

population, can make best use of this book. It contains a meticulous reproduction of close observations, down to the last detail. Abundant pictures and very instructive illustrations help to clarify particular aspects. After brief but adequate remarks on the general thematic 'area of settlement and population' the author offers comprehensive information on the fields of 'clothing and adornment', 'housing' (special attention was paid to the construction of family- and men's houses) and its inventory stock. Subsequently there follows a description of tools, utensils and weapons. Chapters 5 to 11 deal with several spheres of the Eipo economy, with 'keeping of domestic animals', foodstuff and luxury food, distribution of goods, lands and cultivation, with collecting, hunting, and the transportation system. In other shorter sections Koch devotes himself to various other aspects and manifestations of the Eipo's life: games, art, family and community, social conflicts, death and religious beliefs, as well as, finally, to processes of cultural change.

First of all, the results of this study are important for comparative purposes within the scope of New Guinea's Highland cultures. Beyond that, Koch was able to demonstrate, especially for the sphere of material culture, how these people have managed to adapt themselves to a comparatively inhospitable environment: they have adequate clothing, accommodation and food, their methods of cultivation are scarcely in need of improvement, their subsistence economy is self-sufficient, but nevertheless they have to import some raw materials. As a whole, this contribution represents a pioneer work in the exploration of Eipo life and culture. It is just a great pity that for several reasons further research in Malingdam has not been possible to date, for especially in the field of social anthropology some gaps ought to be filled, a lot of interesting topics could be tackled.

*Peter Hanser*

**Ullrich Hann:** Aspekte interkultureller Kommunikation. Eine Studie zum Deutschlandbild der Koreaner und Koreanerbild der Deutschen in Südkorea. Mit einem Beitrag von Hartwig Wuppermann. München: Iudicium Verlag, 1985. 380 pages, DM 33,50

Every Westerner (not only Germans) having contact with Koreans or living in Korea should read this book.

He will be confronted with stereotypes about Koreans in his own as well as his Western friends' thinking and hopefully will thus be enabled to start reconsidering.

The same holds true vice-versa for Koreans in contact with Westerners or li-

ving in the West.

For the average reader, the non-specialist in intercultural communication studies, pp. 65 - 127 are recommended for first reading. Here practically all major stereotypes are listed under separate headings:

Koreans on Koreans (68-76), Koreans on Germans (77-81), Koreans on how Germans think about Koreans (82-86), Germans on Koreans (87-99), Germans on Germans in South Korea (99-102) Germans on how Koreans think of Germans (102-104). Delightful reading, and a healthy shock for those capable of self-criticism ...

Also very interesting is a selection of character traits and what connotations are evoked in members of the two societies (56-64).

From there it is not too difficult in spite of sometimes necessary (?) technical terminology to proceed to the part interesting for the specialists and for those interested mainly in parts of the world other than Korea: methodological considerations, definitions, review of previous research into intercultural communication (p. 5-55) and the empirical data and their interpretation (using statistical methods but also providing plain language statements) (105-298, 304-363).

Everyday experiences and empirical data combined with methodologically sound statistical analysis result in a transparent picture which can help in everyday intercultural communication.

If the reader combines this knowledge of what people think about themselves and about their partners with knowledge of the cultural background and history, the book under review would be a great help in the attempt to understand each other's differences also, and to become true friends.

We need many more books like this.

*Werner Sasse*

**Max Weber: Confucianism and Taoism.** Abridged by M. Morishima. Translated by M. Alter and J. Hunter. London: International Centre for Economics and Related Disciplines; The London School of Economics and Political Science, 1984. 82 pages

Most scholars would welcome a new English translation of Max Weber's essays on the economic ethics of world religions. Even an abridged version might be useful, if it has been prepared on the basis of present scholarly discussion and interpretation of Weber's writings.

The preface to Morishima's abridged English version of Weber's "Konfuzianismus und Taoismus" is not reassuring in this regard, for the statement in footnote