material related to Mogami's word list is described in much detail. Further the basic material for the three working groups—(a), (b), and (c)—is evaluated extensively. This provides a good overview of the basic data and literature available for the study of Ainu and it is also a valuable part of the book.

Pages 835 to 1058 provide various registers which make it possible to look up the information according to certain classification principles. This is initially related to the increasing Morohashi-number of the first grapheme in the Japanese equivalent for the Ainu item. Further an alphabetic list of the Ainu words is given with the Morohashi number, the lemma number, and the translation of the word into German. The Appendix at the end of volume II contains the photocopy of the document *Wörterbuch der Aino Sprache zusammengetragen von Mogami Tokunai*, where the original writing of the Ainu items in kanji, katakana, romaji, and the German translation can be compared to the data in the book.

In conclusion, this book is a very interesting and important addition to the study of Ainu as it reveals new perpectives and opens research possibilities.

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HARDACRE, HELEN. *Religion and Society in Nineteenth-Century Japan: A Study of the Southern Kanto Region, Using Late Edo and Early Meiji Gazetteers*. Michigan Monograph Series in Japanese Studies, No. 41. Ann Arbor: Center for Japanese Studies, The University of Michigan, 2002. xxi + 246 pages. Maps, tables, illustrations, appendix, list of characters, bibliography, index. Cloth US$60.00; ISBN 1-929280-13-0.

In this volume Hardacre does two things. First she delineates a methodology of how certain (ethnographic) sources can be scrutinized in order to make them yield information about the actual relations between Buddhist and Shinto institutions and between these institutions and the population. Second, she applies this methodology to historical material, namely late Edo-period and early Meiji gazetteers of two counties of southern Kanto, demonstrating the usefulness of the proposed method for an understanding of the socio-economic as well as the religious function of religious institutions in general.

Her demonstration and analysis proceed on two levels. On one level, she considers a whole area and shows how insights can be gained from this material about such features as the distribution of religious institutions (Buddhist and Shinto) in that particular region and the dynamics of their religious personnel as well as of the population supporting them. On another level, she selects four examples, two for each region, to reveal the situation within a particular institution in a region and the kind of variations that could occur. In another step, by comparing the relatively detailed gazetteers of the late Edo period with the reports of early Meiji (the 1870s), Hardacre is able to concretely demonstrate the reality and the variety of changes that occurred during this time, especially in the relations between Buddhist and Shinto institutions, as a consequence of the new government's policy of separating Buddhism from Shinto. In her analysis of individual institutions she succeeds in showing that the path the changes took and their results were by no means solely dependent on government rulings but rather depended very much on a given institution's inner dynamics, such as the relationships among its Buddhist and Shinto clergy, its economic situation, and the kind of support it could muster from the local or regional population.

Finally, Hardacre shows how these documents can provide information about certain features of popular religion, in particular some that involve larger segments of the population, such as local pilgrimage, or the emergence and promotion of new devotions in relation with new economic activities, in this case the rise of sericulture, which had a great impact not only on people's life but also on their beliefs.

Hardacre is careful to point out the limitations of her material. The Edo-period gazetteers are much more detailed than the Meiji reports, but even so there are considerable differences in the information given for separate areas. Some of these lacunae Hardacre tries to fill in by using different but related or relatable sources. Yet it is quite clear that the material has its limits. One should keep in mind that Hardacre's main intention is not to produce a complete record of the situation but to provide an exemplary study that shows to what degree even such limited material can illuminate the general features in the socio-religious situation of two regions in a time of important socio-political change. In particular she succeeds in showing that the effect of seemingly government-imposed rulings, such as the separation of Buddhism and Shinto, in fact depended very much on the local situations as to the actual form their implementation would take.

In my view there are two points Hardacre makes clear that need to be considered in discussions of religion not as doctrine but as part of a community's social life. One is that the relation of a temple with a Shinto shrine as its intendant temple (*bettō*) is very often linked with an important economic factor, namely that the shrine was granted a sizable amount of land by the shogunate. Another is the fact that although there were clear antagonisms within the clergy at some institutions, this does not mean that the population necessarily played a part in it. Quite to the contrary, the population could be quite open towards the representatives of other religious groups or institutions who visited. The latter point is made by Hardacre in relation to the acceptance of traveling priests from Mt. Koya on their visits to distribute talismans and collect contributions for their temples. As an example she introduces the friendly reaction of a village headman who, although he belonged to the Nichiren sect, decided to accept a Shingon priest into the village. From this she concludes rather generally that "village headmen and temples of all sects regularly received priests from Mt. Koya" (134). However, as an introduction to this section she quotes a section from the diary of the priest who met this headman. The priest writes about the headman's reaction to his visit, describing him as "a rare person for someone of that sect" (131). Apparently, in the priest's experience members of the Nichiren sect were not inclined to "regularly receive priests from Mt. Koya" as Hardacre would have it. If that were the case there would have been no need for him to express his surprise about the welcome he received.

Perhaps the example mentioned is a reminder of how precarious the interpretation of this kind of material is. However, it is to Hardacre's credit that she has blazed a path, drawn attention to the fruitfulness of analysis of this kind of material, and offered a method for such analysis. Compared with that achievement some puzzling statements may not weigh too heavily, but they are disturbing nonetheless. In the discussion about the Samukawa Shrine she says at one place: "The Tokugawa shogunate conferred a vermilion-seal grant of 100 *koku* on the shrine in 1591" (110–11). However, how could the Tokugawa shogunate make such a grant since it was itself formally installed only in 1603? In a more poetic vein Hardacre might have been carried away by her feelings when she writes that at the Tanabata festival the fitting partner of the Cowherd is the "Heavenly Milkmaid" (189). The fact, however, is that the Tanabata celebrates the romantic meeting of the Cowherd Star (Altair) with the Weaver Star (Vega).

The gazetteers used in this book are not the same as modern ethnographies, yet Hardacre demonstrates that they can yield a great deal of most interesting material about the actual situation at the "grass roots" of people's lives, a place that does hardly find representation in official

history. She also offers a method and suggestions as to how the material can be brought to life. It is therefore hoped that her book will stimulate other researchers to turn their efforts to this seemingly inconspicuous source for information about Japanese life.

Peter KNECHT

KOREA

KIM, CHONGHO. *Korean Shamanism: The Cultural Paradox*. Vitality of Indigenous Religions Series. Aldershot, Hampshire, UK: Ashgate, 2003. xxii + 248 pages. Maps, photographs, figures, tables, bibliography, index. Paper £17.99; ISBN 0-7546-3185-0. Hardback £47.50; ISBN 0-7546-3184-2.

Kim Chongho has approached his study of Korean shamanism from a unique perspective, that is, a focus on the "ordinary people who make use of shamans" (xiii). He states that previous studies largely examine the shamans who conduct the rituals and their worldviews, and that such an approach is not able fully to explain the cultural paradox of shamanism. What is the cultural paradox of Korean shamanism? Kim explains this in the form of a question in his preface: "why do Koreans use shamans even though prejudice against shamanism is universal and much consultation of shamans goes on in secret?" (xiii). The basic question behind the book is thus intriguing and worthy of pursuit.

Kim's research for this volume took place over several fieldtrips to Korea, between 1991 to 1996, with the greatest amount of material collected over eight months from late 1994 through August 1995. He also comments—at numerous points in this volume—that his study "would not have been successful without my lifelong experience of Korean culture and society and long-term work experience as an anthropological researcher in Korea before this project" (9). The research for this study was mostly conducted in a small village south of Seoul, but Kim also supplements this with the experiences of his relatives, particularly his mother-in-law.

At the outset of the volume, Kim attempts to establish the uniqueness of this work vis-à-vis other scholarship, particularly the extensive research conducted by Laurel Kendall on this topic.[1] He sees Kendall as a "Western feminist, [who] romanticizes Korean shamanism" as a women's religion that arose as a result of their suppression by the patriarchal system (xiv). Additionally, he tells his readers that he wants to demonstrate how the cultural paradox of Korean shamanism affected him as a native Korean, including his feelings of "shame associated with this topic" (xv). Thus, his approach is aimed at providing insight into how Koreans understand shamans.

This volume provides much insight into the motivations for several shamanic rituals attended by Kim. He provides many details—in fact, he oftentimes bludgeons his readers with spurious minutiae—and the reader is able to gain an understanding of why and what sort of situations prompt Koreans to seek out shamans. Kim refers to this as the "field of misfortune" and shamanism is in practice the framework by which most Koreans deal with experiences of misfortune (100). The paradox, according to Kim, is that although people condemn shamanic practices and beliefs, they nonetheless continue to turn to shamans when struck by misfortune. All in all, this theme runs throughout the volume and seems to be confirmed by the research presented. In this respect, the volume offers an additional and welcome viewpoint on shamanic rites because it moves away from shaman-centered research and instead examines the broader context in which shamans are used.

In spite of this, I found myself often irritated at the superior tone of Kim's narrative. It