

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

similar ones in Chinese communities elsewhere in Southeast Asia such as Taiwan, Amoy, Hong Kong, Singapore, and Malaysia. Many charts, lists, maps and above all, numerous photographs (including some in color, surprising for a relatively cheap book), bring an otherwise complicated subject within the grasp of the general reader.

The author was in China for the first time in 1942, when he resided in the Baiyun guan 白雲觀 temple in Peking, centre of the Quanzhen 全真 school of Taoism. This stay later inspired a book on the origin of the Quanzhen school (Kubo 1967). In the present work, Professor Kubo describes his visits to China in 1983 and again in 1984. The value of the book is enhanced by the frequent comparison of the situation of Taoism today (sites, temples, number of Taoist priests, etc.) with that of his experiences during his former visit.

The work, as the title suggests, is intended as a general survey of Taoist deities. The word Taoist, however, is used rather loosely and includes local divinities and various gods of Chinese folk religion. In the list of deities worshipped in Taiwan (316-331), for example, we find the names of the Confucian philosopher Chu Hsi 朱喜, along with Buddhas, Arhats and all the important Taoist deities. Professor Kubo further devotes a whole chapter to the problem of established Taoism and its relation to popular Taoism (*minzong Daojiao* 民衆道教 61-67). Finding a clear distinction between Taoism and Chinese Folk religion in general has occupied many scholars in recent years, the word Taoist itself being complex to define (cf. Nathan Sivin, 1978).

Many years ago, Henri Maspero wrote in an article on modern Chinese mythology that, when it is said that the Chinese have three religions, Confucian, Buddhist and Taoist, we are often led wrongly to believe that every Chinese individual is devoted to one of these three religions. This has, however, never been the case.

Three forms of cults were officially recognized in imperial China: Taoist, Buddhist and an official or state cult. Each of these three groups had its own set of canonized divinities. Taoism and Buddhism had a clergy, and the rituals were performed by the priests of their orders. In the case of official cults, however, the officiant had to be a mandarin (minister, governor, prefect, subprefect, etc.). The latter was often assisted by priests of the other two groups. In addition to these cults, we must mention ancestral worship practised within each family and clan, and local communal cults. Throughout the ages, however, the Chinese people have simplified and syncretized various beliefs so that finally a new form of popular religion developed which combined elements from all three established religions. This popular religion is not the same in all the regions of China. Although important gods like the Jade Emperor (Yuhuang 玉皇), the Buddha and Confucius, the Dipper, sun, moon, and sacred mountains are worshipped by all, ethnic and cultural differences play an important role as far as lesser deities are concerned.

This book is divided into two main sections. The first section comprises a general introduction to Taoism and its related fields such as divination, medicine, local cults, etc. The descriptions centre around the provinces of Liaoning, Guizhou, Yunnan, Fujian and the city of Peking. Since the Chinese Government has adopted a more liberal attitude towards religion, chiefly because of its recognized role as a tourist attraction and as an important source of income, many temples destroyed during the cultural revolution have been rebuilt or restored. This liberalization has had an impact on the local population and the author could observe a resurgence of the cult of the god of the soil (*tudi shen* 土地神) in many villages and cities (32-36). His stay in the region of Kunming was devoted to the study and observation of the religious customs of the Miao population, and the reader benefits from a part of the research material in this book.

The tutelary gods and patron saints and also their ranks in the heavenly bureaucracy change according to community and locality. This is illustrated mainly in the case of overseas Chinese, who generally export their local gods with them. Religious customs in Taiwan are very close to those of Fujian since a large number of immigrants stem from that province (cf. 22–36 and the list on 316–330). Professor Kubo also furnishes us with some examples where destroyed temples have been reconstructed on the mainland at the request of overseas Chinese, unhappy at the disparition of the mother temple in their homeland. These temples, moreover, were financed by them (36). Local cults apart, many divinities are associated with particular social groups: the god of literature, Wenchang 文昌, is venerated by scholars, and also by printers and book-binders.

The second half of the book comprises hagiographies of deities, the main sources being the *Lishi zhenxian tidao tongjian* 歷世真仙体道通鑑 (TT. 296–298, the numbers correspond to K. Schipper's *Concordance du Tao-tsang*, 1975) and two Ming works: *Soushen chi* 搜神記 (TT. 1476) and the *Xu zhenjun Yujia ji* 許真君玉甲記 (TT. 1480).

As to actual criticism of the book, there is little need for it: Professor Kubo himself is his best critic (cf. preface, p. 4). Nevertheless, there are a few small points which are worth to be raised.

Chinese deities can be roughly listed in a few categories: important administrative gods such as the Jade Emperor and his entourage, nature gods (sun, moon, god of thunder, etc.), lesser administrative gods (god of city walls and moats, god of the soil, etc.), household gods (god of the stove [*zaoshen* 竈神], protectors of doors [*menshen* 門神], ancestors, etc.), and gods protecting certain professions, trades or guilds (Wenchang, Lu Tungbin 呂洞賓). Professor Kubo's presentation and arrangement of the hagiographies, though, are rather haphazard and do not follow any distinct pattern. It is moreover regrettable that the sources are not always indicated systematically and some book titles are incomplete. The latter would not be so inconvenient if the author had included a complete bibliography of books mentioned. This is not a problem for the general reader, however, and does not diminish the value of the book as a pleasant and informative work on Taoism.

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