

historical and the second moving to a contemporary consideration that includes K-Pop and hip-hop.

It is in the nature of trying to compress the music of a whole country – in this case, two very different states each with highly developed but distinct approaches to music – into a pocket-sized book that details are at times glossed over and readers are left wanting more. To allow further research, references to pertinent literature in the text would be helpful; this is a comment that should be aimed not just at *Music in Korea* but at other volumes in the Global Music Series – a comment that is surely becoming more pertinent now that the books in the series have become default texts for our degree students. On a personal level, more referencing is also essential because when reading I found myself questioning whether there really was evidence for some statements or noting unreferenced sources that appeared to sit beneath sections of text. In sum, then, while Kwon provides a clear and concise account that sensibly foregoes the standard Korean genre listing for cross-cutting themes, the volume should not be regarded as a full and comprehensive statement about Korean music.

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SOUTH-EAST ASIA

MERLE C. RICKLEFS (ed.):

A New History of Southeast Asia.

xxxi, 536 pp. Basingstoke and New York: Palgrave Macmillan, 2010.

£67.50 (hb), £23.99 (pb). ISBN 978 0 230 21213 8 (hb), ISBN 978 0 230 21214 5 (pb).

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This book is the overdue successor to the major historical work on South-East Asia, D.G.E. Hall's *History of Southeast Asia*. Though updated on several occasions, Hall's work has become outdated in more than one respect, but as Merle Ricklefs points out in his introduction, writing a completely new version simply exceeded the capacities of a single scholar. However, with historians from Singapore's National University joining the project, the burden could be shared between several pairs of shoulders. The way this *New History of Southeast Asia* was produced thus follows the example of the project started by David Steinberg and most recently continued by Norman Owen and their *Search for Modern Southeast Asia*, but has a much broader scope than its American forerunners which focus solely on the modern period.

The *New History* begins with a chapter on the ethnic and social background of the whole region, before early forms of state formation are introduced. The third chapter is dedicated to the classical states, a term quite useful for Pagan Burma and Angkor Cambodia, but less so for regions like the Philippines or Vietnam. In the fourteenth century, these classical states fell into decline, while South-East Asia was exposed to a new set of external influence posed by Islam and (later) Christianity. The changes are tackled in chapters 4 (religion), 5 (political developments) and 6 (groups of foreigners) respectively. In chapter 4, the reader is given

a basic introduction to these religions, including a few remarks on the Lutheran Reformation in Europe. This is not a common theme in a book on South-East Asian history, but appears to be a concession to students whose knowledge of major historical events and their substance appears to be wanting, no matter which part of the world they come from.

Chapter 7 continues with the rise of the early modern states between *c.* 1500 and 1800, a period marked by attempts to reorganize them internally, to continue with traditional warfare against neighbouring states and at the same time resist the military and economic expansion of European and other external powers. The ultimate failure to retain independence is the subject of the subsequent part, which deals with the emergence and stabilization of the colonial empires. The twentieth century is split into four chapters that address the period of reform to the Great Depression, the Second World War (in which South-East Asia was one of the major theatres of war), the formation of the independent states and, lastly, their development until the 1990s. The final two chapters bring the story to the present, highlighting the economic crisis in the 1990s as an event sufficiently important in South-East Asia to warrant a separate chapter.

Within this broadly chronological organization, the book identifies broader topics which are dealt with country-by-country and bracketed together by a general introduction and a conclusion. This provides for a clear structure of the work, though it makes reading occasionally tedious as similar topics and general events are repeated with sometimes only minor, country-specific differences. Especially for the modern period, this dissection becomes increasingly detailed, reflecting both the availability of data on certain developments or areas and the fact that modern states have finally emerged. What this approach produces, however, is an image of South-East Asia that is little more than a total of its political segments that lack inner coherence. Overall, the contributions are concise and generally well written, though not always similar in their form. The items on the Philippines, for instance, are usually much broader in scope and richer in information than the corresponding sections for Thailand or Burma.

There is little to be criticized in terms of factual errors save for a superfluous “for teachers” (p. 270), and the missing entry for Bronson’s “upstream-downstream model” (pp. 39 and 61) in the bibliography. Other instances that could be mentioned here are matters of wording or interpretation rather than factual mistakes. For example, there is ample evidence (rather than mere likelihood) that Buddhist monks travelled between Sri Lanka and South-East Asia from around 1000 CE onwards (p. 45), and had there been a chapter on Buddhist literature, it would have been at least as long as that on “Islamic period literature”. A look at the Buddhist historiography of mainland South-East Asia may have put the “innovativeness” of Islamic history writing (p. 83) in proper perspective. Another clumsy expression (p. 165) claims that “rubber and petroleum [...] developed in Southeast Asia and became vital by the late 19th century”. One wonders how petroleum could have been “developed”, the more so since earth oil had been extracted and exported from Burma since the beginning of the nineteenth century (in fact, Burma was the world’s leading petroleum producer around 1800). The first rubber plantations of Malaya, in contrast, were established only at the very end of this century, about two decades after the first trees were imported in the 1870s. Finally, the depiction of events surrounding the outbreak of the Second Anglo-Burmese War seems to make a case on behalf of the arrested British ship captains, where the role of Commodore Lambert, who had been sent to Rangoon to investigate the charges but began hostilities without much hesitation or consideration, deserved more emphasis (p. 170). Readers may also find the single paragraph on the

Democratic Kampuchea period inadequate to examine both the nature and size of the atrocities and killings committed by the Khmer Rouge, who were responsible for one of the major genocides of the twentieth century. Calling it the “the most tragic and violent period in Cambodia’s history” is not enough (p. 398).

The literature list reveals a slight bias towards American and, more broadly, Anglophone scholarship, though a few scholars from the region itself did break into their ranks, as did a few European authors writing in Dutch and French (a single German work also made it into the list). There is a set of maps for selected periods, which occasionally lack accuracy, especially Map 4, which gives a rather distorted picture of areas, cities and rivers in Burma. These quibbles apart, however, the work provides a readable, concise and comprehensive introduction to South-East Asian history from the beginning to the twenty-first century in a single volume. As such, the work is a well-executed replacement for the book to which it owes its making and will be a helpful item on reading lists not only for South-East Asian or Asian history classes, but also for the many undergraduate courses in world history.

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JUSTIN MCDANIEL:

The Lovelorn Ghost and the Magical Monk: Practicing Buddhism in Modern Thailand.

xiv, 327 pp. New York: Columbia University Press, 2011. \$41.50. ISBN 978 0 231 15376 8.

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This ambitious and original book continues McDaniel’s examination of situated knowledge in Thai Buddhist practice. He focuses on the stories, practices, beliefs and material culture surrounding the nineteenth-century monk, Somdet To, and the ghost, Mae Nak. By drawing on film, murals, manuscripts, printed texts, interviews, participant observation, rituals, statues, liturgies, amulets and photographs, McDaniel reveals the enduring relevance of a nineteenth-century monk and a ghost in contemporary Bangkok and beyond. Each of the stories, objects and practices with which McDaniel is concerned holds value not only for itself but for the relation it holds with other events, people, places and objects.

McDaniel focuses on Thai Buddhist engagement with Somdet To and Mae Nak as expressions of religiosity in central Thai Buddhism; he is concerned to explore how engagements with such figures reflect daily practices of relatedness. His argument is based on the principles of the repertoire: he develops a palimpsest of considerations of Buddhist accretions – arguing against the static analysis of texts, rituals and so on, he proposes that the notion of a cultural repertoire provides us with a useful tool for understanding the accumulation of religious sources by which agentive Buddhists navigate and make sense of the world, often in contradictory and uncategorizable ways. Repertoires are personal and unique – they may be internally inconsistent and contradictory and include a person’s experience, memories, and the stories that one inhabits as well as the reality one touches. These repertoires are evolving, constantly shifting, engaged with and negotiated through individual practice and reflection. The notion of a static or bracketable Thai Buddhism remains ever forestalled. His focus for such potentially abstract theory