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## **Religion and Japanese Society: Religion in Japanese History**

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*Philippine Studies* vol. 15, no. 1 (1967): 205–209

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Fri June 30 13:30:20 2008

Perhaps one way of appreciating the quality of the translation is to open the book at random and compare the English rendering with the Spanish original. Thus, in Chapter One ("On the Upper Deck") we find: "Ben Zayb, the writer who looked like a friar, was arguing with a young religious who in turn looked like a gunner." That is a neat rendering of: "Ben-Zayb, el escritor que tenía cara de fraile, disputaba con un joven religioso que á su vez tenía cara de artillero." And in Chapter Two ("On the Lower Deck"), Isagani's complaint ("Esos hombres del pasado para toda encuentran dificultades") is rendered: "These old-timers find obstacles to everything."

That is neatly done. But it is by reading the whole book that one can best appreciate the work. Even the bad Spanish of the social-climbing Doña Victorina is rendered into equally bad English. "how nasty also!" she says in her Tagalicized English. What she had said in her Tagalicized Spanish was: "Uy, que asco!"

Alas, even Homer nods. This translation, otherwise so excellent, has its bad moments. The word "balot" gives the translator plenty of trouble. He renders it by an entire clause: "eggs like the ones the niggers eat when the little ducks is not yet born". That is of course how Doña Victorina would have spoken if she had been speaking in English. But what she actually said in Spanish was: "los huevos balot".

There are also the epigraphs. The Latin epigraph "Sic itur ad astra" is well rendered: "This way to the stars". But the German poem:

Ich weiss nicht was soll es bedeuten  
Dass ich so traurig bin

is less happily translated into: "I want to cry: I don't know why."

That is not quite it. But if you want to read Rizal and can't read Spanish, read him in Guerrero's translation.

MIGUEL A. BERNAD

## RELIGION AND JAPANESE SOCIETY

**RELIGION IN JAPANESE HISTORY.** By Joseph M. Kitagawa.  
New York: Columbia University Press, 1966. x, 457 pp.

The post-World War-II occupation authorities destroyed State Shinto and the emperor cult because of their political rather than their religious implications; they played "a role of decisive importance in the religious history of Japan" (p. 278). How decisive this role has

inhabited only by tribal peoples in the north and Muslim *juramentados* in the south. *Life in a Leyte Village* is one of an increasing number of articles and monographs by both Filipino and American authors which are helping to dispel such an erroneous notion of Philippine society by dealing with the dominant portion of the population, the rural Christian Filipinos of the lowlands. This is a particularly important book because it deals with one of those Philippine regions which have been most overlooked by social scientists in general—the Visayan Islands. The book is also rather unique for quite a different reason. Miss Nurge has gone to the trouble of making explicit the assumptions upon which she worked, the methodology she employed in collecting her data, and the problems involved in interpreting her results. Indeed, anyone expecting to find here anecdotes about picturesque villagers is sure to be disappointed, for the title of the monograph is quite misleading: *Life in a Leyte Village* deals very little with “life,” and very much with how one anthropologist goes about the study of it. However, the author’s primary concern with methodology does not prevent her from providing, along with the analytical issues raised, some descriptive material of considerable interest to sociologists and anthropologists in general and to Philippines specialists in particular.

As is commonly the case in modern studies of “peasant” peoples, the unit of observation is a territorial one, the community—in this case a rural agricultural-fishing barrio on Leyte. However, Miss Nurge’s monograph is not a community study in the usual sense of the term. Rather than focusing on village level institutions as some sort of total social entity, the author places her analytical and descriptive emphasis upon what we commonly refer to as *socialization* (though the word does not appear in the index), especially upon the effects which child-training practices have upon adult behavior. The author makes use of many of the usual community-study categories of organization (socio-economic structure, stratification, etc.) but these are viewed from a vantage point consistent with Miss Nurge’s specialized interests. The major stress is upon the variety of child-training environments which she found; these are analyzed in terms of a series of dyadic behavioral interactions which constitute those environments and which Miss Nurge terms behavioral systems (nurturance, succorance, etc.).

When comparing Miss Nurge’s remarks with literature on other lowland Filipino communities, the reader is obliged to keep her special interests in mind. A case in point is Miss Nurge’s treatment of social rank-ordering (“stratification”) in Guinhangdan (a pseudonym), which she apparently intends as a critique of other views of rural Philippine ranking systems. The more orthodox view of social class in rural Philippine communities follows, more or less close, Lynch’s notion of a two-class system of “Big People” and “Little People”,

between whom certain sorts of complementary behavior are expected. A middle class, as an integral part of the functioning barrio social structure, is typically very weakly developed if its representatives appear at all. Against such a background of general treatment, Miss Nurge's recognition of a clear-cut middle class in her rural barrio is very striking. Closer scrutiny makes it less so. Miss Nurge, as noted, is very concerned with the variant styles of life which exist within households, since these variations logically affect child-training practices. Since style of life typically correlates very highly with income, the author finds it useful to distinguished social class on the basis of economic factors of a limited nature, notably income. "Arbitrarily" she remarks, "I am placing these, whose earnings, occupation, and income do not show clear-cut placement either high or low, in the middle class" (p. 43). This results in a rather different view of stratification than one is likely to derive working as Lynch did with the community, and not the household, as the reference point. Other workers have sought to isolate ranked groupings which had some measure of economic complementarity to one another, and whose members shared varied rights over, and reciprocal obligations to, one another. It is, of course, possible to classify various categories of persons within these two major groupings more finely as the author does, but in the rural Philippines it is doubtful if this has much social meaning at the community level. However, the author's view of rank-ordering is, of course, operationally defined, and the two notions of stratification are not mutually exclusive—though neither are they, strictly speaking, comparable.

Miss Nurge's approach has proved to be rewarding in a rather surprising way. By avoiding the usual family approach to the study of child training and by focusing upon mother and "significant-other" (primary-kin) relationships as prime variables in sorting, the author distinguished, within a sample of only 129 households, seven domestic-household types and found the data so complex that she employed an eighth, residual, category. Since it seems logical that we could extend the variety of these household types even more by adding the author's own socio-economic variables, Miss Nurge's data should warn against any too-simple treatment of rural Philippine barrios as homogeneous units at all but the most general levels of discussion. These particular passages, incidentally, will be especially welcomed by sociologists and anthropologists whose preference is for treatment of primary-kin relationships as a set of specific dyads which may vary from one situation to the next, rather than in terms of the family.

On the whole, the greatest weakness of this book is that the final, analytical chapters terminate without leaving the reader with a sense of closure. After so auspicious a beginning, the author's discussion of her major hypothesis ("assumption" in her terms), which concerns the relationship between child and adult behavior, is accom-

plished in very summary fashion. We must admire careful, thoughtful work and scientific precision, but here the reader is left with the impression that he has read a "working-paper," and that there must be more to follow. In the final analysis, the book's great strength is exactly what the author claimed for it: namely, careful attention to the methods and problems involved in collecting some kinds of sociological data. The emphasis upon field-work problems and methods makes this book a very useful one for any student contemplating field work in any geographical area. Readers interested in purchasing romantic books on exotic Asian subjects need not feel compelled to acquire this one; this book is for serious students.

WILLIAM G. DAVIS

## THE SEA NOMADS: DESCRIPTION AND ANALYSIS

THE SEA NOMADS: A Study Based on the Literature of the Maritime Boat People of Southeast Asia. By David E. Sopher. Singapore, Memoir of the National Museum, No. 5, 1965. x, 422 pp., 9 maps, 5 plates.

When European explorers and traders first began to penetrate insular Southeast Asia, they encountered a timid boat-dwelling people among the more isolated islands and reefs of the Malaysian seas. The unique sea-faring life of these folk aroused the interest and imagination of more than one passing traveler, but their nomadic movements and remote habitats discouraged long-range observation by any single observer. Consequently, their history consists of a line or two from an explorer's journal, a brief mention in a colonial administrator's report, a chapter from a travelogue, or an occasional Sunday supplement story. From this widely scattered and fragmented literature, David E. Sopher has written *The Sea Nomads* which, in the words of the author, "has as its theme the comprehensive description and analysis of the nomadic boat people of Southeast Asia" (p. vii).

Sopher's book begins with an ecological description of the Malaysian coasts and seas, the sea nomads' habitat. Part II is a discussion of the major groups of sea nomads as they are found in (1) the Mergui Islands on the west coast of the Malay Peninsula; (2) The South China Sea, including the Riau Lingga Archipelago, the Tujuh Islands, Bangka and Billiton Islands, and adjacent coasts; (3) North Borneo and the Sulu Archipelago of the southern Philippines; and (4) Eastern Indonesia, especially Celebes. In the third section, a comparative discussion of the four groups, Sopher suggests