

"silly propaganda," although it and the badge together were bell, book, and candle to the Mao cult.

In a study bound to provoke controversy, Feigon makes his arguments lucidly and from the shoulder. Readers with a general knowledge of communism and China will find his summary of the new research and scholarship helpful. Some will doubt conclusions he draws from it and question his claim, freighted with scary connotations, to reflect the "correct" views of the Chinese "masses." A positive judgment might be that by engaging difficult issues head on he has established an agenda for debate that will ensure his work a place for the next few years on student book lists.

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H. T. HUANG. *Science and Civilisation in China*. Volume 6, *Biology and Biological Technology*; part 6, *Fermentations and Food Science*. New York: Cambridge University Press. 2000. Pp. xxviii, 741. \$150.00.

This book by H. T. Huang is the result of fifty plus years of inquiry, observations, and research into the history, technology, and practice of processing food products in China. The "author's note" alone is worth reading for its power to bring the sights, sounds, and even flavors of the food-processing practices of a Chinese village in the 1940s vividly back to life. Nor does Huang disappoint in the following six hundred plus copiously illustrated, richly detailed, and densely researched pages on "fermentations and food science" in Chinese history.

The most recent contribution to Joseph Needham's *Science and Civilisation of China* series, this book brings the total number in the series to twenty-one monographs. It also marks the completion of part five of volume six on biology and biological technology. The book's eight subsections provide an introduction to food resources in ancient China and the Chinese culinary system, a literature review of primary and secondary sources, an analysis of Chinese fermentation processes and the evolution of wines, a study of soybean processing and fermentation, a discussion of food processing and preservation techniques, a succinct history of tea processing and use, a short review of nutritional deficiency diseases, and an epilogue with theoretical conclusions.

Huang approaches Chinese food science and technology with the training of a biochemist and the methods of a historian of science. He traces the origin and development of Chinese food products, explains the scientific basis of traditional Chinese processing technologies, and whenever possible, makes comparisons with similar processes in European and other cultures in the world. The two most significant Chinese technological discoveries were the mould ferments from grains (which the Chinese used to create the most diverse array of fermented foods and drinks of any culture in human history) and the rotary quern (which

made it possible for the Chinese to convert wheat into gluten and pastas and soybeans into soy milk and tofu). The processes he covers range from fermented foods and tea (which may or may not be fermented) to processed foods that require only simple manipulations of the chemistry, environment, or substance of the product.

Are you interested in knowing when the basic Chinese methods of cooking—steaming, boiling, stir frying, clay backing, stepping, pickling—were first mentioned in the Chinese classics and how they were used? Would you like to see the steamers, boilers, and cauldrons of Chinese antiquity? Go immediately then to the subsection "Ancient Chinese Culinary System" (pp. 66–90). Perhaps the comparative history of making wine fascinates you? Have you wondered why Chinese make their wine from cereals rather than from grapes or honey as in the West? Look no further than the "Origin of Wine Fermentations in China" (pp. 150–68) and "Alcoholic Fermentations, East and West" (pp. 257–82). Alternatively, perhaps the protein-rich, highly malleable, and versatile soybean whets your appetite? You will be well satisfied with a feast of detail on soybean sprouts (pp. 295–98), bean curd and related products (pp. 299–332), and fermented soybeans, soy paste, and soy sauce (pp. 333–78). Those of you inclined more toward garden canning and preservation methods will enjoy learning about the technologies of fermented condiments, pickles, preserves, vegetables, meats, fish, and fruits (pp. 379–435). Perhaps you heard once that Marco Polo brought noodles back to Italy. First read "Noodles and Marco Polo" (pp. 493–97) to dispel this myth; then work through the section on "Processing of Wheat Flour" to learn about Chinese pasta, filamentous noodles, steamed buns, wontons, and finally, the significant vegetarian breakthrough, wheat gluten. Are you a tea connoisseur? Start with the refreshing section on tea etymology, literature, processing, drinking, and health benefits (pp. 503–70). Does the history of medicine interest you? You will find it intriguing that, despite the failure to understand the underlying cause, Chinese doctors were more or less successful in treating the diseases goiter, beriberi, and night blindness (pp. 571–87). Finally, the technological evolutionists among you may well want to first read the conclusion, "Reflections and Epilogue," before delving into the details of the technological innovations at the foundation of Chinese cuisine (pp. 592–608).

Huang argues from the perspective of biochemistry that the fermentation processes required for making products such as "rice wine, vinegar, soy paste, soy sauce and related fermented products" are "ancient prototypes of modern bio-technology" (p. 14). This argument fits well within the original intent of the SCC series: to show that Europe was never the sole participant in forming modern science. Considering the variety, complexity, and indisputable success of Chinese cuisine throughout the modern world in the last century, it should come as no surprise to readers that

its history is as complex as that of Western cuisine and its science just as significant for modern-day food processing and nutrition.

If readers are looking for a thorough analysis of the archeological, classical, historical, medical, literary, scientific, and secondary literature on the processing side of Chinese cuisine, they will find all that they need related to Chinese fermentations and food science in this treatise to begin—and probably complete—their research. If however, they seek anthropological, sociological, cultural, literary, or even postmodern interpretations of food in Chinese culture, they must look elsewhere. Furthermore, the book's theoretical conclusion is best taken with a grain of salt. Despite the wealth of evidence on Chinese innovation, ingenuity, and modern-day influence in food technology, Huang nevertheless finds it necessary to address the timeworn question of why modern science did not arise in China. Fortunately, he waits to do this in the conclusion, letting the rich historical evidence he has expertly marshaled speak largely for itself.

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SUZANNE GAY. *The Moneylenders of Late Medieval Kyoto*. Honolulu: University of Hawai'i Press. 2001. Pp. 301. \$29.95.

The familiar portrait of medieval Japan leads to two widely held convictions: first, that it was wholly a time and place of warriors, warfare, and competing warlords; and, second, that its history is a quaintly antiquarian subject of minimal pertinence to modern scholars. Suzanne Gay's long-awaited new monograph adroitly exorcises both stereotypes.

Focusing on commerce in the imperial and shogunal capital city of Kyoto, Gay reveals a startlingly modern world of competing—and overlapping—authorities, negotiated economic relationships, and a commerce-spawned middle class emerging at the nexus of it all. Her moneylenders are a far cry from the usurious loan sharks preying on the impoverished and desperate of popular imagination. They are bankers and social leaders, whose clients included aristocrats, clerics, warriors, wealthy merchants, and craftsmen. "People of all classes," she observes, "borrowed money by custom, by necessity, or by a combination of both. Living on credit . . . was a way of life in medieval Kyoto" (p. 49).

Gay begins with a detailed description of the capital city itself—its history, its physical layout, its residents, and their living patterns and associations—followed by a meticulous reconstruction of the business of moneylending. She then moves on to a discussion of the political (and economic) overlords—the imperial court, the shogunate, and the Enryakuji monastic institution—that dominated medieval Kyoto and its immediate environs, before turning to her central topic: the relationships among these elite overlords,

the commoners whose agricultural and/or commercial taxes sustained them, and the moneylenders of her title.

In Gay's analysis, the latter came to occupy a hazily defined middle ground between the various overlords and their ostensibly fellow commoners. Their position depended, first and foremost, on the privileged guild status as sake brewers and pawnbrokers they acquired from the Enryakuji. They also served the shogunate as tax collectors and warehouse keepers. At the same time, they were self-sufficient, tax-paying merchants and leaders of townsman society, particularly in cultural activities and neighborhood self-defense. While their ties to the Enryakuji and the shogunate were unequivocally vertical and subordinate, they were also tempered by a considerable degree of autonomy. Moneylenders, argues Gay, proved adept at simultaneously exploiting and distancing themselves from their connections to higher authority, depending on which was more helpful at any given moment. Nevertheless, in the end, their associations with the overlords proved too fundamental—too central—to their identity to be dispensed with; the moneylenders went down with the shogunate and the Enryakuji when the medieval power structure crumbled.

This is an exemplary study, in research methodology as well as clarity of presentation. Ferreting out the dealings and circumstances of medieval commoners from a historical record left almost entirely by those who ruled them is no easy task. Townsman, even elite ones, produced few documents of their own, and fewer still survive. Theirs is, for the most part, a shadowy presence of fragmentary, often incidental, references in sources reflecting upper class interests. Gay has, however, risen to this challenge with admirable skill and caution. She has worked through a wide range of documents, diaries, chronicles, and pictorial evidence; centering her efforts on a judicious, and credulous, deconstruction of Muromachi shogunal laws and decrees.

The rich array of data she has managed to extract from these sources both broadens and deepens our understanding of the period. This book is, among other things, the most lucid account of commerce in medieval Japan to appear in English to date. I recommend it enthusiastically to those who, like me, have long struggled to make sense of this topic in undergraduate lectures, as well as to historians of any time or place interested in the development of socioeconomic patterns and commercial relationships.

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EMIKO OHNUKI-TIERNEY. *Kamikaze, Cherry Blossoms, and Nationalisms: The Militarization of Aesthetics in Japanese History*. Chicago: University of Chicago Press. 2002. Pp. xvii, 411. Cloth \$45.00, paper \$20.00.

Images of the Japanese as a fanatical people are, sadly enough, still influential in American popular dis-

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