

demand, import substitution policy and the proposal for economic integration are interrelated and logically arranged as the three main components in this work. As for economic integration, Professor Linder stresses the following three points: (1) in the case of developing countries, trade diversion effect can create gains not losses for them, as long as import substitution of non-input import based on an integrated framework leads to the increase of input import, (2) to secure fully the gains from integration, it will be desirable to form an integration plan which includes as many developing countries as possible, and (3) within this integration, the traditional theory of free trade will hold true. Of these three points, the first one is particularly important in understanding the significance of economic integration among developing countries. As for the second and the third points, however, Professor Linder disregards the diversity in the stage of development, which we can actually find examples of even among developing countries, and many of the difficulties such diversity may bring into the formation of economic integration itself. The larger the area included into such an integration is, the more diversity is possible in such an area. This is the main factor preventing the traditional trade theory from being applied. On the contrary, if we choose the area which can be covered under such an integration scheme in terms of applicability of traditional trade theory, the scope of such area will have to be reduced and correspondingly the gains from integration will be small. These are the problems for which we are just beginning to find the solutions. It seems that more detailed explanations on actual integration schemes are indispensable, when we remind ourselves of the crucial role assigned to economic integration in this book. The conclusion which can be derived from these considerations may diminish the excessive expectations on integration problems, contrary to Professor Linder's intention. (*Atsushi Murakami*)

G. COEDÈS, *Les peuples de la péninsule indochinoise : histoire-civilisation*, Collection SIGMA, Paris, Dunod édition, 1962, 228 pp.

The historical significance of the region of Southeast Asia lies in the fact that the area has provided a transitional zone for the contact between and intermingling of two major cultural areas: China and India. In this respect, the word "Indochina," indicating the continental part of Southeast Asia, symbolizes the "intermediary" nature of this region. Prof. Coedès' book is a historical study of the Indochinese peninsula.

The inhabitants of the countries in this area are composed of a great variety of races, among which the most important are the Mon Khmer of Austro-Asiatic descent, the Vietnamese of South Chinese descent, the Burmese of Tibeto-Burman descent, and the Siamese of Southwest Chinese descent. While there is considerable variety among the cultures of these respective groups, there are several cultural elements common among them which are the basis for a "unity within diversity."

According to the author, this book was written with the intention of offering to the general public, rather than to a specialist, "general histories [about the peninsular countries] consisting of a chronicle of events seasoned with a certain amount of critical comment and arranged in some sort of logical order." (Eng. ed. p. viii. All subsequent quotations are references to the English edition.) Despite this intention, the lack of studies in this field and the shortage of available research materials have made it impossible for the author to depict clearly all aspects of culture in the countries discussed. It can be said, however, that "this book at least provides a brief account of the circumstances in which they [the civilizations of these countries] arose, developed and declined," as the author himself states in the introduction of this book. Although the author gives only a modest estimation of the value of his own work, it is, no doubt, one of the newest and best products of the historical study of Southeast Asian countries.

The English version of this book was published in 1966 under the title of *The Making of South East Asia* (Berkeley and Los Angeles, Univ. of California Press), translated by H. M. Wright. The translation closely follows the original text and no alterations have been made. The only difference is in the presentation of the footnotes which, in the original French edition were presented at the end of each chapter, while in the translation the notes were expanded and printed in a body at the end of the volume.

The main theme of the book is the consideration of the problems which arose with the introduction of and contact between the two advanced civilizations of China and India in the Indochinese peninsula. Parts 2 and 3 are devoted to this problem. The author has long been concerned with these problems, as well as the more specific problems of the Indianization of the countries of Indochina.

The author presents no definition of the term "Indianization" in the present work. However, in his previous book, *Les états hindouisés d'Indochine et d'Indonésie* (Paris, 1948, rev. ed., 1964), he explains, somewhat vaguely, that "Indianization" refers to the dissemination of Indian culture as a whole; that is to say, the dissemination of Indian culture as an organic unit, containing within it such elements as 1) notions concerning the polity, religion, the rights of kings, all of which were supported by Hinduism—or the worship of Shiva and Vishnu—as well as by Buddhism; 2) the myths of Purāna; 3) the observance of the Indian Code (Dharmaśāstra) with the Laws of Manu as its core; and 4) the use of Sanskrit. The term does not, therefore, signify the mere introduction and acceptance of individual elements of Indian culture. Likewise, "Sinicization," a concept which corresponds to "Indianization," is also defined as the dissemination as an organic entity of such principal elements of Chinese culture as Confucianism and Taoism, the Chinese Codes, and the use of Chinese ideographs.

Let us first consider Sinicization; that is, the introduction of Chinese culture into the countries of the Indochinese peninsula. Chinese culture first penetrated the region in the 3rd century B. C., when Shih Huang-ti,

the first emperor of the Ch'in dynasty, conquered the northeast district of the Indochinese peninsula in order to obtain ivory, green jadeite, and rhinoceros horns. Later, the Emperor Han Wu-ti conquered the first Vietnamese dynasty, Nan-yüeh (Nan Viet) of Chao T'ò, and, from then until the 10th century, China remained in political control of the area. Sinicization of the indigenous culture was promoted under the rule of Chinese officials, and took the form of use of Chinese ideographs, adoption of Chinese morals, and belief in Confucianism and Taoism. Thus, Chinese culture spread throughout the Vietnam region. Until the 10th century, the geographical limits of the area under Chinese political domination and of the area within which Chinese culture had been diffused virtually corresponded to each other. After Vietnam became independent, China's political domination was pushed back to within its former boundaries. Even after China's withdrawal from the Indochina peninsula, however, Chinese culture expanded to the south, concomitant with Vietnamese territorial expansion to the south through conquest of the Champa (a state located in the southeast district of the peninsula and largely under the influence of Indian culture.) This was in the 17th century, a time when Vietnam reached the apex of her expansion, with the area under her control including the region of Cochinchina, the present South Vietnam. Thus, Chinese culture extended to the southern end of the peninsula, but never expanded beyond the Vietnamese area. Sinicization of Vietnam herself, on the other hand, was stimulated continuously by policies taken by the successive Vietnamese dynasties and reached its zenith during the Nguyen dynasty, which was established at the beginning of the 19th century. Thus, Vietnam has remained within the Chinese cultural area, while from the 1st and 2nd centuries the other races in the Indochinese peninsula increasingly tended to form nation-states under the stimulation of Indian culture.

Indian immigrants played a major role in the diffusion of their culture into the districts of Indochina. In the early days, almost all of the immigrants were merchants and adventurers; but in later periods, around the 2nd century, intellectuals and Brahmans also made their way to these districts. Thus, the various disciplines of Indian scholarship—Sanskrit, Buddhism and Hinduism—as well as the Indian political system were introduced. Under the profound influence of Indian culture and with the guidance of Indians, there was generated a movement toward the formation of nation-states patterned after the Indian political system. Until that time, the principal unit of political administration in Indochina had been the village or the tribe. But the introduction of the Indian political system facilitated the building of nation-states beyond the limitations of the village or the tribe. Among the states thus formed were (moving from East to West) Champa, located on the East coast of the peninsula and adjoining Vietnam on the North; Founan, which shared the area around the lower Mekong delta; Chen-la, which succeeded Founan and flourished from the 6th century on; Dvaravati, on the lower Menam Valley; and Shrikshetra, on the lower Irrawaddy River. The periods in which each state was established differ, of

course.

It is notable that Indianization of these Indochina countries was achieved peacefully—in direct contrast with Sinicization, which was accomplished by military conquest and political integration within the Chinese empire. The author has explained this by saying “It must be remembered that Indian culture contained within it many pre-Aryan elements and many survivals of basic culture common to all the Monsoon area of Asia.” (p. 52) Given the peaceful nature of the introduction of Indian culture, there remained vast room for the peoples of the various countries to develop their indigenous, traditional cultures even within the influence of Indian culture; a development which took place more easily than that which occurred under the influence of Chinese culture, introduced on the basis of political rule. This is the reason for the many differences among the cultures of Indianized countries despite the existence of the common thread of the “Indian framework.”

However, many points remain unclear in regard to the depth, in terms of social strata, to which Indianization advanced in the Indochina countries. The influence of Indian culture on the culture of the indigenous elite—in the form of the concepts of state and monarchy, religious thought, art, philosophy and literature—may be clearly recognized from inscriptions and other archaeological evidence. On the other hand, the actual state of “the social structure as a whole, the mode of life and the belief of the common people, and economic conditions,” that is to say, the “indigenous substratum,” (p. 56) is not quite clear. The answer to this question will be obtained as “more searching study of epigraphic materials, especially of inscription in the native language” is carried out, and as the actual nature of Indianization in the countries is clarified.

Next, I would like to turn to the 13th century, an era to which Prof. Coedès attaches special importance, as a time when a trend toward diminishing influence of Indian elements begins to be apparent in the history of Indochina. The fourth part of the present book is devoted to this issue. The changes in the 13th century were brought about by Mongol invasions of countries including Vietnam, Champa, Burma and Java. The invasions, which took place in the latter half of the 13th century, helped to reinforce the trend toward a waning influence of Indian culture. The Khmer Empire and the Kingdoms of Cham and Burma all declined as a consequence of the invasions and, in the meantime, the Thai forayed into the center of the peninsula and built their own empire there. The significance of the Mongol invasions in relation to the subsequent history of the Southeast Asian countries was great.

“The underlying causes of the decline of Indian culture lay in the ever-increasing number of indigenous peoples who adopted it and in doing so adapted it to their own cultural traditions, and also, in the gradual disappearance of a cultural aristocratic class, the members of which had been the guardians of the Sanskrit cultural tradition. Hinduism and Mahayana Buddhism, as practised in the form of the worship of kings and of

other individual persons, were religions with little appeal for the mass. And this explains why the mass so quickly and so readily adopted Sinhalese Buddhism [during the twelfth to the fourteenth centuries]." (p. 133) "From this time onward, India ceased to be a source of inspiration and renewal for the Indochinese, it had already exercised so profoundly an influence that the effects are still felt today." (p. 134)

In the fifth part, the author deals with Indochinese history after the 13th century. A "real difference" exists between the history prior to and following the middle of the 14th century, when the Ayudhaya dynasty was established in Thailand, and the Landhang dynasty in Laos. That is to say, from this period, "no major upheavals from either external or internal causes occurred, so that the patterns of settlement remained unaltered and there were no drastic changes in the political maps of the peninsula." (p. 137) Burma, Thailand, Cambodia, Laos and Vietnam: all were already formed at the beginning of this period and still exist today; and have "preserved their political and cultural entity" (p. 138) even though they have passed through many wars and disturbances, both internal and external. (The only exception was Champa, which disappeared in the 17th century with the advance of Vietnam.)

The period that Prof. Coedès deals with in this part is the period from the establishment of these countries to the beginning of colonial rule by the Western powers. The author notes that this part is brief in comparison with the description contained in the earlier parts, containing only digests of the history of each country plus explanations of important events. It is noteworthy, however, that in this book the author displays for the first time his general views of the history of Indochina after 1511, a subject which he does not treat in his earlier book, *Les états hindouïsés*. The author's arguments are based upon scrupulous empirical studies and his conclusions are moderate and reliable.

I have presented above a general outline of the book under review. The most remarkable feature of this work is that despite the density of the description of pre-13th century history, the narration of post-13th century history is lacking a certain dynamism or vivid quality. This may be attributable to the fact that the author's speciality is the early history of Southeast Asia, in particular the problem of Indianization in its early periods. This lack also indicates, in my view, the difficulty of writing a general history of the area, where the historical, cultural and social diversities are so complex that it would not seem possible to set all of them within a comprehensive, unified historical structure.

I would next like to make some comments upon the analytic framework within which the author seeks to understand the history of the Indochinese peninsula. As in his other books, Prof. Coedès attempts to describe Indochinese history by the introduction and acceptance of Indian or Chinese culture by the peoples of the region. This would seem to be an effective means for understanding the history of that region within the whole of Asian or world history. This method may perhaps be the most effective one and,

certainly, is indispensable for studying the history of modern Southeast Asia from a world historical viewpoint. Yet it cannot be denied that those books, including the present one, which are written on the basis of such an analytic framework contain the inherent weakness of being insufficient for grasping and describing the dynamics and the particular aspects of autonomous developments in the history of Southeast Asia, developments in which the peoples of the region have changed their ways of thinking and living and their social attitudes during the process of assimilation or rejection of cultural, political and social influences coming from outside. Understood in this sense, I would say that this framework enables analysis of only the passive aspects of Southeast Asian history.

As I have pointed out above, clarification of the so-called "indigenous substratum" was not realized in this book, despite the author's efforts, although the "superstructure" of the Indian pattern was well depicted in Indianized countries. This may be another instance of weakness of the analytic framework.

Up to now, Prof. Coedès' method has been widely accepted among students working in the field of Southeast Asian history. But in order to fill the gap left by studies which have utilized this framework as the chief tool of analysis, and in order to clarify the "indigenous substratum" in Indochinese countries, we must promote research on the socio-economic history of the region—field of inquiry which remains relatively unexplored. The proper and precise history of Indochina or Southeast Asia as a whole will be written in the future on the basis of an accumulation of the results of numerous studies undertaken by scholars of the world. It is certain, however, that this book marks the first step toward further development in the study of Indochina and has provided students with a firm foundation on which to build. (*Tamotsu Takahashi*)