

# COLLECTED ABSTRACTS

(Volume XXXIII)

November 1973, Number 1

**The Economic, Political and Social Dimensions of an Indian State: A Factor Analysis of District Data for Rajasthan.** By JOHN ADAMS AND BALU BUMB. Pages 5-23.

Twenty-five economic, political and social indicators that describe the geographic and economic base, agricultural position, political and government expenditure patterns, and social features of Rajasthan's twenty-six districts are reduced to four underlying dimensions through use of factor analysis. The beginnings of urbanization and industrialization are reflected in the first factor, while the second registers the degree of agricultural differentiation. Political participation and climatic and regional variables constitute the third and fourth factors. These factors are the basis for an analysis of the patterns of social, political, and economic relationships in the state. The factor scores of the districts on these four dimensions may, especially in the case of the first two, provide a means of ranking districts for special industrial or agricultural development purposes. Avenues for further research opened up include: the institutionalization of land and labor in Rajasthani agriculture, the bases of political support, and the connection of the proportion of Muslims in a district and average household size with explanatory variables.

**Dynasty and State in Archaic Yamato.** By CORNELIUS J. KILEY. Pages 25-49.

In the formation of the historic Japanese dynasty and state, the most crucial period was probably the fifth and sixth centuries. It was during that time that a single patriline acquired the exclusive right to the kingship, and a supportive court organization formed around it. The Yamato kings of the fifth century were drawn from a class of military conquerors, and came from more than one patriline. Critical examination of the surviving genealogies has shown that it was not until the late seventh century that this multilineality was excised from the dynastic records. During the early fifth century, there were several princely lines which produced both kings and queens, and the possession of either kingly or queenly office confirmed royal status. The Yamato throne depended on the support of a broad class of royal nobles, who had, therefore, to be given a direct interest in it. These conditions changed as the throne acquired a wider control over agricultural resources through the development of a service nobility, and many formerly royal groups were reduced to subordinate status, which meant the loss of the right to marry women of the

royal class. By the middle of the sixth century the corporate court had become the determining factor in royal succession disputes, regional chiefs had been reduced to the status of service nobles, and the kingship was in the hands of a single line. Throughout this history, the Yamato royal organization showed a striking structural similarity to certain continental Tungusic regimes, and further comparison would probably be quite productive for a general understanding of this type of monarchy.

**The Technology of Japanese Nationalism: The Local Improvement Movement, 1900-1918.** By KENNETH B. PYLE. Pages 51-65.

This paper emphasizes the role of political ideas and initiatives as a significant aspect in minimizing the repercussions of industrialization. Owing to their study of the Western experience, Home Ministry bureaucrats were devising techniques that sought both to promote economic development and to cope with its political consequences. They hoped thereby to absorb new groups into the political community and to avoid disruptions that would destroy the social consensus upon which economic development depended.

**The Politics of Enrollment Expansion in Japanese Universities.** By T. J. PEMPEL. Pages 67-86.

University enrollment has expanded rapidly in Japan since World War II, not so much as a consequence of U.S. Occupation policy as of post-Occupational political decisions by the conservative government. Limited, unenforced chartering requirements and non-enforcement of minimal standards of quality have made possible the creation of numerous new institutions of higher education. These institutions have been primarily private, rather than governmental, and government financing of such institutions has been notably limited, resulting in sharp declines in higher educational quality, and in little chance for students of lower class families to take advantage of the expanding number of university places. The popular importance of the university diploma, a laissez faire attitude toward the acquisition of a degree, and the governmental policy of rapid economic growth all serve as socio-political values in support of this form of enrollment expansion.

**Writing Textbook History: Two Current Examples.** By JONATHAN MIRSKY. Pages 87-92.

Textbooks, while often boring, can be sources of information. Fairbank/Reischauer/Craig and Meskill

provide a good supply of "facts" and dates and occasionally venture into analysis. These two volumes, however, reveal too little of the last decade's scholarship on the traditional cultures, and replay some outmoded themes. Of the two, *East Asia* surveys the modern period less ethnocentrically, not only in China, but in Japan, Vietnam, Korea. Meskill's collection contains essays by leading China specialists, several of which go beyond the usual summary, for example, of Anthropology, Art or Geography, and break new ground.

**The Revisionist Perspective on Modern Chinese History.** BY EUGENE S. LUBOT. Pages 93–97.

This is a review article of *America's Asia*, edited by Edward Friedman and Mark Selden, and *China and Ourselves*, edited by Bruce Douglass and Ross Terrill. Urging that we view events in terms of their impact on Asians, some of the contributors raise provocative questions about modern Chinese history. First, they refocus attention on the argument that Western imperialism retarded Chinese modernization in the nineteenth century. Second, they paint a picture of deepening peasant misery in the twentieth century. According to the revisionist perspective, only a social and institutional revolution could have answered peasant needs. These arguments are in dispute with recent counter-revisionist writings. Such studies contend that, on balance, foreign economic penetration contributed to China's economic development; and that there appear to be no evidence of worsening living conditions

from the late nineteenth century to the 1930's. The general counter-revisionist conclusion is that no fundamentally exploitive socio-economic structure oppressed the peasants, and thus no social revolution was required. The revisionist case contains a strong moral appeal, rooted as it is in a sincere sympathy for Asians. However, thus far the counter-revisionist application of statistical data gives them the better of the argument in objective terms.

**More Deluge in Mao's Way.** BY ROXANE WITKE. Pages 99–103.

Edward E. Rice and Han Su-yin in their books, *Mao's Way* and *The Morning Deluge* respectively, have attempted biographical accounts of Mao Tse-tung, but neither describes the man so much as the conscious revolutionary dimension of the era they assume he dominates. Rice's approach, based overwhelmingly on translations of the China mainland press, possesses the strengths of copious news detail and the weaknesses of lack of evaluative judgment on the authors' part. As a friend of the regime and frequent visitor to China, Han writes sympathetically and vividly from direct access to the people and places she describes. While both say much—Rice, matter-of-factly and Han, romantically—about the political process of revolution, neither writes convincingly about Mao, other leaders or the led in their human dimensions. Nor does either offer fresh analysis of ideology or political experience. Rice's coverage of the political drama of the Cultural Revolution is comprehensive.

## February 1974, Number 2

**Litigation as a Strategy for Personal Mobility: The Case of Urban Caste Association Leaders.** BY ROBERT L. KIDDER. Pages 177–191.

The leaders of modern caste associations appear at first glance to be devoted advocates of an out-dated privilege system. But recent analyses argue that the associations may be an effective vehicle of modern socio-political mobilization. Examination of the leaders' careers shows that the leadership role is normally just one of a variety of activities used by ambitious individuals to generate remarkable intra-generational mobility. Their frequent use of private lawsuits fits this pattern as an additional item in mobility strategies, since most caste leaders become experts at ushering their own cases through the civil courts. Their expertise derives from their own case experiences, not from association-sponsored suits. Fellow members benefit from their leaders' expertise only if business and professional activities furnish close contact with the leaders. Caste membership alone provides no such sharing of expertise. Only in a small, homogeneous community was legal knowledge shared within the caste. But their homogeneity resulted from their poverty, making such knowledge of little use to them. The larger associations provide a platform for mobility. But mobility creates conflicting loyalties and involvements for leaders, because their careers are characterized by entrepreneurial opportunism within a rapidly changing opportunity structure.

**Mirror to Revolution: Early Marxist Images of Chinese History.** BY ARIF DIRLIK. Pages 193–223.

The materialist interpretation of Chinese history has been bound up with questions of revolutionary strategy, the questions themselves reflecting changing conceptions of politics and political change. The initial stage of historical materialism in China examined here, the "social history controversy," arose after 1927, subsequent to the breakdown of the first united front between the Communist Party and the Kuomintang. The acknowledged aim of the participants was to understand Chinese social structure, past and present, and to evolve from that a proper revolutionary strategy. This essay delineates the ways in which their perceptions of contemporary social structure and their vision of the future interfered with their interpretations of the past. Secondly, from the broader perspective of the twentieth century, the turn to historical materialism reflected an increasing concern with social history in the 1920's. This was a response to certain questions raised in the New Culture Movement of the 1910's. The New Culture Movement, by stressing the need for the ideological transformation of China as the basis for political change, inadvertently demonstrated the insufficiency of ideological transformation and the necessity of social change. Social history, and historical materialism, gained in importance with the increasing appreciation of the social dimensions of political change.

**Educational Reform and Politics in Early Republican China.** By BARRY C. KEENAN. Pages 225–237.

This study analyzes a major educational reform movement in the early Republic of China. It was led by intellectuals in conscious rebellion against the traditional alliance of education with political power. Their vision of the new republic was one of a democratic pluralism in which education would play the critical role in producing a literate, informed citizenry capable of participation in a representative political system. This meant, in their view, the clear independence of education from political control or influence.

The reformers battled to build a new democratic foundation for Chinese politics to replace the futile creation of parties, constitutions, and revolving militarist factions which characterized politics in the early republic. Their attempts were paralyzed by a dilemma unforeseen by the liberal reformers. They assumed that political reform was possible only through deeper cultural reform; but cultural reform itself could not get started until political conditions were changed. This dilemma gradually became visible by the mid-twenties as the initial challenge to nonpolitical reformism—May Fourth activism—had subsided. The intense nationalism following the May Thirtieth Incident of 1925 was a sort of coup de grace to the frustrated reformers whose commitment to pluralism and decentralization of power was submerged beneath the urgent demand to save the nation.

The thesis of the article is that the educational reformers of the New Culture movement were not ineffective primarily because of their arrogant individualism learned abroad, nor because of unconscious legacy from their literati forbearers. They were men with intense dedication to strengthening China for modern survival, and for that reason consciously rejected the social role of the former literati. They made their vision of democratic education in a tolerant, pluralistic society their strategy of change. Feeling for a new social identity for themselves as professional educators all the while, they were compelled to reject political confrontation because it had only led to a superficial change of forms in the abortive republic of 1912. In trying to be influential as independent educators, however, they learned painfully that the separation of education from political power was far from a reality. Their choice of cultural reformism through democratic education was rendered ineffective first by the politicization of the reformers' audience amid the May Fourth activism, and finally by the virulent nationalism igniting in the mid-twenties. But more fundamental than these two forces was the underlying conflict with arbitrary militarist power which posed an inescapable dilemma for all cultural reformers hoping to bring about a new society and politics.

**A Review of Scholarship on the Buddhist Councils.** By CHARLES S. PREBISH. Pages 239–254.

Literature devoted to the place of councils in Buddhism is varied in both content and approach. Consequently, what emerges from the rather imposing

corpus of research on this nebulous topic provides a thoroughly incomplete and insufficient delineation of the major issues critical to such an enterprise. It is possible, however, by a careful study of the sources, to capsule a more complete and authoritative picture of this earliest period of Buddhist history. Utilizing the research of La Vallée Poussin, R. O. Franke, Jean Przyluski, M. Hofinger, Paul Demiéville, André Bareau, and Nalinaksha Dutt, as well as the primary texts, it becomes apparent that while the first council (at Rājagṛha) is almost certainly not a historic event, the second council (at Vaiśālī) and the third (at Pāṭaliputra) have a firm historical basis. Further, one finds evidence for the supposition that a "second" second council was held (at Pāṭaliputra, under the Nandin ruler Mahāpadma) shortly after the Vaiśālī council. It is likely that the Buddhist sectarian movement begins at this "second" second council with the separation of the Sthāviras and Mahāsāṃghikas, rather than, as traditionally accepted, at the Vaiśālī council. From this foundation, the obstacles to understanding both the development of Vinaya and the early history of Buddhist thought are considerably diminished.

**The Esoteric Belief of the Bauls of Bengal.** By CHARLES H. CAPWELL. Pages 255–264.

Among their fellow Bengalis, the Bauls, who constitute a religious sect, are esteemed because their traditions give them an enviable freedom to confront life as individuals. Their independent spirit, expressed in homely poems sung to common folk-tunes, influenced the poet Tagore's own music and poetry. Tagore's colleague, Kshitimohan Sen, revered them as contemporary apostles of an eternal and humanistic secret religion. The humanistic and iconoclastic nature of the Bauls is emphasized in later scholars such as Shashibhusan Dasgupta and Edward Dimock, who admit a tangential importance to certain sexual practices derived from Buddhist and Vaisnava Sahajjiya. Upendranath Bhattacharya, however, in his *Banglar baul o baul gan* (Calcutta, 1971), has shown that a ritual coitus is at the heart of the Baul's esoteric beliefs and is the truly secret part of those beliefs as opposed to the exoteric humanism. My own field research, involving the recording of some 70 songs and conversations with several Bauls, supports Bhattacharya's view. Since little attention has been paid to this esoteric belief in published exegeses of the Bauls' poems, I translate six songs and discuss their doctrinal implications to show the need for a re-evaluation of the traditional view that sexual religious practice derived from Buddhist and Vaisnava Sahajjiya is merely tangential, rather than central, to the esoteric belief of the Bauls.

**Transformation and Continuity in Chinese Economic and Social History.** By RAMON H. MYERS. Pages 265–277.

Mark Elvin's *The Pattern of the Chinese Past* (Stanford, 1973) identifies the crucial factors which produced major economic and social changes during the Sung and then attempts to explain why these changes failed to produce the kind of socioeconomic development Europe experienced after the fourteenth

century. It is a brilliant work and makes use of many Japanese sinological studies, but there are serious problems about the key arguments presented. First, Elvin fails to understand the *t'un-t'ien* system, an institution which he cites as enabling the state to reduce its tax burden on the private sector. Second, he disregards the complex land holding system of the Sung to emphasize only a single land institution: the manor. Finally, he does not treat the interaction of the state and private sector during key periods which might explain some of the critical problems in his study. The broad questions posed by Elvin will only be satisfactorily answered when cultural, ideological, and political factors are related to the socioeconomic developments between the Sung and the Ch'ing periods.

**Some Critical Comments on Peasant Revolts and Revolutionary Politics in China.** BY RALPH THAXTON. Pages 279–288.

Please see the above pages for the complete text of the article.

**Chinese Publications in Early 1973.** BY JAMES C. Y. SOONG. Pages 289–293.

This note attempts to discuss the recent development of Chinese publishing by examining the first five

issues of the *Ch'üan-kuo hsin shu-mu* (the National Bibliography) published in early 1973, which provides the most comprehensive record of what has been published in the People's Republic of China since 1949, with special reference to the identification and introduction of a number of important works listed in them. The publications totalling 2,388 entries listed in these five issues under fifteen headings remain heavily ideological in content. Despite the dearth of scholarly titles, a number of works warrant our attention in addition to some punctuated editions of classical Chinese dynastic histories. For example, a total of sixteen books which have been published or reissued under the category of military, contextually reflect Peking's strategic thinking. Two scholarly titles, namely, *History of Chinese Literary Development* and the *Third Selected Compilation of Lu Hsun's Manuscripts* are examined. New publications which introduce China's new role in international politics are depicted with much more detail in the research note. Discussed also are the channels, including reproduction program and library exchange, which may expedite the availability of these publications.

### May 1974, Number 3

**Caste by Association: The Gauḍa Sārasvata Brāhmaṇa Unification Movement.** BY FRANK F. CONLON. Pages 351–365.

The Saṃyukta Gauḍa Sārasvata Brāhmaṇa (GSB) Paṛiṣad was founded in 1910 by members of several historically related subcastes in western India. The association represented an attempt by men experiencing the insecurities of urban middle class life to obtain the presumed benefits of caste for themselves and their families through reintegration within a single structurally unified caste. They experimented also with the idea of caste as a means to mobilize rural kin and caste fellows in the quest for modernity. Although efforts to structurally amalgamate the subcastes through intermarriage and related ritual acts proved fruitless, the members of the Paṛiṣad did stimulate development of educational and economic institutions which supported their middle class aspirations. The problems of recruitment and the content of Paṛiṣad proceedings reveal considerable social and economic disparities among the GSB. This illustrates the deficiencies of characterizing castes by reference only to those members who hold elite positions in public affairs. The Paṛiṣad ultimately atrophied after 1917 although its related institutions have survived. While a structural caste unity was not created, a sense of GSB corporate identity did develop which ascribed to all members the achievement-oriented virtues of adaptivity and excellence.

**Some Comments on the Social Backgrounds of the April 1971 Insurgency in Sri Lanka.** BY GANANATH OBEYSEKERE. Pages 367–384.

The paper is in two parts. Part I is a sociological analysis of the social background of political prisoners captured by the government, and those who voluntarily

surrendered during and after the April 1971 insurgency in Sri Lanka. Statistical information on 10,192 prisoners are analysed to show that the insurgency was overwhelmingly Sinhala-Buddhist youth, generally educated, full of economic frustrations due to the bleak prospects of employment. Conventional views that it was a movement of employed, low caste persons are not correct. These youths were from rural areas, and practically no one came from elite ranks.

Part II of the paper attempts to analyse the elites whom the youth were trying to displace. Some features of elite society are discussed, particularly the social and cultural ties that unify elites. Differences between political parties are softened by extra-political kinship and social ties, so that political parties can be seen as factions of a larger ruling elite.

**Immigrant Asians and the Economic Impact of European Imperialism: The Role of the South Indian Chettiars in British Burma.** BY MICHAEL ADAS.

The critical contributions of the Chettiars of South India to the development of a rice-export economy in Lower Burma clearly indicate the importance of including the activities of non-European immigrant groups in any assessment of the impact of European imperialist rule on the emerging societies of Africa and Asia. Although most authors have overstated the part played by the Chettiars in the early decades of Lower Burma's development, they emerged beginning in the 1880s and 1890s as the main source of agricultural credit on the rapidly expanding Irrawaddy delta rice frontier. Although the Burmese were far more important as middlemen than has generally been assumed, in terms of the volume of their transactions and the scale of their operations, the Chettiars domi-

nated agricultural credit provision from the 1890s onward. Their dominance was due to critical differences between their historical background, family life, organization and methods of operations and those of the indigenous Burmese. These differences not only explain how they came to play such vital roles in Burma and other alien lands, but they also have important bearing on questions relating to the sources of entrepreneurial attributes and commercial acumen. Through most of the British period Chettiar and Burmese moneylenders played complementary roles in terms of the clientele they served and in terms of the links the Chettiars provided for Burmese lenders with Western and Indian banking firms. Due to a tendency to focus on the 1930s, the Chettiars' involvement as landlords in Burma has been overstated and misinterpreted. Both as moneylenders and landlords, the Chettiars must be seen as one of the forces which contributed to the remarkable growth of the Burma rice industry, but also shared the responsibility for the profound crisis which afflicted the economy of Burma in the first decades of the twentieth century.

**Kinship and the Transmission of Religious Charisma: The Case of Honganji.** By MICHAEL SOLOMON. Pages 403-413.

Shinran (1173-1262), the founder of the Shinshū sect of Pure Land, was the first major Buddhist leader in Japan who openly married and produced a family. Although he specifically disclaimed any ambition to found a new sect, let alone a religious dynasty, Shinran had nevertheless created the possibility of religious succession based on the hereditary principle. This possibility was first exploited systematically by Kakunyo (1270-1351), who claimed to be Shinran's legitimate successor and established Honganji (Temple of the Original Vow) on the site of Shinran's tomb, conceiving it as the arbiter of orthodoxy and the head temple of an organized sect. While others had a better claim to represent Shinran's doctrine, Kakunyo's strong suit was his blood descent, and it is significant that he strongly emphasized this in his bid for legitimacy and moreover, that such emphasis remained a distinguishing feature of the religious dynasty that succeeded him. Under the leadership of Rennyo (1415-1499), Kakunyo's direct descendant five generations removed, Honganji finally emerged to the position of primacy and authority envisioned by Kakunyo. A major factor in Rennyo's success was the effective use he made of

his large family which, organized in the Ikkeshu (Family Council), helped oversee Honganji's far-flung following and expanding worldly interests. Following Rennyo's death, the Ikkeshu, which was strictly limited to family members, rose to a position of unchallenged power within the sect.

**Whig History, Japanese-Style: The Min'yūsha Historians and the Meiji Restoration.** By PETER DUUS. Pages 415-436.

Modern Japanese intellectuals have tended to view the Meiji Restoration ambivalently. On the one hand, they see it as a successful nationalist revolution that saved Japan from foreign domination. On the other hand, they also feel that it failed to live up to its promise as a political, social, or intellectual revolution. This point of view was first expressed in the late 1880s and early 1890s by three writers of the Min'yūsha circle: Tokutomi Sohō, Takekoshi Yosaburō, and Yamaji Aizan. All three argued that before the Restoration there had been a "popular" movement for liberty, led by well-to-do landed elements, which had subsequently been betrayed by the leaders of the Restoration. Their intent was to suggest (1) that the Meiji leaders were not the true heirs of the Restoration-revolution, (2) that Japan was inevitably heading toward the establishment of a liberal regime, and (3) that prosperous elements in the countryside ("country gentlemen") were the natural leaders of such a liberal Japan. Their mode of historical thinking, which was very much influenced by "Whig historians" of Victorian England and Europe, was echoed by later intellectuals writing on the Restoration.

**Reconstituting the Confucian Tradition.** By TU WEI-MING. Pages 441-453.

Please see the above pages for the complete text of the article.

**Chinese Bandits: The Traditional Perception Re-Evaluated.** By THOMAS A. METZGER. Pages 455-458.

Scholars like Jean Chesneau have analyzed the secret societies of the late Ch'ing and early Republic mainly as forms of social protest, glossing over the demoralized life of crime with which these groups were often involved. This latter aspect is brought out in Ho Hsi-ya's *Chung-kuo tao-wei wen-t'i-chih yen-chiu* (A Study of the Bandit Problems in China).

## August 1974, Number 4

**The Presidential Address: A Polarization of Knowledge—Specialization on Contemporary Asia in the United States.** By GEORGE MCT. KAHIN. Pages 515-522.

Please see the above pages for the complete text of the article.

**From Traditional Faction to Machine: Changing Patterns of Political Leadership and Organization in the Rural Philippines.** By KIT G. MACHADO. Pages 523-547.

In some areas of the Philippines, three important

and interrelated changes in the traditional pattern of local leadership recruitment and faction organization had been taking place for several decades. Notables from old leading families were being replaced in positions of leadership by upwardly mobile "new men" from more humble backgrounds. Professional politicians were emerging in the local arena. Local factions were being transformed from traditional family-centered organizations into specialized machines. These changes were most likely to occur in areas of comparatively high social mobilization and low concentration of landownership. Changes are explained primarily

ily by the impact of increasingly intense national political competition in rural communities and growing mass participation. These changes represent a decline in the autonomy of local elites, as they were accompanied by the latter's growing reliance on central resources to maintain their machines. These changes and the forces behind them are well illustrated by the pattern of political change in the town of Taal, Batangas during this century, which is reported in great detail.

**Problems of Social Stratification and the Demarcation of National and Local Elites in British Ceylon.** BY MICHAEL ROBERTS. Pages 549–577.

Please see the above pages for the complete text of the article.

**City-Hinterland Relations and the Development of a Regional Elite in Nineteenth Century Bombay.** BY ELLEN McDONALD GUMPERZ. Pages 579–601.

Please see the above pages for the complete text of the article.

**The Poet as Mouse and Owl: Reflections on a Poem by Jibanānanda Dāś.** BY EDWARD C. DIMOCK, JR. Pages 603–610.

Please see the above pages for the complete text of the article.

**Commoners in Early Yi Dynasty Civil Examination: An Aspect of Korean Social Structure, 1392–1600.** BY YŎNG-HO CH'ŎE. Pages 611–631.

The civil examination system in the Confucian state of Yi Dynasty Korea was an important channel of recruitment for government officials and the graduates of the civil examinations carried enormous power and prestige. The determination as to who participated in these examinations will shed more light on the nature of Yi society. Contrary to the prevailing belief that the civil examinations were open only to men of *yangban* birth and closed to the commoners, there is strong evidence suggesting commoners' participations in the examinations. Legally, there was no statutory restriction against commoners. The state educational system that trained the future examination candidates not only did not discriminate against commoners but even encouraged qualified commoners to enroll in schools. Moreover, certain social groups whose social status was clearly lower than that of commoners were also allowed in the examinations. There were also individual cases in which men of non-*yangban* origin rose through the civil examinations to become government officials, some holding high ranking posts. In view of such evidence, the notion that the *yangban* status was wholly hereditary

is no longer tenable. Instead, what distinguished *yangban* from commoners was one's determination and commitment to pursue Confucian scholarship by enrolling in a Confucian school, for student status exempted him from burdensome military duty.

**The Diffusion of Cotton Processing and Trade in the Kinai Region in Tokugawa Japan.** BY WILLIAM B. HAUSER. Pages 633–649.

The diffusion of cotton processing and trade were major features of the expansion of rural commerce and handicraft production in the Kinai region during the eighteenth and nineteenth centuries. Both were responses to demands for sources of non-agricultural employment in Japanese villages. They made available off-season by-employment for small farmers and offered new types of employment to those under-employed in agriculture. The expansion of rural participation in cotton processing and trade brought the villagers into conflict with urban merchants and artisans. This initially led to reinforcement of urban commercial prerogatives by the government and subsequently to legal confrontations between rural and urban merchant groups which in 1823 were decided in favor of the rural merchants. The role of the government shifted from protection of urban merchant interests to denial of their monopoly and monopoly rights and tacit support for the expansion of rural processing and trade.

Overall, the expansion of rural commerce and handicraft industry illustrate the economic and social changes which characterized the Kinai region during the Tokugawa period and the commercialization of the village economy. It also illustrates the inability of the Tokugawa *bakufu* to limit or direct the process of societal change.

**Beasley's Restoration: Two Views.** BY REINHARD BENDIX AND H. D. HAROOTUNIAN. Pages 659–672.

A two part review, by a sociologist, Reinhard Bendix, and a historian, H. Harootunian, evaluating W. G. Beasley's major book, *The Meiji Restoration*. The review deals with the book from the perspective of a comparativist in social structures and as a question in contemporary historical consciousness.

**The Splendor of the Rose; Recent Publications in Urdu Literature.** BY LESLIE A. FLEMMING. Pages 673–677.

Please see the above pages for the complete text of the article.

**The Significance of Jen Yu-wen's Magnum Opus on the Taipings.** BY STEPHEN UHALLEY, JR. Pages 679–685.

Please see the above pages for the complete text of the article.