

Tarling's work is organised chronologically and around topic-based discussions, beginning with the Geneva Convention in 1954. There is little in the way of an introduction or historical background. Instead, Tarling jumps right into the narrative. The early section of the book may prove confusing for those with little background on modern Cambodian history or British actions in the region.

Tarling goes to great lengths to not only describe events as they unfolded, but to also insert the reader into the internal debates British officials had over the best diplomatic course. Unfortunately, the narrative can become bogged down in the minutia of back and forth correspondence between mid-level diplomats, and Tarling's historical analysis of events is oftentimes buried underneath. Because the United States played a central role in British diplomacy during this period, additional American sources could have been used to provide an insight into Washington's thoughts on British initiatives. Although not the most accessible or easy to navigate, the Cambodian National Archives likely holds hidden gems which would augment the history of Britain's role in Cambodia. Despite these limitations, Tarling's is a valuable contribution to both histories of British foreign relations and modern Cambodia.

MATTHEW JAGEL  
Northern Illinois University  
[matthewjagel@gmail.com](mailto:matthewjagel@gmail.com)

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OONA PAREDES. *A Mountain of Difference: The Lumad in Early Colonial Mindanao*. Ithaca: Cornell Southeast Asian Studies Program Publications, 2013. 195 pp.

In this richly sourced study, Oona Paredes reconsiders the place and politics of the Lumad, or indigenous peoples, in the early history of colonial Mindanao. Based on a critical reading of rare and difficult-to-access archival sources, as well as extensive ethnographic research among Lumad communities in the southern Philippines,

Paredes argues that “a new look at the historical record of northeast Mindanao” reveals not only a history of Lumad conversion to Christianity, but that intimate encounters with Recoleta missionaries, in particular, “brought about significant transformations in their social organization, especially with regard to religious practice, warfare, and identity” (p. 36). By focusing on Lumad-Iberian interactions from the late sixteenth to the early nineteenth centuries, Paredes destabilises not only a set of historical perceptions and political positions which have constituted Mindanao as Muslim and built its colonial history around Jesuit sources, but also brings to light new terrains for rethinking the encounters and entanglements of indigenous peoples, more generally, across multiple scales of time and space (on Jesuit sources and Mindanao history, see Bernad 2004).

In locating the Lumad within a history of missionisation in Mindanao, rather than outside it, Paredes challenges popular as well as historical constructions of the Lumad as ‘non-Christian tribes’. In this regard, her study firmly disrupts the fields of Philippine anthropology and history as well as Southeast Asian studies more broadly. She supports this intervention by charting the presence of the Lumad in Mindanao’s early colonial past through a series of vignettes. Methodologically, these vignettes succeed in weaving together threads of experience, exchange, and enmity to ultimately recast the early colonial landscapes of interaction and intelligibility between Lumad communities and Recoleta missionaries. Indeed, “stories are tools”, writes Hjørleifur Jonsson (2011: 93), and with stories of the Lumad-Recoleta past, Paredes excavates both how different episodes in the early Spanish colonial period were represented, but also how these episodes revealed new understandings of the Lumad-Iberian encounter when translated texts and the archival record were re-examined.

Moreover, Paredes’ stories make several significant contributions to reconsidering the Lumad within the histories of Mindanao, the Philippines, and Southeast Asia. After establishing the historical contact between the Lumad and Recoletos, and how these communities were unfolding across the same landscape at the same time, Paredes maps out the process of Kagayanon conversion in the early seventeenth century and the nature of Lumad interaction with Recoleta missionaries. In particular, she traces the advent of strong social ties between the Kagayanon and Recoletos during this period, and tracks how these new and emerging networks of alliance and intimacy reshaped the political landscape of Mindanao. Paredes makes the case, quite convincingly, that the Lumad were part and parcel of the beginnings of early colonial society in northeast Mindanao.

In subsequent stories, Paredes unmaps how the Lumad have been defined in colonial, national, and popular historical narratives. For example, through a critical rereading of the Caraga Revolt of 1631, Paredes fleshes out the complex contours of convert and missionary, which precipitated the “little-known bloody uprising” by Karaga Christians at the Spanish garrison of Tandag in northeast Mindanao, and uncovers the dynamics that surrounded a majority of Lumad converts turning “against their kinfolk in protecting Recoleta lives, suppressing the revolt, and luring escaped rebels out of hiding afterwards” (p. 16). At the centre of Paredes’s analysis is the notion of betrayal and the figure of Maria Campan, a Lumad convert “once regarded as a very good Christian woman”

who performed a mock mass wearing the alb, stole, and cope of Fray Jacinto de Jesus Maria, “the murdered parish priest of Tandag” (p. 111). Indeed, through the blasphemy of Maria Campan and her ‘treacherous’ act of cross-dressing, Paredes underscores the liminality of Lumad conversion and identity-formation in early colonial society while also pointing out how the Recoletos went through a conversion of their own as new members of the Lumad world.

Similarly, in another chapter, Paredes draws on rare official correspondence between representatives of Lumad communities and Spanish authorities to capture the flux and fluidity of power relations in northern Mindanao during the early colonial period (p. 121). Paredes reveals that the Lumad exercised a greater position of power in relation to the Spanish state during this time, demanding and receiving, for example, concessions as well as acts of patronage such as the request for Spanish justices of the peace to be placed among Lumad *datus* of Misamis. However, in addition to evolving positions of power and prowess, Paredes highlights how Lumad were, in part, literate and that Lumad *datus* operated within a world of circulating letters, written texts, and public readings (p. 98). The rare *expedientes*, or dossiers of correspondence, that Paredes explores in this chapter encourage a more critical rereading of the colonial record in other historical contexts.

Paredes also illuminates how the notions of Lumad power, authority, and organisation were affected by Spanish colonial expansion. Working across ethnographic sources and archival documents, she elicits the ways in which certain Lumad narratives, symbols, and mythologies were rooted “in Spanish colonial practice... or in the Lumad experience of Spanish colonisation” (p. 164). By re-examining the Lumad ‘origins’ of the golden cane (*bagobal ha bulawan*, a political and legal symbol of authority), the honorary title *masalicampo*, and formative ideas about datanship, Paredes gives life to a history of localisation in early colonial Mindanao, which fundamentally disrupts fixed forms of ‘original’ or pre-Hispanic Philippine culture (p. 164).

In the end, *A Mountain of Difference* powerfully repositions the missionary and the convert in the shifting landscapes of early colonial Mindanao. In this regard, Paredes’s work will undoubtedly have a lasting influence on the broader study of colonial-indigenous encounters for years to come. Moreover, her analysis contributes to a wider conversation about the power, purpose, and poetics of place in our understandings of the colonial past and post-colonial present. As such, *A Mountain of Difference* provides a timely window into the myriad ways of being ‘Lumad’ and ‘Recoleta’ in early colonial Mindanao, and effectively connects and contextualises episodes of interaction as a powerful frame for heeding their value in ethnographic and historical writing.

ANTHONY D. MEDRANO

University of Wisconsin-Madison  
[admedrano@wisc.edu](mailto:admedrano@wisc.edu)

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GEORGE E. DUTTON (ed.). *Voices of Southeast Asia: Essential Readings from Antiquity to the Present*. Armonk, New York; London, England: M.E. Sharpe, 2014. 235 pp.

The litmus test for determining the cogency of any anthology lies in its range. Is the collection sufficiently representative, or does it suffer from a substantial lack thereof? Through this lens can be gleaned both the efficacies and failings of this particular collection of literary writings from Southeast Asia.

Put together by the eminent Vietnamese scholar George E. Dutton, the collection purports to provide “a sampler... of the vast Southeast Asian literary traditions” (p. xii). This is an important qualifier that frees the book from allegations of canonisation. Dutton is not claiming to showcase the best works, but those that appear to him to make the most sense as introductory writings for the region.

Still, considering that Dutton’s most recent compendium *Sources of Vietnamese Tradition* (2012), which he compiled alongside political scientist Jayne Werner and historian John Whitmore, was critically praised for its scope, there is much to be excited about in *Voices of Southeast Asia*.

With regards to structure, at least, *Voices* does not disappoint. As with the preceding *Sources*, each chapter comes with a short introduction that situates these selected literary writings in their wider historical and textual contexts. Within these introductions can be found a wealth of information that concretises Dutton’s alluring treatise – the postulation that Southeast Asia is a region that absorbed the great Sinic, Indic, and Islamic cultures, eventually making these its own through a process of indigenisation.

For instance, Dutton gestures to the intertextual links between the seminal 15th-century text *Sejarah Melayu* and the Hindu epic *Mahabharata*. If this link can be articulated more extensively, it has the potential of challenging the forceful postulation by the Malaysian philosopher Syed Muhammad Naquib al-Attas in *Preliminary Statement on a General Theory of the Islamisation of the Malay-Indonesian Archipelago* (1969) that a culture of intellectualism only came to flourish in the Malay-Indonesian world with the advent of Islam. For al-Attas, the Malays had only superficially taken to Hindu-Buddhist beliefs as a means through which the monarchs related to their subjects.

Dutton’s observation of the region as a cosmopolitan space through which cultures were processed and transformed coincides with Ronit Ricci’s interpretation in her book *Islam Translated* (2011). In this book, Ricci traces the evolution