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The Traffic in Hierarchy
Masculinity and Its Others in Buddhist Burma

WARD KEELER

“In this well-written book, Ward Keeler offers many sensitive and engaging descriptions: of Burmese traffic as a means of understanding Burmese society, of Buddhist monks, nuns, and (not un-critically) meditation, of sexualities and genders. Seeing Burmese society as, like all societies, having to deal with the contrary values of autonomy and attachment, he draws skillfully on a number of theorists. Specialists of Burma will find much to reflect on, and non-specialists can enjoy a delightfully lucid account of everyday life in a society closed to the outside world for many years.” —Steven Collins, author of Nirvana: Concept, Imagery, Narrative

“Seasoned with well-aimed appeals to enduring insights in classical social theories, in conversation with contemporary anthropological analyses focused on Myanmar, and grounded in personal encounters with everyday life in Mandalay, Ward Keeler provides an intimate, informative, interdisciplinary, and intellectually provocative study focused on how autonomy and attachment constitute formative ideals for the masculine and feminine within hierarchical Burmese Buddhist society. The book contains one of the very best discussions I have read on the increasing importance attached to meditation in modern Burma.” —John Clifford Holt, author of Theravada Traditions: Buddhist Ritual Cultures in Contemporary Southeast Asia and Sri Lanka

“Keeler’s work constitutes a significant theoretical and methodological contribution to Burmese studies, the comparative ethnography of South and Southeast Asia, studies of sex and gender, and social psychology. His analytical framework helps illuminate why in Burma ideas and practices of autonomy and subordination can coexist easily, why hierarchy makes far more sense to many Burmese than equality and rights, and how a spectrum of idealization and practice that runs from autonomy to attachment correlates with gender expectations.” —Jason A. Carbine, author of Sons of the Buddha: Continuities and Ruptures in a Burmese Monastic Tradition

Until its recent political thaw, Burma was closed to most foreign researchers, and fieldwork-based research was rare. In The Traffic in Hierarchy, author Ward Keeler combines close ethnographic attention to life in a Buddhist monastery with a broad analysis of Burman gender ideology. The result is a thought-provoking analysis of Burmese social relations both within and beyond a monastery’s walls.
People and Change in Indigenous Australia
EDITED BY DIANE AUSTIN-BROOS AND FRANCESCA MERLAN

“This important collection brings together recent studies on indigenous Aboriginal Australian personhood, while reflecting on earlier studies that draw attention in different ways. The essays point to the disarticulation of relations of people to the land and to the rituals and cosmologies so central to earlier Aboriginal constructions of socio-personal identities; and equally importantly, they are concerned with changing ways of constructing kinship relations. A very useful review of previous works discussing Aboriginal constructions of person is in the editors’ detailed introduction.” — Nancy D. Munn, professor emerita of anthropology, The University of Chicago

People and Change in Indigenous Australia arose from a conviction that more needs to be done in anthropology to give a fuller sense of the changing lives and circumstances of Australian indigenous communities and people. Much anthropological and public discussion remains embedded in traditionalizing views of indigenous people, and in accounts that seem to underline essential and apparently timeless difference. In this volume the editors and contributors assume that “the person” is socially defined and reconfigured as contexts change, both immediate and historical.

Essays in this collection are grounded in Australian locales commonly termed “remote.” These indigenous communities were largely established as residential concentrations by Australian governments, some first as missions, most in areas that many of the indigenous people involved consider their homelands. A number of these settlements were located in proximity to settler industries—pastoralism, market-gardening, and mining—locales that many non-indigenous Australians think of as the homes of the most traditional indigenous communities and people. The contributors discuss the changing circumstances of indigenous people who originate from such places, revealing a diversity of experiences and histories that involve major dynamics of disembedding from country and home locales, re-embedding in new contexts, and reconfigurations of relatedness.

The essays explore dimensions of change and continuity in childhood experience and socialization in a desert community; the influence of Christianity in fostering both individuation and relatedness in northeast Arnhem Land; the diaspora of Central Australian Warlpiri people to cities and the forms of life and livelihood they make there; adolescent experiences of schooling away from home communities; youth in kin-based heavy metal gangs configuring new identities; and indigenous people of southeast Australia reflecting on whether an “Aboriginal way” can be sustained.
Ji-Yeon Jo delineates, compellingly and cogently, the return migration experience of diasporic Koreans in China, the ex-Soviet republics, and the United States. In particular, her analysis of the affective dimensions makes Homing at once innovative and important. Anyone interested in the phenomena of homecoming and belonging, human migration, and social identity, should read it and ponder it.”—John Lie, University of California, Berkeley

Millions of ethnic Koreans have been driven from the Korean Peninsula over the course of the region’s modern history. Emigration was often the personal choice of migrants hoping to escape economic and political hardship, but it was also enforced or encouraged by governmental relocation and migration projects in both colonial and postcolonial times. The turning point in South Korea’s overall migration trajectory occurred in the late 1980s and early 1990s, when the nation’s increased economic prosperity and global visibility, along with shifting geopolitical relationships between the First World and Second World, precipitated a migration flow to South Korea. Since the early 1990s, South Korea’s foreign-resident population has soared more than 3,000 percent.

Homing investigates the experiences of legacy migrants—later-generation diaspora Koreans who “return” to South Korea—from China, the Commonwealth of Independent States, and the United States. Unlike their parents or grandparents, they have no firsthand experience of their ancestral homeland. They inherited an imagined homeland through memories, stories, pictures, and traditions passed down by family and community, or through images disseminated by the media. When diaspora Koreans migrate to South Korea, they confront far more than a new living situation: they must navigate their own shifting emotions as their expectations for their new homeland—and its expectations of them—confront reality. Everyday experiences and social encounters—whether welcoming or humiliating—all contribute to their sense of belonging in the South.

Homing addresses some of the most vexing and pressing issues of contemporary transnational migration—citizenship, cultural belonging, language, and family relationships—and highlights their affective dimensions. Using accounts gleaned through interviews, author Ji-Yeon Jo situates migrant experiences within the historical context of each diaspora, and her book is the first to analyze comparatively the migration experiences of ethnic Koreans from three diverse diaspora.
Vamping the Stage
Female Voices of Asian Modernities

EDITED BY ANDREW N. WEINTRAUB AND BART BARENDREGT

“For many of us, the combination of Asian women and music too often conjures up the image of Puccini’s Madama Butterfly. Vamping the Stage shines a spotlight on women in popular musics from China, Korea, Malaysia, Japan, Indonesia, Iran, the Philippines, and elsewhere. Bid farewell to Cio-Cio San, and learn how female artists all over Asia have exercised their agency in the public sphere.” —Susan McClary, Case Western Reserve University

“Women tend to be analyzed as consumers or commoditized pop icons in the study of trans-Asian media culture flows and connections. Focusing on popular music production and performance, Vamping the Stage innovatively features women as a crucial agent of sociopolitical changes and a producer of modernity. Historically embedded, regionally wide-ranging and theoretically eye-opening, this book is a must read for all researchers of media and cultural studies.” —Koichi Iwabuchi, Monash University

Vamping the Stage is the first book-length study of women, modernity, and popular music in Asia, showcasing cutting-edge research conducted by scholars whose methods and perspectives draw from such diverse fields as anthropology, Asian studies, cultural studies, ethnomusicology, and film studies. Led by an impressive introduction written by Andrew Weintraub and Bart Barendrejt, fourteen contributors analyze the many ways that women performers supported, challenged, and transgressed representations of existing gendered norms. Placing women’s voices in social and historical contexts, the essays explore salient discourses, representations, meanings, and politics of “voice” in Asian popular music.

Women surfaced as popular icons in different guises in different Asian countries through different routes of circulation. Often, these women established prominent careers within colonial conditions, which saw Asian societies in rapid transition and the vernacular and familiar articulated with the novel and the foreign. Female entertainers, positioned at the margins of intersecting fields of activities, were active agents in the creation of local performance cultures, of a newly emerging mass culture, and the rise of a region-wide and globally oriented entertainment industry. The ascendency of women as performers paralleled, and in some cases generated, developments in wider society such as suffrage, social and sexual liberation, women as business entrepreneurs and independent income earners, and particularly as models for new life styles.
Wild Articulations
Environmentalism and Indigeneity in Northern Australia

TIMOTHY NEALE

Beginning with the nineteenth-century expeditions, Northern Australia has been both a fascination and concern to the administrators of settler governance in Australia. Neighboring Southeast Asia and Melanesia, its expansive and relatively undeveloped tropical savanna lands are alternately framed as a market opportunity, an ecological prize, a threat to national sovereignty, and a social welfare problem. Over the last several decades, while developers have eagerly promoted the mineral and agricultural potential of its monsoonal catchments, conservationists speak of these same sites as rare biodiverse habitats, and settler governments focus on the “social dysfunction” of its Indigenous communities. Meanwhile, across the north, Indigenous people themselves have sought to wrest greater equity in the management of their lives and the use of their country.

In Wild Articulations, Neale examines environmentalism, indigeneity, and development in Northern Australia through the recent controversy surrounding the Wild Rivers Act 2005 (Qld) in Cape York Peninsula, an event that drew together a diverse cast of actors—including traditional owners, prime ministers, politicians, environmentalists, mining companies, the late Steve Irwin, crocodiles, and river systems—to contest the future of the north. With a population of fewer than 18,000 people spread over a landmass of over 50,000 square miles, Cape York Peninsula remains a “frontier” in many senses. Long constructed as a wild space—whether as terra nullius, a zone of legal exception, or a biodiverse wilderness region in need of conservation—Australia’s north has seen two fundamental political changes over the past two decades. The first is the legal recognition of Indigenous land rights, reaching over a majority of its area. The second is that the region has been the center of national debates regarding the market integration and social normalization of Indigenous people, attracting the attention of federal and state governments and becoming a site for intensive neoliberal reforms. Drawing connections with other settler colonial nations such as Canada and Aotearoa New Zealand, Wild Articulations examines how indigenous lands continue to be imagined and governed as “wild.”
Most studies of Buddhist communities tend to be limited to villages, individual temple communities, or a single national community. Buddhist monastics, however, cross a number of these different framings: They are part of local communities, are governed through national legal frameworks, and participate in both national and transnational Buddhist networks. *Educating Monks* makes visible the ways Buddhist communities are shaped by all of the above—collectively and often simultaneously.

*Educating Monks* examines a minority Buddhist community in Sipsongpannā, a region located on China's southwest border with Myanmar and Laos. Its people, the Dai-lue, are "double minorities": They are recognized by the Chinese state as part of a minority group, and they practice Theravāda Buddhism, a minority form within China, where Mahayana Buddhism is the norm. Theravāda has long been the primary training ground for Dai-lue men, and since the return of Buddhism to the area in the years following Mao Zedong's death, the Dai-lue have put many of their resources into providing monastic education for their sons. However, the author's analysis of institutional organization within Sipsongpannā, the governance of religion there, and the movements of monks (revealing the "ethnoscapes" that the monks of Sipsongpannā participate in) points to educational contexts that depend not just on local villagers, but also resources from the local (Communist) government and aid form Chinese Mahayana monks and Theravāda monks from Thailand and Myanmar. While the Dai-lue monks draw on these various resources for the development of the sangha, they do not share the same agenda and must continually engage in a careful political dance between villagers who want to revive traditional forms of Buddhism, a Chinese state that is at best indifferent to the continuation of Buddhism, and transnational monks that want to import their own modern forms of Buddhism into the region.

Based on ethnographic fieldwork and interviews with Dai-lue monks in China, Thailand, and Singapore, this ambitious and sophisticated study will find a ready audience among students and scholars of the anthropology of Buddhism, and religion, education, and transnationalism in Southeast and East Asia.
Theravada Traditions

Buddhist Ritual Cultures in Contemporary Southeast Asia and Sri Lanka

JOHN CLIFFORD HOLT

Theravada Traditions offers a unique comparative approach to understanding Buddhism: it examines popular rituals of central importance in the predominantly Theravada Buddhist cultures of Laos, Sri Lanka, Thailand, Myanmar, and Cambodia. Instead of focusing on how religious ideas have impacted the ideas of government or ethical practice, author John Holt tries to ascertain how important changes, or shifts, in the trajectories of the political economies of societies have impacted the character of religious cultures.

Each of the five chapters focuses on a particular rite and provides detailed historical, political, or social context: Holt shows how worship of the Phra Bang Buddha image in the annual pi mai or New Year’s rites in Luang Phrabang, Laos, has changed dramatically since the 1975 communist revolution and the subsequent opening up of the country to tourism; he describes how, in the face of insurrections and a prolonged civil war, the annual asala perahara processions in Kandy, Sri Lanka, have come to reflect a robust assertion of a Sinhala Buddhist nationalist identity; how ordination rites among Thai Buddhists reflect the manner in which Thai culture has been ever more “commodified” in the context of its dramatically developing economy; and how in tightly controlled Myanmar the kathina rite, the act of giving new robes to members of the sangha after the completion of the rain-retreat season, transformed into a season of campaigning for gift-giving and merit-making; finally, he demonstrates how, in light of the devastating losses inflicted by the Khmer Rouge, pchum ben, the annual rite of caring ritually for one’s deceased kin, became the most popular and perhaps most emotionally observed of all rites in the Khmer calendar year.

In short, Theravada Traditions illustrates how popular, public ritual performance, far from being static, clearly indexes patterns of social and political change. Broad but deep, rigorous yet accessible, this rich, innovative volume provides a provocative introduction to the practice of Theravada Buddhism and the nature of social change in contemporary Sri Lanka and Southeast Asia.
Curve of the Hook
An Archaeologist in Polynesia

YOSHIKO SINOTO WITH HIROSHI ARAMATA; EDITED BY FRANK STEWART; TRANSLATED BY FRANK STEWART AND MADOKA NAGADO

Curve of the Hook is the long-awaited book on the life and research of Yoshiko Sinoto, senior anthropologist at the Bishop Museum. For nearly six decades, Dr. Sinoto conducted field research on every island group across the Pacific. His work and discoveries fundamentally changed what is known about early Polynesian migration, ancient ocean voyaging and navigation, sacred places, and the everyday life of the Pacific’s indigenous people. Due to Sinoto’s research and his love for the people of the Pacific, we now know through empirical evidence the extent to which Oceania is a single, vast community. Its members share kinship not only with one another, but also with the peoples of Asia and North America. Among Dr. Sinoto’s extraordinary accomplishments is his 1972 discovery of an ancient canoe-building workshop, buried for a millennium, on Huahine Island. At the same site in 1977, he unearthed the remains of a large Tahitian voyaging canoe; previously, such magnificent Polynesian canoes, capable of sailing vast distances, were known only through legends and chants. The material evidence of Polynesia’s impressive cultural achievements before Western contact—along with Sinoto’s restorations of sacred sites—helped encourage a cultural reawakening on many Eastern Polynesian islands, as well as renewed interest in Hawaiian navigation and voyaging. His study and restoration of marae (religious structures) in Tahiti during the last forty years have focused on cultural and environmental preservation, particularly on Huahine. Curve of the Hook was originally published in Japanese as Rakuen kokogaku (Archaeology in Paradise), a book-length interview of Sinoto by Hiroshi Aramata. In 1996, the book received the Yoshikawa Eiji Cultural Award and in 1999 was selected as one of the best one hundred biographies of a Japanese in the twentieth century. Translated by Frank Stewart and Madoka Nagado for publication as Curve of the Hook, the original text has been updated and revised, and is beautifully illustrated with photographs from Dr. Sinoto’s own collection.
Archaeology of the Solomon Islands

RICHARD WALTER AND PETER SHEPPARD

Archaeology of the Solomon Islands presents the outcome of twenty years’ research in the Solomon Islands undertaken jointly by Richard Walter and Peter Sheppard, both leaders in the field of Pacific archaeology.

At the time of first European encounter, the peoples of Melanesia exhibited some of the greatest diversity in language, sociopolitical organization and culture expression of any region on earth. This extraordinary diversity attracted scholars and resulted in coastal Melanesia becoming the birthplace of modern anthropology, and yet the area remains one of the least well-documented regions of the Pacific in archaeological terms.

This synthesis of Solomon Island archaeology draws together all the research that has taken place in the field over the past fifty years. It takes a multidisciplinary theoretical and methodological approach and considers the work of archaeologists, environmental scientists, anthropologists, and historians. At the same time this volume highlights the results of the authors’ own considerable field research.

Until recently, much Pacific archaeological research focused primarily on colonization events and cultural-ecological interactions. Walter and Sheppard are interested too in the long-term development of diversity in coastal Melanesia and in the evolution of “traditional” Melanesian societies. As a case study they focus on the Roviana Chiefdom, an aggressive but highly successful polity based around headhunting, slave raiding, and ritual violence that dominated the political economy of the Western Province into the early twentieth century.

They also integrate the Solomon Islands into ongoing models and debates around Pacific culture-history, including in such key areas as human expansion during the Pleistocene, the spread of Austronesians, Lapita colonization, the development of food production, the role of exchange systems, the concept and meaning of culture areas, and human impact on landscapes and ecosystems.

This fascinating and very readable book is written for an archaeological audience but is also designed to be accessible to all readers interested in Pacific archaeology, anthropology, and history. Featuring more than a hundred maps and figures, Archaeology of the Solomon Islands represents a groundbreaking contribution to Pacific archaeology.
Rethinking Japanese Feminisms
EDITED BY JULIA C. BULLOCK, AYAKO KANO, AND JAMES WELKER

Rethinking Japanese Feminisms offers a broad overview of the great diversity of feminist thought and practice in Japan from the early twentieth century to the present. Drawing on methodologies and approaches from anthropology, cultural studies, gender and sexuality studies, history, literature, media studies, and sociology, each chapter presents the results of research based on some combination of original archival research, careful textual analysis, ethnographic interviews, and participant observation.

The volume is organized into sections focused on activism and activists, employment and education, literature and the arts, and boundary crossing. Some chapters shed light on ideas and practices that resonate with feminist thought but find expression through the work of writers, artists, activists, and laborers who have not typically been considered feminist; others revisit specific moments in the history of Japanese feminisms in order to complicate or challenge the dominant scholarly and popular understandings of specific activists, practices, and beliefs. The chapters are contextualized by an introduction that offers historical background on feminisms in Japan, and a forward-looking conclusion that considers what it means to rethink Japanese feminism at this historical juncture.

Building on more than four decades of scholarship on feminisms in Japanese and English, as well as decades more on women’s history, Rethinking Japanese Feminisms offers a diverse and multivocal approach to scholarship on Japanese feminisms unmatched by existing publications. Written in language accessible to students and non-experts, it will be at home in the hands of students and scholars, as well as activists and others interested in gender, sexuality, and feminist theory and activism in Japan and in Asia more broadly.
In Pursuit of Progress
Narratives of Development on a Philippine Island

HANNAH C. M. BULLOCH

“In Pursuit of Progress is a telling portrait of everyday life and aspiration at the margins of global modernity. Bulloch re-invigorates questions about the politics of ‘development discourse’ with this refreshingly sensitive, person-centered account of what it means to get ahead when you feel your community has been left behind.”
—Stacy Leigh Pigg, Simon Fraser University

With poignant descriptions and smooth writing, Hannah Bulloch’s ethnography draws the reader into the lives, ideas, beliefs, and histories of people on Siquijor, an island in the central Philippines. The connections made between the author’s findings and wider literatures on social-economic inequalities and development are engaging, and I finished reading the book feeling much admiration and respect for Siquijor villagers and for their ethnographer.” —Benedict J. Tria Kerkvliet, author of Everyday Politics in the Philippines: Class and Status Relations in a Central Luzon Village

“Hannah Bulloch’s lucid ethnography evaluates the categories and experiences of development in the terms set by its practitioners and beneficiaries. On Siquijor, development is intensely personal, ambivalent, and morally charged. Its ironic, counterintuitive, and unanticipated outcomes make Bulloch’s account compelling reading for anthropologists, geographers, sociologists, and development studies scholars and practitioners alike.” —Deirdre McKay, Keele University

Drawing on a decade of ethnographic research on the Philippine island of Siquijor, In Pursuit of Progress explores myths, meanings, and practices of development and its counterparts, progress and modernization. It does so not only by considering development as planned, community-wide interventions aimed at society-wide improvements in living standards, but by recognizing that, as a cognitive tool for organizing relationships between people, development is personal. For Siquijodnon, development, or kalamboan, is also a process of self-transformation concerning changes in knowledge, body, roles, and cultural orientation. Emblems as diverse as skin color, Christianity, infant formula, and infrastructure make statements about development on Siquijor. Ka lamboan, is bound up with social mobility, consumption, and status, but so too is it imbued with ideals of the “simple life,” a life of austerity and attention to social relationships, and with other assumptions about how people should live.
Monastery, Monument, Museum

Sites and Artifacts of Thai Cultural Memory

MAURIZIO PELEGGI

“Maurizio Peleggi’s new book joins a very few texts on Thai art and cultural history that have both a developed historical view and a willingness to synthesize across existing institutional and disciplinary frames. As an old Roman, aware of much European discourse on medieval history and fully conversant with many broader approaches by art history to images and monuments, Peleggi brings a quiet, incisive and worldly-wise grandeur to his perceptions.” —John Clark, The University of Sydney

“Thailand’s mnemonic landscape is famous with tourists as well as scholars. Peleggi recounts for us the various moments, modes, and contexts in which it was created, from the Buddhist art and iconography of early times, to the modern scholarship of archaeology and art history under colonialism and the Cold War, to the politics of monuments and the arts of the unspeakable more recently. This enjoyable story is full of the intrigues and ironies that a conventional history would pass by.” —Thongchai Winichakul, University of Wisconsin–Madison

Ranging across the longue durée of Thailand’s history, Monastery, Monument, Museum is an eminently readable and original contribution to the study of the kingdom’s art and culture. Eschewing issues of dating, style, and iconography, historian Maurizio Peleggi addresses distinct types of artifacts and artworks as both the products and vehicles of cultural memory. From the temples of Chiangmai to the Emerald Buddha, from the National Museum of Bangkok to the prehistoric culture of Northeast Thailand, and from the civic monuments of the 1930s to the political artworks of the late twentieth century, even well-known artworks and monuments reveal new meanings when approached from this perspective.

Monastery, Monument, Museum shows us how cultural memory represents a kind of palimpsest, the result of multiple inscriptions, reworkings, and manipulations over time. The book will be a rewarding read for historians, art historians, anthropologists, and Buddhism scholars working on Thailand and Southeast Asia generally, as well as for academic and general readers with an interest in memory and material culture.

Maurizio Peleggi is professor of cultural history at the National University of Singapore.
Imperial Intoxication
Alcohol and the Making of Colonial Indochina

GERARD SASGES

“In Imperial Intoxication, Gerard Sasges provides a superbly researched and brilliantly argued history of the alcohol monopoly in colonial Vietnam. It is a major work of innovative scholarship that will attract scholars from Vietnamese, Asian, French colonial, and global studies. It’s that good.” —Christopher Goscha, author of Vietnam: A New History

“Gerard Sasges captures an elusive high-colonial moment in Southeast Asia when French capitalists, state builders, and patronizing up-lifters endeavor to bend Indochina’s staggeringly complex socioeconomic, ethnic, and geographical realities to their own schemes and dreams. Sasges brilliantly reveals their successes and failures as the ‘Indochinese moment’ flourishes briefly and then fades, and as French dreams ultimately yield to Vietnamese ones.” —James R. Rush, author of Opium to Java: Revenue Farming and Chinese Enterprise in Colonial Indonesia, 1860–1910

“Through a careful survey of a huge trove of previously unexploited primary source material in French and Vietnamese, Imperial Intoxication provides the first detailed history in any language of the Indochinese ‘alcohol regime.’ While reconstructing the structure, functioning, and evolution over time of this critical colonial institution, the book sheds original light on a dizzying array of fascinating topics: the dynamics of the Indochinese political economy, the nature of the colonial state, the complex links between science and imperial rule, the dialectics of state repression and popular resistance, the emergence of a Vietnamese civil society and local cultures of production, consumption, and ritual. This is a masterful piece of historical scholarship.” —Peter B. Zinoman, author of Vietnamese Colonial Republican: The Political Vision of Vu Trong Phung

Imperial Intoxication provides a unique window on Indochina between 1860 and 1939. It illuminates the contradictory mix of modern and archaic, power and impotence, civil bureaucracy and military occupation that characterized colonial rule. It highlights the role Indochinese played in shaping the alcohol monopoly, whether as reformers or factory workers, illegal distillers or the agents sent to arrest them. And it links these long-ago stories to global processes that continue to play out today.
Mieko Nishida is professor of history at Hartwick College. She is the author of Slavery and Identity: Ethnicity, Gender, and Race in Salvador, Brazil, 1808–1888.

São Paulo, Brazil, holds the largest number of Japanese descendants outside Japan, and they have been there for six generations. Japanese immigration to Brazil started in 1908 to replace European immigrants to work in São Paulo’s expanding coffee industry. It peaked in the late 1920s and early 1930s as anti-Japanese sentiment grew in Brazil. Approximately 189,000 Japanese entered Brazil by 1942 in mandatory family units. After the war, prewar immigrants and their descendants became quickly concentrated in São Paulo City. Immigration from Japan resumed in 1952, and by 1993 some 54,000 immigrants arrived in Brazil. By 1980, the majority of Japanese Brazilians had joined the urban middle class and many had been mixed racially. In the mid-1980s, Japanese Brazilians’ “return” labor migrations to Japan began on a large scale. More than 310,000 Brazilian citizens were residing in Japan in June 2008, when the centenary of Japanese immigration was widely celebrated in Brazil. The story does not end there. The global recession that started in 2008 soon forced unemployed Brazilians in Japan and their Japanese-born children to return to Brazil.

Based on her research in Brazil and Japan, Mieko Nishida challenges the essentialized categories of “the Japanese” in Brazil and “Brazilians” in Japan, with special emphasis on gender. Nishida deftly argues that Japanese Brazilian identity has never been a static, fixed set of traits that can be counted and inventoried. Rather it is about being and becoming, a process of identity in motion responding to the push-and-pull between being positioned and positioning in a historically changing world. She examines Japanese immigrants and their descendants’ historically shifting sense of identity, which comes from their experiences of historical changes in socioeconomic and political structure in both Brazil and Japan. Each chapter illustrates how their identity is perpetually in formation, across generation, across gender, across class, across race, and in the movement of people between nations.

Diaspora and Identity makes an important contribution to the understanding of the historical development of ethnic, racial, and national identities; as well as construction of the Japanese diaspora in Brazil and its response to time, place, and circumstances.
Transnational Japan in the Global Environmental Movement

SIMON AVENELL

What motivates people to become involved in issues and struggles beyond their own borders? How are activists changed and movements transformed when they reach out to others a world away? This adept study addresses these questions by tying together local, national, regional, and global historical narratives surrounding the contemporary Japanese environmental movement. Spanning the era of Japanese industrial pollution in the 1960s and the more recent rise of movements addressing global environmental problems, it shows how Japanese activists influenced approaches to environmentalism and industrial pollution in the Asia-Pacific region, North America, and Europe, as well as landmark United Nations conferences in 1972 and 1992.

Japan’s experiences with diseases caused by industrial pollution produced a potent “environmental injustice paradigm” that fueled domestic protest and became the motivation for Japanese groups’ activism abroad. From the late 1960s onward Japanese activists organized transnational movements addressing mercury contamination in Europe and North America, industrial pollution throughout East Asia, radioactive waste disposal in the Pacific, and global climate change. In all cases, they advocated strongly for the rights of pollution victims and people living in marginalized communities and nations—a position that often put them at odds with those advocating for the global environment over local or national rights. Transnational involvement profoundly challenged Japanese groups’ understanding of and approach to activism. Numerous case studies demonstrate how border-crossing efforts undermined deeply engrained notions of victimhood in the domestic movement and nurtured a more self-reflexive and multidimensional approach to environmental problems and social activism.

Transnational Japan in the Global Environmental Movement will appeal to scholars and students interested in the development of civil society, social movements, and environmentalism in contemporary Japan; grassroots inter-Asian connections in the postwar period; and the ways Asian countries and their citizens have shaped and been influenced by global issues like environmentalism.
Essential Hindi Grammar
With Examples from Modern Hindi Literature

CHRISTINE EVERAERT

This is a comprehensive grammar of Modern Standard Hindi, the primary language spoken by more than 420 million people in India. Because each grammatical topic is thoroughly illustrated with basic examples and more complex ones from modern Hindi short stories, it can be used as a reference and supplementary grammar to any textbook from beginning to advanced levels. Its approach is efficient and effective and will be appreciated by students learning written and spoken Hindi in the classroom or independently, as well as by those wanting to read literary Hindi or teach it as a second language at the college level. Its appealing examples will enhance even heritage learners’ cultural knowledge of Hindi literature.

Nomads as Agents of Cultural Change
The Mongols and Their Eurasian Predecessors

EDITED BY REUVAN AMITAI AND MICHAL BIRAN

Nomads as Agents of Cultural Change illuminates and complicates nomadic roles as active promoters of cultural exchange within a vast and varied region. It makes available important original scholarship on the new turn in the study of the Mongol empire and on relations between the nomadic and sedentary worlds.

Perspectives on the Global Past
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 a story of how multivalent participation in performance as spectators, actor-dancers, and/or political satirists creates social glue in forms as varied as sinakulo passion plays, Ati-atihan street festivals, youth dance spectacle-contests, and the comic political satire of Mae Paner’s ‘Juana Change’ persona who lampoons class privilege and political corruptions. 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

Embodied Nation
Sport, Masculinity, and the Making of Modern Laos

SIMON CREAK

“This superb, well-written book shows how nationalism became embodied through state promoted physical practices promoting discipline. For those interested primarily in Laos, it is a treasure trove, showing how sport emerged from play and ritualised play to become a central metaphor of Lao nationalism. For those whose main interest is in sport theory, Creak supplies a wonderful case study that can be emulated.” —Grant Evans, École Française d’Extrême-Orient, Laos

Southeast Asia: Politics, Meaning, and Memory

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The Uprooted
Race, Children, and Imperialism in French Indochina, 1890–1980

CHRISTINA ELIZABETH FIRPO

“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. Firpo charts the shifting symbolic value of the uprooted métis while painstakingly reconstructing the intimate lives of the children and their mothers who suffered separation. 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

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Caged in on the Outside
Moral Subjectivity, Selfhood, and Islam in Minangkabau, Indonesia

GREGORY M. SIMON

“Simon’s book is a welcome addition to the literature on the Minangkabau. He offers a dynamic view of how Minangkabau people negotiate the contradictions and tensions they experience in everyday contexts and provides an excellent exposition of the concepts of social integration and individual autonomy. By bringing Islam into the larger conversation about moral subjectivity, he demonstrates how people engage with and make use of Islamic values in their daily lives.” —Evelyn Blackwood, Purdue University

Southeast Asia: Politics, Meaning, and Memory
Cultural Politics of Gender and Sexuality in Contemporary Asia
EDITED BY TIANTIAN ZHENG

“Twelve well-done essays, with a strong focus on China, explore the diversity of modern sexuality and gender in Asia today . . . it is a fine and fascinating set of ethnographies of gender and sexual diversity . . . the book is an intriguing examination of an ever-shifting field of concepts and relationships.” —Anthropology Review Database

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.

Hearing the Future
The Music and Magic of the Sanguma Band
DENIS CROWDY

“Hearing the Future locates the Sanguma band as a critical musical experiment in the vexed, contested, complicated, and messy spaces of global pop fusion musics, PNG’s postcolonial hope and embrace of hybrid modernity, cosmopolitanism amidst nationalism. Going beyond issues of ‘traditional’ vs. ‘popular’ musics, and what they signal about identities past, present, and future, Denis Crowdy locates Sanguma’s history and experimental practices as expressions of nationalist hope, vernacular cosmopolitanism, ‘performing the nation,’ cross-cultural and intercultural fusion.” —Steven Feld, University of New Mexico

Music and Performing Arts of Asia and the Pacific
Volume 1 of *The Lontar Anthology of Indonesian Drama* brings together representative plays from the 1890s until the 1960s. It includes examples from the diverse genres that make up Indonesian popular theater: komedi stambul, a form of musical theater initially dedicated to the Arabian Nights; opera derma or Chinese-Indonesian “charity opera”; and tonil, theatre in the mold of European realist social drama. These genres are interspersed with vaudeville numbers; sandiwara or nationalist drama; and lenong, an urban folk theatre of Jakarta that resurfaced in the late 1960s when it found a new audience among students seeking an idiom for urban belonging.

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