

out to be one of the interesting by-products of this book, already rich in suggestion. The authors try to show here and there, at least along general lines, the main changes in the cult organization and how these affect not only what is offered in what form, but also who prepares and presents the offerings. Here the increasing "intrusion" of women into a male-dominated world and the effects this creates in the celebration of any given *matsuri* are certainly of great interest.

In spite of its beautiful lay-out, this book may not be satisfactory in many respects. And yet I consider it an important book, because it turns our attention to an area where only little, if any, work has been done. Although it demands quite an amount of time to read it because of its technical terms and the many names of plants etc., I gladly recommend it to anyone interested in Japanese religion, especially folk religion and religious folklore. It is an incentive to look anew into the meaning and implications of something we easily take for granted, the preparation and forms of offerings to the gods.

Peter Knecht

EIKEMEIER, DIETER. *Documents from Changjwa-ri: A Further Approach to the Analysis of Korean Villages*. Veröffentlichungen des Ostasien-Instituts der Ruhr-Universität Bochum, Band 25. Wiesbaden: Otto Harrassowitz, 1980. ix+261 pp. Plates, preface, appendices, addenda, bibliography, index. Paper, DM 92, -. ISBN 3-447-02044-X.

Written records maintained by Korean villages have thus far received little scholarly attention. *Documents from Changjwa-ri* is a pioneering attempt to examine a set of these records and their usefulness for understanding a Korean village's social organization and its political relationship with the national government.

The primary data for this study are the records of Changjwa-ri, a village located on an island just off the southwestern tip of the Korean peninsula. The original texts and translations of these documents comprise one-third of the monograph. Eikemeier also examined related documents from other Korean villages, obtained information from local residents, and utilized studies of Changjwa-ri and other Korean villages conducted by rural sociologists and anthropologists. One can only admire the thoroughness and eclecticism with which the author went about his research. Unfortunately, practical circumstances precluded extended fieldwork in the community.

Of the village's various documents, the one entitled "Regulations of Changjwa-ri" received the most careful scrutiny. Because it was sworn to in 1952 and later modified substantially in 1964, Eikemeier's analysis focuses on the intervening twelve-year period. The village's other documents include an earlier list of regulations, inventories of village property, prayers recited at the annual rite for the village's tutelary deity, and a record of decisions formally approved by the village government. The village's census and landholding records were not available to the author.

Eikemeier shows that the "Regulations" do not record actually observed village law. First, they are replete with abstract ideals about neighborly cooperation and national defense. Second, the "Regulations" have no legal standing in the eyes of the national government. And finally, the village's decisions and decision-making process do not always correspond with the directives set forth in the "Regulations." To appreciate the significance of these "Regulations," argues Eikemeier, we must look elsewhere.

The author's theoretical models are derived primarily from the work of Eric Wolf and Karl Siegfried Bader. The former is an American anthropologist who has emphasized that absentee landlords, government officials, or other extra-village power holders shape a peasant community's social, economic, and cultural life. From Bader's work on medieval Central Europe, Eikemeier has taken a pair of contrasting analytical concepts: "community" and "commune." Community refers to a mode of social organization in which wealthier peasants typically participate as equals and abide by rules concerning a common usufruct of land and water. Commune, by contrast, involves an entire village as a corporation and pertains to a far wider range of rights and activities. Though these modes of organization usually co-occur in any peasant village, their relative strengths vary over the years. Changjwa-ri's "Regulations" appear to have been an instrument for promoting the commune mode.

Eikemeier's main thesis is the "Regulations" did not emerge spontaneously out of village life but were created in response to pressures from the central government of Korea. The communal mode of organization reflected in the document emerges in response to such external influence; and the "Regulations" themselves espouse ideals and goals promoted by the central government rather than the usual concerns of peasants. Eikemeier is unable to identify the mechanism by which the central government manipulated the villagers into composing and swearing to the "Regulations," however. Instead, he posits that Korean villagers have an ingrained habit of submission to authoritative command and admonition and were likely to have responded to even the slightest hints issuing from the central government.

Like any good pioneering work, Eikemeier's study leads to further questions, particularly regarding the autonomy of local villages *vis-à-vis* the central government. That autonomy was steadily eroding between 1952 and 1964, and it eroded even more rapidly in the following years; but one wonders if Korean villagers are quite as docile as Eikemeier maintains. Even as late as the early seventies, I noted in the course of my own fieldwork that various groups of villagers were quite adept at evoking government policies to justify to their neighbors projects wanted for quite personal reasons. Occasionally, projects even contravened the spirit, if not the letter, of the very government pronouncements evoked in their justification. Since Eikemeier was unable to conduct extended fieldwork in Changjwa-ri and lacked access to village landholding and census records, he was unable to observe this sort of local dynamics and how they may have affected the contents and wording of the "Regulations."

That Eikemeier's analysis leads to further questions and new issues testifies to its usefulness. The author has performed a great service in drawing attention to an important source of data for understanding Korean villages, directing attention toward relations between the village and central government and their effects on village life, and providing us with a corpus of data on which to examine his own or other hypotheses. Students of Asian folklore will be especially interested in his material on Changjwa-ri's annual festival for its tutelary deity, since descriptions of these festivals are not readily available in non-Korean-language sources. *Documents from Changjwa-ri* is a useful volume for anyone interested in rural Korean villages, peasant social organization, or folk religion.

Roger L. Janelli
Indiana University
Bloomington, IN