

## In This Issue

YOUNG-TSU WONG challenges an influential revisionist view of the Reform Movement of 1898, a failed effort to redirect Qing dynastic policy. The revisionists, especially Huang Zhangjian and Luke Kwong, have claimed that Kang Youwei's role in the Reform Movement has been greatly exaggerated, largely as a result of Kang's own misrepresentations. Kang's self-serving distortions, they have argued, also served to inflate the significance of the Reform Movement itself and later were perpetuated because they served the pro-Republican, anti-Qing biases of most historians. Young-tsu Wong's research leads him to reassert both the original emphasis on the importance of the Reform Movement and the importance of Kang Youwei's role in it. Wong not only marshals considerable new archival and other documentary evidence in support of his case, but also provides convincing characterizations of the leading personalities at the Qing court to buttress his case.

PETER VAN DER VEER analyzes the celebration of a Sufi saint's day in Surat. In the celebration, special activities—referred to as “playing”—are said to reveal their special relationship with God. These Sufi practices are contrasted with more orthodox forms of Islamic observances, such as “praying.” Other Muslims criticize these Sufi celebrations as improper, profane, and polytheistic. Still, van der Veer found the Rifa'i saint's day celebrated as a general holiday that involved Muslims of all persuasions as well as Hindus. He shows that, in Surat, the debate over these celebrations does not proceed from charges of Hinduization of what once had been pure Muslim practices—as is common elsewhere in India—but rather focuses on an internal Muslim debate about what constitutes proper Islamic practices. Even as an internal debate among Muslims, the main criticism voiced by Tablighi reformers avoids condemning saint's day celebrations as an example of Sufi heterodoxy, but instead emphasizes the Tablighi goal of seeking to return all Islamic activities to their proper character through imitating the Prophet's example. Thus, van der Veer shows how the debate on meaning has not, as it might, produced conflict between the Muslim and Hindu communities in Surat, but rather sites the living Sufi community leader in a position to mediate the celebration's multiplicity of meanings and thereby serves to avoid inter-communal conflicts.

CHIEKO ARIGA challenges a critical tradition emphasizing that Japanese literature of the post-1968 era should be studied primarily to trace the transition from traditional to modern. She argues that a gendered perspective on this same literary corpus produces a much different understanding. To illustrate this, Ariga takes up the portrayals of geisha in an 1874 work of parodist fiction, *Ryūkyō shinshi* (New Record of Prosperous Yanagibashi) by Narushima Ryuhoku. Although many male critics have found in Narushima's early Meiji period work elements of individualism, liberalism, and democracy that link him to the modern, Ariga finds Narushima's portrayals of geisha served only to reinforce the women's suppression in the Meiji patriarchal order by reducing these women and their bodies to objects circulated in the male economy of desire. Ariga concludes that feminist criticism, unlike older critical approaches, presents an opportunity to interrupt this patriarchal ideology from reproducing and reinforcing itself.

EDWARD L. SHAUGHNESSY discusses the enigmatic Chinese classic, the *Book of Changes*. He directs his attention to those portions that relate the marriage of King Wen of Zhou to a daughter of the Shang King Di Yi and the couple's subsequent unsatisfactory relations. He suggests the reason for the preservation of these references may have been the power struggle between the Shang and Zhou houses, which produced the displacement of the Shang as the dominant state in China by the Zhou around 1050 B.C. Shaughnessy concludes that his analysis of this portion of the *Book of Changes* does not support Gu Jiegang, who proposed in 1929 that the line statements from the *Book of Changes* contain a random compilation of individuated divination records. Rather, Shaughnessy believes that, although we can identify references to specific historical events and individuals in the surviving text, the pattern of arrangement of the text as a whole indicates that a strong coordinating intelligence was involved in its composition. Thus, he concludes that to understand the *Book of Changes* we need to look both for particular meanings in the recorded vignettes and at the larger pattern of associations which he attributes, not to divine inspiration, but to some authorial hand.

R. BIN WONG looks closely at the arguments about modern Chinese economic development advanced by Ramon Myers and Philip Huang in these pages in August 1991 (50.3:604–33). Both scholars found evidence of increasing commercialization over the years from 1870 to 1938, but disagreed about its meaning. Wong criticizes them both for a style of analysis that argues as if history provided textbook cases of economic principles. Myers had used evidence of market commercialization to argue that modern economic development had begun, while Huang found commercialization brought only dismal economic involution. Wong believes that both are idealizations of the market and inappropriate; instead, he prefers approaches that can explain imperfect historical cases. Wong further concludes that Myers misconstrued the connections between commercialization and modern economic growth. Wong argues that Adam Smith's economic theories suggest only that commercialization can yield modest improvements and do not imply, as Myers does, a pattern of modern economic growth associated with ever-improving technology. Wong also concludes that Huang's argument that increasing commercialization did not bring modern economic development to the Jiangsu countryside is plausible only if Huang is willing to accept the premise of a dual economy, in which modern and traditional sectors exist side-by-side. Wong finds that Huang is unclear on this point. Wong himself concludes that great spatial variation within China makes some modified form of a dual economy useful in interpreting the Chinese economy of the late nineteenth and early twentieth centuries.