

regarding the *Tenchi*'s significance. When, for example, she refers to it as the Kakure Kirishitan's "bible" (13) or "a collection of [their] wisdom" (23), I believe that she clearly overstates the work's significance and effaces its regional character. Elsewhere in her introduction Whelan is in fact both more candid and more accurate, and it must be noted that her efforts in translating and introducing this work in no way require the support of hyperbole. What makes the *Tenchi* so valuable is precisely the microcosmic laboratory it discloses for the interaction of radically dissimilar creeds and worldviews, and for making this intriguing and delightful text so accessible to European and American audiences. Christal Whelan deserves our heartfelt thanks.

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## KOREA

CHOE Kil-Sung 崔吉城. *Kanḡoku minzoku e no shōtai* 韓国民俗への招待 [Invitation to Korean folklore]. Tokyo: Fūkyōsha, 1996. 302 pages. Map, illustrations, tables, chronology, index. Hardcover Yen 2575; ISBN 4-938718-16-2. (In Japanese)

The author is a researcher in folklore and cultural anthropology who has theoretically organized and analyzed material on Korean shamanism that he has gathered through his own fieldwork, and who has published widely on this topic. In recent years he has continued his research while teaching at Japanese universities. *Kanḡoku minzoku e no shōtai* is indeed an appropriate introduction to the study of Korean folklore, in line with the author's hope, stated in the Afterword, that the book serve as a guide for those with an interest in Korean folklore and a desire to study it.

The volume deals with four areas, each devoted to folklore topics that I shall comment on as I review the contents of this volume. In the first chapter, "Invitation to Korean Folklore," the author points out how important it is, in order to know Korean society, to understand the society's traditional Confucianist way of thinking regarding blood relations. In the Confucian view, males are symbolized by bone and females by flesh, and blood relations are formed by blood flowing along the line that links bone to bone. In Korea, where purity of blood is of great importance, the range of people who cannot marry each other (because of having the same name and same stem) is, as the author argues, determined by custom as well as by law. Since it is of utmost importance to maintain blood relations, the eldest son has the obligation to look after his parents and to perform the ancestral rituals. Confucian influence extends also to village festivals, as is the case in the *dong-je* 洞祭, which is celebrated, in the Confucian manner, quietly and in the middle of the night by males. Villages also have *mu-je* 巫祭,

shamanic festivals accompanied by music and dance, that are requested mainly by women. This bipolarity of Confucianism and shamanism is not restricted to village festivals; it is similarly found in domestic celebrations, at which there is a combination of Confucian ancestral rituals and shamanic *kut* to achieve utmost bliss. The author, therefore, underlines this binary structure of male-centered Confucianism and female-centered shamanic belief.

In chapter 2, "Topos and Logos in Korean Folklore," the author takes up the migration of fishermen who used to follow the seasonal movements of fish along the western coast, and who were in turn followed by traders. Every year, on different islands and on the coast, restaurants and *pa-si* 波市, temporary shops selling the catch and trading in fishery goods, popped up. The resident populace, who made a living half by farming and half by fishing, relied economically on the migrating fishermen, but they considered them to be acting against Confucian ethics because they sought pleasure and entertainment.

In overt culture, the birth of a human being is a felicitous event. After childbirth a sacred rope is immediately put up to protect the sacredness of the place; however, externally it is an impure event, a *bujong* 不淨. Death, too, is an impurity. Impurity spreads along the blood line among family members and relatives, extends from the household to the local community, and finally through blood relations to the region. The author argues that, because death means entry into the sacred spiritual realm, it changes into something sacred as a result of long protracted ritual visits and worship.

In the third chapter, "The Identity of Food Culture," the author first takes up rice culture, and in particular *mochi* (餅, rice cakes). In Korea *mochi* is used in a variety of rituals, but the author points out that such *mochi* is made of nonglutinous rice, quite different from the highly glutinous *mochi* rice used in Japan. Saké is also discussed. Saké is a beverage that is generally liked by males and one that serves as an oil lubricating daily interpersonal relationships. In Confucian ancestor worship, as well as in shamanic rituals, saké is ever-present. In the former there are strict rules governing who is qualified to offer the saké (involving male privileges, priority of the direct line, and the order of generations); in the latter saké does not have an important part in the process of divine possession, but saké and dried cod are often used in the rituals along with *mochi*.

Chapter 4, "The Anthropology of Japan-Korea Relations," is based on interviews with people who had direct contacts with the Japanese during the time of Japanese colonization (1910–45). The author finds a difference in anti-Japanese feelings on the level of villagers and individuals and those on the level of the state, and, furthermore, a gap between the anti-Japanese feelings of different generations. The strong anti-Japanese feeling that exists today is a constraint on Japanese studies. In the field of cultural anthropology, students of Japanese culture are rare. Students of things Japanese are concentrated mostly in the fields of Japanese language and literature.

Finally, the author draws attention to the fact that studies about the cultural influence of Japan are practically nonexistent. This is probably a consequence of the period of colonialization. With a plea that value judgments be put aside and matters be looked at calmly, the author discusses cultural influxes from Japan in language, religion, and the arts, dividing them into reception (the positive aspect) and conflict (the negative aspect).

In this book the author seems to offer three keys to the understanding of Korean folklore. One is Confucianism, which provides the skeletal structure for such things as the concept of blood relations, the family, and the marriage system. This reviewer has had the experience of bringing an old *yanban* 兩班 house to Japan; within its grounds was a sanctuary for the worship of four generations of ancestors. In the main building, because of the custom that men and women should be separate, the husband's room and the wife's room were different. Routines in the house put into practice the teachings of Confucianism, so that I gained a

strong sense of the powerful influence of Confucianism as the norm of life.

The second key is shamanism. Within a society based on patrilineal principles and Confucianism, there is a very real aspect that does not follow these norms. This is the case, for example, when someone loses a small child. In such a case it is shamanism that comes to the aid of a mother who wants to console the spirit of a child that cannot be officially worshiped. In the author's opinion, the Confucianism of the males and the shamanism of the females form a double structure. Just how much a woman relates to shamanism in her life, and how much this coexists in the same household with Confucianism, is a topic of special interest; however, this is not discussed in any detail in this book. I wished the author had taken greater pains to transmit to the reader the content of this second half of the double structure, as well as the meaning of the term "structure" itself. That he did not do so is all the more regrettable in view of the fact that he is the foremost researcher in the field.

The third key is folk culture. The author introduces such topics as cows and farming culture, food culture, and agricultural rites. These form a category of culture different from the Confucianism introduced from China and the shamanism transmitted from ancient times. In Japan there has been a general tendency to pay attention only to the aspects of Confucianism and shamanism, but in this book attention is given to life culture as it appears in the *mochi* culture or the culture of cows and farming, allowing the author to widen the horizons of a cultural comparison with Japan so as to show where similarities and differences clearly appear.

Other viewpoints offered are those of "cultural reception" and "cultural change." The author attempts not so much to illuminate Korean culture after its reception of Confucianism, but rather Confucianism's reception into a previous basic culture. For example, concerning rice culture, the fact that in Korea *mochi* made of nonglutinous rice ranks high and that made of glutinous rice ranks low, as well as the fact that the nonglutinous rice is made into flour before being steamed to make *mochi*, suggests a strong possibility that Korea has a "northern type of rice culture" with a close relationship to the dry field and flour-based food culture of northern regions. Regarding the relations between Japan, Korea, and China south of the Yangtse, Ōbayashi Taryō suggests that in the annual ceremonies of wet rice cultures, such as Japan and China, new water (*wakamizu* 若水) is drawn on New Year's Day and professional itinerant entertainers visit on the first day of the new year or shortly thereafter, while on the Korean Peninsula these entertainers appear principally at the time of the Little New Year. Korea, in other words, has followed its own course (ŌBAYASHI 1992). Could it be that this "different course" has some relation to the "northern type of rice culture" referred to by the author here? This is a topic for further research.

The book covers a wide area, from traditional culture to modern society. Although meant to be an introductory text, it includes topics that require expert knowledge. My impression is, therefore, that beginners would find it easier to understand the book's main thrust if every one of its main sections were provided with an explanation. Nevertheless, *Kan'okoku minzoku e no shōtai* is a volume rich in suggestions for those with an interest in the study of Korean culture. I highly recommend it.

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