

Following general trends in the field the authors favour a cultural approach, rather than focusing on details of doctrine. Yet it is in this latter respect that the book would have benefited from more careful editing. For example, the authors explain the doctrinal position of the Jōjitsu tradition as follows: “[Jōjitsu] denies the existence of both mind and matter. [. . .]his means that neither the self nor anything else has a permanent existence or reality” (p. 57). As stated, this is at least misleading. While it is true that the Jōjitsu tradition did deny the permanent existence of self and *dharma*, it did not deny their existence outright. Rather, it held that all phenomena are empty (*kū*) and abide only provisionally (*ke*) on the level of worldly truth. It consequently understood itself as taking the “middle path” (*chūdō*) between eternalism and nihilism. In a similar vein, the authors write that the Hossō school “teaches that reality is nothing but mental ideations” (p. 56). Hossō taught the exact opposite: that being caught in “mere ideation” (*yuishiki*) we are unable to perceive reality (*shinyo*).

The above are minor details. However, there are also some fundamental misunderstandings to be found in this book. The authors describe the precepts Ganjin introduced to Japan as follows: “The Mahayana precepts that Ganjin brought to Japan, though originally based in Theravada practice, became the template for the Vinaya embraced in the Mahayana lineages of East Asian Buddhism. [. . .] These monastic regulations, known as the Bodhisattva precepts [. . .] required adherence to vows based on Mahayana doctrine” (p. 65). First, the East Asian *vinaya* lineages are based on the Dharmaguptika *vinaya*, not the Theravada one; and second, the Bodhisattva precepts are separate from the monastic regulations of the *vinaya* and are open to lay believers as well. Better editing could easily have prevented this glitch as only a few pages later, in their discussion of the Tendai precepts, the authors provide a correct explanation (p. 74).

There is also some confusion regarding basic schemes of doctrinal classification. Concerning the distinction of exoteric and esoteric teachings, the authors write: “Exoteric Buddhism focused on doctrinal systems that provided an explanation and rationale for the significance of secretly transmitted esoteric practices” (p. 71). By this definition, the doctrinal *oeuvre* of Kūkai, the founder of esoteric Buddhism in Japan, which presents a “doctrinal system[. . .] that provide[s] an explanation and rationale for the significance of secretly transmitted esoteric practices” would count as exoteric!

Yet, in conclusion, these are minor squabbles. The authors have succeeded in synthesizing an enormous amount of scholarship into a readable, thorough and comprehensive overview of Japanese Buddhist history. When used with an awareness of its limitations, this volume will be an invaluable teaching resource.

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JEFFREY L. RICHEY (ed):

Daoism in Japan: Chinese Traditions and Their Influence on Japanese Religious Culture.

(Routledge Studies in Daoism.) xiii, 267 pp. London and New York: Routledge, 2015. £90. ISBN 978 1 138 78649 3.

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Since Egami Namio first proposed what came to be called the “horse-rider theory” of early Japanese history in 1948, according to which horse-riding warriors from the Korean peninsula invaded the Japanese islands in the fourth century CE and founded

the unified Yamato state, scholars have debated the role that people, technologies and ideas arriving from outside the Japanese islands played in the history of Japan. Although the field has largely moved on from Egami's theory, these questions continue to inform the latest research in the study of Japan, leading scholars to look beyond Japan for clues about Japanese history and culture. This wide-ranging edited volume offers an excellent introduction to one of the most recent developments in this field: the study of Chinese religious traditions in Japan. Arranged roughly chronologically across three sections, these essays draw upon a large variety of sources and extend from early Japan to the present day.

Section 1 covers the seventh to tenth centuries, with chapters 1, 3 and 4 focusing on the early Japanese court. Jonathan Smith uses historical phonology to argue against a Babylonian and for an ancient Chinese origin for the Japanese astrological term *sumaru* (modern *subaru*, referring to the Pleiades), which is used in astromantic contexts in the early-eighth-century Japanese mythologies *Kojiki* and *Nihon shoki*. Herman Ooms also explores the *Kojiki* and *Nihon shoki* to discover how Daoist ideas were appropriated during the reigns of Tenmu and Jitō (673–702) for the purposes of statecraft. N. Harry Rothschild and Kristen Knapp discuss the diplomatic visit of a Japanese official whose title included the Daoist term “perfected one” (*C. zhenren, J. mahito*) to Tang China in the early eighth century.

In chapter 2, Michael Como turns our attention to the cultic role of minor Daoist deities called “Jade Women” (*gyokunyo*) in Japan, seeking to break from the predominantly elite Buddhist sources through which these deities have been studied before. Instead he turns to a tenth-century courtier manual and a recently discovered ninth-century wooden tablet (*mokkan*) from Kyushu, which suggest that Jade Women were invoked by common people and non-Buddhist elites in seasonal and disease-expelling rituals.

Section 2 begins in the Nara period (710–794), moves into the Heian (794–1185) and Kamakura (1185–1333) periods and, in Livia Kohn's chapter, reaches the present day. An essay by Miura Kunio translated from Japanese presents a detailed examination of the structure and activities of the Bureau of Yin and Yang (*Onmyōryō*) in its earliest development at the Nara court. Mark Teeuwen asks why thirteenth-century shrine theologians at Ise made reference to the Daoist classic *Daodejing*, arguing against the idea that these citations were intended to distance Shinto from Buddhism, and suggesting instead that they emulated references to the *Daodejing* in newly popular Zen Buddhist texts. Michael Conway explores the eminent Pure Land Buddhist Shinran's (1173–1263) criticisms of Daoist ideas of immortality, which he argues suggest that these ideas held sway in Japan at the time. Finally, Livia Kohn surveys the practice of holding all-night vigils to prevent the three “worms” or “corpses” (or, as she calls them, “deathbringers”), believed to reside in the body, from ascending to heaven and reporting the transgressions of their hosts to celestial officials on the calendrical *kōshin* (*C. gengshen*) day. She follows these practices from their origins in ancient and medieval China, through their transmission to Japan during the Heian period, and up to the present day.

Section 3 extends from the Edo (1603–1868) period to the present day. Peipei Qiu explores the place of the Daoist classic *Zhuangzi* in the poetry of Bashō, situating her analysis in the history of Edo-period comic linked verse (*haikai*) poetics. Matthias Hayek explores hemerological divination practices based on the eight trigrams (*hakke uranai*) in Edo Japan, using divination book manuscripts and literary sources depicting diviners. Carolyn Pang engages with Jeanne Favret-Saada's study of witchcraft in rural France to examine how Buddhist, Daoist and Shinto elements come together in one ritual text from Izanagi-ryū (a blanket term for a heterogeneous collection of ritual traditions in present-day Shikoku).

Taken together, these essays conclusively establish that formal Daoist religious institutions never took root in Japan the way they did in China, and that the study of “Daoism in Japan” must therefore involve what Herman Ooms calls the search for “fragments” of Daoism scattered across various Japanese social, political and religious contexts. Nevertheless, despite the necessarily fragmented nature of this topic, the coherence of the volume might have been aided by establishing a clearer definition of Daoism at the outset. While in his introduction Jeffrey L. Richey acknowledges the difficulty of defining Daoism, and cites a 1956 article by H.G. Creel entitled “What is Taoism?”, his discussion and the volume as a whole would have benefited from engaging the important later contributions of Nathan Sivin, Michel Strickmann, Stephen Bokenkamp and Terry Kleeman regarding precisely this question, which continue to be essential reference points for the field of Daoist studies.

This point does not undermine the fact that, as the first edited volume on the subject in English, this book successfully brings a complex body of scholarship into conversation across disciplinary boundaries of religion, history and literature. But it does highlight fundamental challenges inherent in the trans-regional goals to which the volume aspires, especially considering that the majority of contributors are Japan specialists. These scholars have demonstrated admirable interest in undertaking research across regional lines. Perhaps for a truly trans-regional conversation about religion in East Asia to take place, however, specialists in continental religious traditions will have to respond in kind, turning their attention across the sea to Japan. With this in mind, we may hope that this volume will be read not only by scholars of Japan, but also by specialists in Chinese and Korean religion, inspiring future collaborations that will further advance the study of East Asian religion in all its interwoven complexity.

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JANET POOLE:

When the Future Disappears: The Modernist Imagination in Late Colonial Korea.

(Studies of the Westhead East Asia Institute, Columbia University.)

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Korean history is contested; not only do the two states occupying the northern and southern halves of the peninsula promote divergent accounts of their pasts, but Korean and foreign scholars struggle adequately to frame the colonial period (1910–1945), when Japan controlled what for millennia had been a single, unified country. Nobody would doubt that much changed during the colonial period. Confucian hierarchies and fossilized, backward-looking attitudes were bulldozed by the pillars of modernization – industrialization and urbanization. Previously isolated communities were brought into closer contact with the centre as transport and infrastructure was built. And yet, Koreans on both sides of the divide continue to focus on the repressive aspects of Japan’s colonial rule. Commentators in South Korea insist that Korea’s traditional culture was systematically destroyed, and the