

## Abstracts

### Faction Behavior and Cultural Codes: India and Japan

STEVEN A. HOFFMANN      Pages 231–254

The typical internal structure of factions in a particular culture strongly influences the ability of factions to resolve conflict among themselves. This hypothesis is verified by examination of faction structure in India as contrasted to that in Japan. The argument draws on material from the broad range of contemporary studies of Indian and Japanese party politics and some studies of their bureaucracies as well. The major implication of the findings is that the “political culture” concept can be given a sounder empirical base when related to overt political behavior than when viewed as a matter of political psychology.

### Epic and History in Early China: The Matter of Wu Tzu-hsü

DAVID JOHNSON      Pages 255–271

The interconnected body of stories about Ch'un-ch'iu—Warring States times, known to most Chinese and embodied in a wide variety of verbal forms both oral and written, was a secular mythology—secular because it concerned men acting in the datable past, mythology because it was invested with a special authority for the culture at large. In my study of the sources and transmission of one small part of this mythology, the matter of Wu Tzu-hsü, I conclude that in the period down to the Former Han regional epics and hero stories were important vehicles for the transmission of Wu Tzu-hsü's story and of other stories like it. This part of Chinese verbal culture underwent a profound transformation during the imposition of centralized national rule in Ch'in and Han times. The epic tradition gradually disappeared and the old stories that survived were infused with a new meaning by historians who were driven by what can only be called a didactic imperative. Thus, epic was overwhelmed by history—China's secular scripture. The early literary versions of the matter of Wu Tzu-hsü provide compelling evidence of this.

### Renu's Regionalism: Language and Form

KATHRYN HANSEN      Pages 273–294

The modern Hindi writer Phanishwarnath Renu developed a distinctive “regional” style in his fiction, which Hindi critics have defined in terms of his focus on the way of life of a particular area, the Purnea region of northeastern Bihar. However, Renu's regionalism cannot be separated from his innovations in the language and form of fiction. He employed a variety of dialects and deviated from conventional spelling and grammar, to draw the reader into the rural universe of sound. He

included indigenous genres, such as the folk song, folktale, and rural drama, within the frame of the modern novel, thereby creating a new structure for the regional novel.

### **World View and Peasant Rebellion: Reflections on Post-Mao Historiography**

KWANG-CHING LIU      Pages 295–326

This article is based on academic journals published in the People's Republic of China (PRC) from 1978 to early 1980 and analyzes the trend in post-Mao historiography regarding peasant rebellions. Previous belief in the revolutionary nature of peasant rebellions is being reversed, and their "anti-feudal" character being questioned. The question now is whether peasant rebellions, or even class struggle itself, constitute an important motive force for progress in Chinese history. Conflicting views persist, but overall a more negative view of peasant behavior has led many PRC writers to view the small producers' "patriarchy," which fosters hierarchy and particularism, as a source of current bureaucratic problems.