

COLLECTED ABSTRACTS

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Ramayana—An Instrument of Historical Contact and Cultural Transmission Between India and Asia. By SANTOSH N. DESAI. Pages 5–20.

This paper examines the role of the Hindu Epic Rāmāyaṇa in the historical and cultural contact between India and the rest of Asia. The Rama legend—rather legends—are prevalent in almost all countries of Asia, namely China, Tibet, East Turkestan, Vietnam, Indonesia, Malaya, Cambodia, Thailand, Laos, and Burma. The contact was not only close but it was also general and widespread. By no means was it confined to the Brahmanical values which were upheld by Vālmiki in the Sanskrit Rāmāyaṇa and shared by the upper strata of Hindu society. The Rama legends prevalent in Asia, except those in China, do not agree in content and emphasis with the Vālmiki version. A close examination of the Rama story in India itself reveals that in addition to the Vālmiki version, a number of Rama legends, differing from the Vālmiki story, were prevalent in vernacular and Jain Literature all over the country. All these versions provided the diverse and complex source material for the Ramayanic legends of Asia. Brahmanical and non-Brahmanical elements appeared in different mixtures and emphasis. While China accepted the more orthodox ethical values, the countries of Southeast Asia adopted Rāmāyaṇa mostly for the epic qualities of romance, adventure, and valor.

Chinese Legal Studies in Early 18th Century Japan: Scholars and Sources. By DAN FENNO HENDERSON. Pages 21–56.

In the pre-modern Chinese codes, Yoshimune (8th Tokugawa Shogun, 1716–1745) found much of use to him in his attempt to reform the administration of justice in early eighteenth century Japan. Building on an interest kindled by studies of Ming law in his native *han*, Wakayama, Yoshimune gathered about him a cluster of confucianists, including Ogyu Sorai and his brother Hokkei (Kan), and they in turn developed a new Chinese-based jurisprudence with new legislative concepts and roles for law generally. Hokkei did a recension of the Ming penal code supplied with diacritics, and Sorai did a commentary to the code, explaining its meaning in simple Japanese; together these two works vastly increased the accessibility of Ming law to Japanese scholars especially after these works came out in a wood-block publication.

Also, Yoshimune put several other groups of scholars to work on other Chinese legal sources—the T'ang codes, the Ch'ing codes and the eighth century T'ang-

derivative, Japanese codes (*ritsuryō*). At the same time the largest daimyo, Maeda Tsunanori, built up his own extensive collection of Chinese legal sources and encouraged their study in Kanazawa *han*. Similar studies and uses of Chinese law are found in several *han* later, notably Kumamoto, Wakayama, Aizu and Hiro-saki. Thus a minor reception of Chinese law in Tokugawa Japan has been heretofore largely overlooked between the major eighth century reception of T'ang law and the massive nineteenth century reception of European law a millenium later.

The Culture of Indian Politics: A Stock Taking. By ASHIS NANDY. Pages 57–80.

Political culture in India is not merely a reflection of community life-style. It is also the link between historical experiences of politics and model identities, on the one hand, and the needs of new political forms, on the other. Defined thus, it becomes not only an emergine national idiom, but also a cultural vector that is gradually entering the community's life-style as a legitimate force of social change.

There are four historical stages in the development if the culture of Indian politics. The contemporary political culture also consists of four strands, each with its own psychological problems of adaptation and their typical cultural expressions. These strands are related, on the one hand, to the four corresponding historical stages and, on the other, to different levels of personality functioning in the model Indian. Within this framework, a new approach can be taken to the analysis of the major themes and symbols in Indian politics. It is possible, for example, to decompose some of the major themes into their stage-specific contents which, again, can be related to the larger adaptive problems faced by the community at different historical phases.

Truong Vinh Ky and Phan Thanh Gian: The Problem of a Nationalist Interpretation of 19th Century Vietnamese History. By MILTON E. OSBORNE. Pages 81–94.

Vietnamese historians in North and South Vietnam have, in writings since 1954, given considerable attention to the problem of reassessing and interpreting developments during the nineteenth century. For historians in Hanoi the test of Vietnamese nationalism has been whether or not an individual resisted the French. Saigon historians have not applied such a restrictive standard of judgement. The approach of the two schools of history is exemplified in their respec-

tive treatment of two notable nineteenth century figures; the linguist and journalist Truong Vinh Ky, and the mandarin Phan Thanh Gian. Both these men are condemned by Hanoi historians for their failure to work against the French. Saigon historians are more ready to consider sympathetically the factors which led to these men acting as they did. Resistance-oriented scholarship along the Hanoi model presents a grave risk of distortion. In the case of Truong Vinh Ky it tends to disguise the extent to which his views on Vietnam's future development were echoed in the twentieth century. For Phan Thanh Gian condemnation of his failure to fight to the death against the French diverts attention from the extent to which his decision represented an important reflection of a widespread attitude among many members of the mandarin.

The Place of International Law in Chinese Strategy and Tactics: The Case of the Sino-Indian Boundary Dispute. BY ARTHUR A. STAHNKE. Pages 95-119.

The Sino-Indian boundary dispute provides an interesting test case to determine the willingness of mainland China, a revolutionary regime, to argue its position within the framework of traditional international law. Judging by Peking's official rationale for its claims in that dispute, one must conclude that its leaders demonstrated an awareness of the law's uses and limitations, and a willingness to rely upon it as an important support for its position. Thus, though the issue was viewed as a political question, Peking chose to argue that the correct answers to it should rest upon such legal or quasilegal considerations as: (1) the boundary had never been delimited through a process recognized by international law and (2) Chinese claims

to contested territory were based upon historical evidence such as administrative control and official records. At the same time, China's diplomate skillfully interspersed nonlegal theses, e.g., that India was seeking to gain by the imperialist activities of the British, and underlined all of their propositions with a show of military strength on her southern frontier.

The Influence of Jurchen Rule on Chinese Political Institutions. BY JING-SHEN TAO. Pages 121-130.

This paper is an attempt to assess the influences of the Jurchen Chin dynasty (1115-1234) on the Chinese political system, with emphasis on the bearing of alien rule on the establishment of a highly centralized despotism. The thesis is that the Jurchen solutions to the political problems arisen from the conquest situation seem to require measures of centralized control. During the initial phase of conquest, the political struggles between the bureaucrats and the aristocrats entailed the brutalization of the political process. Subsequently the need for centralized control led to wholesale sinicization. There are, however, several aspects of Jurchen rule in the formation of a centralized despotism: the establishment of a prototype of the provincial system, the abolition of important government councils, the monopoly of state affairs by a single administrative organization, the degradation of scholar-officials by inflicting corporal punishment, and the transformation of the censorate into an imperial instrument. The alien rules also adopted and modified the Chinese civil service examination system to stabilize their regime. The Chin, as a successor state of the Northern Sung, served as an important link in Chinese cultural and political developments, and transferred its institutions to later conquest dynasties.

February 1971, Number 2

Some Aspects of Civil Procedure and Practice at the Trial Level in Tanshui and Hsinchu from 1789 to 1895. BY DAVID C. BUXBAUM. Pages 255-280.

This article concerns the Chinese law of the Ch'ing period at the trial level in one locality in China. Through use of a unique archive, namely, the Tanshui and Hsinchu archive, and through statistical studies of the materials in that archive, the article asserts the hypothesis that many prior conceptions of Chinese law of the Ch'ing period were inaccurate. Thus the article asserts that civil law matters were a substantial portion of all cases to come before the local magistrate. Furthermore, that the Chinese population was not terrified about bringing a case to court and that ordinary Chinese people litigated civil matters. Civil cases did not usually result in punishment for the offenders nor were there long delays in the processing of civil matters. Finally, the legal system of the Ch'ing period can not be differentiated from a modern legal system on the basis of its lack of rationality, but rather the

significant difference between a modern and pre-modern system lies in the lack of effective institutions of control in a pre-modern society.

Financial Expertise, Examinations, and the Formulation of Economic Policy in Northern Sung China. BY ROBERT M. HARTWELL. Pages 281-314.

This paper is primarily concerned with the institutional framework of economic policy formulation in China during the Northern Sung dynasty (960-1126). During this period there evolved a professional financial service whose members had a direct influence on economic legislation either as incumbents in fiscal offices or as members of Imperial advisory organs. The financial specialist was seen as possessing a specific body of expertise—administrative ability, talent in mathematics, a knowledge of classical Chinese monetary theory and familiarity with the history of economic policy. These attributes were tested in the civil service recruitment examinations and used as criteria for the

recommendation and assignment of men to fiscal posts. The resulting consistency and predictability in legislation was a significant aspect of material progress in eleventh century China. The article is based on an extensive analysis of biographical information contained in chronicles, dynastic histories, records of conduct, and funerary inscriptions, as well as extant copies of examination questions and answers and edicts of appointment contained in the collected papers of Northern Sung writers.

Continuities of Social Mobility in Traditional and Modern Society in India: Two Case Studies of Caste Mobility in Bengal. By HITESRANJAN SANYAL. Pages 315–340.

The Sadgapas and the Tilis, two Bengali castes broke with their parent castes. They formed themselves into new castes which gained higher social status than their parent castes in terms of the local caste hierarchy in Bengal. The emergence of the Sadgopa caste, as distinct from the Tilis, occurred at a period when none of the technological, political, and intellectual developments had yet occurred in Bengal that are generally used to characterize modernization. They were established as a caste by the second decade of the nineteenth century while the history of their growth and development goes back to the second half of the sixteenth century. On the other hand, the Tili movement took an extensive form in the second half of the nineteenth century. The Tilis receives wider social recognition as a caste during the third and fourth decades of the twentieth century. The Tili movement was accelerated by modern conditions. Apparently the external factors helping social mobility varied from the case of the Sadgopas to that of the Tilis. But there are certain common features of development in both cases. Both the Sadgopas and the Tilis had collectively abandoned their traditional occupation to switch over to comparatively more lucrative and prestigious occupations, and became landowners. Complete dissociation from the traditional occupations which identified them with lower social ranks made it easier for the Sadgopas and the Tilis to aspire for better social status. But the crucial factor in their movements for mobility was ownership of land, which enabled them to have direct control over the life of the people in their respective areas and enhance their social prestige and power. This was the source of their strength as distinct groups and the source of their collective power to bargain successfully with the rest of the society for higher status. The incentive of corporate social mobility originated, both under traditional, pre-modern circumstances and under the circumstances of modernization, from the achievement of each group of a sense of corporate solidarity, regarding internal as well as external prestige. This enabled the groups to break away from the parent castes and to form new castes with higher social status. Previous writing on the subject has made this corporate solidarity a function of response to external forces, which are identified with only factors of modernization. It is the contention of this paper that corporate solidarity could have had its genesis in pre-modern times as well and that modernization marked only its acceleration.

The Problem of Recruitment for the Indian Civil Service During the Late Nineteenth Century. By BRADFORD SPANGENBERG. Pages 341–360.

Historians have continued to view the Indian Civil Service (i.e., the British Indian bureaucracy or the "Covenanted Civil Service") of the late nineteenth century as a highly popular and exclusive career for university-trained men in England. This is one specific aspect of the I.C.S. mythology which views the nineteenth century British administrators in India as a superior body of highly efficient administrators. The sources, however, do not support the notions of exclusiveness and popularity. Even in the early years of the competition system, inaugurated in 1855, the caliber and educational background of the candidates failed to reach the high expectations of the Civil Service Commissioners. In the years between 1855 and 1874, both the number of nonuniversity candidates and nonuniversity recruits increased steadily. By 1874, nonuniversity men constituted over 74 percent of the competition candidates and approximately 55 percent of the selected recruits. In the same period, the representation of the Great English universities (Oxford and Cambridge) in the competition fell dramatically. Oxbridge students took 60 percent of the available positions in 1858, but only 18 percent of those offered in 1871. A disappointed British aristocracy (i.e., ruling class) became increasingly critical and apprehensive as to the future of the service. The secretary of state for India instituted a new system of recruitment in 1876, lowering the age limit for examination to 19 in hopes that the best students from the public schools would seek admittance. According to eminent spokesmen, such as Benjamin Jowett and Lord Ripon, the Viceroy Salisbury's reforms proved unsuccessful. The better students did not enter the competition, and a majority of the candidates came from unpretentious social and educational backgrounds. Authorities introduced other devices throughout the remainder of the century to improve recruitment, but none achieved any improvement.

The reasons for the relative unpopularity of the I.C.S. careers were legion and included a complex mixture of the following factors: arrogant criticism voiced by the aristocracy concerning alleged low social origins of the civilian recruits; the general stigma attached to any close connection with India among the British aristocracy; the several and increasing grievances of the civilians, which the aristocratic ruling class did little to ameliorate; the pressures of Indian educated elements for employment in the I.C.S.; the declining value of the rupee; the widening spheres of professional employment in England; and what may be called the "natural" disadvantages of an Indian career.

On the Origins of Gandhi's Political Methodology: The Heritage of Kathiawad and Gujarat. By HOWARD SPODEK. Pages 361–372.

This paper examines the benefits and the liabilities in Gandhi's exploitation of his own Gujarat regional and bania caste heritages in mobilizing political support.

From his father, a prime minister in a small, princely

state in Kathiawad, Gujarat, Gandhi learned of methods of nonviolent political protest including the fast, passive resistance by sitting *dharna*, and organized disobedience to law. Later he employed these Kathiawadi techniques, designed for local struggles, in his national program. Recognizing the political potential of bania financiers, Gandhi chose in middle life to work in Ahmedabad, the business capital of Gujarat, and won the community's support for the Congress. In turn, Gandhi's *swadeshi* campaigns, proclaimed to encourage cottage industry, also stimulated Ahmedabad's textile industry. Gandhi also found organizational support in Gujarat: a nascent labor union; a press; efficient, nationalistic civic leadership; and caste-based agrarian groups chafing under British land policies.

Gandhi's innovative use of various Gujarati and bania heritages won many supporters across India, but is also alienated important groups: many Bengalis favored violence; Marxists called Gandhi a capitalist stooge; princes and landowners feared his mass-organizations; and Muslims found his Hinduism unsympathetic.

A Quiet Transformation in Tokugawa Economic History. BY SUSAN B. HANLEY AND KOZO YAMAMURA. Pages 373-384.

This is a brief bibliographical essay which surveys

the literature published in Japanese during the past decade on various aspects of the Tokugawa economy. The purpose of the essay is twofold: the first is to present an annotated bibliography of selected books and a list of relevant articles for the convenience of scholars interested in sources relating to economic changes in Tokugawa Japan. The second is to present in summary form what appears to the authors to be the newly emerging consensus in the interpretation of these changes.

The emerging consensus is an acceptance of the hypothesis that the Tokugawa economy and its institutions steadily developed, resulting in a rise in the standard of living for most of the population during the seventeenth to nineteenth centuries. A majority of Japanese economic historians now seem to agree that the peasant class also benefited from the economic growth, and numerous scholars through exacting case studies have produced evidence to show that agricultural productivity was rising faster than effective tax rates. Other research has documented the rapid development of economic institutions, including the market, credit mechanisms, and guilds. The old theme of stagnation and demise for the late Tokugawa economy has been discharged in favor of a new theme of continuous growth and development.

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Serfdom and Mobility: An Examination of the Institution of "Human Lease" in Traditional Tibetan Society. BY MELVYN C. GOLDSTEIN. Pages 521-534.

Serfdom was pervasive in Tibet and all laymen with the exception of a few hundred aristocratic families were hereditary serfs, tied to a lord through an estate. Nonetheless, the Tibetan social system was not rigid and closed. There was a significant modicum of mobility although mobility only between various serf sub-statuses.

The article examines the nature of the major serf sub-statuses and particularly focuses on the status of "human lease." In a sense analogous to leasing land, the human-lease serf leased his personal freedom of movement and livelihood from his lord and was no longer obligated to work his lord's estate. But he was still a serf. He still had to pay an annual "lease" fee to his lord, and moreover, this linkage to his lord was still passed on to his offspring. The most striking feature of traditional Tibetan social structure emerges not as rigidity or flexibility but rather as the incorporation of a significant potential for mobility with a matrix of pervasive and hereditary serfdom. The institution of human lease reinforced the ideology underlying the estate system while providing the system the flexibility it needed to adapt to changing political and economic conditions.

Provincial Independence vs. National Rule: A Case Study of Szechwan in the 1920's and 1930's. BY ROBERT A. KAPP. Pages 535-550.

For many reasons, including the importance of local geographic variation, twentieth century Chinese phenomena such as "warlordism" must be examined in individual sub-national cases. Szechwanese provincial militarists maintained a high degree of independence from outside control and stood aloof from central government politics from the end of the Northern Expedition until 1935. However, a combination of communist military pressure and provincial economic collapse finally induced Szechwan's leading militarist to seek Nanking's help. From early 1935, the National Government attempted to bring Szechwan within its sphere of military, economic, and political influence. In its struggle with entrenched provincial militarists, Nanking employed a complex set of reforms, at the heart of which were measures for the restricting of local administration and the extension of formal administrative control into local society. When the Sino-Japanese War Erupted in July 1937, however, Nanking had achieved only very partial success. The Nationalists' final peacetime opportunity to solve the modern dilemma of central vs. sub-national power in China had passed.

Buddhism and National Integration in Thailand.
By CHARLES F. KEYES. Pages 551–569.

Buddhism in Thailand has been both subjected to integrative policies advanced by the Thai government and manipulated as an instrument for promoting national integration. As a result of reforms instituted at the end of the nineteenth century, several different traditions of Theravada Buddhism were united into a national religious system. In recent years, the Thai government has attempted to involve the Buddhist Sangha in efforts to promote economic development among the Thai peasantry and assimilation of tribal peoples into Thai society. While the policies designed to integrate Buddhism within Thailand were successful, the efforts to use Thai Buddhism as instrument of national policy could prove deleterious rather than advantageous to the attainment of national goals.

The Hyderabad Political System and its Participants. By KAREN LEONARD. Pages 569–582.

Differing both in structure and operation from its parent Mughal model, the political system which came to be known as Hyderabad State developed in the Deccan in the second half of the eighteenth century. The major structural difference lay in the great power of two hereditary *daftardars*, the keepers of the central revenue records—these men could usurp the *Diwan's* (Chief Minister's) traditional control of government finances. Without overemphasizing contrasts with the Mughal model, for few behavioral studies have been made of Mughal administration, other apparent differences lay in Hyderabad's complete reliance on private contractors for revenue collection, the customary treatment of *jagirs* (land grants) as inheritable, and clear functional distinctions within the *mansabdari* system. Loosely structured patron-client relationships and the use of *vakils* or intermediaries characterized the operation of the system. The participants—nobles, local rulers, military men, bankers, record-keepers—were of diverse origins. The recruitment and composition of the Hyderabad nobility reflected the flexibility of the political system, as illustrated by an examination of the career patterns of the acknowledged "ten leading families" of the Hyderabad nobility.

Records and Record-keeping in Nineteenth-Century Korea. By JAMES B. PALAIS. Pages 583–592.

The article describes the types of written records available to scholars of late Yi dynasty Korea, in particular, daily chronicles compiled under official auspices. Koreans were indebted to the Chinese for the chronological format of compilation, the Confucian moralistic purpose for historical writing, the respect for bare fact, and the necessity for truthful reporting. These objectives were often violated, however, because the recorders were also active bureaucrats involved in political disputes.

For the modern historian, these sources have certain advantages and disadvantages. They are good for institutional and administrative history, and they provide raw data for political history. On the other hand, they

reflect the biases of the recorders, they do not reveal the really private thoughts of kings and officials, they are confined to the formal apparatus of the official communication and the court conference, and they are comprised over much of moralistic exhortation and general preaching, rather than with concrete discussion of the problems of economy, society, and policy. They do, however, represent an enormous body of material hitherto neglected by Western scholars.

Origins of *The Companion Library*: An Anthology of Medieval Japanese Stories. By BARBARA RUCH. Pages 593–610.

Around 1700, the Osaka publisher Shibukawa seimon collected and printed twenty-three medieval short stories and put them on sale labelled *Otogi bunko*, or *The Companion Library*. Shibukawa's sales techniques, aimed at selling his anthology to female readers, led later scholars to view these stories anachronistically as women's literature from the Muromachi period. Evidence from medieval diaries, however, makes it clear that these stories were not originally written for women. To date close to five hundred of these largely anonymous stories have emerged to form a substantial medieval genre. Although present scholarship tends to seek authorship of the stories through analysis of social classes depicted in them, it is submitted that the more fruitful approach is rather through analysis of textual origins in pre-Muromachi literary traditions: Heian novel, Kamakura military epic, religious narrative, or oral folktale; and that the most important source proves to be the religious narrative tradition, where textual comparison reveals clearly some Muromachi stories are derivations from such works as *Shintō shū*. Medieval jongleurs and missionaries such as *biwa hōshi*, *etoki hōshi*, and Kumano *bikuni* played a crucial role in spreading medieval tales, popularizing the picture scroll and book, and contributing to the development of the short story genre.

Studies in Medieval Chinese Siegecraft: The Siege of Ying-ch'uan, A.D. 548–549. By BENJAMIN E. WALLACKER. Pages 611–622.

When the duplicitous Hou Ching, the Eastern Wei satrap of Honan, declared his independence from the mother state, he invited both Western Wei and Liang to assume his allegiance and his territories. While Liang, capital at modern Nanking, eagerly accepted Hou Ching's bid, Western Wei, capital at Ch'ang-an, rejected it. But Western Wei did reluctantly allow one of its officers, the daring but personally insecure Wang Ssu-cheng, to occupy and try to hold Hou Ching's exposed city of Ch'ang-she in north-central Honan. After neatly sweeping Hou Ching and his Liang allies out of Honan, Eastern Wei turned its forces against Wang Ssu-cheng in Ch'ang-she. A long and costly siege ensued in which Wang Ssu-cheng brilliantly and doggedly fought against the overwhelmingly superior strength of Eastern Wei. Wang Ssu-cheng finally surrendered, not to save his own life but to save those under his command; he was honored both by his captors and by Western Wei.

August 1971, Number 4

Technological Diffusion in Agriculture Under the Bakuhan System. BY KEE IL CHOI. Pages 749-760.

Ohkawa and Rosovsky allege that the jump in Meiji land productivity was the result of exploitation of a large technological backlog which the Bakuhan system created in the advanced region of Tokugawa Japan, such as kinki, by blocking technological diffusion. This allegation is without factual substance—land productivity was probably the highest in the kinki region (prefectures of Kyoto, Osaka, Nara, Wakayama, Mie, Hyogo, and Shiga), but this region was the last place where farming technology could have been bottled up. The han governments could not set up effective artificial barriers there because their landholdings were so fragmented and so intermingled with others in kinki and also because technology-diffusion forces such as traffic, population density, and commercialization were so great. Therefore, it is the specialization of land and labor in order to produce certain crops for the market that was largely responsible for the high land productivity in kinki. Likewise, it is highly likely that the alleged rise in Meiji land productivity can be attributed chiefly to accelerated commercialization and specialization, brought about by the coming of railroads, the commutation of taxes, the great inflation (1877-1881), and general changes in demand. Autonomous and competitive han, driven by the necessity of meeting their increasing expenditures, expanded interregional trade and diffused, rather than obstructed, technology thus overcoming artificial and natural barriers.

The Vietnamese August Revolution Reinterpreted. BY HUỶNH KIM KHÁNH. Pages 761-782.

The August Revolution of 1945 constituted the most important turning-point in recent Vietnamese history. It formally marked the end of French colonialism in Vietnam and the beginning of Vietnamese national independence. It also marked the end of the Confucianist-oriented monarchy and the beginning of a Communist-oriented democratic republic. Much debate has been focused on why the Communist-dominated Viet Minh Front succeeded in seizing political power in August 1945. Anti-Communist detractors have generally attributed the Viet Minh success to an historical accident, i.e., the Viet Minh happened to be on the scene as the Japanese surrendered to the Allies. The Vietnamese Communists themselves have narcissistically attributed their success to skillful leadership in organization and propaganda. Actually the August Revolution must be explained by both the "objective material conditions" of the Vietnamese society of the time and the "subjective" predisposition of the Viet Minh. In March 1945, the Japanese occupation forces had destroyed the French colonial regime in a lightning coup d'état. The general political confusion following the coup aggravated a severe famine which then ravaged Vietnam. Of several Vietnamese political groups, the Viet Minh emerged as the only one capable of organizing the Vietnamese people through their existing

"liberation Committees." In August 1945, following the Japanese surrender, the Viet Minh quickly seized political power and has retained it since. Thus both historical fortuity and revolutionary leadership accounted for the Viet Minh success.

The Causes of an Involutioned Society: A Theoretical Approach to Rural Southeast Asian History. BY JOHN A. LARKIN. Pages 783-796.

As historians of Southeast Asia turn to the study of rural history, they will have to resort increasingly to theoretical aids as an answer to the paucity of written records. Such theory, drawn from the other social sciences, must be shaped and tested to fit the needs of the historical discipline. For example, the work of Ester Boserup and Clifford Geertz on the relationship among population density, land usage, and socioeconomic behavior has applicability to problems of the evolution of Southeast Asian rural society under colonial impact. A comparison of Geertz' study of agricultural involution in nineteenth century Java with my own work on Pampanga Province, Philippines, provides some first steps towards a theory of rural change. Specifically, a modern cash crop economy produces more sophisticated contractual relations between tenants and landowners regardless of changes in population density per agricultural hectare. And, in the face of a scarcity of resources (e.g., land, cash, machinery, etc.) needed for modern agriculture, a given society will evolve highly complex institutions in order to share as far as possible those commodities in short supply. Specific types of institutions may develop to meet given needs, and the greater the number of shortages, the more involutioned the society will become.

Voluntary Surrender and Confession in Chinese Law: The Problem of Continuity. BY W. ALLYN RICKETT. Pages 797-814.

A unique feature of traditional Chinese law was the provision by statute that an offender who voluntarily surrendered and confessed before discovery and who made full restitution was entitled to remission of punishment. Offenders who physically harmed their victims or offended against the state itself by committing treason or escaping across borders were not entitled to remission, but could receive a reduction of punishment. Under the Republic this provision, known as *tzu-shou*, was continued in name but materially changed in substance under the influence of Western law as introduced through Japan. In general, the rewards for voluntary surrender and confession were reduced to mere reduction of punishment, but the scope was broadened to include crimes such as homicide, for which restitution was impossible. When the Chinese Communists first began developing a legal system in the 1930's, they too adopted *tzu-shou*. However, under them it became primarily an instrument of political control and social and ideological reform. It has remained an important aspect of Communist law even

to the present though its application has ceased to have any strict legal significance.

The Creation of the Imperial Military Reserve Association in Japan. BY RICHARD J. SMETHURST. Pages 815-828.

In 1910, a group of army officers led by Tanaka Giichi founded the Imperial Military Reserve Association in order to integrate Japanese society around military values. The founders, mostly proteges of Yamagata Aritomo, the chief Meiji period spokesman for unity to increase national wealth and power, established the organization in 1910 because the already existing unity was under attack. Labor organizations and the influx of morally degenerate and subversive Western ideas caused Tanaka to fear army-civilian alienation and national divisiveness. Thus, to achieve integration, the reserve association disseminated the "soldier's ethos," military ideals, such as obedience, frugality, bravery, cooperation, social stratification, anti-individualism, and diligence, all unified by a belief in a divine emperor, established branches in every community, 14,000 in all, and carried out activities which reinforced both the values and local social structure. The three million volunteer members, half of whom had no military experience, achieved their leaders' goals by performing public services and patriotic activities. They demonstrated to local residents the ethos in action and bene-

fitted the community as well. By the 1930's, both the organization and the members had become the backbone of rural Japan.

The Fiscal Importance of the Land Tax During the Ch'ing Period. BY YEH-CHIEN WANG. Pages 829-842.

As happened in Tokugawa Japan and British India, China under the Ching witnessed a relative decline in fiscal importance of the land tax although its absolute amount increased substantially. Between 1753 and 1908 China's annual land tax revenue grew from 74 million to 102 million taels but its percentage contribution in the total tax revenue decreased from 73.5 to 35 percent. The reasons for its relatively lessened importance in the Ch'ing tax structure are the creation of new taxes such as the maritime customs and the likin, the lack of income- and price-elasticity in the land tax system, the defects of the fiscal administration, and a strong tradition against land tax increase. Since the same period saw a rise in general prices by 150 percent, obviously the Manchu government had not even raised enough taxes from land to offset price inflations, leaving a 40 percent increase in land acreage and a moderate improvement in land yields totally untouched. Hence, the land tax burden was not, as some asserted, oppressive in the last decades of the Ching dynasty.