

United States (*Wall Street Journal*, "Silicon Duel," March 14, 1995, p. 1). Next, Deborah Lindner gives a technical review of the international and macroeconomic forces affecting capital market liberalization. Joosung Jun offers a conceptual analysis of the possible impact of taxation on foreign direct investment without including empirical evidence on actual investor behavior. Finally, Suk-Mo Koo grapples with the large issue of what shall be done with the *chaebols*, unfortunately with an outline of the current debates on corporate structure that only scratches the surface.

Part 3 is about the economics of Korean reunification. First, Pong S. Lee discusses why North Korea's leaders do not carry out a bolder, open economic policy such as China's, and the no-win situation they face. Opening their economy may lead to a loss of political control, but keeping it closed insures further decline. Then Sung Woo Kim analyzes the role of international trade in North Korea. The last paper by Young Sun Lee is refreshingly creative. Assuming gradual reunification, Lee investigates how long it might take for the North to catch up with the South, and required resource transfers from the South to the North.

This is a serious volume. However, most papers are by economists writing for other economists. Except for the important Nam retrospective and Kyung Dong Kim's social analysis, this volume is likely to find a limited audience outside economic circles.

BERTRAND RENAUD  
*The World Bank*

*Korean Folk-tales.* By JAMES RIORDAN. Oxford Myths and Legends.  
Oxford: Oxford University Press, 1994. 133 pp. \$10.95 (paper).

James Riordan's recent addition to the "Oxford Myths and Legends" series is somewhat of a disappointment. This eminently readable collection primarily intended for children suffers from several serious deficiencies that detract from the value of the collection as anything other than entertainment. The collection lacks all critical apparatus: there is neither introduction nor index, nor bibliography, and none of the tales has any annotation whatsoever. Nor can this reviewer discern any organizational principle behind the selection and the ordering of the tales. Although Riordan has done an excellent job of translating and editing the included stories, one cannot help but wonder how and why he chose the stories that he did. Furthermore, this reviewer must question the acceptability of "retelling" the tales, as suggested by the book's cover, as no evidence is presented that validates Riordan's cultural authority to retell these stories. It would be far better to acknowledge that he has selected, translated and edited the tales. Because of these flaws, it is not immediately evident how Riordan's collection contributes to our further understanding of Korean oral narrative tradition.

Without detracting from the popular appeal of the book, Riordan could easily have incorporated information in an appendix, in footnotes, or in short annotations preceding each tale that would greatly have facilitated scholarly use of the collection. Other English language collections of Korean oral narratives suffer from similar deficiencies, such as the oddly contrived performative settings found in Frances Carpenter's *Tales of a Korean Grandmother* (Rutland, Vt.: Charles E. Tuttle Co., 1991), while other collections such as Chang Duk-Sun's *The Folk Treasury of Korea* (Seoul: Society of Korean Oral Literature, 1970), Kim So-Un's *The Story Bag* (Rutland, Vt.:

Charles E. Tuttle Co., 1955), Zong In-Sob's *Folktales from Korea* (London: Routledge & Kegan Paul, 1952) and Tae Hung Ha's *Folktales of Old Korea* (Seoul: Yonsei University Press, 1958) are either out of print or hard to come by. Riordan had the opportunity here to remedy the faults of his predecessors, but failed to rise to the challenge. Short annotations providing the source for the story, along with Aarne-Thompson (AT) tale-type numbers and Korean tale-type (KT) numbers would have gone a long way toward making the collection useful in comparative studies. Similar Korean variants in other collections could thus be easily accessed, comparisons to variants from other East Asian traditions could be readily made, and an evaluation of the variants in a global context could help in the evaluation of the Korean aspects of these tale oikotypes.

The collection begins with a slightly abbreviated version of the Tan'gun myth, which is a standard opening tale for many collections despite the fact that, generically speaking, the story falls into the realm of myth and not folktale. The second story, "Blindman's Daughter Shim Chung" (AT 300, KT 385), is a well-known tale which highlights the importance of filial piety in Korean tradition. The next two tales, "Weaver and Herdsman, Chik-nyo and Kyun-woo" (KT723) and "Son-nyo, the Nymph and the Woodcutter" (AT 400, KT 205), are also well-known tales and found in numerous collections. Rounding out this opening salvo of popular tales is "The Snail Woman" (AT 402/465, KT 206). The next tale, "The Distant Journey," however, is problematic and does not appear in Choi In-Hak's *Type Index of Korean Folktales* (Seoul: Myongji University Publishing, 1979). The tale uses aspects of "The Snake which wants a wishing jewel" (KT 122.2) but turns out to be a variant of AT 400. A short annotation as to source would help enormously in this case. The following tale, "Blindman and the Demons," also found in Zong In-Sob's collection, is not a fairy tale at all, but rather a legend, and thus seems oddly out of place sandwiched as it is amidst these fairy tales.

The ensuing four tales—"The Fox Girl" (AT 313-315, KT 101.1), "The Tiger's Grave" (KT 122.2), "The Hare's Liver" (AT 91, KT 39), and "How Cat Saved the Magic Amber" (AT 560/736a, KT 265)—all include animal protagonists, with "The Hare's Liver" being a particularly delightful tale. The story of the miser "Choi Chum-Ji" (KT 540) is also generically out of place, belonging more to the realm of legend than fairy tale. Of the remaining stories, "Bride Island" also falls into the realm of legend and together with the two other legends included here should probably be moved to the front of the collection behind the myth of Tan'gun. The remaining tales in the collection are: "The Sun, the Moon and the Stars" (AT 123, KT 100), "The Long Nosed Princess" (KT 282), "The Magic Club" (AT 480/613, KT 460), "Three Dead Wives" (KT 412), "The Four Mighty Brothers" (AT 513a, KT 287/470), "Adventures of the Three Sons" (AT 653-654, KT 467), and "The Centipede Girl" (KT 130.1). Conspicuously absent from the collection are stories such as "K'ongjwi, P'atjwi" (AT 510, KT 450), "Changhwa, Hongryeon" (KT 454), "Heungbu Nolbu" (AT 480, KT 457), and "Princess Pari" (KT 455), all stories which are far better known by most Koreans than some of the stories included here.

Riordan's collection is suited for use in the classroom as long as the instructor is able to help students understand some of its numerous failings, and to assist them in finding other tale variants. In this review I have purposely included AT and KT index numbers to facilitate the use of the collection by comparativists. The tales included in Riordan's collection are certainly all entertaining and do provide a glimpse into the fascinating oral narrative traditions of Korea. The collection's numerous shortcomings are somewhat compensated for by Riordan's excellent prose and the

volume's attractive packaging. Riordan provides some new tales here; one could have hoped that he would have backed his tales up with a slight hint of academic rigor. Regrettably he does not, and what could have been a much needed addition to Korean folklore scholarship falls short of the mark.

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*The North and South Korean Political Systems: a Comparative Analysis.* By SUNG CHUL YANG. Boulder, Colorado: Westview Press, and Seoul: Seoul Press, 1994. 983 pp., appendices, index. Hardcover, \$64.95 or 49,500 Won.

This work is an encyclopedic study of the political culture of the Democratic People's Republic of Korea (North Korea) and the Republic of Korea (South Korea). It synthesizes a vast amount of political and historical literature on Korea since 1945, placing it in a comparative framework. Though much of the material is familiar, the book is unique in several respects. Its scope and ambition set it apart; it is very well organized and edited, and the author's familiarity with political theory outside Korea makes it much more than a parochial Korean study. Not since Gregory Henderson's *Korea: the Politics of the Vortex*, which dealt almost wholly with South Korea, has there been a work on Korea so full of references to the world of political thought. It seems destined to become a standard work on the politics of the two Koreas.

Part 1 on the Korean Political Heritage is a disciplined discussion of Korean identity and nationhood from earliest times, setting forth the main phases, currents, and turning points of Korean history. First comes a theoretical discussion of nationalism, then a section "beyond nationalism" that introduces "theory A and theory B phenomena": the concurrence of factors that integrate a nation and factors that fragment it. In this way Yang leads us to the beginning of his study, a presentation of the tension between opposing centrifugal and centripetal forces in Korean political culture.

First Yang explores the reasons for the existence of two republics on the Korean peninsula. Korea's "dubious liberation" in 1945 skewed Korean politics and interrupted the country's political development. The distortion arises from the nature of the "liberation": (1) that Korea was not liberated by its own efforts so it was not free of its "liberators"; (2) Koreans had to adjust to the politics of their liberators and were therefore "sucked, against their will, into the whirlpool of the two superpowers' rivalry" (p. 152); and (3) Korean leaders were themselves divided ideologically, as demonstrated in the bitter struggle over collaboration during the Japanese colonial period. These incongruities produced the push toward separate regimes, the Korean civil war, and the bitter division of Korea ever since.

Positing that ideology is the main force perpetuating this division, Yang spends chapter 5 (51 pp.) plumbing the depths of Korean ideology as the "symbolic instrument for the establishment of power-holders and revolutionary power-seekers" (p. 167). If ideology is a diagnosis of the past, an analysis of the present, and a hope for the future, it justifies political structures and denounces rivals. This is what political ideologies mean, especially in Korea where they are so rigidly opposed, and are the basis of a game for the highest possible stakes: the very lives of the ruling elites on either side.