

## BOOK REVIEW

**Hori, Ichirô:** *Nippon Shûkyô no Shakaiteki Yakuwari, Nippon Shûkyô-shi Kenkyû I* [Social Roles of Japanese Religion, Studies on the History of Japanese Religion, Vol. I]. V, 326 pp. Miraisa Publishing Co., Tôkyô, 1962.

This book contains four parts: I, Social Roles of Japanese Religion; II, Japanese Religious Life; III, Japanese Soul Concept; IV, Japanese Religious Customs, which were collected and classified in the author's ten papers written and published in various periodicals and series from 1953 to 1959.

These papers were written mainly with the intent to trace back and extract the basic religious consciousness of Japanese, which should be observed in their actual understanding and practice without distinction of foreign and indigenous religions because there is some validity in speaking of a *Japanese religion* as an entity in spite of the variety of its manifestation. Certain elements which are nearly universal can be separated and labeled as *Japanese religion*. Then the author pursues the forms which this core-type of Japanese religious consciousness assumed and what roles it played historically, connecting it with Japanese society from the socio-historical, anthropological and folkloristic viewpoints.

In part I the author proceeds to clarify some characteristics of the social roles played by *Japanese religion* in the course of social changes from ancient to present times, applying the theories of functionalism in anthropology and sociology and of social *anomie* in social psychology. It consists of five chapters: (1) The Standpoint of the Study of History of Japanese Religion; (2) Theories Concerning the Social Functions of Religion; (3) The Types of Historico-geographic Features, Culture, and Personality which Characterize Japanese Religion; (4) The Role and Character of Japanese Religion in the Social Anomie—Japanese Shamanism as an adjustment to social *anomie*; (5) The Role Japanese Religion played in Social Changes—From disintegration to integration.

Part II consists of three chapters: (1) Beliefs of the Folk; (2) The Search for Certainty within the Situation of Anxiety; (3) Life of the Masses and Religion—from the viewpoint of the maladjustment between the spiritual and material cultures in modern Japan.

Part III consists of three chapters: (1) Soul Concept among Japanese from the Viewpoint of Folklore; (2) Tradition of Separation of Soul and the Human Being seen in Japanese Folk Beliefs; (3) On the Ghost.

Part IV consists of three chapters: (1) Religious Tension in Contemporary Rural Society of Japan; (2) Agricultural Rites in the Inner Noto Peninsula, Ishikawa Prefecture; (3) Deities of Professions—guardian deities of navigation, fishing, hunting, woodcutting, smithery, molding, turnery, marketing, and commerce.

**Hori, Ichirô:** *Shûkyô-Shûzoku no Seikatsu Kisei, Nippon Shûkyô-shi Kenkyû II* [Social Control of Japanese Religion and Customs in the Life of the People, Studies on the History of Japanese Religion, Vol. II]. ii, 362 pp. Miraisha Publishing Co., Tôkyô, 1963.

This book contains nine published and one unpublished paper which were written from 1952 to 1961 by the author. The first two papers entitled "Social Changes and Buddhism" and "The Way of Receptiveness of the Foreign Religions in Japan" were written rather recently following the same purpose as in the author's former book, *Social Roles of Japanese Religion*, Tôkyô, 1962, reviewed above. In the first paper the author discusses one aspect of the social roles that were played historically by Japanese Buddhism from the socio-historical point of view, and in the latter, about the problem of diffusion and reception of foreign religions from the viewpoint of theories of social contact and acculturation in the anthropology of religion.

The following three papers mainly analyze religious situations in classic literature such as *Manyôshû*, the *Shakuyôka* (*waka*-poems concerning specifically Buddhist thought and practices) and the *Heike monogatari* (The Historical Romance of the Taira Family).

The sixth and seventh papers entitled "A Study of the Mixture of Buddhism and Shinto" and "A Study of the Educational System of Japanese Buddhist Monks" were each based upon research through collecting and analyzing historical documents.

The last three papers are reports of the author's field work. The first is an investigation of the Golden Hall at Chûsonji (a temple built in 1124) and its remains. The second is about the *Mummified Buddhas* belonging to the Shûgendô Sect (Mantrayanistic Mountain-asceticism) presently preserved and enshrined in Yamagata Prefecture, and the particular customs and practices connected with them. It contains a report of the excavation of a mummified Buddha at Kannonji Temple in Murakami City, Niigata Prefecture. The last is about the historical development of immigrants belonging to the Shin Sect of the Pure Land School in the 19th century to the Non-Shin Sect Area in the north-eastern part of Fukushima Prefecture (formerly the territory of the Sôma Fief. It contains tabulations concerning the religious attitudes of high-school students who were studied by questionnaire method.

Summarized by Mabuchi Tôichi

**Mizusawa, Kenichi** 水沢謙一 Ed. *Tochio-gô Mukashibanashi Shû*  
 栃尾郷昔ばなし集. Tochio-shi, Niigata: Tochio-shi Kyôiku Iin-  
 kai, 1963. 320 p.

Despite the title of his last book, which was the closing formula of a Japanese folk tale, Mizusawa Kenichi has published another collection of folk tales, *Tochio-gô Mukashibanashi Shû* (Tales from Tochio-gô). Tochio, in former times a castle city, is now an industrial community tucked away in the mountains near Nagaoka City. This book follows the technique of his previous collections but with the help of the Board of Education he could include in it photographs of 38 of the 47 narrators. Many of these are taken in an informal, every day setting, giving the reader a feeling of intimacy with the old people. The pictures of Kikuchi Sakujiro and his wife Nobu recall to the reviewer their hospitality and skill in reciting tales, particularly of Nobu. Sakujiro's home brewed wine filled the party with such good spirits that after his neighbors had drunk a little too deeply, they went home in a glow of good nature and brought our search for tales to an unexpected end that warm summer day.

The 101 tales in this collection were gathered by Mr. Mizusawa between 1958 and 1961. He launched on a more detailed study of certain tales, but he has included a fairly representative range of titles in spite of this. Originally he undertook to make a systematic study of "Cinderella Tales," a term used rather loosely by Japanese folklorists in referring to step-mother stories. Although he includes four of these, he has presented fourteen tales concerning settling the fortune of newly born babes. Here details show the folk belief that in the Tenth Month all the *kami* retire to Izumo to determine the fortunes for the following year. The month is referred to as the month without gods (*kami nashi getsu*). Several tales reveal the folk belief that a man's soul can leave his body while he sleeps. It leaves through one nostril in the form of a horsefly or some other flying insect and returns through the other nostril. The man thinks of this as a dream when he awakens, but it is frequently the means of discovering a treasure. Other elements of folk faith are evident in some of the other tales.

Perhaps now we can expect a series of volumes built around certain themes by Mr. Mizusawa. His contribution in that field would be welcome. However, as one settles down to reading the tales in his collections, he finds himself in the presence of an old narrator, and the tale itself becomes foremost, one more and then another. This collection, as other of his, is a pleasure to read.

Fanny Hagin Mayer

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