BOOK REVIEW

KUNIO YANAGITA: Japanese Folk Tales. A revised selection. Translated by Fanny Hagin Mayer. Illustrated by Kei Wakana. Tokyo, Tokyo News Service, Ltd., 1966. 190 pages and a Map of the Distribution of Tales. Library of Congress Catalog Card Number 66-18704.

The book under review is a translation of Kunio Yanagita: *Nippon no Mukashibanashi Kaitei Han* 柳田国男, 日本の昔話改丁版, Tokyo, Kadokawa, 1960, with 106 tales. It starts with the translators's Introduction. Mrs. F. H. Mayer is already well known to us through an earlier translation of Japanese Folk Tales, *Nippon no Mukashibanashi,* Folklore Studies, Vol. XI, 2 (1952), followed by a revised version, Tokyo News Service, 1954. The information we gather from the Introduction concerns not only, but mainly the chronology of collection and publication of Japanese folktales. In writing his book Yanagita drew from various sources, old literary works, local records, journals, and collections of tales. The history of Japanese folk tale collecting has been outlined already by several authors. Mrs. Mayer in her Introduction adds considerably to the further perfection of the picture. On account of the many isolated enterprises scattered over almost all of the provinces a comprehensive survey is no easy task. At the end of the book we find in translation Yanagita's own Introduction to the Japanese edition. The then eighty-five years old Master talks about his life-long endeavors to get folktale collecting started and how both satisfaction and disappointments came along through about three decades. He finds that even in rural districts modern education and new situations of life have brought about a good deal of aversion against the world of old tales.

In her Postscript to the Japanese edition Miss Hisako Maruyama gives the reason behind the publication of this revised edition: in the edition of 1930, the *Nippon no Mukashibanashi,* there were several tales included which could not be called true folktales; in the revised edition such unsuitable tales were eliminated.

As far as information in English on folktale collecting goes, we can be satisfied by now. The documentation on this score is abundant and carefully done. Also the number of tales and tale types made accessible for Western readers has steadily grown. The question could be raised whether and to what extent the tales translated are truely representative of the great bulk of Japanese folktales. No doubt, for comparative folktale studies this question of representation has been given thought enough by the translators so that we have at least something to begin with.

On one point however the Western student of folktales wants to know more, that is on the functional aspect of Japanese folktale telling. What was or perhaps still is the purpose of it, who were or are the tellers, to whom, when and where are tales told. To our knowledge such questions have not yet been sufficiently explored by native fieldworkers. We hope however that the younger generation of folklorists, more familiar with functional research methods, will fill in the gap before it is too late.

Mrs. Mayer's new book with a new selection of folktales will be welcome to all students of Japanese and Far Eastern folk literature. The illustrator of the book has skilfully done his share to make the reading of the book a joyful experience.

M.E.

JOHN W. HALL and RICHARD K. BEARDSLEY: Twelve Doors to Japan. With chapters by Joseph Yamagiwa and B. James George, Jr. McGraw-Hill Book Company, New York 1965, 649 pages.

This book though not including a chapter on folklore should not be by-passed by any serious student of Japanese folklore to whatever concept of folklore he may subscribe. The two chief authors have already introduced themselves to Japanologists through an earlier joint publication, Richard K. Beardsley, John W. Hall, Robert E. Ward: *Village Japan* (The University of Chicago Press, 1959). As did already this earlier book, also the one under review here has much to say to every scholar who wants to know what kind of people the Japanese are and how they came to be this one people. We may perhaps say that the book wants to give us an as clear answer as possible to the question: is there, since Japan has become one of the great industrial powers of the world, still a distinctive Japanese culture. The phenomenon of a nation's individuality is an extremely complex one and the joint efforts of several sciences are needed to get at its roots. In *Twelve Doors to Japan* twelve social science and humanistic disciplines have concentrated on the one topic "Japan", each science on a special facet of the people and the culture of Japan.

J. W. Hall was as a geographer on his homeground in writing "A Geographic Profile of Japan" (pp. 2-47). R. K. Beardsley, a cultural anthropologist, contributed the second chapter, "Cultural Anthropology: Prehistoric and Contemporary Aspects" (pp. 48-121). Again J. W. Hall, "The Historical Dimension" (pp. 122-156). Joseph K. Yamagiwa contributed two chapters, "Language as an Expression of Japanese Culture" (pp. 186-223), and "Literature and Japanese Culture" (pp. 224-263). Making good use of pertinent literature Hall contributed further "The Visual Arts and Japanese Culture" (pp. 264-309), and Beardsley the chapters "Religion and Philosophy" (pp. 310-349) and "Personality Psychology" (pp. 350-383). The other chapters are: Hall, "Education and Modern National Development" (pp. 384-427), Beardsley, "Japan's

Political System" (pp. 428-483), B. James George, "Law in Modern Japan" (pp. 484-537), Hall, "Aspects of Japanese Economic Development" (pp. 538-586). The General Bibliography and Selected Bibliographies serve as a guide to the student of Japanese Culture and Society. As we read in Hall's Preface, this synthetic book wants to serve the interests of the anthropologist. It has grown out of the training program of the Center of Japanese Studies at the University of Michigan over a decade and a half, coming under "Anthropology: Peoples and Cultures of Japan". We have here a case, perhaps in this systematic way the first one, in which cultural anthropologists, in cooperation with specialists for various fields of cultural activity, have analysed a so-called High Culture, a highly modernized nation, while most cultural anthropologists have studied and still are studying peoples with much simpler cultural levels and social structures. Through all chapters such questions are answered as to what happened to the once much more primitive organisation of the Japanese people when internal and external pressures called for evolution. If we summarize in a very general way, the one convincing answer is that the Japanese never lost their national identity which even present-day cosmopolitan trends did not destroy. There never were revolutions which destroyed over night once and for ever traditional values, there was only constant growing, experimenting, amalgamating, melting in of new experiences, accretion and addition, development and maturation of man born on the Japanese islands.

The folklorist's interest may especially be caught by the chapters on Religion and Philosophy and on Literature and Japanese Culture. The English language coining "Folklore Science" has already been found not fortunate, but so far no substitute for it has yet found general acceptance. The German "Volkskunde" could be rendered by "Folklore and Folklife Science" as some quarters have proposed. The new insight into the intimate and organic interrelationship between the various sectors of man's cultural life has made a new term for the science of national individualities desirable if not imperative.

In details specialists may disagree and carry on further research before committing themselves to a definite position, but the present book is as a whole a well balanced anthropological treatment of Japan past and present.

M.E.

Folk Cultures of Japan and East Asia. Monumenta Nipponica Monographs No. 25. Sophia University Press, Tokyo 1966. 163 pages.

Prof. Joseph Pittau, S.J., Editor of Monumenta Nipponica, tells us in his Preface that this monograph volume has been compiled on occasion of the 11th Pacific Science Congress held in Tokyo from August 22 to September 10, 1966. It is a collection of papers read at the Congress and covers folk cultures of Japan, Okinawa, Taiwan and Southern China.

Here follows first a list of the seven papers.

ÔBAYASHI TARYÔ: Origins of Japanese Mythology (pp. 1-15).

NOGUCHI TAKENORI: Mortuary Customs and the Family-Kinship System in Japan and Ryûkyû (pp. 16-36).

ITÔ MIKIHARU: Rice Rites in Japan and Ryûkyû: a Comparative Study (pp. 37-55).

KAMATA HISAKO: "Daughters of the Gods": Shaman Priestesses in Japan and Okinawa (pp. 56-73).

MICHAEL R. SASO: Taiwanese Feasts and Customs (pp. 74-100).

MABUCHI TÔICHI: Sphere of Geographical Knowledge and Socio-Political Organisation among the Mountain Peoples of Formosa (pp. 101-146).

SHIRATORI YOSHIRÔ: Ethnic Configurations in Southern China (pp. 147-163).

A detailed evalution of each of these papers must be left to specialists in the field concerned. Our review confines itself to a more summary treatment, trying to show the lines of arguments and the conclusions arrived at.

Ôbayashi Taryô: Origins of Japanese Mythology. Especially of the Myths of the Origin of Death.

Ôbayashi starts with an analysis of a folktale recorded with some variations in the oldest mythological texts, the *Kojiki* of 712 and the *Nihon Shoki* of 720 A.D., according to which death came as a consequence of a bad marriage choice in which the Bloom-Lady (Ko-no-hana-sakuya-hime, the Lady-who-makes-the-trees-bloom) was taken instead of the Rock Lady (Iwanaga-hime, the Lady-of-Rock-Perpetuity). Ôbayashi connects this myth with one from the Tayal in Formosa according to which man was originally immortal as he originated from rock, only through his error he became as fragile as flowers of grass. A myth well resembling that of the Bloom-Lady became known from the Alfurs in Central Celebes, in it the primordial human immortality is also connected with stone. Among the natives of Ceram stone is a symbol of immortality. On the Huon Peninsula in New Guinea people believe that if man were not made of blood but of stone, he would not have to die. The idea of stone-immortality has sporadically been found also in other Oceanic areas. Ôbayashi sees parallels to the death-origin of the Bloom-Lady type also in myths of Indians along the Northwest coast of North America. In order to establish a genealogical connection of the Bloom-Lady myth of Japan with that in Southeast Asian regions he has to rely

on several hypotheses in order to support his own hypothesis. The only things that seems to be borne out by myth comparison is that man became mortal because he was born from a plant against the will of his maker who wanted him to be born from stone. Possibilities or also some probabilities of a genealogical connection of the Japanese myths on the origin of human mortality can be admitted, but hardly more.

The other complex into which Ôbayashi wants to shed new light is that of the origin of Death and Divorce. The Japanese myth which has here to be confronted with possible parallels from other peoples is the myth of the death of the mother goddes Izanami which entered the Land of Darkness from where her brother-husband Izanagi wants to recover her. The ensuing quarrel ends up in a formal divorce. These events affect not only Izanagi and Izanami individually but a whole race of their offspring. Myths with a quarrel between divine spouses resulting in the death of man were reported from wide areas. In other myths the quarreling gods are not related to each other by marriage. Conflict motifs leading to the origin of death are also found in Northern Asia and the American continent.

Ôbayashi then goes through many other myths of American Indians about the origin of death, but in our opinion these myths show more dissimilarities than similarities with one another. Ôbayashi finds the Izanagi-Izanami myths concerning the nether world and the origin of death and the Indian myths belong together to cultures of hunters and food-gatherers, and that the myth with this conflict motif over death were parts of an old cultural stratum of Northern Asia. Ôbayashi further speculates on how this myth was introduced to Japan and by which wave of culture. The author admits here that only vague hypotheses are possible, and his hypothesis is that "the myth first was integrated in an agrarian culture of China and then with a new wave of culture came to Japan". His arguments certainly show much acumen and subtlity, but there remains still a host of questions which cannot easily be silenced. Must every myth have come from elsewhere, can myths not have originated in Japan? Are the myths of such large areas known equally well? Myths belonging to culturers and hunters have all a deep time dimension for fanning out in many variations. Can they all be used for the sake of argument regardless of age and variation? But still Ôbayashi has done what could be done with such a misty material, that is, he has shown what is most plausible. after having exploited that vast amount of pertinent literature.

Noguchi Takenori: Mortuary Customs and the Family-Kinship System in Japan and Ryûkyû.

Early in Tokugawa time the government devised as an efficient system of control over Christianity the compulsory registration of each individual at a Buddhist temple. The prevalent practice was that the entire family was registered at the same temple, but there are so many exceptions to the rule that they call for an explanation. Funeral rites

were performed by priests of the temple of registration and the family tomb was on the cemetery of the temple concerned. A patrilineal family system underlies these arrangements. However, the exceptions are, 1) separate tombs for husband and wife, 2) separate tombs for each succeeding head of the family, 3) individual family members holding membership in different temples and being accorded different memorial services.

The writer first summarizes the explanations which various authors have given of these variances. Historical documents, in the writer's opinion, point to a much wider distribution of separate tombs in the past. For his own explanation of the discrepancies the writer assumes that the society in Ryûkyû is still preserving structural features which once also Japan possessed. The author then analyses the mortuary customs and family-kinship system of Ikema Island in Ryûkyû. Agnatic kinship is said to play an insignificant role there, whereas cognatic kinship is very important. Thus it is only natural that kinship is mirrored in burial practices with separate tombs for husband and wife and for different generations. The author arrives at the conclusion that the divided parish system and separate tombs for men and women sporadically still found in Japan are remnants of an older social structure over which a strongly patrilineal system was laid during the Tokugawa time, resulting in the predominance of a common parish and burial place for husband and wife and for succeeding generations.

Itô Mikiharu: Rice Rites in Japan Proper and the Ryûkyûs: a Comparative Study.

This paper examines the validity of the general assumption of the homogeneity of the culture of Japan Proper and that of the Ryûkyû Islands in regard to one basic element in both areas, that of rites connected with rice growing. The author wants to point out that in spite of common elements there are also others which set the two cultures apart. As to rice rites, he finds that in Japan Proper the pre-celebration element becomes evident especially at the Great New Year and at the Little New Year two weeks later, whereas in Ryûkyû this element is combined as a dominant factor with the completion rites of harvest; furthermore, in the Japanese rice rites the god of the paddy-field occupies the central place, while in Ryûkyû the fertility deity is represented by mysterious visitors from a far-away island believed to be the home of the rice seed. Here, in our opinion, the appearance of mysterious visitors both in Japan and in Ryûkyû presents a difficulty for the thesis of the writer who has no explanation to offer for the existence of essentially the same phenomenon in both cases. The religious content of the rice rites is a complex one, difficult to grasp because of only fragmentary evidence. Instances can be found both from Japan and from Ryûkyû that the rice deity is in the rice itself. Itô's paper shed much new light into the religious complex with rice, but still further studies are called for.

Kamata Hisako: "Daughters of the Gods". Shaman Priestesses in Japan and Okinawa.

This paper summarizes first earlier publications on shamanism in Japan and then tries to contribute new data on the phenomena in question. In the confrontation in details of shamanism in Ryûkyû and its counterpart in Japan Proper new aspects are revealed. Especially the historical survey on *fujo* (female shamans) in Okinawa permits a deep insight into the nature of these religious women. There the functions of them were or still are closely interwoven with religion and society of which they are a basic institution. On the other side, also in Ryûkyû many regional variations, results of historical developments, are found in the different groups of islands. Thus it is not easy to designate one pattern as being most representative of female shamanism in Ryûkyû. Also there we find fluctuations between patrilineal and matrilineal family structures and shifting from male to female occupancy of religious positions. One thing seems to be well established, that is, in Ryûkyû the typical shamanistic phenomena are much more pronounced and preserved there than in Japan where for instance the trance condition is often only very slight if existing at all. Diminished degrees of trance are also found in Ryûkyû. Compared with Ryûkyû the shamanism of Japan became much more relegated to the private sphere of religious life due to the institutionalisation of Shinto shrines, the ascendancy of Buddhist temples, and the almost general acceptance of an agnatic family structure. But still we have instances also of Japan of genuine female shamanism with only one important element missing, that is, the institutionalisation of the shamanistic profession.

M.E.

(The review of the papers on Folk Culture of Japan and East Asia will be continued in Vol. XXVI, 1, 1967).

Josef Haekel and C. B. Tripathi: Eine Besessenheits-Séance der Rathva-Kali in Gujarat (Indien).

Österreichische Akademie der Wissenschaften, Philosophisch-historische Klasse, Sitzungsberichte, 248, Band, 5, Abhandlung. Veröffentlichungen der Ethnologischen Kommission, Heft 1. Wien, Hermann Böhlaus Nachfolger 1966, 103 pages.

Prof. Haekel of the University of Vienna, while in 1960/61 together with his assistant Dr. Engelbert Stiglmayr doing field research among the Rathva-Koli, a sub-group of the Bhilala tribe in Central India, had a chance to witness an obsession séance and to record it on tape. A first research report, *Fieldwork among the Rathva-Bhilala*, has been published by Dr. Stiglmayr in: Journal of the Anthropological Society of Bombay, N.S. Vol. XI/2, 1961, pp. 48-60.

In Haekel's Preface (Einleitung) we learn about the local and ethnographic details concerning his report on the obsession séance.

Then follows the introduction of the priest or shaman officiating at the séance and a brief essay on the institution of the *baḍvo*. Haekel finds that none of our terms medicine man, shaman, sorcerer and the like renders adequately the meaning of the term *baḍvo*. In Ethnology and in Science of Religion the following criteria make a shaman, 1) a trance condition during which the officiant gets in direct contact with the supernatural world, 2) a divine calling, 3) an institutional position of the officiant in the service of his community. Since we find all three criteria existent in the officiant of the described session, a *baḍvo* could be called a shaman as is done in parallel cases.

Haekel describes the séance at which he was present and which was performed by courtesy of the *baḍvo* at Haekel's request, in all details. The language barrier was at least in part overcome as Prof. Haekel had an interpreter who could gather some information from the officiant and others present through the use of Hindi. Later the language difficulty could be overcome authentically when Prof. Haekel could avail himself of the help of a native Gujarati speaker, Dr. Chandrabhal Tripathi, Lector in the Indological Seminar of the University of Göttingen. Some weeks after the session described Dr. Tripathi accompanied Prof. Haekel back to the officiant for an interview about all details of the session. Dr. Tripathi also took care of the text recited at the session and recorded on tape. The first part of this text is a recitation of fragments of myths, in its second part the god Babo Tundvo is called and the officiant falls in trance.

Dr. Tripathi contributed (pp. 19-70) to Haekel's report first a linguistic introduction, then a transcription and a literal interlinear translation of the tape-recorded text with many explanations in footnotes. Dr. Tripathi and Prof. Haekel give joinly a liberal translation. Haekel further describes the sacrifice of a hen on top of the mountain which is considered as the residence of the god called down during the session. This sacrifice was requested by the god as a placation after having been called without sufficient reason, only to satisfy the curiosity of a foreigner. In another chapter a commentary on the gods mentioned in the text and on the rituals performed is given. For ethnologists not specialised in Indian studies perhaps the final chapter is most valuable, it discusses Indian shamanism and refers to recent publications on it. The present reviewer is in no position to assess the implications of this report on a shamanistic session for Indological studies, he finds however Prof. Haekel's methodological approach systematic and beyond reproach.

M.E.

Myths on the Origin of Death among the Early Filipinos.

All anthropologists, folklorists included, who strive for a complete bibliography in their field of research on a given topic, know well that there exists, besides the pertinent monographs and papers in specialized Western journals, also a literature that was once termed "colonial".

Though this term can of course no longer be applied to publications in the Philippines and nowadays hardly to anywhere else, difficulties still exist in taking cognizance of papers scattered throughout journals of a more general nature. In the Philippines we have the quarterly *Philippine Studies,* published by members of the Jesuit Order at the Ateneo de Manila University, covering all sectors of cultural life and frequently carrying papers on ethnographic items.

Of Vol. 14, No. 3 (July 1966) a valuable paper should not escape the attention of folklorists, Francisco Demetrio*: Death. Its Origin and Related Beliefs among the Early Filipinos (pp. 355-395). How death came to mankind is one of the puzzles of human existence that has engaged the minds of many myth-makers all over the world. Demetrio is making critical use of a considerable amount of source material. both published and unpublished, and all folklorists working on the historical side of research on Philippine myths and folktales will find here praiseworthy bibliographical guidance.

In our few notes we do not attempt at an outline of Demetrio's paper. Perhaps the captions of it can give the interested reader at least some idea of what is in store for him if he looks for a chance to go through the essay in Vol. 14, No. 3, of *Philippine Studies.* A: The First Death—Death of a Fish. "It is always the death of the animal which precedes the death of man" (p. 361, in: Comment). B. The Fate of the Soul after Death. C. The Gods of the Dead. D. The Village of the Dead. We pick out a few sentences from Demetrio's "Hypotheses" (p. 385, f.), 1) "The early Filipinos, especially the Bisayan, believe that the first death was that of a shark", its death was caused by man; 2) "The early Bisayan also believed that the first human death was caused by a lightning bolt in punishment for at least two faults.... On the other hand, the Ifugao believe that the first human death was also the first human sacrifice after the flood. This sacrificce was necessitated by the desire to replenish the forces of fertility, growth and increase which were on the wane". 3) "Belief in the Golden Age, i.e., a primordial existence in which mankind was not destined to die, seems to be borne out by the materials which we have investigated".

Many students of Philippine Folklore know the *Beyer Collection of Original Papers* kept in the Museum of Anthropology and Archaeology in Manila. From Demetrio's Introduction (p. 356) we learn that another collection of unpublished manuscripts came into existence in recent years, *Philippine Folklore and Mythology,* gathered by the Public School teachers, and now kept in the Research Library of the Bureau of Public Schools in Manila.

M.E.

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* Francisco Demetrio, S.J., was, as we read in the informations on the Contributors, "formerly chairman of the Ateneo de Manila Department of Classical Languages, has just completed his doctoral work in classical linguistics and is presently assigned in Xavier University, Cagayan de Oro". Dr. Demetrio is member of the Society for Asian Folklore.