

stop being Western and become universal. When will we see anthropologists and sociologists in Japan as well as in China and India and elsewhere in Asia becoming acknowledged not just for their discussions of their own countries but for their universal contributions? That day will come, but obviously not yet.

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*Japanese Foodways, Past and Present*. Edited by Eric C. RATH and Stephanie ASSMANN. Urbana: University of Illinois Press. 2010. 288 pp.

Reviewed by Sidney C. H. CHEUNG

When people talk about the structure of wine, the development of a cigar, or the fusion of different kinds of ingredients and cooking skills in foodways, it is quite certain that an anthropologist will not walk away from the discussion of foodways in the context of culture and society. Foodways are considered an important cultural marker of identity in societies, and have provided a medium for the understanding of social relations, family and kinship, class and consumption, gender ideology, and cultural symbolism. Nowadays, the study of foodways has become a very popular sub-field in social and cultural anthropology, and much scholarly attention has been paid to their social and cultural construction. In particular, there is a growing interest in the production of traditional foodways, reflecting the significance of being part of human heritage in an era of modernization and globalization. If we want to understand Japanese society and culture, Japanese foodways can provide us with an excellent angle through which to enrich our awareness of socio-cultural changes over the years.

*Japanese Foodways, Past and Present* guides us to see the development of Japanese food and eating from the late medieval and early modern period up to contemporary Japan. *Japanese Foodways, Past and Present* as an edited volume is a collection of revised papers originally presented in the annual meeting of the Association of Asian Studies in 2007. It contains chapters on history, anthropology, literature, comparative culture, and one very interesting piece written by a professional chef who is devoted to Japanese cuisine. This book explores important

developmental issues of Japanese food studies over the last six centuries and covers a wide range of topics such as the development of *honzen* and *kaiseki* since the late medieval period and the present day social meanings of eating ramen and organic vegetables. *Honzen* is commonly known as a highly ritualized meal set once served as imperial court food. *Kaiseki* is often served at banquets and is considered a traditional multiple-course Japanese dinner, with a strong emphasis upon food as delicacy and a source of visual appreciation.

In examining traditional and newly developed/introduced Japanese foodways, this volume brings readers' attention to three different periods of development of these foodways. In Section I, focusing on the early modern period, the five chapters draw our attention not only to the socio-historical development of various foodways such as *honzen* dining, table manners, *kaiseki* cuisine, meat-eating and *sake*-drinking but also the meanings of those traditions in traditional Japanese society. Section II, with a focus on the modern period, includes five chapters which draw the reader's attention to various aspects including domestic cookbooks, imperial cuisine, foodways in the postwar period, *ramen* (noodles) and *bentō* (meal served in a box). These chapters provide a comprehensive as well as diversified picture of changing Japanese foodways, and the significant meanings of imported foodways in Japan.

Being an anthropologist, I found the sessions on the history of Japanese cuisine such as *honzen* and *kaiseki* highly interesting but have to admit that I am not able to comment on the contents, as they look very descriptive to me. Therefore, I would like to focus my review on the last section of the book, on contemporary Japanese foodways. Section III with its four chapters successfully helps readers to better understand various types of Japanese foodways including local food, slow food, passions towards food, and comfort food, and sheds light on new Japanese foodways as well as newly extended lifestyles in contemporary Japanese society. All four of these chapters provide rich ethnographic data in special regions related to community production and local food in Japanese mainstream society.

Love's chapter on mountain vegetables highlights an important issue regarding the phenomenon of rural areas' outmigration and aging in Japan. In this chapter, with its case study in the Nishiwaga region, readers are able to get a good understanding of what is happening, particularly in its emphasis upon contemporary local taste. Yet, I wonder if the author could explain the new food production system together with

the logistics and agricultural co-operatives network that is involved. Assman's chapter raises the issue of Japan's food security from the perspective of a low self-sufficiency rate. In fact, this is not a problem limited to Japan but many other countries as well, which have moved too far from agricultural production and are now facing various kinds of dietary problems. Fukutomi's chapter on ramen raises concern for gender issues regarding food consumption, but gender roles have not clearly developed alongside a new perspective regarding gender in Japan. Wells then provides us with the personal insight of one who went through apprenticeship in Japanese cuisine, a perspective that is highly valuable for understanding an individual's devoted passion for Japanese food.

Overall, this is a well-written and well-edited volume about contemporary Japanese culture and foodways from an anthropological perspective, in which all the contributors' insights are well elaborated through comprehensive illustrations of various concepts with Western (mainly English) comparisons regarding the differentiations between the cultural development in different countries. I recommend this book to both researchers and students who are interested in the anthropology of food and Japanese Studies.

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*Transnational Sport: Gender, Media, and Global Korea.* By Rachael Miyung JOO. Durham NC: Duke University Press. 2012. 336 pp.

Reviewed by Hsueh-cheng YEN

An increasing number of Asian faces have appeared in the professional sport leagues of the West in recent years. They are said to have been recruited for their talent, but it is also clear that they are part of a business strategy to expand into Asian markets. But why should these athletes who move on to pursue a lucrative career in the West attract the interests of the people they left behind? Why are these "Trojan Horses" not viewed as traitors but as national heroes instead? Asian ethnic nationalism is a crucial component in the success of this business strategy. But why does the same ethnic nationalism not resist this Western expansion? The puzzle boils down to one single question: what