

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.

The two main chapters concentrate on the meaning of "divinity" in the case of the emperor and of some of the founders of new religious groups in the sect-Shintô. The conclusion is that the emperor in his New Year declaration 1947 [*sic* p. 93!] renounced just the sort of divinity attributed to him by the so-called state-Shintô. But the people's understanding of his divinity was not touched by that.

Originally the new emperor was created by transferring to him a sort of power similar to *mana*, called *tennô-rei* (天皇靈). This took place in a ceremony of the Great Thanksgiving Festival, the *daijô-sai* (大嘗祭). This spirit-power appears to be understood as a grain-spirit and connected with the circle of death and resurrected life. In mythological times there was a temporary ruler who had to be sacrificed or driven away in order to strengthen the power of the ruler. Then there was a political king, the king of the day, on one side and a religious priest-king, the king of the night, on the other. Finally both functions were taken over by one person. By that time the dreams of the ruler himself or of a shaman became very important: a means to convey and interpret the will of the god to the people.

Another important factor is to be seen in the phenomenon of a "wandering emperor". The fleeing Emperor Antoku (1178-1185) as well as the Emperor Meiji on his trips through the country, are accepted and treated the same way as if they were visiting gods or spirits (*marebito*). And last but not least, the ruler acquires his power by acting beyond the everyday standards of the people or even by violating it. And by violating the moral code he is thought to take upon himself the sins of the people. At a time when the emperor has been stripped of his political power as he was by the Fujiwara and other families, his spirit-power was boosted. As an angry spirit he haunted the *de facto* rulers.

After all, the people looked at the emperor as a living deity, in the sense that he was the receptacle for the emperor-spirit, the *tennô-rei*. As such he was separated from the ordinary people as the one having the power to relate the word of the gods to men. And this enabled him to rule over men as well as over spirits. He was not god himself but the god manifested himself in times through the special power entrusted to the emperor. Therefore, the people looked up to the emperor with religious reverence, not just because he was holder of authority but because he was a mediator and speaker for the gods. Based on Confucian ethics the Meiji government equated the Confucian *sei-tenshi* (聖天子), the wise and virtuous emperor, with the living god (生きた神). That's what the emperor's renunciation had touched on and done away with, not the people's concept of what a living god is to be.

The founders of new sects in Shintô who are worshipped as deities had to fulfill yet another expectation of the people, i.e., the hope for relief from sickness and in general from the present state of things. Even though they were suppressed by the government, these ascetics became the center of those movements which can be considered as an expression of popular religiosity in contrast to the religiosity of the official Shintô scholars. The movements started from the religious fraternity called *ontake-kô* (御嶽講). The ascetics of this mountain were shamans conveying the word of the mountain deity, but the people understood them as deities themselves and expected relief from them. After their death they became gods. In the group of beliefs centering on Mt. Fuji, Confucian ethics played an impor-

tant role as a way to become a living god. Furthermore, expectations for a change in the conditions of this world in the sense of *Miroku*-beliefs, gained big momentum.

Gradually more and more sects appeared, their strongly shamanistic leaders proclaiming themselves as living deities. Their aim was to put into practice the words of the god who spoke through them. And the people expected them to have the power necessary to change the world because they were living deities. But this never managed to affect the somehow different idea about the role of the emperor. And the author concludes, that the popular movements could not produce a real living god, who should have been accepted by everybody as it was the case for the emperor. In the emperor's case there is an underlying power through all times without respect to his individual personality. But for the founders of sects their individuality was their biggest asset. So it becomes clear that there are different ways of interpretation of the *ikigami* phenomenon.

Anybody looking at the scene in Japan must be grateful to the author for this book. It might not always be easy reading, but it gives a number of hints and directions by which further thoughts could be developed. Unfortunately there are not a few misprints in the text. Therefore, the foreign reader ought to have some patience until he finds the real meaning of a word. And finally, Kawate Monjirô, the founder of the *Konkô-kyô* was born fifty years earlier than the date given in this book. He was born in Bunka 11 (1814). But in spite of such shortcomings it is a helpful book. The annotated bibliography should be mentioned too, although one wonders whether there are really no works in western languages relevant to the subject, that could have been included.

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