

In This Issue

JOHN LEE engages the work of two Japanese scholars who argue for a singularly Japanese path to modern economic growth: Kawakatsu Heita and his claim that foreign trade was far more significant for the Tokugawa economy than is generally believed and Akira Hayami and his notion of Japan's "industrious revolution." He takes issue with their views on the uniqueness of Japanese development by pointing to the economies of other parts of Asia that shared many features in common with the Japanese economy. Specifically, he alludes to the similarities with the Chinese economy, even as he highlights differences in the way the state in Qing China and Tokugawa Japan addressed economic growth and development.

SEIJI M. LIPPIT challenges interpretations of Akutagawa Ryūnosuke's writings that view his work as exemplifying the aestheticized literary practice of the Taishō period that ended with the dawn of the new era of Shōwa literature. He underscores the connections existing among the issues of subjectivity, representation, and cultural identity that Akutagawa's late writings addressed and the questions and concerns that figured in the modernist art of the Shōwa period. By recontextualizing Akutagawa's advocacy of "pure" literature in the modernist terms that they were intended to be framed in, Lippit suggests a new evaluation of Akutagawa's argument about "purity" in the novel.

JOANNA HANDLIN SMITH relates the practice of and the beliefs underlying "saving animal lives" (*fangsheng*) in Ming and early Qing China with the development of a new sensibility among some members of Chinese society. Although the notion of saving animals had Buddhist origins and although the practice of releasing animals had antecedents in earlier customs, *fangsheng*, as it developed during the sixteenth to the eighteenth centuries, diverged both in meaning and in practice. The new form that the practice acquired in the sixteenth century grew out of a different social configuration and was generated by and generated in turn a different ideology.

DENG XIAONAN provides new information on the lives of medieval Chinese women by examining documents unearthed in Turfan. By drawing on materials ranging from epitaphs to household registers to tax documents, contracts, legal complaints, and religious documents, the author shows that Turfan women in the sixth to the eighth centuries often assumed active roles outside their homes primarily for economic reasons. In fact, many women were recognized as *da nü* in registers, that is, as female household heads, who occupied independent positions and were responsible for paying taxes for their households.

ROSS MALLICK narrates the story of a massacre of refugees living in the Sundarbans of West Bengal as a tale of environmental conservation and social injustice. In some detail he chronicles the attempt of refugees to resettle themselves on waste lands, the repeated failures of different governments to address this resettlement, and the subsequent violent suppression of the resettlement effort. As recounted by the author, the massacre of refugees reveals how wilderness and conservation policies and politics adversely impact poor and disempowered people.