



小林 寧子『インドネシア 展開するイスラーム』名古屋大学出版会、467p、2008年。

東南アジアを観察するにあたって、イスラームが単なる表層ではなく、さまざまな社会制度、人々の思考や世界観を形成する基層の（少なくとも）重要な一部を形成しているという認識は近年高まっているように思われる。それは多分に、20世紀後半から顕在化してきたイスラーム復興現象を目の当たりにして、研究者が後追的に認識を改めている過程ともいえるだろう。したがって、東南アジアのイスラーム研究が厚みを増してきた現在においても、著者のようにイスラーム法を中心としたイスラームの諸制度、植民地期の行政制度を丹念に調査してきた研究者は希有な存在である。本書は著者がこの20年あまり発表してきた研究成果を加筆のうえ収録した待望の一冊である。

本書の目的は「外来宗教であるイスラームがインドネシアに根を下ろし『再生』されていくメカニズムを明らかにすること」(iiiページ)であり、「地域の総合的把握と、その地域の固有性を明らかにすることをめざすが、何よりも地域の住民の主体性を重視する」(iiiページ)地域研究の手法に依拠している。「当初は大きな物語を想定して書かれたものではなかった」(ivページ)というが、それぞれの論文は加筆され、書き下ろしが挿入されているので違和感なく全体を通して読むことができる。

本書の構成は以下のとおりである。

序章 イスラーム地域研究の方法——インドネシア・イスラームの実像を求めて

第I部 植民地期ジャワのイスラーム——イスラーム法浸透のメカニズム

第1章 言語から見たジャワのイスラーム受容

第2章 プサントレンとキタブ

第3章 プンフルと宗教行政

第4章 イスラーム法裁判所の確立——多元的司法制度の成立

第5章 20世紀のウラマー、ウマツト、ウマラ

第II部 現代インドネシアのイスラーム——イスラーム法の解釈と再解釈

第6章 独立インドネシアの政治とイスラーム

第7章 イスラーム法体制と家族法問題

第8章 イスラーム法学議論の展開

第9章 「公的ファトワ」とウマツト——ウラマー評議会をめぐる

第10章 暮らしの中のイスラーム法——ナフダトゥル・ウラマーの法学決定集から

終章 インドネシア・イスラームの展望

序章では簡単にインドネシアのイスラームを対象とする既存研究がレビューされたあと、「イスラーム地域研究の基本」と題してイスラーム法、イスラーム制度（法廷、ザカート〔喜捨〕や巡礼などを管理する公的機関）、ウラマー（イスラーム諸学を修めた学者、知識人）・ウマツト（ウンマ、宗教共同体）・ウマラ（政府）の三者関係、広いイスラーム世界との連動性の5つの共通軸を提起している。さらにインドネシアのイスラーム研究において議論の的となってきた、イスラームとアダツト（イスラーム化以前に実践されていた慣習）、サントリとアバンガン、近代派と伝統派といった二項対立的な類型化の問題点を指摘している。

第I部はオランダ植民地支配から日本軍政に至る19世紀から20世紀前半のジャワにおける言語、教育、国家の行政制度を検討し、多面的なイスラーム化の過程を明らかにしている。第1章はジャワ語およびインドネシア語に見られるアラビア語とベルシャ語からの借用語の浸透を通して、インドネシアにおけるイスラーム受容の深さと広さを指摘している。第2章はオランダ語文献を用いて19世紀におけるイスラーム教育を描いた。とくにオランダ植民地政府の調査記録（『グル登記簿』）の記述から、プサントレン（寄宿制のイスラーム教育機関）の教育内容や生徒の出身地などを項目別に再構成している。第3章は宗教官吏ブンフルの歴史的変遷を辿ったうえで、オランダ植民地下の宗教行政の特徴と「問題点」を指摘している。第4章はイスラーム法裁判所の発展と制度化の過程、オランダ植民地支配下の司法制度を詳細に検討している。第5章は、19世紀末以降に「ウラマー、ウマツト、ウマラ」の関係を大きく変動させたイスラームの政治的な組織化について検討し、第I部を締めくくっている。20世紀初頭

に活躍した4人のウラマーを紹介した上で、イスラーム同盟、ムハマディヤ、ナフダトゥル・ウラマーなどの団体設立による近代的な組織化を民族運動とは別次元の「ウマットの台頭」と捉え、これら宗教性を帯びた指導層と日本軍政というウマラとの関係を明らかにしている。

第Ⅱ部は現代インドネシアにおけるイスラームについて、主として法的な制度化に焦点を当てている。書き下ろしの第6章は独立からスハルト体制期、民主化期までの政治とイスラームの関連について概観し、第Ⅱ部の見通しを良くしている。第7章はインドネシアの法体系におけるイスラーム法の位置づけを示した上で、婚姻法の法制化とその変革をめぐる議論を紹介している。実定法ではないが裁判官によって参照されている「イスラーム法集成(KHI)」と男女平等原則に基づく「KHI 対案」をめぐる議論が焦点となっている。第8章は「KHI 対案」の背景となった、ナフダトゥル・ウラマーを中心とした革新的な法解釈の方法論の変遷を検討している。第9章では日常生活の諸問題に対するウラマーのファトワ(法的見解)について検討している。インドネシアにおいてファトワが誰によってどのように出されて来たのかを歴史的に概観したあと、スハルト体制期に設立された半政府機関であるウラマー評議会(MUI)とその後の変化について、主として「味の素事件」を題材に明らかにしている。第10章は植民地期から現代までのナフダトゥル・ウラマーの法学決定集を用いて、ウマットの日常生活においてどのような事柄が問題とされ、ウラマーがどのように解答していたのか、分野別に整理をした上で、その時代的な変遷を明らかにしている。

植民地期インドネシアの宗教行政、教育、イスラーム法制度、さらに現代のインドネシアにおけるイスラーム法制度とその変革、背景にある法学議論の展開までを体系的に扱った本書は資料的な価値が非常に高い。オランダ語資料から植民地期のイスラーム諸制度を多面的に描いた2、3、4章、現代のイスラーム法体制を踏まえたうえでインドネシアにおける議論の交通整理を行った7章以降は今後も参照されるであろう。本書はイスラームそのものを対象とする研究のみならず、インドネシアの社会

を考察しようとする大半の研究者にとって大変有用なものである。また、植民地支配下の宗教行政や現代におけるイスラーム法の制度化の実態を詳細に描き出した本書は、他地域との比較によってこそ生きてくると思われる。

本書は今後のインドネシアおよび東南アジアのイスラーム研究の基本書となるだろう。それだけに、本書が抱える主として方法論上の重大な問題点を指摘しておくことは評者に課せられた責務であろう。第一に、全体を通して先行研究の扱いが不十分で、本書と先行研究との関係が不明瞭な点である。序章では「方法論を中心に」研究の流れを紹介しているが、スヌック・フルフローニェヤクリフォード・ギアツに簡単に言及したあと、1970年代末までイスラームを「動態的に把握することができなかった」と一蹴し、いきなり「イスラーム学を重視」した1990年代の研究に飛んでいる。筆者自身が文中で引用しているベンダ [Brenda 1983 (1958)] やボラランド [Boland 1982 (1971)], 参考文献に挙げているスール [Noer 1973] などの歴史研究の位置づけはなされておらず、またヘフナー [Hefner 1985, 2000], ウッドワード [Woodward 1989], ビーティ [Beatty 1999] などギアツ以降の人類学者の成果は著者の視野には入っていないようである。フルフローニェとギアツがその後どのように読まれ、乗り越えられてきたのかを示すべきだろう。本論中でも、例えばナショナリズム運動のなかにおける近代主義イスラーム諸団体を再評価したスールの研究に言及せずにウマットの台頭は「民族運動とは別次元で行動していた」(175ページ)と断じている。第8章や第9章でも冒頭で近年の研究動向が紹介されているが、それらの議論と本書がどのような関係にあるのかは明記されていない。

第二に、多言語の資料を踏まえた手堅い研究手法を採りながら、そこから導き出される結論に論理の飛躍が散見される。とくに第1章に大きな問題を感じざるをえない。ジャワにおけるアラビア語使用は重要だが、それだけではいかにアラビア語が「ジャワ人の『知』の重要な構成要素」(56ページ)になり、またインドネシアにおける「イスラーム受容の『深さ』」(58ページ)を測ることはできないだろう。個別の言葉がどのように使われ、それがどのように

イスラーム的であるのかを検討しなければこのような結論は導き出されないはずである。それは「言語の専門家による、より科学的な分析」(57ページ)ではなく、むしろ筆者のようなイスラームの「動態」に迫ろうとする研究者こそが行うべきである。

最後に、本書の出版後に成立したポルノ規制法についてコメントしておきたい。ウラマー評議会が推進の役割を果たしたポルノ規制法は、紆余曲折を経て2008年10月に成立した。著者が執筆時には同法成立の見通しはたっていないかったが、その理由を「社会が受け入れていないことが背景にある」(322ページ)と断じたのは、早計であったというより、むしろ論理の飛躍ではなかっただろうか。法律の成立とその社会的受容は別の問題であるし、そもそも「社会」の具体的な検討もなされていない。「教義研究を把握した上で臨地研究を遂行する」(2ページ)手法は本書に存分に活かされているが、それによって社会現象の分析における論証(それが既存のディシプリンの枠内によるものかどうかはともかく)の重要性がいささかも失われるわけではないはずである。

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Teri Shaffer Yamada. *Modern Short Fiction of Southeast Asia: A Literary History*. Ann Arbor: Association for Asian Studies, 2009, x + 358p.

Short fiction is among the most ephemeral categories of literature. It is often published in literary journals, shoestring or avant garde reviews, as well as university journals in small runs that often appear irregularly or lapse entirely. Not only does much short fiction escape collection by the world's librarians, but there must also exist thousands of unpublished Southeast Asian short stories.

This situation impedes scholars from knowing the full range of the printed word in the region. In this way, they miss the thoughts of many social groups, including submerged populations who frequently have no other outlets in print other than short fiction.

There are scarcely any studies of Southeast Asian short fiction. Although the earliest short story from the region appeared in Bangkok in 1874, the genre's first assessment, by Leopoldo Y. Yabes about stories from the Philippines, was written some six decades later.¹⁾

Part of the reason is that their narratives explore aspects of life and give voice to points of view often outside the scholarly world. Because they can be written relatively quickly, disaffected persons (assuming they possess sufficient writing skills) could tell stories about minorities, crime, anti-colonial protests, and other aspects of marginalized life that often escape description in print. This has resulted in colonial and post-colonial officials

1) "Pioneering in the Filipino Short Story in English (1925-1940)," *Philippine Short Stories 1925-1940*. Quezon City: University of the Philippines 1997, pp. xix-xxxvii. Yabes had planned for this essay to be part of a series on Filipino writing in English. Although the section on the novel was published, the subsequent parts, including the one on short stories, could not be published due to the outbreak of World War II.

censoring their publication, and is itself a reason as to why short fiction should be more readily available and better known.

This book of essays on short fiction from Southeast Asia complements Teri Shaffer Yamada's edited collection of stories that appeared in 2002 as *Virtual Lotus: Modern Fiction of Southeast Asia*. The present volume is only the second published analysis of short fiction in the region. The only previous such review (which did not include the Philippines)²⁾ that I know about is *The Short Story in South East Asia: Aspects of a Genre* by Jeremy Davidson and Helen Cordell of SOAS.

The SEA Write Award series has given heightened recognition to local novelists, poets, folklorists, and short story writers. Since being initiated at the Oriental Hotel of Bangkok in 1979, this award has resulted in some of the winning submissions being published and becoming more popular.

This volume is a welcome addition to the pathetically small field. The authors are all familiar with the literature of short fiction in their original languages and have been active in their translation. The book contains eleven articles, including an introduction by Teri Shaffer Yamada. They present a good overview of the genre, in particular the quarter century since the publication of the Davidson/Cordell volume.

Two are on Thailand, by Susan F. Kepner and Suradech Chotiudompant. Pioneering articles on Lao and Cambodian short fiction are by Peter Koret and Teri Shaffer Yamada respectively. Anna Allott discusses short stories from Myanmar/Burma, while Shirley Geok-Lin Lim and Wong Soak Koon cover Malaysia. Mary Loh and Teri Shaffer Yamada discuss the Singapore short story. Harry Aveling writes about the development of the

2) In the first years after World War II when Southeast Asia became defined as an area, the Philippines was not always included, as was the case with D.G.E. Hall's first history of the region.

Indonesian short story and Peter Zinoman reviews those from Vietnam. Two articles are on the Philippines: Cristina Pantoja Hidalgo looks at stories in English while Rosario Torres-Yu reviews those in Filipino.

Two important themes are revealed. First, the progress of short fiction writing in each country proceeded at different rates, depending on the country's size, form of government, and level of education. The (too brief) introduction by Yamada sets the tone through its discussion of the relationships between literature and history with reference to innovative thinkers such as Hayden White and Nidhi Eoseewong (Aeursrivongse). She hints that indigenous classifications for this genre be considered since such categories "may have outlived their applicability" (p. 3).

The articles on Thailand, by Susan Kepner and Suradech Chotiudompant complement each other, with the former reviewing the development of the genre while the latter studies recent trends. Kepner makes an important contribution by showing the role played by women in the development of the short story. There were even more than she had space to mention, such as the mother of prominent Buddhist advocate (and pioneer Thai Bhikkhuni) Professor Chatsuman Kabinsing, Woramai Kabinsing who was not only writing stories but telling tales with women's themes. Suradech's article continues this discussion with a section on challenging patriarchy. She introduces new themes such as rural and urban conflicts, while concluding (as could many other contributors) that there is much more to be described than there was space.

The countries with the smallest audiences are former French colonies: Laos and Cambodia. Peter Koret's well-researched overview of the late-starting development of short fiction in the country³⁾

3) The first known novel written by a Lao author in Lao in 1944.

describes its use by the Lao Patriotic Front. He adds, though, that although much of this literature is being written by a small group of urban dwellers, most initially close to the Party, “the transformation of Lao society is being recorded by Lao writers in a form that is a very part of the change” (p. 102). In Cambodia, by contrast, the Khmer Rouge distrusted writers and suppressed fiction. Yamada describes the revival of Khmer literature, not just by those in the country but by participants of the Khmer diaspora. She notes that some are being translated into English but it should also be noted that there is even now a short story told with cartoons by Em Satya (with Lim Santepheap) entitled *Bophta Battambang* that was translated by Sieng Sothearwat and John Weeks as *Flower of Battambang*.

By contrast, in the former British colony of Burma, Anna Allott tells that short fiction is the country’s “most popular and important literary genre” (p. 153). She explains how the genre took firm root in Burma among students at the University of Rangoon in the 1930s, many of whom were to be future nationalist leaders. Unlike Laos, though, where the Lao Patriotic Front came to control the course of short fiction, most Burmese nationalist leaders and their descendants have been kept out of power since 1962 when Ne Win came to power. In this situation, short stories have become a (muted but still discernable) voice of the opposition.

Short story development in Malaysia and Singapore began simultaneously when the two were united. However, as Shirley Geok-Lin Lim and Wong Soak Koon in their terse article, and Mary Loh and Teri Shaffer Yamada in their more developed review for Singapore show, writing there diverged after separation. Whereas the stories in Malaysia tended to represent the different ethnic communities, those from the Island State evidenced the emergence of a more common Singaporean identity.

Indonesian short stories, as described by Harry Aveling, show not only the life and times of the country but also the emergence of Bahasa Indone-

sian as the national language. Although he tells that there was fiction, long and short in different languages, in “pre-Indonesian” times, his article emphasizes stories written in later years as the language matured.

Peter Zinomen’s review of short fiction in the third French colony, Vietnam, also shows that it developed as slowly as elsewhere in Indochina, a situation that might have resulted from French restrictions on the local people gaining access to Western education. Also as in Laos, the political leaders in the north placed severe restrictions on writing of all forms. But unlike Laos, fiction was able to develop in a freer environment in South Vietnam. A decade after 1975, Doi Moi enabled short fiction to develop in all parts of the country.

The final two articles are on the Philippines. Cristina Pantoja Hidalgo reviews the development of the genre in English while Rosario Torres-Yu discusses the later emergence and proliferation of short stories in Filipino and other Filipino languages. Themes similar to those in other countries are discussed such as the representation of the oppressed, the importance of women writers, and the diversification of styles and approaches.

Technically the book is sound in terms of formatting and proofreading. The only discrepancy is regarding the vernacular titles of the books and the English translations. The article by Suradech Chotiudompant for example, gives only English translations of the Thai stories. Although it should be fairly easy to find the correct Thai-language story, including the romanized titles would have been useful.

Besides contributing significantly to scholarship on fiction in Southeast Asia, the fact that this is only the second book-length treatment of the genre indicates a serious gap in the availability of research sources on Southeast Asia. Besides the pure enjoyment and other benefits provided by short fiction, its greater flexibility and diverse approaches, enables it to records events, attitudes, and details of

places that escape historical and other literature that scholars tend to rely on.

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||| Ko-lin Chin. *The Golden Triangle Inside Southeast Asia's Drug Trade*. Ithaca: Cornell University Press, 2009, xi + 280p. |||

Of all the larger ethnic groups in Burma, until very recently, the least well known has been the Wa, living in the northeast of Shan State where the border with China was only officially delineated in the 1960s. The Wa (a Mon-Khmer group speaking dozens of dialects in various small groups, some of whom do not often call themselves Wa), have long been considered the wildest people of the country. They are former headhunters who now command a large private army and reside in a region where opium poppy was openly grown until 2005. Since 1989, when the government and Wa leaders reached a ceasefire agreement, the area has been known as Special Region 2 for which non-Burmese (and Chinese without border passes) were severely restricted from visiting.

Ironically, however, these people have become the subject of several recent research reports, a considerable amount of which came from field work that is impossible in much of the rest of the country. Following an agreement between the United Nations International Drug Control Programme and the Myanmar Government in 1998, UNDCP (later UNODC)¹⁾ began working with opium growers in the Wa Region. For the next ten years, its work included agricultural development, infrastructure, health improvement, and related activities. The Project conducted surveys to collect the required information and thus provided unprecedented data on a remote area of the country. In addition, during the approximately ten years the project operated, a

few Western journalists were allowed in to observe the work and report on local conditions. One of these, Tom Kramer, wrote authoritatively detailed accounts on the region, the first to be widely published since Bertil Lintner traveled there covertly from 1985–87.

Amid this unprecedented opening of the area, a Burmese-born Chinese, Ko-lin Chin, Professor of Criminal Justice at Rutgers University, took it upon himself to make use of local contacts to study the Wa Region and the drug trade. Taking advantage of his ability to enter the Wa Region as a citizen of Burma but also, through his Chinese contacts, directly from China, he conducted research there starting in 2001. On his own, he trained young Wa surveyors to collect data on drug use, poppy cultivation, marketing, addiction and related issues. He followed up with new visits to the Wa Region in 2002, 2004, and 2006 and also interviewed law enforcement officials in Burma during this time. Probably no one else has collected data in such an organized way over so long a time on a restricted border region in the country.

Not long after carrying out the bulk of his research, a pivotal moment in Wa history occurred in 2005 when the Wa imposed a ban on opium poppy cultivation that it has since then, been enforced effectively. I was present in the Wa Region both prior to the ban and afterwards, for most of 2006 and 2007 as the manager of the UNODC Wa Project and in places where I had seen huge fields in 2003, I saw none after 2005. I was not the only one—no one on the staff of over 100 project workers ever mentioned seeing any poppy. This was confirmed by an independent UNODC survey mission as well as American and Chinese surveys, both field-level and by remote sensing. Wa leaders say they were 99 percent effective and that they had imprisoned and fined a small number of offenders. In early 2006 a DEA official told me, in what has proven to be an understatement, “at the very least, it [poppy cultivation] is way down.” Ko-lin Chin confirms the

1) United Nations Office on Drugs and Crime.

ban's effectiveness when he quotes a resident of the Wa Region who had worked with him on the project as saying "The opium ban was a success" (p.241). While there are Wa growing poppy outside the Wa Special Region, all the authorities agree that very little is cultivated within it. Nowhere else has the elimination of poppy cultivation been done so quickly and peacefully.

Ko-lin Chin describes the Wa Region as the center of the production and trade of heroin and methamphetamines for much more than a decade. By skillfully quoting drug users in the Wa Region as well as in China and Thailand, Ko-lin Chin makes clear the problems faced by users of heroin and methamphetamines, the use of which has continued despite the ban. Making good use of his unprecedented access as a researcher to Wa leaders and farmers alike, he provides an overview of the "Golden Triangle."²⁾ Taking the Wa as the center of drug production in Southeast Asia, he discusses the region's drug trade from the inside out in what is a major accomplishment.

Ko-lin Chin agrees with Thant Myint-U, who in his *River of Lost Footsteps* (2006), called for increased international engagement while saying that the effort to use sanctions to effect regime change had proven unsuccessful. With so little money invested legitimately in Burma,³⁾ persons earning money from drug production and marketing have assumed a dominant position. If outside investment does not materialize, Ko-lin Chin worries that the opium ban

might unravel causing many negative side effects.

Ko-lin Chin's work could have been a greater accomplishment if he had provided more information on the effects of the ban. Although he mentions that the ban caused many problems for the farmers since it eliminated their major source of cash, the book would have been more comprehensive had he mentioned how the farmers tried to compensate by clearing more land for swidden rice production and collected more forest products for sale to China. In so doing, the book fails to mention that these actions together, importantly, with massive commercial logging sanctioned by certain Wa leaders, severely damaged the region's natural environment.

A clue to this skewed coverage comes on page 1 in the book's second sentence, when he writes, "Within Burma, most of the opium is grown in the Wa area..." This inexplicable lapse interferes with the otherwise major contribution to understanding the Wa, Sino-Burmese relations, and the politics of drugs and crime in this remote border region. Similarly, Ko-lin Chin could have made better use of information gathered by the UNODC Wa Project as well as by investigating how it was addressing these same issues.

This compromises his excellent fieldwork and pioneering approach. Since he does not have data from in-depth investigations after 2005, his assessment of the impact of the ban lacks the authority found in his pre-2005 accounts. While some of the relevant issues have been dealt with by Tom Kramer (who took the picture on the cover of Ko-lin Chin's book) in *The United Wa Party: Narco-Army or Ethnic Nationalist Party?* (2007) and *Neither War nor Peace: The Future of the Cease-Fire Agreements in Burma* (2009), Kramer was only able to visit the region for a relatively brief period of time after 2005 and lacked the Chinese language ability to speak directly to the people and their leaders.

One of the issues that could have been better

2) The Golden Triangle is not an indigenous term, but came to be applied to the area accidentally after by U.S. Assistant Secretary of State, Marshall Green on 12 July 1971, referred to the area of Burma, Laos, and Thailand as "a golden triangle" where poppy was not grown, in an apparent effort to be cordial to China prior to the announcement shortly thereafter that President Nixon was going to visit that country.

3) And development work such as the UNODC Wa Project which closed prematurely due to a lack of funding.

addressed was the economic impact of drug use. Ko-lin Chin stresses the negative impact drug use has on individuals. However, he seems unaware of UNODC surveys in Laos and Burma that show that poppy growers earn less cash than non-growers in similar situations. While this was true for Burma as a whole, it was not quite so for the Wa where factors, such as poor soil, years of fighting, high disease rates, a lack of markets, and predatory Wa leaders, have undermined social stability and agricultural productivity. Nevertheless, the high level of addiction among the growers sapped their energy to obtain high agricultural yields. Besides the investment Ko-lin Chin says is necessary at the macro-level, work (such as the UNODC Wa Project carried out and is now being followed up by agencies such as the World Food Programme and the German INGO, Deutsche Welthungerhilfe) is essential at the local level to rehabilitate drug users so they will have the wherewithal to make a sustainable living.

Another overlooked issue is the rapid and recent growth of rubber cultivation. Since 2001, when Ko-lin Chin collected most of his data and rubber was hardly grown in the Wa Region, tens of thousands of hectares have been cleared for growing rubber. Wa leaders, who identified rubber cultivation as a viable alternative to poppy cultivation, can often make more money from

rubber sales to China than they formerly had earned from marketing opium.

However, there are negative consequences to growing rubber. These have led to the appropriation by opportunistic Wa leaders of land formerly used in shifting cultivation (thus helping subvert the agricultural cycle). This has led to monocropping rubber which reduces biodiversity, eliminating the availability of forest produce. Since farmers can no longer subsist on their remaining land they become hired hands on rubber plantations, thus being transformed from independent landholders to coolie laborers.

These oversights notwithstanding, Ko-lin Chin's book is an excellent introduction to the issues in this remote border area that are quite removed from many forces at play elsewhere in Burma. While much remains to be learned about the Wa and their culture, Ko-lin Chin has provided a solid introduction to knowing the Wa Region, the drug trade along the border, individual users there, and some of the personalities marketing drugs. In this way he illustrates the complexity of the situation in Burma. Yet, given the recent growth of tensions on the border, maybe Ko-lin Chin will be writing more on the region.

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