

## Abstracts of Articles

**“The Medieval Tamil-language Inscriptions in Southeast Asia and China”,** by JAN WISSEMAN CHRISTIE.

Eight medieval (ninth–thirteenth century) Tamil-language inscriptions have so far been found in Southeast Asia and China. The contents, locations, dates and local historical and archaeological contexts provide an interesting sidelight on an important period in the economic history of Southeast Asia.

**“From Quanzhou to the Sulu Zone and Beyond: Questions Related to the Early Fourteenth Century”,** by RODERICH PTAK.

In the age of sail two major trade arteries connected China to Southeast Asia. The eastern link, from Fujian to the Sulu Zone and the Moluccas, appears to have been particularly active under the Yuan. Descriptive elements, concepts of space, commodity flows, and other indicators, mainly found in Chinese sources, as well as certain political developments point to this constellation.

**“Dissolving Hegemony or Changing Trade Pattern? Images of Srivijaya in the Chinese Sources of the Twelfth and Thirteenth Centuries”** by SO KEE-LONG.

Chinese accounts of Srivijaya in the twelfth and thirteenth centuries show that it upheld overlordship over vassals in Sumatra and the Malay Peninsula, even though a new pattern of trade that emerged earlier promoted diffuse transactions between international traders and indigenous peoples. The empire nevertheless continued to prosper by monopolizing Indian Ocean commodities.

**“‘The Whole Moon was Eaten’: Southeast Asian Eclipse Calculation”,** by J.C. EADE and LARS GISLÉN.

We here consider the procedures the Thai used to determine eclipses. We know (from a close analysis of the inscriptions) that their day-to-day calculations were accurate. But the procedures for calculating an eclipse required much more expertise. Our analysis indicates that the Thai system of predicting an eclipse was fully equal to meeting these more stringent demands.

**“Bandits, Banditry and Landscapes of Crime in the Nineteenth-Century Philippines”,** by GREG BANKOFF.

This paper explores banditry in the nineteenth-century Philippines, considering the types of banditry that existed at the time, and the relationship between criminal activity and the environment within which it occurred. These points are illustrated by examples from Cavite and Camarines Sur.

**“Islam and Muslims in the Southern Territories of the Philippine Islands During the American Colonial Period (1898 to 1946)”** by HOWARD M. FEDERSPIEL.

Accounts of the Mindanao-Sulu area during the American Period reveal a form of Sunni Islam bearing resemblance to Malay Islam, but with its own points of uniqueness. Islamic institutions were important, with the *mawlid* (celebrating the birthday of the Prophet) and the *parang sabil/juramentado* (ritual warfare) its most illustrative expressions.

**“The Changing Interpretation of Religious Freedom in Indonesia”** by HYUNG-JUN KIM.

This article examines various interpretations of religious freedom in Indonesia and Muslim efforts to impose an Islamic view of religious freedom on the national legal system. It is argued that Islamic ideas of religious freedom, the core of which is that religious freedom cannot be attained without due attention and regulation, has been particularly adopted by the New Order government and that this has resulted in a gradual shift in grasping the relationship between followers of different religions, namely, from something that is the responsibility of an individual or a given religious community to something that should be handled and regulated through the family, the schools, the community and the government.

**“‘Barbarians’ and ‘Younger Brothers’: The Remaking of Race in Postcolonial Vietnam”** by PATRICIA PELLEY.

In the 1950s, as part of a concerted effort to undermine colonialist representations of Vietnam, Vietnamese historians began to construct new narratives of the national past. To counter colonial impressions of Vietnam as a fragmented and heterogenous society, they insisted instead on its essential unity. This new history required that traditional understandings of ethnic identities and ethnic relations be radically rescripted.