The Fluid Pantheon
Gods of Medieval Japan, Volume 1

Protectors and Predators
Gods of Medieval Japan, Volume 2

BERNARD FAURE

Written by one of the leading scholars of Japanese religion, these are the first two volumes of a multivolume project that promises to be a milestone in our understanding of the mythico-ritual system of esoteric Buddhism—specifically the nature and roles of deities in the religious world of medieval Japan and beyond. Faure introduces readers to medieval Japanese religiosity and shows the centrality of the gods in religious discourse and ritual; in doing so he moves away from the usual textual, historical, and sociological approaches that constitute the “method” of current religious studies.

In The Fluid Pantheon Faure describes and analyzes through a series of case studies the impressive mythological and ritual efflorescence that marked the medieval period, not only in the religious domain, but also in the political, artistic, and literary spheres. Protectors and Predators continues Faure’s examination of deities in medieval Japan and beyond. He argues here that the “wild” gods of Japan were at the center of the medieval religious landscape and came together in complex webs of association not divisible into the categories of “Buddhist,” “indigenous,” or “Shinto.” In these volumes, he displays vast knowledge of his subject and presents his research—much of it in largely unstudied material—with theoretical sophistication. His arguments and analyses assume the centrality of the iconographic record, and so he has brought together a rich and rare collection of color and black-and-white images. This emphasis on iconography and the ways in which it complements, supplements, or deconstructs textual orthodoxy is critical to a fuller comprehension of a set of medieval Japanese beliefs and practices and offers a corrective to the traditional division of the field into religious studies, which typically ignores the images, and art history, which oftentimes overlooks their ritual and religious meaning.

Bernard Faure is Kao Professor in Japanese Religion at Columbia University.
Igniting the Internet
Youth and Activism in Postauthoritarian South Korea

JIYEON KANG

“Igniting the Internet not only fills some glaring gaps in the history and future of Korean activism, but also promises to guide scholarship in activism and social movements around the world. It is the only work that I can think of that considers recent Korean youth protest comprehensively, and it does so with real insight. The author’s nuanced interview data bring out the heterogeneities of these social movements and, in the process, paint an interesting, subtle portrait of Korea’s millennials.” —Sam Collins, Towson University

“This is the first centrally focused work on South Korean activism of the 1990s, of a new post-authoritarian, post-IMF neoliberal era. Without falling into the trap of technological determinism, it shows how the Internet has become basic and transformative of youth activism—how it has afforded a new style of activism and transcended it.” —Robert Oppenheim, University of Texas at Austin

Igniting the Internet is one of the first books to examine in depth the development and consequences of Internet-born politics in the twenty-first century. It takes up the new wave of South Korean youth activism that originated online in 2002, when the country’s dynamic cyberspace transformed a vehicular accident involving two U.S. servicemen into a national furor that compelled many Koreans to reexamine the fifty-year relationship between the two countries. Responding to the accident, which ended in the deaths of two high school students, technologically savvy youth went online to organize demonstrations that grew into nightly rallies across the nation. Internet-born, youth-driven mass protest has since become a familiar and effective repertoire for activism in South Korea, even as the rest of the world has struggled to find its feet with this emerging model of political involvement.

The book focuses on the cultural dynamics that have allowed the Internet to bring issues rapidly to public attention and exert influence on both domestic and international politics. Kang combines a robust analysis of online communities with nuanced interview data to theorize a “cultural ignition process”—the mechanisms and implications for popular politics in volatile Internet-driven activism—in South Korea and beyond. She offers a unique perspective on how local actors perceive the cultural dynamics of Internet-born activism and how their experiences shape the political identities of a generation that has essentially come of age in cyberspace, the so-called digital natives or millennials.
Since the Opening-up in the 1970s, China’s criminal justice system has been slow in reform, which is desperately needed. This book reveals this important dimension of contemporary China to the English-speaking world. The topic will not only interest legal scholars and professionals but also a general audience interested in China.” —Chenyang Li, author of The Tao Encounters the West

China’s party-run courts have one of the highest conviction rates in the world, with forced confessions remaining a central feature. Despite recent prohibitions on evidence obtained through coercion or torture, forced confessions continue to undermine the Chinese judicial system. Recounting some harrowing cases of wrongful conviction, acclaimed legal scholar and novelist He Jiahong analyzes many problems in China’s justice system. In one such case, Teng Xingshan was convicted in 1988 and later executed for murdering his mistress, but almost six years later it was discovered that the supposed victim, Shi Xiaorong, was still alive. In 2005, Teng’s children submitted a complaint to the Hunan High People’s Court, which then issued a revised judgment. In another case, She Xianglin was convicted of murdering his wife in 1994 and was sentenced to death, but this sentence was later commuted to fifteen years’ imprisonment. In 2005, She’s wife, presumed dead for over eleven years, "returned to life"; She was released from prison two weeks later, retried and found not guilty.

With riveting examples, the author surveys the organization and procedure of criminal investigation, the lawyering system for criminal defense, the public prosecution system, trial proceedings, as well as criminal punishments and appeals. In doing so, He highlights the frequent causes of wrongful convictions: investigators working from forced confessions to evidence; improperly tight deadlines for solving criminal cases; prejudicial collection of evidence; misinterpretation of scientific evidence; continued use of torture to extract confessions; bowing to public opinion; nominal checks among the police, prosecutors and the courts; the dysfunction of courtroom trials; unlawfully extended custody with tunnel vision; and reduced sentencing in cases of doubt. The author also provides updated information about recent changes and reforms as well as the many continuing challenges of the criminal justice system in China.

He Jiahong is professor of law and director of the Center for Common Law and the Institute of Evidence at Renmin University in Beijing. He has published dozens of law books and five crime novels in Chinese, including Hanging Devils and Black Holes, which have been translated into several languages. He is a senior adviser to the Supreme People’s Court and the Supreme People’s Procurate. He has also lectured at many leading universities in the U.S., Europe, Japan and Australia.
Gendered Bodies
Toward a Women's Visual Art in Contemporary China

SHUQIN CUI

"Gendered Bodies is a groundbreaking work, a definitive study of contemporary Chinese women’s art written in any language. It is filled with critical insight, abundant details, and an intimate knowledge of the current art scene. The book is a must-read for anyone who hopes to understand art and women’s aspirations in contemporary China."

—Sheldon Lu, University of California, Davis

Gendered Bodies introduces readers to women’s visual art in contemporary China by examining how the visual process of gendering reshapes understandings of historiography, sexuality, pain, and space. When artists take the body as the subject of female experience and the medium of aesthetic experiment, they reveal a wealth of noncanonical approaches to art. The insertion of women’s narratives into Chinese art history rewrites a historiography that has denied legitimacy to the woman artist. The gendering of sexuality reveals that the female body incites pleasure in women themselves, reversing the dynamic from woman as desired object to woman as desiring subject. The gendering of pain demonstrates that for those haunted by the sociopolitical past, the body can articulate traumatic memories and psychological torment. The gendering of space transforms the female body into an emblem of landscape devastation, remaps ruin aesthetics, and extends the politics of gender identity into cyberspace and virtual reality.

The work presents a critical review of women’s art in contemporary China in relation to art traditions, classical and contemporary. Inscribing the female body into art generates not only visual experimentation, but also interaction between local art/cultural production and global perception. While artists may seek inspiration and exhibition space abroad, they often reject the (Western) label "feminist artist." An extensive analysis of artworks and artists—both well- and little-known—provides readers with discursively persuasive and visually provocative evidence. Gendered Bodies follows an interdisciplinary approach that general readers as well as scholars will find inspired and inspiring.
Akiko Takenaka has done what no one else in the English-language literature has, namely, historicize Yasukuni Shrine from its pre-Meiji Restoration lineages to the present. In addition to generating considerable interest both within and beyond modern Japanese studies, this work will provide instructors with a much-needed, nuanced history of the shrine to help them understand and teach a topic that is currently front and center in East Asia’s memory wars." —Kenneth Ruoff, professor in modern history of Japan and director of the Center for Japanese Studies, Portland State University

"In this elegant exposition Akiko Takenaka unravels the ways in which individuals have engaged the war dead, collectively and on their own. She brilliantly shows how through Yasukuni Japanese have learned about national wars as a defining feature of modern existence. Of specific interest is her discussion on subjects who have not participated in war but must ‘know’ it as elemental to their identities." —Alexis Dudden, University of Connecticut

"The present-day politics of Japan’s controversial war shrine are famous, but few have examined the nature of the site itself and how it came to be. In this important study we have the first substantial account in English of Yasukuni’s history. Takenaka uncovers the gradual process beginning in the late nineteenth century through which the customs and beliefs of ordinary citizens were absorbed into the state military cult. She demonstrates that it was an uneven process. Yasukuni functioned as a site not only of militarist indoctrination but of both modern mass leisure and intimate sentiments. Takenaka’s insightful analysis of the shrine’s multi-layered past sheds light on the complex emotions surrounding its present." —Jordan A. Sand Georgetown University

Yasukuni Shrine: History, Memory, and Japan’s Unending Postwar is a skilled and innovative examination of modern and contemporary Japan’s engagement with the critical issues of war, empire, and memory. It will be of particular interest to readers of Japanese history and culture as well as those who follow current affairs and foreign relations in East Asia. Its discussion of spatial practices in the life of monuments and the political use of images, media, and museum exhibits will find a welcome audience among those engaged in memory, visual culture, and media studies.
God Pictures in Korean Contexts
The Ownership and Meaning of Shaman Paintings

LAUREL KENDALL, JONGSUNG YANG, AND YUL SOO YOON

Shamans walking on knives, fairies riding on clouds, kings with dragon mounts: They are gods and they are paper images. Some are repulsed and unsettled by shaman paintings, some cannot stop collecting them, and some use them as sites of veneration. Laurel Kendall, Jongsung Yang, and Yul Soo Yoon explore what it is that makes a Korean shaman painting magical or sacred. How does a picture carry the trace of a god and can it ever be “just a painting” again? How have shaman paintings been revalued as art? Do artfulness and magic ever intersect? Does it matter, as a matter of market value, that the painting was once a sacred thing? Navigating the journey shaman paintings make from painters’ studios to shaman shrines to private collections and museums, the three authors deftly traverse the borderland between scholarly interests in the material dimension of religious practice and the circulation of art.

Illustrated with sixty images in color and black and white, the book offers a new vantage point on “the social life of things.” This is not a story of a collecting West and a disposing rest; the primary collectors and commentators on Korean shaman paintings are South Koreans re-imagining their own past in light of their own modernist sensibility. It is a tale told with an awareness of both recent South Korean history and the problematic question of how the paintings are understood by different South Korean actors, most particularly the shamans and collectors who share a common language and sometimes meet face-to-face.

Laurel Kendall is chair of the anthropology division and curator of the Asian ethnographic collections at the American Museum of Natural History.

Jongsung Yang is director of the Museum of Shamanism in Seoul and emeritus senior curator of the National Folk Museum of Korea.

Yul Soo Yoon is founder and director of the Gahoe Museum in Seoul.
Theater of the Dead
A Social Turn in Chinese Funerary Art, 1000–1400

JEEHEE HONG

"Jeehee Hong presents original and engaging arguments concerning the uses of theatricality in the tomb space of middle-period China. Exhaustively researched, with skillful analysis of the archaeological literature on the tombs and theatrical practices of the time, her book sets a very high standard of scholarship." —Amy McNair, University of Kansas

"Theater of the Dead is a fascinating interdisciplinary study of visual culture within the realm of society, funerary ritual, theater spectacle—even political practice. In many ways, the work transcends ordinary categories of scholarly analysis and will appeal to a broad range of readers: from religion and social historians to literary scholars, from specialists of Chinese theater to art historians. It is, in the very best sense of the term, sui generis." —Ankeney Weitz, Colby College

In eleventh-century China, both the living and the dead were treated to theatrical spectacles. Chambers designed for the deceased were ornamented with actors and theaters sculpted in stone, molded in clay, rendered in paint. Notably, the tombs were not commissioned for the scholars and officials who dominate the historical record of China but affluent farmers, merchants, clerics—people whose lives and deaths largely went unrecorded. Why did these elites furnish their burial chambers with vivid representations of actors and theatrical performances? Why did they pursue such distinctive tomb-making? Hong maintains that the production and placement of these tomb images shed light on complex intersections of the visual, mortuary, and everyday worlds of China at the dawn of the second millennium.

Assembling recent archaeological evidence and previously overlooked historical sources, Hong explores new elements in the lives of middle-period Chinese. Rather than treat theatrical tomb images as visual documents of early theater, she calls attention to two largely ignored and interlinked aspects: their complex visual forms and their symbolic roles in the mortuary context in which they were created and used. Unlike earlier modes of representation in funerary art, which favored cosmological or ritual motifs and maintained a clear dichotomy between the two worlds, these visual practices show a growing interest in conceptualizing the sphere of the dead within the existing social framework.

Theater of the Dead is an original work that will contribute to bridging core issues in visual culture, history, religion, and drama and theater studies.
Lovable Losers is the first substantial piece of English-language scholarship to examine the actions and the memorization of the Heike (Ise Taira), a family of aristocratic warriors whose resounding defeat at the hands of the Seiwa Genji in 1185 resulted in their iconic status as tragic losers. The Tale of the Heike and the many other works derived from it set in place the depiction of the Heike as failed upstart aristocrats whose spectacular downfall was due to neglect of their warrior heritage and the villainy of the family head, Taira no Kiyomori. Lovable Losers aims to contextualize and deconstruct representations of the Heike not only to show how such representations were created in specific contexts in response to specific needs, but also to demonstrate that the representations themselves came to create and sustain a particular kind of culture.

Drawing on the expertise of scholars in a variety of disciplines, this volume explores the Heike in their own time and their depiction as cultural figures in the centuries that followed. Their portrayal in literature and the arts spans more than eight hundred years and a wide range of genres and media, including no plays, picture scrolls, early modern comic books, novels, and film. In texts from the sixteenth to twentieth centuries, the Heike serve as catalysts for miracles and vectors for subtle criticisms of the Tokugawa government. Over time Kiyomori became an emblem of postwar democracy and economic progress; today he is a powerful symbol of modern citizens’ dissatisfaction with politics.

The Heike’s ambiguous moral standing allowed them to be reimagined, reconstructed, and repurposed by different authors in different contexts, as both heroes and villains. Rather than assuming their failure, Lovable Losers repositions the Heike within the larger phenomenon of the Genpei War and its aftermath, demonstrating how they took advantage of their station as nobles and warriors. The new research it presents seeks to transcend categorization and blur the lines between different approaches to the Heike to give a well-rounded depiction of a family who has played a defining role in Japanese culture in action, in memory, and somewhere in between.
Spectacular Accumulation

Material Culture, Tokugawa Ieyasu, and Samurai Sociability

MORGAN PITELKA

In Spectacular Accumulation, Morgan Pitelka investigates the significance of material culture and sociability in late sixteenth-century Japan, focusing in particular on the career and afterlife of Tokugawa Ieyasu (1543–1616), the founder of the Tokugawa shogunate. The story of Ieyasu illustrates the close ties between people, things, and politics and offers us insight into the role of material culture in the shift from medieval to early modern Japan and in shaping our knowledge of history.

This innovative and eloquent history of a transitional age in Japan reframes the relationship between culture and politics. Like the collection of meibutsu, or “famous objects,” exchanging hostages, collecting heads, and commanding massive armies were part of a strategy Pitelka calls “spectacular accumulation,” which profoundly affected the creation and character of Japan’s early modern polity. Pitelka uses the notion of spectacular accumulation to contextualize the acquisition of “art” within a larger complex of practices aimed at establishing governmental authority, demonstrating military dominance, reifying hierarchy, and advertising wealth. He avoids the artificial distinction between cultural history and political history, arguing that the famed cultural efflorescence of these years was not subsidiary to the landscape of political conflict, but constitutive of it. Employing a wide range of thoroughly researched visual and material evidence, including letters, diaries, historical chronicles, and art, Pitelka links the increasing violence of civil and international war to the increasing importance of samurai social rituals and cultural practices. Moving from the Ashikaga palaces of Kyoto to the tea utensil collections of Ieyasu, from the exchange of military hostages to the gift-giving rituals of Oda Nobunaga and Toyotomi Hideyoshi, Spectacular Accumulation traces Japanese military rulers’ power plays over famous artworks as well as objectified human bodies.

Morgan Pitelka is associate professor of Asian studies at the University of North Carolina at Chapel Hill.
Working towards the Monarchy
The Politics of Space in Downtown Bangkok

SERHAT ÜNALDI

“How is the charisma of the Thai monarchy visible in the highly modern urban edifice? To answer this intriguing question, Ünalidi walks us through a spectacular business district in the heart of Bangkok. The area reveals the monarchy as a capitalist conglomerate disguised by sacred charisma and illustrates how private business actively ‘works towards the monarchy.’ Whether or not we agree with Ünalidi’s provocative arguments, the more we engage with them, the more the façade of majesty crumbles.” —Thongchai Winichakul, author of Siam Mapped: A History of the Geo-Body of a Nation

“Serhat Ünalidi has written one of the most important books on Bangkok to appear for many years. Weaving together interlocking themes of power, wealth, space, protest, architecture, and consumerism, this brilliantly researched study illustrates how Thailand’s network monarchy has assumed new and more inchoate forms during the twenty-first century.” —Duncan McCargo, Columbia University and University of Leeds

In the twilight years of Thailand’s ailing King Bhumibol, battles between royalists and their red shirt opponents are increasing, and the tectonic shifts that lie beneath Thailand’s decade-old political crisis have become increasingly apparent. Serhat Ünalidi’s Working towards the Monarchy sheds new light on recent developments with its bold analysis of urban space in downtown Bangkok: buildings, the author finds, are abstractions of the complexities that shape Thailand’s transformation.

Most criticism of the political role of the Thai monarchy—its deep involvement in Thailand’s uneven capitalist development, Bhumibol’s endorsement of military coups and his silent acquiescence to political violence—has focused on the role of individuals: the king, the royal family, or privy councilors. Ünalidi departs from such limited intentionalist approaches to show instead just how deeply enmeshed the monarchy is in Thai society as a whole. He demonstrates how and why Thais from all walks of life drew on royal charisma to advance their individual aims, in effect ‘working towards the monarchy.’

By combining sociology, political science, architecture, and anthropology, Working towards the Monarchy offers a unique interdisciplinary approach. It will interest scholars and generalists alike, particularly those involved in the comparative study of monarchies.
Youngju Ryu offers a vivid portrait of the period from the early 1960s to the early 1990s through accounts of the literary debates of those decades. It is a riveting rendition of a dramatic war against one of the most authoritarian regimes in modern history, a war waged by poets and writers whose ability to inspire and ignite people’s imaginations grew so powerful that many of them were jailed and tortured and, in some cases, sentenced to death. Brilliant and beautifully written, her discussions of the texts are informed by her wide and deep knowledge of Korean history, language, and culture.” —Elaine H. Kim, University of California, Berkeley

"Writers of the Winter Republic shows how anyone interested in the political economy of Korea needs to start reading poetry and novels. As Youngju Ryu demonstrates in these elegant and riveting pages, it was literature that provided the heart and conscience of anti-authoritarian resistance, giving voice to wider social forces during an era of military suppression and censorship. The sacrifices writers made together with their marvelous texts capture better than any standard history the compelling and dramatic narratives of modern Korea. This is literary history at its best." —Andre Schmid, University of Toronto

"Writers of the Winter Republic is a significant accomplishment. Youngju Ryu completely revises our thinking about post-1945 South Korean literary history and the relations among politics, aesthetics, and ethics. The impact of this book will be lasting." —Theodore Hughes, Columbia University

In 1975, a young high school teacher took the stage at a prayer meeting in a southwestern Korean city to recite a poem called “The Winter Republic.” The poem became an anthem against the military dictatorship of Park Chung Hee and his successors; the poet, however, soon found himself in court and then in prison for saddling the authoritarian state with such a memorable moniker. This unique book weaves together literary works, biographical accounts, institutional histories, trial transcripts, and personal interviews to tell the powerful story of how literature became a fierce battleground against authoritarian rule during one of the darkest periods in South Korea’s history.
The Colors of Dawn
Twentieth-Century Korean Poetry

FRANK STEWART; GUEST EDITED BY BROTHER ANTHONY OF TAIZÉ

Throughout the twentieth century, few countries in Asia suffered more from foreign occupation, civil war, and international military conflict than Korea. The Colors of Dawn brings together the moving and powerful voices of over forty Korean poets from these turbulent years.

From 1903 to 1945, the Japanese Empire occupied the Korean peninsula and instituted measures to annihilate the nation and its culture. After Japan’s defeat in WWII, Korea became a killing ground during the Korean War (1950 to 1953). During this period and into the 1980s, South Korea was controlled by a military dictatorship, and today it remains on war footing.

In the midst of internal and external conflicts, Korea’s poets—threatened by the authorities with torture, imprisonment, and death—found ways to express their fierce desire for freedom and self-governance. The result is a century of outstanding poetry, from Sim Hun (1901) to more familiar modern and contemporary poets, such as Kim Chi-ha and Ko Ŭn.

Frank Stewart is a writer, translator, and editor of the bi-annual Mānoa Series.

Brother Anthony of Taizé is a naturalized citizen of Korea, a scholar, and a translator of more than thirty volumes of Korean poetry.
Literature is an important vehicle to further knowledge of other cultures, and English translations of Okinawan literary works have had a major impact on the field of Okinawan studies. Yet the riches of Okinawa's literature have yet to be adequately mined. *Islands of Protest* attempts to address this lacuna with this new selection of critically acclaimed modern and contemporary works in English.

The anthology includes poetry, fiction, and drama, drawing on Okinawa's distinct culture and subtropical natural environment to convey the emotions and tensions present in everyday life. Tōma Hiroko's poem "Backbone" juxtaposes the natural environment of aquamarine beaches and subtropical flora and fauna with the built environment of America's military bases. Stories by two of Okinawa's most dynamic contemporary authors display wide breadth, from the preservation of island dances and burial practices in Sakiyama Tami's "Island Confinement" and "Come Swaying, Come Swinging" to the bold, disquieting themes of violence and comfort women in Medoruma Shun's "Hope," "Taiwan Woman," and "Tree of Butterflies." The crown jewel of the anthology, Chinen Seishin's play *The Human Pavilion*, is based on an infamous historical incident in which Okinawans were put on display during a 1903 industrial exhibition in Osaka. In his 1978 masterpiece, Chinen depicts the relentless pressure on Okinawans to become more Japanese.

Given the controversial presence of U.S. military forces in Okinawa, this book is particularly timely. Disputes between the United States and Japanese governments over construction of a new marine airbase at Henoko have led to the resignation of Japan's prime minister, the election of an anti-base governor, and repeated protests. *Islands of Protest* offers a compelling entrée into a complex culture, one marked by wartime decimation, relentless discrimination, and fierce resistance, yet often overshadowed by the clichéd notion of a gentle Okinawa so ceaselessly depicted in Japan's mass media.
The 1728 Musin Rebellion
Politics and Plotting in Eighteenth-Century Korea

ANDREW DAVID JACKSON

This volume provides the first comprehensive account in English of the Musin Rebellion, an attempt to overthrow King Yŏngjo (1694–1776; r. 1724–1776), and the largest rebellion of eighteenth-century Korea. The overthrow proved unsuccessful, but during three weeks of fighting the government lost control of over a dozen county seats and the rebels drew popular support from the inhabitants of three southern provinces. The revolt profoundly unsettled the early years of Yŏngjo’s reign and had considerable influence on the subsequent course of factionalism. In this keenly reasoned study, Andrew David Jackson investigates the causes, development, suppression, legacy, and significance of the bloody Musin Rebellion.

The Musin Rebellion had its roots in the factional conflicts surrounding Yŏngjo’s troubled succession to the throne. Jackson analyzes an aspect of the conflict previously neglected by researchers, namely how the rebels managed to create an armed rebellion. He argues that the rebellion should be understood in the context of other attempts on power by factional members that occurred over a hundred-year period leading up to 1728. By exploring the political and military context of the event, the book demonstrates that the Musin Rebellion was not driven by systemic breakdown, regionalism, or ideology, but was a failed attempt by political players to take control of the court. Central to the eruption of violence in 1728 was the intervention of key rebel plotters, several of whom were serving officials with access to state military resources. The book provides an in-depth view of factional politics in the Chosŏn court, and the final section deals with the rebel legacy, bringing to the fore issues about managing, forming, and directing the historical memory of the rebellion.

Andrew David Jackson is associate professor of Korean studies in the Department of Cross-Cultural and Regional Studies (ToRS), University of Copenhagen; and research fellow at the School of Oriental and African Studies, University of London.
Like No Other: Exceptionalism and Nativism in Early Modern Japan

MARK THOMAS MCNALLY

Like No Other: Exceptionalism and Nativism in Early Modern Japan probes the association of the early modern Japanese intellectual institution called Kokugaku with the phenomenon of nativism. Uncovering profound differences that cast serious doubt on this association, Mark McNally argues that what Japanologists viewed as nativistic about Kokugaku were actually more typical of what Americanists call exceptionalism. By severing the link between Kokugaku and nativism, he is able to explore within early modern Japanese history instances that were more genuinely nativistic, such as the upheaval associated with the intercultural encounters with Westerners during the 1850s and 1860s that culminated in the overthrow of Japan’s last shogun. He also documents, for the first time in Japanese studies, the ways in which exceptionalism applies to Japanese history; not by focusing on either Nihonjinron or on Kokugaku—the connection between the former and exceptionalism is one that Americanists have already made, and the connection between the two Japanese institutions is one that Japanologists already know well—but by highlighting the central role of Confucianism.

While Americans looked to the Judeo-Christian tradition for their exceptionalist ideas, their counterparts in early modern Japan looked to Confucianism, whose foundational connections to exceptionalism were perhaps stronger than any analogous tradition in the West. Despite the fact that exceptionalism and nativism occupy distinct positions within the historiographical traditions of both the United States and Japan, they also intersect and overlap in the latter case, which strongly suggests that this situation may also be true in other places, including the United States.

Mark Thomas McNally is associate professor of Japanese history at the University of Hawai‘i at Mānoa.
One Hundred Million Philosophers
Science of Thought and the Culture of Democracy in Postwar Japan

ADAM BRONSON

"This is a fascinating and impeccably researched investigation on the formative years of the Science of Thought, one of Japan’s most important intellectual groups. Adam Bronson does a marvelous job of linking the group’s emergence and expansion to prewar intellectual developments, the trauma and destruction of war defeat, the uncertainty and hope of the early postwar years, and the crises and upheavals of the early 1960s. Each chapter offers new insights into the group—its intellectual antecedents; members’ attempts to understand and interact with ‘ordinary’ people in the wake of what they saw as the failure of intellectual culture in wartime Japan; and its project to understand human motivation, particularly in times of crisis.” —Simon Avenell, Australian National University

After the devastation of World War II, journalists, scholars, and citizens came together to foster a new culture of democracy in Japan. Adam Bronson explores this effort in a path-breaking study of the Institute for the Science of Thought, one of the most influential associations to emerge in the early postwar years. The Institute’s founders believed that the estrangement of intellectuals from the general public had contributed to the rise of fascism. To address this, they sought to develop a “science of thought” that would reconnect the world of ideas with everyday experience and thus reimagine Japan as a democratic nation, home to one hundred million philosophers.

Bronson weaves together several strands of Japan’s modern history that are often treated separately: the revival of interest in the social sciences and Marxism after the war, the appearance of new social movements that challenged traditional class and gender hierarchies, and the ascendance of a mass middle-class culture. The story he tells is transnational in both connective and comparative senses. Most of the Science of Thought founders were educated in America, and they drew upon a network of American thinkers and institutions for support. They also derived inspiration from other efforts to promote a culture of democracy, ranging from thought reform campaigns in the People’s Republic of China to the Mass Observation study of the British working classes. By tracing these sources of inspiration around the world, Bronson reveals the contours of a transnational intellectual milieu.
Network of Knowledge
Western Science and the Tokugawa Information Revolution

TERRENCE JACKSON

“This is a fascinating look into the mechanisms of communication. Through the life of physician and scholar Ōtsuki Gentaku, Terrence Jackson elucidates not just the transmission of Western knowledge to early modern Japan, but the shifting social climate in which intellectuals functioned. Clearly and concisely written, the book is destined to become an essential resource for any scholar of Japan, intellectual traditions, or networks.” —Martha Chaiklin, Zayed University

“It has been more than a decade since a scholar publishing in the English language has taken the entire field of rangaku as his main subject. In this work, Jackson has raised the historical study of rangaku to a new level of interpretation through his application of Bourdieu’s insights on cultural production.” —Reinier Hesselink, University of Northern Iowa

“Rangaku is covered in most treatments of later Tokugawa and early Meiji Japan, but not in the way Jackson does it. He focuses not so much on the intellectual and educational world of which rangaku was part, but on social networking through a whole range of formal and informal institutions and practices that reveal new understandings of the Tokugawa cultural landscape. He digs up new material on private academies, salons, travel diaries, correspondence, and book circulation to provide unique insights into how rangaku networks functioned in the broader culture of Tokugawa Japan.” —Richard Rubinger, Indiana University

Nagasaki during the Tokugawa (1603–1868) was truly Japan’s window to the world with its Chinese residences and Deshima island, where Western foreigners, including representatives of the Dutch East India Company, were confined. In 1785 Ōtsuki Gentaku (1757–1827) journeyed from the capital to Nagasaki to meet Dutch physicians and the Japanese who acted as their interpreters. Gentaku was himself a physician, but he was also a Dutch studies (rangaku) scholar who passionately believed that European science and medicine were critical to Japan’s progress. Network of Knowledge examines the development of Dutch studies during the crucial years 1770–1830 as Gentaku, with the help of like-minded colleagues, worked to facilitate its growth, creating a school, participating in and hosting scholarly and social gatherings, and circulating books. In time the modest, informal gatherings of Dutch studies devotees (rangakusha), mostly in Edo and Nagasaki, would grow into a pan-national society.
Mapping Courtship and Kinship in Classical Japan
The Tale of Genji and Its Predecessors

DORIS G. BARGEN

Literary critiques of Murasaki Shikibu's eleventh-century The Tale of Genji have often focused on the amorous adventures of its eponymous hero. In this paradigm-shifting analysis of the Genji and other mid-Heian literature, Doris G. Bargen emphasizes the thematic importance of Japan's complex polygynous kinship system as the domain within which courtship occurs. Heian courtship, conducted mainly to form secondary marriages, was driven by power struggles of succession among lineages that focused on achieving the highest position possible at court. Thus interpreting courtship in light of genealogies is essential for comprehending the politics of interpersonal behavior in many of these texts. Bargen focuses on the genealogical maze—the literal and figurative space through which several generations of men and women in the Genji moved. She demonstrates that courtship politics sought to control kinship by strengthening genealogical lines, while secret affairs and illicit offspring produced genealogical uncertainty that could be dealt with only by reconnecting dissociated lineages or ignoring or even terminating them.

The work examines in detail the literary construction of a courtship practice known askaimami, or “looking through a gap in the fence,” in pre-Genji tales and diaries, and Sei Shônagon’s famous Pillow Book. In Murasaki Shikibu's Genji, courtship takes on multigenerational complexity and is often used as a political strategy to vindicate injustices, counteract sexual transgressions, or resist the pressure of imperial succession. Bargen argues persuasively that a woman observed by a man was not wholly deprived of agency: She could choose how much to reveal or conceal as she peeked through shutters, from behind partitions, fans, and kimono sleeves, or through narrow carriage windows. That mid-Heian authors showed courtship in its innumerable forms as being influenced by the spatial considerations of the Heian capital and its environs and by the architectural details of the residences within which aristocratic women were sequestered adds a fascinating topographical dimension to courtship.

In Mapping Courtship and Kinship in Classical Japan readers both familiar with and new to The Tale of Genji and its predecessors will be introduced to a wholly new interpretive lens through which to view these classic texts. In addition, the book includes charts that trace Genji characters’ lineages, maps and diagrams that plot the movements of courtiers as they make their way through the capital and beyond, and color reproductions of paintings that capture the drama of courtship.
Between 300 and 600 CE, Chinese writers compiled thousands of accounts of the strange and the extraordinary. Some described weird spirits, customs, and flora and fauna in distant lands. Some depicted individuals of unusual spiritual or moral achievement. But most told of ordinary people’s encounters with ghosts, demons, or gods; sojourns in the land of the dead; eerily significant dreams; and uncannily accurate premonitions. The selection of such stories presented here provides an alluring introduction to early medieval Chinese storytelling and opens a doorway to the enchanted world of thought, culture, and religious belief of that era. Known as zhiguai, or “accounts of anomalies,” they convey a great deal about how people saw the cosmos and their place in it. The tales were circulated because they were entertaining but also because their compilers meant to document the mysterious workings of spirits, the wonders of exotic places, and the nature of the afterlife.

A collection of more than two hundred tales, A Garden of Marvels offers an authoritative yet accessible introduction to zhiguai writings, particularly those never before translated or adequately researched. This volume will likely find its way to bedside tables as well as into classrooms and libraries, just as collections of zhiguai did in early medieval times.

Robert Ford Campany is professor of Asian studies and religions at Vanderbilt University.
Oedipal God
The Chinese Nezha and His Indian Origins

MEIR SHAHAR

Oedipal God offers the most comprehensive account in any language of the prodigal deity Nezha. Celebrated for over a millennium, Nezha is among the most formidable and enigmatic of all Chinese gods. In this theoretically informed study Meir Shahar recounts Nezha’s riveting tale—which culminates in suicide and attempted patricide—and uncovers hidden tensions in the Chinese family system. In deploying the Freudian hypothesis, Shahar does not imply the Chinese legend’s identity with the Greek story of Oedipus. For one, in Nezha’s story the erotic attraction to the mother is not explicitly acknowledged. More generally, Chinese oedipal tales differ from Freud’s Greek prototype by the high degree of repression that is applied to them. Shahar argues that, despite a disastrous father-son relationship, Confucian ethics require that the oedipal drive masquerade as filial piety in Nezha’s story, dictating that the child-god kill himself before trying to avenge himself upon his father.

Combining impeccable scholarship with an eminently readable style, the book covers a vast terrain: It surveys the image of the endearing child-god across varied genres from oral and written fiction, through theater, cinema, and television serials, to Japanese manga cartoons. It combines literary analysis with Shahar’s own anthropological field work, providing a thorough ethnography of Nezha’s flourishing cult. Crossing the boundaries between China’s diverse religious traditions, it tracks the rebellious infant in the many ways he has been venerated by Buddhist monks, Daoist priests, and possessed spirit mediums, whose dramatic performances have served to negotiate individual, familial, and collective tensions. Finally, the book offers a detailed history of the legend and the cult reaching back over two thousand years to its origins in India, where Nezha began as a mythological being named Nalakūbara, whose sexual misadventures were celebrated in the Sanskrit epics as early as the first centuries BCE. Here Shahar reveals the long-term impact that Indian mythology has exerted—through the medium of esoteric Buddhism—upon the Chinese imagination of divinity.

A tour de force of literary analysis, ethnographic research, psychological insight, and cross-cultural investigation, Oedipal God is a must read for anyone interested in Chinese studies and the historical connection between India and China. Shahar’s broad reach and engaging approach will appeal to specialists and students in a variety of disciplines including Chinese religion, Chinese literature, anthropology, Buddhist studies, psychology, Indian studies, and cross-cultural history.

Meir Shahar is professor of Chinese studies at Tel Aviv University.
The Temple of Confucius (Kong Temple) in Qufu is the definitive monument to the world’s greatest sage. From its humble origins deep in China’s past, the home of Confucius grew in size and stature under the auspices of almost every major dynasty until it was the largest and most richly endowed temple in the Ming and Qing empires. The decline of state-sponsored ritualism in the twentieth century triggered a profound identity crisis for the temple and its worshipers, yet the fragile relic survived decades of neglect, war, and revolution and is now recognized as a national treasure and a World Heritage Site.

Traces of the Sage is the first comprehensive account of the history and material culture of Kong Temple. Following the temple’s development through time and across space, it relates architecture to the practice of Confucianism, explains the temple’s phenomenal perseverance, and explores the culture of building in China. Other chapters consider the problem of Confucian heritage conservation and development over the last hundred years—a period when the validity of Confucianism has been called into question—and the challenge of remaking Confucian heritage as a commercial enterprise. By reconstructing its “social life,” the study interprets Kong Temple as an active site of transaction and negotiation and argues that meaning does not hide behind architecture but emerges from the circulation and regeneration of its spaces and materials.

The most complete work on a seminal monument in Chinese history through millennia, Traces of the Sage will find a ready audience among cultural and political historians of imperial and modern China as well as students and scholars of architectural history and theory and Chinese ritual.
Buddhism and the Transformation of Old Age in Medieval Japan

EDWARD R. DROTT

"In this original and innovative study, Drott does what no other scholar to my knowledge has attempted before: He uses the social meanings of age to analyze and contextualize the figure of the okina in religion and drama. Also of great value is Drott's conscious and consistent focus on Buddhist notions that were in accord or dissonance with other ideas about age and the body." —Hank Glassman, Haverford College

"This is a groundbreaking work that is exceptionally important for both the study of Japan and the more general theoretical study of the body. In my view, it is the most significant contribution to the latter in Japan in the past twenty years." —John Traphagan, University of Texas at Austin

Buddhism and the Transformation of Old Age in Medieval Japan charts the shifting sets of meanings ascribed to old age in medieval Japan, tracing the processes by which the aged body was transformed into a symbol of otherworldly power and the cultural, political, and religious circumstances that inspired its reimagina-
tion.

Drott examines how the aged body was used to conceptualize forms of difference and to convey religious meanings in a variety of texts: official chronicles, literary works, Buddhist legends, and didactic tales. In early Japan, old age was most commonly seen as a mark of negative distinction, one that represented the ugliness, barrenness, and pollution against which the imperial court sought to define itself. From the late-Heian period, however, certain Buddhist authors seized upon the aged body as a symbolic medium through which to challenge traditional dichotomies between center and margin, high and low, and purity and defilement, crafting narratives that associated aged saints and avatars with the cults, lineages, sacred sites, or religious practices these authors sought to promote.

Contributing to a burgeoning literature on religion and the body, Buddhism and the Transformation of Old Age in Medieval Japan applies approaches developed in gender studies to "denaturalize" old age as a matter of representation, identity, and performance. By tracking the ideological uses of old age in pre-modern Japan, this work breaks new ground, revealing the role of religion in the construction of generational categories and the ways in which religious ideas and practices can serve not only to natu-
ralize, but also challenge "common sense" about the body.
Demythologizing Pure Land Buddhism

Yasuda Rijin and the Shin Buddhist Tradition

PAUL B. WATT

The True Pure Land sect of Japanese Buddhism, or Shin Buddhism, grew out of the teachings of Shinran (1173–1262), a Tendai-trained monk who came to doubt the efficacy of that tradition in what he viewed as a degenerate age. Shinran held that even those unable to fulfill the requirements of the traditional Buddhist path could attain enlightenment through the experience of shinjin, "the entrusting mind"—an expression of the profound realization that the Buddha Amida, who promises birth in his Pure Land to all who trust in him, was the true basis of all existence and the sustaining nature of human beings. Over the centuries, the subtleties of Shinran's teachings were often lost. Elaborate rituals developed to focus one's mind at the moment of death so one might travel to the Pure Land unimpeded, and a rich artistic tradition celebrated the moment when Amida and his retinue of bodhisattvas welcome the dying believer. What is more, many Western interpreters tended to reinforce this view of Pure Land Buddhism, seeing in it certain parallels to Christianity.

This volume introduces the thought and selected writings of Yasuda Rijin (1900–1982), a modern Shin Buddhist thinker affiliated with the Otani, or Higashi Honganji, branch of Shin Buddhism. Yasuda sought to restate the teachings of Shinran within a modern tradition that began with the work of Kiyozawa Manshi (1863–1903) and extended through the writings of Yasuda's teachers Kaneko Daiei (1881–1976) and Soga Ryōjin (1875–1971). These men lived through the period of Japan's rapid modernization and viewed the Shin tradition as possessing existential significance for modern men and women. For them, and Yasuda in particular, Amida did not exist in some other-worldly paradise but rather Amida and his Pure Land were to be experienced as lived realities in the present. In the writings and lectures presented here, Yasuda draws on not only classical Shin and Mahayana Buddhist sources, but also the thought of Nishida Kitarō (1870–1945), the founder of the Kyoto School of philosophy, and modern Western philosophers such as Heidegger, Nietzsche, and Buber.
Korea’s Great Buddhist-Confucian Debate

The Treatises of Chŏng Tojŏn (Sambong) and Hamhŏ Tŭkt'ong (Kihwa)

TRANSLATED AND WITH AN INTRODUCTION BY A. CHARLES MULLER

This volume makes available in English the seminal treatises in Korea’s greatest interreligious debate of the fourteenth and fifteenth centuries. On Mind, Material Force, and Principle and An Array of Critiques of Buddhism by Confucian statesman Chŏng Tojŏn (1342–1398) and Exposition of Orthodoxy by Sŏn monk Kihwa (1376–1433) are presented here with extensive annotation. A substantial introduction provides a summary and analysis of the philosophical positions of both Neo-Confucianism and Buddhism as well as a germane history of the interactions between these two traditions in East Asia, offering insight into religious tensions that persist to this day.

Translator A. Charles Muller shows how, from the time Confucianism and Buddhism met in China, these thought systems existed, along with Daoism, in a competing relationship that featured significant mutual influence. A confrontative situation eventually developed in China, wherein Confucian leaders began to criticize Buddhism. During the late-Koryŏ and early-Chosŏn periods in Korea, the Neo-Confucian polemic became the driving force in the movement to oust Buddhism from its position as Korea’s state religion. In his essays, Chŏng drew together the gamut of arguments that had been made against Buddhism throughout its long history in Korea. Kihwa’s essay met Neo-Confucian contentions with an articulate Buddhist response. Thus, in a rare moment in the history of religions, a true philosophical debate ensued.

This debate was made possible based upon the two religions’ shared philosophical paradigm: essence-function (ch’i-yong). This traditional East Asian way of interpreting society, events, phenomena, human beings, and the world understands all things to have both essence and function, two contrasting yet wholly contiguous and mutually containing components. All three East Asian traditions took this as their underlying philosophical paradigm, and it is through this paradigm that they evaluated and criticized each other’s doctrines and practices.

Specialists in philosophy, religion, and Korean studies will appreciate Muller’s exploration of this pivotal moment in Korean intellectual history. Because it includes a broad overview of the interactive history of East Asian religions, this book can also serve as a general introduction to East Asian philosophical thought.
A Korean Confucian Way of Life and Thought

The Chasŏngnok (Record of Self-Reflection) by Yi Hwang (T’oegye)

Yi Hwang (1501–1570)—best known by his literary name, T’oegye—is one of the most eminent thinkers in the history of East Asian philosophy and religion. His Chasŏngnok (Record of self-reflection) is a superb Korean Neo-Confucian text: an eloquent collection of twenty-two scholarly letters and four essays written to his close disciples and junior colleagues. These were carefully selected by T’oegye himself after self-reflecting (chasŏng) on his practice of personal cultivation. The Chasŏngnok continuously guided T’oegye and inspired others on the true Confucian way (including leading Neo-Confucians in Tokugawa Japan) while it criticized Buddhism and Daoism. Its philosophical merit rivals T’oegye’s monumental Sŏnghak sipto (Ten diagrams on sage learning) and “Four-Seven Debate Letters”; however, as a testament of T’oegye’s character, scholarship, and teaching, the Chasŏngnok is of greater interest. The work engages with his holistic knowledge and experience of self-cultivation by articulating textual and historical material on various key doctrines and ideas. It is an inspiring practical guide that reveals the depth of T’oegye’s learning and spirituality.

The present volume offers a fully annotated translation of the Chasŏngnok. Following a groundbreaking discussion of T’oegye’s life and ideas according to the Chasŏngnok and his other major writings, it presents the core of his thought in six interrelated sections: “Philosophy of Principle,” “Human Nature and Emotions,” “Against Buddhism and Daoism,” “True Learning,” “Self-Cultivation,” and “Reverence and Spiritual Cultivation.” The bibliography offers a current catalogue of primary sources and modern works in Korean, Chinese, Japanese, and English. As the first comprehensive study of the Chasŏngnok, this book is a welcome addition to current literature on Korean classics and East Asian philosophy and religion. By presenting T’oegye’s thought-provoking contributions, it sheds new light on the vitality of Confucian wisdom, thereby affording scholars and students with an excellent primary source for East Asian studies in general and Confucian studies in particular.
"The king and ministers, superior and inferior, move with ritual and refinement. When the king goes on an inspection tour, everyone has the correct ceremonial attributes and the divine flag [troops] gallop in front while armored soldiers block the road. The soldiers of the Six Divisions all hold their attributes. Although it is not completely in uniformity with classic rites, compared with other barbarians it is splendid to behold. This is why Confucius thought it would not be a shame to reside here. And is not moreover Kija’s country a close relative of the hallowed dynasty?"

So observed the Song envoy Xu Jing in the official report of his 1123 visit to Korea—a rare eyewitness account of Koryŏ (918–1392) society in its prime. Officially, the purpose of Xu Jing’s visit was to condole the new king, Injong, on the death of his father and present him with a letter of investiture; unofficially, he was tasked with persuading Injong to align with Song China against the newly emergent Jin dynasty. Although famous for its celadon and Buddhist paintings, the Koryŏ period is still very much terra incognita in world history because of the lack of translated source materials. The present work, the first fully annotated, complete translation of a key source text on Koryŏ, fills this gap.

Xu Jing spent a little more than a month in the Koryŏ capital, Kaesŏng, but he was a meticulous chronicler, compiling a veritable handbook on Koryŏ that is full of fascinating details found nowhere else on daily life, history, customs and manners, buildings, the military, and food, among others. However, Xu Jing was not unbiased in his observations and supplemented his work with unreliable information from earlier chronicles—a fact often ignored in previous studies of the Illustrated Account. In a substantial introduction to his translation, Sem Vermeersch not only places this important work in its historical context, but also reveals both the sources used by the author and the merits and limits of his observations, allowing historians of medieval Korea to make fuller use of this singular primary source.
Patrons and Patriarchs
Regional Rulers and Chan Monks during the Five Dynasties and Ten Kingdoms

BENJAMIN BROSE

Patrons and Patriarchs breaks new ground in the study of clergy-court relations during the tumultuous period that spanned the collapse of the Tang dynasty (618–907) and the consolidation of the Northern Song (960–1127). This era, known as the Five Dynasties and Ten Kingdoms, has typically been characterized as a time of debilitating violence and instability, but it also brought increased economic prosperity, regional development, and political autonomy to southern territories.

The book describes how the formation of new states in southeastern China elevated local Buddhist traditions and moved Chan (Zen) monks from the margins to the center of Chinese society. Drawing on biographies, inscriptions, private histories, and government records, it argues that the shift in imperial patronage from a diverse array of Buddhist clerics to members of specific Chan lineages was driven by political, social, and geographical reorientations set in motion by the collapse of the Tang dynasty and the consolidation of regional powers during the Five Dynasties and Ten Kingdoms. As monastic communities representing diverse arrays of thought, practice, and pedagogy allied with rival political factions, the outcome of power struggles determined which clerical networks assumed positions of power and which doctrines were enshrined as orthodoxy. Rather than view the ascent of Chan monks and their traditions as instances of intellectual hegemony, this book focuses on the larger sociopolitical processes that lifted members of Chan lineages onto the imperial stage. Against the historical backdrop of the tenth century, Patrons and Patriarchs explores the nature and function of Chan lineage systems, the relationships between monastic and lay families, and the place of patronage in establishing identity and authority in monastic movements.

Benjamin Brose is assistant professor of Chinese Religions in the Department of Asian Languages and Cultures at the University of Michigan.
During the Tang dynasty, the imperial capital of Chang'an (present-day Xi'an) was unrivaled in its monumental scale, with about one million inhabitants dwelling within its walls. It was there that one of the most enduring cultural and political institutions of the empire—the civil service examinations—took shape, bringing an unprecedented influx of literati men to the city seeking recognition and official status by demonstrating their literary talent. To these examination candidates, Chang'an was a megalopolis, career launch pad, and most importantly, cultural paradigm. As a multifaceted lived space, it captured the imaginations of Tang writers, shaped their future aspirations, and left discernible traces in the writings of this period.

City of Marvel and Transformation brings this cityscape to life together with the mindscape of its sojourner-writers. By analyzing narratives of experience with a distinctive metropolitan consciousness, it retrieves lost connections between senses of the self and a sense of place. Each chapter takes up one of the powerful shaping forces of Chang'an: its siren call as a destination; the unforeseen nooks and crannies of its urban space; its potential as a "media machine" to broadcast images and reputations; its demimonde—a city within a city where both literary culture and commerce took center stage. Without being limited to any single genre, specific movement, or individual author, the texts examined in this book highlight aspects of Chang'an as a shared and contested space in the collective imagination. They bring to our attention a newly emerged interval of social, existential, and geographical mobility in the lives of educated men, who as aspirants and routine capital-bound travelers learned to negotiate urban space.
The Sinitic Encounter in Southeast China through the First Millennium CE

HUGH R. CLARK

This work engages two of the most neglected themes in China’s long history: the integration of lands south of the Yangtze River into China and its impact on Chinese culture. The roots of Chinese civilization are commonly traced to the North. For millennia after the foundations of the northern culture had been laid, the South was not part of its mandate, and long after the imperial center had claimed political control in the late first millennium BCE, it remained culturally distinct. Yet for the past one thousand years the South has been the cultural, demographic, economic—and, on occasion, political—center of China. The process whereby this was accomplished has long been overlooked in Chinese historiography.

Hugh Clark offers a new perspective on the process of assimilation and accommodation that led to the new alignment. He begins by focusing on the stages of encounter between the sinitic north and the culturally diverse and alien south. Initially northerners and southerners looked on each other with antipathy: To the former, the non-sinitic inhabitants of the South were “barbarians.” To these “barbarians,” northerners were arrogantly hegemonic. Such attitudes led to patterns of resistance and alienation across the South that endured for many centuries until, as Clark suggests, the South grew in importance within the empire—a development that was finally recognized under the Song.

Clark’s approach to the second theme poses a fundamental challenge to what is meant by “Chinese culture.” Drawing on his long familiarity with southern Fujian, he closely examines the pre-sinitic cultural and religious heritage as well as later cults on the southeast coast to argue that an enduring legacy of pre-sinitic indigenous southern culture contributed significantly to late imperial and modern China, effectively challenging the paradigm of northern cultural hegemony that has dominated Chinese history for centuries.

The Sinitic Encounter in Southeast China is a path-breaking book that puts long-neglected issues back on the historian’s table for further investigation.
Thus Spoke Laozi

A New Translation with Commentaries of Daodejing

EDITED AND TRANSLATED BY DR. CHARLES Q. WU

"[Wu] has a strong philological orientation, and explains the implications of key philosophical terms with real insight. . . . His interpretation of this text is nuanced and philosophically sophisticated; the quality of the language is impeccable." —Roger T. Ames, professor of philosophy, University of Hawai‘i at Mānoa, and editor of *Philosophy East and West*

*Daodejing* (Tao Te Ching) by Chinese philosopher Laozi (Lao Tzu) is one of the most popular Chinese texts, with more than 100 translations available. Why yet another? Author Charles Q. Wu believes that his explorations of the infinite nature of the *Daodejing* can "bring the readers yet another step closer to what Laozi actually says and how he says it through still another translation." The strength of Wu's version comes from his superior bilingual talents and unique cross-cultural perspective, allowing him to draw widely from both Chinese and Western sources. He provides his target audience of nonacademics and non-Chinese readers with line-by-line bilingual text and commentaries, and tries to retain the original beauty of the poetry and paradoxes of Laozi's writings. His ambition here is for English-speaking readers to experience what Laozi "sounds" like, as if they were reading the work in Chinese.

Taking a fresh look at what is known as the Wang Bi edition of Laozi's immortal work, Wu makes use of new findings from recent archaeological discoveries, and invites readers to "participate in the translation and interpretation as an open-door, open-ended process." Rather than claiming finality in his translation, Wu sees himself as a tour guide—leading readers toward unexpected aha! moments as they encounter a more thorough understanding of the *Daodejing.*
The Rebirth of the Moral Self
The Second Generation of Modern Confucians and Their Modernization Discourses

JANA S. ROŠKER

"In this most timely monograph, Jana S. Rošker is visionary in anticipating the role Confucianism might serve as a world resource in reshaping a newly emerging cultural order for our own time and place. She brings the complexity and heterogeneous nature of the philosophical contributions of the second generation of Modern Confucians into clearer focus, and documents the inspiration their discourses have given contemporary scholars engaged in the revival of Confucianism as integral to the task of formulating a new Chinese post-Weberian modernization. It is this alternative model of modernization with its Confucian values grounded in a robust and nuanced conception of moral person that might give our world an antidote to the ideology of liberal individualism."
—Roger T. Ames, University of Hawai'i at Mānoa

"It is a contested question: How did modern Chinese Confucians think about the relations between Confucian tradition and modern culture? This book thematizes the modernization project of the second generation of modern New Confucianism from a philosophical perspective. As sinologist, Jana S. Rošker shows her familiarity with the related literature, both in Chinese and Western language. As philosopher, she demonstrates her excellent competence in philosophical analysis and interpretation. This book is a rare and desired combination of substantive scholarship and rigorous philosophical analysis. With it she has made an essential contribution to the study of modern Confucianism."
—Ming-huei Lee, Academia Sinica, Taipei

The Confucian revival, which manifests itself in the Modern Confucian current, belongs to the most important streams of thought in contemporary Chinese philosophy. The Rebirth of the Moral Self introduces this stream of thought by focusing on the second generation Modern Confucians—Mou Zongsan, Tang Junyi, Xu Fuguan, and Fang Dongmei. These scholars argue that traditional Confucianism, as a specifically Chinese social, political, and moral system of thought can, if adapted to the modern era, serve as the foundation for an ethically meaningful modern life.
Japanese Feminist Debates
A Century of Contention on Sex, Love, and Labor

AYAKO KANO

"This book makes an important and distinctive contribution to our understanding of the history of feminism in Japan. It is particularly valuable in bringing the discussion up to the early 2010s and will be useful for courses on feminist history, Asian history, gender and sexuality studies, and cultural studies." —Vera Mackie, author of Feminism in Modern Japan

"The ambitious scope of Kano’s book enables her to show enduring values as well as divides among feminists amid radically changing social landscapes. Students and scholars in cultural anthropology, history, literature, and political science will want to own a copy of this book, and it has excellent potential as a classroom text in history, literature, and women’s studies." —Jan Bardsley, author of Women and Democracy in Cold War Japan

Recent years have seen a surge of interest in Japanese feminism and gender history. This new volume brings to light Japan’s feminist public sphere, a discursive space in which academic, journalistic, and political voices have long met and sparred over issues that remain controversial to the present day: prostitution, pornography, reproductive rights, the balance between motherhood and paid work, relationships between individual, family, and state. Japanese Feminist Debates: A Century of Contention on Sex, Love, and Labor contributes to this discussion in a number of unique ways.

The book is organized around intellectually and politically charged debates, including important recent developments in state feminism and the conservative backlash against it, spearheaded by the current prime minister, Abe Shinzō. Focusing on essential questions that have yet to be resolved, Ayako Kano traces the emergence and development of these controversies in relation to social, cultural, intellectual, and political history. Her focus on the "rondan"—the Japanese intellectual public sphere—allows her to show how disputes taking place therein interacted with both popular culture and policy making. Kano argues that these feminist debates explain an important paradox: why Japan is such a highly developed modern nation yet ranks dismally low in gender equality. Part of the answer lies in the contested definitions of gender equality and women’s liberation, and this book traces these contentions over the course of modern Japanese history. It also situates these debates in relation to modern Japanese social policy and comparative discussions about welfare regimes.

Ayako Kano is associate professor in the Department of East Asian Languages and Civilizations at the University of Pennsylvania.
In globalizing Asia, sexual mores and gender roles are in constant flux. How have economic shifts and social changes altered and re-configured the cultural meanings of gender and sexuality in the region? How have the changing political economy and social milieu influenced and shaped the inner workings and micro-politics of family structure, gender relationships, intimate romance, transactional sex, and sexual behaviors?

This volume offers up-to-date, grounded, critical analysis of the complex intersections of gender, sexuality, and political economy across a diverse array of Asian societies: China, Japan, Cambodia, Vietnam, India, Pakistan, Hong Kong, Thailand, and Taiwan. Based on intense ethnographic fieldwork, the chapters disentangle the ways in which gendered and sexual experiences are impinged upon by state policies, economic realities, cultural ideologies, and social hierarchies. Whether highlighting intimate relationships between elite businessmen and their mistresses in China; nightclub performances by Thai men in Bangkok; single women’s views of romance, motherhood, and marriage in Hong Kong, Shanghai, and Tokyo; or male same-sex relationships in Pakistan—each chapter centers around the stories of the gendered subjects themselves and how they are shaped by outside forces. Taken together they provide a provocative entrée into the cultural politics of gender and sexuality in Asia.

By foregrounding cross-cultural ethnographic research, this volume sheds light on how configurations of gender and sexuality are constituted, negotiated, contested, transformed, and at times, perpetuated and reproduced in private, intimate experiences. It will be of particular interest to students and scholars in anthropology, sociology, political science, and women’s and LGBTQ studies.
Religion is at the heart of such ongoing political debates in Japan as the constitutionality of official government visits to Yasukuni Shrine, yet the very categories that frame these debates, namely religion and the secular, entered the Japanese language less than 150 years ago. To think of religion as a Western imposition, as something alien to Japanese reality, however, would be simplistic. As this in-depth study shows for the first time, religion and the secular were critically reconceived in Japan by Japanese who had their own interests and traditions as well as those received in their encounters with the West. It argues convincingly that by the mid-nineteenth century developments outside of Europe and North America were already part of a global process of rethinking religion.

The Buddhist priest Shimaji Mokurai (1838–1911) was the first Japanese to discuss the modern concept of religion in some depth in the early 1870s. In his person, indigenous tradition, politics, and Western influence came together to set the course the reconception of religion would take in Japan.

Highly original and informed, *Shimaji Mokurai and the Reconception of Religion and the Secular in Modern Japan* not only emphasizes the agency of Asian actors in colonial and semicolonial situations, but also hints at the function of the concept of religion in modern society: a secularist conception of religion was the only way to ensure the survival of religion as we know it today. In this respect, the Japanese reconception of religion and the secular closely parallels similar developments in the West.
Visual evidence is the sine qua non of the modern criminal process—from photographs and video to fingerprints and maps. *Siam's New Detectives* offers an analytical history of these visual tools as employed by the Thai police when investigating crime. Covering the period between the late nineteenth century and the end of the Cold War, the book provides both an extended overview of the development and evolution of modern police practices in Thailand, and a window into the role of the Thai police within a larger cultural system of knowledge production about crime, violence, and history.

Based on a diverse set of primary sources, the book makes two related arguments. First, the factuality of the visual evidence used in the criminal justice system stems as much from formal conventions—proper lighting in a crime scene photo, standardized markings on maps—as from the reality of what is being represented. Second, some images, once created, function as tools, helping the police produce truths about the criminal past. This generative power makes images such as crime scene maps useful as investigative aids but also means that scholars cannot analyze them simply in terms of mimetic accuracy or interpret them in isolation for deeper meaning. Understanding how modern legal systems operate requires an examination of the visual culture of the law, particularly the aesthetic rules that govern the generation and use of documentary evidence.

By examining modern policing in terms of visual culture, Lim makes important methodological contributions. His book shows how a historical analysis of form can supplement the way many scholars have traditionally approached visual sources, as symbols requiring a close reading. By acknowledging the productive nature of images in addition to their symbolic functions, the book makes clear that policing is fundamentally an interactive, creative endeavor as much as a disciplinary one.
Christina Firpo's book is a remarkable achievement. It exposes a little-known history: the removal of thousands of fatherless métis children from their mothers as part of French colonial efforts in Indochina. This is a haunting history beautifully wrought.

—Margaret Jacobs, author of White Mother to a Dark Race: Settler Colonialism, Maternalism, and the Removal of Indigenous Children in the American West and Australia, 1880–1940

“This compelling, well-written book offers both an intellectual and social history of a neglected but important topic. Her rich source base, including a large trove of official archival material and period writings in French and Vietnamese, make this an important scholarly contribution.”

—Peter Zinoman, author of The Colonial Bastille: A History of Imprisonment in Vietnam, 1862–1940

For over a century French officials in Indochina systematically uprooted métis children—those born of Southeast Asian mothers and white, African, or Indian fathers—from their homes. In many cases, and for a wide range of reasons—death, divorce, the end of a romance, a return to France, or because the birth was the result of rape—the father had left the child in the mother’s care. Although the program succeeded in rescuing homeless children from life on the streets, for those in their mothers’ care it was disastrous. Citing an 1889 French law and claiming that raising children in the Southeast Asian cultural milieu was tantamount to abandonment, colonial officials sought permanent, “protective” custody of the children, placing them in state-run orphanages or educational institutions to be transformed into “little Frenchmen.”

The Uprooted offers an in-depth investigation of the colony’s child-removal program: the motivations behind it, reception of it, and resistance to it. Métis children, Eurasians in particular, were seen as a threat on multiple fronts—colonial security, white French dominance, and the colonial gender order. Officials feared that abandoned métis might become paupers or prostitutes, thereby undermining white prestige. Métis were considered particularly vulnerable to the lure of anticolonialist movements—their ambiguous racial identity and outsider status, it was thought, might lead them to rebellion. Métis children who could pass for white also played a key role in French plans to augment their own declining numbers and reproduce the French race, nation, and, after World War II, empire.
NEW IN PAPERBACK

**Historical Dictionary of the Indochina War (1945-1954)**
An International and Interdisciplinary Approach

**CHRISTOPHER E. GOSCHA**

This first historical dictionary in English of the Indochina War provides the most comprehensive account to date of one of the most important conflicts of the twentieth century. Over 1,600 entries offer in-depth, expert coverage of the war in all its dimensions.

Christopher Goscha adopts a path-breaking dual international and interdisciplinary approach. Thus readers will not only find information on politics and military campaigns; they will also discover the remarkable impact this war had on intellectual, social, cultural, economic, and artistic domains in France, Indochina, and elsewhere. Indeed, rather than limiting the dictionary to the French and their Vietnamese adversaries, Goscha explores the internationalization of this conflict from its beginning in September 1945 at Ba Dinh square in Hanoi to its end around the Cold War conference table in Geneva in July 1954, also making it clear that a myriad of non-communist Vietnamese, Lao, and Cambodian nationalists were deeply involved in this war and its outcome.

Christopher E. Goscha is associate professor of international relations and Southeast Asian history at the Université du Québec à Montréal.
The Affect of Difference
Representations of Race in East Asian Empire

EDITED BY CHRISTOPHER P. HANSCOM AND DENNIS WASHBURN

"This volume brings together a rich set of essays pertaining to race and its representations in East Asia. It provides an illuminating and clarifying picture of the messy and complicated relationships among imperial power, race, language, culture, and the imagination." —Alan Tansman, author of The Aesthetics of Japanese Fascism

The Affect of Difference is a collection of essays offering a new perspective on the history of race and racial ideologies in modern East Asia. Contributors approach this subject through the exploration of everyday culture from a range of academic disciplines, each working to show how race was made visible and present as a potential means of identification. By analyzing artifacts from diverse media including travelogues, records of speech, photographs, radio broadcasts, surgical techniques, tattoos, anthropometric postcards, fiction, the popular press, film and soundtracks—an archive that chronicles the quotidian experiences of the colonized—their essays shed light on the politics of inclusion and exclusion that underpinned Japanese empire. One way this volume sets itself apart is in its use of affect as a key analytical category. Colonial politics depended heavily on the sentiments and moods aroused by media representations of race, and authorities promoted strategies that included the colonized as imperial subjects while simultaneously excluding them on the basis of "natural" differences. Chapters demonstrate how this dynamic operated by showing the close attention of empire to intimate matters including language, dress, sexuality, family, and hygiene.

The focus on affect elucidates the representational logic of both imperialist and racist discourses by providing a way to talk about inequalities that are not clear cut, to show gradations of power or shifts in definitions of normality that are otherwise difficult to discern, and to present a finely grained perspective on everyday life under racist empire. It also alerts us to the subtle, often unseen ways in which imperial or racist affects may operate beyond the reach of our methodologies.

Taken together, the essays in this volume bring the case of Japanese empire into comparative proximity with other imperial situations and contribute to a deeper, more sophisticated understanding of the role that race has played in East Asian empire.
Sea Rovers, Silver, and Samurai

Maritime East Asia in Global History, 1550–1700

EDITED BY TONIO ANDRADE AND XING HANG

Sea Rovers, Silver, and Samurai traces the roots of modern global East Asia by focusing on the contested and fascinating history of its seaways. The East Asian maritime realm, from the Straits of Malacca to the Sea of Japan, has been a core region of international trade for centuries, but it was during the long seventeenth century, from 1550 to 1700, that the velocity and scale of commerce began to increase dramatically. Chinese, Japanese, and Vietnamese smugglers and pirates forged autonomous networks, or in the case of the Zheng family of southeastern China and Taiwan, maritime-focused polities. They competed and cooperated with one another and with ambitious state-builders, such as the Manchu Qing, Tokugawa Japan, the Iberians, and the Dutch.

Maritime East Asia was in many ways a zone of contradictions, subject to multiple legal, political, and religious jurisdictions and mediums of communication lost or manipulated in translation among dozens of major languages and countless dialects. Informal networks based upon kinship and patron-client ties mingled uneasily with formal bureaucratic structures and rationalized monopoly organizations. Subsistence-based trade and plunder by destitute fishermen complemented the grand dreams of sea-lords, profit-maximizing entrepreneurs, and imperial contenders. Despite their shifting identities, East Asia’s mariners sought to anchor their activities to stable legitimacies and diplomatic traditions found outside the system. On the other hand, outsiders, even those armed with the latest military technology, could never fully impose their values upon the institutional fluidity of maritime East Asia.

This multilateral perspective of a world in flux opens a whole range of contingencies to accepted narratives of the “rise of the West.” Consider, for example that European mariners, whom we have come to associate with catalyzing globalization and opening oceanic trade routes, were far from the most important actors in East and Southeast Asia. During the period surveyed in these pages, it was the Chinese whose traders carried more in volume and value than any other nation. The authors of this volume offer a new perspective not just on East Asian history but on global history, because the China Seas were key to forging the connections of early globalization, as important as the Atlantic World and the Indian Ocean basin, both of which regions have received far more scholarly attention. The multiplicity of possibilities remains in the twenty-first century, as a resurgent China attempts to reassert its traditional hegemony in competition with other native and outside players.
Exile in Colonial Asia: Kings, Convicts, Commemoration

EDITED BY RONIT RICCI

Exile in Colonial Asia: Kings, Convicts, Commemoration explores the phenomenon of exile within and from colonial Asia between the seventeenth and early twentieth centuries from several disciplinary perspectives: anthropology, gender studies, literature, history, and Asian, Australian, and Pacific studies. Chapters cover myriad contexts from Colombo to Cape Town, from New Caledonia to New South Wales, from Burma to Banda; French, British, and Dutch policies toward, and practices of banishment; various categories of people whose lives were touched or shaped by exile in the colonial period, among them royalty, slaves, convicts, rebels, soldiers and officials; the condition of exile and the ways it was remembered, reconfigured, and commemorated after the fact. Rather than confining themselves to the European colonial archives, the authors, whenever possible, put special emphasis on the use of indigenous primary sources hitherto little explored.

In addition to presenting fascinating, little known, and diverse case studies of exile in colonial Asia, the volume collectively offers a broad, contextualized, comparative perspective on a theme that links the narratives of diverse peoples and locales, invites imaginative methodological innovation in exploring multiple archives, and expands our theoretical frontiers in thinking about the interconnected histories of penal deportation, labor migration, political exile, colonial expansion, and individual destinies.

Ronit Ricci is associate professor at the School of Culture, History, and Language at the Australian National University.
In Malaysia race is viewed not as an external attribute attached to a person but rather as an innate characteristic. Starting from this foundation, race and indigeneity have featured prominently in Malaysian politics throughout the postwar era, influencing both the civil status and property rights of broad sectors of the population. Scientific opinion shapes Malaysian thinking about the subject as do stereotypes, but much of the discussion rests on concepts developed within the discipline of anthropology and by the colonial administration in a process that dates back to the early nineteenth century.

*Taming the Wild* examines the complex history of indigeneity and racial thought in the Malay Peninsula and the role played by the politics of knowledge in determining racial affinities, by charting the progression of thought concerning "indigenous" or "aboriginal" people. The author shows that the classifications of "indigenous" and "Malay" depend on a mixture of cultural, social, and religious knowledge that is compressed under the heading "race" but differs according to the circumstances under which it is produced and the uses to which it is put. By historicizing the categorization of aborigines and British engagement with "aboriginal" groups in Malaya, *Taming the Wild* situates racial knowledge within larger frames of anthropological and racial thought, and highlights the persistence of nineteenth-century understandings of indigeneity and Malayness in racial contestations in modern Malaysia.
"There is a certain symmetrical beauty to the intellectual architecture of this outstanding book that expertly opens up, for the general and specialized reader alike, the semiotics of the body and personhood in stories and poems of medieval Japan. Pandey strikes a very fine balance between the emic and the etic by using her interpretive exercise to reflect back on, and trouble, the mind-body and other dualisms that inhere in the provincial concerns of the modern, concerns that her own work—she acknowledges—cannot quite escape. The book holds lessons for scholars far beyond the field of medieval Japanese studies."

—Dipesh Chakrabarty, The University of Chicago

Rajyashree Pandey suggests that "woman" in medieval Japanese narratives does not constitute a self-evident and distinct category, and that there is little in these works to indicate that the sexed body was the single most important and overarching site of difference between men and women. She argues that the body in classical and medieval texts is not understood as something constituted through flesh, blood, and bones, or as divorced from the mind, and that in the Tale of Genji it becomes intelligible not as an anatomical entity but rather as something apprehended through robes and hair. Pandey provocatively claims that "woman" is a fluid and malleable category, one that often functions as a topos or figural site for staging debates not about real life women, but rather about delusion, attachment, and enlightenment, issues of the utmost importance to the Buddhist medieval world.

Pandey’s book challenges many of the assumptions that have become commonplace in academic writings on women and Buddhism in medieval Japan. She questions the validity of speaking of Buddhism’s misogyny, women’s oppression, passivity, or proto-feminism, and points to the anachronistic readings that result when fundamentally modern questions and concerns are transposed unreflexively onto medieval Japanese texts. Engaging widely with literature, religious studies, and feminism across medieval texts and genres, Pandey boldly throws down the gauntlet, challenging some of the sacred cows of contemporary scholarship on medieval Japanese women and Buddhism.
Divided Lenses

Screen Memories of War in East Asia

EDITED BY MICHAEL BERRY AND CHIHO SAWADA

“This well-conceived volume covers a wide range of topics and media while keeping a clear focus on screen memories of war. It provides both highly informative and comprehensive overviews of war films from China, Taiwan, Japan, and Korea, as well as in-depth, innovative readings of specific works. It is an important book that should become a standard reference for students and scholars for years to come.” —JASON McGRATH, University of Minnesota

“In spite of its obvious importance, the war film genre has inexplicably been ignored in the study of East Asian cultures and societies. This pioneering volume fills a gaping hole in the literature and will be essential reading for students and researchers interested in the culture, in the broadest sense, of post-war East Asia.” —TIMOTHY TSU, Kwansei Gakuin University

Divided Lenses: Screen Memories of War in East Asia is the first attempt to explore how the tumultuous years between 1931 and 1953 have been recreated and renegotiated in cinema. This period saw traumatic conflicts such as the Sino-Japanese War, the Pacific War, and the Korean War, and pivotal events such as the Rape of Nanjing, Pearl Harbor, the Battle of Iwo Jima, and the bombings of Hiroshima and Nagasaki, all of which left a lasting imprint on East Asia and the world. By bringing together a variety of specialists in the cinemas of East Asia and offering divergent yet complementary perspectives, the book explores how the legacies of war have been reimagined through the lens of film.

This turbulent era opened with the Mukden Incident of 1931, which signaled a new page in Japanese militaristic aggression in East Asia, and culminated with the Korean War (1950–1953), a protracted conflict that broke out in the wake of Japan’s post–World War II withdrawal from Korea. Divided Lenses explores how the intervening decades have continued to shape politics and popular culture throughout East Asia and the world. Essays in part I examine historical trends at work in various “national” cinemas, including China, Taiwan, Japan, Korea, and the United States. Those in part 2 focus on specific themes such as comfort women in Chinese film, the Nanjing Massacre, or nationalism, and how they have been depicted or renegotiated in contemporary films. Of particular interest are contributions drawing from other forms of screen culture, such as television and video games.

FEBRUARY 2016

336 pages, 6 x 9, 32 b&w illustrations
Cloth 9780824851514 $58.00

Michael Berry is professor of contemporary Chinese cultural studies at the University of California, Santa Barbara.

Chiho Sawada is executive director of the Asia Pacific Peace Studies Institute and directs the History and Peace and Justice programs at Holy Names University in Oakland, California.
Indonesia, with its mix of ethnic cultures, cosmopolitan ethos, and strong national ideology, offers a useful lens for examining the intertwining of tradition and modernity in globalized Asia. In *Inventing the Performing Arts*, Matthew Isaac Cohen explores the profound change in diverse arts practices from the nineteenth century until 1949. He demonstrates that modern modes of transportation and communication not only brought the Dutch colony of Indonesia into the world economy, but also stimulated the emergence of new art forms and modern attitudes to art, disembedded and remoored traditions, and hybridized foreign and local.

In the nineteenth century, access to novel forms of entertainment, such as the circus, and newspapers, which offered a new language of representation and criticism, wrought fundamental changes in theatrical, musical, and choreographic practices. Musical drama disseminated print literature to largely illiterate audiences starting in the 1870s, and spoken drama in the 1920s became a vehicle for exploring social issues. Twentieth-century institutions—including night fairs, the recording industry, schools, itinerant theatre, churches, cabarets, round-the-world cruises, and amusement parks—generated new ways of making, consuming, and comprehending the performing arts. Concerned over the loss of tradition and “Eastern” values, elites codified folk arts, established cultural preservation associations, and experimented in modern stagings of ancient stories. Urban nationalists excavated the past and amalgamated ethnic cultures in dramatic productions that imagined the Indonesian nation. The Japanese occupation (1942–1945) was brief but significant in cultural impact: plays, songs, and dances promoting anti-imperialism, Asian values, and wartime austerity measures were created by Indonesian intellectuals and artists in collaboration with Japanese and Korean civilian and military personnel. Artists were registered, playscripts censored, training programs developed, and a cultural center established.

Based on more than two decades of archival study in Indonesia, Europe, and the United States, this richly detailed, meticulously researched book demonstrates that traditional and modern artistic forms were created and conceived, that is “invented,” in tandem. Intended as a general historical introduction to the performing arts in Indonesia, it will be of great interest to students and scholars of Indonesian performance, Asian traditions and modernities, global arts and culture, and local heritage.
China’s post-’80s generation, sometimes referred to as Generation Y, is the first whose members have grown up entirely within the reformist era. They are keen to distinguish themselves from their predecessors in every aspect of life. To Western eyes, this generation of Chinese, who are highly engaged with the world, display the ambiguities and paradoxes associated with China’s economic rise: They are both nationalistic and cosmopolitan, subservient and defiant, hedonistic and mundane, materialistic and aspirational.

This volume brings together some of the most popular and influential writers of this generation. Most of them remain largely unknown outside China. The short stories have been translated into English by a team of enthusiastic and skilled sinologists, and represent some of the “sweetest songs” that tell of the pains and dreams, frustrations and desires, crises and endeavors of this generation in urban China. The works also demonstrate how “youth” itself is commodified in a system of writing and production that significantly breaks away from the old socialist mode. The book is a must-read for those who are interested in not only the China of today but also of tomorrow.
Transnational cinemas are eclipsing national cinemas in the contemporary world, and Sino-French films exemplify this phenomenon through the cinematic coupling of the Sinophone and the Francophone, linking France not just with the Chinese mainland but also with the rest of the Chinese-speaking world.

Sinophone directors most often reach out to French cinema by referencing and adapting it. They set their films in Paris and metropolitan France, cast French actors, and sometimes use French dialogue, even when the directors themselves don’t understand it. They tend to view France as mysterious, sexy, and sophisticated, just as the French see China and Taiwan as exotic.

As Michelle E. Bloom makes clear, many films move past a simplistic opposition between East and West and beyond Orientalist and Occidentalist cross-cultural interplay. Bloom focuses on films that have appeared since 2000 such as Tsai Ming-liang’s *What Time Is It There?*, Hou Hsiao-hsien’s *Flight of the Red Balloon*, and Dai Sijie’s *Balzac and the Little Chinese Seamstress*. She views the work of these well-known directors through a Sino-French optic, applying the tropes of métissage (or biraciality), intertextuality, adaptation and remake, translation, and imitation to shed new light on their work. She also calls attention to important, lesser studied films: Taiwanese director Cheng Yu-chieh’s *Yang Yang*, which depicts the up-and-coming Taiwanese star Sandrine Pinna as a mixed race beauty; and Emily Tang Xiaobai’s debut film *Conjugation*, which contrasts Paris and post-Tiananmen Square Beijing, the one an incarnation of liberty, the other a place of entrapment. Bloom’s insightful analysis also probes what such films reveal about their Taiwanese and Chinese creators.

Scholars have long studied Sino-French literature, but this inaugural full-length work on Sino-French cinema maps uncharted territory, offering a paradigm for understanding other cross-cultural intermingle and tools to study transnational cinema and world cinema. The Sino-French, rich and multifaceted, linguistically, culturally, and ethnically, constitutes an important part of film studies, Francophone studies, Sinophone studies and myriad other fields. This is a must-read for students, scholars, and lovers of film.
Places for Happiness
Community, Self, and Performance in the Philippines

WILLIAM PETERSON

"Places for Happiness applies performance study methodologies to contemporary Filipino theatre and dance, filling in the sociopolitical contexts. This is much needed reading for comprehending the portrait of the Filipino as artist in a contemporary context and shows the Filipino use of the arts as a space to create and display cultural identity and communitas in ways that may simultaneously be local, national, and diasporic." —Kathy Foley, professor of theatre arts, University of California, Santa Cruz, and editor of Asian Theatre Journal

"In 'emplacing' community-based ritual performances in the basic need for happiness and edification, Peterson reminds us of ethnography's capacity to facilitate a more organic understanding of the human condition. This is a crucial contribution to scholarship on Christian ritual practices in the non-West, and a particularly timely one given Christendom's burgeoning demographic shift to the Global South." —Julius Bautista, Kyoto University

Places for Happiness explores two of the most important performance-based activities in the Philippines: the processions and Passion Plays associated with Easter and the mass-dance phenomenon known as "street dancing." The scale of these handcrafted performances in terms of duration, time commitment, and productive labor marks the Philippines as one of the world’s most significant and undervalued performance-centered cultures. Drawing on a decade of fieldwork, William Peterson examines how people come together in the streets or on temporary stages, celebrating a shared sense of community and creating places for happiness.

The first half of the book focuses on localized and often highly idiosyncratic versions of the Passion of Christ. Peterson considers not only what people do in these events, but what it feels like to participate. The second half provides a window into the many expressions of "street dancing." Street dancing is inflected by localized indigenous and folk dance traditions that are reinforced at school and practiced in conjunction with religious civic festivals. Peterson identifies key frames that shape and contain the individual in the Philippines, while tracking how the local expands its expressive home by engaging in a dialogue with regional, national, and diasporic Filipino imaginaries.

William Peterson is a senior lecturer in drama at Flinders University in Adelaide, Australia, and former director of the Centre for Theatre and Performance at Monash University in Melbourne.
Translingual Narration
Colonial and Postcolonial Taiwanese Fiction and Film

BERT MITCHELL SCRUGGS

"Translingual Narration not only makes the important shift away from the predominantly China-centered and Japan-centered approaches in the subfield of Taiwan literary studies, but also manages to substantiate this position with competent, highly persuasive textual analysis as well as theoretically informed assessments of historical realities behind key literary/cinematic texts." —Sung-sheng Yvonne Chang, University of Texas at Austin

Translingual Narration is a study of colonial Taiwanese fiction, its translation from Japanese to Chinese, and films produced during and about the colonial era. It is a postcolonial intervention into a field largely dominated by studies of colonial Taiwanese writing as either a branch of Chinese fiction or part of a larger empire of Japanese language texts. Rather than read Taiwanese fiction as simply belonging to one of two discourses, Bert Scruggs argues for disengaging the nation from the former colony to better understand colonial Taiwan and its postcolonial critics.

Following early chapters on the identity politics behind Chinese translations of Japanese texts, attempts to establish a vernacular Taiwanese literature, and critical space, Scruggs provides close readings of short fiction through the critical prisms of locative and cultural or ethnic identity to suggest that cultural identity is evidence of free will. Stories and novellas are also viewed through the critical prism of class-consciousness, including the writings of Yang Kui (1906–1985), who unlike most of his contemporaries wrote politically engaged literature. Scruggs completes his core examination of identity by reading short fiction through the prism of gender identity and posits a resemblance between gender politics in colonial Taiwan and pre-independence India.

The work goes on to test the limits of nostalgia and solastalgia in fiction and film by looking at how both the colonial future and past are remembered before concluding with political uses of cinematic murder. Films considered in this chapter include colonial-era government propaganda documentaries and postcolonial representations of colonial cosmopolitanism and oppression. Finally, ideas borrowed from translation and memory studies as well as indigenization are suggested as possible avenues of discovery for continued interventions into the study of postcolonial and colonial Taiwanese fiction and culture. With its insightful and informed analysis of the diverse nature of Taiwanese identity, Translingual Narration will engage a broad audience with interests in East Asian and postcolonial literature, film, history, and culture.
Forging Islamic Power and Place
The Legacy of Shaykh Dā'ūd bin ‘Abd Allāh al-Fatānī in Mecca and Southeast Asia

FRANCIS R. BRADLEY

“This is a pioneering and fascinating book, innovative in approach and a pleasure to read. It explores the rise of cultural and religious networks of knowledge connecting communities and groups across much of Southeast Asia with the holy city of Mecca. It engages with a vast and impressive array of primary sources and should interest a wide range of scholars and students of Islamic and global history, pre-modern diasporas, and the history of writing and manuscript traditions.” —Ronit Ricci, Australian National University

“In an innovative study based on an examination of the colophons of hundreds of manuscripts, Francis Bradley shows how a diaspora, seeded by Bangkok’s violent demands over the ancestral Sultanate of Patani, transformed over the nineteenth century into a network of Islamic knowledge linking Mecca to the Southeast Asian mainland. In so doing he places the towering émigré figure of Daud al-Fatani into sharp relief and explains how a manuscript tradition, born in the ashes of a fallen dynasty and spread throughout numerous schools in the peninsula, would even outlive the emergence of print as a key repository of Malay Islamic identity into the twentieth century.” —Michael Laffan, Princeton University

Forging Islamic Power and Place charts the nineteenth-century rise of a vast network of Islamic scholars stretching across Southeast Asia and the Indian Ocean to Arabia. Following the political and military collapse of the tiny Sultanate of Patani in what is now southern Thailand and northern Malaysia, a displaced community of scholars led by Shaykh Dā’ūd bin ‘Abd Allāh al-Fatānī regrouped in Mecca. In the years that followed, al-Fatānī composed more than forty works that came to form the basis for a new, text-based type of Islamic practice. Via a network of scholars, students, and scribes, al-Fatānī’s writings made their way back to Southeast Asia, becoming the core texts of emerging pondok (Islamic schools) throughout the region. Islamic scholars thus came to be the primary power brokers in the construction of a new moral community, setting forth an intellectual wave that spurred cultural identity, literacy, and a religious practice that grew ever more central to daily life.

Francis R. Bradley is assistant professor of history at the Pratt Institute.
Making one’s way through the dense jungle of Old Japanese poetry and prose can be a daunting and discouraging task because of the complex writing systems used during the Asuka (550–710 CE) and Nara (710–789 CE) eras. The intricate script is a bewildering mix of Chinese characters employed for their semantic or phonetic value or as hints to other words—or even for word games.

For the first time in English, this dictionary lists all 1,215 Chinese characters used as phonograms (ongana) or vernacular characters (kungana) in Old Japanese texts. It brings together a vast amount of data in relation to Chinese phonology: Old Chinese, Later Han Chinese, Middle Chinese, Sino-Japanese (both Go-on and Kan-on), Sino-Korean, Sino-Vietnamese, and Chu Nom. The entries contain examples from more than twenty Old Japanese texts showing how each character was used and in what context. Data from excavated wooden tablets, or slips (mokkan), is included as well as a chart of all the graphs and where they appear in the cited material.
North Borneo Sourcebook

Vocabularies and Functors

JASON WILLIAM LOBEL

North Borneo Sourcebook addresses the lack of available data for the languages of northern Borneo, where forty to fifty distinct languages are spoken in the Malaysian state of Sabah alone. While members of the Summer Institute of Linguistics (SIL) have worked in Sabah for several decades and have published articles on individual languages, until now no comprehensive survey of the languages of Sabah had been done. In addition to the languages native to Sabah, also included in this monograph are closely related South-west Sabah languages spoken in neighboring parts of the Malaysian state of Sarawak, the Indonesian province of Kalimantan Utara, and Brunei Darussalam. The author has included 594 entries with equivalents in each of the 46 languages that represent the linguistic variation in north Borneo, along with introductory sections listing the personal pronouns, demonstrative pronouns, and case markers for each language.

This sourcebook fills a critical need by surveying the languages of a single large area of an island of Southeast Asia. Many language communities in this region are endangered and likely to disappear as functioning entities within the next generation or two; this book may be the only published record we will have of their existence. Linguists and those with an interest in Austronesian languages will appreciate the breadth and detail that illuminate the linguistic scene where before there had been only pinpoints of light.

Jason William Lobel completed his doctorate in linguistics in 2013 at the University of Hawai‘i at Mānoa, where he is currently an adjunct assistant professor.
JULY

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ROGER BUCKLEY

This collection utilizes contemporary English-language primary material in order to illustrate how authors from both Asia and the West responded to events as they happened. For the first time, this series brings together books, pamphlets and journal articles, many of which may be absent from standard bibliographies, with a view to widening debate and underlining the diversity of opinion that was available to contemporary audiences in Asia and beyond.

Roger Buckley, who also edited The Post-War Occupation of Japan, 1945-1952 (2013) series, argues that no apology should be required for this ‘contemporary’ approach. However wrong-headed or perverse the behaviour of politicians, generals and commentators may appear when judged by later historians and later standards, evidence drawn from the era must remain the bedrock for any retrospective analysis.
The History of Manchuria, 1840–1948
A Sino-Russo-Japanese Triangle
IAN NISH

In ten extended chapters, supported by a wide selection of contemporary documents, Ian Nish provides an important new account and assessment of the turbulent times suffered by the three north-eastern provinces of China, generally called ‘Manchuria’, in the course of the last two centuries. The territory rarely enjoyed peace (three major wars were fought on its soil in 1894, 1904 and 1919), although its economy progressed as a result of the building of arterial railways. From 1932, it also had an important role in world affairs when the short-lived state of Manchukuo was declared by the Japanese Government—subsequently brought to an end by the punitive occupation of the country by Soviet forces in 1945. Thereafter, the devastated country was fought over in a brutal civil war by Chinese Nationalist and Communist armies until Mukden (Shenyang) fell to the Communists in October 1948.

A Unique Banchado
The Documentary Painting with Commentary of King Jeongjo’s Royal Procession to Hwaseong in 1795
HAN YOUNG-WOO

Fully illustrated in colour, here is the first introduction in English to one of Korea’s outstanding cultural assets—the banchado (painting of the order of guests in a royal event) commemorating the 1795 royal procession to Hwaseong (Gyeonggi Province). It is a fine example of the meticulous record-keeping (uigwe) and the skills of the court painters at that time. Comprising some 1800 people, the eight-day procession was organized by King Jeongjo in order to visit the tomb of his father and to celebrate his mother’s sixtieth birthday. The author provides a full analysis of the context, planning, execution and significance of the event.

The Abe Experiment and the Future of Japan
Don’t Repeat History
JUNJI BANNO AND JIRO YAMAGUCHI / TRANSLATED BY ARTHUR STOCKWIN

With an author’s Foreword written on the day that the Abe cabinet decided to ‘revise the Japanese Constitution by reinterpretation’ (Tuesday, 1 July 2014), this timely examination of Japan’s post-war history by two leading historians committed to democratic politics is highly challenging and prompts serious reflection by anyone concerned with the future of Japan. The Abe Experiment and the Future of Japan records a wideranging dialogue between two eminent Japanese scholars—Banno a political historian and Yamaguchi a political scientist—regarding Japan’s modern political history, with particular emphasis on what they perceive as disturbing parallels between the 1930s and the recent policy trajectory, in which relations with Japan’s immediate neighbours have seriously deteriorated.
**Anjin—the Life and Times of Samurai William Adams, 1564–1620**

*As Seen Through Japanese Eyes*

**HIROMI ROGERS**

The year is 1600. A battered ship drifts on the tide into Usuki Bay in southern Japan. On board, barely able to stand, are twenty-three Dutchmen and one Englishman, the remnants of a fleet of five ships and 500 men that had set out from Rotterdam in 1598. The Englishman was William Adams, later to be known as Anjin Miura by the Japanese, whose subsequent transformation from wretched prisoner to one of the Shogun’s closest advisers is the centrepiece of this book.

This is a highly readable account that is supported by detailed observations of Japanese culture and society at this time. New light is shed on Adams’ relations with the Dutch and his countrymen, including the disastrous relationship with Captain John Saris. Adams’ key role in the refining of Japan’s gold and silver is also revealed, as are aspects of his everyday life thanks to the discovery of a diary of a young Japanese friend, like Adams the son of a mariner, who also rose to the rank of samurai.

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**My Shanghai, 1942–1946**

*A Novel*

**KEIKO ITOH**

It is 1942. Shanghai after Pearl Harbor. Newly-arrived Eiko Kishimoto, a 20-year-old, London-educated Japanese housewife, settles into a privileged existence in the French Concession as a member of the community of the Occupying Power. Initially, her days are filled with high society lunches and dinners, race course and night club visits and open-air summer concerts, amidst an ebullient and remarkably cosmopolitan society that makes up Shanghai.

But all is by no means what it seems. As war progresses, and Japan tightens its control within China, tensions mount, relationships unravel, and allegiances are questioned. It is not long before Eiko awakens to the meaning and implications of occupation for both her international friends and for Japanese civilians. Even her settled domestic life, with a growing family and close proximity to her beloved older sister, is threatened as Japan’s war efforts become more desperate and degenerate.

Partly biographical—the author taking inspiration from her mother’s own war experiences in China—*My Shanghai, 1942-1946* provides a fascinating insight into the Asia Pacific War as never told before, that is through the eyes of a young Japanese woman caught between her Christian values and loyalty to her country.
Clinical Psychology in Singapore
An Asian Casebook
EDITED BY GREGOR LANGE AND JOHN DAVISON

This casebook is a unique resource, offering never before documented insights into the practices and principles of clinical psychologists within local mental health services in Singapore. The 20 fascinating chapters provide comprehensive coverage of the assessment, formulation and treatment for clients across the lifespan. It includes accounts of clients with common mental health problems such as depression and panic disorder as well as more unusual problems like pyromania, exhibitionism and frontal-lobe epilepsy. The authors describe their successes and challenges and share how they grapple with tensions in the therapy room and with cultural and ethical issues. This casebook is an ideal complement to abnormal, counseling or clinical psychology courses.

Electoral Dynamics in Indonesia
Money, Politics, Patronage and Clientelism at the Grassroots
EDITED BY EDWARD ASPINALL AND MADA SUKMAJATI

During the weeks leading to Indonesia’s 2014 legislative election, a team of researchers fanned across the country to record campaign events, interview candidates and canvassers, and observe their interactions with voters. Electoral Dynamics in Indonesia presents the results. Through a series of ethnographic studies that span the country from Aceh in the far west to Papua in the east, the book provides unprecedented insight into grassroots electioneering, Indonesian style. It shows that in Indonesia’s candidate-centred electoral system, most build personal campaign teams, recruit grassroots vote brokers and reach out to constituents through informal social linkages ranging from religious, ethnic and kinship networks through to village sports clubs and women’s associations. Shining a new light on the scale and complexity of vote buying and the many uncertainties involved in this style of politics, Electoral Dynamics in Indonesia presents an unusually intimate portrait of how politics works in a patronage-based system.
Metamorphosis
Studies in Social and Political Change in Myanmar
EDITED BY RENAUD EGRETEAU AND FRANCOIS ROBINNE

With a young population of more than 52 million, an ambitious roadmap for political reform, and on the cusp of rapid economic development, since 2010 the world’s attention has been drawn to Myanmar or Burma. But underlying recent political transitions are other wrenching social changes and shocks, a set of transformations less clearly mapped out. Relations between ethnic and religious groups, in the context of Burma’s political model of a state composed of ethnic groups, are a particularly important “unsolved equation”. The editors use the notion of metamorphosis to look at Myanmar today and tomorrow. Divided into four sections, on politics, identity and ethnic relations, social change in fields like education and medicine, and the evolutions of religious institutions, the volume takes a broad view, combining an anthropological approach with views from political scientists and historians. This volume is an essential guide to Myanmar’s political and social challenges ahead.

Racial Science and Human Diversity in Colonial Indonesia
Physical Anthropology and the Netherlands Indies, ca. 1890–1960
FENNEKE SYSLING

Indonesia is home to diverse peoples who differ from one another in terms of physical appearance as well as social and cultural practices. The way such matters are understood is partly rooted in ideas developed by racial scientists working in the Netherlands Indies beginning in the late nineteenth century, who tried to develop systematic ways to define and identify distinctive races. Their work helped spread the idea that race had a scientific basis in anthropometry and craniology, and was central to people’s identity, but their encounters in the archipelago also challenged their ideas about race. In this new monograph, Fenneke Sysling draws on published works and private papers to describe the way Dutch racial scientists tried to make sense of the human diversity in the Indonesian archipelago. The making of racial knowledge, it contends, cannot be explained solely in terms of internal European intellectual developments. It was “on the ground” that ideas about race were made and unmade with a set of knowledge strategies that did not always combine well. Sysling describes how skulls were assembled through the colonial infrastructure, how measuring sessions were resisted, what role photography and plaster casting played in racial science and shows how these aspects of science in practice were entangled with the Dutch colonial Empire.
The Oil Palm Complex
Smallholders, Agribusiness and the State in Indonesia and Malaysia
EDITED BY ROB CRAMB AND JOHN MCCARTHY

The oil palm industry has created the most important transformation of rural livelihoods and landscapes in Southeast Asia in modern times, generating great wealth but also a host of economic, social, and environmental issues. Who benefits and who loses from oil palm development? The research marshalled here by editors Rob Cramb and John McCarthy responds to these questions, zooming in to describe specific communities and plantations, and zooming out to understand operations of capital markets and national political economy. The editors portray the oil palm industry in Malaysia and Indonesia as "a complex whole, in which land, labour and capital are closely connected across the region". This complex is described in terms of dominant policy narratives, business strategies, labour processes and models of land acquisition. Understanding the oil palm complex is a prerequisite for developing improved strategies for a more equitable and sustainable pattern of rural development.

Unequal Thailand
Aspects of Income, Wealth and Power
EDITED BY PASUK PHONGPAICHIT AND CHRIS BAKER

Extreme inequalities in income, wealth and power lie behind Thailand's political turmoil. What are the sources of this inequality? Why does it persist, or even increase when the economy grows? How can it be addressed? The contributors to this important study—Thai scholars, reformers and civil servants—shed light on the many dimensions of inequality in Thailand, looking beyond simple income measures to consider land ownership, education, finance, business structures and politics. The contributors propose a series of reforms in taxation, spending and institutional reform that can address growing inequality. Inequality is among the biggest threats to social stability in Southeast Asia, and this close study of a key Southeast Asian country will be relevant to regional policymakers, economists and business decision-makers, as well as students of oligarchy and inequality more generally.
Abolitions as a Global Experience
EDITED BY HIDEAKI SUZUKI

The abolition of slavery and similar institutions of servitude was an important global experience of the nineteenth century. Considering how tightly bonded into each local society and economy were these institutions, why and how did people decide to abolish them? This collection of essays examines the ways this globally shared experience appeared and developed. Chapters cover a variety of different settings, from West Africa to East Asia, the Indian Ocean and the Caribbean, with close consideration of the British, French and Dutch colonial contexts, as well as internal developments in Russia and Japan. What part of the abolition decision was due to international pressure, and what part due to local factors? Furthermore, this collection does not solely focus on the moment of formal abolition, but looks hard at the aftermath of abolition, and also at the ways abolition was commemorated and remembered in later years. This book complicates the conventional story that global abolition was essentially a British moralizing effort, “among the three or four perfectly virtuous pages comprised in the history of nations”. Using comparison and connection, this book tells a story of dynamic encounters between local and global contexts, of which the local efforts of British abolition campaigns were a part. Looking at abolitions as a globally shared experience provides an important perspective, not only to the field of slavery and abolition studies, but also the field of global or world history.

Community, Commons and Natural Resource Management in Asia
EDITED BY HARUKA YANAGISAWA

In many traditional societies, certain resources are held in common, with their use and disposition controlled by the community collectively. Such “common-pool resources” have come to play a significant element in programs of environmental preservation in Asia, and for this reason historical changes in arrangements for controlling them are of considerable importance. Through case studies from Japan, Korea, Thailand, India and Bhutan, this volume examines attitudes toward common-pool resources in different local contexts, with a particular emphasis on forests and policies relating to environmental conservation. The authors are specialists on the regions they study who use historical documents in local languages along with data collected during long-term fieldwork. Their conclusions raise questions about understandings of natural property resources based on dichotomous frameworks like “modern versus traditional societies”, “state versus community” and “commercialization versus subsistence economies”.

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Paper 9789971698539
$36.00s
Malaysia’s Original People
Past, Present and Future of the Orang Asli
EDITED BY KIRK ENDICOTT

The Malay-language term used for indigenous minority peoples of Peninsular Malaysia, Orang Asli, covers at least 19 culturally and linguistically distinct subgroups. Until about 1960 most Orang Asli lived in small camps and villages in the coastal and interior forests, or in isolated rural areas, and made their living by various combinations of hunting, gathering, fishing, agriculture, and trading forest products. By the end of the century, logging, economic development projects such as oil palm plantations, and resettlement programmes have displaced many Orang Asli communities and disrupted long-established social and cultural practices.

The chapters in the present volume provide a comprehensive survey of current understandings of Malaysia’s Orang Asli communities, covering their origins and history, cultural similarities and differences, and they ways they are responding to the challenges posed by a rapidly changing world.

Islam and Politics in Indonesia
The Masyumi Party between Democracy and Integralism
RÉMY MADINIER, TRANSLATED BY JEREMY DESMOND

The Masyumi Party, which was active in Indonesia from 1945 to 1960, constitutes the boldest attempt to date at reconciling Islam and democracy. Masyumi proposed a vision of society and government which was not bound by a literalist application of Islamic doctrine but rather inspired by the values of Islam. It set out moderate policies which were both favourable to the West and tolerant towards other religious communities in Indonesia.

This book examines the Masyumi Party from its roots in early twentieth-century Muslim reformism to its contemporary legacy, and offers a perspective on political Islam which provides an alternative to the more widely-studied model of Middle-Eastern Islam. The party’s experience teaches us much about the fine line separating a moderate form of Islam open to democracy and a certain degree of secularisation from the sort of religious intransigence which can threaten a country’s denominational coexistence.
Sites, Bodies and Stories
Imagining Indonesian History

EDITED BY SUSAN LEGÈNE, BAMBang PURWANTO AND HENK SCHULTe NORDHOLT

Sites, Bodies and Stories examines the intimate links between history and heritage as they have developed in postcolonial Indonesia. Sites discussed in the book include Borobudur in Central Java, a village in Flores built around megalithic formations, and ancestral houses in Alor. Bodies refers to legacies of physical anthropology, exhibition practices and Hollywood movies. The Stories are accounts of the Mambesak movement in Papua, the inclusion of wayang puppetry in UNESCO’s List of the Intangible Cultural Heritage of Humanity, and subaltern history as written by the people of Blambangan in their search for national heroes. Throughout the book, citizenship entitlement figures as a leitmotif in heritage initiatives.

Asianisms
Regionalist Interactions and Asian Integration

EDITED BY MARC FREY AND NICOLA SPAKOWSKI

At the core of this book is a seemingly simple question: What is Asia? In search of common historical roots, traditions and visions of political-cultural integration, first Japanese, then Chinese, Korean and Indian intellectuals, politicians and writers understood Asianisms as an umbrella for all conceptions, imaginations and processes which emphasized commonalities or common interests among different Asian regions and nations.

This book investigates the multifarious discursive and material constructions of Asia within the region and in the West. It reconstructs regional constellations, intersections and relations in their national, transnational and global contexts. Moving far beyond the more well-known Japanese Pan-Asianism of the first half of the twentieth century, the chapters investigate visions of Asia that have sought to provide common meanings and political projects in efforts to trace, and construct, Asia as a united and common space of interaction. By tracing the imagination of civil society actors throughout Asia, the volume leaves behind state-centered approaches to regional integration and uncovers the richness and depth of complex identities within a large and culturally heterogeneous space.
Tall Tales and MisAdventures of a Young Westernized Oriental Gentleman

GOH POH SENG

This memoir by Goh Poh Seng tells of his adventures as a young Asian student in the Ireland of the 1950s. Brought up in post-war Kuala Lumpur, the impressionable young man finds himself transported to a totally different milieu and culture. The stories follow him from the first tentative steps of his voyage to Europe, to his sojourn in a hostel for Asian students and the shock of boarding life in a boys Catholic school; continues with his early awakening to the possibility of becoming a writer, together with a total embrace of the cultural and literary pleasures of Dublin. Along the way, he met a colourful tapestry of characters, among them a member of the Anglo-Irish gentry, the suave and charming Tom Pierre from the West Indies, and the much-loved Irish poet Paddy Kavanagh.

The ASEAN Charter

A Commentary

WALTER WOON

Forty years after the Bangkok Declaration, which established the Association of Southeast Asian Nations (ASEAN), a new document was drafted as a result of “bold and visionary recommendations” of an ASEAN Committee of Eminent Persons. The ASEAN Charter, which came into force in 2008, provides ASEAN’s legal status and institutional framework. In effect, it is a legally binding agreement among the ten ASEAN Member States. In many respects, however, the Charter is more important as an aspirational document.

Written by one of the persons involved in the negotiations leading to the adoption of the Charter, this meticulously researched publication helps readers navigate the ambiguities of the Charter by detailing an insider’s background, provision by provision, of the debates that went into the making of the ASEAN Charter. It not only explains how the provisions of the Charter came to be drafted, but also how they relate to the realities of diplomatic practice.
The Residue of Dreams
Selected Poems of Jao Tsung

NICHOLAS MORROW WILLIAMS

The Residue of Dreams is the first English-language publication of the classical-style poems of Jao Tsung-i (b. 1917), a prominent artist-calligrapher, scholar-poet, and polymath living in Hong Kong. Jao’s poems in various traditional forms reflect the tumultuous history of twentieth-century China, but also demonstrate the enduring resonance of its classical culture. The Residue of Dreams contains a broad-ranging selection of Jao’s poems covering topics from the Second World War and his travels in Southeast Asia, to Nietzsche and the scribes of medieval Dunhuang. The poems give a vivid impression of one of the most erudite minds of our time, and show a new side of contemporary Chinese literature that has mostly been overlooked in English-language publications. All poems are presented both in the original Chinese text and in English translation, accompanied by scholarly notes with identification of many of Jao’s allusions and cultural references. The introduction places Jao’s poetry in the context of modern Chinese literary studies and elucidates its cultural background for general readers.

1943
China at the Crossroads

EDITED BY JOSEPH ESHERICK AND MATTHEW COMBS

In the grand narrative of modern Chinese history, 1943 is usually passed over with little notice. Great attention has been paid to critical watersheds in Chinese history—the end of the empire in 1911, the outbreak of full-scale war with Japan in 1937, or the triumph of the Chinese Communist revolution in 1949. What can we learn if we focus attention on a less dramatic year? In 1943, in the middle of World War II, the Allies renounced the unequal treaties, Chiang Kai-shek wrote China’s Destiny and met with Roosevelt and Churchill at Cairo, and Mme Chiang made her memorable trip to the United States. From the northwestern province of Xinjiang to the southern smuggling entrepôt of Guangzhouwan, the stories of calculating politicians, suspected spies, starving peasants, downtrodden intellectuals, recalcitrant preachers, and star-crossed actors come together to illuminate the significance of this year for China as a whole. In thirteen topical chapters, both the achievements and the disappointments of 1943 are explored in an effort to capture a moment in time when China stood at a crossroads but the road ahead lay shrouded in the impenetrable fog of war.
Portrait of a Suburbanite
Poems of Choi Seung-ja
TRANSLATED BY KIM EUNJU
This volume is a translation of Choi Seung-ja’s 1991 anthology titled Portrait of a Suburbanite. Published in the series of “100 Prominent Korean Poets” by Mirae Press, the poems in this volume were selected from four of Choi’s previous works titled, Love of This Age (1981), Merry Diary (1984), House of Memory (1989), and the subsequently published My Tomb, Green (1993). Speaking with a fierce sense of equality and independence, Choi Seung-ja’s poetry battled ossified forms of language not only on the political but also the personal front. Like her male colleagues, Choi parodied and critiqued the idol of the father, but even further, she insightfully explored irreverent content to reveal the gendered constraints of the lyric form. In particular, Choi exposed the idolatrous power of the lover, the basis of exploitation and injustice at the most intimate level.

In Spring the Dawn
Sei Shōnagon’s Makura no sōshi (The Pillow Book) and the Poetics of Amusement
NAOMI FUKUMORI
With its unique weave of essays, poetic lists, and diary-like entries, Sei Shōnagon’s Makura no sōshi (early 11th century) has been positioned as the progenitor of the zuihitsu or “miscellany” genre in the Japanese literary tradition. This text and its author, a lady-in-waiting to an empress, have also become virtually synonymous in the imaginations of later readership with the “golden age” of Heian-period court literature and of native, feminine sensibility. Despite these marks of literary distinction, however, the reception history of Makura no sōshi reveals that much remains contested about this work, from the fundamental issue of variant texts to broader literary interpretations of its content. This study argues that the process of literary canonization has stripped Makura no sōshi of the very contexts that provide literary cohesion to its myriad contents. It seeks to identify the political narrative that informs the text, and traces the history of the work’s reception that has obfuscated its political dimension.

Voices of Taiwanese Women
Three Contemporary Plays
EDITED BY JOHN B. WEINSTEIN
This anthology presents three new translations representing an aspect of modern Asian drama as yet unavailable to readers in English: the community-based theaters of Taiwan, working in Chinese languages beyond Mandarin. Community theater (shequ juchang) contrasts with the more mainstream theater that has emerged in Taiwan from the 1980s onward—a theater dominated by male playwrights, centered in the capital city of Taipei, and, despite its roots as an experimental “Little Theater Movement,” increasingly commercial and professionalized. Community theater, conversely, maintains the more fluid line between professional and amateur that initially characterized contemporary Taiwan theater; it exists primarily outside of the capital, in regional cities like Tainan; and the driving forces, artistically and administratively, are women. The content of the plays in this anthology reflects that particular gendering of the community theater.
Still Hear the Wound
Toward an Asia, Politics, and Art to Come

EDITED BY LESS CHONGHW
TRANSLATED BY REBECCA JENNISON AND BRETT DE BARY

Still Hear the Wound: Towards an Asia, Politics, Art To Come introduces English language readers for the first time to work by an emerging group of critics and artists addressing the legacies of colonial violence in present-day Japan. The volume contains translated essays, and an accompanying DVD with artist interviews selected from Zanshô no oto: ajia, seiji, aato no mirai e, published by Iwanami Shoten in 2009. Editor Lee Chonghwa is known for her poetic and philosophical writings dealing with gender and colonial violence, and with the issue of testimony related to the 1948 Jeju Massacre and former “comfort women.” The essays collected here grow out of her innovative project, “Asia, Politics, Art” (2006–2008), which attempted to reinflect increasingly fraught discussions over Japan’s responsibility for crimes of colonialism so as to include artistic and aesthetic responses to the problem.

Reading Wang Wenxing
Critical Essays

EDITED BY SHU-NING SCIBAN AND IHOR PIDHAINY

The first book-length study of Wang Wenxing in English offering biographic, cultural, textual, literary, and linguistic readings of his work. The essays cover topics such as Wang’s writing principles, typology of characters, analysis of lexicon, employment of stream-of-consciousness, musicality, relationship to Modernist writers of the West, relationship to Lu Xun, and issues of translating Wang’s works into Western languages. Original contributions by Wang Wenxing illuminate his own writing through a discussion of his way of reading, and a biographical essay by Chêen Chu-yun, his wife, who shares with the reader moments in their private life and the writing habits of her husband. In addition, this manuscript appends outlines of Wang’s novels and bibliographies that are valuable to both students and scholars in their studies of Wang Wenxing’s writing in particular as well as to the understanding of Taiwanese and Chinese literatures in general.
War and Peace in the Borderlands of Myanmar
The Kachin Ceasefire, 1994–2011
EDITED BY MANDY SADAN

In June 2011 fighting resumed between the Kachin Independence Organisation and Myanmar Army, ending a 17-year ceasefire. The unwillingness of local Kachin people and their leaders to agree to a speedy renewal of the ceasefire has frustrated many observers and policy-makers hoping for a national ceasefire agreement between the Myanmar government and principal armed ethnic organizations. Yet since the ceasefire collapsed, surprisingly little attention has been paid to understanding the Kachin experience of the ceasefire. This book brings together local activists with international academics and acclaimed independent researchers to reflect on these experiences from different perspectives. They also raise important and enduring questions about the social, economic and political development of Myanmar’s ‘border regions’. Crucially, the chapters offer vital lessons about the dangers inherent in ceasefire agreements when an ‘armed peace’ is implemented but not accompanied by a substantive commitment to political change.

Cambodia Votes
Democracy, Authority and International Support for Elections 1993–2013
MICHAEL LUKE SULLIVAN

This detailed study charts the evolution of internationally assisted elections in Cambodia beginning in 1993 with the vote supervised by the United Nations Transitional Authority (UNTAC). Although the UNTAC operation was unprecedented in its size and political scope, the less-than-democratic outcome of the 1993 vote (with Hun Sen and his Cambodian People’s Party losing but remaining in power) began two decades of internationally assisted elections manipulated and controlled by Hun Sen and the CPP. Since then, disparate international actors have been complicit in supporting ‘authoritarian elections’ while promoting a more democratic and transparent electoral process. This has produced a relatively stable political-economic system serving the interests of a powerful and wealthy ruling elite but at the expense of overall positive socio-economic and political change. It has also allowed opposition forces to co-exist alongside a repressive state and to compete in elections that still hold out the possibility for change.
The Malayan Emergency
Essays on a Small, Distant War

Souchou Yao

One of the first conflicts of the Cold War, the Malayan Emergency was a guerrilla war fought between Commonwealth armed forces and communist insurgents in Malaya from 1948 to 1960. Souchou Yao tells its story in a series of penetrating and illuminating essays that range across a vast canvas. Throughout the book runs a passionate concern for the lives and struggles of ordinary men and women in colonial Malaya. Here, the effect of counterinsurgency measures are captured by the anthropologist’s art of ethnography and cultural analysis. Among the vignettes are an ethnographic encounter with a woman ex-guerrilla, and the author’s remembrance of his insurgent-cousin killed in a police ambush. As such, this fascinating study examines the Emergency afresh, and in the process brings into focus issues not normally covered in other accounts: nostalgia and failed revolution, socialist fantasy and ethnic relations, and the moral costs of modern counterinsurgency.

Catalogue of Yao Manuscripts

Bent Lerbaek Pedersen

This unique work catalogues the Yao holdings of the Royal Library, Copenhagen. Originating in northern China but found today in southwestern China, Vietnam, Laos and Thailand, the various Yao subgroups speak various Miao-Yao languages but continue to write their texts in the Chinese language with Chinese characters. To a large extent, they have maintained traditional Chinese social values and the Daoist religion. The catalogue describes 37 Yao texts, all written in Chinese and mainly dealing with traditional Chinese religion and social life. Dating from the 18th to early 20th centuries, the manuscripts include Chinese characters special to the Yao. Designed especially as an essential source of reference for scholars working in all aspects of manuscript and rare book studies, the catalogue includes 48 illustrations (many in color) that help identify this material.
Cultivating Gender
Meanings of Place and Work in Rural Vietnam

CECILIA BERGSTEDT

“The husband ploughs, the wife transplants, the buffalo harrows.” In rural Vietnam, this ancient saying has survived communist revolution, land reforms and the recent rise of market-oriented household farming. And yet, even if this trinity still pictures the ideal essence of farming life, the reality is that urbanization, labour migration and economic change in the Vietnamese countryside are leading to a feminization of farming. This transformation has profound implications not just for the agricultural sector and the individual women themselves but also for fundamental social structures and relations. By exploring in detail the lived reality of rural life in a northern wet-rice village, the author offers important insights into place, work and (not least) what constitutes femininity and masculinity in Vietnam today.

Tuked Rini, Cosmic Traveller
Life and Legend in the Heart of Borneo

MONICA JANOWSKI

This innovative and visually engaging study presents a legend from Borneo in which the Kelabit hero Tuked Rini ventures out into the cosmos to do battle in remote spirit-laden places, returning to his wife with the heads of his enemies. Accompanied by audio material and additional resources that will be developed on a companion website, the work uses the legend to explore Kelabit ideas about life and cosmology—ideas of power or life force, the world of women centred on rice-growing and the relationship of men with the wild. Especially innovative is the way it brings together an orally told legend and a highly visually-oriented exploration of the way of life of the people who tell it. The book will be of interest to academics studying the culture, language and stories of Borneo but will also—with its striking illustrations—appeal to a wider audience.

China’s Contested Internet

EDITED BY GUOBIN YANG

Is there a pre-Weibo and post-Weibo era in Chinese Internet history? Are hackerspaces in China the same as in the West? How can the censorship of an Internet novel end up “producing” it? How is Lu Xun’s passive and ignorant spectator turned into an activist on the Internet? What are the multiple ways of being political online? Such intriguing questions are the subject of this captivating new book. Its ten chapters combine first-hand research with multi-disciplinary perspectives to offer original insights on the fast-changing landscape of the Chinese Internet. Other topics studied include online political consultation, ethnic identity and racial contestation in cyberspace, and the Southern Weekly protest in 2013. In addition, the editor’s introduction highlights the importance of understanding the depth of people’s experiences and institutional practices with a historical sensibility.
End of Empire
100 Days in 1945 that Changed Asia and the World
EDITED BY DAVID P. CHANDLER, ROBERT CRIBB AND LI NARANGOA

Aiming to balance the focus on European events in global public discussions and reminiscences of World War II, *End of Empire* focuses on a brief, 100-day period at the end of the war across a broad sweep of eastern Asia—a time when the Indonesian and Vietnamese revolutions were born, the fragile wartime truce between Communists and Nationalists in China began to fray, and the first steps were made in Japan towards a new democratic order. Following a chronological order, the volume combines daily events with commentary, photographs, maps and personal accounts. More importantly, it is part of a radical, multi-faceted project to commemorate the period not just in print but also on screen and in ‘real-time broadcasts’ published day by day. Here, perhaps, is the form of scholarly publishing and learning of the future but without abandoning traditional standards.

Catalogue of Tibetan Mandalas and Other Images
ANNE BURCHARDI

This visually stunning catalogue presents c. 300 iconographical materials and texts from the Tibetan collections of the Royal Library and the National Museum of Denmark. Most of the entries describe such iconographical materials as mandalas, elemental divination paintings, ritual “tsakli” cards and prayer flags. Unique handwritten meditation manuals, a Mongolian Book of the Dead, illuminated manuscripts as well as philosophical and medical works are also featured. These remarkable materials, which represent rare and unique forms of communication between man and nature in written and iconographical forms, play a central role in the performance of Buddhist and shamanistic rituals. In line with other volumes in the COMDC series, this catalogue is intended as a reference tool for scholars. It also supplements the *Catalogue of Tibetan Manuscripts and Xylographs*, COMDC 6.1 & 6.2. The catalogue includes over 250 colour illustrations.

King Norodom’s Head
Phnom Penh Sights Beyond the Guidebooks
STEVEN W. BOSWELL

*King Norodom’s Head* deals with sights of Phnom Penh rarely found in guidebooks. This is not, therefore, a guidebook with walking tours of the town. There are no detailed descriptions of the Royal Palace, National Museum, or Khmer Rouge’s infamous S-21 detention-cum-torture centre, though all these places make appearances in the book. Rather, the reader will learn of the gold of King Ang Duong and of Madame Chum’s infamous opium den, the story behind the mysterious Frenchman buried on Wat Phnom’s hill, and the secret reason behind Jackie Kennedy’s 1967 trip to Cambodia. Each chapter centres on a site that can be visited, someplace or something that can be seen and often touched. The hope is that together these chapters will give the reader an appreciation of a number of the more obscure or little reported places in the city and of the stories and history associated with them. If this book encourages visitors to spend an extra day here and inspires residents to stroll their city’s streets more than they normally would, it will have achieved its purpose.
**Science and the Dao**  
From the Big Bang to Lived Perfection  

**LIVIA KOHN**

*Science and the Dao* presents a comprehensive examination of core Daoist facets from the point of view of modern science. Exploring its cosmology, physiology, psychology, cultivation, and visions of immortality in the light of astrophysics, particle physics, paleoanthropology, behavioral kinesiology, cell biology, and more, the book enhances the credibility of traditional Daoist ideas and practices, thereby making them more accessible to modern people. At the same time, it offers additional perspectives to scientific understanding as well as new dimensions of practical application, offering a new and enhanced level of translation—of Daoism into Western science as well as of theory into practice—with beneficent effects for both. It is an absolute must for scholars, practitioners, and anyone interested in the interface of religion and science.

**Tao of Sustainability**  
Cultivate Yourself to Heal the Earth  

**GREGORY RIPLEY**

At the crux of our current environmental crisis lies humanity’s perceived separation from nature. We simply will not take care of the natural world if we do not believe we are an integral part of it. In *Tao of Sustainability* the author presents the traditional Daoist path of self-cultivation as a framework for bringing humans back into a sustainable relationship with the Earth. *Tao of Sustainability* also explores how our health, both mental and physical is impacted by nature, drawing on research in the fields of Green Exercise, Nature and Forest Medicine, and Ecopsychology. Part philosophy, part meditation manual, part nature awareness guide, The *Tao of Sustainability* offers numerous pathways towards reconnecting with nature and the Dao through mind, body, and spirit. Drawing from a variety of disciplines and traditions, from Daoism to Stoicism, from Ecopsychology to Buddhist mind training, from the visual arts to movement arts such as tai chi and qigong, this book provides numerous ways to reconnect with the natural world.
Flowers in Chinese Culture
Folklore, Poetry, Religion

AN LAN ZHANG

Flowers and blossoms are intricate and dainty, beautiful and transient. Marking the passing of the seasons while flourishing in radiant splendor, they open our hearts to beauty, provide creative inspiration, and connect us to the divine. Each culture has its own unique symbolism and lore associated with its flowers. *Flowers in Chinese Culture* presents the subtle and potent relevance of thirty flowering plants in Chinese Daoist culture, exploring religion, literature, folklore, and sayings. A delight to behold, it is a treasure trove of learning and insight.

Ecofamilism
Women, Religion, and Environmental Protection in Taiwan

WAN-LI HO

*Ecofamilism* proposes a new analytical framework, moving beyond ecofeminism, based on Western feminism and Christian theology, to illuminate Taiwanese women’s motivations and how they understand their role in the environmental movement. Based on extensive interviews with women founders, leaders, and members of six non-governmental, often religious-based, organizations from 1990-2015, the work presents contemporary issues in Taiwan from the perspectives of social anthropology, geography, inter-religious cooperation, and global ethics. *Ecofamilism* offers a new way of approaching life in contemporary Asia, engaging more precisely with while authentically portraying the experiences of Taiwanese women—whose gender roles are ancillary to motivations of family, religion, and society. Its key concept of ecofamilism pairs the notions of ecology and family while drawing on Chinese religio-cultural traditions of responsibility to the family to illuminate ecologically responsible positions toward society, environment, and all living beings.
The Muslim Butcher
SON HONG-KYU
EDITED BY YU YOUNG-NAN

Several decades after the Korean War, the unnamed narrator of this story is taken in by an aged Turk, Uncle Hassan, a veteran of that conflict who makes a living as a butcher in a Seoul slum. The precocious narrator, a troubled boy, wonders who his parents are and why they abandoned him. He befriends a number of people, all poor and downtrodden, including Aunt Anna, a caring woman running a restaurant; Uncle Amos, a compulsive liar and a Greek who stayed on in Korea after the war, and many others. As the narrator gets to know them, he finds his path, realizing what human community is all about and what love means. Employing the child’s point of view, he humorously grapples with the hypocrisy of grown-ups, racism, prejudices against the poor and different religions, and most of all, the meaning of fighting another nation’s war and its aftermath.

April 2016, 135 pages, 5 x 8
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Seibold’s Daughter
A Novel
AKIRA YOSHIMURA
TRANSLATED BY RICHARD RUBINGER

Set against the dramatic political transformation of Japan in the nineteenth century, Seibold’s Daughter tells the story of the German physician Siebold, his Japanese mistress, and their daughter who was born on Dejima during the years of Japan’s national seclusion. Because mixed blood children were unwanted at the time, Siebold’s daughter, Ine, became the first child of mixed blood permitted to live a full life. Her story is one of great persistence and courage. Ine had to overcome resistance from her mother to pursuing a career, discrimination against her, rape by one of her teachers, the birth of an unwanted child at an early age, and a devastating breakup in her relationship with her famous father. Yet she persevered, becoming Japan’s first Western trained female physician, and the attending physician at the birth of the Meiji Emperor’s first child. Based on extensive research, Yoshimura tells the compelling personal story of one woman’s unique challenges during Japan’s transition to a modern state.

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Farewell Valley
A Novel
IM CHO-RU
TRANSLATED BY JENNIFER M. LEE

Divided into four seasons, each represented by a different character, Farewell Valley is a novel in which death and suffering are a recurring motif and historical events are central to the story. The longest chapter is set during World War II, when the central character is sent to Manchuria as a comfort woman. The spirit of the Timeless Zen dhrama is, at its core, about consistent practice of Zen, without being bound by concepts of time or space. This greater principle must underlie our Zen practice from the beginning.

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Commentary on the Dharma of Timeless Zen
PRIME DHARMA MASTER EMERITUS
CHWASAN

In the broad sense, Timeless Zen is a compound term that refers to Zen when we do and do not have activities, and thus is a concept that encompasses all Zen. It is a dhrama of Zen that embraces not only action and rest but also walking, abiding, sitting, lying, speaking, and silence, and because Timeless Zen is a general term for the Zen dharmas performed at any time or place, all Zen dharmas ultimately converge on this dhrama of Timeless Zen. In other words, the concept of this dhrama of Timeless Zen includes senses of both seated meditation and placeless Zen. The spirit of the Timeless Zen dhrama is, at its core, about consistent practice of Zen, without being bound by concepts of time or space. This greater principle must underlie our Zen practice from the beginning.

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BENJAMIN JOINAU AND ELODIE DORNAND DE ROUVILLE

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