

in the religious situation in both countries. But if he wants to build a model in this manner, which could be used to explain the process by which Buddhism and Christianity had arrived in Korea, shouldn't he then also study the same process as it occurred in China for both Buddhism and Christianity in order to arrive at a comparison? Second, I believe that Korea and China together are different from other countries, in that many aspects of their traditional culture have not survived up to the present time. More specific situations than those the author has expounded could be analyzed and discussed in order to form a universal model. I have in mind, for example, a comparison of the forms of contact, coexistence, and coexpansion as they result from relations of Asian with other Asian religions on the one hand, and Asian and Western religions on the other. I also think it would have been useful to compare the role of tradition with that of modernity in such a process; to analyze the nature of religious contacts in comparison with that of non-religious contacts; or to consider the interplay between religion and political ideology. One could still think of other problems in this context, but it has to be said that the author challenges his readers to think about those situations when an established tradition is provoked to react to powerful outside impulses.

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KENDALL, LAUREL and MARK PETERSON, editors. *Korean Women. View from the Inner Room*. New Haven CT 06515: East Rock Press, 1983. Xi+193 pages. Glossary and index. Softbound, US\$18.00, ISBN 0-910825-02-5.

Many of the papers in this volume were originally presented in a symposium on Korean women at the 1979 Annual Meeting of the Association for Asian Studies in Los Angeles. This collection begins with a preface by Martina Deuchler, and consists of an introduction by the editors and ten essays on Korean women.

The subtitle "View from the inner room" is used here as a metaphor for the common theme of this volume, by which the contributors intend to analyze Korean society from "another perspective." As stated in the preface, there has been "a century-old social creed" that has given Korean society and Korean studies a distinct male orientation. This is due to the socially dominant ideology of Confucianism which makes only men the structurally relevant members of society and relegates women to social dependence. The Confucian view of Korean society which has also shaped, to a degree, the point of view of many modern researchers, is comparable to the structure of a traditional Korean house. In a traditional Korean house, the outer room (*sarabang* 舍廊房) near the great house gate (*daemun* 大門) was the men's domain, the inner room (*anbang* 内房) hidden away behind *daemun* was the women's domain. This spacial distinction was a reflection of Confucian ideology which has assigned women to stereotypic categories—chaste woman, devoted wife, dedicated mother, and so on. The "another perspective" in this volume, by focusing on the dimly-lit inner room of Confucian house, is designed to correct this male-oriented perspective.

The male orientation in social sciences has been challenged by the ideas of feminism. This volume is a result of a new awareness based on a female orientation due to the development of feminism, especially in the 1970's. Recent researchers on Korean society have begun to recognize the need for drawing attention to the significance of a

variety of female roles and activities. The contributors of the ten essays in this volume, consisting of five women and five men, are all experts in Korean studies, although their specialities are rich in variety. In this volume, various aspects of women in Korean society are well described without even a female bias, and it is successful in adding a new perspective to Korean studies.

An introduction by Kendall and Peterson is a helpful prelude to understanding the common theme in this collection. They raise some questions: to what degree did "traditional" Korean society remain distinctly Korean? Why, how, and to what degree did it change? How much of the total picture have we missed by taking Confucian gentlemen at their word and ignoring women? By answering these questions, the contributors show readers that qualifications and elaborations upon "women's roles" would be a useful strategy to grasp the total picture of Korean society.

Wagner, in the initial essay, analyzes the genealogies (*chokupo* 族譜) of two major Korean upper-class families (*yangban* 兩班). He shows that the status of women in early Yi dynasty Korea was markedly different from what it gradually became in the dynasty's later years. In these genealogies, a daughter's posterity was recorded in as much detail as a son's posterity. Moreover, if a woman married twice, both husbands were recorded, apparently without embarrassment. Wagner's description is fascinating and even shocking as proof that patriarchal consciousness in the early Yi period was relatively weak, unlike that in later periods.

Like Wagner, Peterson describes some aspects of native Korean society in the early Yi period, when women held a more prominent role in lineage and social affairs. Through analyzing inheritance practices, he takes the status of women as a means of measuring the social change between the early and late Yi period. In the early Yi, a woman brought property into her marriage and passed it on to her sons and daughters. On the other hand, in the late period, she did not bring an inheritance into household, nor did her daughters receive one.

As an exercise in oral history, yielding some valuable first-hand accounts of one form of marriage institution, Harvey succeeds in describing that Koreans have held *Min myonuri* 養女婚 marriage in contempt. The women described here cite the cruelty of taking a child away from her own parents at a tender age as a reason for avoiding the practice or at least for prolonging a girl child's years with her own kin.

In the interesting paper on a "typical" agricultural village in central Korea, Sorensen raises the issue of the Korean housewife's managerial authority as the "inside master" (*anjuin* 內主人). He describes how two spheres of activity, the domestic and the public, are dominated by two different institutions, the household and the lineage, with totally different functions. He also indicates that the discrepancy between men's public and women's more limited "power", defined as control over economic surplus, is significant only when men have the resources and lineage position to vie for public prominence.

By using a feminist theoretical perspective, Cho describes life in the female divers' village on the Island Udo, off Cheju Island, where sex roles and responsibilities pose a dramatic contrast to patriarchal communities on mainland Korea. Through the description of diving women as the social and economic mainstays of their "matri-focal" families, Cho suggests that women's and men's liberation demands meaningful life-long careers for all.

Based on a year of field work in northern *Kyonggi* 京畿 Province, mainly done in 1977 and 1978, Kendall shows that shamanistic rituals reflect organizational principles basic to Korean society. According to the author, ghosts and ancestors from the wife's as well as the husband's families acknowledge women as crucial links between house-

holds, families and communities. Whereas men's ancestor worship dramatizes Korean men's agnatic world view, ancestral and ghostly manifestations in the women's shamanic rituals provide another perspective on significant kin.

Following Harvey's earlier work (1979), Wilson describes two modern short stories and a shaman informant's life history to illuminate the contrast between popular stereotypes of a shaman and one shaman's real-life experience. He concludes that the stereotype of *mudang* 巫堂 as ignorant, irrational, perverse creatures is but an extension of the Confucian stereotype for all Korean women.

In his paper, based on the idea that contemporary Korean social structure can be described as dualistic, McCann suggests that this structure appears in the *sijo* 時調, a brief, three line vernacular lyric form. He shows that out of some thirty *sijos* fourteen reflect the *kisaeng*'s 妓生 peripheral status in the formal Confucian social order, and the second group reflects, in contrast, the informal ground-level arena of social interaction which Brandt (1971) has termed the "egalitarian communities' ethic."

Young, like Koh, deals with the problems of contemporary urban women by presenting urban inspirational diviners and their female clients. Her study opens a window on the urban housewife's anxieties and on the multiplicity of services women find in diviners' consulting rooms. She shows, in addition, that age, educational level, financial situation, and religious affiliation sometimes affect divination practice.

In the final essay, Koh aims to present a method for delineating the area of practices in the family and household most in need of change in Korea. She suggests possible directions of change by using legal and psychiatric case materials. According to her, six situations generating conflict are family headship, parental authority, inheritance, household and succession, constraints on adoption, and the educational system. To alleviate these conflicts, Koh suggests that each of these institutions should be a major target of social change.

The greatest value of this volume lies in highlighting issues central for Korean women, a theme long absent in Korean studies. This new female perspective should contribute to a more correct image of Korean society. More material on contemporary Korean women in various aspects, such as in the household, factories, politics, education, and Christianity, should be discussed as a next step.

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CHINA

KUBO NORITADA 窪徳忠. *Dōkyō no kamigami* 道教の神々 [The gods of Taoism]. Tokyo: Hirakawa Shuppan, 1986. Xviii+331 pages. Black and white photographs, colored plates, select bibliography, maps, list of deities worshipped in Taiwan, index. Hardcover, Yen 2,500, ISBN 4-89203-098-8. (In Japanese)

First of all one should thank Professor Kubo for a very refreshing piece of work. The book is not only informative for the student of Chinese religion but also for laymen, travellers or anyone interested in Chinese customs, since it includes recent accounts of his experiences during two recent trips in China. The first part of the book especially reads like a travelogue. It describes many temples, cults, and ceremonies seen by the author and his group. Religious practises on the mainland are also compared with