Angelika Kretschmer

Kuyô in Contemporary Japan

Religious Rites in the Lives of Laypeople

Contents

INTRODUCTION	. 1
1. KUYÔ RITES FOR THE DECEASED	35
1.1 TERMINOLOGY	36
1.2 A SHORT HISTORICAL SURVEY OF ANCESTRAL RITES	41
1.3 ATTITUDES TOWARDS THE DECEASED	50
1.4 CONCEPTS OF THE AFTERLIFE	53
1.5 The Practice of Kuyô Rites	60
1.6 THE IHAI AS EVIDENCE OF HUMAN RELATIONS	90
1.7 CHANGE AND CONTINUITY	95
1.8 THE VALUES	97
2. KUYÔ RITES FOR THE MIZUKO	109
2.1 A Brief Historical Survey of Birth Control and	
RELATED ISSUES	111
2.2 The Rise of <i>Mizuko Kuyô</i>	118
2.3 Motives for Performing <i>Mizuko Kuyô</i>	123
2.4 RITUAL PRACTICE	132
2.5 Mizuko Kuyô: An Interpretation	140

3. KUYÔ RITES FOR ANIMALS, PLANTS AND OBJECTS	145
3.1 COMMON UNDERLYING FACTORS	145
3.2 KUYÓ RITES FOR PLANTS	149
3.3 Kuyô Rites for Animals	154
3.4 Kuyô Rites for Objects	192
3.5 SOME CONCLUDING REMARKS ON KUYO RITES FOR PLANTS,	
Animals and Objects	215
4. FIELD NOTES	219
4.1 Hari kuyô - Kuyô Rites for Needles	219
4.2 Shishigatani Kabocha Kuyô - Kuyô Rites Centring	
AROUND A SPECIAL PUMPKIN VARIETY	269
4.3 Hashi Kuyô - Kuyô Rites for Chopsticks	· 280
4.4 Ningyô Kuyô - Kuyô Rites for Dolls	291
4.5 Tôki Kuyô - Kuyô Rites for Crockery	308
4.6 Daruma Kuyô - Kuyô Rites for Daruma Dolls	316
CONCLUSION	325
APPENDIX A: FIGURES	337
APPENDIX B: LISTS OF <i>KUYÔ</i> RITES	379
REFERENCES	423
GLOSSARY	435

•