

Hawaii. From the end of the War to 1951, the emigrants in Hawaii had extend their helping hand to the poor fishermen of "Okikamuro". They supplied them with many goods and money, and they were of great help to the fishermen. The coming back emigrants largely transmigrated to other regions in Japan, and the young labourers yearly leave their native island. There only remain at home old men, children and the invalids. An old man of "Okikamuro" says, "This island is only a home of care-takers, an asylum for the aged, a sanatorium and a children's home."

On the Dāyabhāga in Classical Hindu Law

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The term "Classical Hindu law" refers to the legal regulations recorded in the Dharmaśāstra, which was written some time during or prior to the eighth century. The history of the development of this law may be divided into the three following periods.

1. Period of the Dharmasūtras
2. Period of Manu, Yājñavalkya, Viṣṇu, and Śaṅkha-Likhita
3. Period of Nārada, Bṛhaspati, Kātyāyana, Vyāsa, etc.

In the Dāyabhāga, the father was recognized as the head of the family. In the first period the father had legal possession of practically all his family's property except the strīdhana, but in the second and third periods possession of private property by other members of the family was recognized in certain cases, and such property was clearly distinguished from family property. Accordingly, in the case of debts or obligations according to family property, the entire family was res-

possible, whereas in the case of those accruing to private property only the individual owner was responsible.

The males in a family each was entitled to a share of the family property, and a son could in principle take his share and set up an independent household. This was even done while the father was still alive, but in such cases the father's permission was necessary, and the father decided the amount the son was to receive. The father's authority ceased with his death, and family property was simply divided among the male survivors, unless, of course, the family remained intact under the leadership of a new patriarch.

The successor to the patriarch had to be a male. (In the second and third periods wives or daughters were recognized as successors to the patriarch, but this is a problem which must be dealt with in more detail in a future article.) In principle, each male heir had an equal share of the family property, but it is also recorded that the eldest son had priority. Uddhāra was rare after the Code of Manu.