

suspect that a number of these loose ends may never be satisfactorily tied up, but represent permanent lacunae in our knowledge of late imperial Chinese religions. As such they serve to further underline the thinness and fragmentation of the available evidence for the development of Marshal Wen's cult. Katz manages to pull these scattered strands together into a generally convincing and coherent account of the cult that gives us valuable insights into the development of a regional popular deity, into ritual ways of dealing with disease, and into the social history of a Chinese province. The evidence is, however, not rich enough to sufficiently support the author's broader theorizing; the resulting disjunction is perhaps the main weakness of this work.

This criticism should not blind us, however, to the very real merits of this study, including its solid historical scholarship and its stimulating suggestions for two important areas of scholarly discussion. Add to this the careful editing provided by the State University of New York Press and the user-friendly inclusion of Chinese characters in the main text, and this book is sure to gain a permanent place on the shelves of all students of Chinese religions, folklore, and society.

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KRAYER, ADOLF. *Als der Osten noch fern war. Reiseerinnerungen aus China und Japan (1860–1869)*. Edited by Paul Hugger and Thomas Wiskemann. Das volkskundliche Taschenbuch, Band 7. Basel: Schweizerische Gesellschaft für Volkskunde, 1995. 421 pages. Illustrations. Paper sFr 34.—; ISBN 3-908122-74-3. (Distributed by Reinhardt Media-Service, Postfach 393, CH-4012 Basel, Switzerland) (In German)

The pocketbook series "Das volkskundliche Taschenbuch," edited by the Folklore Society of Switzerland, aims at presenting documentary original texts for "reading pleasure." The intention is to produce a text as close to the original as possible, but also very readable and without lots of annotations. The travel notes of Adolf Krayer published in the volume under review fulfill this goal quite well.

The author, Adolf Krayer (1834–1901), a silk merchant from Basel, Switzerland, stayed in Shanghai in the years 1860–69 as a purchasing agent for silk, employed by an English company. During this time he traveled several times within China and twice to Japan. While traveling he wrote notes in the form of a diary, which he later used as a basis for speeches given at the Swiss Alpine Club after his return home. For the present volume the editors singled out four journeys: one to Japan in 1863, two within China in 1868 (one to the silk districts of the south, close to Shanghai, and the other to Peking and Mongolia in the north), and, finally, the homeward journey in 1868/69 from Shanghai via Japan and the United States to Basel.

From the beginning it is clear what sort of information one will find in these travel notes. Krayer does not relate the everyday experiences of a European in East Asia, but the highlights of an enthusiastic traveler's journeys as he is guided by native or European friends and by the Baedeker guidebook (in the case of his journey to Mongolia, however, he traveled well beyond the world known by the Baedeker). The author's stated principle in traveling is his curiosity "to see it all" (336). He describes very colorfully whatever meets his eye: people, landscapes, native products, and the traveling itself, which was an adventure not without dan-

gers considering the time and the places he traveled—the channels of south China, the roads of the North Chinese countryside, and Japan. Because of his long stay in Shanghai, extending over nearly a decade, he had some knowledge of Chinese and some insights into the historical background as well as the present political situation of the country. One may discern this fact from his great respect for the Chinese people and their culture, though not so much from the comments that accompany his travel reports (e.g., when he confronts the ruins caused by the Tai-ping rebellion). Daily events are mentioned only when they concern him personally. In the case of his journeys to Japan he sticks all the more to things he personally sees or experiences: he comments that he seems to be “the first citizen of Basel coming to Japan” (53), and that the mountains remind him of those in Switzerland. He compares China and Japan with regard to commerce and tidiness, but he does not compare Japan as he saw it in 1863 with the Japan of 1868, although he was able to observe the procession of the Emperor Meiji along the Tōkaidō from Kyoto to Edo in 1868 (284–86).

The book is first and foremost a “reading pleasure” because of its content and the author’s sense of humor. But, in addition, the reader gains the important understanding that merchants going about their businesses in China and Japan during the 1860s did so within strict limits, separated from the rest of the population of their host countries. They were, therefore, not well suited to serve as “interpreters” (9).

In accordance with the aims of the series there are only few annotations, which themselves show in part the distance between the author and his subject: many place-names written down in the form the author heard them are garbled to such a degree that they could not be verified by the commentators.

There is a short, encyclopedia-like appendix to the book offering background knowledge in such fields as religion, geography, and area studies, ordered according to about twenty keywords. This appendix, as well as the historical introduction and the bibliography, deal only with China. One misses some keywords related to Japan, such as “Meiji Tennō” and “Nagasaki.” They would certainly have been useful for the general reader to whom this book is mainly addressed.

Last but not least, it should be mentioned that the book includes contemporary photos taken by Krayer himself, especially in the travel report about the silk districts. The sensitive introduction by Georg Krayer, a descendant of the author, should also be mentioned.

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NENTWIG, INGO, Editor. *Märchen der Völker Nordost-Chinas*. Translated from the Chinese by Mareile Flitsch, Ingo Nentwig, and Jiang Wu. (Die Märchen der Weltliteratur.) Munich: Eugen Diederichs Verlag, 1994. 343 pages. Illustrations, map. Hardcover, n.p. (In German)

In the early 1980s a number of young German researchers formed a group called Sinologie-Ethnologie. The group managed to convene twice at Sankt Augustin near Bonn, after which it was unable to find sufficient funds for new symposia/workshops. Although most of the participants were from German-speaking areas, two Lund University colleagues and I were invited to the symposia, and we took part with the greatest pleasure. Many of the sinologues/ethnologists seemed to be preparing for their doctorates, and it was sheer joy to be surrounded by their youthful energy and enthusiasm. We got the impression that the symposia