"Method" of Yanagita Kunio
—Total View, Introspection, Understanding—

Iwamoto Michiya

This paper is to indicate the importance of taking the total view of, introspecting and understanding the folklore of Yanagita Kunio from the methodological point of view. So far, it has been understood that the Yanagita Kunio's methodology in the folklore study has a trait similar to that of the natural science, constituted of the inductivism and positivism. In this paper, however, a question is posed on that particular point. Yanagita's method should be grasped in the framework of the comprehension science opposed to the natural science and the elucidation of "mind" (the hidden inner value such as feelings, sense, awareness of the people) which was his scientific final target is to make clear the teleological "inclination". In this paper, this method is positioned appropriately in accordance with the main stream of the hermeneutical scientific theory.

"Total view", "introspection" and "understanding" are the words used by Yanagita Kunio in an attempt to express his own folklore methodology. He described what the methodology ought to be using these key words. I. e., "the total view" is a gestalt and holistic Point of view setting the totality and dynamism of the culture as the premise and tries to grasp them in the hermeneutical scientific circulation. "Introspection" is used to show the method and the direction of taking "the total view". It does not simply mean an empathy or to experience; or oneself what another person has gone through, but it indicates a method of objective development of the logic in order to elucidate the mind using "words" as the medium which are the "recognition" itself that connects the subject and the object.

As a result, a method to discover the hypotheses in the folklore has been made clear. On the other hand, the word "understanding" does not only used to comprehend the mental states but also offers a way of conclusively proving
the discovered hypotheses to justify them through a logic of science. It has been shown that, in the folklore study, hypotheses can be clearly proved through the process of recognition-interpretation-understanding, in addition to the verification through deduction-counter evidence. In this paper, it is indicated that the presentation of hypotheses was made through the intrinsic intuition based on the substantial data, gestalt perception as Lorenz, K. put it, and that the words, induction and actual proof, when used by Yanagita, should be understood as above mentioned.