

## RESEARCHING EAST ASIAN PHILOSOPHY AND RELIGION

### Preliminary Comments

The distinction between “religion” and “philosophy” is a problematic one, especially when these terms are applied to East Asian traditions. Regardless of the definition of these terms that you use, all East Asian traditions have elements of what Western scholars would call religion and philosophy. There is no space in this handout to address this complicated issue, so for our purposes, we will focus on the concrete process of gathering information about each of the main traditions.

Space constraints also mean that we will focus on the four main traditions that have historically dominated East Asian thought, namely Confucianism, Taoism, Buddhism, and Shintō. Western imports such as Christianity and Islam will not be addressed here (though there are certainly bibliographical resources on them). Nor will what is usually called “popular religion” be discussed.

It is important to realize that, although China was central in the development of many of these traditions (the main exception being Shintō), they became the common property of all the national cultures that you have studied this semester. For example, Korean scholars wrote and debated philosophical ideas in Confucian thought without the slightest sense that they were somehow “foreign.” Over the centuries, in other words, they became common property (not unlike “Chinese” characters).

Linguistically the primary texts of these philosophies will differ a little, and may not be what you expect: Confucian and Taoist texts are usually in classical Chinese; Buddhist texts will be in a collection of languages (classical Chinese, Sanskrit, Pali, etc.); Shintō texts will be in classical Japanese OR the early form of Japanese writing found in the *Kojiki*.

Even when we limit ourselves to these four traditions, the amount of material worth mentioning is huge. Therefore, this introduction deals mostly with primary sources (including those in translation) and reference works. For the most part, the works listed here are in the UAlbany library. Those that are not are widely available elsewhere.

### General Reference Works:

It is possible to get general information on East Asian traditions in the following works. They also allow you to get some specifics on particular aspects of them.

Eliade, Mircea, et al. *The Encyclopedia of Religion*. 15 Volumes. Macmillan Publishing Company, 1987.

UA LIB Call Number: BL 31 E46 1987

*The Encyclopedia of Eastern Philosophy and Religion: Buddhism, Hinduism, Taoism, Zen*. Shambhala, 1994.

UA LIB Call Number: (REF) BL 1005 L4913 1994

## Source of Texts and Translations:

In addition to the specific works mentioned below, you should be aware of a couple of resources for texts and translations related to East Asian religion and philosophy:

Max Müller edited a very important series of translations in the nineteenth century under the title of *Sacred Books of the East*. The series included many Confucian, Buddhist, and Taoist texts.

There are several very convenient series of primary texts on Japanese thought (in Japanese). The UAlbany library owns the following:

*Nihon shisō taikai* 日本思想体系 (*The Systematic Collection on Japanese Thought*) published by Iwanami shoten.

It is catalogued by title and series, so it is fairly convenient to locate the primary sources associated with Japanese intellectual history.

## Useful Anthologies:

Whenever you are doing a research project on philosophy, religion, or intellectual history, you should be sure to include some analysis of primary sources. At this stage, you will mostly be limited to those in translation. There are several venerable anthologies of translations of East Asian philosophical / religious texts that serve as first stops in collecting primary sources. Although some have been in service for decades, they are still very useful:

de Bary, W.T. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Tsunoda, Ryusaku, ed. *Source of Japanese Tradition*. New York: Columbia University Press.

Lee, Peter H. *Sources of Korean Civilization*. New York: Columbia University Press, 1996

Chan, Wing-tsit, comp. *A Sourcebook in Chinese Philosophy*. Princeton: Princeton University Press.

Princeton University has been in the process of publishing a very useful set of anthologies of translations with introductions of interesting texts in various world religious traditions. They are particularly concerned with how religions are practiced, rather than religious doctrine *per se*. The texts selected are not necessarily the most famous, but they do give a sense of the variety of sources associated with the subject of the volume. The UAlbany library has several of the volumes dealing with East Asia:

Lopez, Donald S., ed. *Buddhism in Practice*. Princeton: Princeton University Press, 1995.  
UA LIB Call Number: BQ 1012 B83 1995

Lopez, Donald S., ed. *Religions of China in Practice*. Princeton: Princeton University Press, 1996.

UA LIB Call Number: BL 1802 R455X 1996

Tanabe, George, ed. *Religions of Japan in Practice*. Princeton: Princeton University Press, 1999.

UA LIB Call Number: BL 2202 R48 1999

Lopez, Donald S., ed. *Religions of Tibet in Practice*. Princeton: Princeton University Press, 1997.

## THE CONFUCIAN TRADITION

The Confucian tradition is named for its first great expounder, Master Kong 孔子 (551-479 B.C.). Better known in the West by the Latinized version of his name, Confucius was acknowledged throughout East Asia as a Sage. The main elements of his thought provided fruitful ground for further philosophical speculation that continues into the present day. Of all the developments in this tradition, the emergence of a more cosmological version in the eleventh and twelfth centuries is by far the most important. Systematized by Zhu Xi 朱熹 (1130-1200) (better known in Japanese as Master Zhu: Shu Shi 朱子), this “Learning of the Way” (*daoxue* 道學) has formed the basis of most Confucian philosophy since that time. This version is better known in the West as Neo-Confucianism. One other important philosopher of whom you should be aware is Wang Yangming 王陽明 (1472-1529) (Japanese: Ō Yōmei).

### The main texts and translations

There are a number of central texts in the Confucian tradition that are classified as “classics” (*jing* 經). Historically, there have been a number of groupings of these. Tradition has it that Confucius wrote or edited the earliest set of Classics. These are known as the Six Classics (*liu jing* 六經). Actually one was lost early and so it is also common to refer to these as the Five Classics (*wu jing* 五經). Other texts were added over time and so ultimately there are Thirteen Classics (*shisan jing* 十三經). Here is a list of the thirteen (the first five are the “Five Classics”):

<i>Yijing</i>	易經	<i>The Book of Changes</i>
<i>Shijing</i>	詩經	<i>The Book of Poetry</i>
<i>Shujing</i>	書經	<i>The Book of Documents</i>
<i>Liji</i>	禮記	<i>The Record of Rites</i>
<i>Chunqiu</i>	春秋	<i>(The Spring and Autumn Annals)</i>
<i>Zuozhuan</i>	左傳	<i>(A commentary on the Chunqiu)</i>
<i>Gongyang zhuan</i>	公羊傳	<i>(Another commentary on the Chunqiu)</i>
<i>Guliang zhuan</i>	穀梁傳	<i>(Yet another commentary on the Chunqiu)</i>
<i>Yili</i>	儀禮	<i>The Ceremonies and Rites</i>
<i>Zhouli</i>	周禮	<i>The Rites of Zhou</i>
<i>Lunyu</i>	論語	<i>The Analects (of Confucius)</i>

<i>Mengzi</i>	孟子	<i>The Mencius</i>
<i>Xiaojing</i>	孝經	<i>The Classic of Filial Piety</i>
<i>Erya</i>	爾雅	<i>Luxuriant and Refined Words</i>

Note that the above list has fourteen titles. This is because the *Spring and Autumn Annals* is printed with its commentaries thus resulting in the four texts being combined into three Classics.

You should also be aware of one other grouping of Confucian texts. In the twelfth century, Zhu Xi selected four texts from the Classics and put them together as the Four Books (*si shu* 四書). He believed that they constituted a better introduction to the complicated material in the Classics. The four were:

<i>Daxue</i>	大學	(“The Great Learning”: A chapter from the <i>Record of Rites</i> )
<i>Lunyu</i>	論語	(“The Analects”: Recorded conversations of Confucius)
<i>Mengzi</i>	孟子	(“Mencius”: a 4 <sup>th</sup> century B.C. Confucian texts)
<i>Zhongyong</i>	中庸	(“The Doctrine of the Mean”: A chapter from the <i>Record of Rites</i> )

The Thirteen Classics are searchable on-line through the Academia Sinica website:

<http://www.sinica.edu.tw/ftms-bin/ftmsw3>

Many of the Classics have been translated:

Legge, James, tr. *The Chinese Classics*. 5 Volumes. 2d ed., rev. Oxford: Clarendon Press, 1893-95.  
UA LIB Call Number PL 2948 L5

This work includes the Four Books plus the *Shijing*, *Shujing*, *Chunqiu* with the *Zuozhuan*.

Legge’s translations of the *Yijing* 易經 (Book of Changes), *Liji* 禮記 (Record of Rites), and *Xiaojing* 孝經 (Classics of Filial Piety) appeared in the “Sacred Books of the East” series under the following titles: *Yi king*, *Li ki*, and *Hsiao king*.

The most accessible translation of the *Analects* of Confucius is:

Confucius. *The Analects*. D.C. Lau, tr. Harmondsworth: Penguin Books, Ltd., 1979.

### **Neo-Confucianism:**

Zhu Xi’s views on important philosophical issues are available in:

Gardner, Daniel, tr. *Learning to Be a Sage: Selections from the Conversations of Master Chu*, Arranged Topically. Berkeley: University of California Press, 1990.

An important anthology of early Neo-Confucian writings was compiled by Zhu Xi and is available in English translation:

Chu, Hsi. *Reflections on Things at Hand: The Neo-Confucian Anthology*. Wing-tsit Chan, tr. New York: Columbia University Press, 1967.  
UA LIB Call Number: B 127 N4 C58X

The following is a explanatory dictionary of Neo-Confucian terminology:

Ch'en, Ch'un. *Neo-Confucian Terms Explained: The Pei-hsi tzu-i*. Wing-tsit Chan, tr. New York: Columbia University Press, 1986.  
UA LIB Call Number: B 127 N4 C46813 1986

For an example of how Koreans made Neo-Confucianism their own, see:

Kalton, Michael C., tr. *The Four-Seven debate: An Annotated Translation of the Most Famous Controversy in Korean Neo-Confucian Thought*. Albany: State University of New York Press, 1994.  
UA LIB Call Number: B 5253 F68 K35 1994

## **THE TAOIST TRADITION**

Taoism is an extremely complex tradition. It is common to distinguish between two broad varieties of Taoism: philosophical Daoism (*dao jia* 道家) and religious Taoism (*dao jiao* 道教). The former developed from the sixth century B.C. and emphasized individual understanding of the cosmic process (the *Dao* 道) and spontaneity. The latter integrated that philosophical approach with ideas from folk religion and practices associated with the search for immortality (e.g., hygienic practices and alchemy).

### **The Texts of Taoism:**

The basic texts of the Taoist tradition are available in the so-called Taoist Canon that collected all of the important sources into one collection:

*Zhengtong daoze* 正統道藏 in 30 volumes.  
UA LIB Call number: BL 1900 A1 T26X 1986

Note the following work provides an index to titles in the Canon:

Schipper, Kristofer Marinus., comp. *Concordance du Tao-Tsang: titres des ouvrages*. École française d'Extrême-Orient, 1975.  
UA LIB Call Number: BL 1900 A1 S38 1975

### **Translations:**

The two most important texts are those associated with the earliest stages of philosophical Taoism, the *Daodejing* 道德經 (also known as the *Laozi* 老子) and the

*Zhuangzi* 莊子. The *Daodejing* is reputedly the most translated Chinese text. The following is of high quality and commonly used:

Lao-tzu. *Tao Te Ching*. D.C. Lau, tr. Harmondsworth: Penguin Books, Ltd., 1963.

The *Zhuangzi* is also available in a number of translations. The most commonly used are partial translations:

Graham, A. C., tr. *Chuang-tzu: The Seven Inner Chapters and Other Writings from the Book Chuang-tzu*. Allen & Unwin, 1981.  
UA LIB Call Number: BL 1900 C5 E5 1981

Watson, Burton. *The Complete Works of Chuang Tzu*. New York: Columbia University Press, 1968.  
UA LIB Call Number: BL 1900 C5 W38X 1968

Religious Taoism (including cosmology and the pursuit of immortality) has drawn increasing attention in recent years. The following are translations of some interesting texts:

Lü, Tung-pin. *The Secret of the Golden Flower: A Chinese Book of Life*. Richard Wilhelm, tr. 1931 Rpt. Causeway Books, 1975.  
UA LIB Call Number: BL 1900 L83 B3 1975

Chang, Po-tuan. *Understanding Reality: A Taoist Alchemical Classic*. Thomas F. Cleary, tr. Honolulu: University of Hawaii Press, 1987.  
UA LIB Call Number: BL 1923 C51613 1987

Chung-li, Ch'üan. *Pai wen p'ien, or, The Hundred Questions: A Dialogue Between Two Taoists on the Macrocosmic and Microcosmic System of Correspondences*. E. J. Brill, 1976.  
UA LIB Call Number: BL 1900 C59X 1976

Cleary, Thomas F., tr. *The Tao of Politics: Lessons of the Masters of Huainan: Translations from the Taoist Classic Huainanzi*. Shambhala, 1990.  
UA LIB Call Number: BL 1900 H822 E5 1990

Livia Kohn has done a remarkable amount of work making various aspects of the Taoist experience accessible to readers of English. See the following two examples:

Kohn, Livia. *The Taoist Experience: An Anthology*. Albany: State University of New York Press, 1993.  
UA LIB Call Number: BL 1910 K64 1993

Kohn, Livia. *Taoist Mystical Philosophy: The Scripture of Western Ascension*. Albany: State University of New York Press, 1991.  
UA LIB Call Number: BL 1900 H7965 K64 1991

### **Dictionaries and other Reference Works:**

Pas, Julian F. *Historical Dictionary of Taoism*. Scarecrow Press, 1998.  
UA LIB Call Number: BL 1923 P37 1998

Kohn, Livia, ed. *Daoism Handbook*. E.J. Brill, 2000.  
UA LIB Call Number: BL 1925 D36 2000

For a more popular reference, see the following:

Wong, Eva. *The Shambhala Guide to Taoism*. Shambhala, 1997.  
UA LIB Call Number: BL 1910 W66 1997

### **THE BUDDHIST TRADITION**

Even more than Confucianism and Taoism, Buddhism is an international and multicultural tradition. With its roots in northern India, it spread throughout South, Central, East, and Southeast Asia. In the past century or so, it has even begun to mature in Europe and the United States. There are copious materials available for researching Buddhist thought and practice. These materials were written in a very large number of languages. Thankfully, translation has always been a valued activity in Buddhist scholarship. This commitment continues as more and more works are appearing in English.

### **Dictionaries and other Reference Works:**

Mochizuki, Shinko. *Bukkyō daijiten*. 佛教大辭典 Rpt. Taipei: The Horizon Publishing Co., 1977.  
UA LIB Call Number: BQ 130 M63X 1977

Eitel, Ernest John. *Handbook of Chinese Buddhism, being a Sanskrit-Chinese dictionary with vocabularies of Buddhist terms in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese*. 2d ed., rev. and enl. San Francisco: Chinese Materials Center, 1976.  
UA ULIB Call Number: BQ 133 E4 1976

Prebish, Charles S. *Historical Dictionary of Buddhism*. Scarecrow Press, 1993.  
UA ULIB REF Call Number: BQ 130 P74 1993

Soothill, William Edward and Lewis Hodous. *A Dictionary of Chinese Buddhist Terms with Sanskrit and English Equivalents and a Sanskrit-Pali Index*. Rpt. Ch'eng Wen Pub. Co., 1972.  
UA LIB Call Number: BL 1403 S6 1972A Microfilm

Lancaster, Lewis R. *The Korean Buddhist Canon: A Descriptive Catalogue*. Berkeley: University of California Press, 1979.

UA LIB Call Number: BQ 1217 Z999 L26X

### **The Important Texts:**

There are many types of Buddhist texts. The canonical texts (more technically known as the Tripitaka, literally the “three baskets”) are traditionally divided into three types: sermons of the Buddha (*sūtra*), sources on monastic discipline (*vinaya*), and scholastic treatises (*abhidharma*). Many other kinds of texts, however, are available and have been included in ever larger compilations of Buddhist texts. Such texts include histories of Buddhism, collections of biographies of eminent monks, prayers, ritual texts, among many others.

As noted in the handout on historical research, the Buddhist Canon compiled in Japan at the beginning of the twentieth century remains the standard source for most primary sources associated with Buddhism. At present, the UAAlbany library owns the texts associated with Buddhism in China (though these were also important in Japan and Korea):

*Taishō shinshū daizōkyō* 大正新修大藏經 Reprint. Taipei: Xinwenfeng chuban gongsi yingyin, 1987.  
UA LIB Call Number: BQ 1210 T35X 1987

Besides this printed collection, there is a great deal of effort being placed in the digitalization of the Buddhist Canon. Much of this is appearing on-line.

For example, there is the **Digital Buddhist Library and Museum** based in Taiwan.

<http://ccbs.ntu.edu.tw/DBLM/index.htm>

For Buddhist texts important in Japan, the UAAlbany library owns many volumes of

*Dai Nihon Bukkyō zensho* 大日本仏教全書 published by Fukyukai.

### **Translations**

Many Buddhist sūtras have been translated. Note that all students can consult the fully annotated list of important sūtras in East Asian Buddhism that appears in *The Princeton Companion to Classical Japanese Literature*.

The following is only a sample of translations in the UAAlbany library:

The *Lotus sūtra* is probably the most important text in East Asian Buddhism. A popular translation is available:

Watson, Burton, tr. *The Lotus Sūtra*. New York: Columbia University Press, 1993.  
UA LIB Call Number: BQ 2052 E5 W38 1993

The translation by Leon Hurvitz is more highly regarded by scholars:

Hurvitz, Leon, tr. *Scripture of the Lotus Blossom of the Fine Dharma*. New York: Columbia University Press, 1976.  
UA LIB Call Number: BQ 2052 E5 H87

The *Platform sūtra* is a key text in the development of the Chan (Zen) school of Buddhism (see the section below):

Yampolsky, Philip B., tr. *The Platform Sūtra of the Sixth Patriarch: The Text of the Tun-huang Manuscript with Translation, Introduction, and Notes*. New York: Columbia University Press, 1967.  
UA LIB Call Number: PL 3277 E1 T85X

The *Vimalakirti sūtra* has been very popular in East Asia not least for its portrayal of the possibility of spiritual attainment by a layman:

Lu, Kuan Yü, tr. *The Vimalakirti nirveda sūtra (Wei mo chieh so shuo ching)*. Shambala, 1972.  
UA LIB Call Number: BQ 2212 E5 L8 1972

The sūtra associated with the Wisdom tradition within Buddhism had a very large impact on East Asian Buddhism. For a translation of an Indian version, see:

Conze, Edward, tr. *The Large Sūtra on Perfect Wisdom, with the Divisions of the Abhisamayānkara*. Berkeley: University of California Press, 1975.  
UA LIB Call Number: BQ 1952 E5 C66

For an interesting text translated from Sogdian (an important Central Asian language in medieval times) that explains what will happen to you if you misbehave, see the following:

MacKenzie, D. N., tr. *The 'Sūtra of the Causes and Effects of Actions' in Sogdian*. Oxford: Oxford University Press, 1970.  
UALB ULIB Call Number: P 921 M33X

### **Schools of Buddhism:**

Nagarjuna was of fundamental importance to the development of Mahayana Buddhism in India and therefore East Asian Buddhism in general. His philosophy has drawn much scholarly attention:

Kalupahana, David J., tr. *Mulamadhyakakarika: The Philosophy of the Middle Way*. Albany: State University of New York Press, 1986.  
UA LIB Call Number: BQ 2792 E5 K35 1986

There are many varieties of Buddhism that spread throughout East Asia. Most have received at least some attention from scholars working in Western languages. The following schools are worth noting:

**Tiantai (Japanese: Tendai) 天台:**

This is a school of Buddhism that developed in China with a markedly scholastic approach. Among other activities, it is known for its attempt to systematically catalog all Buddhist teachings and explain their relationship to ultimate truth. It later spread to Japan and became an important part of the Japanese Buddhist establishment.

Donner, Neal. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho chih-kuan*. Honolulu: University of Hawaii Press, 1993.  
UA LIB Call Number: BQ 9149 C454 M6433 1993

### **Chan (Japanese: Zen) 禪:**

This is probably the most famous school of Buddhism outside of Asia. Because of the efforts of a number of East Asian and Western practitioners, this school spread to Europe and the United States where it continues to develop. It emphasized the importance of meditation (the term *chan* is the Chinese transliteration of the Sanskrit term *dhyana* meaning concentration or meditation) and de-emphasized scholastic activities.

Gardner, James L. *Zen Buddhism: A Classified Bibliography of Western-language Publications through 1990*. Wings of Fire Press, 1991.  
UA LIB Call Number: BQ 9265.4 Z999 G37 1991

I-hsüan. *The Record of Rinzai*. Buddhist Society, 1975.  
UA LIB Call Number: BQ 9399 I554 L5513 1975

Ma-tsu. *The Recorded Sayings of Ma-tsu*. E. Mellen Press, 1987.  
UA LIB Call Number: BQ 9265 M313 1987

Muso Soseki. *Sun at Midnight: Poems and Sermons*. North Point Press, 1989.  
UA LIB Call Number: PL 2694 M87 A26 1989

### **Pure Land Buddhism (Chinese: *jingtu*; Japanese: Jōdo) 淨土:**

Although commonly described as “popular Buddhism” because of its emphasis on faith in the saving power of the Buddha Amitabha (Chinese: Amitufo 阿彌陀佛; Japanese: Amida 阿彌陀), this was nevertheless a very important version of Buddhism that has historically been developed by very sophisticated scholars.

Mark Blum (yes, that Mark Blum) has written on the school in Japan:

Blum, Mark. *The Origins and Development of Pure Land Buddhism: A Study and Translation of Gyōnen's Jōdo Homon Genrusho*. Oxford: Oxford University Press, 2002.

For translations of the writings of one of its most important Japanese expositors, see:

Shinran. *The Collected Works of Shinran*. Dennis Hirota, tr. 2 v. Jodo Shinshu, 1997.  
UA LIB Call Number: BQ 8749 S553 E5 1997

### **Nichiren 日蓮 Buddhism:**

This type of Buddhism is largely confined to Japan. It is particularly devoted to the *Lotus sūtra*. This school has advocated a more nationalistic brand of Buddhism. Many of the writings of its founder, Nichiren (1222-1282), have been translated.

Watson, Burton and Philip B. Yampolsky, tr. *Letters of Nichiren* New York: Columbia University Press, 1996.  
UA LIB Call Number: BQ 8349 N577 A4 1996

### **Other Schools:**

There are, of course, many other schools of Buddhism that I have not mentioned. Among the more important are Huayan (Japanese: Kegon) 華嚴 and Shingon (Chinese: Zhenyan) 真言.

### **Bibliographies**

Reynolds, Frank E., et al. *Guide to Buddhist Religion*. Boston: Hall, 1981.  
UA LIB Call Number: BQ 4012 Z999 R48X

## **THE SHINTŌ 神道 TRADITION**

The Shintō tradition is a religious system indigenous to Japan. The importation of the Confucian and Buddhist philosophies necessarily influenced Shintō, but it nevertheless retained distinctive features. It did not take hold beyond the Japanese archipelago. Shintō belief focuses on spirits and deities that inhabit the natural world. These are known as *kami* 神.

### **Important Texts and Translations:**

From very early on (probably from Japan's prehistory), there has been an interest in tying Japanese religious life and government together. Consequently, the earliest systematic sources for Shintō beliefs are two eighth century historical texts, the *Kojiki* 古事記 ("Record of Ancient Affairs") and the *Nihon shoki* 日本書紀 ("Chronicle of Japan," also known as the *Nihongi* 日本紀).

Philippi, Donald L., tr. *Kojiki*. Princeton: Princeton University Press, 1969.  
UA LIB Call Number: DS 851 A2 K643 1969

Aston, William George, tr. *Nihongi: Chronicles of Japan from the Earliest Times to A.D. 697*. London: Allen & Unwin, 1956.  
UA LIB Call Number: DS 851 A2 N53 1956

Texts concerning early Shintō ritual are also available. For example:

Philippi, Donald L., tr. *Norito: A Translation of the Ancient Japanese Ritual Prayers*.  
Princeton: Princeton University Press, 1990.  
UA LIB Call Number: BL 2224.3 E5413 1990

Bock, Felicia, tr. *Engi-shiki: Procedures of the Engi Era*. 2 volumes. Monumenta  
Nipponica Monographs, 1970 and 1972.

Students can also find relevant translations concerning “National Learning” (*kokugaku* 国学) and especially the work of Motoori Norinaga 本居宣長 (1730-1801) in *Sources of Japanese Tradition*. When searching for secondary sources on Shintō, you should also consider using “*kokugaku*” and “*kami*” 神 as your search terms. Remember that the Tokugawa period was a very fruitful one in the development of Shintō.

### **Reference Works:**

In addition to the general reference works listed above, the *Kodansha Encyclopedia of Japan* has excellent articles on a number of aspects of Shintō:

*Kodansha Encyclopedia of Japan*

### **Bibliographies:**

For a good bibliography covering all aspects of Japanese history including Shintō, see:

Dower, John W. and Timothy S. George, ed. *Japanese History and Culture from Ancient to Modern Times: Seven Basic Bibliographies*. 2<sup>nd</sup> rev. ed. Princeton: Marcus Wiener Publications, 1995.