

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

of Xining, capital of Qinghai Province. Back from China, he was encouraged to study ethnology in Vienna. In 1955 he received his Ph.D. with the thesis "Die sozial-religiöse Stellung der Frau in Tsinghai" [The socio-religious position of women in Qinghai]. In the following years he published folktale collections as well as articles on proverbs, popular medicine, religion, the traditional role of women in China, and rites of passage in peasant life. A bibliography also lists three unpublished manuscripts dealing with his life in Qinghai and Gansu (26–27). Today Frick lives in Rheineck, Switzerland, in the House of the Steyl Mission.

The first study is "Bäuerliches Spruchgut aus Tsinghai" [Peasant proverbs from Qinghai] (29–109), which was first published in Basel between 1964 and 1970. Here Frick shows his thorough knowledge of language and local culture in Qinghai. He presents 111 proverbs concerning agriculture, roughly organized in fourteen categories ranging from field work to work animals, weather, seed corn, and the threshing floor. The proverbs are given in colloquial language with Chinese characters, a transcription, a literal translation, their meaning with explanations, and their possible use in daily language. "Ruo yao di zhuang, da guotou, pan kang," "If you want the fields to be fertile, tear down the stove and build the *kang*" (no. 77, page 81) is one impressive example of peasant wisdom that alludes to the seasonal renewal of the stove and of the heated clay-brick platform, the *kang*: pulled up and pulverized bricks are used as a strong fertilizer component. Since peasant proverbs are quoted in the other four articles as well, the initial position of this article in the book appears very appropriate.

The second article, "Totenriten der Chinesen im Westtal von Sining (Provinz Tsinghai)" [Death rituals among the Chinese in the western Xining Valley] (111–224), first published in Munich in 1974, is a detailed study of the ritual performed at the time of death. Frick presents the ritualized expressions of mourning in the light of peasant ancestor worship, concepts of the soul, and kinship relations. The description follows a chronological order from the moment of death until the end of the funeral. Eleven sketches (222–23) showing material objects of mourning illustrate the text.

The third article, "Wiederversöhnung des verletzten Erdgeistes. Ein Brauch im chinesisch-tibetischen Grenzgebiet" [Reconciliation of the offended earth spirit: A custom in the Chinese-Tibetan border area] (225–31), was first published in Vienna in 1954. It is a short description of a set of syncretic rites that are customary in the village of Heizuizi when a serious injury is sustained during construction.

The fourth contribution, "Neujahrsbräuche im Westtale von Sining" [New Year customs in the western Xining Valley] (233–73), originally published in St. Augustin in 1968, is a detailed description of the quintessential annual family rite of passage. It presents in chronological order the course of New Year social events and customs. Special attention is paid to the different sacred realms of house and courtyard, which are described as the spheres of influence of the spirits, souls, and supernatural powers to be dealt with through the rites and customs.

The final article is "Mutterschaft. Lebensziel einer Chinesin von Tsinghai" [Motherhood: The aim in life of a Chinese woman in Qinghai] (275–305), first published in Munich in 1974. Here Frick deals with the central role that fertility plays in the social status of a woman, and with possible measures taken in cases of barrenness. A bibliography of the literature quoted concludes the book.

The five articles reedited in this volume are interesting in many respects. They bear witness to the rural everyday and ritual life in China in the first half of this century, a witness that is still of relevance today. Frick's descriptions are very systematic and detailed, with proverbs, special vocabulary, and ritual texts in transcription with characters and translations included. This makes it easier to cope with the religious terminology he uses. An ethnologist will find the texts a treasure-house of ethnographic information; this is true not only for the

main subjects but also for much side information as well. For the public, however, a more careful editing of the texts, a subject index, as well as a user-oriented glossary would have been most helpful.

There is one more aspect that makes the reading of *Between Heaven and Earth* worth while. In his descriptions Frick includes himself. The reader becomes aware of Frick's Weltanschauung, his difficulties and ambitions as a missionary; his time in China; his relations with informants; the sources of his knowledge; his attitude towards peasants; and his emotions and limits of understanding. He relates numerous minor episodes and hard experiences in his daily life and in the way in which he was made part of local events, such as, for example, his involvement in legal cases (179) or the expectations people had of him as a "foreign doctor" (177). To a present-day nonmissionary ethnologist, the life and concerns of Frick in Qinghai and Gansu often seem part of a China of the far-distant past. Thus the articles may also be read as eye-witness accounts of a contemporary European missionary and ethnologist in China.

As we close *Between Heaven and Earth* the well-chosen cover photograph catches our eye again, and the wealth of information presented in the book stands against the barren landscape.

Mareile FLITSCHE
Berlin

ZANIER, CLAUDIO. *Where the Roads Met: East and West in the Silk Production Processes (17th to 19th Century)*. Italian School of East Asian Studies Occasional Papers 5. Kyoto: Istituto Italiano di Cultura, 1994. ix + 106 pages. Illustrations, bibliography. Paper, n.p.; ISBN 4-900793-07-8.

To what extent did Chinese silk technology influence the development of European sericulture? How did Europeans try to acquire technological information from East Asia? These constitute the central themes of *Where the Roads Met*. Though brief, perhaps too brief, it provides concrete new data and ideas for rethinking the history of East-West technological transfer, especially after the seventeenth century, and promises a more detailed and systematic study in the future.

This short book contains two lectures delivered in April 1993 at the Italian School of East Asian Studies in Kyoto. In the first, entitled "Pre-modern European Silk Technology and East Asia: Who Imported What?", the author sets out to examine the Chinese contributions to the evolution of European silk reeling and silk throwing machinery, particularly the type that emerged in Piedmont in the Kingdom of Savoy after the 1670s and enabled it to maintain standards of world excellence in silk production until 1820. In the second lecture, entitled "The European Quest for East Asian Sericultural Techniques," based on detective work conducted in archives, Zanier gives a fascinating account of how Matthieu Bonafous, an Italian of French descent whose family engaged in the silk trade between Piedmont and Lyon, instigated, guided, and even molded the translation and publication of a Japanese technological treatise on sericulture entitled *Yōsan hiroku* 養蚕秘録 [Secret record of silkworm culture] during the 1840s.

Zanier argues that for supremacy Piedmontese silk manufacturers relied not simply on advanced technology per se, but also on radical changes in the organization of production factors. They integrated such diverse aspects as factory design, labor management, and economic factors (from entrepreneurship to financing) into a system that ensured uniformity in the finished product (in other words, quality control), thereby enabling them to adjust pro-