

## In This Issue

The first article in this issue devoted to China attempts to adapt Louis Dumont's general theory of hierarchy to Chinese social history. Dumont places indigenous ideology at the center of his analysis and subordinates economics and politics to it. Working in an indological context, he argues that the social whole should be understood in terms of its dominant ideology, which structures society hierarchically and endows it with meaning for its participants. **ROMEYN TAYLOR** analyzes Chinese hierarchy in similar terms and places it in a long-term Chinese historical context.

**FRANCISCA CHO BANTLY** examines *Journey to the West* in light of Andrew Plaks's theory that the allegory in the Ming narrative is overwhelmingly Neo-Confucian. She concludes that, on the contrary, *Journey's* repeated references to karma and "skillful means" suggest that it is a Buddhist allegory about spiritual progress and salvation. The text acquires a high level of seriousness when the Buddhist "form is emptiness" paradox is viewed in the proper philosophical framework to demonstrate the necessity of its inverse: "emptiness is form."

In rural Shandong it is common for young married women to maintain dual residence in their natal and marital families for some time after their wedding and to continue close ties with their natal family indefinitely. **ELLEN R. JUDD** analyzes the relationship of this practice to the official patrilineal, patrilocal, and patriarchal model of Chinese kinship and suggests its implications for related social issues in contemporary China.

**WEN-HSIN YEH** sees the period of the War of Resistance as a critical juncture when the heroic pathos of the traditional popular romance, which permeated society in general, clashed with the ideal of the revolutionary martyr as anonymous hero, which was inculcated by the Nationalist military bureaucracy. She views the cultural and linguistic aspects of the Nationalist military intelligence service (Juntong) as an integral part of its operational strategies. By analyzing language and values, she seeks to discover Juntong's mechanisms of internal control and the political significance of its symbolic manipulation.

In contemporary China the Cultural Revolution has become the subject of historical discourse. **MICHAEL SCHOENHALS** reviews a number of recent Chinese works on the Cultural Revolution, dividing them into the categories of official and unofficial histories and noting the extent to which political and commercial factors have affected their contents, publication, and distribution. He maintains that, under certain conditions, they can contribute to a fuller understanding of the events that took place between 1966 and 1976.