

freshly shredded coconut and ground sesame seeds. “*Kaunghynin baung!*” yells another vendor, conjuring up in Way Way’s head fond memories of her family eagerly helping themselves to handfuls of warm and sticky rice. Even just to listen to these cries seems like a crime and, though the restrictions enforced by U Saw Han are now impossible for Way Way to shirk off, it is only with a joyless sense of duty that she acquiesces: “Her mouth watered as she heard each vendor, and then she thought of the bread and butter awaiting her on the table in the house and her appetite left her.”

Emma Larkin

Françoise Douaire-Marsaudon, Bernard Sellato, Chanthal Zheng, eds, *Dynamiques identitaires en Asie et dans le Pacifique. I. Enjeux sociaux, économiques et politiques. II. Pratiques symboliques en transition*. Aix-en-Provence, Publications de Université de Provence, 2006. Volume I, 240 pp., Volume II, 208 pp.

Twenty-four papers from an international symposium organized by the Maison Asie Pacifique and the Center for Asia Pacific Area Studies of the Academia Sinica Taiwan, convened at Marseille, 23–25 June 2005, are published here in two volumes. The authors are affiliated with five French institutes of higher education, as well as three from Taiwan. Seven contributions are translated versions, though the original titles are not given.

In Volume I contributions on sociological, economic, and political facets are presented, preceded by the editors’ introduction.

Under the title of ‘Des Ang-yi au Rotary. Sociétés, associations, fondations, clubs. Solidarité et linguistique chez les Chinois de Thaïlande’ [15–28], Jean Baffie highlights different modes of solidarity among Thailand’s Chinese communities. He distinguishes between secret societies, vernacular associations, patronymic groups, charitable associations, and prestigious clubs.

Lan-Shiang Huang traces the successive establishment of different groups of Chinese immigrants in one particular harbour settlement on the

coast of Annam. In his 'Établissement et transformation des villes chinoises outre-mer au Viêt-Nam : le cas de Hôi An' [29-41], he considers the different Chinese communities that evolved from the fifteenth century, resulting in the emergence of Hôi An as a major port and trade centre.

Reflecting most recent developments, findings of two research projects into extending the middle classes in Taiwan in the 1990s are presented by Hsin-Huang Michael Hsiao under the title 'Favoriser les recherches sur la classe moyenne en Asie de l'Est et du Sud-Est: essai de programme' [43-49].

The rationale of an ethnic group native to the coast and offshore islets of Malaita Island, Solomon Islands, to retain its traditional mode of trading, complete with shell-money as their currency, was studied by Pei-Yi Guo in 'De la monnaie à la dynamique d'initiative; la monnaie de coquillage chez les Langalanga contemporain, Iles Salomon' [53-75]. The Langalanga associate ethnic identity with their currency and resist modernization.

Reasoning that something has been remiss in the study of prostitution, especially with regard to addressing male roles and vital issues of public health, Laurence Husson focused his research on the male clients. In his contribution titled 'Les clients locaux et les touristes sexuels en Asie du Sud-Est sont d'anonymes rois' [77-105], the author identifies the vast majority of clients as Asians, and analyzes this clientele

by age, profession, conduct during the transaction, self-expressed motivation, and pretensions.

The growing demand for one of the highest-priced non-timber forest products of Southeast Asia, swiftlets' ('birds') nests, triggered research conducted by Bernard Sellato and reported as 'Les Chinois mangent-ils vraiment ces nids d'hirondelles? Environnement, commerce, transformations sociales et ethnicité à Bornéo oriental (XVII^e-XX^e siècle)' [107-125]. This study highlights how the state infringed on the source of livelihood of a coastal tribe, how the shift to the formal market triggered the formation of social classes among the Dayak, and how this polarized a group of Punan, thus also adversely affecting people in the interior of Kalimantan.

The clash between modern marketing and traditional production, trade, exchange, and gift-giving determined by gender is the theme of a contribution titled 'Le marché et le travail: ambivalences et contradictions à Wallis (Polynésie Occidentale)' [127-147] by Paul van der Grijp. Disputes erupted out of lack of knowledge about the local mentality, conflicting vested interests, and the structure of the economy that cannot supply produce in the quantity and of the quality required for and by a formal, central market.

A case study on the interaction of foreign investor and domestic labour force is based on evidence of Taiwanese enterprises operating factories in Vietnam. Its author, Hong-Zen Wang, presents findings under the title of 'Analyse post-

coloniale de pratique de management des Taïwanais au Viêt-Nam' [149–167]. The entrepreneurs' managerial and commercial practices are guided by authoritarian principles, provoking resentment by the Vietnamese labourers.

The pros and cons of Taiwan's independence are discussed with regard to ethnic affiliation and social class in the contribution titled 'Ethnicité, classe et politique nationale à Taïwan' [171–195] by Mau-Kuei Chang. The author sheds light on this issue at the global, regional, and national levels. Emphasis is placed on history and cultural heritage, concerns which both unify and separate.

Mass violence is diagnosed as a pervasive, endemic phenomenon in Southeast Asia, owing to its history of murderous warfare between countries, ethnic groups, majority against minority, and belligerent Western colonialism. With reference to Northeast Asia, Jean-Louis Margolin identifies the mechanics of mass murder, and offers a typology of massacres in his contribution titled 'Statut de la violence de masse en Asie du Sud-Est' [197–213].

The People's Republic of China as an upcoming giant is, according to Laurent Gédéon, not only on an economic but also a diplomatic and military offensive. As stressed in his contribution titled 'Montée en puissance internationale de la Chine et géopolitique chinoise en mer de Chine méridionale' [215–222], its relations with neighbouring countries are strained by claims to maritime territory that could escalate to become a major geopolitical conflict.

Addressing the criticism of APEC, the Asia-Pacific Economic Co-operation, as not meeting expectations, David W. F. Huang analyzes the declarations of the leaders of its member countries and official documents, focused on the two guiding principles: trade as well as investment liberalization, and economic as well as technological development. His conclusion to 'Définir le cadre institutionnel de l'APEC: une étude préliminaire' [223–237], is that, though APEC is nothing but a forum, its members conduct themselves as if real institutional constraints were imposed upon them.

Volume II presents contributions on cases of migration, diffusion, acculturation, intervention, and reconciliation, and are summarized below, again preceded by the editors' introduction.

Ethno-archaeological evidence, upon which Jean-Michel Chazine chanced when joining speleologists on their explorations in the interior of East Kalimantan, leads him to formulate a provocative hypothesis, as reported in 'Des Tuamotu à Bornéo ou "le long périple des Océaniens" revisité' [17–24], and throws doubts on existing theories concerning the origins of Austronesians and Pre-Austronesians.

A comparison of texts on alchemy, one written in the China of the fourth century, the other composed in Europe during the sixteenth century, led Philippe Che to study the cause of their similarity. As he points out in his contribution 'La transmission des savoirs de la Chine à l'Europe à travers le monde

arabe' [25–31], the instructions on how to produce gold and silver, as well as experiments using mercury, had been passed on by Arab merchants.

To study an example of how acculturation really is the result of a reciprocal projection, Fong-Mao Lee appraises 'Les possibilités de l'intégration des communautés taoïste en Malaisie par delà les disparités ethniques et géographiques' [35–53]. Efforts by Malaysia's Chinese community to get Taoism recognized as one of the official religions failed, in the absence of charismatic leaders and the need to forge a structure above and beyond ethnic affiliation.

The penetration of Confucianism and its adoption in Vietnam is the gist of the contribution by Van Thao Trinh titled 'Indochine: identification d'une société confucéenne (le Viêt-Nam de 1802 à 1858)' [55–85]. Setting out from its 'importation' during the second and third centuries, the author underlines the co-existence of Buddhism, Taoism and Confucianism until in the fourteenth century, when Confucianism was decreed the state ideology. Highlighted is its strong impact on the contemporary literature, family structure and meritocracy, resulting in the adoption of the Chinese patrilineal clan system.

Those members of the Chinese community of the Hoa, inhabitants of the city of Cholon since the seventeenth century who stayed on after reunification in 1975, found themselves as 'the losers among the losers'. How miserable they feel is related by Michel Dolinski in his contribution titled 'Évolution

identitaire au sein de la communauté Hoa du Viêt-Nam de 1975 à nos jours' [87–107]. Formerly self-esteeming as superior on account of background and adherence to Confucianism, the Hoa of Cholon suffer the collective trauma of social demotion.

The interfacing of society, religion and politics is highlighted in the contribution titled 'L'Église catholique à Taïwan. Nouvelles approches culturelles et politiques de la construction nationale' [109–120] by Chantal Zheng. She juxtaposes the politically oriented Presbyterian Church, which lends support to the independence movement, and the Catholic Church, derogatorily labelled the "Kuomintang Church".

An ancestors' cult, centred on the belief that the deceased do not go to heaven but pass on to the "island of the dead" in the Tanimbar Archipelago, is reported by Simone Pauwels in her contribution titled 'Le christianisme dans l'île de Selaru (Moluques, Indonésie orientale)' [121–126]. Evangelized by Dutch Protestant missionaries in 1917, the locals have practised some sort of fusion, reasoning that their time-honoured deity named Hula Sou (Moon and Sun) is identical with the Christians' God, whom they call Tuhan Allah.

Polynesians converted to Christianity by the middle of the nineteenth century are still in the process of adjusting their traditional cults to the Christian belief. As Françoise Douaire-Marsaudon reports in her contribution titled 'Christianisation et ancestralité à Tonga, Wallis et Futuna' [127–132], on Futuna

the murderer of a priest in 1841, who became the first martyr in Oceania, was recently pronounced a ‘negative hero’, yet a ‘hero’ nonetheless, who acts as mediator on divine matters.

Disentangling the thread that leads one to comprehend the research findings of Paul Mus, the great orientalist, is the gist of the contribution titled ‘La sociologie de Paul Mus, entre théorie et sens sur l’altérité vietnamienne’ [135–148] by Laurent Dartigues. Recognizing the scholar as a veritable intercessor between two worlds, the author highlights the theoretical framework and the anthropological model created by Paul Mus.

‘White supremacy’ ruled colonial populations, defining life in the cultural, social, economic and political spheres. The study by Gilles de Gantès titled ‘Les métis franco-indochinois à l’époque coloniale. À l’interface des dominants et des dominés ou à leur marge?’ [149–171] is focused on the people of mixed blood, who, despite their double identity, had no place in colonial society, rejected by the French and the Vietnamese.

Between 1948 and 1956, *Bayard*, a Catholic magazine for children and youth, published a cartoon featuring Europeans who had gone into the world to preach the gospel or to colonize. That analyzed by Alain Guillemin in his contribution titled “‘Parachutés au Laos”. La guerre du Viêt-Nam racontée aux enfants catholiques’ [173–189] relates the expulsion of the Japanese and the mission to subdue the ‘rebels’,

in other words, the communists.

Gender relations are the beacon of Taiwan’s three matrilineal societies of the Kavalan, Amis and Puyuma. The significance of these symbolic systems and corresponding rules of interaction are reported by Pi-Chen Liu in the contribution titled ‘Cerfs à chasser, coqs/cochons à sacrifier. Politique de sexe chez trois groupes austronésiens matrilineaires de Taïwan’ [191–205]. In all three societies, ritual practices are symbolically carried out using a totem animal – executed by men who act as mediators with the supernatural – and not by women.

Given the variety of topics and geographical spread, it is not feasible to highlight any particular aspect, or else recommend some over others. However, it seems justifiable to draw attention to those contributions which render research findings on phenomena of direct relevance for Southeast Asia. Variation is also evident in the presentations. While most by far are made complete with footnotes and/or listed references (‘bibliographie’), some seem sparingly documented, and a few leave one wondering if there really had been no relevant research hitherto conducted and results published. The contributions by Che, Dolinski, de Gantès, van der Grijp, Guo, Husson, Margolin, Sellato, and Wang contain numerous useful references to the pertinent literature published in the French, European or Asian languages.

To readers interested in anthropology, archaeology, ethnology, history,

linguistics, political science, sociology, and the broad spectrum of related interfacing, this set of collected papers might prove to be a mine of information that holds some valuable *trouvailles*.

Karl E. Weber

Noorhaidi Hasan, *Laskar Jihad. Islam, Militancy, and the Quest for Identity in Post-New Order Indonesia*. Ithaca, NY, Cornell University Press (Cornell Southeast Asia Program Publications (Studies on Southeast Asia, 40), 2006, 220 pp.

The presentation of facts, narration of events, explications of intersections or interfacing, and rigorous diagnosis are accomplished here almost to perfection – except for the flawed ‘Conclusion’.

For the *jihad* in the Moluccas approximately 7,000 fighters of the Holy War Force, *Laskar Jihad* (LJ) volunteers, were deployed to Ambon, beginning 30 April 2000. Their arrival imbued the local Muslim struggle with the spirit of *jihad* and intensified the aggressiveness. This stimulated Christian Moluccans to organize themselves. The commander-in-chief, Thalib, was acknowledged nationally as a hero. The greatest achievement of LJ was perhaps its successful dissemination of propaganda in Bahasa Indonesia and English. *Laskar Jihad Online* became an interactive channel, conveying messages worldwide. The government of President Abdurrahman Wahid sent a combined battalion to Ambon. The decisive attack in Kebun Cengkeh led to the defeat of LJ fighters on 24 June 2001.

After the attacks of September 11, 2001, allegations linking LJ to al Qaeda multiplied. Thalib admitted that he had met with Bin Laden and that a Bin Laden envoy had met him in Ambon. Thalib, however, accused Bin Laden of