

KENDALL, LAUREL. *Getting Married in Korea: Of Gender, Morality, and Modernity*. Berkeley: University of California Press, 1996. xiii + 259 pages. Photographs, line drawings, bibliography, index. Cloth US\$45.00; ISBN 0-520-20198-1. Paper US\$17.00; ISBN 0-520-20200-7.

Laurel Kendall, Curator of Asian Ethnographic Collections at the American Museum of Natural History, is an anthropologist who has published several books on Korean women, especially female shamans. In the present volume Kendall shows us the Korean "ordinary" woman's inner and outer world, based on her fieldwork in the years 1983 and 1985, when she interviewed twenty-nine couples. "During the fieldwork days," Kendall says, "I had been asked at least once a day (usually several times a day) the inevitable question of a first-met stranger, the one that followed 'How old are you?': 'WHY AREN'T YOU MARRIED? YOU OUGHT TO BE MARRIED!'" (4). I can report that I had the same experience myself when I, too, was in Seoul from 1983 to 1985. I am male. Such questions are, therefore, directed not only to unmarried American women but also to unmarried Japanese men. "Korea remains a marrying country." (4). People's suggestion, "Get married, girl! Isn't it time you had a wedding?" (230) shows clearly, as the author says, that "marriage still implies membership in an adult universe" (7).

Fieldworkers in Korea have traditionally concentrated their studies on the kinship system, village social structure, shamanic rituals, Confucian rites, and business organizations. Some also feel that it is difficult to do intensive fieldwork in present-day Korea because of rapid changes, the relocation of inhabitants to new places, and gender barriers. Some Korean anthropologists and folklorists would not even consider the new, "false" tradition that drew Kendall's attention. But, as this book proves, fieldwork can still be done even today and in ordinary situations. She approaches the Korean woman's world through life histories. Her vivid description of some informants, combined with references to the available literature, introduces us to private as well as general aspects of Korean life having to do with, and leading up to, weddings.

The book's main parts are aptly described by their headings: "Ceremony," "Courtship," and "Exchange." They discuss such topics as Korean brides and grooms, their mothers and relatives, family strategies through children's marriages, dowries and betrothal gifts, modern Korean history, social-class relations, Korean feminism, and the differences between rural and urban families. We already have many books and ethnographic reports dealing with Korean patrilineal descent groups and how these kinship groups develop their structures parallel with industrialization and rapid economic growth. But in this book readers will learn about Korean matrilineal relationships.

I remember that a male sociologist at Seoul National University who specializes in the family told me, "Korea is in an age of women right now." In recent years the percentage of males in Korea is higher than that of females, so that males are at a disadvantage when they seek a Korean bride. Prospects are brighter for girls, and for their mothers. I remember how a scholar and expert in welfare for the aged (who was also a male) sighed during a discussion with me, "Korean brides are better educated than their parents-in-law. A young wife calls her friends to her home when her husband is absent, and she expects the aged parents to leave the house and spend their time at the community for the aged. The virtue of respect for the aged has already been lost." Is it really so or not? I am no antifeminist, and I think that we need books like the present one in order to better understand Korean women.

Kendall's study is rich in explanations of Korean marriage customs. Some of her main keywords illustrate the book's range: "arranged meetings," "master-of-ceremonies," "Family

Ritual Codes,” “gift box,” “love weddings,” “wedding halls,” and “women’s magazines.” She also writes about child marriage as practiced in older times. The index of eleven pages is also a very convenient tool. I feel, however, that there is one shortcoming in this book. Japanese academia has developed an interest in local differences between traditional Korean marriage customs. This interest is related to the cultural history between Korea and Japan. I would think that places like Cheju Island or Kyeong-sang Do Province would show different traits, but the author does not address this sort of topic.

After reading this study I began to wonder how Kendall would feel and what she would write if she had a chance to see Japanese weddings as they are celebrated in wedding halls: orchestrated productions put on like a show in Hollywood or Disneyland, at the kabuki theater, or in some other “fantasy world.” I am not sure if Japanese weddings hide class conflict or family strategies. They may do so, but, I am afraid, my eyes are dimmed by the glaring lights.

MATSUMOTO Seiichi
Tōyō University
Tokyo

CHINA

FRICK, JOHANN. *Zwischen Himmel und Erde. Riten und Brauchtum in Nordwestchina*. Collectanea Instituti Anthropos 42. Sankt Augustin, Germany: Academia Verlag, 1995. 310 pages. Map, illustrations, facsimiles, bibliography. Paper DM 78.—; ISBN 3-88345-890-2. (In German)

The photograph on the cover shows a Chinese peasant driving three loaded donkeys downhill on a long, dusty road. The road leads through a sunny but barren hilly landscape. It is as if the peasant invited the reader to follow him into *Between Heaven and Earth: Rites and Customs in Northwestern China*.

The author of the five articles that make up the book is Johann Frick, ethnologist and former missionary of the SVD in Qinghai and Gansu. We know Frick through his detailed ethnographic investigations published in *Anthropos*, through his collections of folk literature, and through *Ethnographische Beiträge aus der Ch'inghai Provinz (China)* (FS Supplement no. 1, Peking 1952), which he has edited together with Franz Eichinger. The Anthropos Institute in St. Augustin reedited this selection of articles on the peasant way of life in the Xining area in honor of Frick, its senior member, on the occasion of his 90th birthday in 1993.

Anton Quack, editor of *Anthropos*, wrote the introduction to *Between Heaven and Earth* (11–26). This introduction, entitled “Johann Frick: Missionar und Ethnologe,” starts with a discussion of the relation between mission and ethnology (11–14). The reviewer has difficulty following Quack’s concept of the obvious use of science as a tool for ideological purposes. Quack sees the life and work of Frick as an example of how ethnology and mission can successfully “go hand in hand” (14). Then he turns to the man himself, giving a biographical summary of his life. Six black-and-white photographs and a map of the area of Frick’s missionary activities in China illustrate this part of the book.

Frick was born in 1903 in Austria. After his ordination in 1931 the Catholic SVD (Societas Verbi Divini, or “Steyl Mission”) sent him to Qinghai and Gansu, where he lived for twenty-one years under very difficult material and political conditions. It was especially from 1946 until his expulsion from China in 1952 that he collected ethnographic data while carrying out his missionary tasks. At this time he lived in Heizuizi, a village twenty kilometers west