

## In This Issue

The articles in the August issue of *JAS* take up questions of kinship, language, ethnicity, and religion. Although, as Robert W. Hefner notes in his introduction, the precise political role of such primordial ties varies with local and international influences, they remain vital throughout Asia, not because they are the historyless residue of a primal past but because they can be continually rendered new.

DRU C. GLADNEY discusses differing ideas and emblems of identity among the Hui people, the largest Muslim minority in China. Focusing on the role of certain important tombs, he proposes that they are part of a dual system of dialectical relationships: the sociopolitical interethnic competition between Hui and Han for scarce resources and the hermeneutical struggle within Hui communities between Islamic ideals and social realities.

ROBERT W. HEFNER looks at the distinction between orthodox, or *santri*, Muslims and less orthodox, or *abangan*, Javanese. Recent ethnographic research from rural East Java indicates that changes in religious administration and political economy have resulted in a shift in the balance of cultural power in at least some former bastions of Javanese tradition, in favor of greater Islamic orthodoxy. Hefner proposes that the example is symptomatic of broader political and cultural changes, which suggest that the New Order government may indirectly contribute to the advance of Islamic orthodoxy in areas of rural Java.

CHARLES HIRSCHMAN examines the census classifications of ethnicity or "race" in colonial Malaya and independent Malaysia as indicators of the changing meaning of ethnicity seen from the official or dominant political perspective. He offers a tentative interpretation that the diffusion of European racial ideology and changes in the political economy of the region were reflected in the nature of demographic statistics.

In an article that builds on histories of individual incidents of collective violence in modern Sri Lanka, JOHN D. ROGERS shows how interaction between social change and popular ideology has produced changing patterns of collective violence among the Sinhalese. He argues that eighteenth-century disturbances in the European-occupied territories were fueled by both economic grievances and loyalty to the Kandyan Kingdom. The Buddhist revival of the late nineteenth century then provided an ideology capable of unifying large numbers of Sinhalese and challenging colonialism. In the twentieth century secular nationalism and socialism emerged as alternative vehicles of protest, and the recent Sinhalese-Tamil polarization reflects the long-standing ability of Sinhalese cultural nationalism to incorporate economic and social aspirations.

ANN L. KUMAR reviews two recent publications: Chen Dasheng, *Islamic Inscriptions in Quanzhou (Zaitun)*, and H. J. de Graaf and Theodore G. Th. Pigeaud, *Chinese*

*Muslims in Java in the Fifteenth and Sixteenth Centuries: The Malay Annals of Sēmarang and Cērbon.* The latter book has aroused a controversy in Indonesia because it claims to have discovered new evidence of an important Yunnanese Muslim role in the Islamization of the north coast of Java. Kumar analyzes the extension of Islam into the maritime cites of China and Southeast Asia and the interaction of economic class, ethnicity, and religious affiliation in defining the position of the Chinese community.