

public culture in Thailand. It would make a wonderful addition to courses on modern Southeast Asian history and religion, and forces scholars to rethink the way they have read the work of Buddhādāsa Bhikkhu.

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Geoff Wade and Li Tana (eds), *Anthony Reid and the study of the Southeast Asian past*. Singapore: ISEAS, 2012, xv+400 pp. ISBN 9789814311960, price: USD 42.90 (paperback); 9789814311977, USD 55.00 (e-book).

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This book honours Anthony Reid at the occasion of his retirement from the Asian Research Institute in Singapore where he was a founding father. Tony Reid belongs to the great historians of Southeast Asia who did – and still does – innovative and stimulating research ranging from the history of seismology

in Early Modern History to the histories of revolutions and nationalism. A wonderful academic organizer and institution builder, and an unparalleled networker who demonstrates a deep commitment to numerous places including Aceh, he also has a perfect sense of timing in putting certain topics on the academic agenda. When people with such an impressive track record retire, they certainly deserve a book that does justice to their many-faceted talents. Geoff Wade and Li Tana did their best and succeeded to a large extent.

In Part I the editors offer a biographical sketch of Reid's life and work, which brought him from New Zealand to England, Malaysia, Australia, Indonesia, California, Singapore, and back to Australia and reviews briefly his chief intellectual interests, his main publications, and his institutional legacy. In Part II Robert Cribb looks at Indonesian perceptions of the past which tend to be perceived as sources of menace, threat, and failure. Against the backdrop of these pessimistic views he analyses Reid's scholarship, which holds promises of what the future can be. Part III contextualizes Southeast Asia in a wider world. Victor Lieberman summarizes the main themes of his impressive two volume magnum opus on Southeast Asian history; Wang Gungwu investigates to what extent the comparison between the South Chinese Sea and the Mediterranean makes sense, which also involves the waxing and waning of Chinese influences in the region; an interesting essay by the late Denys Lombard on changing ideas of space and time – previously published in *Annales*; and Ann Kumar investigates westward Austronesian to Madagascar. Each of these essays illustrates that Southeast Asian history can only be understood in a wider framework of global connections.

Part IV offers a rich collection of essays on the history of Early Modern Southeast Asia. Geoff Wade continues his path-breaking research on the 'China-connection' by focusing on Chinese migrations and processes of Islamization in the fourteenth century – a topic which was for a long time a taboo in Indonesia. Pierre-Yves Manguin shows that the Mediterranean galleys were used as models for warships in Aceh; Jim Warren shows to what extent the Manila galleon trade with Mexico was threatened by typhoons; Barbara and Leonard Andaya trace both the history and long term impact of 'peranakan' Portuguese in Eastern Indonesia; the late Ishii Yoneo left a note on the Cham diaspora in Ayutthaya; and Li Tana offers new insights in the economic development of the Tongkin basin in the seventeenth century by concentrating on the export of silk and the import of copper and silver which was channeled to the village level.

Part V consists of three chapters covering modern Southeast Asia. Jeyamalar Kathirithamby-Wells focuses on Hadrami migrations to the Malay world and shows how these migrants successfully adapted themselves to local conditions and managed to make important political careers. Robert Elson evaluates the problematic relationship between Islam and nationalism in Indonesia and