

mining skills and were highly literate. By developing highly skilled teams of experts, they were able to settle and build guild halls in south Yunnan around Shiping, thereby gradually expanding their network.

From the 20th century on, the Pu'er tea cultivated by the immigrants from Shiping became linked to huge markets along China's coast, such as Hongkong, which was developing within the expansion of the intra-Asia trade, which in turn created expanded demand for Pu'er tea. Furthermore, Shiping growers also settled in Menghai 猛海 on the west bank of the Mekong River and transferred their skills in high-quality tea processing to local inhabitants, thus tapping new markets and bringing about great improvements in the Menghai economy.

When discussing the history of Han immigrants in Yunnan, many historians have tended to focus on rebellions staged by ethnic minorities in southwest China, emphasizing the aspect of conflict between indigenous peoples and Han immigrants. In this article the author offers a new perspective citing the case of Han immigrants from Shiping who were able to settle into indigenous society peacefully by employing and transferring their high-level technological skills. Yunnan Province and especially the Pu'er region, which is situated in the southernmost corner of Yunnan, are generally regarded as being isolated from the outer world due to the province's geographical features. In contrast, this article points to the fact that from the last years of the Qing Dynasty through the Republican era, this area continued to be incorporated into the intra-Asian economy through the export of Pu'er tea to Hongkong.

The Views of Zhang Dongsun in the Chinese Debate Over Socialism and the Intellectual Community's Response to Them

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Zhang Dongsun 張東蓀 (1887-1973), who is known for his great contributions to the formation and development of philosophy in 20th century China, was not only a university professor who dedicated his life to pedagogy, but also was very active in expressing his intellectual views through his connections to various newspapers and magazines. However, given his accomplishments,

the research on his life and ideas has not been sufficiently forthcoming, probably due to the criticism leveled at him by the establishment of the Peoples Republic of China.

The present article focuses on the time in Zhang's life around 1920 when he published a large amount of articles concerning the question of socialism in China, while managing editor of the daily newspaper *Shishi xinbao* 時事新報 and founding the journal *Jiefang yu gaizao* 解放与改造 with the support of Liang Qichao 梁啟超, a politician-journalist-historian of the late Qing period. It was a very productive time for Zhang's development into a full-fledged opinion writer and is thus crucial in any attempt to interpret his ideas. Zhang took the position that the realization of socialism in China would only be possible after the realization of a capitalist stage and argued that the type of socialism China should be aiming at was not the Soviet brand of Bolshevism, but rather a form of guild socialism. Zhang was fearful of what he called the extreme uniformity and despotic character of Bolshevism.

Here the author points to criticism leveled at Zhang's views by fellow supporters of guild socialism, like political scientist Gao Yihan 高一涵 for threatening to invite suspicion and distrust. This criticism demonstrates that the debate raging at the time was not only about differences that existed in how to understand socialism, but also about its arising from feelings of suspicion and distrust on the part of the participants. Consequently, it was this characterization of Zhang's participation in the debate that would ultimately prevent a closer, more thorough investigation of his ideas and their dissemination throughout a much wider audience.

The Indigenization of “Malayness” in British Malaya:
An Analysis of the Formation of Malay Elites in Selangor

TSUBOI Yuji

This article reconsiders the origins of the concept of “Malays” in British Malaya from the perspective of the colonial administration, focusing on the policy regarding the training of ethnic Malay administrative elites in the state of Selangor, which shows a variety of interaction between the British govern-