supervision of the Bureau for the Preservation of Cultural Assets. We do not know precisely in which ways this bureau plans to implement its preservation policy. Since the categories of "important folk customs" and "necessary folk customs" have been established, we may perhaps conclude that the said bureau will not indiscriminately object to the disappearance of folk customs. But in view of the enormous number of items covered by this book it looks as if the custodianship of the Bureau of Culture will practically be accorded to the whole body of folk customs. Should the Bureau really succeed in saving the old ways from the inroads of cosmopolitanism, both anthropologists and tourists alike will rejoice in finding here a nation which refuses to have its peculiarities levelled out by the international "going with the time."

Every folklorist, be he connected with the said bureau officially or semi-officially or only with his sincere sympathies, will take great interest in this new book. Its compilers are the leading scholars of folk customs research, each one in his respective field. A special feature of the book is that a greater stress than it was the case with earlier publications of a similar nature has

been put on the material aspects of culture, or, as the Japanese term it, on the 'formed (*yūkei*) culture'.

The content of the book is divided into eleven main chapters, for each of them a responsible editor was appointed with a team of collaborators of which each one's competence is known to the readers of the literature on folk customs research. We copy here from the Index the headings of the eleven chapters and the names of their respective editors. 1) Clothing, Food, Dwelling—Miyamoto Keitarō. 2) Production, Trades—Seki Keigo. 3) Traffic, Transportation, Communication—Isogai Isamu. 4) Exchange—Mogami Takatoshi. 5) Social Life—Takeuchi Toshima. 6) Beliefs—Naoe Hiroji. 7) Folk Knowledge—Hafuri Miyashizu. 8) Dramatic Folk Art, Contests, Games—Nishitsunoi Masanori. 9) Ceremonies for the Main Events in the Human Life Cycle—Omachi Tokuzō. 10) Ceremonies and Practices of the Annual Cycle.—Oto Tokihiko. 11) Oral Traditions—Seki Keigo.

Some terms, above only literally translated from Japanese, need a few words of explanation. The dictionary says that *kōeki* 交易 means trade, commerce, barter. The chapter on Exchange is devoted to the description and development of the old forms of trade, such as peddling, marketing, shop keeping, banking, accounting and book keeping, and so forth. Under Production and Trades comes also the great variety of handicrafts and folk crafts. The vague 'folk knowledge' must be defined. Knowledge is implied in many items of other chapters too, for instance in Clothing, Food, Dwelling, Productions and Trade, and so on, and also in language and behavior, in everything that has to be learned. The specific subject of the chapter on Folk Knowledge is education in family and society, the process of the acquisition of knowledge.

We must judge a book, by its purpose and its approach to this purpose. The purpose in our case is to give those engaged in the implementation of the preservation policy of the Bureau of Culture a handbook for their work. One can well imagine that perhaps the majority of the average Japanese is already largely alienated from the old ways of life. If the Bureau of Culture wishes to organize a net of functionaries all over the country, they need a reference book with definitions and exemplifications. From our cursory perusal of the book under review it seems to us that it is adequate to its purpose. Also folklorists at large will consult it with profit. That much we can say already at this early stage of our familiarity with it.

M. E.

Hirano Minoru: *Kōshin Shinkō* [belief in Kōshin] (平野實, 庚申信仰). Tōkyō, Kadogawa Shoten, 1969. 210 pages.

First an explanation of the term *Kōshin* is needed. It is taken from the Japanese calendar terminology which is based on the Chinese calendar system. According to this the year is given by the combination of one of the 'ten trunks' (*jikkan*) with one of the 'twelve twigs' (*ju-ni-shi*). Sixty such combinations are possible and thus the cycle begins anew every sixty years. The sixty signs of the sexagesimal cycle are also used for the days of the months, every sixty days another cycle starts. The *kō* 庚 in *Kōshin* is one of the ten trunks, the *shin* 申 one of the twelve twigs.

A religious belief has been connected with the *Kōshin* days in the calendar

already in Han dynasty China by the folk Taoism and was imported to Japan by the *ommyōji*, or fortune-tellers, first and then by esoteric Buddhism. This belief has it that man's body is inhabited by the Three Worms (*san shih* 三尸) who are responsible for aging and loss of vitality. Ways and means to counteract their activity have been devised by the Taoists whose main concern always was to prolong life and gain immortality. One of the worms is living in the head and causing blindness, deafness, baldness, loss of teeth, stuffy nose and bad breath. The second worm inhabits the breast causing there heart palpitation, asthma, and melancholia. The third worm dwells in the loins and causes intestinal cramps, drying of the bones, fading of the skin, rheumatism in the legs, aching of the wrists, weakening of the mind and will. These vindictive enemies of man's mental and physical health and life are always out to destroy the body in which they feel imprisoned, and waiting for the death of their host. On *Kōshin* days, of which there are six every year, the three guests of the human body ascend to Heaven and report there all misdeeds of their man for which the heavenly director of human destiny shortens the respective man's life, by 300 days for greater guilts, by three for minor ones. The worms however can only escape to Heaven while the person is sleeping, and to avoid sleeping was therefore the only safeguard against harm done by the fearful report to Heaven.

With the influx of Chinese ideas also the *Kōshin* belief reached Japan some time in the Nara period (710-780), if not earlier, and we find it fully developed in the ninth century. The related reports say that in the court and in aristocratic circles the *Kōshin machi*, or *Kōshin* vigil, was celebrated in the form of a banquet with all kinds of amusements in line with the refined taste of Heian aristocracy. Later when other mighty clans had come to power, they too enjoyed the *Kōshin* celebrations, but it seems that they did it primarily for the sake of entertainment, less out of a belief in the fateful consequences of an omission of them. By the end of the Muromachi period the *Kōshin* celebration became a practice among the folk, and during Tokugawa time (1600-1867) it became a prominent feature of the religious life of villagers and towns' people. The formation of confraternities (*kō*) is one of the characteristics of recent *Kōshin* beliefs and practices. The *Kōshin* belief became a striking example of the syncretistic nature of Japanese folk religion. Already in China *Kōshin* celebrations were taken over by Buddhism and two Indian gods were associated with the observance of the *Kōshin* days. These are Taishakuten (Indra), head of the Thirty-three Heavens, and Shōmen Kongō (Vajrakumāra). Taishakuten is taking the place of Huang-ti, the supreme deity of the Taoists, while Shōmen Kongō acts as his messenger. Buddhism attributed to the latter power to cure diseases and thus to undo the harm done by the malignant worms. The *shin* in *Kōshin*, the meaning of which is 'monkey', caused the association with Sarutahiko, the god of crossroads. *Kōshin*, which was originally only a certain day in the calendar, became a deity which was worshipped itself and found its iconographic representation. The god *Kōshin* is largely a god of the harvest, but also prayed to for health and long life.

The late folklorist Hirano Minoru has through many years done fieldwork on the *Kōshin* belief in the Kantō area. Before the construction of roads, highways, apartments and industrial plants had set in on a large scale in the near and far neighborhood of Tōkyō, one could find *Kōshin* monuments in or near every hamlet. The author examines both the incised inscriptions on and the iconographic varieties of these monuments, analyzes the underlying faith, recon-

structs historical developments of this faith and describes customs connected with it. With regard to the history of the Kôshin belief Hirano follows the extensive monograph of Kubo Noritada (see below), but for the Edo period and for the area of and around Edo he presents much additional and well organized and analyzed material. He is thus shedding much light on the religious and social life of the village population of the Edo period.

For further reference on the Kôshin complex are recommended Kubo Noritada, *Kôshin Shinkô* [The Kôshin Belief], Tôkyô, Yamagawa Shoten, 1956. By the same author: *The Transmission of Taoism to Japan, with Particular Reference to the "San-shih"*, in: Proceedings of the 9th International Congress for the History of Religions, Tôkyô and Kyôto 1958; p.335-337. Eos Dale Saunders, *Kôshin, an Example of Taoist Ideas in Japan*; in the same Proceedings, p.423-432, with further bibliographical notes.

M. E.

Rogelio M. Lopez: *Agricultural Practices of the Manobo in the Interior of Southwestern Cotabato (Mindanao)*.  
San Carlos Publications, Series A: Humanities, No. 7, 94 pages. University of San Carlos, Cebu City (Philippines), 1968.

The Manobo are one of the tribes which migrated to the islands now called the Philippines earlier than the Malaysians which now make up the bulk of the population there. They are of special interest for the anthropologists because of the relative primitivity of their livelihood. Mr. Lopez, staff member of the Department of Anthropology of the University of San Carlos, Cebu City, in the Visayan Islands, undertook in 1963 and 1964, altogether for about ten months, an investigation of the agricultural practices of the Manobo in Cotabato, with a twofold objective. The first was "to present the system of farming employed by the Manobo and to find out its effectiveness in production turnover; and secondly, to show farming in relation to the general ways of life of these Manobo and in what ways the social political, spiritual, educational, and economic situations affect their agricultural practices" (Introduction, p.2).

The author draws a clear picture of the *kaingin*, or swidden, farming of the Manobo and shows the degree of its effectiveness in statistic Tables, namely, Basic Data per Rice Field; Summary of Rice Varieties Planted in the Five Fields Studied; Computation of the Total Yield of Rice per Hectare; Computation of the Total Yield of Rice per Field; Basic Data for Corn; Computation of the Total Yield per Hectare; Estimated Cost of Production per Hectare; Total Profit for Rice and Corn; Consumption according to Numbers of Individuals.—The reviewer thinks that in these economic measurements and evaluations consists the special merit of Lopez' investigation of the Manobo as a swidden farming tribe.

Besides farming, the economic basis of life of the tribe is supplemented by hunting, catching small game, metal work, handicrafts, and occasional wage earning among Christian settlers. The economic life is duly presented as part of the whole web of the material, social and spiritual culture of the tribe under investigation. There are paragraphs on the manner of dressing, on house building, ornaments, weapons and implements. The social structure is analyzed con-

cerning household and settlement and kinship system, the latter being graphically shown in two figures. Marriage and divorce are discussed. The author questions the correctness or exactness of an older Spanish report that the Manobo have, or had, a patriarchal form of government. Lopez did not find a chieftainship under which the whole tribe is united. "What they have now are simply family heads acting independently of one another and asking the help or advice of the eldest brother or aged father when there is a need for them, according to tradition. Their independence points to a lack of centralized control" (p.68).

With regard to religious beliefs and practices Lopez could make observations on magic rites connected with farming activities. Underlying them is the belief in the soul of rice corns. There is a soul in every grain of rice.—The last chapter of the monograph consists of a Summary, Conclusions and Recommendations. Much related literature is referred to throughout the book and every student of Philippine anthropology will be grateful to the author for the extensive bibliography at the end and last but not least, for the two pages of illustrative drawings and for the three pages of explanations of native terms for plants of economic importance.

M. E.

Francisco Billiet and Francis Lambrecht: *The Kalinga Ullálim* and Ifugaw Orthography.

Baguio City (Philippines), The Catholic School Press, 1970.  
With a map of the Kalinga habitat, one plate with musical transcription of an *ullálim* chant and another one with Kalinga spear types.

When the present volume of our journal was already in the process of printing, the Editor received the above named monograph through the courtesy of the Reverend Father Francis Lambrecht, co-author. The following notes are not meant as a book review, we only wish to introduce the new publication to our readers. Anthropologists, folklorists, linguists and historians of the Philippines are supposed to be the prospective readers of it.

The far greater part of the volume is given to the Kalinga *ullálim* (p.1-288) under double authorship. "Grammatical and Phonetic Comments on Ifugaw Orthography" (p.289-350) is the exclusive work of Father Francis Lambrecht, an internationally known authority on the Ifugaw.

The *ullálim* are songs sung by specialized bards about fictitious culture heroes who displayed their bravery in headhunting expeditions, in short, Kalinga songs of heroic exploits. They are sung to a spell-bound audience in festive and recreational gatherings and peace pact assemblies. They are at the same time romances since the hero is for his daring performances rewarded by winning the favor of a noble lady. In their critical study of the literary genre called *ullálim* the authors tell us many interesting things. Among them is the "psychology" of headhunting. This practice the authors do not relate to any religious beliefs, but, relying on informations gathered from the old Kalinga folk, they explain it with the necessity of self-preservation in the duress of life in those inhospitable mountains. As the most probable route of immigration of the proto-

Malayan tribes of the Mountain Province the authors find Taiwan as the point of departure and the Batanes and the Babuyan Islands as the stepping stones to the lawlands of Northern Luzon and then the river valleys as the doors into the deep interior. The scrutiny of the *ullálim* in culture-historical respect yields a high degree of probability that this literary genre must have been built up already several hundred if not thousand years ago. In connection with such argumentations we learn many details about the racial, linguistic and cultural peculiarities of the Kalinga and their neighbors. After having presented in Part One a critical study of the *ullálim*, four *ullálim* chanted in Southern Kalinga are given with the original texts and in close literal translation the English version of them on the opposite page. Ample footnotes refer to geography, customs, religion, cosmology, dialectical variants and philological details.

In his essay "Grammatical Comments and Ifugaw Orthography" Father Francis Lambrecht deals with the peculiarities of the Ifugaw language, pointing out the difficulties in the application of a standardized orthography which was devised for all Philippine languages. The author states that even educated Ifugaw who learned the National Language called Filipino (Tagalog), are inconsistent in their spelling. Lambrecht has many suggestions to make how written Ifugaw should and could be written correctly and consistently, and at the end he says, "we conclude our comments on Ifugaw orthography by repeating the contention we made at the beginning of the article, namely that a spelling system solely based on what seems to be the right pronunciation cannot but violate certain precise grammatical characteristics and etymological peculiarities of a language that possesses no written literature" (p.341).

Our readers will be interested to know that in the first issue of the *Journal of Northern Luzon* (Saint Mary's College of Bayombong, Nueva Vizcaya, Philippines) (July, 1970) will feature the "Survivals of the Ancient Gaddang Animistic Religion" by the late Father Godfrey Lambrecht, forty years a missionary among the Gaddang.

M. E.