

When the later Ming emperor Yong-luo did build the capital at Beijing, these legends came together. Now Liu Bo-wen, freely glossed as a descendant of Liu Bing-zhong, is said to have received the Nata diagram from this dark figure. He upstages Tao-yan, whose copy of the diagram was amiss. The Taoist mystagogue Zhang Tie-guan is drafted into the episode also. A prophetic song that Zhang authored was later attributed to Liu Bo-wen. This song was spread by the Triad society as an anti-Manchu (Qing) prophecy calling for a return to Ming (Chinese) rule. Storytellers in the late Qing spread these legends in Beijing, and a stable of local lore evolved. Even Beijing airport now has a wall painting of Nata subduing the sea dragons.

Folklorists should thank Chan for his meticulous reconstruction of the history of this myth-making process. An English version of this book is in the works. The supplement, a collection of the Beijing lore, is extremely helpful. One delightful legend has Liu sending the general Gao Liang after the Dragon King. The King and his wife—an old couple—had trucked off all the water of Beijing in two barrows on a push cart. Gao Liang shot the barrows, released the waters, and, in some versions, imprisoned the Dragon King under a well (or at a bridge) with a long and heavy iron chain. This, to me, has less to do with history and more with cosmology. Beijing is located in the north or northeast, the inauspicious direction of death. It thus rests on the “bitter subterranean sea of the northern dark continent.” That explains not just the bad taste of Beijing’s drinking water (except for one source that yields “sweet water”) but the eternal threat of Chaos lurking underground. Prince Yan (Yan is the swallow: east) had the aid of the Dark Warrior (the turtle: north) because the exploits of this mythic pair go way, way back. General Gao Liang (“elevated and bright”: a solar figure) had to release the captured water (subterranean and dark)—the same way that the lifeblood of Chaos was ritually released in ancient times (a “blood sack” representing Hundun [Chaos]), was once hung from a tree and shot at with arrows). The use of the heavy chains to keep the monster down is found in other dragon-slaying myths in China (except with Li Bing) and the world over; and the released flood chasing the hero goes back to a similar theme in the ancient eastern flood lore involving the mother of Yiyi.

Whalen LAI  
University of California  
Davis

KATZ, PAUL R. *Demon Hordes and Burning Boats: The Cult of Marshal Wen in Late Imperial Chekiang*. SUNY Series in Chinese Local Studies. Albany: State University of New York Press, 1995. xviii + 261 pages. Maps, table, illustrations, appendices, bibliography, index. Paper US\$19.95; ISBN 0-7914-2662-9. Hardcover n.p.; ISBN 0-7914-2661-0.

Epidemics were a feared and constant feature of life in late imperial China; traditional medicine was often helpless against the ravages of contagious disease and so ritual countermeasures played an important role in the ongoing battle against plagues. In this regard the southeastern coastal province of Zhejiang was no exception; in this area there developed a complex of beliefs and ritual practices centered upon “Marshal Wen” (Wen Yuanshuai 溫元帥), a plague deity whose cult originated in southern Zhejiang during the Southern Song dynasty and had subsequently spread throughout the province. Marshal Wen’s cult never reached far beyond the borders of Zhejiang, an exception being certain areas of Fujian Province where Wen came to be worshiped as “Lord Chi” (Chi Wangye 池王爺).

Paul R. Katz's present work is the first monograph-length study of this deity and its cult. Aiming to "bridge the long-standing gap between Taoist studies and social history" (6), Katz pays detailed attention to the social conditions prevailing in late imperial Zhejiang and the social groups carrying the cult through the different stages of its development.

Chapter 1 sets the stage with a description of the social, cultural, religious, and linguistic conditions of late imperial Zhejiang. Chapter 2 surveys Zhejiang's record of epidemics, the population's understanding of these events, and the measures taken against them. Chapters 3, 4 and 5 are more narrowly devoted to Marshal Wen. In Chapter 3 Katz studies Marshal Wen's hagiographies, tracing the different emphases set by Daoists and literati-officials and identifying fragments of popular lore about Wen, which convey an image different from the representations of the literate authors of the hagiographies. Chapter 4 is devoted to a chronology of the cult's geographical spread, while chapter 5 contains detailed reconstructions of Marshal Wen's festivals as celebrated in two of his principal cult centers, Wenzhou and Hangzhou. The account of this chapter is complemented by the translation in the appendices of two Chinese language accounts of Wen's festivals.

Katz does not, however, confine himself to a rich description of Marshal Wen's cult and its place in the history of Zhejiang province. Using the data supplied by his case study as a basis, he joins two separate debates in sinological scholarship: the problem of the relationship of Daoism and local cults, and the question of whether late imperial China possessed something analogous to a "civil society," a "public space" between state and society where the relationship between the two could be negotiated. Katz is highly critical of a tendency in modern scholarship to adopt the Daoist viewpoint in construing the relationship of Daoism and local cults as hierarchical. In this view, it is the Daoist reinterpretation of a local deity, integrating it into (and subordinating it to) the orthodox pantheon, that ultimately enables the deity to gain broader acceptance beyond its root area. In contrast, Katz argues for a less partisan view and emphasizes the multidirectional flow of influences between local cults, Daoism, the state, Buddhism, and other groups competing in the religious sphere of late imperial China. He introduces the term "reverberation" as a way of conceptualizing the process of the "continuous exchange of ideas, values, and beliefs between different groups of people" (114). This concept catches an important aspect of Chinese religious life and may well find broader acceptance among scholars in this field of study. As a contribution to the "civil society" debate, Katz points out that temples and their festivals represented "an important part of what Philip C. C. Huang has termed China's 'third realm'—a space between state and society in which both interacted" (186), which despite its significance has so far been largely overlooked by the debate's participants.

Unfortunately, while Katz's contributions to these two debates are highly suggestive, they do not flow easily out of his case study. There exists a large gap between the evidence provided by the cult of Marshal Wen on the one hand and Katz's wide-ranging conclusions on the other hand. This seems mainly due to the unsuitability of Katz's case-example as a foundation for his more general concerns. One thing that becomes quite clear in the course of the book is that Marshal Wen's is not exactly the best documented among popular cults in late imperial China. Although Katz does an admirable job in squeezing the last drops of information out of the available sources, in the end there still is not enough to go around; frequently the author has to work from merely anecdotal evidence or employ informed speculation to bridge gaps in his data base. In several places he brings up problems only to admit that their resolution requires further research (see, for example, pages 99, 105, 121, 132, 137, 138, 141, and 159). It speaks for Katz's scholarly integrity that he does not attempt to smooth over these loose ends, but clearly marks them as areas for further study. However, having witnessed the author's thoroughness in collecting and sifting through the available evidence, I

suspect that a number of these loose ends may never be satisfactorily tied up, but represent permanent lacunae in our knowledge of late imperial Chinese religions. As such they serve to further underline the thinness and fragmentation of the available evidence for the development of Marshal Wen's cult. Katz manages to pull these scattered strands together into a generally convincing and coherent account of the cult that gives us valuable insights into the development of a regional popular deity, into ritual ways of dealing with disease, and into the social history of a Chinese province. The evidence is, however, not rich enough to sufficiently support the author's broader theorizing; the resulting disjunction is perhaps the main weakness of this work.

This criticism should not blind us, however, to the very real merits of this study, including its solid historical scholarship and its stimulating suggestions for two important areas of scholarly discussion. Add to this the careful editing provided by the State University of New York Press and the user-friendly inclusion of Chinese characters in the main text, and this book is sure to gain a permanent place on the shelves of all students of Chinese religions, folklore, and society.

Philip CLART  
University of British Columbia  
Vancouver, B. C .

KRAYER, ADOLF. *Als der Osten noch fern war. Reiseerinnerungen aus China und Japan (1860–1869)*. Edited by Paul Hugger and Thomas Wiskemann. Das volkskundliche Taschenbuch, Band 7. Basel: Schweizerische Gesellschaft für Volkskunde, 1995. 421 pages. Illustrations. Paper sFr 34.—; ISBN 3-908122-74-3. (Distributed by Reinhardt Media-Service, Postfach 393, CH-4012 Basel, Switzerland) (In German)

The pocketbook series "Das volkskundliche Taschenbuch," edited by the Folklore Society of Switzerland, aims at presenting documentary original texts for "reading pleasure." The intention is to produce a text as close to the original as possible, but also very readable and without lots of annotations. The travel notes of Adolf Krayer published in the volume under review fulfill this goal quite well.

The author, Adolf Krayer (1834–1901), a silk merchant from Basel, Switzerland, stayed in Shanghai in the years 1860–69 as a purchasing agent for silk, employed by an English company. During this time he traveled several times within China and twice to Japan. While traveling he wrote notes in the form of a diary, which he later used as a basis for speeches given at the Swiss Alpine Club after his return home. For the present volume the editors singled out four journeys: one to Japan in 1863, two within China in 1868 (one to the silk districts of the south, close to Shanghai, and the other to Peking and Mongolia in the north), and, finally, the homeward journey in 1868/69 from Shanghai via Japan and the United States to Basel.

From the beginning it is clear what sort of information one will find in these travel notes. Krayer does not relate the everyday experiences of a European in East Asia, but the highlights of an enthusiastic traveler's journeys as he is guided by native or European friends and by the Baedeker guidebook (in the case of his journey to Mongolia, however, he traveled well beyond the world known by the Baedeker). The author's stated principle in traveling is his curiosity "to see it all" (336). He describes very colorfully whatever meets his eye: people, landscapes, native products, and the traveling itself, which was an adventure not without dan-