The book affirms that a fresh look at classic topics can be highly rewarding, especially when a regional focus is kept. The contributors employ perspectives on the relationship between (neo)colonizers and colonized, on precolonial state formations, on poststructuralist narrative theory, on gendered discourse, on subject positioning, on subaltern resistance, on fetishism, and on the historical imagination — all commonly enough represented in university bookshop anthropology sections. But this is not a book on faddy theory. The strength of the volume is its demonstration that the durable value of theoretical development in anthropology lies less in how it helps its practitioners to understand themselves than in how it improves their understanding of others.

University of Bergen   Olaf H. Smedal

Textual Empires. A Reading of Early British Histories of Southeast Asia. By MARY CATHERINE QUILTY. Clayton: Monash Asia Institute, Monash University, 1998. Pp. xviii, 125. Bibliography.

Mary Quilty's *Textual Empires* illustrates the ways in which five significant British writers of history conceptualized different parts of Southeast Asia. William Marsden's *History of Sumatra* (1783), Michael Symes' *Journal of an Embassy to the Kingdom of Ava* (1795), Thomas Stamford Raffles' *History of Java* (1817), John Crawfurd's *History of the Indian Archipelago* (1820), and John Anderson's *Mission to the East Coast of Sumatra* (1826) form in Quilty's view a literary genre, which reveals many British and Western assumptions about the "other" cultures of Southeast Asia.

Despite the fact that these texts are themselves divergent, Quilty shows that their assumptions about "natural history", conjectural history (schemes of historical development and direction), and "sex, race and the contract" means that these figures share a set of common concerns. Taken together, the works of Marsden, Symes, Raffles, Crawfurd and Anderson underscore the "self-proclaimed shift in British imperialist thought away from economic rapacity to disinterested science" (p. i).

Building an argument taken from the study of Michel Foucault, Quilty argues that this genre of British historical writing fit into several patterns of eighteenth- and early nineteenth-century European discourse. These books, Quilty tells us, were written for the purposes of both educating the public and broadening knowledge in Europe. More important, the work of Marsden was part of a tendency to make Southeast Asia the subject of scientific study. In writing *History of Sumatra* Marsden adopted an authorial strategy that was consistent with Enlightenment discourse; he observed and classified in order to make generalizations.

Raffles was also representative of eighteenth-century European thought. For example, Quilty writes interestingly that he removed "exotic" images from his chief engraver William Daniell's plates. In particular, since Raffles wanted the British to identify with the Javanese (by appearing "unexotic"), he had Daniell remove the moustaches from the pictures of the Javanese because the moustache was associated with bandits or even

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