

Manguin, Pierre-Yves, A. Mani, and Geoff Wade (eds.): *Early Interactions between South and Southeast Asia. Reflections on Cross-Cultural Exchange*. Singapore: ISEAS Publishing, 2011. 514 pp. ISBN 978-981-4345-10-1. (Nalanda-Sriwijaya Series, 2) Price: \$ 49.90

In November 2007, the Institute of Southeast Asian Studies in Singapore hosted a conference on “Early Indian Influences in Southeast Asia.” This conference was attended by 52 international experts. During and after the conference it became clear that not all papers read were to be published, and that the contributions should be brought into a clearer structure. From this evolved two volumes, one devoted to the Chola Naval Expeditions and edited by H. Kulke et al. and published in 2009 in Singapore as vol. 1 in the Nalanda-Sriwijaya Series, as well as in Delhi in 2010. Now the second volume is published; it contains 23 articles which were arranged by the editors in a plausible way, separating contributions which present new archaeological evidence from those which concentrate on “Localisation,” a term proposed by O. Wolters to designate the application and recreation of Indian (and other foreign) elements within new cultural forms in Southeast Asia. Accordingly, the title of the book reads “Early Interactions” instead of “Early Indian Influences.” Just as a reminder: exactly 50 years have passed since Harry Benda published “The Structure of Southeast Asian History,” which to the reviewer came like a bright spot when, as a university student, he read that article after Bosch’s “Het vraagstuk van de Hindoe-kolonisatie van den Archipel” and books by the authors of the “Greater India Society” marked by a strong colonial and often nationalistic Indian touch. Benda had made a plea to look at Southeast Asia from inside, and now – half a century later – it looks as if the attraction of the above-mentioned ideologies in historical interpretation is reduced.

Manguin in his introduction mentions the pioneering work of archaeologist Ian Glover who, an excellent excavator and excellent thinker, carries on Benda’s ideas into the exploration of “Early Trade between India and Southeast. A Link in the Development in a World Trading System,” the title of his 1889 book. The outlook now is transnational, and in terms of disciplines, much of the burden to form a picture of those formative centuries in the 1st millennium B.C.E. and well into the 1st millennium C.E. lies on archaeology. Yet Manguin sees also the many lacunae in our knowledge of protohistoric material, yet also in the application of new ideas. None of the articles contains a mere assemblage of material. The articles in the first part of the book include a critical overview of Central Vietnam from 500 B.C.E. to 500 C.E. (Lam Thi My Dzung); a re-assessment of the earliest Indian contacts in Thailand (Ian C. Glover, Bérénice Bellina); a thorough study of Indian and Indian-style wares from southern Thailand, showing that the site Khao Sam Kaeo took part in an trans-Asian trade system by the 4th–2nd centuries B.C.E., that Bengal styles and techniques were applied on pottery at the same time, and the author (Phaedra Bouvet) suggests the circulation of Indian craftsmen in the Thai peninsula; Boonyarit Chaisuwan presents Indian involvement on the Thai Andaman coast during

that same time, yet extending into the 11th century C.E.; Pierre-Yves Manguin with Agustijanto Indradjaja present new evidence of early Indian influence in West Java from the Batujaya site near Jakarta; and contributions on Indian involvement in Sumatra (E. Edwards McKinnon; Daniel Perret with Hedy Surachman). This same network is treated with a view from India: on the emergence of early historic trade in peninsular India (K. Rajan), interaction of ceramic and boat building traditions in South and Southeast Asia (V. Selvakumar), a prominent topic concerning the main means for long-distance interaction and a chapter on marine archaeology along the Tamil Nadu coast and its implication for the said interaction (Sundaresh and A. S. Gaur).

Topics in the “Localisation” part of the book include Tamil merchants, the spread of Sanskrit, early inscriptions in Indonesia, the temples of Dieng, the role of Gupta-period sculpture in Southeast Asian art history, a rare contribution on music, namely on early musical exchange between India and Southeast Asia (above all on musical instruments) as well as on different elements (ritual, inscriptions, deities, literature) within the wide religious field of Buddhism and Hinduism-Brahmanism.

This book, provided with a good index, is a most welcome addition to the available literature on early exchange in the early Eastern Indian Ocean world, yet it is much more: authors and editors manage to give a stimulating insight into the work of the historian in the wide sense of the word, trying to make sense of the material found and to test ideas and interpretations with that and further material. They give incentives to indulge in the study of this fascinating area and equally fascinating period and in the hundreds of problems still unsolved.

Wolfgang Marschall

Meyer, Christian, and Felix Girke (eds.): *The Rhetorical Emergence of Culture*. New York: Berghahn Books, 2011. 326 pp. ISBN 978-0-85745-112-5. (Studies in Rhetoric and Culture, 4). Price: \$ 95.00

At the heart of this book is the idea that rhetoric constitutes reality. This conception evokes the classical Sophistic sense that rhetoric provides the discursive resources not only to advocate or obscure realities, but also to create them. So while rhetorical structures emerge from, circulate within, and are shaped by cultures, they are also the instruments that we use to invent culture. This is captured succinctly in the chiasmus that serves as a mantra for the book: “just as rhetoric is founded in culture, culture is founded in rhetoric” (1).

This collection is the fourth in a series called “Studies in Rhetoric and Culture,” which represents the work of the International Rhetoric Culture Project, a group of interdisciplinary scholars committed to studying the “concrete practices of discourse in which and through which the diverse and often also fantastic patterns of culture – including our own – are created, maintained and contested.” This volume brings the fields of anthropology and rhetoric together to account for “how culture emerges out of rhetorical action” (2). One argument that underscores this