

the historical legitimacy of the Japanese claim to the Ryūkyū Islands: Tametomo or the demon of the foreign]. *Oriens extremus*, 30, 85-120. Hamburg 1988.

Ernst Lokowandt  
Tōyō University  
Asaka City, Japan

#### KOREA

KENDALL, LAUREL and GRIFFIN DIX, editors. *Religion and Ritual in Korean Society*. Korea Research Monograph 12. Berkeley CA: Institute of East Asian Studies, University of California, Center for Korean Studies, 1987. vii+223 pages. Glossary, index. Paper US\$15.00; ISBN 0-912966-91-2.

Recently Korea has undergone tremendous socio-cultural as well as economic changes that deserve attention from not only social scientists but ethnologists and anthropologists as well. Since around 1970, the Semaul (or new village) movement has been carried out all over the country, and traditional folk beliefs and customs have been attacked and destroyed by the Semaul leaders.

In the last ten years, however, traditional folk culture has been re-evaluated and an ethnic as well as national identity of Korean society has been sought within the process of rapid industrialization and urbanization.

This book treats Korean traditional religion and ritual with almost no discussion of political and economic change in Korean society. Nevertheless, the traditional folk culture is the basis of modern industrialization. In this sense this book makes a contribution in attracting our attention to the ethnological background of modern Korea.

This book is a collection of nine papers presented at a conference supported by the Korean Studies Committee of the Social Research Council and the American Council of Learned Societies in 1983. According to the editors' Introduction, the contributors were encouraged to prepare their papers from a historical perspective. They were also expected to compare their data with Japanese and Chinese religions and rituals when comparisons were appropriate. This basic orientation seems to make sense, because the historical approach in this kind of ethnography is indispensable to understand the process of rapid cultural change. Comparisons with Japan and China are also important not only because these three cultures share common features in different contexts, but also because a significant amount of ethnological and anthropological works have been done in Japan and China.

Readers who want to compare Korean religion and ritual with Japanese and Chinese data should start to read the last chapter (10) first. It was written by Arthur Wolf and Robert Smith after they read all the nine preceding chapters. They are not satisfied with the comparative methodology of the papers because "the orientation is toward the west [Chinese culture]," and no systematic comparison is done with Japanese culture. Even in the comparison between Korean and Chinese cultures, more attention should have been paid not only to Confucianism but also to Taoism and Shamanism as well, although Wolf and Smith do not mention this point. Youngsook Kim Harvey analytically compares Korean Shamanism with Christianity (Chapter 8) but provides no comparison with northeastern Chinese shamanism. Kil-song

Ch'oe seems to be well qualified to this task, but he chose another topic in Chapter 7.

Except for the last chapter (10) mentioned above, the first nine papers could be classified into four parts: the first part (Chapters 1 and 2) is about "Neo-Confucianism" in the early Yi dynasty; the second part (Chapters 3, 4 and 5) is about rites of passage and an annual event; the third part (Chapters 6, 7 and 8) is about the Korean concept of the supernatural, especially concerning women. The last part (Chapter 9) concerns new developments in a Buddhist sect today.

The first chapter, "Early Yi dynasty Neo-Confucianism," by Michael C. Kalton provides the foundation for understanding the concept and the historical background of Confucianism. The second chapter, "Neo-Confucianism in action," by Martina Deuchler, seems to be a bridge between Chapter 1 and Chapter 3. When Kalton, Deuchler (and many others) use the label "Neo-Confucianism" for the complex entity of the philosophical and behavioral system of the Yi dynasty, how do they name the Confucian traits found in contemporary Korean society? We would like to know how historians perceive contemporary "post-Neo" Confucian culture.

Kwang-Kyu Lee, an anthropologist at Seoul National University, contributed "Ancestor worship and kinship structure in Korea." This paper provides a baseline from which all students of Korean religion and ritual should start. Lee correlates ancestor worship with social organization on the basis of his field research, and also analyses the historical background of the rituals. The place of women in agnatic society, for example, is well documented within the few limited pages.

It is generally observable even today in Korea that women are concerned with household rites and shamanism while men are concerned with ancestor worship in Confucian ways. In this sense studies of women in Korean ethnology should be handled more deeply. Laurel Kendall (Chapter 6), Kil-song Ch'oe (Chapter 7) and Younsook Kim Harvey (Chapter 8) have contributed considerably to the study of Korean women.

Probably most of the readers of this book will be non-Koreans. If this is true, then the significance of this book written in English is even greater, since most of the literature in the field of Korean ethnology and anthropology is still limited to the Korean language (and to Japanese to a much lesser degree). The glossary which contains more than 480 Korean terms would help non-Korean readers to understand Korean ethnological key terms in Hangul and/or Chinese characters.

Maruyama Koichi  
Kyushu University  
Fukuoka, Japan

#### PHILIPPINES

SABER, MAMITUA and MA. DELIA CORONEL, compilers. *Darangen*. In original Maranao Verse, with English Translation. Volume I, (Books 1, 2, 3), 1986. Volume II (Books 4, 5A, B5), 1987. Volume III (Books 6A, 6B, 8), 1988. Marawi City, Philippines: Folklore Division, University Research Center, Mindanao State University. ISBN 971-111-033-4 (vol. I.), 971-111-039-3 (vol. II.), 971-111-041-B (vol. III.). n.p.

*Darangen* is the folk epic of the Maranaos, the Muslim inhabitants of central Mindanao in the Philippines. This epic is believed to consist of twenty-five chapters (MADALE 1981, 212). In the present three volumes, nine stories are collected and translated