BOOK REVIEWS

EAST ASIA: THE MODERN TRANSFORMATION. *By John K. Fairbank, Edwin O. Reischauer, Albert M. Craig. Boston: Houghton Mifflin Co. 1965. 955 pp. $10.50.*

THIS WORK IS THE CONTINUATION of *East Asia: The Great Tradition* by the same authors although in the present volume Dr. Craig joined the team, while Professor Reischauer, by then United States Ambassador in Japan, had to reduce his contribution. It covers the vital four centuries during which, following the first small European contacts, the whole of East Asia was gradually transformed from the ancient society to the turbulent dynamic region which today poses for the West so many difficult problems. Passing swiftly over the early period, the 16th, 17th and 18th centuries, the book deals much more fully with the age of imperialism in the 19th and early 20th centuries, and concludes with a long chapter on "East Asia in the New International World," which brings the story down to almost contemporary times. It is lavishly adorned with well chosen and unusual illustrations and has a profusion of maps and charts which will greatly assist the student none too familiar with these parts of the world and the changes which have occurred in them in the past century. In addition to the story of modern China and Japan, two of the ten chapters are devoted to the lands of Southeast Asia and their history from colonial domination to postwar independence.

The transformation of Asia, may well, and should, become a term as familiar to students of history as the Renaissance or the Reformation. Like those movements it is a vast complex subject, the history of ideas as well as events, a story often tragic and cruel, but recording the development of one of the great formative changes of human society. During these centuries, and in particular during the last hundred years, as the momentum of change gathered speed and force, more than half the world's population experienced a complete revolution, political, social, economic and cultural. To the modern Asian the lives of his great-grandparents, if he comes of the urban or educated class, are as remote and strange as if they had lived a thousand years ago. Even the peasant, who may still be as poor as his forbears, no longer sees the world through their eyes, nor shares their fatalistic acceptance of his lot. It may well be that the understanding of this transformation is much greater in Asia than it is yet in the West, and this is a reason which makes this fine, objective and comprehensive book the more needed and welcome.

The way in which this transformation came about, in China, Japan and Southeast Asia, modified by the great differences in the various national

communities and the disparity in the geographical regions, is the subject of this book. Carefully examining the record with impartial scholarship, it shows how and why the same causes did not produce the same results in different countries; why change was faster here, retarded there. Many penetrating insights illuminate the text: the difference in the character of Russian progress through Siberia to the Pacific and the sea route from Europe to China and Japan is illustrated by the point that along the sea route were many ports of call where profitable trade was possible, thus enabling the seafaring Westerners to arrive in the Far East in full strength, perhaps even stronger and richer than when they left home, while the Russians, moving through a vast, lightly inhabited region of harsh climate, had to consolidate their gains step by step, build posts and open long communications through a roadless wilderness (pp. 43-45).

A just appraisal of colonialism and its effects makes the point (p. 738) that while the rich, including the Asian rich, grew richer under these regimes, the poor often grew poorer as the old peasant economy was disrupted by foreign trade and manufacture. On p. 882 the observation that at different times certain foreign powers had much influence in China, first the English, then the Japanese, later the Americans, and lastly the Russians, but that each in turn was cast aside when their usefulness was no longer apparent, is one which was well understood by a Russian ambassador to China, who (in the days of the Kuomintang) consoled his American colleague by assuring him that although Russian influence would succeed soon to that of the U.S.A., it would prove equally ephemeral.

The great transformation still continues; it is doubtful whether the present generation will see the final emergence of the stabilized society of the new East Asia, still more uncertain what form that society will take. For a generation which will be involved for all their lives in the turmoil of this great historic movement, this book will provide most valuable guidance, plentiful information and a cool assessment of the issues at stake.

Australian National University C. P. Fitzgerald

To The Great Ocean: Siberia and the Trans-Siberian Railway. *By Harmon Tupper. Boston and Toronto: Little, Brown and Co. 1965. 536 pp. $8.95.*

Although the story of the opening up of Siberia and the Far East by the Russians is by no means as unknown in the West as it was a decade ago, its truly epic quality makes it still worth telling. Mr. Tupper does not pretend to be an expert, to offer new interpretations, or to have consulted original Russian sources. However he is an enthusiast for his subject, has recently travelled the Trans-Siberian Railway, has made an exhaustive and careful survey of the literature in English and conducted many interviews.

The result is a well-organized, generally accurate and profusely illustrated book. Most of it is concerned with the various phases in the construction of the Railway, from its take-off from the Urals in 1892 to the final completion of the "All-Russian" line to Vladivostok on the eve of the Bolshevik Revolution. An introductory section summarizes the early history of Siberia and the various proposals for a Siberian railway in the nineteenth century, from the early abortive suggestions of the Yankee enthusiast Perry McDonough Collins to the accession to power of the prime architect of the Trans-Siberian, Sergei Witte. Finally there is a discussion of "The New Siberia," concluding with the observation that "no other single transcontinental railway has ever done so much for so many."

The formidable natural obstacles which beset the railway-builders—the cruel climate and the (in places) permanently frozen and rugged terrain, the eccentric behaviour of Lake Baikal and the clouds of stinging insects, are evoked, if sometimes repetitiously. On the human plane, there are lurid and lengthy descriptions of convict life, the immense policing problems associated with the building of "Chinese Eastern Railway," governmental cheeseparing and the inevitable accidents and failures. There are some interesting biographical sketches, such as of the Krasnoyarsk merchant Yudin, who made the first substantial gift of rare Russian books to the Library of Congress. Humour often creeps in, as in the comparison of advertisement and reality in the case of the "Russian State Express" which claimed to take people in "ambulant luxury" from London to Shanghai for £32, but it sometimes becomes somewhat heavy-footed, e.g. "Mikhailovskii soon found himself up to his handlebar mustache in trouble" or ". . . a man with the reassuring name of O. K. Sidorov." There are interesting and lengthy quotations from the reports of American and British travellers, such as Kennan, Jefferson and De Windt. All in all, this is a readable and reliable account of an extraordinary enterprise—perhaps the most valuable of the assets bequeathed to the young Soviet government.

University of California, Berkeley DAVID J. M. HOOSON

RUSSIA'S EASTWARD EXPANSION. *Edited by George Alexander Lensen. Englewood Cliffs, N. J.: Prentice-Hall. 1964. 184 pp. $4.40 ($1.95 paper).*

RUSSIAN AMERICA: THE GREAT ALASKAN VENTURE, 1741-1867. *By Hector Chevigny. New York: The Viking Press. 1965. 273 pp. $5.95.*

IMPERIALISM AND COLONIALISM, those twin bugbears of contemporary times, are now usually associated with the Western Powers; but it should not be forgotten that Mother Russia has swallowed a substantial portion of the world's real estate, much of it belonging to other peoples. The full story of this spectacular accomplishment has yet to be written. The two works under consideration here are about Russia's eastward expansion.

Professor Lensen's volume is a selection of documents and articles which deal with the general history of Russia's eastward march through Siberia and into North America. The last quarter of the book is devoted to developments in Siberia since the 1917 Revolution. The work is all too brief for such an immense story, but it is a reasonable compromise between the author's desires for comprehensiveness and the publisher's demands. The selections from article, and books are a mixed bag, indicating the relative scarcity of good studies of the field in English. The original sources are much the more interesting although the excerpts are quite brief. Another twenty-five pages would have permitted a sketchy treatment of the seizure and development of Russian Central Asia. Why was this not included?

I suspect the collection was compiled to serve as supplementary reading for university and college courses in Russian history. It deserves a warm welcome, for the neglect of Russia's eastward expansion in most texts is shameful. The inclusion of the cartoon frontispiece is a clever way of pointing out the difference between the original expansion and the present-day economic development in Siberia.

Hector Chevigny has been studying and writing about Russian America for thirty years. His current work is an overall treatment of the story from the explorations of Bering to the sale of Alaska in 1867. In drawing all the strands together into a unified whole he has performed a signal service. He has also incorporated information from the most recent scholarly studies on the subject. The reader is dramatically swept along with the events narrated. I especially appreciated the brief portraits of Shelekhov, Baranov, Veniaminov, and others. It takes skill to draw life from documents.

Russian America is generally reliable, high-level popularization. The scholarly apparatus is largely dispensed with, although Mr. Chevigny has named his sources in the text and has added a brief bibliography at the end. Primarily intended for the general reader, the book meets the task well. Specialists, too, will find the presentation and generalizations of more than passing interest. Judging by both these volumes, however, map-making for books is becoming a lost art.

It is to be hoped that these volumes may stimulate interest and help to lead others into a fascinating and important field in Russian studies. The last word has not yet been said on imperialism and colonialism; and, certainly, the Russian experience demands considerable work before this popular topic can be fully understood.

Northern Illinois University ALTON S. DONNELLY

THE COMMUNIST STATES AT THE CROSSROADS BETWEEN MOSCOW AND PEKING. *Ed. by Adam Bromke. New York: Frederick A. Praeger. 1965. 270 pp. $6.00 cloth; $2.25 paper.*

THIS USEFUL COLLECTION of essays deals with the response of Commu-

nist regimes to the Sino-Soviet dispute, with special emphasis on the events and trends in the early 1960s. The contributors, thirteen in number, are all associated in one way or another with leading American and Canadian universities and research institutions. Most of them are already known as experts on the countries they examine in this volume; all of them are familiar with the relevant Communist literature on which they rely extensively.

The picture which emerges is of the growing retreat of the U.S.S.R. from the position of bloc leader that it held under Stalin. The assertion by individual states of varying degrees of independence from Moscow was not matched by any noticeable strengthening of Chinese influence in the Communist world. As Professor Paul F. Langer points out, even the three Asian Communist states, "all of them in territory that belongs traditionally to the Chinese sphere of influence, have reacted differently to the Sino-Soviet dispute." Nor do the contributors see the emergence of a more stable pattern of relations among Communist states in the near future. Their unwillingness to speculate at length on future developments is in keeping with their level-headed approach to the shifting allegiances in a system which not so long ago took great pride in its monolithic character.

University of British Columbia IVAN AVAKUMOVIC

CHINA AND CHRISTIANITY. The Missionary Movement and the Growth of Chinese Anti-Foreignism, 1860-1870. *By Paul A. Cohen. Cambridge, Mass.: Harvard University Press; Toronto: Reginald Saunders. 1963. 392 pp. $7.00.*

HERE IS NOTABLE WORK on a limited theme which has both cogency and thoroughness. Mr. Cohen's theme is clearly put in the opening paragraph: "It is a fact of singular note that, in the nineteenth century, the vast majority of the educated classes of China either passively or actively rejected Christianity." He goes back in history, to look for China's traditional intolerance towards the imported religion—Buddhism to begin with and Christianity in later centuries—which was treated as a heterodoxy and despised. But the body of this admirable work is devoted to this tradition in action between the signing of the Peking Treaties in 1860 and the outbreak of the Tientsin Massacre of 1870. All the way through Mr. Cohen has carefully differentiated the British and French interests in China, the activities of their missionaries, and, in the light of their policies he then goes on to analyse, in detail and persuasively, the Chinese gentry's opposition to Christianity.

The book sags a little when it comes to discuss the Chinese official opposition to, and accommodation of, the foreign missionary. The reason, I think, is that Mr. Cohen does not take into account the difference between the religious life of the northerner and that of the southerner due to the predominance of popular religious sects in the north (*chiao-men*). This difference was fully appreciated and frequently made use of by the officialdom.

Hence in the Boxer year there could be such divergent official reactions as the imperial support for the anti-foreign movement and the vice-regal nonchalance and hostility to it in the southeast. The split between Peking and the southeast, according to Mr. Cohen, weakened the imperial government beyond repair (p. 264). If this is true, one would like to know what political forces supported the throne and enabled it to rule for another decade. The answer must be the same southeastern viceroys and that centripetal force which was still what Mary Wright calls "the alchemy of Confucianism."

Chinese anti-foreignism was a matter of cultural resistance exacerbated by the inability of the Ch'ing bureaucracy to enforce its laws down to the grass-roots level. Local religious incidents therefore occurred frequently and led to foreign demands for punishment and compensation which, in turn, provoked more religious incidents. Mr. Cohen understands this perfectly. He also discusses the accommodating attitude of the Government as an attempt to stop the process, but fails to notice the transfer from accommodation to sycophancy (*mei-wai*). When this happened, the alienation of the Government from its people was bound to follow. The "alchemy of Confucianism" which the Government represented was identified with unpatriotic flattery and xenophobia would join forces with nationalism, and eventually with anti-imperialism. There was then a new ideological alignment which was to play havoc with Chinese politics for several decades.

University of Leeds JEROME CH'EN

YELLOW CREEK: THE STORY OF SHANGHAI. *By J. V. Davidson-Houston. Philadelphia: Dufour Editions. 1964. 205 pp. $6.00.*

DEDICATED "To the men from the West who built Asia's greatest city," this is a strangely fossilized book, useful primarily as an illustration of the self-satisfaction associated with Shanghai before 1949. Remote from scholarship, it claims to "present for the first time the history of one of the world's most intriguing cities" which it twice refers to as the largest in Asia. It is hard to believe that such a preserved sample of the Victorian treaty-port mind, complete with style and language as with attitudes and misinformation, could have been published in 1964. It consists largely of an unassorted grab-bag of stilted vignettes, trivial incidents, mistaken history, and occasional glimpses of a few major events, succeeding one another in a haphazard jumble. Loving attention is paid to occasions in the history of the Shanghai Volunteer Corps, with painstaking details about its changing uniforms, weapons, and officers complete with proper pedigrees. "Field sports," ponies, races, night life, British altruism and Chinese depravity occupy much of the rest of the book.

The fighting which began in August of 1937 is described in one breath as resulting in hundreds of rotting Chinese corpses, and in the next as putting the lift out of order in the Glen Line Hotel so that sedan-chair service

had to be provided for the upper floors. References to Japanese barbarities against the Chinese after 1941 are coupled with accounts of the hardships for Europeans under house-arrest who "lacked proper cooking facilities." At the end we are told that in 1949 "Shanghai went back . . . to the jungle . . . The Shanghai Club [from which Chinese had of course been excluded] was taken by the authorities as a seaman's restaurant and hostel . . . the Country Club was converted to a government school . . ." (p. 194) One can only be amazed in retrospect at Chinese patience, and at the obtuse insensibility of the kind of mind which such remarks typify and which was certainly widespread in treaty-port Shanghai. Brig. Davidson-Houston is innocent in these pages of any malice—and apparently of much else.

University of Michigan RHOADS MURPHEY

THE RED ARMY OF CHINA: A Short History. *By Edgar O'Ballance. New York: Frederick A. Praeger. 1963. 232 pp. $6.00.*

A "SHORT HISTORY" OF THE CHINESE RED ARMY imposes a special obligation upon its author to handle facts with extreme exactitude and to deal precisely with a wide range of significant military-strategic questions about which the open record leaves much room for contention. Moreover, the Red Army operated for most of its life on terrain that had been politically prepared, and was itself a major political force, so that a history which is primarily a record of battles and engagements cannot produce a wholly satisfying result. While it must be acknowledged that archival sources on the history of the Red Army are not generally open to the Western scholar, it is not enough to rely on the sixteen works which Major O'Ballance lists in his bibliography, when these are mainly secondary or journalistic; and there has been no tapping or evaluation of the considerable volume of military reminiscence published in China since 1949. Only four or five secondary sources (including *Time* and the *Sunday Times*) are cited in footnotes, and one is asked to accept, on assertion, conclusions and judgments that require more intensive validation. Even the "general reader," to whom such a short history might be addressed, receives impressions that inadequately inform his own political judgments.

Ch'en Tu-hsiu is identified as chairman of the organizing conference of the Chinese Communist Party in Shanghai in 1921 (he was not present). Sun Yat-sen is reported to have died on May 30, 1925 (actually March 12, 1925). Yüan Shih-k'ai, who died in office in 1916, was assertedly "pushed aside to make way for another candidate." It is not known on what basis Li Fu-ch'ün, who was a member of the Chinese delegation to Moscow in 1949-1950, is declared to have "negotiated the 30 Year Treaty of Alliance with Stalin in 1950." And the historical record lends dubious support for the judgment that the ten-day fiasco at Changsha in 1930 was "a victory . . . for the policy of Li Li-san." Such statements lay open to question many other as-

sertions which are made without supporting evidence. Thus, even though Major O'Ballance is apparently familiar with Mao Tse-tung's analysis of the "extermination campaigns" of the 1930's, his conclusions concerning them are often diametrically opposed to Mao's—in circumstances that obviously require some display of evidence, or explanation. For reasons which are unclear, apart from the fact that Chu Teh had a more extensive earlier military experience, Mao's role vis-à-vis Chu Teh is generally denigrated. As a consequence, Mao's extensive writings on strategic and military-political questions, which dominate so much of the first two volumes of his *Selected Works,* do not receive the explanation or consideration (and corresponding evaluation) to which they are entitled prima facie. The record of engagements does not inform us of the most significant aspects of military doctrine, or of their evolution through time to the decisive campaigns of the civil war in 1948-1949.

University of California, Los Angeles H. Arthur Steiner

Dragon Pink on Old White. *By Phillip Bonosky. New York: Marzani and Munsell. 1963. 224 pp. $5.00.*

Following upon the heels of Edgar Snow, the American novelist Phillip Bonosky visited China in 1959, travelling from Canton to Manchuria over the familiar route trodden by thousands of foreign visitors and to which some embassy people in Peking refer to wryly as the "milk run." Included in his account are the well-known descriptions of model factories and communes (in regard to which he seems to adopt the Soviet view that they could not be short-cuts to communism), the inevitable interview with a reformed capitalist, visits to Chinese theaters, schools and touristic *haut-lieux*. There is also the customary climax—a call on one of the top leaders, in this case Foreign Minister Ch'en Yi. Like Simone de Beauvoir and some other Western writers who visited China in recent years, Bonosky is both unwilling and unable to get behind the superficial impressions, which carried him into a state of constant exaltation. Like them, he draws a black-and-white contrast between China and his own country. He presents a picture of China poor but pure, happy and dynamic, against an America ignorant, greedy and decadent. This dreamland outlook is sustained by uncritical acceptance of the official Communist views, including such distortions as attributing the deforestation of China entirely to foreign exploitation and the pseudo-Marxist reference to pre-Communist China as "feudal." Bonosky's identity of view with his hosts is expressed, among other places, in his description of Kuo Mo-jo's play *Ts'ai Wen-chi,* which pleaded for the rehabilitation of the Third Century warlord-villain Ts'ao Ts'ao (this is what Bonosky's title refers to as adding dragon pink—a watered-down hero colour—to the white mask worn by actors impersonating villains):

The issue so hotly debated was not an academic one. For, new China, in building

the future, also, by the same token, "rebuilt" the past. For the past had been seen through the eyes of the feudal historians, with consequent distortions and historical injustices that had to wait for the triumph of the people before they could be set right again.

In his attempt to compare the attitude professed by the Chinese Communists toward America (friendship for the American people and hatred of US imperialism) with the American attitude toward China, Bonosky grossly oversimplifies the century-old history of Sino-American relations by presenting United States policy as a predatory imperialism consistently hostile to China. When he writes that: "To this day no Chinese exists in American literature, on stage, screen or in a book, who bears any resemblance to a human being," he deliberately ignores such American friends of China as Pearl Buck—to mention only one writer.

The book is pleasantly written with colorful appreciations of Chinese art, music, medicine and other elements of Chinese culture fascinating to the Westerner. Bonosky has a grasp and understanding of Chinese art uncommon for visitors having no previous grounding in Chinese civilization.

University of British Columbia RENÉ GOLDMAN

LA RÉPUBLIQUE POPULAIRE DE CHINE, CADRES INSTITUTIONNELS ET RÉALISATIONS. *By Marthe Engelborghs-Bertels et René Dekkers. Vol. I. L'histoire et le droit. 225 pp. 210 Belgian francs. Vol. II. La planification et la croissance économique, 1949-1959. Victor Ginsburgh. 185 pp. 200 Belgian francs. Brussells: Centre d'étude des pays de l'Est, Université Libre de Bruxelles.*

IT SEEMS THAT insufficient attention has so far been paid by "Kremlinologists" and students of Chinese communism to the publications of the Belgian *Centre d'étude des pays de l'Est.* Here is a kind of encyclopedia on Communist China, which has no equivalent in the English language: it purports to be an all-inclusive survey of the history, policies and institutions of the People's Republic of China. The presentation is well-organized, matter-of-fact and free of value judgments. Volume 1 is devoted to history and legal institutions, volume 2 to economic policies. Each volume is elaborately subdivided. First come parts, entitled "foreign policies," "public law," "civil law," "the uninterrupted revolution," etc . . . and chapters dealing with the ideology, government organization, the Constitution, the family, planification and other topics. Chapters are in turn divided into sections and numbered paragraphs. Each part is followed by a bibliography. This work being so comprehensive, there appears to be a certain degree of imbalance in the presentation of some problems. Ideology, for instance, is treated only in its international aspects. The use of ideology in internal affairs is dealt with in a very sketchy manner in the introduction and the brief outline of the Hundred Flowers period is even erroneous. Whereas economic and legal in-

stitutions and policies are presented in considerable detail, cultural policies, education and indoctrination have virtually been omitted. This work may therefore constitute a valuable reference and research guide, but only for economic and legal problems.

University of British Columbia RENÉ GOLDMAN

THE RATE AND PATTERN OF INDUSTRIAL GROWTH IN COMMUNIST CHINA. *By Kang Chao. Ann Arbor, Michigan: University of Michigan Press. 1965. 188 pp. $6.75.*

THIS IS A VALUABLE CONTRIBUTION to the reserve of books dealing in a professional and highly skilled way with the economic life of China. The thoroughness with which the author has assembled the material is gratifying and one does not begrudge him the good luck of discovering the price handbook to which he refers in the preface. The book gives a valuable summary of the factors that lead to the distortion of statistical data in centrally-planned economies and also presents a survey of the formulae of production indexes, both of which are familiar to serious students of communist bloc countries. However, restatement of these factors in the light of studies of China is certainly welcome. The New Index is an important contribution. The construction of the Index is skillful and theoretically interesting. The choice of 1952 as the base year is convincingly argued and must be accepted for want of a better alternative. Intuitively, and in the light of knowledge of data from other sources, one is prepared to accept the Index up to the end of 1957. It is worth pointing out, though, that China had to pay for a large proportion of the equipment acquired during this period in the years that followed.

It is a pity that the author included 1958 and 1959 in the Index and in particular that he used the Index so obtained to make comparisons with other countries, Russia and India included. China's performance during the First Five Year Plan needs no apology. The inclusion of the next two years makes the performance so much better compared with Russia, but it also requires one to accept the statistical data for these two years and this is not possible without grave reservations.

University of British Columbia J. J. SOLECKI

THE FOREIGN TRADE OF COMMUNIST CHINA. *By Pauline Lewin. New York: Frederick A. Praeger. 1964. 128 pp. $15.00.*

THIS COMPETENT STUDY reviews the growth and direction of China's foreign trade since the Communists attained power in 1949, and makes surmises about its future development. It is prefaced by two brief summaries—first, of the course of China's trade from the Treaty of Nanking in 1842 until 1949 and second, of the general trends of the economy between 1949 and

1963. The author then touches on the organisation of foreign trade in China through state trading corporations, on the methods by which—in the absence of published trade returns—a statistical picture of China's foreign trade can be built up and the limitations of these methods. This is followed by an account of the growth and fluctuations in this trade and of the influence of the embargo from the time of the Korean War. A chapter on the direction of trade records the ups and downs in Sino-Soviet trade, increased dealings with West Europe since the flaring up of conflict between the two great communist powers, the strange convolutions of commerce with Japan, the large grain purchases dating from the disastrous harvests of the early 1960s, and the combined trade and political drive towards Africa and Latin America. China's foreign aid programme is then considered, while the final chapter speculates on Chinese trade for the remainder of the present decade. The sensible conclusion reached is that there is no reason to think that China can, in this period, "achieve and sustain a rate of economic growth so rapid as to require a level of foreign trade that would alter more than marginally existing trends in the development of the volume and composition of world trade as a whole" (p. 94). The book is rounded off with a statistical appendix.

While there is not much that is new in this volume to the student of international trade or of the economy of China, it provides a handy book of reference and a useful assessment of available information to the business man engaged in, or contemplating, trade with China.

University College, London AUDREY DONNITHORNE

CHINA: A CRITICAL BIBLIOGRAPHY. *By Charles O. Hucker. Tucson, Arizona: The University of Arizona Press. 1962. 125 pp. $3.50.*
JAPAN AND KOREA: A CRITICAL BIBLIOGRAPHY. *By Bernard S. Silberman. Tucson, Arizona: The University of Arizona Press. 1962. 120 pp. $3.50.*
JAPANESE STUDIES ON JAPAN AND THE FAR EAST. *By S. Y. Teng. Hong Kong: Hong Kong University Press. 1962. 485 pp. $12.00.*

THE TWO BIBLIOGRAPHIES on China, and on Japan and Korea, have been compiled by members of the Oriental Studies staff of the University of Arizona, as part of a series which also includes India and will include Southeast Asia. They have been compiled with special consideration for the student or non-specialist who requires more than the usual bare bibliographical bones. Each section of the bibliography is preceded by a short summary of the subject with which it deals, while the items themselves are briefly identified and assessed. They are also arranged in declining order of availability (presumably at the University of Arizona, which rather lessens the value of such an arrangement), and of "reliability"—a more difficult task which perhaps exceeds the proper function of a bibliography. The volume on China contains nearly 2,300 items, that on Japan and Korea just short of

2,000. The latter is particularly valuable in view of the paucity of good reference works in this field. Both volumes can be confidently recommended to any student, librarian, teacher or research worker, who is looking for a good, general bibliography.

It should be noted that neither volume includes works in Oriental languages, even of those countries with which it deals. This is explained by space limitations, and by what the preface to the Chinese volume describes as "their unfortunately limited usability among American college students." This is reasonable enough, but the Chinese bibliography also omits a number of important works published in the People's Republic but printed in English. For instance, the *Modern Chinese Reader* which is used so widely in Britain and France, is not listed under "Language Textbooks." One must assume that this is due to what might have been described, until recently, as "unfortunately limited availability" of such works in the United States.

Dr. Ssu-Yu Teng's massive survey of Japanese Studies on Japan and the Far East modestly describes itself as "A Short Biographical and Bibliographical Introduction." It is of course much more than that. While it could hardly cover exhaustively the prolific writings of contemporary Japanese scholarship, it lists over 4,000 books and articles written by more than 750 authors. Only a handful of Western scholars will be familiar with a tenth of their names or works. As Dr. Teng remarks in his introduction, Japanese scholars are "usually assiduous and productive," yet in many cases, "famous Japanese scholars in the islands are unknown in the West." This general introduction should help to increase our knowledge of this important but sometimes neglected area of study.

This bibliography too is subject to one major but reasonable limitation. It only includes the works of scholars who were still alive at the time of preparation for publication. Some, we are told, whose death was untimely, were summarily excised at the last moment. Dr. Teng also emphasises that the titles included under the names of authors are only a small selection, in most cases, of their output. Some scholars supplied the compiler with "a list of publications six or seven feet long in small characters" and severe pruning was necessary. Useful appendices include a list of Japanese scholars in twenty well-known universities, and a complete character index of authors' names. At least a third of the bibliography is justifiably devoted to works in the field of Sinology, another third to general Far Eastern studies, and the final third to Japanese studies. Each Japanese scholar listed is given a brief biographical note.

Royal Institute of International Affairs, London JOHN GITTINGS

A GUIDE TO SOURCES OF CHINESE ECONOMIC HISTORY AD. 618-1368. *By Robert Hartwell. Chicago: University of Chicago, 1964. 257 pp. $10.00.*

THE TITLE of this book will, I am afraid, lead many readers to expect far

more than it in fact provides. By far the most important sources on the economic history of the period which it covers are to be found in the official histories, collections of documents such as the *Hui-yao,* encyclopaedias and similar works. In these the principal documents relevant to central financial and economic policy are mostly to be found conveniently arranged and categorized. However, all such works are essentially concerned with central policy at the highest level. When we wish to study local conditions and the actual implementation of policy we must look elsewhere. For the Ming and Ch'ing periods our first resource is the immensely rich material preserved in local histories. But for earlier periods such sources are very meagre, and our main body of information is included in the memorials and other documents included in the "Collected Works" of contemporary authors. It is to a selection of such material that Mr. Hartwell's book provides a guide.

Even within these limits, his guide is selective, and does not attempt to cover all extant collected works from his period. To have done so would in fact have been a tremendous task, since a great many collected works of Sung authors have not been reprinted in modern times, and exist only in rare editions in Far Eastern libraries.

But even within the works selected for inclusion, there are many important items which are not listed, and in many cases the reader will gain the impression that the selection has been made from the titles of individual documents rather than from a careful examination of their contents. For instance, the items selected from the works of Po Chü-i, one of the richest collections of material for the history of the early 9th century, include only *one* memorial and a handful of the purely theoretical model examination essays, *Ts'e-lin*. A Guide of this sort should have listed a great number of other memorials, edicts, epitaphs etc., which include essential information, while at least a dozen of Po's formal "Decisions" (*P'an*) contain information on economic matters at least as essential—if more obscure in style—as the *Ts'e-lin*.

It is also worth noting that poetry (which is entirely excluded from the selection) frequently provides us with important source material. Lu Yu's works, for example, from which only six essays are mentioned (again a small fraction of those which might have been included), contain many poems dealing with village life from which one might almost reconstruct a picture of rural conditions in the late twelfth century.

In short, although this guide may give the reader some useful leads in his reading, it cannot be depended upon to provide more than a random selection of documents relevant to the economic history of the period, and the historian will still need to comb carefully the works of authors of his period to pick up the many items which have been overlooked by Mr. Hartwell and his assistants.

School of Oriental and African Studies, London D. TWITCHETT

THE GREAT CHINESE TRAVELERS. An Anthology. *Edited and Introduced by Jeannette Mirsky. New York: Pantheon Books. 1964. 309 pp. $5.95.*

THIS IS A BOOK for holiday reading when the mind is free to respond to far horizons and encompass distant journeyings. Kashgar, Kothan, Yarkand, Samarkand—these and other cities we can visit in company with the Chinese travelers whose accounts are presented in this anthology. Miss Mirsky is well qualified as the editor of these records. Being herself a noted historical geographer she adds valuable footnotes and identifies place names with authority. Her skill is particularly tested in the long section entitled "Hsüan-tsang: Prince of Pilgrims," where she uses Samuel Beal's *Buddhist Records of the Western World* and his *Life of Hiuen-tsang* to produce a connected narrative, being helped and guided by Arthur Waley's *The Real Tripitaka*. Miss Mirsky is currently working on a biography of Aurel Stein and has edited Stein's own book *On Ancient Central-Asian Tracks* for republication, and her special knowledge of Central Asia is particularly valuable in presenting this anthology.

Two criticisms may be noted, one concerning the choice of material, the other concerning the acknowledgements. The concluding section in this book entitled "Scholars, Students, and Ambassadors" brings the story down to the nineteenth century, and is composed of short selections from the accounts of Chinese travelers to Europe and America as translated by Teng and Fairbank in *China's Response to the West*. This last section appears scrappy and inconsequential in comparison with the longer and livelier sections which precede it. If possible I would have preferred longer selections from Kuo Sung-tao's letters while he was Chinese Ambassador in London (January 1877-September 1878). This would have entailed having a special translation made but it would have added an original contribution to this anthology. Secondly, although Miss Mirsky has clearly done much hard work in presenting these travel accounts, the hardest work was done by those scholars who translated the original works from Chinese into Western languages. The editor carefully indicates in footnotes the translators from whose works she quotes; nevertheless I would like to have seen credit given to these translators in the Table of Contents. They comprise a formidable array of sinologists to whom we owe a considerable debt and their names lend authority to this book: Friedrich Hirth, Samuel Beal, Arthur Waley, E. Bretschneider, Paul Pelliot, J. J. L. Duyvendak, Kenneth Ch'en, Cheng Te-k'un, Teng Ssu-yü and John K. Fairbank.

University of Toronto J. L. CRANMER-BYNG

SUNG TUNG-P'O. SELECTIONS FROM A SUNG POET. *Translated, with an introduction by Burton Watson. New York: Columbia University Press. 1965. 139 pp. $3.75.*

NEXT TO LI PO and Po Chu-i, Su Tung-p'o seems to be the most popular Chinese poet to the Western reading public. Besides a few translations of his poems in different anthologies of Chinese poetry, Lin Yu-tang has translated a good number in his biography of Su, *The Gay Genius.* Then there are C. D. Le Gros Clark's *Selections from Su Tung-p'o* (1931) and *The Prose Poetry of Su Tung-p'o* (1935). Now we have a new volume of selections by Professor Burton Watson.

A comparison of Watson's translations with Clark's reveals that this new volume is a welcome addition. Clark's translations are guilty of a number of misinterpretations. Furthermore, the slightly antiquated diction of translations made a generation ago contrasts sharply with the lively and idiomatic English of Watson's volume. Indeed, reading the older and the new translations side by side convinces one that while poetry in its original language remains ever fresh, a new translation of it is timely every thirty years.

Although Professor Watson specifies that his work is not a literary biography, yet the short introduction is adequate in supplying the reader with the necessary knowledge for the enjoyment of his volume. And although only eighty-five pieces out of a total of twenty-four hundred poems have been translated, they happily include the most representative ones of Su's genius—those containing his famous and widely admired metaphors. I have compared the first thirty poems with the original and have found no misinterpretations. The rendering, while delightfully free, captures the spirit of the poems. Perhaps the only line that I would take exception to is one in number 18, "On peaks, fair-weather clouds—cloth caps pulled down;" where "cloth caps" is not a good translation of *hsü-mao,* cap of cotton wool. The image of a neat cloth cap does not convey the fluffy wooliness of bright, shaggy white clouds which Su conveys by comparing them to cotton wool.

Professor Watson's volume is based on two volumes of translations in Japanese. One wonders why, with Professor Watson's proficiency in Chinese, he did not translate directly from the Chinese original.

University of British Columbia LI CHI

CHINESE MONUMENTAL ART. *By Peter C. Swann. Photographs by Claude Arthaud and François Hébert-Stevens. New York: Viking Press. 1963. 276 pp. $16.00.*

PETER SWANN is well known to most orientalists, sinologists in particular, for his *Chinese Painting* and also the small but good *Art of China, Korea and Japan.* He also did an excellent editing of Yashiro's *2000 Years of Japanese Art* and is the editor of *Oriental Art.* Besides having the obvious

academic and scholarly credentials to write this work on Chinese monumental art, he also possesses that rare gift of the artist's selective eye in his choice of photographs for this study. Indeed, the work of Arthaud and Hébert-Stevens alone is worth the price of the book. Their photographs are rare, sensitive, well-composed and comprehensive in giving us an understanding of these great works that is second only to visiting them ourselves.

For those readers not now permitted to travel in Mainland China, or for those who were privileged to travel in China prior to 1949, some of this material will surprise, or at least reawaken the aesthetic impact and affirm the reputed greatness of Chinese sculpture and architecture. It will serve as a reminder for those who have half forgotten what they saw, or as the first introduction for new works just recently rediscovered. Specifically, I was never before so impressed with the marvelous human scale and rich details of the buildings and spaces of Peking and the Forbidden City. The chapter on "Chinese Architecture and Peking" is one of the high points of the book. Even Andrew Boyd's *Chinese Architecture and Town Planning* does not do Peking this brand of justice. I was pleased to see the photographs of the Buddhist caves at Yün-Kang and the fantastic cliff faces of Mai-chi-shan. The new cave archeology of Mainland China is most enlightening. The Caves of the Thousand Buddhas near Tun-Huang are among the oldest of all the cave temples and yet they are revealed to be very consistent with our 20th Century tastes in art. A single color example of a sensitive-faced attendant in painted clay (plate 60) from the 7th Century, in an unidentified cave, will support my viewpoint.

However, Chapter VII, on "Ceramics and Painting" is thin compared with the treatment given to sculpture and architecture. It appears almost as an afterthought. But Mr. Swann explains that he only gives these arts a token role due to their mere accompaniment to monumental art. This is perhaps justified in terms of the main intention of the book. This chapter could almost have become part of the short appendix with its excellent explanatory illustrations of the Indian Sources of Chinese Buddhist Art—a study which, incidentally, I hope Mr. Swann will pursue further.

The index is adequate, if not as comprehensive as one might wish. The bibliography, however, is slight and limited almost entirely to well known sources, mainly in English or French, such as Grousset, Siren, Waley, *et al.* With but two exceptions, there is no inclusion of magazine or journal articles. As a scholarly instrument, it needs strengthening in future editions. It would also have been well if the Chinese characters had been shown in the index of names and places for more positive identification and clarity. On the whole, however, Mr. Swann has done a masterly job in documenting what he states in his introduction on Buddhism to be the major aesthetic impact and human communication value of these monumental works.

Arizona State University R. H. Grooms

EAST TURKISTAN TO THE TWELFTH CENTURY. *By William Samolin. The Hague: Mouton & Co. 1964. 100 pp. Guilders 18.00, paper.*

PRIMARILY, this monograph is for specialists. Its facts are drawn in the main from Chinese sources, but most of the passages cited are not translated, and where translations are available—in many languages, scattered through many publications—they are usually not cited. It would have been impossible, of course, to have kept the narrative so terse and clear if the bibliography had been padded. There is a notable lack of Soviet sources, which deprives the reader of the knowledge that the Ötükän, the "refugium" of the Turks in Mongolia, has now been more precisely identified than is here shown.

Essentially, Samolin's work is a summary of political events from Han times until just before the Mongol conquests. A brief geographical introduction competently disposes of Huntington's theory of nomadic migrations caused by cycles of desiccation, which still has a lingering, deleterious influence among historians. (Here, Hudson's note printed in Toynbee's *Study of History* could usefully have been cited.)

While nomadism, irrigated agriculture, oasis city-states, and trade routes all come into the story, thus providing a valuable extension to the East of Barthold's massive pioneering work for West Turkistan, the complex interaction of social and economic factors is hardly probed at all. One primary question, for instance, is not even asked: did the Chinese really want or need a big trade with the oases of Central Asia, or did they merely utilise, when they could, the opportunities which this trade gave them to build up coalitions to turn the western flank of the nomad peoples who successively built up power in Mongolia?

University of Leeds OWEN LATTIMORE

THEY CAME TO JAPAN. *Compiled and Annotated by Michael Cooper, S.J. Berkeley: University of California Press. 1965. 439 pp. $8.50.*

ONE IS REMINDED in reading this book that much of what each generation purports to have newly discovered about the Japanese is not new at all. Observant European travellers in Japan during the so-called Christian Century (1543-1639) left descriptions of the country and its people which in detail and depth of insight were to remain unmatched for over two centuries. Yet succeeding generations each proceeded from ignorance to relearn, sometimes with much less astuteness, facts about Japanese history, government, language, social customs, and religious beliefs already known to these early observers.

Father Cooper's anthology is not, as the dust jacket claims, the first effort to bring together the letters and diaries of the first missionaries and traders to Japan. James Murdoch in the second volume of his *History of*

Japan and Charles Boxer in his *Christian Century in Japan* have relied heavily on these writings in reconstructing the local conditions and historical happenings of sixteenth and seventeenth century Japan. Richard Hildreth, in his *Japan as It Was and Is* (Boston, 1855), inspired by news of the Perry expedition to Japan, assembled much of the same material in a comprehensive description of Japan through the eyes of foreign observers, though he slighted the missionary letters in favor of the later reports out of the Dutch outpost at Deshima. But a fresh presentation is definitely needed, both for the sake of accessibility and because of certain recently discovered writings (notably those of Father Joãs Rodrigues) which Father Cooper has included in this collection.

An anthology of this sort must choose between full-length quotation and short excerpts arranged by subject matter. Father Cooper's decision to distribute his excerpts under twenty-two subject headings, while placing emphasis on the several categories of Japanese life and society, greatly weakens the sense of time and circumstance. Aside from giving a "familiar quotations" quality to the book, this manner of presentation obscures the personal factor and the feeling of context which might have helped to explain what lay behind some of the observations or why two individuals might make diametrically opposed statements.

Most of this book is sheer delight to read. How much of what these early visitors saw remains familiar to us even today. Here is Kyoto described as a city of tourists and inns, of temples and hills, of shops and artisans, a city from which each day "crowds of people go to recreate in the woods and groves of the outskirts" (p. 278). About Japanese food the Spaniard Avila Girón remarks (ca. 1595) as have so many since, "I will not praise Japanese food for it is not good, albeit it is pleasing to the eye" (p. 194). There are the same puzzling peculiarities: the Japanese willingness to accept authority, their industriousness, their cleanliness, the almost naive opennesses of the great men (Nobunaga and Hideyoshi) to foreign contacts, the "cultural democracy" by which the Japanese of all classes put up with the poverty of their islands. "Both the common folk and the gentry are very poor, although they do not consider poverty a disgrace" (p.4).

Those familiar with conditions in Tokugawa Japan will be struck by a number of historical contrasts. The social structure, described as consisting of four classes, places the "nobility and gentry" at the top, priests second, traders third, and peasants at the bottom as against the Tokugawa four class system of samurai, peasant, artisan, and merchant. The Buddhist bonze is everywhere much more in evidence in sixteenth century Japan. The missionaries also demonstrated a knowledge of Japanese religious customs and beliefs which is much more penetrating than that achieved by scholars until quite recently.

Perhaps the single outstanding impression one receives from this anthology is the remarkable willingness of the sixteenth century missionaries

and traders to look at Japan without undue condescension. For although there is a certain amount of acid comment on the political autocracy (from the English chiefly), on the too easy resort to the death penalty, or on the immorality of the priesthood, there is a uniform respect paid the Japanese and their rulers. The sixteenth century traveller from Europe had many of the same problems as we have in evaluating the Japanese. As Father Valignano observed," everything is so different and opposite that they are like us in practically nothing" (p. 229). Yet Japan of the 1590s seemed not so far inferior in its cities, castles, armies, or highways to the Europe of that time. And so Valignano was left to marvel, "To see how everything is the reverse of Europe, despite the fact that their ceremonies and customs are so cultured and founded on reason, causes no little surprise to anyone who understands such things" (p. 229). How many of our contemporaries are able to open their minds as sympathetically to an alien culture as these men of the sixteenth century?

Yale Universty JOHN W. HALL

THE ORIGINS OF ENTREPRENEURSHIP IN MEIJI JAPAN. *By Johannes Hirschmeier, S.V.D. Cambridge, Mass.: Harvard University Press. 1964. 354 pp. $7.50.*

HERE IS A REWARDING EXCURSION into the role and sources of human motivation and initiative during Japan's pioneer period of industrialization preceding 1895. It is both an important contribution to the solution of the fascinating puzzle of Japan's remarkable economic achievements and a refreshing antidote to the popular conception of the economy as a dehumanized mechanism whose output depends largely on imputs of certain quantifiable variables. The critical importance of the will and capacity to use resources is one of the central themes of the book. Father Hirschmeier, who is Associate Professor of Economics at Nanzan University in Japan, brings to his task a fine command of Japanese language and sources. He also capitalizes upon his European-American background in making fruitful comparisons with the West.

The first three chapters deal with three major groups which supplied business leadership: the merchants, the samurai, and the rural entrepreneurs. The topics are treated historically with the changing economic, social and political roles of these groups sketched in concise fashion over a period of time extending roughly from the beginning of the Tokugawa period to 1895. The controversial role of the government in Japan's early economic development is then examined. These early chapters focus on the historical conditions out of which the dynamic economic leadership of the early Meiji period emerged and provide the background for the remaining half of the book which is devoted to a detailed treatment of the character and accomplishments of leading private entrepreneurs. An imposing amount of bio-

graphical detail is provided, culled painstakingly from a variety of Japanese sources. There is also a good section on the origins and importance of the Zaibatsu and a chapter in which an attempt is made to form some generalizations from brief sketches of fifty early entrepreneurs.

Professor Hirschmeier's conclusions should provoke considerable discussion. He takes issue with those who see either the merchants or the samurai as dominating the pioneer period of industrialization and prefers a middle position which holds that, taking the economic process as a whole, leading entrepreneurs were drawn in substantial numbers from more than one social class. In connection with the role of the government, he argues that government investment was probably less important than "the successful establishment and fostering of a new way of thinking" (p. 111). Finally there is the assertion that "the most important resource for development is the will to succeed" (p. 288).

On this question of motivation one might wish for greater analysis in depth. For example, the apparently self-sacrificing patriotic spirit of many of the great entrepreneurs is frequently mentioned by Professor Hirschmeier, but one suspects on the basis of the author's own evidence that a less altruistic desire for personal status underlay much of the service and lip-service to the national cause. With the importance of economic strength proclaimed by the government and underscored by foreign threat, leadership in industrialization offered high social status to merchants who were traditionally at the bottom of the social scale, to samurai deprived of their former exalted position, and to others of ability seeking social recognition. As Professor Hirschmeier himself says, "public acclaim was one of their most coveted rewards" (p. 290). In the Japanese context this may have provided an unusually powerful motive under the guise of patriotism, though one cannot exclude the possibility of a "pure" patriotism existing in certain cases. In this realm, the economist may need to join forces with the social psychologist. But, on the whole, Professor Hirschmeier has provided a most valuable sketch of the principal issues, much useful information, and a good basis for more definitive works in the future.

International Christian University, Tokyo ALAN H. GLEASON

AFTER IMPERIALISM: THE SEARCH FOR A NEW ORDER IN THE FAR EAST, 1921-31. *By Akira Iriye. Cambridge: Harvard University Press; Toronto: Reginald Saunders & Co. 1965. 375 pp. $9.50.*

THIS BOOK, in the Harvard East Asian Series, is a thoroughly well-documented and scholarly piece of work. It throws a good deal of new light upon the period with which it deals, especially in regard to Japanese policy. The author's thesis is that the old order, which he calls the diplomacy of imperialism, was destroyed by the First World War. At the Washington Conference the Powers represented tried to establish a new order based upon in-

ternational co-operation. But this broke down, in part because of the separate interests of particular Powers, notably France, but mainly because of the upsurge of nationalist feeling in China, aided by Soviet organizational guidance. By the summer of 1926 the United States, Great Britain and Japan had realised that a new approach was necessary. Japan, in particular, during the period of "Shidehara diplomacy," tried to initiate a new order on a basis of Sino-Japanese co-operation. But this came up against the Nationalist Chinese concept of a new order—the abolition of all foreign rights and privileges, and also—by implication—Chinese leadership in East Asia. But Shidehara had no intention of sacrificing Japanese interests in China and there was not the complete contrast between his policy and that of General Tanaka that is often supposed "In effect Tanaka carried on the Shidehara policy, but in circumstances that eventually made it a different policy" (p. 125). Tanaka, as head of the Seiyukai, was expected to pursue a "stronger" policy. This led to the despatch of troops to Shantung and, thanks to Japanese military indiscipline, a Sino-Japanese armed clash.

At the same time, the Japanese attempt to separate policy in Manchuria from policy in China generally broke down because of their own internal rivalries and because the Chinese Nationalists would not accept such a duality. Since the Western Powers were not willing to support Japan's claimed position in Manchuria and since the economic relations between Japan and the West were undermined by the world-wide depression, the way was cleared for the military solution—the preservation of Japanese interests in Manchuria by force of arms.

Dr. Iriye perhaps makes too much of military and naval staff plans for a possible war, but he has ably fulfilled his task of presenting an overall picture of this critical decade in Far Eastern diplomatic relationships.

University of Bristol F. C. Jones

Asian Revolutionary: The Life of Sen Katayama. *By Hyman Kublin. Princeton: Princeton University Press. 1964. 370 pp. $9.00.*

It seems logical that, known for his contribution to the illumination of early Japanese labor history with a biographical study of Takano Fusataro, the leading figure in the organization of the first trade union in the Meiji period, the author has taken up, in the present work, the study of a close collaborator who afterwards moved from the position of a social reformer to that of a socialist and died as a world-known communist leader in Moscow. Compared with Takano, who shortly retired from the labor movement to die in obscurity, Katayama as such was more of a political figure, and a life of him would require a greater command of knowledge not only of the political life of the nation in the period when he lived but of world communism and its movement in the context of which the subject could be more effectively brought into relief than otherwise. It was therefore a wise

decision of Professor Kublin that he tried to concentrate on the period when Katayama lived in America. He has proved more successful in this than in his life in Japan and Russia. However, had he made even a brief mention of the arrest and imprisonment of his Japanese secretary by the Soviet authorities in 1930, it would have helped to give a better understanding of his position vis-à-vis the Comintern and Stalinism than by his physiognomical comparison of some pictures of this aged and solitary revolutionary. Also as the author states in his introduction that he attempted at portraying the man, the reader would be more interested to know that Katayama was a great lover of theater, including some Shakespearian plays which he reviewed in Japanese magazines. Despite all these comments, there is no doubt that Professor Kublin's efforts have proved fruitful. The work provides helpful reading for the student of modern Japanese history unless he minds the labor of correcting some mis-readings of Japanese names.

Tokyo GENJI OKUBO

PAPERS ON MODERN JAPAN 1965. *Edited by D. C. S. Sissons. Canberra: Department of International Relations, Australian National University. 1964. 153 pp. $4.00.*

THIS SMALL VOLUME reflects credit upon the study of modern Japan in Australia, especially by the two scholars, J. A. A. Stockwin and E. S. Crawcour. Despite good editing the Japanese contributors' papers read less well because the almost inevitable problems of style in translating from Japanese.

The first paper by Takeshi Ishida is unique in introducing, though in too brief scope, the most important ideas of this well-known Japanese political scientist for the first time in English. His analysis of the modernization of political behaviour through the changes in internal structure of interest groups would be unique and important for any country. Ishida generalizes that the modern associations re-incorporate groups with the total commitment of a traditional sort. This makes for arbitrary "carte blanche" leadership and prevents the sort of modern political or social roles based upon limited individual commitment. While probably valid to an important extent, the less general and more particular degree of these characteristics in different types of organizations needs to be known. It is hard to believe business organizations are just like unions or agricultural cooperatives in their traditional behaviour.

The government's policy-making through the organization of the permanent majority party, the Liberal-Democratic Party, is discussed by Mr. Fukui. Touching upon the increasing role of the former government administrators among party members, he indicates very briefly the functioning of some of the party organs which set the policy followed by the Cabinet and eventually by the Diet and Civil Service. Although the close relations of the party men and administrators is correctly noted, it still seems less than

proven that the high administrative officials dominate policy through manipulation of the party organization. If specific issues like the landlords' success in winning a half billion dollars *extra* compensation in May 1965 for the land reform of over fifteen years ago are considered, it is clear that the bureaucrats were defeated. Such pressure-group success in the face of the united opposition of the bureaucrats is not uncommon.

Factionalism in the Japanese Socialist Party is admirably treated by Mr. Stockwin in his well-written essay. He shows what can be done with extensive contact with politicians as well as through the use of the better informed writers and material on the leftwing parties. The recent use by Eda of the new ideological elements to build a new faction balance and new loyalties in the party sheds much light on the nature of factionalism in Japanese politics in general. By exposing the group basis of Japanese social organization in a rather modernized form, Stockwin's analysis makes a real contribution to an adequate understanding of modern Japan.

Mr. Sisson's critique of Japanese concepts of human rights through evolving Supreme Court decisions tends to confirm the consistent trend toward a restricted meaning to the rights guaranteed by the new Constitution of 1947. While not a repudiation of modern political and social rights as such, it seems as though the process of interpretation is permitting a conservative development of the Constitution in practice, one closer to what the Japanese might have produced without dictation by the Occupation of 1945 to 1952.

Mr. Crawcour's striking comparison of Japan's economic industrialization and the conditions of new developing countries of Southeast Asia is discouraging to those hoping to solve other countries' problems through Japan's experience. Japan enjoyed unusual advantages such as high levels of education, high agricultural productivity, and efficient taxation practices. Still, her success is indicated clearly with emphasis upon agricultural progress which is often neglected in considering her achievement. Perhaps most important, the essay shows the need to study a country's economic problems within the context of its own history and present conditions.

Drysdale's paper chronicles the growth of Japanese-Australian trade with copious statistics. Kiyoshi Kojima's important conclusions as to the need for mutually beneficial aid as well as trade policy is very convincing as far as it goes. The suggestion that the American program of the disposal of surplus food may even be damaging to the developing countries suggests the need of a much more practical approach to the problem of aid and world development. The interpretation and policy recommendations could have been expanded in all these economic papers for the benefit of the general reader and the statistical portions reduced or combined with the analysis to better effect.

University of British Columbia FRANK C. LANGDON

A History of Zen Buddhism. *By Heinrich S. J. Dumoulin. Translated from the German by Paul Peachey. New York: Pantheon. 1963. 335 pp. $7.50.*

The Platform Scripture Preached by the Sixth Patriarch. *By Huineng. Translated and with an introduction and notes by Wing-tsit Chan. Jamaica, N. Y.: St. John's University Press. 1963. 193 pp. $3.50.*

Both of these works, it seems to this reviewer, prove the same thing: the person who produces a work on Buddhism for publication in the Western world should be (a) either a believing Buddhist himself, whose aim is to present an aspect of his own religion to Occidentals; or (b) an impartial scholar, whose aim is to give an objective description of a feature or features of what is by any standard one of the most important movements of the human mind. The person in question may, of course, be both; e.g. Edward Conze. However, neither description fits the authors of the books under review.

In the case of Dumoulin, one may advance the argument that the system of thought he has undertaken to describe is fundamentally at variance with another system of thought, one to which he is totally committed and which, moreover, he regards as indispensable to human salvation. In the case of Wing-tsit Chan, however, even that possibility seems not to be present. His Chinese orientation is so pronounced that his treatment of anything that touches on India is slipshod in the extreme. One senses an implicit (and possibly unconscious) contempt for what is purely Indian. The Indian idea is misunderstood, or mis-expressed, or both. The Sanskrit word is mis-transcribed, or mis-translated, or both. The false English "equivalent" (coined decades ago by a Japanese student) is reproduced without question. These faults are compounded by the circumstance that Professor Chan is trying something very difficult indeed: to translate a piece of writing from his mother tongue into a foreign language. In fact, it is frequently difficult to say with certainty whether a faulty translation is due to a misunderstanding of the text or to the translator's insufficient command of English. We must confine ourselves to comments on two places, one in the Introduction, the other in the translation, although passages open to attack, particularly in the translation, are very numerous indeed.

> The ideas of Zen are quite simple. They proceed from the common Buddhist teaching that all elements of existence (dharma) are products of the mind, that the mind is identical with the one, universal Reality. That Reality is the Void. It is neither expressible in words nor conceivable in thought. Unlike most other Buddhist schools, Zen insists that this Void is nothing, for dharmas really have no characters. (p. 1).

Apart from the clumsy plural noun with which this quotation ends, this assertion is very misleading. The ideas of Zen are not "quite simple"—even in the guise in which they are presented here. They proceed not from a "common" Buddhist teaching, but from a specifically Mādhyamika one—

the inaccessibility of Reality to thought-construction, mentioned above. In no strict sense are the *dharmas* products of the mind. In Hīnayāna scholastics, the mind is itself a *dharma*. In Mādhyamika, it is not allowed to formulate *any* thought about the dharmas, because *all* thought formulations are false. Reality is what it is, whatever that may be. The view one has of it depends on the lenses through which one looks at it: if Sarvāstivāda lenses, there are seventy-five *dharmas*; if Mādhyamika lenses, no thought-construction is possible. But this has nothing to do with *objective* reality, with which, in any case, Buddhism is not really concerned. "Reality is the Void" means that and nothing else. (The word "Void," by the way, is one of those late nineteenth-century Japanese-English mis-translations mentioned above, one that has done untold damage to the presentation of Mahāyāna Buddhism in the West.) Zen is as far as any other Mahāyāna school from holding that the "Void" is nothing. An elementary assertion about *śūnyatā,* and one that Zen shares, is that *no* thought which one might entertain about it can possibly be true. The classic formulation is that it cannot be said to exist, *not to exist,* both to exist and not to exist, or neither to exist nor not to exist. The last sentence in the above quotation is, in fact, meaningless.

A glaring mistranslation throughout Professor Chan's work, one that calls for special comment, is his rendition of *fa* as "method." *Fa* originally rendered the Sanskrit term *dharma,* a word vague enough in its Buddhist usages; the vagueness is further compounded by the slovenliness with which the Chinese Buddhists used the word *fa*. But one meaning that Buddhist *dharma/ fa* never has is "method." Alas, poor Zen! Will Western Buddhist scholarship never do it justice?

University of Washington LEON HURVITZ

EARLY JAPANESE ART, THE GREAT TOMBS AND TREASURES. *By J. Edward Kidder. Princeton and Toronto: D. van Nostrand Company, Inc. 1964. 141 pp. $15.00.*

THE ART OF PRE-BUDDHIST JAPAN is fascinating because it reveals the native style before it was overwhelmed by the flood of Chinese art in the sixth century, and because it suggests some answers to the question which all art historians must ask: what is Japanese in Japanese art? While much attention had been given to the popular *haniwa* figures, this handsome book is the first in the English language to present a balanced picture of all the arts of the pre-historic period in Japan. Professor Kidder, himself a specialist in Japanese pre-history, has summarized much of the rich bibliography in the Japanese language which has appeared in recent years. After an introduction to the art of the Jomon and Yayoi periods, successive chapters deal with the chief kinds of grave goods which have been found in and on the great tumulus tombs of the proto-historic period—the bronze mirrors, the decorated equipment of the mounted archers, the stone figures, pottery, the gold

crowns, and the painted sarcophagi and tombs. The present book, in fact, expands what Professor Kidder had to say in the last chapter of *Japan Before Buddhism* (London, 1959) in the excellent series "Ancient Peoples and Places." Here, he is able to treat more fully the magical, religious and symbolic meanings of the art objects which had, of necessity, to be treated rather summarily in his earlier book, as well as to illustrate them in excellent color and half-tone illustrations.

University of British Columbia MARY MOREHART

THE BALLAD-DRAMA OF MEDIEVAL JAPAN. *By James T. Araki. Berkeley and Los Angeles: The University of California Press. 1964. 289 pp. $7.50.*

WESTERN (and, I suspect, many Japanese) students of Japanese drama have long been mystified by the *kōwaka-mai* and their texts, the *mai-no-hon,* and they owe a debt of gratitude to Professor Araki for having spent so much time in research into the many problems conected with them, and for producing such a clear account of what still remains in many ways a mystery. We are told about the musical and dramatic precursors of these dances, of their connection with the almost equally mysterious *kusemai,* and of the Kōwaka family that made them their special preserve. We are given summaries of the plots of the extant books (virtually all of them military and violent) and translations of two *kōwaka* texts, *Atsumori* and *Izumi's Fortress (Izumigajō)*. These have been chosen to illustrate the two forms in which these texts have survived—the former a transcription into prose narrative, as a tale for reading, and the latter written as a libretto for recitation. The translations are followed by full notes, a bibliography, a glossary of Japanese and Chinese words, and an index. There are also some excellent illustrations.

The section (pp. 26-71) covering the antecedents of the medieval performing arts and the early arts of the medieval period, while very interesting as a general introduction to the subject of medieval and later performances in Japan, would seem to be somewhat irrelevant to *kōwaka*. It might not be too cynical to suggest, however, that so little knowledge is available about the history of the form, that this longish treatment was necessary to maintain the balance between explanation on the one side and texts on the other. One would have wished that the author had been bolder in drawing his own conclusions. He is so obviously an expert that his opinions should carry as much weight as those, say, of Takano Tatsuyuki and Origuchi Shinobu, but he hesitates to criticise them or judge between them. This modesty may have led him to mention (pp. 75-76) the theory (originally proposed, I believe, by Tsubouchi Shōyō) of the connection between Yuriwaka and Ulysses, which surely stretches credibility too far. Another point which occurs to me is that the role of *kojōruri* in the disappearance of *kōwaka* might have been more

important than the author makes out. After all, as he indicates, they took over many of the texts, and they may well have taken over the audiences as well.

However, this book is generally satisfying; having read it, one feels that it contains virtually all there is to know about the subject. It is thus destined to become an authority.

School of Oriental and African Studies, London C. J. Dunn

The World of the Shining Prince: Court Life in Ancient Japan. *By Ivan Morris. New York: Alfred A. Knopf. 1964. 336 pp. $5.95.*

This is a good example of the kind of book we have long needed in the field of Japanology. On the basis of primary sources, which are utilized to an astonishing extent, the court life of old Japan is depicted against a clearly drawn background. It makes a fascinating picture of the age in which the Court Lady Murasaki Shikibu wrote her great novel, the tale of Genji, and in which the elegant Sei Shōnagon gives an account, in the pages of her Pillow Book, of the joys and griefs of everday life.

Here for the first time the court life of old Japan is grasped in all its variety; it is analyzed and presented in a manner that is also exciting and appealing to the general reader. After an historical outline of the Heian period and a superbly detailed description of the scene of action the author gives a solidly based presentation of the political and social situation and of a formal religious life which co-existed, however, alongside an everday life full of superstition. He throws light on the aristocratic way of life of the age, on its ideals (defined by esthetic criteria), on relationships between the sexes, and, finally, on the figure of Murasaki herself, and the significance of her novel.

Several informative appendices, including genealogical tables and an extensive glossary, a bibliography and an index conclude this excellent volume. It shows clearly what possibilities are open still to scholars working with primary sources in this field.

University of Bochum Horst Hammitzsch

Ministers of Modernization. *By Bernard S. Silberman. Tucson: University of Arizona Press. 1964 135 pp. $6.00.*

This study seeks, in the author's words, "to describe and analyze the nature and dynamics of the emergence of the Meiji political élite" (p. 108). After examining the class structure of Tokugawa Japan, Professor Silberman proceeds, with the assistance of several statistical tables, to study the backgrounds of more than two-thirds of the men who held high office in the new Meiji government between early 1868 and early 1873. From this examination he draws certain conclusions of interest and value, although they

are not perhaps very startling or novel in themselves. For example, the statistical evidence adduced shows that nearly all the holders of high office immediately after the Restoration belonged to the strata of the traditional élite, the lower samurai being notably prominent. Moreover, the statistics confirm that the Meiji leadership comprised a high proportion of relatively young men, and Professor Silberman is able to prove that mobility among lower samurai "was largely dependent on two elements: Western education and/or contact and non-traditional political activity" (p. 71). A further conclusion is that fiefs enjoying "the greatest amount of socio-economic expansion" tended to be unusually well represented in the leadership at a high level.

If the book said no more than this, one might feel a certain lack of satisfaction—especially as his presentation is occasionally marred by the inclusion of ungainly terms such as "eternality" or "outerness." There is even, alas, a rare solecism—"absolution" (p. 5), presumably for absolutism. But, in his summing up, Professor Silberman has some pertinent things to say about modernization, and not only in the context of Japan. He investigates the question of why certain other societies in Asia, although possessing élites committed to ideas of change, have failed to achieve the "rapid successful innovation of the type which characterized Japan in the 1870s and 1880s." He makes the important observation that one basic cause "is the absence of communication either of power or ideas between the national and local élites. The inability to enlist the cooperation of local village and provincial urban élites to support innovation is a major stumbling block for societies in the process of modernization" (p. 113). The argument is ably illuminated by a perceptive discussion of the situation in India today and in China before 1949.

It is to be hoped that Professor Silberman will publish a further study on the theme to which this present volume can be regarded as a tantalizing introduction. His work holds great promise of better things to come.

St. Antony's College, Oxford RICHARD STORRY

A HISTORY OF JAPAN, 1334-1615. *By George Sansom. Stanford: Stanford University Press. 1961. 442 pp. $8.25.*
A HISTORY OF JAPAN, 1615-1867. *By George Sansom. Stanford: Stanford University Press. 1963. 258 pp. $7.50.*

WITH THE SAME PLEASURE experienced reading the first volume of the late Sir George Sansom's comprehensive survey of the history of Japan one takes up his second and third volumes. The period covered by the second is of particular significance, although it has for many years not received the attention it deserved from Japanese scholars. During this span of time, rich in fights for supremacy among rivals, there was an expansion of national life in many directions, conditioned by various factors. This is the time when

the political and social countenance of Japan changes to an almost unimaginable extent. The rise of the samurai created a new class-consciousness which gradually developed far beyond the limits originally imposed on it. In the cultural domain too its influence was effective in the formation of new ideals.

The author makes use of numerous primary sources as well as scientific secondary literature, on which he bases his conclusions, but fortunately he also gives his own interpretation. All japanologists who are even to a small degree aware of the tremendous wealth in available primary sources, will agree that this work deserves the highest praise. It is not always easy to know and handle intelligently the countless works of Japanese historians and to make a correct evaluation of such studies, but the author has succeeded in keeping an objective distance from the bewildering masses of secondary literature and has thus been able to formulate opinions, based on facts, which bring out the essential factors in the decisive events of the time.

In the third volume the author deals with the history of Tokugawa rule, which bestowed more than 250 years of peace to the country. Here too, the political and social events are placed in the foreground. The development of the feudal society and all the relevant problems are analyzed, light is thrown on the economic transformation and its difficulties, and the reasons for the gradual deterioration of the Tokugawa government are examined. Here, too, a dependable picture of the historic events is presented. And yet we miss something. In the last two volumes the field of history is narrowed down. It was certainly the author's intention to limit the concept of history and to put the emphasis on political, social and economic matters, but for the Tokugawa period in particular the picture would have been more complete and convincing, if the intellectual currents, which after all were very important for the making of Meiji Japan, had been given more attention. This wish will unfortunately remain unfulfilled, for with these three comprehensive volumes Sir George Sansom completed his work. It does not diminish the value of this excellent work, which will stand its own for many years to come, written by a scientist who equally possessed the talent of a writer. I know few works which present an occasionally rather dry subject in such elegant style. European and American japanologists will never cease to be grateful to Sir George for his magnificient achievements.

Both volumes contain numerous tables and illustrations, useful appendices, detailed bibliographies and comprehensive indices, making them very handy for purposes of reference and almost giving them the character of a handbook.

University of Bochum HORST HAMMITZSCH

MINOBE TATSUKICHI, INTERPRETER OF CONSTITUTIONALISM IN JAPAN. *By Frank O. Miller. Berkeley and Los Angeles: University of California Press. 1965. 392 pp. $7.50.*

THE LATE Professor K. Kawai, in his book on the Occupation, *Japan's American Interlude,* held that the Americans were unwise to impose the alien doctrine of popular sovereignty on Japan. It would have been safer and more sensible, he thought, to encourage democratisation along lines already familiar, which had been developed by Japan's own prewar liberals. Prominent among these was Professor Minobe Tatsukichi, whose "organ theory" of the Meiji Constitution implied that the emperor was not a semi-divine being, the excuse for autocracy, but an organ of, and thus subject to, the State. Although this theory was generally acceptable in the era of "Taisho Democracy," it was anathema to the ultra-nationalists of the 1930s, so Minobe was disgraced and forced out of public life in 1935.

Professor Miller's book is an exhaustive and meticulously documented study of Minobe, and thus of the nature of prewar constitutional liberalism. Undoubtedly the most interesting parts of the book are the sections on Minobe's general theory and the final chapter on his relationship to the 1946 Constitution. Minobe's general theory is related to German legal-constitutional theory of the late nineteenth century, which greatly influenced Japanese thinkers, both liberal and conservative. This is an under-worked field of great significance. In the final chapter a fascinating account is given of how Minobe, in the three years before his death in 1948, was overtaken by events and left with the reputation, at least partly it seems undeserved, of a conservative. Professor Kawai's strictures on the 1946 Constitution are not entirely borne out by this chapter, which testifies to Japanese adaptability to new and radical constitutional forms as well as to their ability to bend these forms to fit a more conservative reality. Miller argues that Minobe's reputation with contemporary Japanese progressives seeking to maintain the 1946 Constitution intact in letter and spirit has suffered from the flexibility of his method which also enabled him to "liberalise" the seemingly intractable material of the Meiji Constitution.

Unfortunately all sections of the book are not of equal interest, and in particular the chapters expounding Minobe's writings are so long that the main points being made are sometimes unnecessarily obscured. The way in which the "Minobe Affair" of 1935 is treated indicates a duality of purpose which detracts from the unity of the book. A shorter, more concise work would have been more completely successful.

Australian National University J. A. A. STOCKWIN

WITH MACARTHUR IN JAPAN. *By Ambassador William Sebald with Russell Brines. New York: W. W. Norton & Co. Inc. 1965. 318 pp. $6.95.*

MR. SEBALD MUST BE an exceptionally patient, understanding and adaptable man; otherwise he could hardly have survived the irritations and frustrations of his strange position in the Occupation hierarchy and then written so calmly, charitably, and perceptibly about them. From 1947 to 1952 he was Political Adviser to General MacArthur. But he was also Chief of the Diplomatic Section of S.C.A.P. Headquarters, and Chairman, as deputy for MacArthur, of the Allied Council for Japan. As Political Adviser he was presumably responsible to the State Department, as Chief of the Diplomatic Section presumably responsible to MacArthur; as Chairman of the council, it is doubtful to whom he was officially responsible, though this doubt would not have been shared by MacArthur.

This book is full of things—in themselves are small, even trivial—which throw much light on the style and atmosphere of the Occupation and on the enigmatic character of General MacArthur. When Sir Alvary Gascoigne, the head of the United Kingdom Mission in Japan, reported to London how hard it was to get an interview with MacArthur, the Foreign Office asked the Washington Embassy to take this up informally with the State Department. State in turn asked Mr. Sebald to take it up with the Japanese Commander. The reaction was immediate. MacArthur launched into a long tirad against the State Department, counting this incident as further evidence that it was resolved to undermine his prestige. Mr. Sebald suggested that it might be a good thing for MacArthur to meet and talk a little oftener with the heads of the Allied Missions in Tokyo. "And why," asked MacArthur, "as a sovereign, should I? President Truman doesn't do so, nor does the King of England or any other head of state. However, I will see any chief of mission who has legitimate business to transact."

MacArthur clearly believed that it was for him to decide not only what was the legitimate business of America's allies, but also the legitimate business of the people in Washington. Mr. Sebald reports that it was not uncommon for telegrams from the Secretary of State addressed to him to be intercepted in S.C.A.P. Headquarters, and replies sent to Washington "without the matter being called to my attention." He was sometimes appalled at the policies being carried out by S.C.A.P. and felt that many (such as the way the purges were carried out) had very serious implications for Japan's future foreign relations, particularly with the United States. But he was seldom consulted and was unable to influence decisions made in G.H.Q., even when he felt they revealed the ignorance and arrogance of military men with no understanding of Japan or of the international implications of what they were doing.

It would be wrong to give the impression that this is a plaintive book.

Mr. Sebald reports the consistent personal friendliness and consideration MacArthur showed him. He marvels at his "phenomenal grasp" of Japan's problems. Yet the reader of this record will be disturbed by inevitable questions. If the Americans in Washington were so mentally remote from the Americans in Tokyo twenty years ago, may there be the same remoteness between Washington and America's Asian outposts today? And if the American soldiers and civilians approached the political and economic problems of Japan in such different and sometimes conflicting ways, may there not be the same differences and conflicts between them today?

The last chapter ("Evaluation") is not the best. It is odd that a writer so perceptive about so many things should state that "overwhelming power now rests in the Diet" and that the peaceful inclinations of the Japanese today are "assured" by Article 9. I do not doubt the peaceful inclinations, but I do not think they have much to do with Article 9. Mr. Sebald can hardly have carefully followed the attitude of the government or the courts in recent years to the habeas corpus provision in the Constitution. Lastly, it is surely unreal to write that in 1951 Mr. Dulles insisted that Japan was "free to make its choice—to join the West, remain politically neutral, or join the Communist bloc."

University of Melbourne W. Macmahon Ball

Conciliation and Japanese Law: Tokugawa and Modern. *By Dan Fenno Henderson. Tokyo: University of Tokyo Press; Seattle: University of Washington Press. 2 Vols. 1965. 420 pp. $15.00.*

This work is far more than a mere dissertation on conciliation proceedings in the Japanese legal system, ably and thoroughly though this specialized subject has been analyzed and documented. What makes it important is the author's coverage of historical, sociological, and political facts from the Tokugawa feudal times to Japan's emergence as a modern, fully democratic state. This method of approach helps to explain certain Japanese characteristics, national and individual, which still puzzle Western observers. Thus, Professor Henderson's book can be recommended as a virtual "must" for students of comparative law, for political scientists, businessmen, and all those with a direct or indirect interest in Japan.

During the Tokugawa Era the main concern of the Shogunate was to maintain the *status quo*. This resulted in an extreme form of conservatism, remnants of which are still recognizable in modern Japan. On the purely legal side, government interest centered almost entirely on matters directly affecting the state and matters concerning individuals *per se* were not given much attention. As a direct result, rudimentary courts of law existed to handle matters of national concern, but the ordinary man was largely left to his own devices and, in the absence of proper courts of law, had recourse to less formal conciliation and compromise proceedings, almost invariably

presided over by the headman of the particular district. Japan thus became a veritable land of compromise, prospective litigants often being compelled to accept settlements against their own wishes. In this connection, the reader will find the case of *Nuinosuke vs. Chūbē* both instructive and amusing.

With the advent of the Meiji Era a constitution was promulgated and a modern system of law introduced. The most important part of the latter was the introduction of the Civil, Commercial, and Criminal Codes and the Civil and Criminal Codes of Procedure. These were fashioned after German, French, and Anglo-American concepts, mainly superimposed on indigenous customary law. A system of law courts was also established. The substantive laws of the new Japanese legal system were excellent but they were partially negatived by the actual application of the procedural laws by the courts themselves. This was a direct result of the long Tokugawa Era during which the basic aim was to achieve agreement through conciliation or compromise rather than to seek legal results. One effect was dilatory and long-drawn-out court proceedings, verging in some cases on actual denial of justice. Many attempts have been made to remedy the above defects, but it is impossible to do the subject justice in a short review. It is undeniable that the underlying idea of conciliation or compromise still persists to a wider degree than in the Western world. Volume II of Professor Henderson's work covers this aspect fully and ably, including references to recent Supreme Court decisions and the opinions of many legal theorists.

Vancouver, B. C. E. V. A. DE BECKER

REFORM, REBELLION, AND THE HEAVENLY WAY. *By Benjamin B. Weems. Monographs and Papers of the Association for Asian Studies, XV. Tucson: The University of Arizona Press. 1964. 122 pp. $3.75.*

THIS SLENDER VOLUME which surveys the syncretic Korean religion *Tonghak,* Eastern (= Korean) Learning—renamed *Ch'ŏndogyo,* The Heavenly Way, in December 1905—is a revision of a master's thesis in the field of government written some ten years ago. The movement, probably best known in the West through the Tonghak Rebellion of 1894-5, was founded in 1860, by Ch'oe Che-u (1824-64), the son of a disenfranchised scholar, and incorporated elements from Confucianism, Taoism, Buddhism, Shamanism, and Christianity. The social, economic, and political implications of the doctrine, which promised rewards for the faithful in this life, found a receptive audience in the oppressed lower classes, predominantly the peasantry, of Korea. The same implications, which stressed reform, insured the hostility of the ruling group.

The martyrdom of the founder in early 1864 strengthenened the movement, which was continued by a distant relative, Ch'oe Si-hyŏng (1827-98), through whose organizational efforts effective administrative controls were established. During Ch'oe Si-hyŏng's period of leadership a brief split oc-

curred, when Chon Pong-jun (1854-1895) launched the Tonghak Rebellion. The two factions united in late 1894, giving the support of the entire Tonghak organization to the rebellion which was crushed in the same year by Korean and Japanese troops.

During the period 1860-1905, *Tonghak* was a reform movement directed against the social, economic, and political abuses of the time. From the establishment of the Japanese protectorate in 1905, until the liberation in 1945, *Ch'ŏndogyo* abandoned the use of force, and, while retaining the character of a domestic reform movement, redirected its reformist activities toward the achievement of Korean independence from Japanese control. The highlight was the nation-wide, non-violent independence uprising of 1919 largely financed and led by the *Ch'ŏndogyo*. Open political activities became impossible under Japanese suppression which intensified after 1931, although the sect did openly operate as a religious cult. With the liberation in 1945, the sect again became politically active in both the North, where the majority of the membership was located, and in the South, where the central headquarters of the sect remained. The account closes in 1950, with the outbreak of the Korean War.

A number of points might be made but the most serious charge is that the work is extremely sketchy. Perhaps the greatest value of the work is that the author, in achieving his goal of giving "continuity to the movement," has provided us with a succinct outline of the doctrine and political activities of *Ch'ŏndogyo*.

University of Indiana W. Henthorn

A Short History of Korea. *Compiled by the Centre for East Asian Cultural Studies, Tokyo, Japan. Distributed outside Japan by East West Center Press, Honolulu, Hawaii. 1965. 84 pp. $3.00.*

This volume seeks to present the complex, two-thousand-year history of a crucially located nation now numbering some thirty-eight million people within the frame of eighty-four small-format pages. Unesco has entrusted this project to a Centre located in the nation whose recent occupation of Korea is remembered with bitterness and this Centre has, in turn, here translated, with minimal corrections or additions, a booklet published by the Japanese Government-General of Korea in a particularly illiberal period of its military control. No Japanese scholar of that time or the present has seen fit to have his name associated with this work. It was in 1937 a mediocre, bureaucratic compilation; it is now also outdated both in scholarship and in viewpoint.

The volume contains an extremely concise progression of historical facts from Korean pre-history to the present, many of them accurate and some interesting. Brevity, however, sacrifices their value almost completely. Economic, social, local and, indeed, most other history other than the bare bones

of reigns, political changes, wars and foreign relations, are sacrificed; with them go balance and understanding. We are prevented from knowing the problems of Korean history and of its data; "facts" must be paraded without equivocation when, in fact, both their truth and their significance are questionable. Interpretation is shallow and, when not jejune, then often biased. The entire history, policies, achievements, tensions of thirty-five years of intensive Japanese annexation are crammed in two paragraphs containing hardly over two hundred words. The fullest sections—on Lolang and Silla—are still jerked from us before interest can be aroused or judgment passed.

The authors do not seek to be unfair; yet the Japanese viewpoint on Korea is not less present for not being intended. Korea as a unique, essentially independent culture, never becomes visible. Of Korea's oldest, most continuous religion, it is said only (p. 61) "that Shamanism became quite popular among the common people was attributable to the shortcomings of Chu-tzu's philosophy" (i.e. after the 14th century). Buddhism is almost ignored, Korea's art and literature almost completely so; the *Samguk Sagi* and *Samguk Yusa* are not even mentioned, nor is the influence of Korea on Japan. Instead there is constant emphasis on Chinese and Japanese influence. China's role in early history almost obliterates reference to the native culture; even the names of the Korean *samhan* are sinified. Japan's position in Mimana (Kaya), a thoroughly controversial and unclear question, is presented at length from an unadulterated Japanese viewpoint of complete control; the Sui invasion described even more from a Chinese viewpoint than the Hideyoshi occupation is from a Japanese one. Of the latter we learn (p. 67) that "It was a great setback to Korea that it engaged in the long, repeated war against Japan, especially in the southern half of the peninsula . . ." This of the victim of one of history's most unprovoked invasion! But then, even the Lolang Chinese had their troubles; for we learn (p. 7) that, even back in third century Korea, "dissident Koreans were most rampant."

The book has no index but does, somewhat unaccountably for a translation, have a bibliography, unannotated and less good than other available ones. Probably the book's most valuable section is a sixteen-page description and bibliography of Japanese Studies in Korean History, adopted from the exposition of an anonymous scholar at a Stockholm historical conference.

What should one be most astonished at? At Unesco for entrusting a former colonial power with the history of its former colony? At a Toyo Bunko-connected Centre for being willing to undertake a study so lamentably unrepresentative of the best in Japanese scholarship? At the East-West Center, with resident scholars on Korea, for approving and distributing a book grossly deficient not only in historical scholarship but even in the quality of its English? Or that this addition reaches us in the name of the "Mutual Appreciation of Eastern and Western Cultural Values"?

Center for International Affairs, Harvard University GREGORY HENDERSON

THE KOREA KNOT. *By Carl Berger. Philadelphia: University of Pennsylvania Press. 1964. Revised edition. 255 pp. $6.00.*

FIRST PUBLISHED in 1957, Carl Berger's *The Korea Knot* has found a useful place as a lucid, balanced, generally accurate political-military history of Korea since 1943. Though few Korean and no Korean-language sources were used, former chapters contained some interesting detail from rarely-used, unpublished U. S. government sources. In this new edition, Mr. Berger has added three chapters detailing the last years of the Rhee regime, 1954-60, the Democratic regime and the Military regime through 1963. He has also revised his final chapter of Conclusions.

The result in general attains the former standards though the sources are somewhat thinner, reflecting reliance mostly on the press. A few mistakes can be noted. On page 192, he ascribes substantial losses in the May 1950 elections to the Liberal Party which, however, was not founded until late the following year. Rhee's supporters in 1950 were chiefly the National Association and the Korean Nationalist Party. Nor was it these losses primarily which threatened Rhee's re-election in 1952, as Mr. Berger states, but Rhee's method of handling the Assembly from mid-1951 until mid-1952. The comparative unity of the opposition for part of that period is missed by Berger on p. 19 On page 197, he mistakenly implies that 110 dead and hundreds of wounded were left in the streets in front of the Presidential mansion during the student revolution of April 19, 1960. The Martial Law commanded on April 21 announced a total in Seoul of 94 dead; of these many were killed before Seoul station, Speaker Lee's house, the Home Ministry and elsewhere. President Park's military career did come to a temporary end (page 207) in 1949 when he was discharged from the Korean army following conviction on charges of participation not in the Communist-led Yosu rebellion but in a conspiracy within the officers training school. Officers in whose training he took part participated in the rebellion. Park was reappointed an officer almost immediately following the outbreak of the Korean war. There has been no evidence of Communist influence since. The junta politician mentioned on p. 215 is Chang Kyong-sun not Chang Kyun-Doon.

These are minor matters. It is more important to ask whether, in continuing his book in its past pattern of Cold War, military strength and bare political events, Mr. Berger is correctly aiming his attention at the pattern of the present. He makes no mention of rising population pressures, of the enormous surge in students and intellectual unemployment, of student concentration in Seoul, of the rising disparity between wealth and poverty, of the increased presence of Japan, of the distance of the new generation from the experiences of the Korean war and of what all such factors mean for internal pressure and explosiveness. His eye remains on North Korea and Panmunjom and does not seem to see that the forces which have overthrown governments since 1959 are not North Korean but internal and that they

have much to do with the dangerous concentration of pressure and discontent in Seoul. Mr. Berger's revision is welcome and useful but it does not communicate to us the genuine political excitement of the last Korean decade, nor the real causes from which Korea's political problems spring.

Center for International Affairs, Harvard University GREGORY HENDERSON

RYUKYU: A BIBLIOGRAPHICAL GUIDE TO OKINAWAN STUDIES. *By Shunzo Sakamaki. Honolulu: University of Hawaii Press. 1963. 353 pp. $10.00.*

WITH THE GROWING scholarly interest in the Ryukyus, the strategic islands in the western Pacific currently under the U. S. administration, we now have several bibliographies of these islands in Japanese and English. Of these, the latest volume prepared by Dr. Sakamaki, Professor of History at the University of Hawaii, represents the most comprehensive and detailed bibliography surveying works in Ryukyuan, Japanese, Chinese, and Korean languages. In this volume some 3,000 books and articles up to 1961 are annotated carefully and arranged topically, thereby indicating well the nature and scope of the literature available for Okinawan studies. A number of multiple listings, the writings on Amami Oshima and the glossary of terms as Appendices, and Index 1, "Titles of Works," with pagination are convenient and useful, although the omission of pagination in Index 2, "Authors and Others," may be considered as a minor defect. Admittedly the volume does not include many magazine and newspaper articles and Japanese government publications after 1879, when the islands became an integral part of Japan as Okinawa Prefecture, but its coverage of the primary and secondary sources is quite extensive, especially on history, culture, literary arts, and language. It will serve as an essential guide for Okinawan studies along with George H. Kerr's *Okinawa: The History of an Island People* (Tokyo, 1958) which contains an excellent bibliography on Ryukyu in Western languages.

This volume symbolizes not only the rapidly expanding collection of materials and intensive academic research on Ryukyu at the University of Hawaii and the University's East-West Center, but also many years of Dr. Sakamaki's personal efforts in promoting Ryukyuan studies. His contribution at this time is indeed timely and valuable, and it is hoped that his continuous efforts will facilitate close cooperation among Japanese and Western specialists on Ryukyu, as well as more research on contemporary Okinawa.

University of Tokyo MIKIO HIGA

THE SECURITY OF SOUTHERN ASIA. *By D. E. Kennedy. New York: Frederick A. Praeger. 1965. 308 pp. $7.50.*

DR. KENNEDY informs us that "Southern Asia" has a broader compass than "Southeast Asia" and is divested of the Western-centered assumptions

of "Far East." We are not told where "South Asia" would fit in such a definition, but India and Pakistan are not in fact ignored, and even the Himalayan states received appropriate treatment. "Southern Asia" is employed to embrace most of Asia east of Afghanistan, ranging from West Pakistan to Japan and New Zealand; the only countries not awarded separate examination are Ceylon and the Koreas. The author claims that his definition is based upon strategic rather than geographical unity, which still leaves Ceylon a surprising omission. Irrespective of the foreign policy intentions of any Ceylonese Government, the island's location remains strategically significant. In a less thorough study than this the oversight might not be noticed, but the striking characteristic of this work is the care taken to analyze the repercussions of all possible eventualities. Some of the more extreme hypotheses include repudiation of CENTO and SEATO by Pakistan in favour of a united Sino-Soviet bloc, a military alliance between Indonesia and the Sovit Union in a conflict over Malaysia, and a Russian-American guarantee covering aggression against Southern Asian countries. Dr. Kennedy is not one to overlook the unexpected.

The pivot of this enquiry is China's security and that of other countries in relation to her. This brings a central theme to the subject. On detail, not everyone would agree that Indonesia has become a substantial military power, that historical arguments throw little light upon the reasons for the Chinese conflict with the Soviet Union, that George Ball cleared up misunderstandings at Rawalpindi in September 1963, or that a Socialist victory in the next Japanese elections is a serious possibility. Sometimes the author seems to disagree with himself, as when speculating that Malaysia may eventually join SEATO in order to obtain American protection, after earlier arguing that even non-aligned countries are offered Western assistance when they are attacked; or his implication that the absence of armed attack upon the SEATO countries was unconnected with SEATO, followed by a later grudging tribute to the effectiveness of SEATO, as a deterrent. The plan of the work also complicates discussion of such subjects as SEATO. These caveats are minor; in the literature of international relations touching on so much of Asia this study is near the top.

University of Western Ontario W. M. Dobell

India in World Affairs 1954-56. *By M. S. Rajan. Bombay: Asia Publishing House; New York: Taplinger. 1963. 675 pp. Rs.66.00.*

The middle of the 1950s was the period when Communist China made her strong bid for the sympathy of the Asian and African nations, when the United States tried to convince the world of China's aggressiveness. The reactions of the Indian government and sections of the Indian public to this contest, as this book shows, were favorable to China and hostile to

the United States. They were the center to which all the major and some minor aspects of India's international position were related—at least according to the author. For his emphasis is not so much on policy developments or diplomacy, let alone careful analysis, as on opinions and feelings prevalent in India at that time. But whose opinions and feelings is unclear. For the author attempted to assume the standpoint of "a typical Indian" observer, though at the same time he makes the claim, quite unsubstantiated in the text, that special efforts were expended to present both sides of every controversial issue. Matters become further complicated by the author's endeavor to keep out of the account his "personal views," but not to do so "altogether"; and by a refusal, not entirely consistently adhered to, to use hindsight available in 1963 to a book written mainly in 1960. The emotionalism characterizing almost every page of this book may therefore be either the author's or his typical Indian's.

The book is a defense of India's foreign policy, presented in a combative and irascible manner. The author's (or his typical Indian's) critical faculties are reserved for American foreign policy. Soviet and Chinese foreign policies are accepted or warmly welcomed. India's policy is flawless and morally unimpeachable, though much misuderstood in the West. Such conclusions can be reached only on the basis of a double standard, intense anti-Western feeling, egocentrism, and a complete neglect of analysis based on the nature of international politics. A few examples from an abundance will demonstrate this and recall those days when American-Indian relations were bedevilled by the consequences of these characteristics (and equally disturbing ones on the American side, not under discussion here).

Official Soviet and Chinese statements prove friendship with India, while similar American statements are naive and deceptive (e.g. pp. 246f; 253; 307ff). American military alliances in Asia are the root of all evil while the first military alliance in Asia, that between the Soviet Union and China in 1950, is ignored. American motives are severely questioned. Soviet and Chinese never (e.g. p. 328). After the growth of Soviet-Indian friendship, "the West could no longer strut about alone on the Asian-African stage." (p. 327) The United States-Soviet contest is treated purely as an anti-Communist struggle, with no attempt made to analyse it as a power struggle. The United States objective is to reduce India's influence in world affairs and, the author strongly implies, SEATO and CENTO were created to encircle India (p. 303). Communism is a "superficial and transient" issue (p. 190) India is "not moralizing" anyone because Nehru said that she is not (p. 33). India's national interest (undefined) is always identical with the world's interest (undefined) (e.g. pp. 39, 63, 192, 201). Anybody, i.e. mostly Americans, never Russians or Chinese, disagreeing with the typical Indian's (or the author's) interpretations is erroneous, incompetent, or "unsympathetic" to India's cause. When Indian critics of India's policy are mentioned at all, they are treated most cavalierly.

These examples will indicate that the book, whether representing the ideas of its author or his "typical Indian" is an excellent illustration of the emotionalism, fixed ideas, and clichés with which many Indians have approached their foreign policy. It is a perfect description of that world of unreality which Mr. Nehru felt collapsing when China attacked India.

University of Hawaii WERNER LEVI

INDIA AND THE COMMONWEALTH, 1885-1929. *By S. R. Mehotra. New York: Frederick A. Praeger. 1965. 287 pp. $8.50.*
INDIA AND REGIONAL INTEGRATION IN ASIA. *By Sisir Gupta. New York: Taplinger, for Asia Publishing House. 1964. 155 pp. $6.00.*
INDIAN FOREIGN POLICY. *By K. Satchidananda Murtry. Calcutta: Scientific Book Agency. 1964. 172 pp. Rs. 12.*

THESE THREE BOOKS are welcome additions to the growing literature on Indian policy and interesting illustrations of types of scholarship that remind us what a varied country India is. It may be assumed that Mr. Mehotra's monograph, a model of its kind, is the outcome of graduate study at the School of Oriental and African Studies in London. The director of that school is quite justified in describing the book in his foreword as "crystal-clear, incisive, well-balanced and thorough study." The footnotes (in their proper place) and the bibliography are admirably organised. I very much hope that in another volume the author can analyse the more exciting and controversial years of India's active participation in the Commonwealth.

Mr. Gupta is Research Secretary of the Indian Council of World Affairs and one of the most promising younger scholars in that country. He wrote this book between 1961-63 while on a Rockefeller Fellowship in the United States. He writes in an analytical and sophisticated fashion of Indian official policies and of the difficulties confronting regionalism in South and Southeast Asia. In a preliminary twenty-seven page chapter he gives a masterly analysis of the "Assumptions, Motivations and Style" in India's foreign policy. I could not quite see the relevance of an Appendix headed "A Note on Pakistan's Attitude to Regional Integration and the Emotional Involvement with Islam."

It would be a little unjust to say that the philosopher, Dr. Murtry, evolved his book from his inner consciousness, but it does puzzle unphilosophical historians like myself. It includes a foreword from Dr. Harold Lasswell, an introduction by Dr. Quincy Wright, a preface by the author commenting on these and other matters, and an Annexe which the author admits really belonged elsewhere. The author admires Nehru's foreign policy and has a mixed bag of suggestions on how to improve its administration. His telescoping of history leads to such sentences as "It is well-known how the combined attitude of Russia and the U.S.A. solved the Suez crisis, while the

courage of Kennedy and the wisdom of Khrushchev averted a possible nuclear war over Cuba."

University of British Columbia F. H. Soward

THE CHINA INDIA BORDER: THE ORIGINS OF THE DISPUTED BOUNDARY. *By Alastair Lamb. London and New York: Oxford University Press. 1964. 192 pp. $2.00.*

THE MOST CONTROVERSIAL section of this study of the historical background to the current Sino-Indian border dispute concerns the boundary between Ladakh and Sinkiang in the Aksai Chin area, and the reviewer will confine his comments to this subject. The author concludes that "perhaps" China has a legitimate claim to the northern part of Aksai Chin and admonishes New Delhi for not having made "the few concessions [7000 square miles according to his calculation although China has actually seized and claimed approximately 12,000 square miles in this section alone] which she could in all justice have made."

For documentary support of this view, primary emphasis—indeed virtually entire dependence—is placed upon one paragraph (quoted out of context) of a single document, the note from the British government to Peking dated 14 March, 1899, in which London (at Calcutta's suggestion) proposed an alignment that would have included Aksai Chin in Sinkiang. The author's assumption that the alignment specified in this note also represented the British Indian government's concept of the legal boundary in this area is incorrect. Mr. Lamb's research in archival resources was, unfortunately, limited to the record collection at the India Office Library in London which does not include the crucial correspondence *within* the Government of India on this question found only in the National Archives of India in New Delhi. These latter records make it obvious that the British Indian government's proposal had little to do with the legal and historical basis of the boundary in this area, but was primarily concerned with critical political considerations—i.e., the presumed Russian threat to Kashmir across the Pamirs.

Indeed, Mr. Lamb largely ignores the historical and political background to the 1899 proposal, except with respect to changing British views on the most viable border in this area. His analysis is largely confined to a discussion of the political factors that helped shape British attitudes toward India's northern frontier in various periods, but provides little information upon the actual situation on the border. After all, even unpopulated desert areas such as Aksai Chin were not totally bereft of the exercise of administrative authority prior to the Chinese seizure of this area in 1957. For instance, numerous survey, exploratory and hunting parties had traversed the section of Aksai Chin presently claimed by India, and several had published accounts of their journeys. Without exception these parties (a number of which were non-British in composition) sought and obtained permission for their travels

in Aksai Chin from the Kashmir State government and the British Indian authorities; permission from China was neither sought nor considered necessary, nor did the Chinese government protest the movement of these parties in this area though it must have known of them from their various publications.

There is also no mention in this study of the fact that the local authorities in the Himalayan border area—whether in Kashmir, Ladakh, Sinkiang, Tibet, Nepal, Sikkim or Bhutan—have long had well-defined if not necessarily similar views concerning the alignment of their respective boundaries. To conclude that the historically valid border can be defined solely in terms of the politically-motivated games the British Indian and Chinese governments preferred to play with regard to boundary demarcation is too narrow a perspective. Mr. Lamb's recommendation that India concede Aksai Chin to China because this is the politically expedient thing to do may be worthy of consideration; his suggestion that New Delhi should do this because of a legitimate Chinese claim to the area in dispute is not supported in a convincing manner by the evidence presented in this study which is only a slight improvement over the contemptously indifferent case presented by the Chinese team in the 1960 Sino-Indian border talks.

University of California, Berkeley LEO E. ROSE

PEKING VERSUS DELHI. *By George N. Patterson. New York: Frederick A. Praeger. 1964. 299 pp. $7.50.*

MR. PATTERSON is a publisher's delight: his works sell in Britain under titles suggestive of novels or travelogues (*Journey with Loshay, Tragic Destiny*), which can be altered in America to appear as on-the-spot reporting *Tibetan Journey, Tibet in Revolt*). His love of Tibet was shown a decade ago in his odyssey, and five years ago in his indictment of Peking's brutality there and of Delhi's indifference to it. The present topical volume completes his study of the Greater Himalayas, where he foresees that the intensest rivalry between Peking and Delhi will occur. He apologizes for his lack of recent direct contact with China, and is clearly hurt by the rude treatment he received at its Delhi Embassy. Why, in spite of his past attitude, he expected to receive Chinese cooperation is not explained. On the other hand, it is doubtful if India will be flattered at his emulation of its own past practice of criticizing countries with which it was broadly sympathetic. Mr. K. M. Pannikar is described as erratic, fanatical, pompus and incredibly naive, Krishna Menon as tempestuous, the Ambassador to Nepal in 1950 as inept, news of the troubles in Tibet and Ladakh as deliberately suppressed, the economy as corruption-ridden and directionless, and Nehru as tired and uncertain. He ends with storm-warnings: "After Nehru, the deluge."

True, he predicts an improvement if China exchanges military withdrawal from Tibet, and the Dalai Lama's return, for Indian military with-

drawal from Sikkim, Bhutan, NEFA and Nagaland. With Tibet and Nepal, they would then form a buffer confederation. However, preceded by his examples of Chinese resolution, forecasts of a Viet-Nam type of division of Nepal, and fears of Indian abandonment of Bhutan in an emergency, his confederation proposal is afforded such skeletal treatment on the last page that one questions if even the author is convinced of its chances.

Nevertheless, there is much in the book that is excellent and first-hand. He paints a vivid picture of Nepal. He is perspicacious about, if unsympathetic to, the Maharajkumar of Sikkim, although an account of how 3,000 of Gangtok's 7,000 inhabitants demonstrated against the Kumar should reveal that Gangtok plus surrounding area totals 50,000. He is clear and comprehensive on Bhutan, though his scepticism that the population could be as much as 700,000 is belied by recent field studies which estimate it at 850,000. Experience, moreover, is proving a good teacher, for there are fewer historical errors than in his earlier works. There is little enough published on these borderlands for us to do other than welcome such an absorbing and colourful addition.

University of Western Ontario W. M. Dobell

The Conscience of India: Moral Traditions in the Modern World. *By Creighton Lacy. New York and Toronto: Holt, Rinehart and Winston. 1965. 323 pp. $7.50.*

This book begins with a brief examination of the sources of social ethics in the Indian tradition. The Vedas, the Upanishads, the Laws of Manu, and the Bhagavadgita are represented as the sources of the ideas of world-negation, detachment and social stratification. To these concepts, Jainism has added the doctrine of *ahimsa,* Buddhism has contributed compassion and sympathy, Zoroastrianism, ethical dualism, and Islam and Sikhism, ethical monotheism. Professor Lacy contends that the revolution in social ethics began with the British Raj and that early Christian missions sowed the seed which produced modern social concern.

The author analyses Hindu reform and revivalist movements, as expressed in such organizations as the Brahmo-Samaj and Arya-Samaj and in the life and thought of leaders like Raja Rammohan Roy, Saraswati, Chandra Sen, Ranade and Tagore. The application of religious and ethical ideals is illustrated by reference to the work of Mahatma Gandhi, Nehru, Vinoba Bhave and Dr. Radhakrishnan.

The main thesis of the book is that the dominant ideas of traditional Hinduism cannot provide an adequate basis for a modern, democratic, welfare state. It is Western, mainly Christian, influences which have contributed the necessary dynamic for the modern revolution in Indian social and political ethics. India therefore should recognize the weaknesses in her tradition, and rather than seek bases of moral and ethical support for her new role in the

past, should both acknowledge her indebtedness to the West and continue to "borrow" from its thought and culture.

Two related criticisms may be offered. In the first place, the Indian tradition is not limited to narrow dogma about world-negation, detachment and caste. No one can deny that these have been dominant, but as Dr. Lacy has elsewhere indicated, Indian tradition includes the opposites of these ideas. Even Christianity now forms part of the tradition. Neglected elements of India's past are being re-emphasized and traditional concepts are being re-interpreted to supply a religious and ethical basis for the modern state. In the second place, although the author recognizes that constructive interaction of ideas rather than rational analysis is the key to understanding the Indian point of view (p. 277), throughout the book he seems to have done what he sought to avoid. Dr. Lacy frequently mentions the paradoxical nature or polarity of Indian thought yet seems uneasy when faced with the lack of a consistent ethical system. The capacity for synthesis, for *samvada,* the apprehension of truth by bringing together diverse aspects, is the genius of Indian thought. It is deliberately vague and flexible rather than definitive and rigid. Constructive synthesis is the means whereby India has developed and will develop a viable social and political ethic for a modern, democratic, welfare state that remains peculiarly Indian.

The extensive bibliography of recent publications relating to the theme of the book is a bonus for the reader and indicates something of the broad scope of the author's research.

Carey Hall, Vancouver J. I. Richardson

Hindu Polytheism. *By A. Danielou. New York: Pantheon Books. 1964. 537 pp. $8.50.*

This book, well produced and well ordered, cannot be considered expensive, especially in view of 32 good plates of mostly unfamiliar sculpture. Its main use is as a compendium of mythology and its symbolic explanation, but its purpose is also that of the believer—to make polytheistic Hinduism modern and intellectually respectable by right of that symbolism. It would be fair to say that its usefulness is often marred by its purpose. Nevertheless, the book's purpose can be justified, for it amounts finally to a request for a hearing, Hinduism has always been timeless, and the 19th and 20th century condemnation of its degradation is nothing new: Islam has condemned similarly, at least since the time of Mahmud. Therefore understanding the modern philosophical defence should help to understand the successful resistance of Hinduism among the intellectual élite throughout this millennium: it was not merely a question of losing the privileges of brahmanhood. That even the left-hand Tantra can be philosophically justified need cause no surprise or condescension to a generation that can grovel before Riopelle.

It is perhaps a pity that Buddhist and Jain symbolism and deisms are

quite ignored, as most is identical or very similar to that of the Hindu—consider e.g. the Avalokiteśvara-Śiva synthesis. But it was always a good Hindu trait to ignore the heretic.

The chief limitation in the use of the book is to those whose interest in its matter is historical. The explanations of Brahmanas, Upanishads, Puranas, mediaeval commentaries, and Georges Dumézil are all juxtaposed as of equal authority, even where (by no means always) the source is named. Certainly some scholars go to ridiculous lengths in quoting authorities and even mistake this for scholarship; but in a religion that goes back nearly 4,000 years in some parts, it is hard to believe there has been no change. As of time, peculiarities of place, and also the social source of gods and beliefs are also ignored. Admittedly such questions would often be very difficult to answer. To the believer Hinduism has always been timeless and perfect; as a totality it must always have contained all, even when it was all yet unmanifested. But to the modern mind, context is important for understanding beliefs.

University of Toronto R. Morton Smith

Gandhi on Non-Violence. *Ed. Thomas Merton. New York: New Directions. 1965. 82 pp. $1.75* (paper).

In gandhi on non-violence Thomas Merton has assembled some fifty pages of the most interesting passages of the collection of Gandhian texts assembled by the Navjivan Trust under the title "Non-violence in peace and war." Many of the extracts are so brief as to be no more than maxims, and few amount to more than a short paragraph, so that, though this little volume may be useful to those in search of apt quotations, the serious student will do better to go straight to the two-volume complete edition. What makes the present volume worth more than a second glance is the introduction, "Gandhi and the One-Eyed Giant," in which Thomas Merton considers the relation of Gandhi's thought to its Eastern and Western parent traditions, compares Gandhian ideas of non-violence with those implied in Christian doctrines, and poses the possibility that, whether Gandhi failed or not in his lifetime, his doctrine may still provide the foundation for a viable Asian alternative to the extreme westernisation which, paradoxically, the anti-westerners of China most ardently advocate and practice.

University of British Columbia George Woodcock

India's Religious Frontier: Christian Presence Amid Modern Hinduism. *By William Stewart. London: S.C.M. Press. 1964. 182 pp. 16s.*

Dr. william stewart, Principal of Serampore College, Bengal, has written with sympathy and concern about the religious situation in India today. The sudden emergence of India as a modern state has intensified her search for spiritual foundations to undergird her national goals. Secularism

either rejects or overlooks religious values and puts its confidence in the possibilities of science. Orthodox Hinduism would turn back the clock to the golden age. Neo-Hinduism is attempting to re-interpret and revise traditional ideals to make them relevant to the needs of today. In the midst of this ferment the Christian Church is present in its strengths and weaknesses as one of the agents of change.

It is somewhat difficult to differentiate between Dr. Stewart's evaluation of what the Church is and his concern for what it ought to be. The presentation, however does not gloss over the weakness of the Christian community nor minimize its contribution to the development of modern India. One or two comments are offered. The author has tried to assess the impact of Christianity upon Hinduism. It would be interesting to see something of the influence of Hinduism upon Christianity in its indigenous forms. In the second place one wonders if it is possible at all to evaluate the impact of religious and philosophical ideas because of the Hindu genius for synthesis and the capacity to assimilate ideas into Hinduism in a way that makes them peculiarly Hindu. Finally, in an assessment of the religious frontier more emphasis might have been given to religious movements such as the *bhakti* cults, building of new temples and mass meetings for religious instruction in Hindu pilgrimage centres. The religious life of India may be a better basis for evaluation of the religious frontiers than the more sophisticated expressions of religious thought in the writings of contemporary Hindu intellectuals.

Carey Hall, Vancouver J. I. Richardson

Indian Philosophy. *A Critical Survey. By Chandradhar Sarma. New York: Barnes & Noble. 405 pp. $2.25.*

On the cover this book claims to be a historical summary of Indian systems of philosophy. In fact, it is a summary of systems that have existed in the course of Indian history, not a historical summary. The author's historical sense is poor, as is evident in his claim of monism from Rig Veda to Upanisad, or his quotation of Nagarjuna's MadhyamikaKarika as the teaching of the Buddha, and the dismissal of the Hinayana as a false interpretation. Sarma writes as a modern believing the traditional Vedanta, and his treatment of the systems is diachronic, not synchronic, discussing the beginnings of thought in developed terms, not those of their own times. His nationalism occasionally leads him into examples of pure gush, as on Buddha (p. 57), and infects interpretations, especially in the earlier period.

Having said this, we have covered the faults of the book; the rest, the major part, is merit. It gives a clear and sufficiently full account of twenty-three systems, with the arguments of their proponents, and a helpful number of Sanskrit quotations in the footnotes. There is a useful glossary of technical terms, and a bibliography, though all the works given are in Sanskrit or

English. On traditional philosophy the author must be treated with respect, and that is his main interest.

University of Toronto R. Morton Smith

Political Theory of Ancient India. *By John W. Spellman. New York and Toronto: Oxford University Press. 1964. 288 pp. $6.10 ($7.00 in Canada).*

This book is a study of Indian kingship in the Vedic and formative periods of Indian history. It is a subject which Indian writers of this century have too often been committed to showing had the advanced ideas of the liberals of the 20th century. In such a fiercely political and ideological world as we have it is a pleasure to find the author independent in mind and judgement, and also free of the Western prejudices about slaves of Oriental despotisms. His judgements are sane and moderate, based on common sense, as might be expected of a student of Professor Basham, under whose supervision the book was originally written as a doctoral dissertation.

The evidence is fully reviewed, though the author has not always made his points as clearly and decisively as he might. The impression of blurred outlines is apt to remain. The reason is largely in the nature of the evidence, that almost all of it comes from the theorists, and we have no historians to tell us how political life was actually lived. Inscriptions begin quite late, and by the time they are really common, Indian civilization is fixed; even so they need much interpreting. The author rightly calls his work a study of kingship, on which there is a certain amount of theory; but there is very little of what we would call political theory, for example the caste system is never justified—this was unnecessary, either because it was by definition right, or because it was the only civilized society there was in India. So, in a sense, the administrative theory of Ancient India would be a fair title for the book. There was probably a more decisive difference than the author indicates between the pre-Maurya/Nanda kingdoms, ruled by the old ksatriya families, and those of the post-Maurya period, after the attempt at the total state when those old families had been wiped out.

University of Toronto R. Morton Smith

An Anthology of Sanskrit Court Poetry. *Translated by Daniel H. H. Ingalls. Harvard Oriental Series, 44. Cambridge: Harvard University Press. 1965. 611 pp. $15.00.*

Gods, Demons and Others. *By R. K. Narayan. New York: Viking Press. 1964. 241 pp. $6.50.*

Drama in Rural India. *By J. C. Mathur. New York: Asia Publishing House. 1964. 121 pp.*

Modern Indian Thought. *By V. S. Naravane. Bombay: Asia Publishing House; New York: Taplinger. 1964. 311 pp.*

OF THIS MISCELLANEOUS GROUP of books from or concerning India, undoubtedly the most important, as a work of scholarship and of insight into the natura and quality of medieval Indian poetry, is Vidyākara's *Subhāṣitaratnakoṣa,* translated and presented by Daniel H. H. Ingalls as *An Anthology of Sanskrit Court Poetry*. Vidyākara, a Buddhist abbot in 11th century Bengal, put together the collection from the manuscripts of Sanskrit verse collected in the library of his monastery of Jaggadala. Some of the poems included date from the late fourth century A.D., and many from the golden age of the Gupta emperors, but there are also Buddhist and Hindu devotional verses written by the abbot's contemporaries, while the scope of the verse ranges from the highly conventionalised compositions intended to flatter monarchs, to concrete, imagistic recording of nature and lusty humour that achieves a rustic characterisation. Readably translated, admirably introduced and annotated, *An Anthology of Sanskrit Court Poetry,* with its 1,700 odd poems, forms one of the most important of recent translations from classic Indian literature.

R. K. Narayan's *Gods, Demons and Others* is a re-telling rather a translation; in a series of imaginary sessions with a village storyteller, Narayan relates in his own fluent and often highly ironic prose many of the legends, embodied in the great Hindu epics, of Indian deities and heroes. It is a work of charm rather than substance. Mr. Narayan, one has to conclude, is much better when he writes on the modern India in which he lives, and a good translation of the epics is still the best way for the non-Indian reader to make contact with the basic Hindu myths.

Ancient legends such as those which Narayan re-tells are usually the subjects of the dramas transmitted orally through the generations and performed in Indian villages and towns. Mr. J. C. Mathur, former Director-General of All India Radio, discusses these highly interesting folk plays in *Drama in Rural India,* where he deals with background, content and technique, and relates local forms of folk drama to regional myths and translations. His book is too brief to be more than a general introduction, and tends to tantalize the reader with its inevitable omissions. One would have liked, for example, more in the way of translations of scenes from the plays of the various regions to give a touch of the flavour of these performances; one would have liked more on such examples of cultural cross-fertilization as the Chavittu Natakam, the Christian drama of Kerala, with its plots derived from medieval European romances concerning Charlemagne and his peers. But that would have meant a much larger and more ambitious book which one hopes Mr. Mathur may some day feel impelled to write.

Given the customary impenetrability of contemporary philosophy so far as the non-specialist is concerned, V. S. Naravane's *Modern Indian Thought* is an extraordinarily readable discussion of the viewpoints of modern Indian thinkers from Ram Mohun Roy and Ramakrishna down to Coomaraswamy and Iqbal. Dr. Naravane steers with admirable skill between the Scylla of

xenophobic traditionalism and the Charybdis of adulatory Westernism, and, with great wisdom, he has based his survey on the assumption that modern Indian philosophy can be discussed most revealingly "in the larger context of Indian life and culture." The result is a clear and illuminating introduction which is in itself adequate and which will doubtless lead many readers to the farther step of reading the Indian philosophers in their own writings.

University of British Columbia — George Woodcock

The Development of Indian Polity. *By H. N. Sinha. New York: Taplinger, for Asia Publishing House. 1963. 589 pp. $16.50.*

A ballanced and comprehensive volume on the development of Indian polity from ancient times to the present has long been an expressed wish of many Indologists. Regrettably, this book will not satisfy that wish. It is neither balanced nor comprehensive, nor does it go beyond the medieval period. Its lack of balance begins right at the blurb on the book jacket when it is claimed that "the present secular character of the Indian State is in no way different from the government under the Imperial Guptas and Harsha; and in medieval India from the government under Akbar." This patently false statement is part of the author's attempt throughout the book to impose contemporary Indian political values on the earlier polity.

The section on ancient India (pp. 1-277) is virtually the same as the author's doctoral thesis *Sovereignty in Ancient Indian Polity* written in 1935 and published in 1938. Not only was there much scope for improvement in that work and many fundamental errors, but there has been a great deal of important material published since 1935. The author is apparently oblivious to all this, especially the writings of Professors Kane and Ghoshal. The publishers do us no service by reprinting under a new title a mediocre book thirty years old. It is a waste of their money and the money of those who might buy the book for the section on Islamic polity in India (pp. 278-564).

The later section is a useful compilation but perhaps does not take us much further in this rather neglected field. The author relies heavily on Sarkar's *Mughal Administration* and Tripathi's *Some Aspects of Muslim Administration*. Most of the original sources consulted come from Elliot and Dowson's translations. The kind of research which we would like to have seen involving depth analysis, careful scrutiny of original sources, reasoned interpretation unprejudiced by contemporary political values—such things unhappily are not very prominent. But then, this part of the book was planned as a series of lectures and good lectures do not always make good books and vice versa. There perhaps, in these days of publishing, lies a moral for us all.

University of Washington — John W. Spellman

POLITICAL BEHAVIOUR IN INDIA. *By V. M. Sirsikar. Bombay: Manaktala. 1965. 274 pp. Rs. 20.*

MR. SIRSIKAR OF THE UNIVERSITY OF POONA already enjoys some reputation as one of the small but growing number of Indian political scientists who increase our understanding of their country's political life by undertaking careful empirical studies of its lesser known but important aspects. He enhances this reputation with the present book; it gives us the results of the first Indian election study which seriously uses interview data.

The study was carried out in the four fairly well contrasted Assembly constituencies of Poona City; a random 0.5 percent sample of a panel of 1500 voters (1457 completed) was interviewed in three waves between December 1961 and March 1962. The author shows a sophisticated understanding of the difficulties and limitations of this kind of survey as well as its value. He properly regrets that resources did not permit him to include in his inquiry the rural and the reserved constituencies which with his four make up the Parliamentary constituency, and also that he was unable to explore further the character of the non-responses. Nevertheless, it is impressive to note the extent of cooperation received—in the form of grants from his University, advice and tabulations from the Gokhale Institute, interviewing staff from the student body; Poona is giving a notable lead in academic fellowship and enterprise.

The interview data is prefaced by a series of useful chapters on method, background to the elections, party organizations, the campaign and the candidates. Especially valuable is the information on party organizations in the city and the relation—often illuminatingly tenuous—between these and the campaign organisations. In the main findings, each reader will perhaps select his own points of significance. The author himself is drawn towards an interesting attempt to construct a typology of voters. Others may be struck by the fascinating patterns of non-response (the question on ways to achieve national integration scored the most non-respondents—1,298!), by the greater-than-general association of Marathas and minorities with Congress and of Brahmins with Jan Sangh, by the greater proportional strength of Congress with the age group 21-25, by the evident importance of the candidate in certain cases, and so on. Different readers may also have their own disappointments; this reviewer wished for instance that the persuasive account of the importance of the neighborhood group centered around the gymnasium had emerged more clearly from the hard data.

Mr. Sirsikar has done ample to show the rewards that await this type of investigation. It is to be hoped that his plea for adequately financed and well-organized studies of the 1967 elections will be heard in good time.

University of Durham W. H. MORRIS-JONES

THE PRESIDENT OF THE INDIAN REPUBLIC. *By R. N. Misra. Bombay: Vora & Co. 1965. 243 pp. Rs. 15.*

THE POSITION OF THE PRESIDENT of the Republic of India in the Indian political system has been the subject of continuing interest and comment. In 1959 Jawaharlal Nehru endorsed the most common interpretation when he said that "Our Constitution makes the President constitutionally rather like the King or Queen of England." Dr. Rajendra Prasad, the first President of India, was also of the same opinion during the drafting of the Constitution in the Constituent Assembly in 1948 and 1949, but in November, 1960, toward the end of his second term, in a much-discussed speech before the Indian Law Institute, he emphasized the differences between the Indian and British Constitutions. In this comprehensive and detailed study Professor Misra clearly shares Dr. Prasad's revised views. He finds that "There are inherent and essential differences in the position of an English Monarch and the Indian President," and that "under the Indian Constitution the area left in which the President's discretionary powers may be called into action is quite considerable."

The fourteen chapters in this volume vary greatly in length and quality. Several, including those dealing with the election of the President and with his administrative powers, are largely summaries of Constitutional provisions, with some comparison with the practices in other countries. A few, notably the chapter on the President's Secretariat, seem to be mere outlines of chapters which were never written. One of the best chapters discusses the President's emergency powers, with a good description of the instances in which these powers have been invoked and a penetrating commentary on the dangers of the abuse of these powers. The least satisfactory chapter deals with a very important subject, namely, the President and foreign affairs. Only two and a half pages, mainly on treaty-making, are devoted to this subject, considerably less than are required to itemize the functions and services of the office of the Military Secretary to the President. In spite of these obvious imbalances, the volume is a valuable reference work and a sound, if rather conventional, work of scholarship.

University of Pennsylvania NORMAN D. PALMER

DIE POLITISCHE WILLENSBILDUNG IN INDIEN, 1900-1960. *By Dietmar Rothermund. Wiesbaden: Otto Harrassowitz. 1965. 262 pp. Dm.34.*

THE MAJOR SUBJECT of this book is the moulding of India into a political unit. In this process a number of factors were active: the interaction between the agitation of Indian élites and the reforms introduced by successive British governments; the rivalries within the Indian élites for the acceptance of particular goals and tactics, as well as for personal status and leadership, one suspects; the influence of regional differences; and the interplay be-

tween all these factors. The author is concerned more with prevailing forces and activities than with their roots. The study is therefore descriptive rather than interpretative; it deals with the "how" rather than the "why" of India's growth into a political entity. The major and valuable contribution of the book lies in this particular approach to the subject and the abundance—sometimes over-abundance—of detail.

The presentation of these interrelationships allows a realistic appraisal of the Indian "struggle for independence" and the British willingness to grant self-government. For, in contrast to impressions created by some slightly romanticized accounts of either the national freedom movement presented by Indians or the reform movement as an educational gift presented by the British, this account makes clear that both depended upon each other and that each was in many ways indebted to the other. Neither was the one as heroic nor the other as magnanimous as their protagonists would like the world to believe. The self-imposed limits of the author to dealing essentially with the Indian leaders and the British governments leave out of account some influences on India's politicization which emanated from the social, political, and ideological contexts in which this process took place. If this is kept in mind, the reader will find the study of this excellent book rewarding and stimulating.

There is a brief summary of each chapter in English. In view of the inability of many American publishers to print a book in which there are not at least one or two mistakes in the citation of foreign language titles, it deserves mention that in the thousands of quotations from English sources and in the English appendix not a single error was discovered.

University of Hawaii WERNER LEVI

THE DESTINY OF INDIAN MUSLIMS. *By S. Abid Husain. Bombay: Asia Publishing House. New York: Taplinger. 1965. 276 pp. $10.75.*

THE AUTHOR OF THIS LATEST ACCOUNT of the recent history and problems of Indian Muslims is a former philosophy professor of the *Jamia Millia Islamia,* New Delhi, and member of many government commissions. Thus he is a member of the Indian Establishment and his point of view is naturally that of the so-called nationalist Muslims who opposed the formation of Pakistan.

The first part of the book covers the century from the Mutiny to Independence and adds little by way of new facts or interpretations since it is based largely on Ram Gopal's and Tufail Ahmad's works. He does venture the opinion that while the demand for a separate Muslim state was only a bargaining point for many of the leaders of the Muslim League in U. P., Jinnah and "some big businessmen . . . and the religious-minded people who conceived Pakistan as an Islamic state were, for different reasons, sincerely trying to get it." More useful are his categories of analysis: secular communalists (the League), religious nationalists (the *Jamiat-ul-Ulema*), secular

nationalists (Congress Muslims), and religious communalists (apparently the *Jama'at-i-Islami* although he never mentions them by name.)

The remainder of the volume is more original because it deals with the controversial post-independence period. In it the author discusses with admirable candor many sensitive topics such as the adverse effect of the Evacuee Property Law on the ability of Muslim businessmen to raise capital and the discrimination they suffer at the hands of the lower bureaucracy, the neglect of technical education by Muslim youth, the exclusion of Urdu by Hindi fanatics, and the failure of educated Muslims to undertake social work among their own poor for fear of being dubbed communalists. He courageously opposes the taking over by Government of Muslim educational institutions (presumably including Aligarh Muslim University) or the nationalization of their names, but he also objects to separate schools for Muslims or to the teaching of a common religious ethics in secular schools. However he somewhat lamely defends the teaching of Hindu mythology on the ground that it need not imply worship.

S. Abid Husain is himself a "modernist" in the sense that he wants a reinterpretation (*ijtehad*) of Islam to meet the challenge of modern world culture. Although he lauds the scientific outlook, he doesn't apply it to the fundamentals of his own faith which are accepted as revelation. We are given an idealized picture of early Islamic society as democratic and socialist. In a curious display of scholarly non-alignment, the author condemns both communism and his only distorted version of capitalism as incompatible with Islam, but betrays a bias toward the former by his repeated use of worn-out leftist clichés like "progressive," "reactionary," "obscurantist," "feudal" and "fascist." Despite these criticisms, the book is a temperate statement of the case for cultural and religious pluralism within the confines of a genuine Indian nationalism.

State University of New York, Albany THEODORE P. WRIGHT

SOME ASPECTS OF FAMILY IN MAHUVA. A Sociological Study of Jointness in a Small Town. *By I. P. Desai. Bombay: Asia Publishing House; New York: Taplinger Publishing Company. 1964. 239 pp.*

THIS EXCITING AND FRUSTRATING BOOK is a report of surveys of 423 household heads conducted by Baroda University sociologist Dr. I. P. Desai during the summers of 1956 through 1958 in Mahuva, a "rural town" on the southeast coast of Saurashtra (Gujarat State). Dr. Desai challenges a number of current assumptions about the Indian joint family and presents an interesting conceptual scheme for its analysis; but he clothes his discussion within the boundaries of a cumbersome and inconsistent family typology, a poor research design, a questionable use of statistics, and an imprecise reporting style.

Regarding his challenge, Dr. Desai advocates looking beyond residential

units to examine important kinship exchanges that cross-cut households; it is important to study not only what kinds of people live together, but also how people feel and act towards one another. In developing a framework to handle these issues, the author makes a clear distinction between ideals and practices, explicitly recognizes a diversity of family types, and identifies a cyclical or "two-way" process between types. He reports that the "sentiment of jointless" (the *ideal* acceptance of diffuse obligations to extended kin) is affirmed by over ninety percent of the informants, irrespective of the types of *concrete* families in which they live. (His descriptive typology is divided into two classes, nine types, forty-five sub-types, and seven sub-sub-types. The joint family category includes large households *plus* residentially separate nuclear families sharing common property or mutual rights to economic, social, ceremonial, or kinship exchanges.) Both joint *and* nuclear families are oriented to the ideal of jointness and are concrete manifestations of this common ideal (p. 65). Although there probably always have been a "normal proportion" of nuclear families in Mahuva (five to forty-two percent, depending upon which of the two class definitions used), "nuclearity" constitutes only one phase of the cycle or two way process of families changing in composition from joint to nuclear and *vice versa*. Three-quarters of the sample households assumed their present shapes within the past fifteen years (p. 47). Family boundaries are therefore neither uniform nor immutable. Desai sees the Indian family as an institution of convenience that varies in composition and function according to individual circumstances (p. 44): just as stresses and strains may lead to the dissolution of a joint family, so may the strains of living alone encourage the formation of joint households (p. 55).

Dr. Desai also reports that jointness tends to be associated with ownership of property (p. 99), prolonged urban residence (p. 117), and business and agricultural castes (p. 146), but that it is no more prevalent among Hindus and high castes than among Muslims, Jains, or lower castes (pp. 72-80). He found no evidence for either a decline in the popularity of the ideal of jointness or for the presence of the Westernized ideal of independent "nuclearity" (p. 59). This may be because Mahuva is still a "pre-industrial" town inhabited by "urban-dwelling ruralities" (p. 124) who have had little contact with Western critics or Indian reformers. The present variation or cycling of family types is more an adjustment of the traditional ideal to gradusually changing circumstances than a manifestation of any new ideal (pp. 56-57). Yet it is possible that technological and social changes may increase the rate at which this cycling occurs (p. 61). Desai questions that increasing variation necessarily leads to the adoption of a Western family type. The ideal of jointness is strongly embedded and has demonstrated an adaptability to changing conditions. Furthermore, there are many differences between India and the West so we should not automatically transplant to India conclusions and theories derived from Western experience with industrialization and urbanization (p. 115).

Unfortunately, most of Desai's conclusions must be considered highly tentative because of the numerous methodological defects noted above. He fully recognizes most of these weaknesses, however, and cites the lack of research support as a major reason. Desai was obliged to conduct his survey during holidays with inadequately trained assistants while at the same time the university was increasing his departmental duties. "If the universities are sincere in their emphasis on research work, they should also create conditions of work necessary for research" (p. 165). Dr. Desai's request appears to be fully justified.

University of British Columbia MICHAEL M. AMES

SOCIAL REVOLUTION IN A KERALA VILLAGE: A STUDY IN CULTURE CHANGE. *By A. Aiyappan. New York: Taplinger, for Asia Publishing House. 1965. 183 pp. $7.00.*

VIVEKANANDA ONCE DESCRIBED the Indian state of Kerala as "a madhouse of caste." Nowhere, until the great temple entry campaigns between the wars, were the gradations of caste more complicated or the discriminations more intense. Some castes could not approach nearer than 64 feet to a Nambudiri Brahmin; where untouchability flourished in other parts of India, Kerala distinguished itself by practicing *unseeability*. These more sensational aspects of caste have almost vanished within a generation, but any visitor who dips below the surface of Kerala life is immediately impressed by the extent to which caste divisions still operate. Many Keralans still vote according to the dictates of their caste or community leaders. This is one of the most potent causes of governmental instability in the state, and the fate of any public leader is to an extent determined by his caste or religious affiliation. The undermining of the Ezhava Chief Minister Shankar in 1964 by a combination of Nairs and Christians is a case in point.

Yet the situation has undoubtedly improved, and Professor Aiyappan's *Social Revolution in a Kerala Village* documents some of the changes. He takes as his subject a village in northern Kerala which he has known on and off for thirty years. As a result he is able to present not only an absorbing study of caste relationships as they have existed in Kerala over the past generation, but also to show the various influences that played upon them as his village lost its original isolation through road links with the outside world and felt the impact of education and of the vernacular press. For the social historian his book will be interesting as a document of a rural society rapidly modernising itself; for those who look pessimistically at the present communal-political situation in Kerala it will be encouraging for its record of how far the rural areas have in fact progressed since the bad old days of unseeability.

University of British Columbia GEORGE WOODCOCK

DIFFERENTIAL FERTILITY IN CENTRAL INDIA. *By Edwin D. Driver. Princeton: Princeton University Press. 1963. 152 pp. $4.50.*

THE WIDESPREAD ADOPTION of family planning is ultimately the only desirable solution to India's dilemma of a population increasing too rapidly for its own economic good, but until recently few envisaged the attainment of this goal except through the establishment of birth control clinics. By now, it is obvious that the effective control of conception requires more than the dissemination of knowledge of contraceptive techniques, or even the gratuitous supply of contraceptive materials, and there is a resurgence of surveys which try to isolate the social and economic factors which distinguish couples with few children from those with many, the demonstration that differentials do exist being the first step towards assessing the effect that changes in economic levels and social patterns might have on India's birth-rate.

This was the general purpose of Driver's survey of approximately 1 per cent of households in the Nagpur district of Central India in 1958. Although not a random sample of households in the district, as far as could be judged it was sufficiently representative of the total population with respect to various social characteristics "to assume that the sample also adequately portrays the fertility patterns existing in the general population" (p. 33). The replies to the 92 major questions asked of the heads of households and their wives are summarized in 120 tables, and the intervening text is terse and factual. Wherever relevant, the results of other studies and surveys are introduced, and points of similarity or dissimilarity are stressed in the useful summaries which round off each chapter. The book concludes with a brief and unpretentious 'general summary,' listing the socio-economic factors which seemed to have some bearing on fertility patterns in this area of India—"religions, castes, land ownership groups, or educational levels", the highest fertility being associated with those "whose representation in the social structure is expected to be reduced by legal, economic, and social measures" (p. 132). Any optimism that might be invoked by this last phrase is dispelled by the author's insistence throughout on the geographic specificity of his enquiry, cautiously reiterated in the final paragraph, the obvious implication of which is that there can be no unique solution to India's population dilemma.

Australian National University NORMA MCARTHUR

CLAN, CASTE, AND CLUB. *By Francis L. K. Hsu. Princeton, New Jersey: Van Nostrand. 1963. 335 pp. $7.95.*

THE THREE TERMS in the title refer to what Professor Hsu holds are the most important social groupings that occupy the intermediate zone between family and total society in China, India, and the United States. In addition to being structurally salient, each "represents the crucial and outstanding expression of a way of life" (p. 6). Hsu describes his examination of

caste, clan, and club as a national character study, and proposes a "psychocultural" explanation of them through an analysis of the "way of life," or "view of the world" (p. vii et passim) that they represent.

Hsu characterizes the Indian, Chinese, and American views of the world as, respectively, "supernatural-centered," "situation-centered," and "individual-centered." Each of these synoptic concepts is correlated with a "dominant idea" that shapes patterns of behavior distinctive to each society. In America, "self-reliance" is the dominant idea; in China, "mutual dependence;" and in India, "unilateral dependence," that is, "one-sided dependence . . . the individual need feel no resentment against being a recipient, nor need he feel obligated to reciprocate what he has received" (p. 4). The dominant idea is not exclusive; thus in India, for example, the ideas of mutual dependence and self-reliance also occur, but are subordinate to unilateral dependence.

Hsu states that India is the primary subject matter of the book; the discussions of China and the United States, though extensive, serve as comparative reference points. It is, then, appropriate to concentrate on his treatment of caste.

His argument is that the Hindu supernatural-centered approach to the world is reflected in "the predominantly supernatural-centered Hindu family [which] fosters in the individual a centrifugal outlook. The basic expression of this outlook as applied to interpersonal relations is unilateral dependence" (p. 225). Hence family ties are relatively weak, and the individual must seek to satisfy his social needs in the wider society, specifically in caste groupings. "The essence of the Hindu caste system consists of the tendency on the part of the individual, in his search for sociability, security, and status beyond the kinship group, to fortify himself behind self-imposed social and ritual walls . . ." (p. 190). But since caste is a social grouping that includes the family, "we must expect to find a similar orientation governing [the individual's] relationships in both the former and the latter" (p. 94). That is, the "centrifugal outlook" generated by the supernatural-centered Hindu view of the world and family must find expression in the caste system. And so it does, for the cohesiveness and solidarity of caste are more apparent than real, and there is in the individual "the conflicting tendency to break through those (social and ritual) walls for the purpose of raising himself to a higher status" (p. 190). Hsu asserts that his analysis explains in the first instance "the contradiction between Hindu family and Hindu caste" (p. 162), and more comprehensively the caste system itself as "the expression of the contradictions inherent in the supernatural-centered world . . ." (p. 190).

There is much evidence that Hsu's conception of both his problem and his achievements is very broad. It comprehends nothing less than "the whole of Hindu society" (p. 16). In the course of his analysis, he criticizes the work of Srinivas, Dumont, Cohn, Marriott, Leach, Dube, Gough, Singer, Pocock, and others on either India in general or the caste system in particular. In several theoretical discussions, he takes on such figures as Weber, Parsons,

Redfield, Durkheim and, rather extensively, Homans; he also chides some unnamed British social anthropologists.

Now it is of course quite possible that someone who chooses to challenge such an array of figures may carry his case on the points at issue and inaugurate an important revision of received views. Or even if his polemics are less persuasive, he may at least raise appropriate questions and prompt a reconsideration of significant problems. But he had better do one or the other, or else the gap between aspiration and accomplishment will be glaringly great. Hsu, unfortunately, has done neither.

What he has done is to demonstrate that if one subsumes a universe of phenomena under a single master heading, and assumes that to name and to explain are equivalent intellectual operations, it is possible to claim that one has explained everything that has come under consideration. For Hsu, the master heading is "view of the world" or "approach to the world," or more broadly, culture. So, for example, we find such utterly arbitrary statements as: "Societies differ primarily *because of* the particular ways different peoples look at and react to worlds of men, spirits, and things" (pp. 134-135; emphasis mine). But the question is of course, how do we *know* that the ways different peoples look at the world are causes rather than consequences of other differences? We can as well say that societies differ in their economic or political structures, linguistically, or in any other way we might choose to compare them. If so, why could we not say with equal conviction that they differ "primarily because of" their differing economic systems, or political structures, or languages, or whatever? The trouble with assuming that if you can name or identify an attribute along which societies differ, you have thereby explained *why* they differ, is that any number can play the same game with equal facility.

Hsu gets around this difficulty by simply asserting that culture is the primary explanatory variable: "culture . . . conditions the environment, whether social, technical, or supernatural, of the individual and colors or gives substance to his social needs" (p. 157). But if we inquire what, in turn, culture is, the purely verbal character of Hsu's argument is apparent: culture is, by definition for Hsu, the characteristic way in which a particular people views or approaches the world. To say then that they view the world as they do because culture "conditions" them to is a vacuous tautology. All of Hsu's argument turns on the elementary fallacy of reifying a definition. So we find such statements as: ". . . the Chinese and Hindus are similar in that their respective cultures do not abhor dependence" (p. 175); or, "The supernatural-centered orientation enjoins the Hindu society to seek intimacy with the Ultimate Reality" (p. 4), where in addition to treating terms as things, Hsu steps over the brink of sheer absurdity.

An extraordinarily glib treatment of empirical matters runs in tandem with this trivial playing with definitions. Again and again, Hsu makes the most sweeping empirical assertions without a shred of documentation. Many

of them are designed to buttress his initial postulate that the Hindu view of the world is supernatural-centered. (For example, pp. 5, 47, 176). Others serve his argument about caste (pp. 96, 181, 205).

Such assertions are incredible to even the casual student of India. That they come from an anthropologist is nothing short of astonishing. To read that Indian family interactions "tend to be basically governed by supernatural or nonworldly considerations" is news not only about India, but would make any anthropological student of kinship gasp: property, for example, is of secondary account? Authority is of little significance? Similarly, even the person who knows of India only through newspapers might well ask whether it is not just barely possible that the problem of getting enough food to keep alive might not be "the most crucial concern" of many children and adults or whether politics might not be of some interest to the Indian villager. To those who have read the richly detailed and theoretically sophisticated reports of Srinivas, Bailey, Hitchcock, Cohn, Mayer, Mariott, Nicholas and others that have advanced the anthropological study of India so far in recent years, Hsu's book will seem to be about a different world.

And indeed it is. Hsu did not do extensive field research, but pulled together scattered observations apparently made in several cities, administered questionnaires and projective tests to college students, read the work of his anthropological colleagues with a highly selective eye, and rummaged around in classical Indian literature and the writings of such modern figures as Radhakrishnan, both of which are somehow thought to explain immediately much of the behavior of Indian peasants. This odd empirical procedure coupled with a conviction that a global concept of culture is the Rosetta stone for unravelling the innermost secrets of Indian life has produced one of the strangest studies of India by a professional social scientist to have appeared within memory.

University of Rochester ARNOLD L. GREEN

DEMOCRACY IN PAKISTAN. *By G. W. Choudhury. Dacca: Green Book House; Vancouver: University of British Columbia Publications Centre. 1963. 309 pp. $6.00.*

THIS IS THE SECOND important constitutional study of Pakistan written by the chairman of the department of Political Science in Dacca University, and the country's most well known student of politics. Professor Choudhury's first book covered the period up to the *coup d'etat* of 1958 and while *Democracy in Pakistan* emphasizes recent developments, it sees them with its eye on the constitutional past.

The first half of the book surveys the chronic instability of parliamentary government from its origins in Pakistan to its demise in 1958. Professor Choudhury argues that the previous constitutions of the country had their flaws and inherent problems, but that the constitution of 1956 "could have

been made workable if there had been good intention and sincerity on the part of those who were entrusted with the task of implementing that constitution." (p. 110). He quotes General Ayub Khan's statements on political corruption and "chicanery" approvingly. Throughout the book the author's primary theme is that the inherited forms of democracy and the indigenous realities of politics ran counter to one another. Dr. Choudhury would suggest that until fundamental social changes appear in Pakistan, democracy will not be reborn in the country.

Few observers of the country are so qualified to make such judgments. The author served the Constitution Commission as honorary (but working) advisor, represented his country at the United Nations as a member of the General Assembly delegation, and more recently accompanied President Ayub Khan to Moscow. In a judicious and scholarly study, he has tried to protect the now-tarnished reputation of democracy in the country while recognizing that political participation can proceed no quicker than political organization, and that Pakistan was ill-equipped to handle the increasingly serious popular issues of state and religion, federal organization and executive-legislature relations. President Ayub Khan suppressed participation, and undertook to strengthen governmental organization. He is progressively allowing more participation in national life, but always with a view to stability.

Professor Choudhury's discreet judgments, balanced approach and generally favorable analysis of the Ayub government may by some be misunderstood as the message of the court philosopher. That would be a pity, because it would miss the independence, the clear and sobre analysis and the useful insights of a mature scholar. One only wishes that the author had introduced more of the political forces and personalities into his narrative, the more so since he knows them so well.

Columbia University WAYNE WILCOX

FOREIGN AID AND POLITICS IN NEPAL. A Case Study. *By Eugene Bramer Mihaly. London and New York: Oxford University Press. 1965. 202 pp. 42s. $6.75.*

AS PEACEFUL COEXISTENCE between India and China gave way to hostilities, Nepal's strategic importance increased greatly. The major powers scrambled for the privilege, more than ever before, of aiding in her development. Democratic, capitalist, neutralist, or communist, they all expected political gains from their charity. None of them really succeeded and, in several respects, Nepal herself is worse off in 1965 than she was in 1950. Mr. Mihaly's is a very good case study of how futile and even dysfunctional foreign aid can be when it is given to a people unready for it by people who do not know this. This main message is delivered strikingly and convincingly, and a few questionable interpretations of minor points in Nepal's politics, such as a

possible underestimation of the King's role in maintaining Nepal as a political unit, do not detract from its value or importance.

A confluence of several basic factors was responsible for the failure of aid programs by the major powers. On the Nepalese side were a lack of human and material resources; the worst kind of politics; apathy and selfishness; and strong resentments against the donors. On the foreign side there were ignorance of Nepalese conditions; over-ambitious projects; rivalry and competition. Overshadowing all these was the unreadiness of the Nepalese people and the unwillingness among its élites for change, mostly for psychological-cultural reasons, or sometimes because vested interests felt threatened by it. Apart from education, transportation, and communication, in other areas most projects failed. Only programs by smaller nations (Israel, Switzerland) fared better, usually because they were not suspect politically and could escape some of the most debilitating handicaps bedevilling the enterprise of the larger nations.

The book leaves a sense of hopelessness for Nepal and all other countries with comparable conditions. One lesson it teaches may be that the "revolution of rising expectations" is more acute in the giving than in the receiving countries and if it is to be accomplished, a reduction in the expectations of the donors for developing countries appears imperative.

University of Hawaii WERNER LEVI

CEYLON. *By S. Arasaratnam. Englewood Cliffs, N. J.: Prentice-Hall. 1964. 182 pp. $4.95 cloth; $1.95 paper.*

THIS NEW BOOK in the Prentice-Hall series is by a talented Ceylonese historian, now lecturing at the University of Malaya. There are now a number of short histories of Ceylon leading up, in more or less detail, to the modern political situation: but it is a great advantage to have one by a Ceylonese. Dr. Arasaratnam begins with an account of the problems and politics of Ceylon since independence, and then gives a chapter each to the origins and development of the Sinhalese, the Tamils, and the Muslims. There is a great deal to be said for this arrangement, not least because many other histories have been centred too exclusively on the Sinhalese. The concluding chapter deals with colonial rule and western influences, and stops rather abruptly, almost as though the author's original intention was to include what is now his first chapter as his last and to lead from wartime colonial Ceylon straight on to the final moves toward independence.

The style of the book is somewhat undistinguished, and there are some odd spellings (for example, Bandaranayake, Dhanayake, Puttelam for Bandaranaike, Dahanayake, and Puttalam respectively). But the book is highly readable and has its passages of great interest, especially where the author draws parallels with Indian history (for example, the similarities between the organization of regional government in the Sinhalese and contemporary Pal-

lava kingdoms) and where he is writing of his own people, the Ceylon Tamils.

St. John's College, Cambridge B. H. FARMER

CEYLON. *By S. A. Pakeman. New York: Frederick A. Praeger. 1964. 245 pp. $6.95.*

ACCORDING TO THE DUSTCOVER, this book "examines in detail the effects of the British occupation, which lasted a century and a half, and the historical events that led to Ceylon's independence in 1948. Particular attention is given to the political, economic and social conditions since independence and to the growing political awareness of Ceylon's people."

A former Professor of History and an M.P. in Ceylon, with 31 years of experience, Pakeman has done a competent job on the period up to his departure in 1952, but his treatment of events after that time is not as comprehensive or as well-organized. He has given a good description of the evolution of constitutional government and an honest appraisal of the effects of British colonial administration. His picture of the educational system and of the social barriers between the British and the middle-class and upper-class Ceylonese is excellent. One could wish that he had given more space to the Ceylonese personalities of State Council days, for he must have known a good deal about them. The author's description of post-Independence politics and the growth of communalism as well as the 'Ceylonization' of the government administration and commercial interests is also of value, but coverage of economic and social developments since 1948 is incomplete. The burden of 'welfare' measures, the scarcity of trained administrative and technical personnel to run state enterprises and political and cultural obstacles to success in agricultural programmes are hastily treated. Foreign aid deserves more attention. He has little to say of the revival of Buddhist influence, cultural activities or of social change in the rural areas.

The arrangement of material in the last few chapters of the book is confusing, tables in the Appendix are incomplete, and it is disconcerting to find there a postscript based on a subsequent visit to Ceylon.

Vancouver, B.C. MARY F. BISHOP

THE CHINESE IN SOUTHEAST ASIA. *By Victor Purcell. London and New York: Oxford University Press. 1965. Second Edition. 623 pp. $13.45.*

IN HIS 1951 "PRIMER" on the Chinese of Southeast Asia, the late Victor Purcell amassed 800 pages of demographic, historical, economic, and social details about the overseas Chinese in Burma, Thailand, Indochina, Malaya, British Borneo, Indonesia, and the Philippines. It was an ambitious project, and a generation of Southeast Asia scholars have been grateful for it. As a

colonial official, the author had spent a quarter century dealing with Chinese affairs in Hong Kong and Malaya. He possessed some competence in an impressive number of the requisite European and Asian languages and had travelled widely in the Far East. His method of presentation, however, left much to be desired. Almost literal paraphrasing of one work after another resulted in inadequate cross-checking of information and a lack of systematic analysis or synthesis of available materials. Instead, there were borrowed interpretations and much assessing of praise and blame. In a disarmingly candid preface, Dr. Purcell admitted his scholarly weaknesses and warned the reader to expect "an imperfect mosaic with some cracked tesserae and blanks in the pattern filled in with the cement of speculation."

The 1965 edition contains many alterations. The bibliography is better organized, more critically selected (though with notable omissions), and up to date. But instead of utilizing these better sources materials to replace "cracked tesserae," fill in blanks, and supply stronger cement, Purcell merely extended the imperfect mosaic. The original text is considerably cut, but virtually uncorrected and unmodified (except in demographic sections). An additional chapter and appendages to other chapters bring the account up to date, but still largely by unanalyzed serial paraphrasing. What we have, then, is not an integrated and authoritative work, but a compilation of selected information and opinions from the writings of a large number of travellers, colonial officials, missionaries, historians, and social scientists.

In spite of its shortcomings, this volume will remain an indispensable source book and reference aid for those seriously interested in Far Eastern history, society, and politics. An extensive supplementary bibliography of works in Chinese and Japanese (unused by the author himself) will facilitate further research. It is likely to be many years before such a detailed and comprehensive survey of the overseas Chinese is again undertaken.

University of Toronto DONALD E. WILLMOTT

LA TRADITION ET LE DÉVELOPPEMENT ÉCONOMIQUE DANS L'ASIE DU SUD-EST. *Brussels: Editions de l'Institut de Sociologie, Université Libre de Bruxelles. 1964. 208 pp. $4.00.*

DER GEDANKE DER BLOCK FREIHEIT IN SÜDOSTASIEN. *By R. Soerjono Wirjodiatmodjo. Stuttgart: W. Kohlhammer Verlag. 1964. 187 pp. $5.00.*

FROM DECEMBER 4-6, 1962, the Southeast Asia Center and the Sociological Institute of the Free University of Brussels sponsored a colloqium on the general theme of tradition and economic development in Southeast Asia. The first of the two volumes here under review contains most of the papers read at the symposium. This is the second symposium volume published by the Southeast Asia Center of the Free University of Brussels (an earlier one on current social and economic problems in Southeast Asia appeared in

1962), and in all candor it must be said that it marks little improvement over the first. For with few exceptions most of the papers presented are lacking in originality, being little more than superficial summations of available literature, and they often have a tendency to ramble without ever really coming to grips with any one issue. Two noteworthy exceptions are the joint effort of Drs. Huard and Ming on medicine, and the one by Hla Pe on Burmese neologisms. The former is a comprehensive and well documented study of the impact of Western medical practice, particularly on indigenous Chinese, Japanese and Vietnamese therapeutic concepts and techniques and their cultural backgrounds. The latter is an illuminating study of new Burmese words derived from Sanskrit, Pali, Mon, and English, and of the methods used by the Burmese wordmakers. It is perhaps a minor index to Western cross-cultural relations to see Hla Pe note (p. 198) that "Loan-words from English first seeped into written Burmese in the 1870s with a number of names for alcoholic drinks." As for such Americanisms as "rock 'n roll," it has become *aru khye pan aka* in Burmese, meaning "a diarrhœa stricken lunatic dance."

Raden Soerjono's study, originally submitted as a doctoral dissertation in the University of Hamburg, is divided into two parts. The first is a description, with little analysis, of the so-called "solidarity conferences" of what were once known as the Colombo powers in South and Southeast Asia (Burma, Ceylon, India, Indonesia and Pakistan), including their preliminary conferences in 1947 and 1949 in New Delhi, the two principal conferences in Colombo and Bandung in 1954 and 1955 respectively, and a subsequent conference in Belgrade in 1961. The second part of the book examines the concept of "neutralism" or "non-alignment" as exhibited in the policies of the above-named powers in relation to the neutrality concept of modern international law. Soerjono notes the gradual divergence of "neutralist policy" among the Colombo powers after 1955, leading for example to the refusal to invite Pakistan to the 1961 Belgrade meeting because of her membership in SEATO and CENTO, and the difference between Sukarno and Nehru on various world questions. But beyond stating that these divergencies arose he makes little or no effort to explain them. Hence the dynamics of Indonesia's foreign policy, such as the anti-Malaysia "confrontation," upon which the author touches, never really emerge, not least because he asserts (p. 126) that one cannot "concretely measure" the effect of the "internal social revolutionary developments" upon the "militant character of the neutralist foreign policy" of Indonesia. He who probes for an explanation, therefore, as to why this "militant" neutralist foreign policy led to Indonesia's avowed identification with People's China, North Viet Nam, North Korea and Cambodia (as in Sukarno's August 17, 1965 Independence Day address), will find little help in Soerjono's book. A consideration, however tentative, of the pattern of domestic Indonesian forces making for the then increasing militancy and Communist bloc orientation in Indonesian foreign

policy, probably would have been more useful than such parts of the book as pp. 4-6, in which the author, with little critical understanding, describes the ancient empires of Srivijaya and Majapahit as the "inspiration" of modern Indonesian nationalism.

University of Bridgeport JUSTUS M. VAN DER KROEF

INDONESIA. *By J. D. Legge. Englewood Cliffs, N. J.: Prentice-Hall. 1964. 184 pp. $4.95 cloth; $1.95 paper.*

AT A TIME when public interest in trouble-spots and a kind of St. Vitus dance in the publishing world have combined to produce all too many pseudo-books about countries in the Third World, it is a pleasure to read a work like Legge's *Indonesia*. It is not an easy task to summarize in fewer than 200 pages the history of the large and diverse island world which is now Indonesia. It is even more difficult to do so in the spirit of the series (Modern Nations in Historical Perspective) in which this book appears, relating past to present without stinting either. Legge has done just this, and done it very well.

The main line of the book is chronological, as can be seen from the titles of the six main chapters: Hindu influences, the early kingdoms; The influence of Islam; Early European influences, 16th to 19th centuries; Dutch empire in the Indies, 1870-1942; Nationalism; "Indonesia since independence, 1949-1964. But at the same time each chapter develops certain themes, carrying them outside its period and up to the present wherever necessary and possible. Thus the chapter on the influence of Islam, dealing in the first instance with the coming of Islam in the 14th century and after, continues with discussions of such matters as the historical tension between *hukum* and *adat* in its various forms, and the rise of Wahhabism and Reformism in the 19th and 20th centuries with the new tensions that these created within Islamic circles. At appropriate places, moreover, Legge takes up many of the leading issues in current scholarly debate. In the chapter on "Dutch empire," for example, he goes into the questions of Boeke's dual economy and Frunivall's plural society; elsewhere he discusses, among others, van Leur on perspective, Geertz on agricultural involution, and Feith on administrators *vs* solidarity-makers.

This is a great deal to pack into a small volume but Legge has worked it all in very skillfully; the book is well-balanced, clearly-written, judicious, and admirable. As a textbook it may be rather rich for the student who needs a straight line of kings, governors and prime ministers to understand history, but for the rest it will be a stimulating introduction to a complex subject. It should be valuable, too, for the more knowledgeable reader; its parts are familiar but its whole is so well put together that it can be very serviceable, particularly since there is still nothing like a satisfactory full-scale history of Indonesia. The bibliographical essay on suggested readings is

excellent, but the index is pitiful. On page 141 those hardy migrants, the "Sudanese," turn up once again in West Java.

University of Wisconsin JOHN R. W. SMAIL

MOHAMMAD, MARX, AND MARHAEN: THE ROOTS OF INDONESIAN SOCIALISM. *By Jeanne S. Mintz. New York: Frederick A. Praeger. 1965. 237 pp. $6.00.*

MISS MINTZ ATTEMPTS to trace the major strains of Indonesian ideology and the evolution of the political system from the beginning of the nationalist struggle through the recent years of Guided Democracy. The study falls short of its goal. For one thing, Marx receives incomparably more attention than either Mohammad or Marhaen. Miss Mintz's discussion of Communism, constituting a brief history of the PKI first appeared several years ago and is here brought up to date. But the post-revolutionary Nationalist Party (PNI) is all but dismissed and the fascinating world of Indonesian Islam is barely probed. It is doubtful, moreover, that the minor Socialist Party deserves the same scrutiny as the PNI or the Nahdatul Ulama (NU), both of which are not only more powerful but also more difficult to understand. In view of the large gap between the real predilections of most parties in Indonesia and their ideological professions, the decision to ignore the NU because of its lack of an explicit socialist program seems questionable.

The author points out that Indonesian socialism has little to do with economics. She also occasionally indicates her skepticism of ideological pronouncements, but much space is nevertheless used in taking them quite seriously. Traditional concepts are too often accepted at face value, so that one is left wondering what influence they actually have.

The simple caricature of Soekarno as a dictator is brushed aside, as it should be, in Miss Mintz's discussion. But the political system is not made much clearer, and many errors and misinterpretations are left in the wake of her rapid strokes of analysis. For example, the return to the 1945 Constitution was less Soekarno's doing than the army's. One also wonders whether Guided Democracy, as Miss Mintz asserts, "has never penetrated beneath the surface of Indonesian life;" the character of Indonesian life is not yet completely clear, but Guided Democracy certainly reflects a little inhibited return to a traditional political style with which Indonesians are familiar. Finally, the book is open to criticism of the common tendency to approach the PKI with a bias that gets in the way of clear analysis.

University of California, Berkeley DANIEL S. LEV

INDONESIA. *By Leslie Palmier. New York: Walker and Company. 1965. 240 pp. $6.50.*

SINCE ACHIEVING national independence in December 1949, Indonesia

has often attracted the attention of the outside world, at one time sympathetic but more recently critical and apprehensive. With a total population shown in the 1961 census as nearly 96 millions and growing at about 2.3 percent annually, it is the fourth most populous state in the world. With an economy which, as Dr. Palmier shows, has for many years been declining rather than developing, a government which, he says, exhibits a lighthearted attitude toward inflation, and a civil service unparallelled in Asia for inefficiency, Indonesia would in any case have become a major international problem, even had her foreign policy not given cause for alarm during the decade ending in 1965. Small wonder then that the number of books and articles about her has already reached formidable proportions.

Dr. Palmier's book is the best short introduction to her peoples and islands, their culture and history, that has yet appeared. It is something of an achievement to put so much information into so short a compass with so interesting a style. As one would expect from an anthropologist, who has carried out field-work in the country, the sections on civilization and "social personality" are particularly good. The ninety-two illustrations, which are a special feature of the volume, form a sort of picture-gallery that every reader will enjoy. There are also potted biographies of leading characters in the story and an annotated reading-list.

Cornell University D. G. E. Hall

Fundamentals of Guerrilla Warfare. *By Abdul Haris Nasution. Introduction by Otto Heilbrunn. New York: Frederick A. Praeger. 1965. 324 pp. $5.50.*

This is a facsimile edition, including all printing errors in the original, of a translation of General Nasution's early (1953) book. It consists of a 100-page essay by Nasution on guerrilla warfare, anti-guerrilla warfare, and the requirements of post-revolutionary Indonesian defense policy. To this Nasution appended 200 pages of documents, mainly instructions by himself and others concerning military and governmental organization and policy late in the revolution against the Dutch. Few of these instructions, based on sound military and political considerations, were effective, but they indicate some of the internal problems of the revolutionary struggle against superior military forces.

One must thank the present guerrilla-warefare fad for the publication of this book, but grand theorists will find little in it that is new, though they may be delighted with supporting material on points that have long been obvious anyway. Aside from items of historical interest, however, what the book does provide—and this in itself makes it worth reading—is a view of Nasution, a clear military thinker and a blunt political writer.

On post-revolutionary affairs, Nasution's attention turns from guerrilla to anti-guerrilla warfare, for the army then confronted several bloody internal

rebellions. Nasution deals with both the military and political aspects of this problem. Here he makes clear his contempt for the government of the early 1950s, for he believed it weak, divided, and lacking in popular support—the first prerequisite of both guerrilla and anti-guerrilla war. His discussion reveals many political ideas which foreshadowed the latter development of Guided Democracy and the major part to be played in it by the national army, of which Nasution says plainly that to provide effective defense, it must be rooted in politics and ideology.

The brief introduction by Otto Heilbrunn is not at all adequate to the subjects of either Indonesian military history or Nasution.

University of California, Berkeley DANIEL S. LEV

BUDDHIST BACKGROUNDS OF THE BURMESE REVOLUTION. *By E. Sarkisyanz. The Hague: Martinus Nijhoff. 1965. 248 pp. 28.50 Guilders.*
RELIGION AND POLITICS IN BURMA. *By Donald Eugene Smith. Princeton: Princeton University. Press. 1965. 350 pp. $7.50.*

THESE TWO WORKS, seemingly concerned with much the same subject, are vastly different in treatment; the first seeks to explain the cultural backgrounds of Burmese socialism, the second to trace the actual developments in Burmese Buddhism from early times, but particularly since the British annexation of Upper Burma in 1886, and to assess its role in modern Burmese politics. Both books display an inadequate knowledge of Burmese history. Dr. Sarkisyanz's ignorance of the subject is a serious drawback to his treatment of his theme. Dr. Smith, on the other hand, contributes much to our knowledge of the period after 1886. The weak part of his book is its first chapter on "Buddhism and the State in old Burma." He obviously knows nothing of the researches of Gordon Luce and his pupil, Dr. Than Tun, into the religion of Burma during the per-Pagan and Pagan periods. They show, for instance, that King Kyanzittha rather than King Anawrahta was the chief agent in Burma's change to Theravada Buddhism, and they give a much clearer picture of the part played by Ceylon in the process. He mentions King Dhammaceti, the fifteenth century Mon reformer, but not his famous Kalyani inscriptions, the most important Buddhist documents in the earlier history of Burma. He does mention, in quite another connection, that Dhammaceti ruled over the Mon kingdom of Pergu, but in such a way as to show that he has no idea of its importance at the time. For later developments it is a pity that he has not consulted the late J. A. Stewart's excellent little monograph, *Burmese Buddhism,* published privately by the London School of Oriental and African Studies after his death, or the intimate account of Burmese religion in John Nisbet's *Burma under British Rule, and Before* (1901).

He is on much safer ground when he comes to the British period, and his account of the effects of the annexation of 1886 and of British policy upon

Burmese Buddhism constitutes a considerable improvement upon anything previously published. Both in the amount of information provided and in its assessments. His objective approach is in striking contrast to Dr. Sarkisyanz's scornful references to "White Sahibs" (*sic*) and general treatment of British rule in Burma. His account of ecclesiastical jurisdiction in particular clarifies a subject about which there has been much misunderstanding; but, when in discussing the eclipse of monastic education he says that the Sangha must bear much of the responsibility for the failure to bring the monastic schools into line with the requirements of modern life, he betrays a certain lack of depth in his knowledge of the Burmese. And indeed, this is a characteristic of the book as a whole: it presents an outside observer's view of its subject. No one, for instance, with an inside knowledge of Burma could dismiss the national school movement of the early twenties in a footnote as a "dismal failure."

Again, Dr. Smith gives a careful, factual account of U Nu's policy, which I find valuable and interesting, the best part of his book, in fact. Whether, however, the distinction he draws between two nationalistic traditions, that of the political *pongyi,* U Ottama, and the messianic rebel, Saya San, on the one hand, and that of the university-educated Thakins on the other, will stand up to careful examination, is doubtful. The latter, he says, were marxist-inclined and condemned religious superstition. Yet, at rock bottom, all were strongly imbued with the Burmese traditionalism of U Ottama and Saya San. It was a matter of degree. Dr. Sarkisyanz distinguishes between the same two traditions, linking them with two classes, the "educated," namely those with English education, and the "uneducated," those with only *pongyi-kyaung* or vernacular education. He claims that in the eyes of the "educated class," by adopting the notions of the "uneducated class," U Nu committed treason against his own class. But the distinction is unreal. It used to be said: "Scratch a Burman Buddhist and you will find an animist." This could be amended to read: "Scratch an 'educated' Burman and you will find a traditionalist."

Nevertheless, Dr. Smith's account of the religious issues, which came to dominate Burmese politics under U Nu, shows much shrewd judgement and throws light on one aspect of the army coup of 2 March 1962, which has perhaps not received as much attention as it might have. It is a sad story of the promotion of religiosity rather than religion, of revivalism instead of reform, and a revivalism entirely generated by the government, not a popular movement. Ecclesiastical jurisdiction was ineffective: monastic standards declined, with the Sangha a prey to worldliness, disorderliness and defiance of authority. Nu, his critics said, used religion not as the opiate of the people but as his own opiate, a substitute for facing up to hard realities and adopting practical measures. The *pongyi* aggressiveness, which his regime tended to stimulate, has presented Ne Win's government with a so far intractable problem.

Dr. Sarkisyanz, in assessing the influence of Buddhism upon Burma's rev-

olutionary mass movement (*sic*) and the socialist welfare state it has sought to construct, concedes that cannonical Buddhism as such cannot inspire such political action, since it is otherworldly. Nevertheless, he contends, "in the context of the semi-Mahayanistic elements that survive in the actual folk-Buddhism of Burma" Buddhism is a relevant power factor in the country's politics. The basic influence he traces to the Mauryan emperor Asoka, whom he describes as the founder of a Buddhist welfare state. The Asokan social and political traditions, he claims, survived in the Theravada kingship of Ceylon, and this became a source for the renewal of the monastic order in Burma. Lay Buddhism, as opposed to socially sterile canonical Buddhism, pursued social action for the welfare of the people, and the welfare state was the royal ideal because so his argument goes, it aimed at providing the means for the better pursuit of Nirvana through meditation. He takes issue with Max Weber for denying that social ethics are derivable from Buddhism, and in support of his argument adduces the Mahayanist Bodhisattva ideal of self-renunciation of Nirvana until all creatures have been liberated from existence. "Such Bodhisattva ideals," he tries to show, "affected the political ethos of Theravada Buddhism too."

To deal adequately here with such propositions and assumptions is impossible: but two basic comments present themselves. In the first place the examples Dr. Sarkisyanz quotes of Buddhist rulers caring for the welfare of their subjects are explainable in terms of the Buddhist doctrine of *kutho* (merit) and bear no relation whatever to the Burmese *Pyidawtha* (welfare state) scheme; for its aim is to achieve welfare not through charity to the poor, weak and suffering, but by the reconstruction of society itself. The authors of that project professed to be influenced by marxism, and a study of their attempts to reconcile marxism with Buddhism—Dr. Sarkisyanz quotes many examples—is striking for its barreness. In the second place the influence of Sinhalese Buddhism was throughout directed towards the purification of canonical Buddhism in Burma and against non-Buddhist practices such as *nat*-worship, *naga*-worship, fertility cults and shamanistim, which presumably Dr. Sarkisyanz is referring to by the term "folk Buddhism." They were in fact strongly persisting elements of the pre-Buddhist religion of Burma. Where they Buddhist? Dr. Smith tells the story of the official booklet entitled *Union of Burma Procedure for Propitiation of Guardian Spirits,* which was published as a sequel to offerings to *nats* made at a ceremony at the prime minister's house in 1951 "to invoke the blessings of the spirits for the peace and prosperity of the country." Before the ceremony was held, a group of leading monks was asked whether it would be compatible with Theravada Buddhist doctrine. They approved it as "conducive to the achievement of a country's prosperity and advancement." There had been, of course, many previous occasions in Burmese Buddhist history when the Sangha had permitted certain practices of the folk religion, just as it had refused to countenance others. But it is significant that in U Nu's Burma a

minority of Buddhists were strongly opposed to this kind of thing, and he was publicly accused of promoting "Bogus Buddhism."

Dr. Sarkisyanz quotes a host of examples of the way Burmese politicians used Buddhism as propaganda. They do not support his attack on Max Weber's standpoint. All they do, as Professor Rhoads Murphey points out in a letter printed by Dr. Sarkisyanz (p. 240), is to illustrate "the role of Buddhist rhetoric in [Burmese] political life. Herein lies the main value of his book: it quotes a vast range of sources, but it lacks discrimination in its treatment of them, and understanding of the Burman himself, whose real religious outlook is nowhere analysed.

Cornell University D. G. E. Hall

THE SHAN STATES AND THE BRITISH ANNEXATION. *By Sao Saimong Mangrai. Ithaca: Cornell University Press. Southeast Asia Program Data Paper No. 57. 1965. 319 pp. $4.00.*

THE STRICKEN PEACOCK: ANGLO-BURMESE RELATIONS 1752-1948. *By Maung Htin Aung. The Hague: Martinus Nijhoff. 1965. 135 pp. Guilders 16.25*

A MEMBER OF one of the former ruling families of the Shan States of Burma, and sometime Chief Education Officer for that region, Sao Saimong, has brought to bear on his book an extensive and probably unrivalled knowledge of the geographical and physical conditions of the area. His sound scholarship, combined with his awareness of Shan traditions and literature, has enabled him to carry out a valuable piece of historical research. The book is a real contribution to knowledge. Making good use of a period of study in England, the author examined the original sources in London and one of the merits of his work is found in its extensive quotations from unpublished records, the reproduction of which enables the reader to form his own judgement of events. It is a pity that circumstances beyond his control evidently led to some errors in proof-reading: for example, in Chapter VII there is occasional confusion between the states of Kengtung and Kengtawng, and though the knowledgeable reader will discern this error, the uninformed are liable to be misled.

The book opens with a description of the Shan country and its economy and a discussion of the character of the Shans. This is followed by a careful summary of the views which have been advanced from time to time about the earlier history of the Shans, including a resumé of the various theories about the elusive Kingdom of Pong. The reader interested in the Tai and their offshoots will find this a particularly fascinating section of an interesting book. The main part of Sao Saimong's work is devoted to an account of Shan relations with the Burmese Kings and, following that, a detailed study of the process by which after 1885 the British extended their control over the Shan land and the neighbouring area of the Red Karens. Chapters are also

given to the establishment of formal frontiers between the Burma Shan States and the adjoining territories held by the Chinese, the French and the Thai.

It is evident that during the 1880s the Shan States were in a condition of utter confusion, with rival chiefs struggling for power and pretender rulers and even pretender Kings appearing and disappearing. Wide areas were thus reduced to devastation and misery. The internecine conflicts which Sao Saimong skilfully describes were highly complex, for over forty states varying from petty principalities to powerful kingdoms. It is apparent that from the first the British had no keen ambition to interfere in Shan affairs beyond the bare minimum needed to bring peace so that trade could revive. The reopening of trade between the hills and Burma proper, interrupted by the disorders of Thibaw's reign and the ensuing period of disruption of orderly government in Burma, and also the achievement of the long-desired but in the end never-achieved overland trade with China seem to have been the mainsprings of British policy. As the author concludes (p. 149), the general aim was merely to replace the former loose authority of the Burmese Kings by an equally loose though more modern system. He does not endorse the common criticism that in preserving the traditional way of life and government amongst the Shans the British were deliberately adopting a policy of 'divide and rule' whereby they drove a wedge between Shans and Burmans. He shrewdly observes (p. 299) that "nothing could be easier than to leave a people alone." Not that Sao Saimong is uncritical of British methods: in his concluding chapter he indicates that the effects were by no means entirely beneficial to the Shans.

The lack of enthusiasm in, any way, the higher levels of British authority for governing the Shan States is also apparent from the measures taken to settle the frontier. Lesser officials on the spot may have wanted to extend British control as far as possible, but higher authority was quite willing to sacrifice territory for the sake of reaching peaceful agreement with Chinese, French and Thai, in disregard very often of the wishes of the Shans themselves. The British Government, especially in the time of Lord Rosebery and Lord Salisbury, does not cut a very creditable figure in this regard. The book also reveals the failings of some of the local officials, such as Sir George Scott, who was obviously outwitted by the French colonialist, Pavie, and afterwards asserted himself by exercising unduly militant methods against the Wa.

Another reflexion which the books evokes, though it does not figure in the book, is the contrast between the fate of the Shan rulers and their fellows elsewhere. In the 1880s the Sawbwa of Kengtung was a more powerful ruler than, say, the chief of Luang Parbang; yet today the Kengtung Sawbwa has been displaced completely, while the descendants of the chiefs of Luang Prabang govern as Kings of Laos.

The scope of Dr. Htin Aung's book is indicated by its subtitle, "Anglo-

Burmese Relations 1752-1948." Unlike Sao Saimong's book it is based on secondary sources, some of dubious value. It also contains a number of errors of simple fact: thus the year of King Tharrawaddy's *coup* is given as 1835 instead of 1837 (p. 35); Sir A. Fytche appears several times as 'Fytch'; it is stated (p. 77) that in 1885 it was alleged that the French proposed to build a railway from Mandalay to Tongking, and Dr. Htin Aung's comment that for physical reasons this rumour was absurd would be quite apt but for the fact that the terminus suggested for the railway was not Tongking but Toungoo—and a railway between Toungoo and Mandalay was, of course, soon afterwards built by the British. Such factual errors arouse some misgiving whether the book can be depended on in respect of matters less readily checked. The major weakness of the book is, however, that it is not an objective appraisal of its theme: the British are presented in general as the villains of the piece who, it would seem, did nothing right. Thus it is complained (p. 34) that the British acted "violently and aggressively" in defining the north-western frontier of Burma so as to include the Kabaw valley in Manipur; yet on the following page it is stated, quite correctly, that shortly afterwards the Kabaw valley was transferred to Burma. Again, the action of the British Resident at Mandalay in trying to impose British mediation instead of Burmese mediation in Karenni's troubles is denounced as showing "deceit, lack of tact, and treachery" (p. 65), but whereas lack of tact was no doubt displayed, it is not evident where the deceit and treachery came in: nothing in the narrative confirms the use of these adjectives. Undoubtedly much in the British record of relations with Burma cannot be justified by present-day standards, and few would disagree with Dr. Htin Aung's stern comments on the policy which produced the Anglo-Burmese war of 1852; but in general the faults were by no means all on one side. The theme of Anglo-Burmese relations still awaits an objective study. This is not to deny value to Dr. Htin Aung's book. On the contrary, he has done a service by presenting the case from the point of view of a Burmese nationalist; and when some day the theme is tackled by a dispassionate historian, his statement of the Burmese view will have to be taken into account.

London B. R. Pearn

The Malayan Tin Industry to 1914. *By Wong Lin Ken. Monographs of the Association for Asian Studies. Tucson: University of Arizona Press. 1965. 302 pp. $6.50.*

This is a well documented, authoritative study not only of the important years of the Malayan tin industry but also of many other facets of the country's lasting relationships with the modern commercial and industrial world. It provides an account of the earliest known years of tin-mining by Malays, the ascendancy of resilient Chinese immigrants in the last quarter of the nineteenth century because of technical superiority, this giving way in

turn to decisive domination by Western enterprise as a result of mechanization, particularly the introduction of the exclusively Western-owned dredges after 1912. Lagging Chinese enterprise around the turn of the century is attributed to rising costs in labour intensive mining methods but, more important, to the unwillingness of the Chinese to raise joint-stock capital, in this case for expensive dredging operations.

A multitude of historical sidelights are well woven into the main theme, helping to put many present-day Malayan social and political problems into perspective. Well treated are such matters as the rise of British influence as a result of rivalries between claimants to tin properties, the overt British encouragement of opium and gambling farms, coupled with a seemingly altruistic administration, the introduction of enlightened labour legislation to remedy abuses as well as to assure a labour supply, the early activities of well known Agency Houses, and so on.

A general point is made that preferential treatment was given to Western companies, particularly British, at the expense of Chinese miners. The balance of evidence does not support this. The technical superiority of Western mining operators and the failure of the Chinese to adapt led naturally to ultimate domination and general charges of favouritism would seem to have little foundation. Perhaps the rise of Western enterprise in Malayan mining is given less attention than it deserves but this is a minor fault in a work of such painstaking research. A glossary and maps would have been welcome additions.

University of British Columbia WILLIAM HUGHES

L'INDOCHINE DANS LA TOURMENTE: MEMOIRES. *By Paul Ely. Paris: Plon. 1964. 360 pp. Fr. 18.00 (paper).*

GENERAL ELY'S is the almost exact opposite of what a general's memoirs usually are. This is no fine-honed vendetta piece: it does not describe how the author would have won the war, had only his blundering colleagues or those timorous civilians let him. In fact, he does not even blame the Americans for anything. Ely, at one time the Chairman of the French Joint-Chiefs, had also served in Washington as French representative on the NATO Standing Group and, according to one news-magazine, had earned for himself the nickname "The Poodle" for his pro-American viewpoint. Much like General Maxwell D. Taylor, Ely left his prestigious military position to take on the far more onerous task of trying to salvage something viable out of the Vietnamese chaos as French High Commissioner in Saigon after the battle of Dien Bien Phu.

By implication, Ely denies that Dien Bien Phu was considered a deathtrap by every expert, and notably by General Cogny. As France's highest active officer (the retired Field Marshal Juin outranked him), Ely had been in Indochina prior to the outbreak of the battle and had come in contact with

most of the senior French and allied officials there. According to him no one ever expressed any doubts as to Navarre's plans. "Lack of character?" says Ely. In some cases perhaps . . . but most of the time perhaps simple forgetfulness of what they had thought; really thought and expressed, only a short time earlier." There is much in Ely's book that cannot fail to remind one of the present-day American high-level inspections in Viet-Nam, with their erstwhile glowing descriptions of successes and rosy forecasts now followed by sober reappraisals.

Ely played a vital role in the attempt to get last-ditch American support to save Dien Bien Phu. The repeated vacillations of Dulles and Eisenhower are described in charitable terms but I fear that Ely errs somewhat in ascribing American failure to act "above all, or in large part, to British opposition" (p. 91). American documentation which has since become available shows that President Eisenhower himself was opposed to the commitment of American forces in a situation which would just as clearly have led to escalation as the Viet-Nam problem now, after the U. S. raids north of the 17th parallel. Eisenhower clearly failed to make his case before Congress—a crucial mistake not repeated in 1964 and thereafter. But such intricacies of U. S. politics obviously escaped the French general.

Ely then participated in the 1954 Geneva conference in the sense that he gave the French Government a set of minimal guarantees which he considered essential to maintain non-Communist regimes in one-half of Viet-Nam, and in Cambodia and Laos. Here also, his views have worthwhile implications for today's situation: ". . . if one wishes to provide a cease-fire with truly serious guarantees, it would be impossible not to include clauses that do not hint at a political solution of the problem" (p. 113). And his military recommendations in case of a failure of the negotiations also have a frighteningly familiar ring: three infantry divisions, an airborne brigade, the calling-up of reserves, two wings of fighter-bombers.

But Ely's book also makes a quietly useful contribution in re-establishing some sort of balance in the various versions existing on whether and how the French were "pushed out" of Viet-Nam by the United States. In Ely's view—and as French High Commissioner and military commander-in-chief in one person he was well-placed to know the truth—the South Vietnamese regime of Diem, for all its anti-French posturing, was reluctant to see the French Army depart as fast as it did since there was absolutely *no* evidence that the U. S. military advisory group would replace it in sufficient numbers (it did not, until 1964). The Eisenhower Administration itself was demanding the reduction of the South Vietnamese Army from a wartime 200,000 men to 90,000; and SEATO was in no shape to come to Saigon's help. The growing unrest in Algeria made the transfer of French troops from Indo china to Africa and absolute necessity, "with the French General Staff being in even a greater hurry than the [French] Government" (p. 280). Perhaps Ely's explanation is one of sour grapes—"you can't fire me; I just quit." But if it is

not—and the body of the evidence is on *his* side, since the Algerian rebellion broke out on November 1, 1954, hardly four months after the Geneva cease-fire—then those Americans and Vietnamese who were actively promoting a departure of the French Army were merely providing the French with a handy excuse for doing what they wanted to do anyway.

On the other hand, the French wanted to preserve one or two aero-naval bases in Indochina for an indefinite period, and on that point the Vietnamese government was adamant—no foreign bases would be permitted on its soil. Ely's list of alternate bases again make ironical reading today: Danang, Nha-Trang, Cam-Ranh, and Cape St. Jacques. Only Chu-Lai is missing from the 1965 list of U. S. bases in Viet-Nam. It is regrettable that no American publisher has seen fit to translate General Ely's slim volume. But perhaps this is a blessing in disguise in some quarters: in the case of Viet-Nam it is better not to know how many of the past errors are being repeated.

Howard University, Washington, D. C. BERNARD B. FALL

CAMBODIA'S FOREIGN POLICY. *By Roger M. Smith. Ithaca: Cornell University Press. 1965. 273 pp. $5.75.*

THIS IS THE FIRST full-length study to consider the foreign policy of Cambodia and as such should be welcomed to fill a long vacant space on one's bookshelves. The subject matter is discussed initially in chronological form with an historical sketch leading to a chapter on the Geneva Conference on Indo-China and its aftermath. Further chapters treat Cambodia's relations with the major powers and with Thailand and both Vietnams. These are followed by a discussion of Cambodia's efforts to secure Great Power guarantees and finally there is an attempt at overall evaluation.

The principal thesis is that the more recent course in Cambodian foreign policy can be attributed to the unwillingness of the United States Government to provide a guarantee for Cambodia's neutrality. It is suggested that this lack of goodwill has been the primary precipitating factor in the progressive deterioration of Cambodian-American relations. In advancing this argument, however, the author points out that in requesting an American commitment the Cambodian leader, Prince Sihanouk, was "looking ahead to the time when China had replaced the United States as the dominant influence on the Indo-Chinese peninsula and the United States is no longer able to exercise a restraining influence on Thailand and South Vietnam" (p. 218). If this expectation is presented as a basic premise of Cambodian foreign policy, then one has to ask why the obsession with a guarantee from the United States, a country regarded as unlikely to be in a position to fulfil its obligations to Cambodia? And what would be the value of the United States pressuring Thailand and South Vietnam to lend their signatures to such a guarantee if, according to this prognosis, Thailand is expected to become at least neutral and South Vietnam to undergo communist rule?

A basic deficiency of Mr. Smith's analysis is that he writes as if Cambodia's foreign policy had not deviated from an initial pretension to an intermediate position in the East-West conflict of the 1950s. Neutrality today has become little more than a euphemism and the Cambodian leader has demonstrated by his support for Chinese diplomatic positions that his priority objective is to sustain a happy accommodation with Peking in preparation for the time when, so he believes, the Government in Hanoi will come to control a reunified Vietnam. It is not credible to argue, as Mr. Smith does, that formal Great Power guarantees will provide the panacea for Cambodia's security problems. Neutrality is not achieved as a result of pious resolutions or especially from unilateral declarations but as the consequence of a particular balance of forces. The Cambodian leader appears convinced that such a balance applies no longer to his country's circumstances and its foreign policy has been altered accordingly.

University of Hull MICHAEL LEIFER

ETUDES SUR LES RITES AGRAIRES DES CAMBODGIENS. *By Eveline Porée-Maspero. The Hague and Paris: Mouton & Co. (For the Ecole Pratique des Hautes Etudes, Sorbonne). Vol. I: 1962. 282 pp. F32.50. Vol. II: 1964. 567 pp. F32.50.*

FIRED WITH that same feeling of ethnographic urgency that Boas inspired among his students, Madame Porée-Maspero has attempted to record Khmer verbal traditions and their ritual expressions before they disappear from a rapidly changing rural society. The study contains a minimum of theory: it is ethnography with a vengeance. The two volumes contain rites and beliefs associated with rice cultivation, with the calendar, with rain magic, with rivers, and with kite-flying. It represents an extensive expansion of a pamphlet by Madame Porée-Maspero entitled *Cérémonies des douze mois* and published two decades ago by the *Commission des Moeurs et Coutumes du Cambodge*. While the earlier work was more useful to the casual reader desiring a brief summary of the main ritual events, the later work will be of great interest to scholars who wish to examine the details of Cambodian rural religion.

The underlying Sinitic character of the Khmer "little tradition" is indicated in various ways. The *naga,* which many scholars have taken to be a many-headed cobra as it is portrayed in Angkor architecture, more closely resembles a crocodile in popular belief, and can therefore be assimilated more easily to the Chinese dragon than to the Hindu serpent. One can easily see similarities between the Khmer "water festival" and the Chinese dragon boat festival ("double fifth") in both myth and ritual. Kite-flying can also be related to comparable traditions in China. Madame Porée-Maspero readily admits that her own training as a sinologist rather than as a sanskritist may lead her to see similarities in this direction. Nevertheless the points are inter-

esting and provocative, for they indicate a closer relation between Khmer and Annamese protocultures than one might imagine. In this they support G. H. Luce's work on Southeast Asian prehistory.

It is unfortunate that neither volume provides an index or table of contents, a lack which will undoubtedly be remedied by later volumes. Her commitment to exactitude has led the author to transcriptions such as Phnoṃ Péñ and Kòṃpoń Čhnàń for cities whose official names are Phnom-Penh and Kompong-Chhnang; this kind of pedantry is unnecessary to scholarship and insulting to Cambodians, who have themselves decided how to spell Cambodian place names.

The study is illustrated usefully with line drawings and photographs.

University of British Columbia W. E. Willmott

Thailand and the United States. *By Frank C. Darling. Washington, D. C.: Public Affairs Press. 1965. 243 pp. $6.00.*

The writer of this book taught at Chulalongkorn and Thammasat Universities in Bangkok from 1953 to 1956, and worked as a research assistant for the United States government in Washington D. C. from 1957 to 1960 with Thailand and other Asian countries as his special field. He claims a "usually adequate facility with the Thai language" (p. 6), but his references are all to English-language sources, mainly newspapers, among which the *New York Times* and *The Bangkok Post* figure most prominently. He has also used information gained through personal interviews with a number of American experts and Thai officials, whose names he lists in his Foreword; but he does not seem to have systematically used this type of evidence.

His book cannot be called a definitive study of its subject. Nevertheless he is extremely well-informed regarding the particular aspects of Thai politics with which he is concerned. The interest of his book lies in the challenging thesis it propounds regarding the effects of American policy upon Thailand since the Second World War. It is one which cannot be ignored, and which further research is likely to confirm. It is that American policy is largely responsible for the destruction of post-war liberalism in Thailand and for the maintenance of the military despotism which has succeeded it. The trouble began, he asserts, with the "unfortunate split" between the United States and Britain over the treatment to be meted out to Thailand, which had declared war on both. Britain, represented by Sir Josiah Crosby, wanted to establish a quasi-tutelary authority to carry out the recommendations of advisers chosen by the United Nations regarding the imposition of punitive sanctions upon Thailand. Crosby solicited American co-operation in assisting Thailand's liberal statesmen to develop some form of constitutional democracy, and declared that if the power of the Thai armed forces were not reduced, constitutional government would be doomed and the resumption of military dictatorship inevitable.

The United States on the other hand was so determined to prevent the restoration of British influence in Thailand that it treated the country as a friendly ally instead of an enemy nation, and forced the British to reduce most of their demands, including that of stationing military forces in the country and reorganizing its armed forces. "This move," Darling claims, "was to have profound repercussions in post-war politics in Thailand" (p. 43). Josiah Crosby's warning regarding the army's threat to Thai constitutionalism proved to be only too true when on November 8, 1947 the army once again seized power. "From now on," Darling quotes the American Editor of *The Bangkok Post* as commenting, "the man with the key to the arsenal would be the man in charge, regardless of politics, parliaments or constitutions" (p. 61). Then, with the mounting fear of communist agression in Western Europe, the 1948 communist outbreaks in Southeast Asia and the gradual fall of China under communist control, American policy towards Thailand became dominated by considerations of national security. Thenceforward, although American aid did much for the economic development of the country as well as for its educational progress, the "heavy emphasis on military aid" and America's "exaggerated stress of the communist threat" resulted in the enhancement of the power of the military leaders as the dominant political force, and the discouragement of "an active loyal opposition." Yet, although the communist threat has been exaggerated in order to justify larger military expenditures, the United States maintains inadequate control over the way in which its arms are used. Thus American Officials "have stood by silently and at times admiringly" when the Thai military leaders have used American weapons, not for the defence of their country, but in their own internal struggles for power.

It is an uneven book, in which the author's interest in the minutiae of Thai politics often distracts his attention from his main theme. It smacks more of journalism than of academic writing. But it never lacks interest. And its plain speaking about American policy together with its debunking of much of the nonsense talked about freedom and democracy, as well as about Communist China's threat to Southeast Asia, show its author to be a man of independent mind with the courage of his convictions.

University of British Columbia D. G. E. Hall

The Philippines. *By Onofre D. Corpuz. Englewood Cliffs, N. J.: Prentice-Hall. 1965. 152 pp. $4.95 cloth; $1.95 paper.*

In accordance with the title of the series (The Modern Nations in Historical Perspective), the author's approach is historical. The origins of the existing upper class are traced to the Spanish conquest, and the effects of Spanish land policy and the role of the church are shown in operation as far as the present day. There is a fascinating account of some of the historical roots of graft and corruption. Nevertheless, it would be wrong to regard this

as "an historian's book." There are too many books in existence on various countries, written by historians, which explain the past but fail to live up to their promise of explaining the present by explaining the past. Dr. Corpuz's book, clear and delightfully written, is not one of these. In addition to his historical knowledge, the author is well-acquainted with recent sociological writings on transitional societies and has, in the best sense, a keen journalist's eye. He hits off exactly the nature of recent election campaigns. They "combined the disparate elements of deadly serious feuds among family political dynasties, the carnival spirit of a great national festival, the dislocation of economic planning through the release of massive pork barrel funds for capriciously drawn-up public works projects, a consequent rise in employment statistics and a short-lived redistribution of the national income, and the opening of avenues for social mobility in a society where politics was a major road to social status and material success."

The reviewer agrees with the author that party organizations will soon become more disciplined, "espousing social interests that differ in greater or lesser degree, and appealing to an electorate where the uncommitted vote will have been sharply reduced in size" (p. 136). However, the author is somewhat bold in predicting, within rather narrow limits, an early timing for this change.

University of British Columbia R. S. Milne

Australia. *By Russel Ward. Englewood Cliffs, N. J.: Prentice-Hall. 1965. 152 pp. $4.95 cloth; $1.95 paper.*

Despite the theme he has selected to pursue, the limitations of space, and the restrictions of editorial direction, Dr. Ward has written a work which compares favorably with recently published short histories of Australia by Douglas Pike and Manning Clark. He exploits his own speciality, the study of the historical antecedents of Australian national character, as a central focus. He stresses that part of the country's experience which presumably gave rise to distinctive aspects of the Australian ethos, which made the typical Australian, for example, believe "that a man should work to live, but should not live to work." The outback's effects (assessed through an application of Turner's American frontier thesis which Dr. Ward worked out in more detail in an earlier publication) is succinctly appraised. Assessments of national character are tentative. The use of a thesis not even widely accepted as a valid explanation of the American experience can be challenged. However, Dr. Ward's own extensive research coupled with careful qualification of his more controversial assertions results in a work anything but naively speculative or deliberately polemical.

The series to which this book belongs is designed to explain the nation under study to Americans with little knowledge of its history or contemporary problems. Dr. Ward, therefore, is required to explain Australia to

Americans in terms they will grasp. And, either because of additional editorial suggestions or his own predilections, he frequently compares and contrasts the American and Australian experience. This has led him to make rather too many contrived and unhelpful analogies. For example: "It is not surprising that the 1914-1918 experience was an almost traumatic one for Australians, comparable in a small way to the United States' Civil War ordeal." Footnotes and reading list, though brief, are excellent: they direct the reader to centers of controversy and the frontiers of research in Australian historiography.

University of British Columbia ROBERT KUBICEK

AUSTRALIAN SOCIETY: A SOCIOLOGICAL INTRODUCTION. *Ed. by A. F. Davies and S. Encel. Melbourne: F. W. Cheshire; New York: Atherton Press. 1965. 333 pp. $5.25.*

THIS IS A GOOD and useful book of a kind produced fairly regularly in Australia for the last forty years: it is a collection of essays by various hands dealing with a variety of aspects of socio-economic-cultural affairs. What particularly distinguishes this book from its fellows is the declaration in its subtitle. Although for a long time the compilers and writers of books of this general kind have been aware that they were impinging on sociology, they have not hitherto been prepared to allege that they were actually producing sociology. The step has now been taken but, I feel, prematurely. Although sociology is an elastic word, this group of essays surely is not sociology but rather a series of guerilla operations into sociological territory. The book is, in effect, a signpost advising the public, "This way to sociology." Accurate enough, I suppose. It is interesting, that, both in text and bibliographical notes, readers are told that when sociology is arrived at in Australia, it will be rather more American than British. Whether this is a "good thing" or not I do not choose to say. Those concerned to follow the progress of sociology in Australia, and New Zealand also, are urged to look at the successive numbers of *The Australian and New Zealand Journal of Sociology,* the first issue of which appeared in April 1965.

University of Texas C. HARTLEY GRATTAN

QUEENSLAND: INDUSTRIAL ENIGMA. *By Marian Gough, Helen Hughes, B. J. McFarlane, and G. R. Palmer. Melbourne: Melbourne University Press; New York: Cambridge University Press. 1965. 115 pp. $9.50.*

THIS BOOK is presented as "a controversial study that should interest politicians, industrialists, and the general reader." Its ostensible purpose is to throw some light on what appeared in the early 1960's to be an urgent problem of structural unemployment in Queensland. A secondary purpose is to

provide information on Queensland's past, present and potential economic growth. The authors have contributed a candid critical assessment of the development of manufacturing in Queensland, and do not hesitate to point up the discrepancy between the state's widely advertised potential on the one hand, and consistent failure to adequately realise this potential on the other. Such failure is laid squarely at the door of a succession of state governments who, in the author's opinion, consistently subordinated sound economic policy to political expediencies or to an uneconomic desire to "be fair" to the entire state. While they admit that the vastness of the state has presented major problems to policy-makers, they also criticise the policy-makers for being decidedly out of step with developments in the rest of Australia.

Chapter I is concerned entirely with background information on the development of the Queensland economy. It is a pleasing mixture of economics, history and political science, but presents a fairly dismal picture of Queensland's development. There appears little in this section that cannot be readily obtained from yearbooks, census material or parliamentary reports, but these sources are adequately summarised. A collection of tables support their suggestion that the small average value of production per head in manufacturing is a consequence of small scale production, a concentration of workers in primary industry, and low investment per head of population over the whole state.

Problems of unemployment, lack of prosperity and lagging growth are seen to derive from an inadequate industrial sector. The authors examine such problems in their second chapter, largely through the milieu of investment criteria. They present an outline of an industry-wide sample of manufacturing firms, and develop investment and labor coefficients as descriptive devices to highlight the problems entertained by existing industry and to point out expenses associated with industrial expansion.

Information obtained from the sample is presented more fully in Chapter 3, where discussions of problems "as the manufacturers see them" occur. Analyses of the traditional location factors of materials, markets, labor, and transportation are supplemented by comments on credit facilities, investment decisions, and government policy. Here the authors conclude that a mixture of raw material availability, uneconomic government contracting policies and lower living costs have been the prime forces attracting industry to Queensland.

"Future Prospects" are discussed in the final chapter, where emphasis is placed on encouraging industries which could use recently discovered local resources (e.g. oil, gas, aluminum), recommending better provision of utilities and services over the state, and arguing strongly against decentralisation policies. The failure of Queensland to keep pace with other states in manufacturing developments is traced to the failure of the state's governments to provide an adequate infra-structure to support industry.

This book makes interesting reading, but one often feels that at least

some of the criticisms leveled at policy-makers could be effectively countered. Perhaps a comparable volume on the development of sectors other than the industrial would dispel some of the uneasy feelings produced by the book about past and potential growth in the state. Although this study is well worth reading, it does not justify the extravagant price and can thus hardly be recommended as an addition to personal libraries except for those vitally interested in Queensland itself.

University of British Columbia R. G. GOLLEDGE

THE ECONOMIC DEVELOPMENT OF THE TERRITORY OF PAPUA AND NEW GUINEA. *Report of a mission organised by the International Banks for Reconstruction and Development. Baltimore: Johns Hopkins Press. (Toronto: Copp Clark). 1965. 468 pp. $8.50.*

I COME FROM THE STONE AGE. *By Heinrich Harrer. Translated by Edward Fitzgerald. New York: E. P. Dutton. 1965. 256 pp. $6.95.*

ASSIGNMENT NEW GUINEA. *By Keith Willey. Melbourne: Jacaranda Press; New York: Tri-Ocean Books. 1965. 263 pp. $5.50.*

THE WORD BANK REPORT is the third by international experts on major issues of Papua-New Guinea development. The Trusteeship Council's 1961 visiting mission under Sir Hugh Foot set the pace for, and provided direction to, the political changes introduced in the past two years. The Currie Report on higher education, 1964, provided the essential outlines in this direction. The World Bank's mission was to undertake "a general review of the economic potentialities of the Territory and to make recommendations to assist the Australian government in planning a development program designed to expand and stimulate the economy and thereby raise the standard of living of the people." The report incidentally provides the first detailed analysis of some aspects of the country's economy, e.g. transport and communication, forestry, banking and credit. The Mission's visit produced an improvement in available statistics.

Yet the Mission's Report is not entirely a happy one. It seems to weave its way through compromises and contradictions that are not its own making. The Australian government's tardiness in accepting the recommendations could hardly have beeen prompted by the prospect of raising its annual contribution to the country's development from £A25 million in 1962-63 to £50.2 million per annum from 1964-69. Since the last war Australia has been generous. The dilemma arises from the mission's comment (p. 31-32), "While substantial economic growth is possible over the next five to ten years, economic viability in any meaningful sense cannot be achieved within several decades. The physical and human resources have not been developed to the point where economic viability is yet in sight." Faced with responsibilities to the United Nations and the local people themselves and subject to mounting criticism from the Afro-Asian bloc, the Australian government is

obliged to envisage political independence without economic viability at modern national standards. Herein is both an implied criticism of its long-term administration in the past and a prospect of outwardly ambiguous, neo-imperialistic relationships with the country in the future.

The Mission's recognition of urgency in development is evident in most of its recommendations. The program is focused on the years 1964-69 but in agriculture and livestock the projections cover ten years. Assuming increased Australian financial aid, the Mission considers the availability of skilled manpower to be the critical issue. It sees most of this coming from Australia, but in recommending substantially increased expenditure, on secondary rather than primary education, it envisages speedier indigenous involvement than the Minister's policy of "some schooling for all" would have allowed.

The major emphasis in the development program is on the stimulation of production and the consequent increase in the real income of indigenous people. Production increases are to come especially from agriculture, livestock, forestry and fisheries. Relatively little may be expected from manufacturing and mining. The export potential for agricultural products is based primarily on copra, cocoa, rubber, and coffee as far as marketing conditions allow. Forest resources exist for a major and immediate expansion. If executed, the recommended programs could result in an increase in agricultural and forest export earnings to £A30 million in five years. Subsistence agriculture is expected to remain the principal source of daily nourishment for most indigenous people, but the Mission observes the rapidly increasing participation of natives in the money economy and particularly in tree crops.

Population estimates indicate the 2.45 million may be expected by 1970 with an annual rate of growth somewhat less than 3.5 per cent. The physical resources for a major expansion in agriculture already exist. There are at least 6 million acres of usable land area for crop production of which only about 1 million are used at present. The rate of economic growth during the next five years could well be between 7 and 10 per cent. In this regard New Guinea is very fortunate. The importance of continued, and even expanded, Australian involvement in administration and private investment to achieve this rate of growth must raise the thorny issue of race relations. In recommending further expatriate investment in plantations the Mission's view is more economic than sociological. But two further points favour the stand taken by the Mission: the indigenous elected majority in the legislature acts as a safety-valve and the willingness of indigenous people under fair conditions to place their economic advantages above political considerations.

The Mission makes quite clear that a progressive shifting of responsibility and decision-making to indigenous people is needed as the economy develops. Public services must progressively be made self-supporting and adequate local government machinery established. While being asked to invest more the Australian is required to relinquish his authority. His influence must be felt in other ways. The standard of housing and amenities for civil servants

is to be related to local conditions to ensure the maximum number of people benefit from money spent on development, and the overall expenditure must be concentrated in areas giving the quickest and greatest return.

The Mission's report is a challenging and stimulating document. Its program is realistic but both native and expatriate will need to get down to serious and planned effort to achieve it. The report suggests the goals and the means and makes quite clear that economic expansion at the rate envisaged cannot be an indigenous enterprise alone. The cost of removing Australian influence for political ends would be economic retardation.

In *I Come From the Stone Age* Heinrich Harrer, well known for his mountaineering and travel in Tibet and Europe, describes his expedition to the central highlands of former Dutch New Guinea—now West Irian. It was the last expedition under the Dutch administration and followed shortly after the drowning of Michael Rockefeller on the Papuan south coast. Its objects were to climb the Carstensz Top, to find and examine the quarry from which some of the best stone axes in the highlands originate, and then to traverse unpacified country in the Baliem River gorge between Wamena and the southern coastal plain. These Harrer achieved, but the expedition to the Papuans "involved more hardship than any of my other expeditions. . . . I have never returned from an expedition so physically battered, and I have never before been so near death so often as I was in New Guinea."

The book is colourfully illustrated with maps and is intended for the popular reader. There is little of scientific value save for measurements of the glacial recessions on the Carstensz Top since the 1936 expedition under Dr. A. H. Colijn and observations of flora and fauna at high altitudes in the tropics. Ethnologically there is a description of the use of fire by the Vanos people to procure blue glaucophane flakes suitable for axes and knives and further evidence of the sparseness of population on the southern foothills of the Wilhelmina range.

Being a personal narrative, largely in diary form, the book excellently depicts the confusion of relationships between a European and his carriers. Few modern books describe this relationship and Harrer does it with unusual frankness. His opinion of the Dani people changes with his own circumstances but he describes their behaviour in sufficient detail to let the reader form his own judgement of people and situations. In many respects it is a pity that Harrer did not make better use of the anthropological material available on central New Guinea. His supposition that he is exploring an academically uncharted wilderness led him astray. His supposedly stone-age men turn out to be remarkably astute in dealings with their employer! The last part of the book lacks the detail that makes the climbing of the Carstensz Top and the finding of the quarry more vivid. The journey down the Baliem Gorge deteriorates into a personal account of hardship and struggle. The book closes with his findings on the spot of the fate of Michael Rockefeller and his own problems of getting out of the area following the dropping of

Indonesian parachutists near Merauke. It is a sincere book told in Harrer's typically personal vein.

Though Keith Willey took his year on *Assignment New Guinea* seriously, his selection of subjects to report on is questionable. His tour seems deliberately to have included the least developed areas and the most bizarre behaviour from the Trans-Fly to Buka Island. Had he applied his practical good sense to the major issues of development, and the problems raised by its unprecedented speed, he might well have produced an excellent book. There are signs of a hurried and unchecked manuscript that give at least one prominent person a wrong Christian name, promotes Kondom Agaundo to a paramount chieftaincy and quite misunderstands the stature of Sir William MacGregor. But the gossip about bats and the elaborate stories of long-term residents are described as few other popular books about the country have done. Faithfully recorded are the misconceptions about sexual licence of Trobriand and Hula girls that monotonously accompany the rounds of beer in popular clubs. Race relations are well described in living, personal terms rather than in the legislation of a well-meaning Administration.

Willey has an eye for paradox that suits his New Guinea enquiry. He accompanies a patrol of the Pacific Islands Regiment along the Indonesian border and relates this to the urgent problems of defence and of Australia's continued support of the country. The political aspects of the President Johnson cult in New Hanover and the eugenic content of the Hahalis "Welfare" baby-farming enterprise are sympathetically understood in terms both of the usual behavior involved and the problems they pose for the Administration. The book matures as Willey comes increasingly to rely on his own judgements rather than on the tales and prejudice of the people he chose to represent New Guinea to him.

The final chapter is an excellent analysis of contemporary problems and possible solutions written with candour and insight from both the Australian and New Guinea points of view. Had Willey been more disposed than he appears to have been to work with the Administration and to have recognised that it is the principal source of change and development in the country, he might have avoided such questionable comment as "But the story of co-operatives in New Guinea has not been a happy one. Usually the storekeeper embezzles the funds, or hands out goods to his relatives free of charge. Whatever the reason, they seldom last long." This is a strange assessment of the country's largest indigenous enterprise with a turnover of some millions of pounds.

Simon Fraser University D. G. Bettison

Land Tenure in the Cook Islands. *By R. G. Crocombe. Melbourne: Oxford University Press. 1964. 180 pp. $5.50.*

Dr. Crocombe has provided a straightforward account of what can be

known about the traditional land-tenure system of the Cook Islands and the modifications which have occurred through attempts to rationalize it by the action of judicial processes and administrative action. When one is dealing with a society with oral traditions and an administrative system with minimal archives there are bound to be gaps in the documentation which limit the range of questions which can be asked. This is the case for the Cook Islands, but it is also all the more valuable to have the existing material placed on record in orderly fashion.

Several conclusions and themes will be of interest to students of comparative land systems. The traditional system contained within it many factors leading to mobility, as indicated by rivalry for titles and complicated disputes over land. The initial application of land laws tended to strengthen a less mobile hierarchy. The land court operated with ideas of manipulating the social system to contribute to greater production, but the opposite occurred. Land administration, even in later times, was somewhat isolated from comparative experience, and has done little to link up with knowledge about socio-economic processes or to provide a basis for secure transfer of title or a system of incorporation suited to the modern world, even if in a faraway corner of it.

University of British Columbia CYRIL S. BELSHAW

FLOWER IN MY EAR: Arts and Ethos of Ifaluk Atoll. *By Edwin Grant Burrows. Seattle: University of Washington Press. 1963. 439 pp. $6.75.*

IFALUK IS A TINY COMMUNITY of less than three hundred persons on two islets of less than half a square mile in area, but it is notable in being probably the only Micronesian community never to have had a resident Christian missionary. Its poetry, in its praise of sexual love, is notable for its lack of Christian inhibitions. The late E. G. Burrows spent seven months on Ifaluk in 1947 and 1948 (together with Melford E. Spiro, with whom he published a general ethnography) and another three months in 1953. The earlier work, *An Atoll Culture* (Human Relations Area Files, New Haven, 1953, 2nd ed. 1957) perhaps ought to be read together with the present one.

The arts of Ifaluk, as Burrows describes them, are few. He has a brief chapter each on tatooing (the only graphic art), the verbal arts (prose narratives, poetry, oratory), and the dance (generally accompanying the poetry). The bulk of the book is then taken up with translations of the song poems, ordered by the sentiments they express: "rank and kindliness" (songs in praise of chiefs and their gentle behavior), "seafaring and homecoming" (navigators' incantations to bring good weather, seamen's chanteys, women's love songs and laments for men gone to sea), "zeal and skill" (workmen's chanteys, women's songs in praise of fishermen and craftsmen), "women in love" (love songs composed by women to sing while dancing to their lovers at secret trysting places), "bereavement" (laments for deceased

relatives, mainly composed by women, several for sons lost at sea), "help from on high" (songs revealed by god-possessed priests), "and now the Americans" (songs about the islands' succession of foreign rulers). In the last chapter, after a discussion of the sentiments and their component values and dis-values as expressed in the songs, Burrows raises the question of how well the results of this analysis agree with ordinary observation. The agreement, he finds, is not complete. Observation indicates that there are sentiments, such as those related to clan solidarity and to food, that do not find expression in the poetry. He suggests that sentiments for these objects are simply less readily expressed in this art form, are "less poignant" than sentiments like love or bereavement, whose objects are individuals. Thus the arts evidently do not express the whole ethos, which can only be dimly perceived.

It seems to me, however, that the case for the arts of a community expressing all of its sentiments has not been clearly disproved. There are difficulties in this work involving both "arts" and "sentiments" Burrows does not set forth his method for discovering just what the arts of a community are. Observation suggests a sentiment regarding food. Can we be sure then that cooking or table etiquette is not an art and should be studied as such? Were *all* the activities really examined to discover in which ones form is given emphasis for esthetic pleasure alone? Or was the examination restricted to those activities traditionally defined as "art" in Western Society? Neither does Burrows set forth his methods for discovering what sentiments are: (a) present in the community, and (b) expressed in an art form. It is essential to do this, for if we cannot separate inferences about sentiment drawn from non-art from those drawn from art, we are soon begging the question. Within the art form, how are sentiments to be identified? Burrows' ordering of the poems appears to me to follow categories of Western culture rather than to be a product of some culture-free analytic tool. Might not an East Asian student discover, in the very frequent reference to flowers and to various features of landscape, a sentiment associated with the beauty of nature?

Moreover, if art emphasises "form," then we ought to be given a better view of the form of Ifaluk poetry. Burrows gives us only a few lines of native text and these in a simplified spelling, judging from that of the earlier work. He tells us that each line generally has four beats; but since stress is entirely unmarked in the few examples, we really have very little notion of what the original sounds like. Nor, in the absence of any notes on vocabulary and grammar, do we have any idea how the language of the poetry differs stylistically from that of prose. Burrows transcribed the poems in the native language, got a line-by-line translation in the near-pidgin English of his interpreter, and then converted this into literary English. The dust-jacket says he translated these poems "with great sensitivity," but in the absence of anything but the final product we have no basis for judging the truth of this statement.

Certainly an author cannot be blamed for the claims of his editor, but I

believe that this and other editorial disservices should be mentioned. It was evidently Burrows' intention to share credit with his interpreters; he mentions on page 7 that their names appear on the title page. But they do not. Finally, the map that appears as the frontispiece is worse than useless, since it does not locate Ifaluk in relation to anything else and it identifies the islands of the atoll with names different from those used in the text.

University of Nevada WAYNE SUTTLES

MAGELLAN'S VOYAGE AROUND THE WORLD: Three Contemporary Accounts. *Edited with an introduction by Charles E. Nowell. Evanston: Northwestern University Press. 1962. 351 pp. $7.50.*
WHAT HAPPENED ON THE BOUNTY. *By Bengt Danielsson. London: George Allen & Unwin. 1962. 230 pp. 25s.*

FOR ANYONE whose knowledge of the *Bounty* mutiny and of Captain Bligh has been supplied by the movies, Bengt Danielsson's book will serve as an agreeable as well as useful corrective, although on some subordinate points it is itself open to correction. Indeed, if the book is, as its author asserts, based on an exhaustive study of a "mass of original material spread over archives and libraries throughout the world," one may wonder why he so assiduously conceals his scholarship. To some matters outside the *Bounty* story he is an unsteady guide, and his book needs proof-correcting. On the *Bounty*'s voyage, however, and its sequels, on Bligh and on his men, whether mutineers or faithful, it may be taken as a reasonably reliable presentation of the available evidence, interestingly told and without imported sensationalism.

The Magellan book is welcome as a pleasant reprint of James Alexander Robertson's translation of 1906, long out of print, of the story of the great voyage by Antonio Pigafetta, the articulate Italian who sailed with Magellan and admired him this side idolatry; as well as of the shorter contemporary accounts by Maximilian Transylvanus and Gaspar Correa, translated by James Baynes and published by the Hakluyt Society in 1874. Professor Nowell thus fills a gap that has been yawning for some time. His own introduction, connecting and terminal pieces are admirable as far as they go, the fruit of mature and graceful scholarship; "as far as they go" simply because for the demanding student annotation could have been carried farther without at all inducing weariness. The general reader or the undergraduate will be quite happy. Perhaps also Magellan's route across the Pacific deserves as little more discussion than it gets—one does not seem bound to accept without demur the theory put forward by Professor Nunn in 1935. The formalized maps are also pleasant in appearance; but for purposes of scholarship Behaim, Martellus, Ptolemy and Gastaldi would surely have been better served by straightforward reproduction. On the whole, however, criticism should be much more appreciative than hostile, and one must be grateful to Pro-

fessor Nowell and Northwestern University for this useful and well set-up addition to the historiography of the Pacific.

Victoria University, Wellington J. G. Beaglehole

Bitter Strength, A History of the Chinese in the U. S. 1850-1870. *By Gunther Barth. Cambridge, Mass.: Harvard University Press. 1964. 305 pp. $5.95.*

We are told in the author's preface that this is an example of "compassionate . . . history that goes beyond the gathering of data and the mechanics of exposition." (p. ix) Mr. Barth has confused compassion with poetry, with the result that neither history nor compassion can be clearly grasped by the reader. The scholarship is manifest in fifty pages of notes, which serve to convince one that the author has read *everything* on his subject (a typical pre-occupation of North American research) but which are of little use to the reader because of their comprehensiveness and because the accompanying bibliography ("Sources") includes a selection of incomplete references presented in a chatty essay.

The thesis, stated clearly only in Oscar Handlin's foreword and in the final pages of the text, is that the sojourner outlook of the Chinese worked against their assimilation into American society during the first two decades of Chinese presence in the Western Hemisphere. The book contains masses of detail, most of which is irrelevant to this theme: if one wishes to know, for instance, the record crossings of the Pacific from 1848 to 1867, this is the book to consult (pp. 58-9).

Chinese social organization in early California cannot be understood merely by relating it to the iniquitous credit-ticket system and the concomitant oppressive controls by larger merchants over their coolies, as any reading of the literature on Overseas Chinese society would indicate (Mr. Barth is apparently unaware of the works of Skinner, Freedman, D. Willmott, T'ien, Coughlin, Wickberg, Wu Chu-huei, Lyman). It rests on an adaptation of Chinese traditional urban political patterns to the specific overseas setting, and similar forms have emerged in situations where contract labour was not a factor (e.g. Britain, Cambodia, Japan).

But the main criticism must be one of style. In an attempt to provide colourful reading, Mr. Barth has presented a morass of odd sentence-structure and lurid metaphor. Each chapter begins with a repetition of the last sentence of the preceding chapter in only slightly modified form. The point that Chinatowns offered a contrast of festival and freedom to the humdrum repression of the workcamps is repeated no less than sixteen times, seven times in three pages. Repetition works well in poetry; it gets in the way of exposition.

University of British Columbia W. E. Willmott

CHINESE LABOR IN CALIFORNIA, 1850-1880. *By Pin Chiu. Madison: The State Historical Society of Wisconsin, for the Department of History, University of Wisconsin. 1963. 180 pp. $3.50.*

THIS IS AN IMPORTANT BOOK for students of Chinese life in America. The author has assembled a remarkable amount of data on the employment of Chinese in California during the first three decades of their immigration. Included are chapters on Chinese laborers in the gold mines, as railway builders, in agriculture, and in the woolen, textile, shoe, cigar, and other smaller industries. All the data are subjected to a classical economic analysis in order to demonstrate that the economic arguments in support of California's anti-Chinese movement were not valid. The attempt to exonerate the Chinese from blame for California's economic difficulties is not new—Mary Coolidge attempted the same thing in her book, *Chinese Immigration,* in 1909—but the sophistication of the economic techniques is unusual and, given the admitted lacunae in and unreliability of the data, its theoretical reach is probably beyond its empirical grasp.

The principal argument of the book is that Chinese labor was not a liability to California's economy but an asset. The accusations by labor unions and small manufacturers and farmers that Chinese depressed wages or were unfair competition are not sustained by economic analysis of the industries involved or of the external factors that in fact determined the vicissitudes of California's alternate cycles of prosperity and depression. Thus, the popular assertion that 10,000 Chinese were discharged at the completion of the Central Pacific Railway in 1869 glutting the urban labor market is untrue. The teeming Chinese population of San Francisco was composed of new immigrants drawn there by alleged opportunities while most of the railroad laborers continued to work on trunk lines in California and Nevada. Further, the author argues, the Sinophobia of the workers made it impossible for them to form what he asserts would have been an effective anti-monopoly alliance with the farmers. Finally, the urban clothing, shoe, and cigar industries in which Chinese first labored and against which they later formed competing manufactories were "sick" industries beyond the cure which anti-Chinese demagogues promised.

The author's economic analysis brings his conclusions strikingly into line with those employers, entrepreneurs, and large-scale agriculturists who were in need of a cheap, efficient, and docile labor force. Although he does opt for the cooperation of farmers and laborers as a more effective alternative to Sinophobia, he does not suggest that laborers, white and Chinese, might have combined to demand better wages, working conditions, etc. Apparently a racially divided labor force—which Marx predicted would negate the possibility of socialism in America—did not impress itself as significant on the author. Yet the alleged docility of the Chinese laborer is revealed as by no means certain. Chinese railroad workers once sat down all along the line,

and urban factory-owners were not immune to occasional strikes from the Chinese employees. The book contains but the briefest reference to Chinese contractors and no mention whatsoever of the role of Chinese community institutions—clans, *landsmannschaften,* and secret societies—on the organization of Chinese labor. But the intra-ethnic exploitation of fellow Chinese by these agencies and the limitations they presented to a united labor front were surely important aspects of the Chinese labor question.

Finally the author's insistence on strict adherence to "pure" economic analysis indicates the limits of that procedure. Sociological and psychological factors are formally excluded in the introduction but then re-admitted by the back door of ad hoc suggestions to account for the economically unsound behavior of Californians.

Sonoma State College, California STANFORD M. LYMAN

THE ELEPHANTS AND THE GRASS: A Study of Nonalignment. *By Cecil V. Crabb, Jr. New York: Frederick A. Praeger. 1965. 237 pp. $5.50 cloth; $1.95 paper.*

THE TITLE OF THIS BOOK illustrates both its virtue and its weakness. It is apt but over-simplified. "When two elephants fight, it is the grass that suffers," is an African proverb, and Mr. Crabb makes a good plea for the grass —the grass being the non-aligned world which bears the marks of the struggle of the elephantine powers. It is a good case and needs stating, but Mr. Crabb seems to ignore the fact that the elephants are not fighting just for the fun of it. They too have interests they believe worth struggling for.

The book is directed towards those Westerners who consider nonalignment naive or immoral. The author makes a good argument that nonalignment or neutralism in all its various forms represents just as shrewd an assessment of their own interests on the part of those countries which practice such policies as the calculations which guide those involved in the cold war. A good deal of his defence is a familiar and easily acceptable explanation of the causes of anti-colonialism and proof that in and out of the U. N. the anti-colonialists are not the anti-Western bloc they are supposed to be. His most useful contribution is to argue that non-alignment has made strategic sense. One of the reasons it is being adopted by all new countries is that it has been successful. It is not the non-aligned countries, but the aligned (like South Korea and South Vietnam) which have been victims of aggression. The Chinese attack on India did not lead India to depart from nonalignment because the crisis illustrated the value of being non-aligned vis-à-vis the West and the Soviet Union. It did, however, provide the Indians and others with a useful lesson to prove that there was no incompatibility between non-alignment and military preparedness. It knocked some of the romanticism out of the Indian philosophy of non-alignment and made it more realistic, like that of the UAR or Yugoslavia.

The author's point of view is on the whole sensible and he ends with some wise observations on the hope to be found in a more polycentric world. On the way, however, he does seem to be concerned too much with words, with endless official and editorial statements which can be marshalled to prove almost any point. He seems at times to live in a power vacuum in which the content is only ideas. Too often he ignores the reality behind the phrases; he seems able to convince himself, for example, that Washington realized the value of non-alignment when it saw how useful the Indians were in Indo-China and the Congo. Men like Sukarno and Sihanouk are, to say the least, idealized in his analysis. On the other hand, he performs a useful service by illustrating Mr. Dulles' ambivalence on the subject of neutralism: he is remembered too patly as the man who once said it was immoral. The book suffers from being academic and one-sided, and this is unfortunate because the case the author makes is one that needs to be made.

Canadian Institute of International Affairs JOHN W. HOLMES

BRIEFLY NOTED

STUDIES ON ASIA 1963. *Edited by Robert K. Sakai. Lincoln: University of Nebraska Press. 1963. 196 pp. $3.00.*

THE THIRTEEN STUDIES in this volume are concerned with a diverse variety of topics, ranging from the geneeral ("The Patterns of Regional Relations in Southeast Asia") to the recondite ("Formal and Linguistic Problems in Translating a Noh Play"). Not every essay is remarkable for the originality of its approach or for the clarity of its expression. Nevertheless, taken as a whole this is a praiseworthy muster of talent; and it is encouraging to note that the contributors are relatively young scholars, most of them teaching at universities and colleges in mid-America.

In the first article ("Problems of Approach to Asia's Modern History") Professor M. D. Lewis has some cogent things to say about the importance of the synoptic view, notably the need "to relate the histories of China and Japan to those of the former colonial lands" (p. 15). But not everyone will agree with his statement (p. 10) that the ending of European empire in Asia was almost completely unexpected. The withdrawal from India, for example, was already foreseen as a postwar certainty in 1942, the year of the Cripps mission to New Delhi. Those specializing in modern Japanese history will be grateful to Professor Robert Sakai, the editor of this volume, for his "Landholding in Satsuma, 1868-1877;" and students of twentieth-century Chinese affairs must feel equally appreciative of Professor Teng's "Dr. Sun Yat-sen and Chinese Secret Societies." But perhaps the most interesting—because most topical—contribution to this book is Dr. Wurfel's "Taiwanese Nationalism: Problem for United States Policy"—a succinct and revealing survey of an issue about which we know to little. Dr. Wurfel's main thesis is summed up, by implication, in his observation that the "Nationalist army today is a much more effective instrument for imposing an unwanted regime on the Taiwanese people than it is for defending the country against Communism" (p. 117).

Other notable studies in this volume are Professor Butwell's examination of regional relations in the SEATO area, Professor Goodman's article on the Japanese in prewar Davao, and "Religious Politics and Parties in Israel" (Scott D. Johnston).

St. Antony's College, Oxford. RICHARD STORRY

CHINA: ADVENTURES IN EYEWITNESS HISTORY. *By Rhoda Hoff. New York: Henry Z. Walck. 1965. 172 pp. $4.00.*

THIS VOLUME, in a series with the same sub-title, offers an attractive selection of excerpts from numerous books, some published in the 19th century or earlier, no longer readily accessible to most readers and libraries. In fact, it may even be used as a kind of reference guide to these sources, with the help of its bibliography. Its value would have been greatly enhanced had the selections been confined to the non-Chinese eyewitnesses through the centuries. To throw into the common pot such persons as Confucius, Sun Yat-sen, Lin Yu-tang, and Mao Tse-tung, along with Ibn Battuta, Abbé Armond David, and the like seems an ill-advised attempt at representative comprehensiveness. If revised as an anthology of historical views on China by visiting eyewitnesses, one should include the Japanese monk Ennin and not *On a Chinese Screen* by Somerset Maugham. Also, the editorial introductions should be more helpful in outlining what are the meaningful perspectives.

Princeton University JAMES T. C. LIU

THE PENGUIN BOOK OF CHINESE VERSE. *Verse Translations by Robert Kotewall and Norman L. Smith. Ed. by A. R. Davis. Harmondsworth: Penguin Books; Toronto: Longmans. 1962. 84 pp. $.85.*

THIS MODEST VOLUME is packed with more information and delightful reading material than many a book of twice its size. The editor's introduction is in itself a penetrating critical survey of Chinese poetry and should be read for its own sake. The anthology contains 169 poems by 129 poets. Under the name of each poet is a short biographical notice and at the end of the book are a few pages of useful notes. The selections range from the Book of Songs to those of Hu Shih and Ping-hsin. The book is the joint work of the two translators over a number of years. Personal interest and the fact that the poems lend themselves to translation determined their selection.

Although mostly only one and at most four or five poems represent each of the selected poets and although the poets range from the anonymous composers of 2500 years ago to those of contemporary times, the reader does not get a feeling of insufficiency or superficiality which such a wide and sparsely represented selection is liable to give. The rendering of the poems into modern English is of course a great factor in producing this homogeneity in style, but more than that, the reader detects, as he reads on, a unifying theme underscoring all the chosen pieces. That theme is the "intimate expression of personal feeling" spoken of in the introduction.

The most outstanding quality of the translations is the direct and often bold linguistic approach. A translation may be successful for various reasons. The success of this anthology lies in its almost alarming faithfulness to the word order and idiom of the original. A Chinese line flows, as if it were, into English without any linguistic barrier. An evidence of the closeness between the translation and the original is that the reader finds himself repeating mentally the well known verses in Chinese whereas his usual experience is that he has to stop reading the translation before he can repeat the Chinese lines. This book should be the possession of all students of Chinese poetry and lovers of poetry in general.

University of British Columbia LI CHI

THE SACRED BOOKS OF CHINA. The texts of Taoism. *Translated by James Legge. Part I: The Tao Te Ching of Lao Tzu. The Writings of Chuang Tzu. (Books II-XVII) 396 pp. $2.00. Part II: The Writings of Chuang Tzu (Books XVIII-XXIII) 336 pp. $2.00. New York: Dover Publications. 1962.*

STUDENTS OF CHINESE RELIGION and philosophy will welcome this republication in paperback form of Legge's translation of the basic texts of Taoism, first published over seventy years ago as part of Max Müller's *Sacred Books of the East.* Although since then many new translations, particularly of the *Tao Te Ching,* have seen the day, Legge's pioneering work can still be read with pleasure and also be useful for studies of scholarly translations. Moreover Legge's work contains unique translations of various related documents, such as Ssu-ma Ch'ien's accounts of the fathers of the Taoistic system, the T'ai Shang Tractate, commentaries and other appenda. To the translations are added Legge's own invaluable chapters of commentary and explanations, which make this work a classic of enduring value.

University of British Columbia RENÉ GOLDMAN

CREATIVITY AND TAOISM. A STUDY OF CHINESE PHILOSOPHY, ART AND POETRY. *By Chang Chung-yuan. New York: The Julian Press. 1963. 241 pp. $6.50.*

THE FIRST THREE CHAPTERS of this book present Taoist thought by an examination of the fundamental concepts of Taoism and their fusion with philosophical ideas of other schools of thought, notably Confucianism and Buddhism. They provide a basis for the discussion in the latter part of the book, which also consists of three chapters and deals with self-cultivation as it was practised by the Taoist, and the essence of Taoism, as it is reflected in Chinese literature and art.

In spite of the fact that Taoism in its various phases has been studied by modern scholars, it remains for the author of this book to make a new contribution by uniting a full exposition of Taoist philosophy with the role it plays in creative activity. The author is by no means a disinterested expounder of thought, a fact which enhances the interest of the book. His sympathetic and sensitive appreciation of Chinese literature and art makes the last two chapters delightful reading. More important than this is his ability for penetrating analysis, which is fully shown, for instance, in his comparison of the Confucian concept of *jen* and the Taoist concept of *t'zu* and the later adoption of the term *t'zu* rather than *jen* by the Buddhists.

University of British Columbia LI CHI

A HANDBOOK OF CHINESE ART. *By Margaret Medley. London: G. Bell and Sons Ltd. 1964. 140 pp. $5.50.*

INTENDED FOR THE COLLECTOR, the beginning student and amateur, this small dictionary sets out to explain briefly and clearly terms one might encounter in books on Chinese art written in English and in sale and exhibition catalogues. The book is divided into seven sections: Bronzes, Buddhism, Ceramics, Decoration, Jades and Hardstones, Painting, Miscellaneous, including lacquer and textiles. Each section consists of an introductory paragraph followed by the definitions of the various terms relating to it, line illustrations, and a short bibliography.

University of British Columbia MARY MOREHART

CHINESE DOMESTIC FURNITURE. *By Gustav Ecke. Rutland, Vermont, and Tokyo: Charles Tuttle Co.; Hong Kong: Hong Kong University Press. 1962. 160 pp. $25.00.*

THIS IS A facsimile reproduction of the original publication by Henri Vetch (Peking

1944). This celebrated book, which was for long almost unobtainable, was the prime mover in the now established connoisseurship of classical Chinese furniture. It has been for many years the "book" par excellence of all collectors and museum curators. Dr. Gustav Ecke, indeed, may be said to be the first Westerner to appreciate and to discover this great Chinese art, which had been overlooked and neglected by the art world until his work was published. The circumstances of war and revolution then made it exceedingly hard to acquire. Republication is thus an event to which many have long looked forward. Dr. Ecke's work, lavishly illustrated with plates, covers his own collection, now dispersed, and a number of other very well known pieces. A learned and careful introduction traces the history and development of Chinese furniture, and the types of wood which were employed by the great craftsmen of the 17th to 19th centuries.

As has often been the case in other countries, when taste changed, the furniture of a classical age was consigned in China to oblivion, or the equivalent of the attic. It is only in very recent years that the Chinese themselves have become aware of the value and beauty of this part of their artistic heritage and now seem to be attempting to preserve what remains. Meanwhile, largely as a consequence of the influence of Dr. Ecke's book, the collectors of the West had anticipated the Chinese, and much of the best furniture of the Ming and early Ch'ing period is now only to be found in the United States, and to a lesser degree in Europe. The taste has spread, and an active trade in reproductions of the classical types now flourishes. Whether for collectors or reproducers, Dr. Ecke's book remains the inspiration and the unquestioned guide. Its republication, which makes it readily available to this wider circle, is an event which all who are interested in the arts of China will acclaim.

Australian National University C. P. FitzGerald

A Chinese Childhood. *By Chiang Yee. New York: Norton. 1963. 204 pp. $1.75.*

First published 25 years ago, this autobiography of professor Chiang Yee, now of Columbia University, has been reprinted in an attractive paperback form by the Norton Library. It is hoped that Chiang Yee's other works will similarly be republished. In this book he narrates characteristic reminiscences of his childhood strung in chronological order. *Chinese Childhood* is the product of the witty and charming pen of a man who inherited the best of a classical Chinese education and profoundly assimilated Western learning. Moreover the author's superb command of the English language and his own illustrations of his book point to a combination of literary excellence and artistic skill in the true traditional spirit of the well-rounded Chinese scholar.

University of British Columbia René Goldman

Chinese Communism: Selected Documents. *Ed. by Dan N. Jacobs and Hans H. Baerwald. New York: Harper; Toronto: Musson. 1963. 242 pp. $1.95 paper.*

This useful selection of documents, as its authors warn in the preface, has been edited with a view to illustrate the Sino-Soviet dispute, rather than Chinese Communist doctrine in general. A presentation of Chinese Communist doctrine would have required a much larger sampling of pre-1949 writings. In the selection reviewed here, only four items belong to the pre-"Liberation" epoch, during which Marxism-Leninism was assimilated and given a Chinese formulation. The other fifteen documents begin with the *post-factum* edited speech of Mao Tse-tung on the "Hundred Flowers" of 1957. This choice is judicious indeed, for the year 1957 saw the beginning of the parting of the two Communist giants, in doctrine as well as in policies. Under the slogan

of the "Uninterrupted Revolution," which to the Soviets smacked of Trotskyism, China embarked upon her "Great Leap Forward" and the commune program. This 1958 turn is illustrated in the selection with five documents. The remaining ten documents deal directly with the Sino-Soviet dispute and cover the years 1960-1962, when the dispute came out into the light. The distribution of the materials in this selection is highlighted with fairly good introductions preceding each document or group of documents.

University of British Columbia — RENÉ GOLDMAN

JAPAN JOURNAL 1855-1861. *By Henry Heusken. Translated and edited by Jeannette C. van der Corput & Robert A. Wilson. New Brunswick, N. J.: Rutgers University Press. 1964. 247 pp. $6.00.*

THIS WELCOME BOOK is the product of a collaboration no less fortutious than happy. Dr. Jeannette van der Corput bought a Dutch manuscript of the Heusken Journal at an auction sale in Holland. Meanwhile the librarian of the University of California at Los Angeles had discovered the existence (also in Holland) of Heusken's Journal in French. When Dr. van der Corput accompanied her husband to the Berkeley campus of the University of California she found that Professor Robert Wilson was preparing the French manuscript for publication. She and Professor Wilson sensibly agreed to work together, and between them they have given us a book of outstanding interest to all students of mid-nineteenth century Japanese history.

Heusken's journal is an extremely vivid account of the young man's reactions to the Japanese scene. Clearly, much as he was interested in his surroundings, he was often lonely. In the early days, at Shimoda, he and his chief, Townsend Harris, were entirely on their own. Harris was much the older man, more like a father to Heusken than a companion. Tragically, Heusken was murdered one night in Yedo, just before his twenty-ninth birthday. This pointless crime cut short a career that might well have rivalled that of Ernest Satow. For Heusken was making good progress in his study of Japanese. He was both able and popular; and his popularity was not confined to foreign circles. The Japanese, too, seem to have liked and admired him. The promise that was denied fulfilment shines in the pages of the journal. This makes for enjoyable reading. Dr. van der Corput and Professor Wilson are to be congratulated for bringing this record to our shelves.

St. Antony's College, Oxford. — RICHARD STORRY

THE GOVERNMENT OF JAPAN. *By Ardath W. Burks. Second Edition. New York: Thomas Y. Crowell Company. 1964. 283 pp. $3.25 cloth; $2.50 paper.*

THIS NEW EDITION of the same book published in 1961 updates a few of the tables and figures as well as some places in the text. A useful index has been added. There has been no attempt to change the interpretations or add any new sections.

University of British Columbia — FRANK LANGDON

JAPANESE ARCHITECTURE. *By William Alex. New York: George Braziller Inc. 1963. 127 pp. $4.95.*

EQUIPPED with over a hundred illustrations, photographs, plans and drawings, this volume from the series "The Great Ages of World Architecture" gives a good survey of the development of Japanese architecture (p. 15-48). Its value is enhanced by the superbly reproduced illustrations. The principal characteristics in the development of the various styles, the degree to which they were influenced by the dominant intellec-

tual current of each period are dealt with tersely. It is a useful book for anyone who wanting a quick survey of Japanese architecture and its great variety of forms.

University of Bochum — Horst Hammitzsch

Anthology of Korean Poetry. From the Earliest Era to the Present. *By Peter H. Lee. New York: The John Day Company. 1964. 196 pp. $5.00.*

Dr. lee, the author of a number of treatises about Korean poetry, presents in this anthology a thoughtfully compiled selection of Korean poetry. He introduces us to the various phases of development of the Korean poets—but not of those who wrote in Chinese—from 57 B. C. up to the 20th century, enabling us to gain some understanding of the poetry of the Silla, Koryo and Yi Dynasties and of the present day. The short introduction, dealing with the background and the character of the poetry, shows the author's familiarity with the subject matter. Each poem is preceded by a short statement regarding the poet and the circumstances responsible for the composition of the poem. Concluded by annotations, a bibliography, an index of authors and an index of poem-beginnings, this work gives the impression of a delicately drawn picture of Korean feeling and thinking within its proper environment. One looks forward with interest to the appearance of *Korean Literature: Topics and Themes,* by the same author, as announced in the foreword.

University of Bochum — Horst Hammitzsch

Okinawa: Seiji to Seito (Okinawa: Politics and Political Parties). *By Mikio Higa. Tokyo: Chuo Koron Sha. 1965. 256 pp. Y 250.*

This is the japanese edition of *Politics and Parties in Postwar Okinawa* by Mikio Higa published by the Publications Centre, University of British Columbia, in 1963. This version contains a lengthy new introductory chapter on both internal political developments in Okinawa as well as the developments in Japanese and American policy toward the islands for the years 1963 and 1964. Also new are the numerous photographs and a list of important political events from 1945 to spring of 1965.

University of British Columbia — Frank C. Langdon

A Book of India. *Edited by B. N. Pandey. London and Glasgow: Collins. 1965. 384 pp. 12/6.*

A Book of India is the most recent of the Collins National Anthologies, which have covered most of the Commonwealth countries. Like its companions, it consists of several hundred fragments of prose and poetry arranged to illustrate the history, the social organisation, the personal lives and the cultural activities of India's various peoples and accompanied by appropriate photographs.

Dr. Pandey has delved very deeply for his material. He has drawn on the literature of ancient and modern India, on the accounts of alien travellers from the Greek Megasthenes to Aldous Huxley, and also, though perhaps too sparingly, on the considerable and often curious writings on India left by the British sahibs. As a representation of the kaleidoscopic variety of Indian beliefs and ways of living, of Indian places and people, his collection is immensely evocative. Its literary quality is hard to assess, since so much of the Indian poetry is translated into extremely bad Victorian verse; yet flowery, sentimental English is also a part of the authentic Indian scene, and, when Dr. Pandey is presenting his worst examples of writing, he is often making his most telling points. Unfortunately the photographs were almost all supplied by an official press agency, and look like it.

University of British Columbia — George Woodcock

CASTE IN INDIA. *By J. H. Hutton. Bombay and New York: Oxford University Press. Fourth Edition, 1963. 324 pp. Rs. 15. $4.00 cloth; $3.00 paper.*

IN AN EARLIER EDITION of this book Professor Hutton stated that his intention in writing was "to achieve a general but factual view of the caste system as a working whole and the principal cohesive factor" in Indian society. The fourth edition is a welcome re-issue of his remarkably successful attempt. It is only slightly changed from the third edition published in 1961. The author has corrected a few errors, made slight alterations to conform to some of the administrative changes in India, and cited several of the more important studies of caste in modern India published between 1961 and 1963 (e.g., the works of Srinivas, Karve, Leach, and Marriott). The paper edition has a flimsy binding which may not survive repeated use.

University of British Columbia MICHAEL M. AMES

FACETS OF INDIAN THOUGHT. *By Betty Heimann. New York: Schoken Books. 1964. 177 pp. $4.65.*

FEW WESTERN SCHOLARS have had a keener insight into the Indian mind or have been better equipped to expound it than the later Professor Betty Heimann. Her book is a series of essays, each complete in itself and each contributing to a fuller understanding of the complex of Indian thought. Topics range through aspects of sociology, psychology, metaphysics, logic and grammar which illustrate the Indian point of view. The dominant motif of Indian metaphysics is seen to be "unity in divergency." Her competence both in Western philosophy and in Sanscrit enabled Professor Heimann to interpret some of the fundamental differences in Indian and Western thought, the former concerned with man as the centre of a world limited by time and the latter with its cosmic perspectives, a philosophy of eternity. No serious student of Indology should neglect this fascinating book.

Carey Hall, Vancouver J. I. RICHARDSON

MODERN HINDI POETRY: AN ANTHOLOGY. *Ed. Vidya Biwas Misra. Bloomington: Indiana University Press. 1965. 126 pp. $4.95.*

MODERN HINDI POETRY is an anthology which brings up once again the familiar problems of translation in verse. It is a cooperative project. During the spring of 1961 Professor Vidya Biwas Misra met regularly with a group of American scholar-poets in California and, while Professor Misra collected samples of work by contemporary Hindi poets, the Americans wrote their versions based on his readings and paraphrases. Presumably, though this is not made clear, the Americans could not speak Hindi. The resultant collection is interesting because it does introduce the names and the mental preoccupations of a fair number of contemporary Indian poets, while an introduction by S. H. Vaysayan usefully discusses Hindi poetic traditions. But the translations themselves awake nagging doubts, for most of them read so much like the kind of poems which Americans are writing today that one wonders how far the translators have in reality been writing their own poems on Hindi texts. The fact is, of course, that no translation of verse is ever more than approximate, and the volume might have been more interesting, as a means of comparing Hindi and English approaches to poetry, if Professor Misra's paraphrases had been included beside the final translations.

University of British Columbia GEORGE WOODCOCK

THE MAHIMNASTAVA. *Ed. by W. Norman Brown. Poona: American Institute of Indian Studies. 1965. 80 pp. $1.50.*

THE MAHIMNASTAVA, or, as it is subtitled, *Praise of Shiva's Greatness,* is the second

Hindu devotional text edited in recent years by Norman Brown, the Professor of Sanskrit at the University of Pennsylvania. The earlier of these volumes was the *Saundarylaharī,* a devotional hymn addressed to the *Devī,* which was published as Volume 43 in the Harvard Oriental Series. These publications are unique for they present medieval devotional texts, still recited by a large number of devotees, in critical editions with parallel translations. As the hymns are widely popular, these texts constitute not only a contribution to the corpus of devotional material available in critical editions, but also provide a literary source for studies of contemporary religious and social behaviour. The verse illustrations, which present a pictoral commentary upon the texts, are excellent reproductions. Professor Brown dates them in the first part of the seventeenth century and they are, in themselves, a significant addition to the dated illustrations of Indian painting available to scholars. It is most appropriate that the first monograph published under the auspices of the American Institute of Indian Studies should be the work of its first President, through whose persistence and vision the organization came into being.

University of British Columbia BARRIE M. MORRISON

CONQUEST OF VIOLENCE. The Gandhian Philosophy of Conflict. *By Joan V. Bondurant. Berkeley and Los Angeles: University of California Press. 1965. 271 pp. $1.75* (paper).

THIS STUDY, originally published in 1958, is now reprinted in a revised paperback edition; its re-appearance is welcome, since it is one of the best and clearest accounts—by either an Indian or a Western scholar—of the foundations and implications of Gandhi's philosophy, of his doctrine of *satyagraha,* of his non-violent techniques and of his political theories. It is a book for those who have already some familiarity with the history of the Indian independence movement and with Gandhi's biography, but it extends beyond the particular historical context to a consideration of Gandhi's philosophy of conflict in relation to world politics and to western traditions. To a close analysis of Gandhian ideas and techniques, it adds the virtues of splendid organisation and of an exceptional lucidity of style.

University of British Columbia GEORGE WOODCOCK

THE GURKHAS. *By Harold James and Denis Sheil-Small. Harrisburg, Pa.: Stackpole Books. 1966. 291 pp. $6.95.*

THERE CANNOT BE many people who have not heard of the Gurkhas, but comparatively few know anything about them. The authors of this book have tried to give to the general public a picture of the Gurkha, that is of the man, who has such a lovable nature and is at the same time a fighting soldier second to none. They have done so by selecting a large number of incidents in which the Gurkhas have fought with the British starting with the war from 1814 to 1816 when they were fighting against the British in Nepal, and then covering nearly all of the wars since then in which they have fought beside the British including the recent fighting in Malaya and Indonesia. In the accounts of these incidents the authors have depicted very clearly the bravery, loyalty, steadfastness and endurance of the Gurkha soldier, but they have not succeeded in painting the complete picture of a man who, always imperturbable with a wonderful sense of humour, is at all times a gentleman.

The book is not well supplied with maps. For instance, it is difficult to follow the fighting on the "Ridge" outside Delhi during the Mutiny without a map or sketch. There are also some inaccuracies: on page 222 the 37th Brigade is shown as belonging to the 25th Indian Division instead of to the 23rd Indian Division. But the authors

have given us a description of the Gurkha soldier which cannot fail to interest and even excite anyone who takes the trouble to delve into the pages of this book. Much of it reads like a series of citations for the award of the Victoria Cross.

University of British Columbia — OUVRY L. ROBERTS

DIE VÖLKERRECHTLICHE LAGE KASCHMIRS. *By Rudolf Geiger. Munich: Doctoral Dissertation, University of Munich. 1963. DM. 8.-*

THIS IS an investigation of the legal nature of the state of Kashmir and Jammu throughout modern history. The conclusion is reached that until independence came in August 1947, Kashmir was not a subject of international law, but merely an integral part (legally) of Great Britain. Thereafter, and until the declaration of accession by the Maharaja on October 26, 1947, Kashmir was a subject of international law in its own right. As a result of the accession, it became an integral part of India. Pakistan merely exercises *de facto* authority over those parts of Kashmir which she occupies. This study is very formalistic; it ignores any possibility that political and social changes may affect the legal situation. The author's legal conclusions cannot be as definite as he presents them because many facts affecting the proper interpretation of the legal norms remain in doubt.

University of Hawaii — WERNER LEVI

THE AMBASSADOR. *By Morris West. New York: William Morrow. 1965. 275 pp. $4.95.*

AS A NOVEL, this book hardly matches earlier works by Mr. West. Not a single character emerges with any clarity or life, and although the action moves quickly throughout, there is little tension or climax. As a novel about Vietnam, it is far inferior to *The Quiet American*, for it fails to communicate the atmosphere of war-torn South Vietnam. Some of the Vietnamese characters (though none of the Americans) are easily identifiable, as is the author himself, who appears briefly as "a jowly, good-humoured . . . peripatetic novelist of considerable reputation . . . an Australian by birth" (p. 173) who plays a morally dubious role as an informer for the Americans. The Americans are pictured as a thoroughly amoral bunch of schemers; with the exception of one or two black sheep who either die or resign from the foreign service, they never question their right to intervene at every level in the internal affairs of South Vietnam, much to the disgust of the honest, courageous, and eminently humane Catholic prime-minister of that poor country.

University of British Columbia — W. E. WILLMOTT

LEADERS, FACTIONS AND PARTIES: THE STRUCTURE OF PHILIPPINE POLITICS. *By Carl H. Lande. Yale University Southeast Asia Studies, Monograph Series No. 6. Detroit: The Cellar Book Shop. 1965. 154 pp. $4.25.*

THIS IS AN INTERMEDIATE STUDY; it is a revision of the author's doctoral thesis, but also a "preliminary report of the author's findings" which will later be published at greater length. The distinctive features of the Philippine party system are listed: the lack of solidarity within the parties; the frequency of switching between the parties; the dominance of two major parties; the emphasis placed in politics on particular rewards, as opposed to ideologies or policies. The principal key which the author uses to analyse these features is the importance in the Philippines of the network of ties between particular individuals ("dyadic" ties) and the unimportance of organized interest groups. An appendix draws an interesting contrast with early eighteenth-century England. Apart from the actual analysis, which is well-argued, this monograph will also be

found useful for the information conveyed on party history and on the party system, largely in the form of tables.

University of British Columbia R. S. Milne

For Every Tear A Victory: The Story of Ferdinand E. Marcos. *By Hartzell Spence. New York: McGraw Hill 1964. 313 pp. $6.50*

This book was written after Marcos had resigned from the Liberal Party and had joined the Nacionalistas, with the intention of seeking that party's nomination for the Presidency. He was successful, both in securing the nomination and also in defeating the incumbent President, Macapagal. His ratio of victories to tears has therefore increased. The author "is a frequent contributor to *The Saturday Evening Post, The Reader's Digest* and *Look*." The focus of the book is therefore on "human interest," notably on the trial of the young Marcos for murder and his later heroism as a guerrilla fighter. But there is also something in the book for those interested in politics: the political background of the murder; methods of campaigning; the costs, in gifts and hospitality, of being a Filipino politician.

University of British Columbia R. S. Milne

The Squatting Age in Australia, 1835-1847. *By Stephen H. Roberts. Reprinted with corrections. Melbourne: Melbourne University Press; New York: Cambridge University Press. 1964. 225 pp. $9.50.*

When professor Roberts first published this work in 1935, he thought it a "preliminary monograph on a neglected period of Australian history, [which of] necessity suffers from the faults of pioneering." He offered it as a "personal interpretation, an assessment of values" and by implication invited latecomers to the subject to amend it. In reprinting the book, which in the interval has become a standard reference for the period, he could remark that nothing had occurred to make him change his original thesis as to the nature of the squatting movement. Certainly the stylized portraits he drew of the men most significantly involved in the movement and the strongly stated conclusions based occasionally on tenuous evidence invite criticism. Yet it is perhaps Professor Roberts' skill and scholarship rather than a hiatus in Australian historiography which has left his work unsuperseded. However, the author has helpfully appended to the original bibliography a list of works which reassess the squatting movement's place in the country's development or which shed new light on aspects of its complexity. These suggest, for example, that Robert Lowe was not quite the hypocritical blackguard nor the squatter opposition to Governor Gipp's land policies as simple or as unanimous in its makeup as Professor Roberts asserts. Although reprinting of this work is to be welcomed, it is to be regretted that a wider circulation was not attempted through its publication as a paperback.

University of British Columbia Robert V. Kubicek

An Introduction to Australian Literature. *Ed. by C. D. Narasimhaiah. Melbourne: Jacaranda Press; San Francisco: Tri-Ocean Books. 1964. 199 pp. $4.85.*

This book is an example of the mutual interest that has arisen during the past decade between writers in all parts of the Commonwealth who are developing their own local variants of English literature. Originally the contents of the book appeared as a special issue of the excellent Indian journal, *The Literary Criterion,* edited by Professor C. D. Narasimhaiah of the University of Mysore. Now it is republished in Australia by the Jacaranda Press, and the element of international co-operation is maintained by the

fact that it is printed in Mysore and bound in Melbourne. Professor Narasimhaiah has selected his contributors—all Australian—and their topics in such a way that we get an excellent all-round picture of Australian literature. There are chapters giving the general historical background and tracing the development of the various genres, as well as discussions of the typical Australian themes and studies of particular writers. The volume ends with a brief representative anthology of some thirty-odd Australian poems and a good bibliography for those who wish to pursue the subject further. Travelling in Australia as an intelligent outsider, Professor Narasimhaiah has gathered together a volume which will be useful and enlightening to many other intelligent outsiders.

University of British Columbia GEORGE WOODCOCK

IDEOLOGY GROUPS IN THE AUSTRALIAN LABOR PARTY AND THEIR ACTIVITIES. *By Tom Truman. St. Lucia: University of Queensland Press. 1965. 165 pp. $2.00.*

THERE ARE THREE main sections in this monograph: the results of a 1957 sample survey of the opinions of Australian Labor Party members on various statements about social class; extracts from publications indicating the existence of different ideological groups; a discussion on the meaning of "ideology," which maintains that ideology is more alive in Australia than some commentators have thought. Some of the weakness of the study results from the small size of the sample (45) and the fact that most respondents were in Queensland. This makes generalizations suspect, and must surely raise the question whether the number of distinct ideological groupings should indeed be four, not three, or five, or X. However, the last section, if inclined to be discursive, poses in an exciting way some important problems of Australian politics.

University of British Columbia R. S. MILNE

EARLY CONSTITUTIONAL DEVELOPMENT IN AUSTRALIA. *By A. C. V. Melbourne. Second edition. Edited and introduced by R. B. Joyce. Brisbane: University of Queensland Press. 1963. 522 pp. 72s.*

CONSTITUTIONAL as opposed to social and economic problems have in recent years become less and less a focus for historical research and teaching. This trend is, in part, explained by changing attitudes toward what aspects of the past are most relevant to contemporary conditions, in part by the pedantic thoroughness of constitutional historians. Why then, as in this instance, reprint Professor Melbourne's exhaustive study of the early constitutional development of New South Wales? Reprinting provided Mr. Joyce with the opportunity to sketch Melbourne's career from private papers. Also included is a brief, heretofore unpublished, essay on Queensland's political development to 1922 which gives the broad outlines Melbourne intended to pursue in the second of his proposed but unfinished three-volume survey of Australian constitutional history. The editor expands the fragment to cover the period to 1963. These additions, coupled with the scarcity of the original text, justify publication. But it would have been more useful if the editor had isolated Melbourne's central assertions and set them off against recent queries of his synthesis (especially since Mr. Joyce thinks it of value to place the book in the hands of undergraduates). For Melbourne's work, like those of several scholars who have studied the evolution of political institutions in the white-settlement empire, relies too heavily on imperial as distinct from local documentation. For example, the form and timing of responsible government as introduced in New South Wales was less the result of imperial guidance and more the consequence of local political infighting than Melbourne would have us believe.

University of British Columbia ROBERT V. KUBICEK

AN ILLUSTRATED ENCYCLOPEDIA OF MAORI LIFE. *By A. W. Reed. Wellington: A. H. and A. W. Reed. 1963. 208 pp.*

THIS IS an invaluable sourcebook on the Maori, not aimed at the specialist but at times certain to be useful to him as well as to the many others interested in early Maori life. It is easy to use and is pleasantly written. The illustrations are for the most part accurate, imaginative and informative. Perhaps a second edition may be able to take into account some minor points.

Some consistent and systematic identification of plants and animals might be of assistance. And so would some better statements on phonetics and orthography. How is the reader supposed to utter or recognize the sound which is described as an "aspirated w" on page 11 and an "explosive hw" on page 144? Whose "w" and "hw?" Surely the simple term "bilabial fricative" is preferable. With the adoption of elementary phonetic descriptions, other ambiguities such as that implied in the descriptions "long vowel" and "doubled vowel" could be avoided.

A few of the illustrations are not up to the standard of the others. The fisherman on page 118 tries to lose his fish through exhibitionism (he should pull it in without a break in rhythm low over the gunwale); the axe on page 190 comes from a store; the warriors on page 139 do not appear to be serious, except for those who are dead. And must the contemporary child be led to believe that the unclad Maori had no nipples or genitals? He is hindered in accepting Maori life as it was if the artist now hides with a careful pen what the missionary earlier took such pains to clothe.

University of British Columbia H. B. HAWTHORN

NEW GUINEA RESEARCH UNIT BULLETIN. *Distributed by the Publications Officer, Australian National University, GPO Box 4, Canberra, Australia.*

THE NEW GUINEA RESEARCH UNIT of the Research School of Pacific Studies of the Australian National University was established in Port Moresby in 1961 to "investigate problems of both practical and scientific interest" in Australian New Guinea. The Unit, under the skilled direction of D. G. Bettison, has been responsible for an orderly series of much-needed studies of somewhat neglected aspects of the New Guinea social scene. The object appears to be to provide an authoritative account of contemporary conditions in New Guinea society, concentrating on issues which will be fundamental to the development of a sophisticated policy. In a certain sense, the Unit may be thought of as a forerunner of a bureau of applied social research in the projected New Guinea university, or in a government department. But the studies, carried out with skill and care, are also of considerable scientific interest in that they provide comparative descriptive material on certain issues, often with a detail not found in current anthropological work. On the whole, they confine themselves to description, not to theoretical questions.

The first four issues, and four of the six projected ones, deal with aspects of the economy: social accounts of the monetary sector of the Territory; the operation and organization of two productive projects; land use; the use of cash; and the productivity of agricultural labour. A forthcoming issue will be a long awaited census of the Port Moresby area, and the first non-economic study which will deal with intelligence testing among the Orokaiva. These studies are indispensable to students of the New Guinea scene.

University of British Columbia CYRIL S. BELSHAW

EXPLORATIONS IN CULTURAL ANTHROPOLOGY. Essays in Honor of George Peter Murdock. *Edited by Ward H. Goodenough. New York: McGraw-Hill Book Company. 1964. 635 pp.*

GEORGE PETER MURDOCK, Mellon Professor of Anthropology in the University of

Pittsburgh, is well-known for his ethnological and theoretical contributions to anthropology, including studies of Oceanic peoples, and it is fitting that his still active scholarship should be honoured by his contemporaries and juniors. This massive volume is at its best a fine example of outstanding American anthropology; but alas, it is undiscriminating and includes some weak contributions. Of the twenty-four papers, five deal with the Pacific: William Davenport on Santa Cruz social structure, Melvin Ember on commercialization in American Samoa, Frank Lebar on a household survey of economic goods in Truk, Charles Frake on Mindanao religious behaviour, and Koentjaraningrat on non-Euro-American anthropologists in Indonesia, a particularly pertinent paper at the present time. These are specifically addressed to specialists in the various fields.

University of British Columbia — CYRIL S. BELSHAW

HISTORICAL STUDIES. AUSTRALIA AND NEW ZEALAND: SELECTED ARTICLES. *Compiled by J. J. Eastwood and F. B. Smith. Melbourne: Melbourne University Press; New York: Cambridge University Press. 1964. 225 pp. $3.50 (paper).*

EIGHT ARTICLES from the journal *Historical Studies* by scholars working on revisions of central themes in Australian history are reprinted in this very useful paperback. They include: D. J. Mulvaney's critical analysis of the literature on the aborigines, new interpretations of aspects of the squatter period, an account of an anamolous bastion of economic and political privilege (the Victorian Legislative Council), and the Parker-Blainey discussion on the role of economic influences in the Federation movement. Cost prevented re-editing of these articles which first appeared between 1949 and 1958; nonetheless they are thought-provoking contribution to Australian historiography.

University of British Columbia — ROBERT V. KUBICEK

CONTEMPORARY HISTORY IN THE SOVIET MIRROR. *Ed. by John Keep with the assistance of Liliana Brisby. New York and London: Frederick A. Praeger. 1964. 331 pp. $7.50.*

THIS BOOK IS A COLLECTION of papers presented by a number of prominent American and British scholars at an international conference of Soviet area specialists held in 1961 to examine Soviet writings on contemporary history. Students of Far Eastern affairs will find of particular interest Marc Mancall's contribution on "Soviet Historians and the Sino-Soviet Alliance" and the summary of the discussion that followed. Drawing on a wide range of Russian sources, Mancall presents a useful survey of the vicissitudes of Oriental studies in the U.S.S.R. The emphasis is on the post-Stalinist period when Soviet orientalists, and sinologists in particular, became involved in the widening rift between Moscow and Peking. As in the case of other academic disciplines, this was a time when the standards and achievements of the Stallinist era were re-assessed, and attempts were made to find a balance between a more scholarly approach and the demands of the Soviet leaders for ideological and historical support for their dealings with the Chinese Communists.

University of British Columbia — IVAN AVAKUMOVIC

THE NEW NATIONS IN INTERNATIONAL LAW AND DIPLOMACY. (The Yearbook of World Polity: Volume III). *Ed. by William V. O'Brien. New York: Frederick A. Praeger. 1965. 323 pp. $7.00.*

THIS BOOK CONTAINS four essays: "Independence and Problems of State Succession," a brief but lucid statement on a difficult subject, by D. P. O'Connell; "Military Servitudes and the New Nations," exploring a particular aspect of state succession, by

Albert J. Esgain; "United States Recognition Policy Towards the New Nations," a thorough study of American practice in this field, by the editor and of Ulf H. Goebel jointly; "The New States and the United Nations," of value for its analysis of a few samples of the voting records of new states, by J. E. S. Fawcett. According to the editor, the theme of these essays is the problem of "reconciling the distinctively Western character of international law with the evolution of a pluralistic world society in which non-Western cultures play an increasingly important role." But they are too limited in subject-matter and too general in nature to provide any basis for judgment about this problem. Indeed, they contain no evidence that the "Western character" of international law is a barrier to an effective legal order in the world community; rather, they emphasize that Western international law is itself so little developed that controversy about its nature and content is inevitable even among Western states. They suggest, then, that the real problem is not the acceptance or rejection, but the creation, of a mature international legal system.

University of British Columbia C. B. Bourne

Military Institutions and Power in the New States. *By William F. Gutteridge. New York: Frederick A. Praeger. 1965. 182 pp. $5.50.*

Mr. Gutteridge states that he has attempted to examine the nature of the armed forces in the newly independent states, their role in the societies from which they derive and the influence which they tend to exert internally and on international relations. The result, as might be expected, is a somewhat superficial examination, in which important considerations have been omitted. For instance, in considering the nature of the officer corps, the influence of pre-independence training by the ruling nation is dismissed as a complex matter for separate discussion. Nevertheless, the book contains a great deal to interest those who wish to consider this special aspect of the problems of the New States, though I find myself in disagreement with some of the views the author expresses, such as the contention that the effect of foreign rule in Africa is more lasting than in Asia. I should also like to have seen a much fuller examination of the differing situations which have led to the military forces having taken over control in so many of the New States.

University of British Columbia Ouvry L. Roberts