

BOOK REVIEW

Nihon minzokugaku daikei (Encyclopedia of Japanese Folklore Science), Vol. 3: 345 pp., Vol. 4, 377 pp., Tokyo, Heibonsha, Publishers, 1958, 1959.

Both volumes come under the heading Society and Folk Customs (*Shakai to minzoku*).

Some comments on the whole collection in general and its Vols. 2, 9 and 11 in particular we have offered in Vol. XVIII of our journal in the short paper by Matthias Eder, Japanese Folklore Science Today, p. 300 ff. Meanwhile all volumes, except Vol. 13 (Index), came off the press. In the following we wish to continue our report on the collection.

Vol. 3, Contents:

Territory and Society (*chiiki to shakai*), p. 11-126
Age Classes (*nenrei shudan*), p. 127-174
Kinship Groups (*shinzoku shudan*), p. 175-258
Religious Groups (*shinkô shudan*), p. 259-288
Artistic Groups (*geinô shudan*), p. 289-310
Professional Groups (*shokugyô shudan*), p. 311-342

Vol. 4, Contents:

Social Strata (*shakai kaizô*) p. 11-114
Social Laws and Norms (*shakai kisei*), p. 115-188
Society and Individual (*shakai to kojîn*), p. 189-368

Under the above given grouping come a number of papers, each written by an expert, in the following we shall try to give our readers an idea about the width and variety of the topics discussed.

Vol. 3.—Foreword by Mogami Takatoshi

Sociological considerations entered Japanese Folklore studies rather late. For a long time it seemed that the annual cycle of festival and ceremonies, youth initiation, wedding and funeral ceremonies were the only topics of folkloristic preoccupation. The first studies on society were not made by folklorists but researchers in other fields, that is by historians of law institutions, of economics, of agricultural administration. Thus some light was brought into kinship relations, five-men associations (*gonin kumi*), age classes, youth associations and a few other problems. In the year 1934, under the leadership of Yanagita Kunio, research work in remote villages was inaugurated, for the first time also social questions being given proper attention. True, isolated problems with bearing on social life were already treated in the journal *Kyôdo Kenkyû* (Studies on Rural Life) from 1912. Some data were collected on beaters of gongs and sounding stones (groups performing practices belonging to Buddhist folk religion), lying-chambers, on early risers with a religious motivation, so that at least religious associations had by then come under the focus of attention. Also place names were investigated, such as Negoya (sleeping hut), Kaito (a rice-field set aside for social reasons), so that a start was made with studies on the formation and composition of villages. From about 1925 a few papers were published in the journal *Minzoku* (Folk) on family systems, youth associations and on primitive trade. In Nagano Prefecture, Kami-Ina District, Ariga Kisaemon led a group of folklore enthusiasts who for that time were perhaps the most active collectors of social traditions. In 1935 Yanagita Kunio published his *Kyôdo seikatsu no kenkyû hôhô* (Methods for the Study of Rural Life) in which ideas were ventilated for the study of village structure, groupings within the village, family and kinship, social ranks. Meanwhile the research program on remote villages in the mountains had yielded its first fruits in a publication (1937) *Sanson seikatsu no kenkyû* (Studies on the Life in Mountain Villages). After the Pacific War a whole series of monographs saw publication, under the joint authorship of Yanagita and Kurata *Kita-Kogama minzoku shi* (Folk Customs of Kita-Kogama), then by Ômachi Tokuzô *Takaokamura minzoku shi* (Folk Customs of Takaoka Village), by Sakurada Katsunori *Tokuyamamura minzoku shi* (Folk Customs of Tokuyama Village), by Mogami Takatoshi *Kurokawachi-*

mura minzoku shi (Folk Customs in Kurokawachi Village). Again under the guidance of Yanagita Kunio, also seaside villages were made the object of studies, resulting in the monograph *Kaison seikatsu no kenkyû* (Studies on Life in Seaside Villages) (1948). An active group in Nagano Prefecture produced an astounding amount of fieldwork reports on social aspects of village life.

In all investigations made in those years the clan was the main object of attention. To pick out only one of the papers, Oikawa Hiroshi wrote "Clan Organisation, Wedding and Funeral Rites (*Dôzoku soshiki to konin oyobi sôsô no girei*), in: *Minzokugaku Nempô* (Yearbook of Anthropology). The studies covered family system, tenant system, hunting groups, village storehouses, religious confraternities and such miscellaneous topics. Soon after the Pacific War individual researchers or research teams fanned out again in many directions, with preference to islands and peninsulas, bringing home a wealth of data also on life and social conditions in the villages. At the same time investigation teams composed of sociologists, experts in the history of economics, in the history of agricultural administration, set out to farming and fishing villages, taking special interest in the traditional patterns of structure of villages. To mention only a few publications resulting therefrom, Kojima Toshio wrote the monograph *The Structure of Mountain Villages (Sanson no kôzô)* (1952) and Fukutake Nao, *Social Characteristics of Japanese Villages (Nihon nôson no shakaiteki seikaku)* (1949), and by various authors *An Analysis of Japanese Village Society (Nihon nôson shakai no shakaigakuteki bunseki)* (1954). Village structure had become a favorite research object.

The participation of experts other than folklorists contributed much to the formation of a real Folklore Science, going now beyond a mere collection and presentation of data on the annual cycle and wedding and funeral ceremonies, other cultic rites, popular beliefs and tales. All these items were now for the first time seen with their sociological background and no longer as isolated phenomena for themselves. The sociological outlook brought new life into Japanese Folklore Science and built in an important rafter into its methodological set-up.

The present volume "Society and Folk Customs" of our *Encyclopedia of Folklore Science* of course wants to keep it that way and has been planned to cultivate further the sociological

element in Folklore Science. This it hopes to accomplish by defining the various kinds of social groupings, leaving out none, so that one-sidedness is avoided. The start is made with a review of those elements which constitute a village society, different from the town or city society. Then the age classes are discussed as an old part of village organisation. In the religious sector the clan members (*ujiko*) with a shrine as their center (*ujigami*) and cult associations (*miyaza*) are paid due attention, as are also other religious associations or confraternities (*kô*). Villages have also associations which are in charge of artistic performances (*geinô*) by which religious ideas and beliefs are enacted at regular intervals and at the same time recreation and entertainment are provided for the village community.

A vast field to be covered is the family as the smallest unit of village society. Such a unit is created anew by each marriage but branches out in kinship groups with lineage systems, with main families and branch families. All these sub-groups come under the clan. The clans form the village community and clan ranks provide for a great part of the social dynamics of village life, that is leadership claims and subordination. Within a clan stratification of its members results from the predominance of the main family among the families descended from it and from the degree of kinship of the branch families with their family of origin. We find vertical and horizontal ties working in building up the cohesion of the village community, leaving room for many local varieties. It has been found that in Northeast Japan the vertical elements of the village structure prevail, whereas in Southwestern Japan the horizontal ones are stronger.

The chapter "Region and Society" (*chiiki to shakai*, p. 11-174), written by several authors, consists of the following papers: Introduction—What is a Village Society—The Structure of a Village—Social Organisation and Strata of a Village—Neighboring Villages—The Town. In the introduction its writer Sakurada Katsunori postulates that all Folklore research be grounded in the village as that social entity in which territory and man are intimately cooperating in creating for man the basic conditions of his existence. The village is man's most real world. Within its limits man's life as a member of his family and clan and other social groups is lived. To be sure, outside connections are entered, but man's inside, his home, is the village. The author wants to make it clear that 'village,' when used by folklorists,

means a naturally grown community, not units cut out from a given populated territory by the government for administrative purposes [as it was done in the early year of the Meiji period, after 1868]. The naturally grown village has not only its territorial expansion but also its historical depth. Village research must work in both directions.

A village community has its own basis of production for its livelihood, its own shrine festivals and recreations. It has also sacred places where gods and spirits reside or appear at certain times, such as mountains, rivers, wells. It has also gods which protect the village boundaries against the inroads of unfriendly spirits. Thus natural and supernatural basis of existence form a village consciousness which must not necessarily coincide with the boundaries drawn by the government for the sake of administration and taxation.

The above few sentences are a summary of the introduction. To present summaries of the following papers is not feasible within the available space. But keeping in mind the general outline of the whole volume as it is recognizable from the introduction the reader may get at least some idea what the topics under discussion are if we only briefly translate the titles of the papers and the headings of the chapters into which the papers are divided.

Sakurada Katsunori: *The Structure of Village* (p. 39-52), 1) Village Types, 2) The Village Center.

Mogami Takatoshi: *Village Organisation and Stratification* (p. 53-76), 1) Vertical Classes in Village Organisation and their Nomenclature, 2) The Functions of Village Organisation, a) security of livelihood in general, b) production, c) cooperation in religious matters; 3) The Functionaries of Village Organisations and their Meetings, 4) The Exclusiveness of Village Organisation and Terms of Joining the Village Community.

Ogawa Tetsu: *Village Types* (p. 77-92).—A village type can be constituted 1) by its topographic conditions and its predominant production, 2) by form of arrangement of its houses, 3) by the way villages came into existence and have grown since, 4) by the structure of village society.

Miyamoto Tsuneichi: *Neighboring Villages* (p. 93-110).—1) Topographic Conditions of Neighborhood, 2) Village Alliances, 3) Antagonism and Rivalry between Villages.

Miyamoto Tsuneichi: *Towns* (p. 111-126).—1) The Characteristics of Towns in the Early Years of the Meiji Era (1868-1912),

2) Fairs and Towns, 3) The Making of Towns.

Seki Keigo: Age Classes and their Organisations (p. 127-174).—1) Organisations, 2) The Three Types of Age Classes, 3) The Functions of Age Classes, 4) Youth Initiation Rites, 5) Discipline and Chastisements, 6) Various Types of Young Men's Houses. An appendix, with three charts, on the distribution of youth associations.

Ômachi Tokuzô: Marriage (p. 175-202).—1) History of, and Literature on, Marriage, 2) Matrilocal Marriage, 3) Patrilocal Marriage, 4) Sleeping Houses and Bride Stealing.

Ômachi Tokuzô: Family (p. 203-232).—1) The Peculiarities of the Japanese Family, 2) The Structure of the Family, 3) Retirement Systems (for old parents living on the compound together with the young family succeeding them), 4) Family Head and Housewife.

Kamao Masao: Kinship (p. 233-258).—1) The Nature of Kinship, a) its structure and function, b) kinship terminology, c) kinship and kinship structure and function, b) kinship terminology, c) kinship and kinship clan (*dôzoku*); 2) Various Types of kinship groups, 3) Classification of kinship groups.

Wakamori Tarô: Religious Groups (p. 259-288).—1) General Remarks, 2) Groups of *ujiko*, that is of persons worshipping the same guardian-god, *ujigami*, 3) Cult Associations (*miyaza*), 4) Confraternities (*kô*), 5) Groups of Adherents of Buddhist Sects, 6) Secret Buddhist Groups and Secret Christians (remnants of Christians from the early Tokugawa time, 17th century).

Arai Tsunekata: Artistic Groups (musicians, dancers and actors, p. 289-344).—1) Definition of *Geinô*, that is of artistic performances as part of religious cult; formation of groups among artists; 2) professional and non-professional artists, 3) the structure of their groups, 4) the local society and artistic groups.

Vol. 4.—Foreword by Sakurada Katsunori

In the foreword it is said that, after in the third volume society and folk customs were seen collectively, in groupings and group customs, the fourth volume is devoted to the individual in society. In modern times this relationship has undergone and is undergoing radical changes, but a great amount of old traditions is still alive, old and new are mixed. Japan is rich in old folkways and displays a great variety of national traits also in

this field.

Kitano Seiichi: Social Standing of the Individual and Family Rank (p. 11-34).—1) Social Rank System in Modern Society, 2) The Structure of Social Ranks in Modern Villages, 3) Relationship between the Social Standing of the Individual and the Control of Families by Higher Feudal Authority.

Kitano Seiichi: Subordination and Attachment of Individuals as Pupils to a Master in Various Professions and Trades (*oyakata kokata*) (p. 35-62).—1) Formation of the Problem and its Extent, 2) Description of the Master-Pupil Relationship, 3) Structural Types of This Relationship, 4) Conclusion.

Takeuchi Toshimi: Domestic Servants, Hired Laborers, Apprentices.—1) Servants and Hired Laborers in Farmhouses, 2) Hereditary Servants, 3) Adopted Children as Domestic Servants, 4) Servants Who Serve in Repayment for Incurred Debts, 5) Domestic Servants on a Seasonal Basis, 6) Seasonal Laborers and Day Laborers, 7) Service of Apprentices.

Takeuchi Toshimi: Low-Class People with Special Functions (p. 101-114).—In 1871 the modernized government of the Meiji Era (1868-1912) abolished the special social status of the lowest class and gave it the same citizen rights as the rest of the nation enjoyed, but between the letter of the law and its actual enforcement the gap is still not yet closed. Under the low-class people come the so-called Eta who have even their own villages, not being admitted to villages of ordinary citizens, then female shamans, prostitutes, professional artists and such. This class was legally created by the Taika Reform (645) which divided the population in 'good' (*ryô*) and 'low' (*sen*) people. The "good people" were subdivided into people with rank and people without rank. The "low people" were subdivided into five groups: servants of officials, grave guardians, domestic servants, public serfs, private serfs. In the following centuries each of the classes of the low people developed its own traditions and varieties with their own family trees. The author elaborates under the following headings: 1) The Family Trees of the Low People, 2) Low People Stemming from Buddhist Ascetics and Prayer Sayers, 3) Low People Stemming from All Kinds of Professional Sorcerers, Peddlers of Religious Objects, Puppet Show Performers, Singers and Dancers, etc., all living on the credulity and desire for amusement of the masses, 4) Wayfarers and Beggars.

Hirayama Binjirô: Education and Study (p. 115-132).—1) Formulation of the Problem, 2) Education in the Standards of Behaviour and Manners, 4) The Usefulness of Proverbs for Education, 5) The Educational Functions of Associations for the Age Classes and their Assembly Houses (*shuku*), 6) Standards for the Social Recognition of a Person as an Adult Personality.

Gôda Hirobumi: Mutual Cooperation (p. 133-154).—1) The Varieties of Mutual Cooperation, 2) The Types of Mutual Cooperation, 3) The Peculiarities of Relationship from Mutual Cooperation.

Gôda Hirobumi: Social Intercourse and Exchange of Gifts (p. 155-172).—1) The Significance of the Problem and the History of its Studies, 2) The Various Types of Social Intercourse, 3) The Meaning of the Exchange of Gifts.

Asai Kôjirô: Social Sanctions (p. 173-188).—1) Introduction, 2) Various Forms of Social Sanctions, 3) Conclusion.

Inoguchi Shôji: Birth and Bringing up of Children (p. 189-212).—1) Child-birth and Visit of the Mother to Her Native Village, 2) Child-birth and Husband, 3) The Techniques of Delivery, 4) The God of Delivery, 5) Ritual Avoidances at Child-birth, 6) Temporary Parents: Mid-wives and Wet-nurses, 7) Various Rites.

Inoguchi Shôji: Childhood (p. 213-226).—1) The Bringing up of Children and its Obstacles, 2) Children as Individuals and as Members of a Group, 3) The Acquisition of Knowledge and Skills, 4) The Social Standing of Children.

Ômachi Tokuzô: The Ceremony of Coming of Age (p. 227-246), 1) For Boys, 2) For Girls.

Ômachi Tokuzô: Wedding Rites (p. 247-274).—1) Wedding Rites for a Matrilocal Marriage, 2) for a Patrilocal Marriage, 3) Great Influence of Youth Associations on the Choice of Marriage Partners.

Gôda Hirobumi: Years of Misfortune and Celebrations at the Turn of the Year (p. 247-290).—1) Formulation of the Problem, 2) The Relationship between Years of Misfortune in Human Life and Celebrations at the Turn of the Year, 3) Social Significance of the Expression of Age Classes, 3) Age Classes and the Cohesion of Members of the Same Year of Age.

Inoguchi Shôji: Funeral (p. 291-330).—1) The Boundary Line between Life and Death, 2) Cooperation of Villagers at a Funeral, 3) The Significance of the Funeral Procession.

Mogami Takatoshi: Rites after Death and Burial Places (p. 331-368).—1) Ancestor Spirits with Individuality and Ancestor Souls in General, 2) Rites for Ancestor Spirits in the Light of Memorial Days and 3) in the Light of Memorial Places, 4) How Memorial Rites are Performed.

Nihon minzokugaku daikei (Encyclopedia of Japanese Folklore Science), Vol. 8: Religious Beliefs and Folk Customs, Tokyo 1959, 426 pages.

Introduction by Harada Toshiaki (p. 1-14).—1) Religious Beliefs and Folk Customs, 2) The Origin of Religions, 3) Religious Beliefs in Villages and Religion in Cities, 4) Shamanism.

Ikegami Hiromasa: Spirits and Gods, Their Classification and Manifestation (p. 15-38).—1) Classification of the Gods, 2) Gods Worshipped at the Great Shrines, 3) Miscellaneous Gods, 4) The Manifestation of Gods, 5) Classification of the Spirits, 6) Animated Objects, 7) Human Spirits, 8) Nature Spirits, 9) Agriculture and Gods, 10) Agricultural Spring Festivals, 11) Field Planting Rites.

Hirayama Binjirô: Family Gods (p. 75-90).—1) Gods and Childbirth, 2) Gods and Diseases, 3) Gods and Divine Possession of Humans, 4) Gods and Future Life.

Hori Ichirô: Professions and Gods (p. 91-136).

Ikegami Hiromasa: Nature and Gods (p. 137-156).—1) The Sea and Gods, 2) Man's Living Area and Gods, 3) Mountains and Gods, 4) Wind and Gods, 5) Water and Gods, 6) Fire and Gods, 7) Plants and Gods, 8) Stones and Gods.

Takeda Chôshû: Symbols and Worship Places of Gods (p. 157-182).—1) Persons and Objects as Temporary Residences of Gods, 2) Visible Representations of Gods, 3) Places where Gods are Worshipped.

Hagiwara Tatsuo: How Gods are Worshipped (p. 183-230).—1) Conditions for Celebrating a Festival (*matsuri*), 2) Preparation of a Festival, 3) Sacrificial Offerings, 4) Ritual Paraphernalia, *nusa* and *mitegura*, 5) The Question of the *Norito*, prayer pronounced by a shrine minister, 6-9) Ritual Performances for Pleasing the Gods, they consist of several kinds of divination in which the god manifests his will, in contests and dramatic shows, 10) Ceremonies for Calling the Gods down to the Wor-

shipping Place, 11) The Participants of Festivals of the Gods.

Harada Toshiaki: Days and Time for Festivals of the Gods (p. 231-248).

Harada Toshiaki: Organisation of Festivals and their Ministers (p. 249-282).

Ishizuka Takatoshi: Possessed Persons (p. 283-296).—1) Types of Possessed Persons and Their Distribution. A possession may be affected by the spirit of a god, a living or a dead human being, of an animal or of a plant. 2) Hereditary Possession and Social Tension Resulting Therefrom, 3) Possession by Certain Animals, 4) Possessed Persons and the Gods of the Family, 5) Some Points in the Study of Possessed Persons.

Imano Nobusuke: Ghosts (*bakemono*) (p. 297-308).—1) What Comes under the Japanese Word *bakemono*? 2) Gods that Changed to Ghosts.

Hori Ichirô: How Many Foreign Religions Were Assimilated in Japan (p. 309-322).—Some preliminary thoughts for research on Folk customs in connection with this assimilation process.

Gorai Shigeru: Buddhism and Folk Customs (p. 323-342).—1) How Buddhism Entered the Realm of Folk Customs in India, China and Japan, 2) The Object of Buddhist Folklore Science, 3) The Annual Festival of Kôbô Daishi, Originator of the Tendai Sect in Japan, in Temple Buddhism, 4) The Same Festival in Folk Customs.

Togawa Yasuaki: Mountain Ascetics and Folk Customs (p. 343-358).—1) Mountain Ascetism Becoming Part of Rural Religion, 2) Relationship between the Japanese Concept of Soul and Mountain Ascetism, 3) Amalgamation of Shintoist and Buddhist Ideas in Mountain Ascetism, 4) Relationship between Ideas of the Pure Land Sect of Buddhism and Those of Esoteric Buddhism, 5) Domiciled Mountain Ascetics.

Kubo Noritada: Folk Customs under the Influence of Chinese Religion (p. 359-392).—1) The Necessity of Comparative Studies, 2) The Idea of the "Three Worms" (*san shi*) in the Human Body and the Religious Belief in Them. In the human body there are the "Three Worms" and the "Nine Insects" who do harm to man. The "Three Worms" destroy man's luck and cause his early death. On days with the calendar signs *kô-shin* they ascend to Heaven where they confess their misdeeds done to a man to the Heavenly Emperor. After man's death the "Three Worms" roam around in all directions and have to be

placated eight times in a year. 3) Religious Ceremonies on Kôshin Days, 4) The "Three Worms" and the Belief in Kôshin.

Tagita Kôya: Christianity and Folk Customs (p. 393-406).

Takagi Hiroo: Folk Customs and Newly Founded Religions (p. 407-420).—1) The Inseparable Relationship between Folk Customs and Newly Founded Religions, 2) Two Types of Popular Religion Embedded in New Religious Groups, 3) Positive or Negative Attitude of the New Religions towards Popular Religion.