

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 Not only does much short fiction escape collection by the world's librarians, but there must also exist thousands of unpublished Southeast Asian short stories.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 Although the section on the novel was published, the subsequent parts, including the one on short stories, could not be published due to the outbreak of World War II.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.