

Culture



Nelson GRABURN, *To Pray, Pay and Play: The Cultural Structure of Japanese Domestic Tourism*, Centre des Hautes Études Touristiques, Aix-en-Provence, 1983. 89 pages, FF 50.00 (paper)

John J. Chew

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focuses once again on masks and their association with the violation of taboo, the source of their power. The symbolic richness of the masquerade stems from this "ambivalence and contradiction that result in a situation where the source of power is also the source of danger" (p. 200). Drawing their inspiration from 'biogenetic structuralism', Mark Webber, Christopher Stephen and Charles D. Laughlin, Jr. are interested in the triune brain, first formulated by Paul MacLean. Using the Makah Wolf ritual, they try to show "how symbols may operate both to organize and to transform consciousness and cognition" (p. 204). Last, but rarely least, the other editor Marjorie Halpin, writes on the Mask of tradition. Taking a line from Heidegger, she concludes that the essence of the masquerade lies in the fact that "those who commit their life to the maintenance of the traditional order are given the privilege of breaking it" (p. 226) and that "when they step back into ordinary reality, it is as their own ancestors". Which brings us, at least partially, back to the Victorians and their museum. If *The Power of Symbols* reveals in some ways how much further we have yet to go, how lightly our theories drape the mask, this nonetheless is the essence of our effort and the very nature of the anthropological undertaking. There are a few minor problems: for example, the pagination is off and the system for references and notes can be confusing. Most of the photographs are for illustration only and the elimination of those of low technical quality might have reduced the volume's price. However, the editors and contributors are to be congratulated for putting together this genuinely engaging collection. The University of British Columbia Press should be encouraged to expand its anthropological list. If, like the Pitt-Rivers mask collection, this book reveals our current anthropological turn of mind, then I find ourselves to be every bit as entertaining, interesting and inquisitive as our ancestors.

Nelson GRABURN, *To Pray, Pay and Play: The Cultural Structure of Japanese Domestic Tourism*, Centre des Hautes Études Touristiques, Aix-en-Provence, 1983. 89 pages, FF 50.00 (paper).

By John J. Chew
University of Toronto

To Pray, Pay and Play is a detailed study of the cultural aspects of Japanese domestic tourism. It is written in a non-technical, non-argumentative, textbook style. Although the author is a specialist on tourism in general, and although he states, as his purpose in writing the book, that he hopes it will advance the study of leisure activity in different cultures, he does not attempt to compare Japanese tourism with that of other cultures, but contents himself with a straightforward presentation of the situation in Japan.

He begins with a look at statistics. 110,000,000 Japanese make 150,000,000 trips annually, 4,200,000 of them abroad. Over 40 percent of the tourists are women. People between 20 and 39 make the most trips. 35 percent travel in large groups, 35 percent in small groups, less than 30 percent as families, less than 5 percent as individuals. Nara, with 150,000 people, receives over 4 million tourists annually. Kyoto, with a million, receives 50-60 million. These statistics would be far more interesting if the author had given us some idea of how they compare with those of other countries.

The Japanese Government actively supports tourism through the manipulation of railway, bus, and air fares, and through the construction of roads, hotels, and even "national tourist villages". The most trips by far are made by rail, and there is much romance associated with railway travel.

The timing of Japanese tourism is directly related to Japanese holidays. Workers' holidays and school vacations coincide at New Year's, but seldom otherwise, so that the majority of trips are made by groups of adults or by groups of children (with adult chaperones).

The primary motivation for travel is group relaxation. Sightseeing is secondary. Trips are sponsored by schools, and by government and private companies for their employees. Private companies and governments (national and prefectural) also subsidize resort hotels for their employees. Group travel is generally egalitarian, the purpose being to enhance solidarity. Working relationships are resumed on return to work.

Travellers are tied to those remaining behind by farewell parties at which the traveller is given money (or luggage, or a camera or film). The traveller is expected to bring back gifts which represent specialities of the places visited, as well as other evidence of where he has been. Enjoying a famous view or admiring a famous work of art is not as important as documenting the fact that one was there. A photo of oneself in front of the famous sight, or a programme from a gallery or concert, a stamp in one's passport—these are important. A photo of something interesting is pointless unless one is in it. Japanese tourist sites abound in souvenirs to take back.

Tourism in Japan began with pilgrimages and was well developed before modern times. Domestic tourism continues to have a religious aspect, but the main purpose of tourism, now as in the past, is recreation.

The author frequently cites Japanese words and even provides a glossary complete with Chinese characters. Unfortunately, there are numerous errors in the Japanese. I counted 41 cases of missing or misplaced macrons, and 14 more serious misspellings. The citations are often gratuitous and occasionally misleading. For example (p. 43) *egalitarian atmosphere (funiki)*, (p. 55) *ancestral graves (haka)*. *Fun'iki* means simply atmosphere and *haka* is simply graves. Fortunately, these errors are not indicative of a sloppy piece of research. There is little that one would care to dispute in Graburn's analysis.

Nicole ÉCHARD (éd.), *Métallurgies africaines, Nouvelles contributions*. Mémoires de la Société des Africanistes no 9, Paris, Société des Africanistes, 1983. 343 pages, cartes, figures, index.

Par Jean-Claude Muller
Université de Montréal

Ce livre regroupe quatorze contributions relatives au travail du cuivre et du fer en Mauritanie, Haute Volta, Niger, République Centrafricaine et au Burundi auxquelles s'ajoutent deux textes plus généraux (dont un en anglais) sur les anciennes technologies des métaux. Il s'agit du résultat d'un séminaire sur la métallurgie que l'éditrice — bien connue pour ses films sur les forgerons de l'Ader — a mis sous forme de volume, ceci très rapidement,

contrairement à ce qui se passe en général pour ce genre d'opération. C'est donc un livre très actuel qui fait le point sur un certain nombre de recherches en cours dont les contributions sont, en quelque sorte, des rapports d'étape. Comme ce sont des recherches longues, surtout si elles comportent des analyses de métaux en laboratoire et/ou des fouilles archéologiques, ce volume vient à son heure bien que plusieurs auteurs insistent sur le caractère encore fragmentaire de leur travail. Mais les trouvailles, quoique partielles, sont très importantes même à ce stade. Je m'abstiendrai volontairement de citer des noms pour ne pas faire de ce compte rendu un palmarès et je dirai en gros que le livre se partage entre contributions archéologiques et ethnologiques. Les contributions archéologiques sont particulièrement passionnantes pour ceux qui s'intéressent aux technologies et à l'histoire du cuivre, un domaine relativement négligé en Afrique par rapport à la littérature concernant le fer. Près de la moitié du volume y est consacrée. L'industrie du cuivre daterait d'environ deux mille ans en Mauritanie, à Akjoujt. On retrouve plus tard d'autres sites d'exploitation à Tegdaoust, aussi en Mauritanie, qui, contrairement à ce qu'on croyait, n'était pas un métal importé du Maroc. La région d'Agadez semble aussi avoir eu une industrie d'extraction du cuivre autochtone, peut-être la plus ancienne connue au sud du Sahara. Ces textes m'ont paru les plus intéressants, sans doute parce que l'on parle d'habitude si peu du cuivre, mais ceci est strictement subjectif; ils forceront à reviser certaines cartes archéologiques et aussi historiques car elles nous éclairent sur l'emplacement hypothétique de quelques villes mentionnées par les chroniqueurs arabes mais dont on se disputait la localisation exacte.

La plupart des travaux relatifs au fer sont l'œuvre d'ethnologues qui décrivent les techniques de production du fer ainsi que la symbolique qui lui est associée. On ne fabrique presque plus de fer en Afrique mais quelques uns des auteurs ont fait revivre ces techniques en demandant à des aînés qui les avaient pratiquées dans leur jeune âge d'en reproduire les procédés. Opération sauvetage de dernière heure qu'on ne saurait qu'encourager non seulement pour combler des trous ethnologiques mais aussi parce que la variété des techniques est bien plus grande que ce que l'on supposait il y a seulement quelques années.

Une autre qualité de ces travaux tient à leur caractère méthodologique. Chacun y décrit son problème et explique comment il l'aborde. Démarche très intégrée qui fait intervenir archéologie, pédologie, démographie, ethnolinguistique,