

ses to prove how this celebration in fact is thoroughly grounded on medieval Christian thought and worldview. In this sense Moser's is a study with clear limitations, treating as it does carnival as a celebration of this-worldly futility, but aimed at inculcating more lasting values. However, as a result of this he arrives at a clarification of terms with a wider theoretical implication.

Although Moser does not spell it out directly, his study is a strong reminder that in the analysis of celebrations of a reversed world in general the term "carnival" ought to be used with more circumspection than it has often been the case, if the term is to be successfully used as an analytic tool in scientific discourse. If his analysis is correct, and I think it is indeed, then not every kind of behavior that reverses everyday order is a carnival in the strict sense, although it may exhibit carnival-like features and therefore could be called "carnavalesque." "Carnival" in the strict sense would be restricted to the milieu it originally came from, i.e. to the framework of a Christian ideology. Here the reversed world is more than a parody of order, it is an incentive for personal renewal and the rebirth of a lasting order (see BAKHTINE 1970, 19-20). On the other hand there are celebrations which aim at the renewal of the world by celebrating its reversion without referring to a Christian ideology. In order to account for the difference between the two kinds of celebrations and still retain their structural similarity we might learn from Turner's distinction between "liminal" and "liminoid." This is to say that in light of Moser's argument it seems to be more reasonable to use a term like "carnavalesque" for such behavior and to reserve the term "carnival" to incidents of ritual inversion with a Christian interpretation.

This is a fascinating book in many respects. Along with a wealth of material it offers inspiring insights into the amazingly diversified ramifications of thought and representations concerning carnival. And all this is presented in a form and language which makes reading a pleasure throughout. To crown it all, the publisher has been most generous with wonderfully produced plates which by themselves alone make the book a valuable source of easily grasped information about the pervasiveness and importance of the idea of carnival in central European culture. The book is rewarding for any student of ritual, and this at a most reasonable price. The fact that it is in German does not limit its significance to the German speaking public.

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JAPAN

ANTONI, KLAUS. *Miwa—der heilige Trank. Zur Geschichte und religiösen Bedeutung des alkoholischen Getränkes (sake) in Japan* [Miwa—The drink of the gods. The history and religious significance of alcoholic beverage (sake) in Japan]. Münchener Ostasiatische Studien Band 45. Stuttgart: Franz Steiner Verlag Wiesbaden GmbH, 1988. vii+241 pages.

Chronological table, bibliography, index of Japanese and Chinese terms and names. Paper DM 57.—; ISBN 3-515-04837-5; ISSN 0170-3668. (In German)

Antoni, one of the rising stars in German Japanology, must be a good billiard player: Rather than selecting a well defined subject of limited scope and dealing with it in a straight-forward manner, he is obviously fond of selecting and setting up for his research complicated, multi-faceted and multi-layered objects. In a recent paper he probed into the legitimation of Japanese government over Okinawa via a Noh play by Mishima Yukio which was written just prior to the American-Japanese agreement to return Okinawa and which was an adaptation of a narrative by Edo-period writer Bakin, who in turn dealt with a Heian-period subject (ANTONI 1983-1986). Antoni's is an intriguing, fascinating way to look at things.

Compared to that paper, the work under review here looks straight-forward. However, in the history of alcoholic beverages in Japan Antoni includes the technical details of production, and concerning the religious meaning he deals with so disparate elements as—among others—the legend of Ōmiwa-jinja 大神神社, the origins and meaning of the Gekū 外宮 in Ise, or a discussion of the meaning of the *niinamesai* 新嘗祭. But not only does Antoni select multi-faceted subjects, he often also argues in a multi-faceted way. Two examples may suffice. In order to clear contradictory remarks in the *Ryō no shūge* 令集解 and the *Engishiki* 延喜式, he proves, by taking recourse to a discussion of the production process of different alcoholic beverages in China, that the same word in the *Engishiki* means something different from the one in the *Ryō no shūge* (27-30). And in order to get to the deeper meaning of the *daijōsai* 大嘗祭, he discusses the legend of Mt. Fuji and Mt. Tsukuba (187-188).

Antoni's method of discussion is often roundabout, mentioning all possible causes / aspects and then eliminating those which are irrelevant. This way he needs more space than necessary to make his argument, yet the possible doubts of the reader are cleared up, and he is more satisfied than he would have been had he been confronted with a leaner way of arguing. This is all the more true as Antoni is very knowledgeable, putting his arguments in a very erudite way, even in those parts which are finally eliminated as irrelevant. In keeping with this trait, Antoni sometimes cannot resist inserting discussion, remarks, quotes of no relevance to the subject, but which—as a kind of ornament—make nice reading such as when he relates the disapproving remarks of a British cleric on the drinking habits of the Japanese in the early Edo period (17). The subject being the different kinds of alcoholic beverages, their production process, not how they are put to use, these remarks are clearly besides the point. Yet, is it possible to mention only the drinks and no drinking?

Antoni's breadth of knowledge commands respect: He not only knows his old Japanese source materials by heart and is at home with the relevant modern Western and Japanese scholarship, he also uses freely texts of other periods, be they Kamakura, Muromachi or Edo, and, when necessary, he draws parallels to Indonesian, Malayan etc. and, of course, Chinese phenomena, here, too, quoting original materials. The bibliography lists more than four hundred titles.

This breadth of knowledge on which he bases his arguments saves the work from the one fallacy it has, i.e. from frequent seemingly too bold statements. It is fascinating to follow Antoni's arguments (on pp. 82-83 and 86-88) that Ōnamuchi 大己貴 and Ōmononushi 大物主 are not two originally different gods who have been merged, but indeed are two names, two different aspects of one god. The reasons he then proceeds

to give however (88–89) for an identity of Ōmononushi and Sukunabikona 少彦名 are far from convincing. Perhaps it is a question not of Antoni but of the methods of prehistory in general, but this reviewer, who is endowed with a more legal mind, had in quite a few cases the impression that no prosecutor would base an indictment on a similar sort of evidence. When Antoni states, to give but one more example, that a connection exists between the moon and the water of life on the one hand, and Sukunabikona on the other, just because in a poem *Tokoyo no kuni* 常世の国 has been mentioned and Sukunabikona is connected with this place too (101), one cannot but call this statement bold. On the other hand, however, to read (127) of an interrelation between *tama* 玉 (round stone, gem) and *tama* 魂 (spirit, soul) looks at first glance rather farfetched, until one reads (130) what M. Eliade has to say on the subject of holy stones. Some of the above-mentioned, not convincing proofs are solved in this way. In other instances the pieces of evidence given by Antoni, although some of them are only half convincing, still succeed—in a way like stones in a self-supporting structure—to prop each other up and combine to prove their point.

The central subject of the book is Miwa 神酒, the sacred beverage, which belongs to the Izumo culture and which Antoni proves to belong to the Jomon period, older than paddy-rice cultivation. Originally it was not *nihonshu* 日本酒 but a chewed beer and/or a wine made of fruits. Antoni's analysis centers around Ōnamuchi/Ōmononushi/Sukunabikona of Ōmiwa-jinja, but he also discusses in detail the origins and functions of Toyouke 豊受 of the Gekū from Ise, in whom he sees the contact, a mixture, an overlapping of, on the one hand, the archaic concept of Miwa as a *mysterium* being handed down from the gods to men, as a means of communion between gods and men; of Izumo culture based on dry-land cultivation and centered around Susanoo 須佐之男 and Ōnamuchi to, on the other hand, *sake* as an offering being handed up to the gods; of Yamato culture based on paddy-rice cultivation and centered around Amaterasu. Concerning *niinamesai/daijōsai*, a complex with which he also deals in some detail, Antoni comes to similar conclusions. Here too, old and new traditions have blended and sacrifice stands besides communion.

That Antoni describes in length the history of alcoholic beverages in Japan, including the technical details of their production processes, has been mentioned above. He deals briefly with Umenomiya-jinja 梅宮神社 and Matsunoo-taisha 松尾大社, the other two shrines besides Ōmiwa-jinja which have connections to sake, and, of course, he does not forget to explain the production, function and meaning of *shiroki* 清酒 and *kuroki* 濁酒 (White and Black Sake). In conclusion, on the last four pages, Antoni hints at parallels in other cultures, especially the god and beverage Soma in old India and Haoma in old Iran. Concurring with other scholars, he sees the origins of all these concepts, including Miwa, in the Middle East.

On the technical side, intermediate summaries, the inclusion of *kanji* whenever necessary, a good page lay-out, and good printing facilitate reading of the book, as does the index of Japanese and Chinese names and words; the only irritation is that misprints are too frequent.

With the work under review Antoni has obtained his qualification as a professor. A treatise for habilitation is defined as a work which substantially enlarges our body of knowledge. Antoni not only achieved this aim, he did so in a very agreeable manner.

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1983–1986 Zur historischen Legitimation des japanischen Anspruches auf die Ryūkyū-Inseln: Tametomo oder die Dämonie der Fremde [Concerning

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KOREA

KENDALL, LAUREL and GRIFFIN DIX, editors. *Religion and Ritual in Korean Society*. Korea Research Monograph 12. Berkeley CA: Institute of East Asian Studies, University of California, Center for Korean Studies, 1987. vii+223 pages. Glossary, index. Paper US\$15.00; ISBN 0-912966-91-2.

Recently Korea has undergone tremendous socio-cultural as well as economic changes that deserve attention from not only social scientists but ethnologists and anthropologists as well. Since around 1970, the Semaul (or new village) movement has been carried out all over the country, and traditional folk beliefs and customs have been attacked and destroyed by the Semaul leaders.

In the last ten years, however, traditional folk culture has been re-evaluated and an ethnic as well as national identity of Korean society has been sought within the process of rapid industrialization and urbanization.

This book treats Korean traditional religion and ritual with almost no discussion of political and economic change in Korean society. Nevertheless, the traditional folk culture is the basis of modern industrialization. In this sense this book makes a contribution in attracting our attention to the ethnological background of modern Korea.

This book is a collection of nine papers presented at a conference supported by the Korean Studies Committee of the Social Research Council and the American Council of Learned Societies in 1983. According to the editors' Introduction, the contributors were encouraged to prepare their papers from a historical perspective. They were also expected to compare their data with Japanese and Chinese religions and rituals when comparisons were appropriate. This basic orientation seems to make sense, because the historical approach in this kind of ethnography is indispensable to understand the process of rapid cultural change. Comparisons with Japan and China are also important not only because these three cultures share common features in different contexts, but also because a significant amount of ethnological and anthropological works have been done in Japan and China.

Readers who want to compare Korean religion and ritual with Japanese and Chinese data should start to read the last chapter (10) first. It was written by Arthur Wolf and Robert Smith after they read all the nine preceding chapters. They are not satisfied with the comparative methodology of the papers because "the orientation is toward the west [Chinese culture]," and no systematic comparison is done with Japanese culture. Even in the comparison between Korean and Chinese cultures, more attention should have been paid not only to Confucianism but also to Taoism and Shamanism as well, although Wolf and Smith do not mention this point. Youngsook Kim Harvey analytically compares Korean Shamanism with Christianity (Chapter 8) but provides no comparison with northeastern Chinese shamanism. Kil-song