

A BRIEF GUIDE TO ENGLISH-LANGUAGE MATERIALS ON JAPAN'S RELIGIONS

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Though a thorough knowledge of Japanese religions will always require the reading of primary sources, there now exist a number of books and articles in English, not to mention other Western languages, which make available to the foreign reader sufficient material to acquire a basic understanding of religious life in Japan.

The contributions made to the study of Japanese religions by such pioneers as William G. ASTON, Ernest M. SATOW, Basil H. CHAMBERLAIN, Karl FLORENZ, Sir Charles ELIOT and others cannot be ignored even today. In consequence of their initiative people in the West began to study Japanese scholars, some of whom are still remembered abroad because a few of their works were written in or translated into a foreign language. Mention may be made of ANESAKI Masaharu (Science of Religion), TAKAKUSU Junjirō, and NANJŌ Bunyū (Buddhist Studies), KATŌ Genchi (Shinto Studies), and YANAGITA Kunio (Folklore Studies). Many of their works are now dated, however, and it may also be said that while they have attracted Western attention to some aspects of Japanese religious life, they have left others untouched.

After a period of virtual inaccessibility to things Japanese in

the years preceding World War II, the reopening of Japan in 1945 gave new impetus to Japanese studies by Western scholars. Concretely, this renewed interest has resulted in a spate of books and articles presenting, in combination, a wide spectrum of information and interpretation relative to religious traditions and forms of behavior in Japan. The present guide is concerned primarily with these comparatively recent contributions and will be limited to books and monographs. Periodicals will be mentioned but periodical articles cannot be taken into account here.

In the preparation of this guide two bibliographical sources have been particularly useful: (1) the chapter "Religions of Japan" by Joseph M. KITAGAWA in Charles J. ADAMS (ed.), *A Reader's Guide to the Great Religions* (1965, New York: Free Press), pp. 161-190, and (2) the "Annotated Bibliography on Japanese Religion: Selected Works in Western Languages" in H. Byron EARHART, *Japanese Religion: Unity and Diversity* (1969 Belmont, California: Dickenson Publishing Company, Inc.), pp. 102-111.

PERIODICALS

For information regarding Japan's religions, especially with reference to contemporary scholarly and religious concerns, periodicals dealing explicitly with this subject are indispensable. Best known are *Contemporary Religions in Japan*, published by the International Institute for the Study of Religions (c/o Sophia University, 7 Kioi-cho, Chiyoda-ku, Tokyo 102) and *Japanese Religions*, issued by the National Christian Council Center for the Study of Japanese Religions (c/o Kyoto Diocese of the Japan

Anglican Episcopal Church, Karasuma Shimo Tachiuri, Kami-gyō-ku, Kyoto 602). Also to be mentioned are the *Eastern Buddhist*, published by the Eastern Buddhist Society (Ōtani University, Koyama, Kita-ku, Kyoto 603) and the *Tenri Journal of Religion*, issued by the Oyasato Research Institute of Tenri University (Tenri-shi, Nara-ken 632).

Journals of broader scope not infrequently contain articles relevant to the study of Japanese religions. Among such journals attention may be directed to the *Journal of Asian Studies* (Association for Asian Studies, Inc., 48 Lane Hall, University of Michigan, Ann Arbor, Michigan 48104), *Monumenta Nipponica* (Sophia University, 7 Kioi-cho, Chiyoda-ku, Tokyo 102), *Asian Cultural Studies* (an occasional publication of International Christian University, 3-10-4 Osawa, Mitaka-shi, Tokyo 181), *Philosophy East and West* (University of Hawaii, 1993 East-West Road, Honolulu, Hawaii 96822), *Transactions of the Asiatic Society of Japan* (Asiatic Society of Japan, Central Post Office Box 592, Tokyo 100-91), *Japan Interpreter* (4-12-24 Higashi, Shibuya-ku, Tokyo 150), *Asian Folklore Studies* (Folklore Institute, Indiana University, 714 E. 8th Street, Bloomington, Indiana 47401), *Social Compass: International Review of Socio-Religious Studies* (Paul Gabriëlstraat 28-30, Den Haag, The Netherlands), *Numen: International Review for the History of Religions* (E. J. Brill, Leiden, The Netherlands), *History of Religions* (The University of Chicago Press, 5801 Ellis Avenue, Chicago, Illinois 60637), and the *Journal for the Scientific Study of Religion* (Box U68A, University of Connecticut, Storrs, Connecticut 06268). Religious journals likewise general in scope but with occasional scholarly articles include the Protestant *Japan Christian Quarterly* (Kyo Bun Kwan,

4-5-1 Ginza, Chūō-ku, Tokyo 104) and the Catholic *Japan Missionary Bulletin* (Oriens Institute for Religious Research, 2-28-5 Matsubara, Setagaya-ku, Tokyo 156).

HISTORIES AND GENERAL WORKS

It hardly needs to be mentioned that a general acquaintance with Japan's society, culture, and historical development is a prerequisite for the study of Japanese religions. Three standard works in this connection are George SANSOM, *A History of Japan*, 3 vols. (1958-1963; Stanford, California: Stanford University Press), NAKAMURA Hajime, *Ways of Thinking of Eastern Peoples*, revised English translation by Philip P. WIENER (1964; Honolulu, Hawaii: East-West Center Press), and John K. FAIRBANK et al., *A History of East Asian Civilization*, 2 vols. (1960; Boston: Houghton Mifflin Company; and 1965; Tokyo: Charles E. Tuttle Company). Another virtually indispensable work is the compilation of documents from Japanese literature, thought, politics, and religion translated and introduced in TSUNODA Tyusaku et al., *Sources of the Japanese Tradition* (1958; New York: Columbia University Press). Some general works have one or more chapters on religion, e.g., Joseph ROGGENDORF (ed.), *Studies in Japanese Culture* (1963; Tokyo: Sophia University), a smorgasbord of essays by recognized scholars, and John Whitney HALL and Richard K. BEARDSLEY, *Twelve Doors to Japan* (1965; New York: McGraw-Hill Book Company), one of the best introductory surveys of Japanese culture and society.

From the angle of sociology, psychology, and anthropology, a number of useful studies have appeared. Those of a general or background nature from the perspective of the study of reli-

gion include Edward NORBECK's anthropological field work study *Takashima: A Japanese Fishing Community* (1954; Salt Lake City: University of Utah Press), and the same author's compact survey *Changing Japan* (1965; New York: Holt, Rinehart and Winston), R.P. DORE, *City Life in Japan* (1958; Berkeley and Los Angeles: University of California Press), Richard K. BEARDSLEY et al., *Village Japan* (1959; Chicago: University of Chicago Press), the monograph by Yoshiharu Scott MATSUMOTO, "Contemporary Japan: The Individual and the Group" published in the *Transactions of the American Philosophical Society*, New Series, Vol. 50, Part 1 (1960; Philadelphia: American Philosophical Society), Robert J. SMITH and Richard K. BEARDSLEY (eds.), *Japanese Culture: Its Development and Characteristics* (1962; Chicago: Aldine Publishing Company), Bernard S. SILBERMAN (ed.), *Japanese Character and Culture* (1962; Tucson, Arizona: University of Arizona Press), Herbert PASSIN, *Society and Education in Japan* (1965; New York: Teachers College Press and East Asian Institute of Columbia University), R. P. DORE (Ed.), *Aspects of Social Change in Modern Japan* (1967; Princeton, New Jersey: Princeton University Press), and NAKANE Chie, *Japanese Society* (1970; Berkeley: University of California Press).

The field of religious concerns as expressed in Japanese literature is too broad to go into here, but mention should be made of *The Manyōshū* (1965; New York and London: Columbia University Press, [first published in 1940]) and the two volumes compiled by Donald KEENE (ed.), *Anthology of Japanese Literature from the Earliest Era to the Mid-Nineteenth Century* (1955) and *Modern Japanese Literature* (1956), both published by the Charles E. Tuttle Company of Rutland, Vermont and Tokyo. Two works of

fiction by a contemporary Catholic, ENDŌ Shusaku, both dealing with the introduction of Christianity, have aroused considerable interest in Japan. One is the novel *Silence*, translated by William JOHNSTON (1969; Tokyo: Sophia University in cooperation with the Charles E. Tuttle Company) and the play *Golden Country*, translated by Francis MATHY (1970; Rutland, Vermont and Tokyo: Charles E. Tuttle Company).

A document of primary importance for understanding the guiding principles of the Meiji period is the long out-of-print *Kokutai no Hongi*, translated by John O. GAUNTLETT and edited by Robert K. HALL (1949; Cambridge: Harvard University Press).

Turning from background materials to studies concerned specifically with Japanese religious life, we may begin with the general history, first printed in 1930 but still useful, by ANESAKI Masaharu, *History of Japanese Religion* (1963; Rutland, Vermont and Tokyo: Charles E. Tuttle Company). The most complete and up-to-date account of the various roles played by different religious systems, including folk religion, in the course of Japanese history is to be found in Joseph M. KITAGAWA, *Religion in Japanese History* (1966; New York: Columbia University Press). A more concise, unified interpretation may be found in the already cited work of H. Byron EARHART, *Japanese Religion: Unity and Diversity*.

Among studies of religion in one particular period of Japanese history, and outstanding sociological analysis is Robert N. BELLAH, *Tokugawa Religion* (1957; Glencoe, Illinois: Free Press). The best single volume on religious developments from 1868 to 1912 is still KISHIMOTO Hideo (ed.), *Japanese Religion in the Meiji*

Era, translated by John F. HOWES (1956; Toxyo: Ōbunsha).

As for works more systematic than historical, a general overview is provided by William K. BUNCE, *Religions in Japan* (1955; Rutland, Vermont and Tokyo: Charles E. Tuttle Company), *Religious Studies in Japan*, edited by the Japanese Association for Religious Studies (1959; Tokyo: Maruzen), and ANESAKI Masaharu, *Religious Life of the Japanese People*, revised by KISHIMOTO Hideo (1961; Tokyo: Kokusai Bunka Shinkokai).

For a survey of developments in the sociological study of Japanese religion as well as for a number of original studies, the best source at the present time is MORIOKA Kiyomi and William H. NEWELL (eds.), *Sociology of Japanese Religion* (1968; Leiden: E. J. Brill). Three other sociological studies are Robert N. BELLAH (ed.), *Religion and Progress in Modern Asia* (1965; New York: Free Press and London: Collier-Macmillan, Ltd.), and the two volumes by Fernando M. BASABE published by Sophia University in cooperation with the Charles E. Tuttle Company, *Japanese Youth Confronts Religion: A Sociological Survey* (1967; Tokyo) and *Religious Attitudes of Japanese Men: A Sociological Survey* (1968; Tokyo).

A fine anthropological study of contemporary Japanese religion, with particular emphasis on the role of new religious movements, is Edward NORBECK, *Religion and Society in Modern Japan* (1970; Houston, Texas: Tourmaline Press).

For a mission-oriented study of Japanese religious life as reflected not so much in religious institutions and behavior as in the ways people feel and perceive, see Joseph J. SPAE, *Japanese Religiosity* (1971; Tokyo: Oriens Institute for Religious Research).

SHINTO

Omitting the older but still informative studies of W. G. ASTON and KATO Genchi, English readers interested in Shintō would do well to acquaint themselves with the helpful booklets published by the Institute for Japanese Culture and Classics at Kokugakuin University, Tokyo, booklets such as *An Outline of Shinto Teachings* (1958) and *Basic Terms of Shinto* (1958), both compiled by the Shinto Committee for the IXth International Congress for the History of Religions. Equally informative are ONO Sokyō *Shinto: The Kami Way* (1962; Tokyo: Bridgeway Press, [first published in 1959 as Bulletin No. 8 of the International Institute for the Study of Religions under the title *The Kami Way*]), and HIRAI Naofusa, *Understanding Japan: Japanese Shinto* (1966; Tokyo: International Society for Educational Information, Inc. [Bulletin No. 18]). Further date on Shinto thought and Japanese culture are provided in MURAOKA Tsunetsugu, *Studies in Shinto Thought*, translated by Delmer M. BROWN and James T. ARAKI (1964; Tokyo: Ministry of Education), and the enlightening study of the Shinto restorationist MOTOORI Norinaga (1730-1801) by MATSUMOTO Shigeru (1970; Cambridge: Harvard University Press).

Books on Shinto by foreign scholars include the study of State Shinto by D. C. HOLTOM, *Modern Japan and Shinto Nationalism*, rev. ed. (1963; New York: Paragon Book Reprint Corp., [first published in 1943]), and the study of the Shinto-related moral precepts taught in the Japanese educational system from about 1900 to 1945 in Robert K. HALL, *Shushin-The Ethics of a Defeated Nation* (1949; New York: Bureau of Publications, Teachers College, Columbia University). Recently Floyd H. ROSS

produced the somewhat impressionistic *Shinto: The Way of Japan* (1965; Boston: Beacon Press). More serious works are Jean HERBERT, *Shinto: At the Fountain-Head of Japan* (1967; London: George Allen and Unwin, Ltd.), a survey which lays special emphasis on mythology; Wilhelmus H. M. CREEMERS, *Shrine Shinto after World War II* (1968; Leiden: E. J. Brill), a study of various aspects of postwar Shinto development; and William P. WOODARD, *The Allied Occupation of Japan 1945-1952 and Japanese Religions* (1971; Leiden: E. J. Brill), a detailed account of occupation religious policies and their implementation, both this and the preceding work being supplemented by valuable source material in appendices.

Among translations of Japanese myths, the monumental work by Donald L. PHILIPPI, *Kojiki* (1968; Tokyo: University of Tokyo Press), should be in the library of any serious student of Japanese religion. Its companion, the *Nihongi*, is still available in only the old but generally reliable translation of W. G. ASTON (first published in 1896, reprinted in 1956 in London by George Allen and Unwin, Ltd.).

Another major translation achievement is the *Engi-Shiki: Procedures of the Engi Era, Books I-V* by Felicia Gresset Bock (1970; Tokyo: Sophia University), the English presentation representing the first half of the code of Shinto ritual promulgated in 927. The second half, Books VI-X, are expected to appear before long. Book VIII, containing the classic Shinto prayers, was earlier translated by Donald L. PHILIPPI as *Norito: A New Translation of the Ancient Japanese Ritual Prayers* (1959; Tokyo: Kokugakuin University) but was soon out of print. Still another important work is the *Izumo Fudoki*, translated by Michiko

Yamaguchi AOKI (1971; Tokyo: Sophia University), an eighth century account of Japanese daily life, legends, and religious customs in the ancient province of Izumo.

BUDDHISM

A mere glance at BANDO Shojun et al. (eds.), *A Bibliography on Japanese Buddhism* (1958 Tokyo: Cultural Interchange Institute for Buddhists,) will show that it is no easy matter to choose from the many works that have been written on Japanese Buddhism. Current research progresses, but the classics in the field, despite their need for revision, are still A. K. REISCHAUER, *Studies in Japanese Buddhism* (1925; New York: Macmillan,) and Sir Charles ELIOT, *Japanese Buddhism* (first published in 1935 but reprinted in 1959; London by Routledge and Kegan Paul, Ltd.). Likewise the succinct analyses of Buddhist philosophical schools by TAKAKUSU Junjirō, *Essentials of Buddhist Philosophy*, 2nd ed., edited by W. T. CHAN and Charles A. MOORE (1949; Honolulu: University of Hawaii), still retain their value.

Recent works useful as general introductions are E. Dale SAUNDERS, *Buddhism in Japan* (1972; Tokyo: Charles E. Tuttle Company, [first published by the University of Pennsylvania Press in 1964]), a historical survey emphasizing the importance of esoteric Buddhism, and WATANABE Shōkō, *Japanese Buddhism*, translated by Alfred BLOOM (1964; Tokyo: Kokusai Bunka Shinkokai), a frank, critical appraisal of Japanese Buddhism by a Buddhist priest. The compact *History of Japanese Buddhism* by HANAYAMA Shimshō, translated and edited by YAMAMOTO Koshō (1960; Tokyo: Cultural Interchange Institute for Buddhists), is highly commendable. Another small

book, incompletely executed but suggestive, is NAKAMURA Hajime, *A History of the Development of Japanese Thought*, 2 vols. (1967; Tokyo: Kokusai Bunka Shinkokai,).

On early Buddhism the most authoritative Western reference book is still M. W. DE VISSER, *Ancient Buddhism in Japan*, 2 vols. (1928-1935; Leiden: E. J. Brill). More recently, J. H. KAMSTRA has taken up this period in *Encounter or Syncretism: The Initial Growth of Japanese Buddhism* (1967; Leiden: E. J. Brill), while the theme of syncretistic accommodation in Japanese Buddhist history is treated in considerable detail in Alicia MATSUNAKA, *The Buddhist Philosophy of Assimilation: The Historical Development of the Honji-Suijaku Theory* (1969; Tokyo: Sophia University).

With reference to specific schools of Japanese Buddhism, studies on Zen are numerically predominant. The foremost scholarly advocate has been the late spokesman for Rinzaï Zen, SUZUKI Daisetsu, of whose many works mention may be made of *Zen and Japanese Culture* (1959; New York: Pantheon Books,) and *Essentials of Zen Buddhism* (1963; London and New York: Rider). Not having such a spokesman, Sôtô Zen has existed under a shadow as far as English writings are concerned, but a good if popular presentation can be found in MASUNAGA Reiho, *The Soto Approach to Zen* (1958; Tokyo: Layman Buddhist Society Press). The best available work by a foreign scholar is Heinrich DUMOULIN, *A History of Zen Buddhism*, translated by Paul Peachey (1963; New York: Pantheon Books).

As for other Buddhist schools, ANESAKI Masaharu, *Nichiren the Buddhist Prophet* (1916; Cambridge: Harvard University Press,) remains the standard work on this controversial figure.

The two best-known personalities in Pure Land Buddhism, Hōnen and Shinran, have been treated in Shunjo's old but important work *Honen the Buddhist Saint*, translated by Harper H. COATES and ISHIZUKA Ryugaku (1925; Kyoto: Chion'in), and in the more recent study by Alfred BLOOM, *Shinran's Gospel of Pure Grace* (1965; Tucson: University of Arizona Press).

A rather unusual study is MASUTANI Fumio, *A Comparative Study of Buddhism and Christianity* (1957; Tokyo: Young East Association), a presentation of some aspects of Buddhist faith and practice, primarily from the Jōdo Shinshu perspective, relating these aspects to Christianity, essentially the idea of Christianity found in Renan.

For works on contemporary Buddhism in Japan, reference may be made to the appropriate sections in the general works mentioned above and also to the writings on new religious movements introduced below.

CHRISTIANITY

The circumstance that Christianity in Japan has been studied for the most part by Christian missionaries accounts for the fact that writings in this field are frequently apologetic or evangelistic in character.

On the Catholic side, a general and unsurpassed introduction to Japan's first contact with Christianity is C. R. BOXER, *The Christian Century in Japan, 1549-1650* (1951; Berkeley: University of California Press). Less well known but highly informative is Joseph JENNES, *History of the Catholic Church in Japan: From Its Beginnings to the Early Meiji Period 1549-1873*, revised and enlarged edition (1972; Tokyo: Oriens Institute for Religious

Research). The second period of Catholic missionary work is described in Joseph L. VAN HECKEN, *The Catholic Church in Japan since 1859*, translated and revised by John VAN HOYDONCK (1963; Tokyo: Rupert Enderle). To these should be added the survey by Johannes LAURES, *The Catholic Church in Japan: A Short History* (1954; Rutland, Vermont and Tokyo: Charles E. Tuttle Company,) and the concise little book *Catholicism in Japan* by Joseph J. SPAE (1963; Tokyo: International Institute for the Study of Religions).

Basic information on Protestant development can be obtained from Winburn T. THOMAS, *Protestant Beginnings in Japan ... 1859-1889* (1959; Rutland, Vermont and Tokyo: Charles E. Tuttle Company), and Charles W. IGLEHART, *A Century of Protestant Christianity in Japan* (1959; Rutland, Vermont and Tokyo: Charles E. Tuttle Company). A survey of themes in Japanese Protestant theology is available in Carl MICHALSON, *Japanese Contributions to Christian Theology* (1960; Philadelphia: Westminster Press), while a careful tracing of the development of theological perspectives in historical context may be found in Charles H. GERMANY, *Protestant Theologies in Modern Japan: A History of Dominant Theological Currents from 1920-1960* (1965; Tokyo: International Institute for the Study of Religions).

One of the few works on the history of Christianity in Japan in all its major forms, Catholic, Protestant, and Orthodox, is Richard H. DRUMMOND, *A History of Christianity in Japan* (1971; Grand Rapids, Michigan: William B. Eerdmans Publishing Company).

A brief but helpful account of the form of Christianity known as *Mukyōkai* (NonChurch Movement) is Raymond P. JENNINGS,

Jesus, Japan, and Kanzō Uchimura (1958; Tokyo: Kyō Bun Kwan). The same publisher has recently begun to reprint the writings of the founder of the Nonchurch Movement in the series The Complete Works of Kanzō Uchimura, Vol. I (1971).

Somewhat unusual in that while written from a Christian perspective they attempt to see Christianity in relation to other Japanese religions are two works: one is the rather conservative Japanese Buddhism and Christianity: A Comparison of the Christian Doctrine of Salvation with that of some major sects of Japanese Buddhism (1957; Tokyo: Shinkyō Shuppansha) by Tucker N. CALLAWAY, the other a sympathetic study by Raymond J. HAMMER entitled Japan's Religious Ferment: Christian Presence Amid Faiths Old and New (1962; London: SCM Press).

NEW RELIGIOUS MOVEMENTS

No aspect of Japan's religious development has been more eagerly studied by Japanese and Western scholars alike than the phenomenon of the so-called new religions. More than eight hundred titles of books and articles on this subject have been collected by H. BYRON EARHART in his The New Religions of Japan: A Bibliography of Western-Language Materials (1970; Tokyo: Sophia University), his book also containing an introductory chapter that defines the new religious movements and locates them in the context of Japan's religious history.

General introductions include Clark B. OFFNER and Henry VAN STRAELEN, Modern Japanese Religions: With Special Emphasis upon Their Doctrines of Healing (1963; Tokyo: Rupert Enderle; New York: Twayne; Leiden: E. J. Brill), Harry THOMSEN, New Religions of Japan (1963; Rutland, Vermont and Tokyo:

Charles E. Tuttle Company), and *The Rush Hour of the Gods* (1967; New York: Macmillan Company and London: Collier-Macmillan, Ltd.) by H. Neill McFARLAND.

Many new religious organizations have introduced their doctrines and emphases to foreign readers through works written by denominational personnel and often published by the sect's denomination personnel and often published by the sect's own press. Notably productive in this way are Tenrikyō, Sōka Gakkai, and Risshō Kōsei Kai--though other groups too are active in this field. Readers desirous of more information about such publications may correspond directly with the group or groups in which they are interested, utilizing the names and addresses supplied in Part II of this book. As for publications by people who are not members of the sect about which they write, reference may be made to Delwin B. SCHNEIDER, *Konkōkyō* (1962; Tokyo: International Institute for the Study of Religions), Charles W. HEPNER, *The Kurozumi Sect of Shinto* (1935; Tokyo: Meiji Japan Society), and Henry VAN STRAELEN's study of Tenrikyō *The Religion of Divine Wisdom* (1957; Kyoto: Veritas Shion).

Monographs on new religious movements of Buddhist derivation focus almost exclusively on Sōka Gakkai. Studies of this kind include Noah S. BRANNEN, *Soka Gakkai: Japan's Militant Buddhists* (1968; Richmond, Virginia: John Knox Press), James Allen DATOR, *Soka Gakkai, Builders of the Third Civilization: American and Japanese Members* (1969; Seattle: University of Washington Press), MURATA Kiyōaki, *Japan's New Buddhism* (1969; Tokyo: John Weatherhill, Inc.), and James W. WHITE, *Sokagakkai and Mass Society* (1970; Stanford: Stanford University

Press). To these titles should perhaps be added the controversial best seller by FUJIWARA Hirotatsu, *I Denounce Soka Gakkai*, translated by Worth C. GRANT (1970; Tokyo: Nisshin Hōdō). Information on other sects may be found in the sections devoted to the new religious movements in the general works previously cited.

CONFUCIANISM

In contrast to the comparative abundance of books on other religious traditions in Japan, Confucianism remains virtually untouched by Western scholars. This neglect may be due in part to the unsettled state of the question as to the religious character of Confucianism, in part to the fact that Confucianism in Japan never took the form of an explicitly religious organization. Its influence on Japanese life, including the religious life, is indubitable, however, and it is surprising that there are so few to enter this field. One major study brought to completion some years ago is *Confucianism in Modern Japan: A Study of Conservation in Japanese Intellectual History* (1959; Tokyo: Hokuseidō Press) by Warren W. SMITH, JR. Books written on specific people would include KAIZUKA Shigeki, *Confucius*, translated by Geoffrey BOWNAS (1956; London: George Allen and Unwin, Ltd.), and the study ITO Jinsai : *A Philosopher, Educator and Sinologist of the Tokugawa Period* (1967; New York: Paragon Book Reprint Corp., [first published in 1948 by the Catholic University in Peking]) by Joseph J. SPAE, the latter including a brief history of Japanese Confucianism.

Two briefer studies appear in David S. NIVISON and Arthur F. WRIGHT (eds.), *Confucianism in Action* (1959; Stanford: Stan-

ford University Press). “The Confucian Teacher in Tokugawa Japan” by John Whitney HALL traces the various roles played by teachers of Confucian principles and the gradual disintegration of these roles with the approach of the Meiji period; “Motoda Eifu: Confucian Lecturer to the Meiji Emperor” by Donald H. SHIVELY describes the personality, views, and influence of the Emperor’s Neo-Confucian tutor and guide.

FOLK RELIGION

English-language materials on Japanese folk religion are somewhat sparse. One of the best for a general view as well as for gaining an understanding of the importance of folk religion for comprehending ideas and practices of other forms of Japanese religion is HORI Ichirō, *Folk Religion in Japan*, edited by Joseph M. KITAGAWA and Alan L. MILLER (1968; Chicago and London: University of Chicago Press). Another commendable publication is the collection of articles illustrating themes of importance in Japanese folk religion gathered together and helpfully introduced by Richard M. DORSON et al. (eds.), *Studies in Japanese Folklore* (1963; Bloomington: Indiana University Press). A smaller introductory work is the one by Geoffrey BOWNAS rather misleadingly titled *Japanese Rainmaking* (1963; London: George Allen and Unwin, Ltd.). Much interesting information can also be obtained from YANAGITA Kunio, the founder of Japanese folklore studies, whose 1945 essay *About Our Ancestors*, translated by Fanny Hagin MAYER and ISHIWARA Yasuyo, has recently appeared in English (1970; Tokyo: Ministry of Education).

A more specialized study is H. BYRON EARHART, *A Religious*

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Study of the Mount Haguro Sect of Shugendo (1970; Tokyo: Sophia University), while two area studies that deserve mention are those by Neil Gordon MUNRO, *Ainu: Creed and Cult* (1962; London: Routledge and Kegan Paul), and William K. LEBRA, *Okinawan Religion* (1966; Honolulu: University of Hawaii Press).