

My name appears nowhere in his book. — The dust cover tells us that the fifth chapter on *The Council and the Missions* 'was written specially for this book'. How curious when reading twenty-two pages of this chapter to find that no less than eight of them have again been lifted bodily from a writing of Father DE TOURIGNY, W. F. There is, of course, no mention of Fr. DE TOURIGNY anywhere. As we are rightly told on the cover, Fr. VAN STRAELEN, who is a Ph. D. of Cambridge, a Professor of Philosophy, etc., 'always produces something fresh and new'".

Münster

Werner Promper

RELIGIONSWISSENSCHAFT UND VÖLKERKUNDE

Kamstra, Jacques H., S.V.D.: *Encounter or Syncretism. The Initial Growth of Japanese Buddhism.* Brill/Leiden 1967; VIII + 506 p., 2 pl., 2 sketchmaps, cloth, Gld. 64,—

It is a distinct pleasure to introduce this monumental piece of research by a long-time Japan missionary. The subject of inter-religious contact is at present one of the most cultivated from the angle of history as well as from that of theology. Unfortunately, particularly in the case of Japan, there has been a scarcity of scientific materials which could serve as a background against which the modern approach to the religions could be projected through the rear-view mirror of past experiences. Dr. KAMSTRA's book, although not written with such a utilitarian view in mind, nevertheless is a notable contribution to *the greater dialogue* which has become of late a remarkable feature of the Japanese religious scene.

Here follows a short survey of the contents. An 18-p. introduction discusses the notions of syncretism, shamanism, Maitreyanism and Amidism, Shinto and *ujigami* beliefs, social structure and demythologization. The body of the book is divided into six parts: 1. The genesis of pre-Buddhist Japan: history of Japanese historical science, recent results of source investigation, the evidence of Japanese sources. — 2. The origin of pre-Buddhist society: a first phase, pre-imperial society (discussion of *uji*, *ujibito*, *uji no kami*, *ujigami*), and a second phase, the imperial society and its relationship to the landed nobility of that time (*shizoku*). — 3. The origin of pre-Japanese Buddhism: China and Buddhism (the important notion of shamanism), Korea, bridge from China to Japan (ethnologically and religiously). — 4. The origin of Buddhism in Japan: the political developments, both as foreign and home policy, and the origin of Japanese Buddhism. — 5. The formation of Japanese Buddhism up to the time of Shōtoku Taishi (592): the monasteries, lay Buddhism and the ensuing struggles upon the conversion of the Soga and the emperors. — 6. The growth towards Japanese Buddhism: Shōtoku Taishi (574—622): the growth of this popular figure; his true figure and beliefs. There is a summary of conclusions, photographs, maps, a bibliography and various indices.

KAMSTRA's analysis of the Japanese situation actually starts on p. 224. What precedes, however, is very valuable as an introduction to the religious factors which helped prepare Japan for the arrival of Buddhism. Much in

this section is new; all of it is interesting and profitable. The wide sweep from India over China and Korea shows the extreme variety (and continuity) of the Japanese religious psyche. Much research must have gone into this part which, in novelty, surpasses the rest of the book.

Throughout his study, as the title suggests, the author establishes the nature of new inter-religious contacts within a range which he defines as running from simple encounter to syncretism. It is his contention that the Japanese mind is inherently bent upon a syncretistic perception and acceptance of values which come its way. This thesis is expressed in an eloquent if debatable summation at the end of the book where the author applies his insights to the case of Christianity and which I quote in full: "With regard to Christianity — Roman Catholicism as well as Protestantism — it must on this basis be said that, from the standpoint of religions in Japan, it can only become a generally accepted religion if it capitulates to syncretism, i. e., if it desists from being — what so far it has passed itself off as at all costs — a religion with an absolute and exclusive value of its own. Should it give in to this, however, and replace Christ by Maitreya or Amittābha, Mary by Kannon, Heaven by the Pure Land and the Resurrection by rebirth, only then could it become a mass movement. One may ask oneself, however, what in that case would remain of Christianity. It has thus been illustrated here that Japanese syncretism creates for every religion which enters Japan and wishes to remain true to itself a dilemma between either isolation or total absorption by other religions. In Japan this is perhaps a dilemma without a solution" (461).

This quotation brings up a thesis which, I believe, the author would be unable to defend on the basis of his present material, let alone on the basis of theological knowledge of the nature of Christianity. But it has definite elements worthy of further research which evidently call for an existential rather than for a historical approach.

Dr. KAMSTRA, in the elaboration of his material, has laid to rest quite a few ghosts of Japan's religious past. Scholarship has advanced considerably since the days of Anesaki and the government-imposed prewar ideologies about the origin of early Japanese thought. The author shows great familiarity with this progress and incorporates it competently in his theme. Like every author treating of such a vast subject, he had to set himself some limits, and no one can quarrel much with those which he adopted. This reviewer would have liked to see a somewhat broader treatment of two or three points.

We all know how difficult it is to judge Japanese religiosity merely on the basis of the classic written material. The danger is always to compartmentalize unduly certain elements, such as those belonging to shamanism and mythology (two notions prominently discussed by the author) and divorce them, for the sake of argument, from the religious awareness which they generate in a living context. It is in such a framework that one speaks about Shinto *vs.* Buddhism although, since olden days, these institutionalized concepts were never perceived by the popular mind as different or opposed to one another. Particular mythology has been overvalued as an active agent in the formation of Japanese religious thought. (Dr. KAMSTRA could have drawn, in this context, upon the book of his confrere, Dr. FRANZ KICHI NUMAZAWA, *Die Weltanfänge in der japani-*

schen Mythologie [Freiburg 1946].) There is also much to be said for a wider use of information drawn from Japan's folk religions, although the relocating of that information into the period studied by KAMSTRA presents formidable problems to the researcher. The author frequently quotes M. W. DE VISSER, that outstanding Dutch scholar of early Japanese Buddhism. But it is a fact that DE VISSER left the use of material from modern Japanese folklore studies, such as those by YANAGITA KUNIO, to his disciples, limiting himself (as does KAMSTRA by and large) to "the great tradition" (Cf. C. OUWEHAND, *Namazu-e and Their Themes. An Interpretative Approach to Some Aspects of Japanese Folk Religion* [Leiden 1964] X). How intimately these studies touch upon the subject matter of the book under review may be seen by checking KAMSTRA's findings with those of YANAGITA's great disciple, HORI ICHIRŌ, in his monumental *Waga kuni minkan-shinkō no kenkyū* (2 vol., 1953 and 1955, reprinted in 1966, Sōgen-shinsha). Here are hundreds of pages on the interaction of popular belief and organized religion, including, in vol. 2, HORI's famous essay on *hijiri*, those *holy men* repeatedly mentioned by KAMSTRA. (This essay also appeared in *Numen* V [1958] 128—160; 199—232). KAMSTRA does not seem to be aware of this material.

One should like to express a similar thought on the treatment of Confucianism in the book. It is well known that Buddhism did come to grips at an early date with Confucianism. KAMSTRA gives little inkling of this fact. He has many fine and quite up-to-date pages on SHŌTOKU TAISHI, but he does not sufficiently stress that, from a Confucian background, the Prince Regent was committed to a multi-religious system in imitation of that which he knew to exist under the Sui dynasty in China. His therefore was a typical example of reaching for a proper balance between Shinto, Confucianism and Buddhism, an effort best studied in the composition of the *Seventeen Article Constitution* which, even if it is in its final redaction of a later period, nevertheless reflects SHŌTOKU's ideas. (See my *Itō Jinsai* [Peiping 1948] 19 and JOSEPH M. KITAGAWA, *Religion in Japanese History* [New York 1966] 25). KAMSTRA practically relegates Confucianism (not mentioned in the index) to a note on p. 468. I should have liked him to develop the interesting hypothesis which he advances there in answer to SUEMATSU YASUKAZU's contention that "Japanese Buddhism was planted in the soft earth of Confucianism". As I read him now, I wonder whether he would not wish to modify his views on the relationship of Confucianism and early Buddhism in the light of two publications which, it seems, he could not consult: FUTABA KENKŌ, *Kodai Bukkyō-shisōshi kenkyū* (A Study of Early Buddhist Thought [Kyoto 1962]) and INOUE KAORU, *Nihon kodai no seiji to shūkyō* (Politics and Religion in Ancient Japan [Tokyo 1961]). It is, indeed, at this point that figures such as the unorthodox holy man Gyōgi (670—749) (KAMSTRA, p. 339; HORI, *o. c.*, vol. 2, p. 260—278) could be studied as exemplars of charismatic — and syncretistic — leaders of the masses. On the side of Buddhism itself, a closer study of KŌBŌ DAISHI whose syncretistically important spiritual autobiography, *Sangō-shiiki* (Indications of the Teachings of Three Religions), compares doctrinal points of Buddhism, would also yield precious information on the progress of religious ideas in Japan through contact with those of another world of thought. Even in the case of Shinto, the same effort should be made. It must not be thought that Shinto currents represent the totality of Japan's pre-Buddhistic religion. Hence, Shinto cannot

be set up as the exclusive pendant of Buddhism, a point which has been forcefully brought out in a recent book by SAKURAI TOKUTARŌ, *Shinbutsu kōshō-shi kenkyū* (Studies in the History of Shinto-Buddhist Relations) [Yoshikawa-kōbunkan 1968].

The above suggestions could easily be incorporated within the perspective chosen by Dr. KAMSTRA and they might, for all I know, strengthen his main conclusions.

In a voluminous work such as this one expects the usual number of misprints and misreadings. KAMSTRA's is not free of them. But I hope I shall not be invidious by pointing out that, here and there, the number of corrigenda is beyond the limit of tolerance. Thus on p. 472 I counted at least 14 faulty *kanji* or romanizations (e. g., the famous lexicographer and the author of the *Jikai* is not KANDA ICHIKYŌSUKE but KINDAICHI KYŌSUKE), and there is an almost equal number on the following pages (e. g. the Buddhist historian, author of *Nihon Bukkyō-shi kenkyū* is not SUJI ZENNOSUKE but TSUJI Z.). The page of corrigenda itself is not free of corrigenda: Jūkyū (Confucianism) is not romanized Jūkyō but Jukyō. This list could be lengthened and calls for serious revision at a second printing. Here and there mistranslations of book or chapter titles have crept in, e. g., on p. 460, the title *Sengo no shūkyō-hendō to mondai shinten* is translated by *Post-war religious changes and the progress of problems*, while SAKI's text, p. 6, makes it clear that the translation should be *The evolution of postwar religious change and its problems*.

These remarks do not detract from the essential value of KAMSTRA's book. Read with the necessary care, it could be of considerable help to anyone who is anxious to learn from the past how Japan may react to the presence of extraneous religious ideas and what the probabilities are that she will do this by encounter, syncretism or — as history also shows — by rejection.

Tokyo

Joseph J. Spae C.I.C.M.

Saeculum Weltgeschichte, Bd. 3. Die Hochkulturen im Zeichen der Weltreligionen (1): Der chinesische Kaiserstaat und seine Auswirkungen. Die Weltreligionen: Christentum, Manichäismus, Judentum, Islam, Buddhismus, Hinduismus. 1967, Lexikonoktav, XXXIII + 494 S., 13 Karten, 36 Tafeln, Ln. DM 73,—.

Saeculum Weltgeschichte, Bd. 4. Die Hochkulturen im Zeichen der Weltreligionen (2): Das dreifache Mittelalter: Byzanz, Islam, Abendland, China, Korea, Japan, Zentralasien — Afrika südlich der Sahara. 1967, Lexikonoktav, XIII + 718 S., 19 Karten, 32 Tafeln, Ln. DM 73,—. Herder/Freiburg-Basel-Wien.

Je genauer Geschichte bekannt und je mehr Lebensarbeit notwendig ist, um das Bekannte darzustellen, um so weniger ist ein einzelner zu einem Urteil über solche Darstellungen befähigt und zuständig. Das gilt auch für die beiden Bände der *Saeculum Weltgeschichte*, die sich mit den Hochkulturen im Zeichen der Weltreligionen befassen (vgl. zu Band 1 und 2: diese Zeitschrift 52 [1968] 79—88). Ein Wirbel von Geschehnissen, eine Flut von Zeugnissen, Abgründe von Lücken bedrängen den Schreiber mehr noch als den Leser. Der Schreiber bleibt an den Zufall und Wirrwarr des Vorgefundenen gebunden und kann im-