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d'observation anthropologique, voire à une méta-ethnologie de l'animisme, qui montre qu'il peut être intéressant d'assumer la personnalisation du récit ou du vécu sur le terrain, afin de sortir de l'illusion d'une science absolument neutre, et de mieux rendre la complexité de l'animisme ou de la notion de « sacré ».

Frédéric Durand

Oman Fathurahman, Kawashima Midori, and Labi Sarip Riwarung (eds.), *The Library of an Islamic Scholar of Mindanao: The Collection of Sheik Muhammad Said bin Imam sa Bayang at the Al-Imam As-Sadiq (A.S.) Library, Marawi City, Philippines: An Annotated Catalogue with Essays*. Tokyo: Institute of Asian, African, and Middle Eastern Studies, Sophia University, 2019 (Occasional Papers No. 27), 460 pp. ISSN: 2189-5058.

The book is an impressive achievement, both for the depth and diligence of the scholarship presented within its pages, and for the long-term fieldwork and profound engagement with local stakeholders that brought it into being. Kawashima only briefly recounts how the groundwork for this research was laid, beginning in 2000 (v-viii), and hardly mentions the armed conflict that has broken out in the region between Islamist militants and the forces of the Philippine government, the most tumultuous eruption of which was the five-month siege of Marawi City in 2017. This political context means that the research presented in this volume, an attempt to uncover the Islamic intellectual history of Mindanao and Sulu in the 19th century, is all the more valuable.

The attention to the library as the unit of analysis is also both innovative and timely in the context of Islamic Southeast Asia, where scholarship to date has often proceeded on the basis of the individual codex, usually divorced from any geographical or social context. It is precisely by considering the manuscripts discussed here as the “library of an Islamic scholar of Mindanao”—a collection of books traceable to a particular person, in a specific place and time—that this volume promises to advance our understanding of Southeast Asian Islamic intellectual history and manuscript culture. The case of the southern Philippines is particularly intriguing, since this was the latest region of insular Southeast Asia to embrace Islam. Though this gives it additional interest as a comparator for the earlier but better studied centres such as Aceh or Riau, it has been rather neglected in scholarship to date (apart from earlier work by Kawashima, 2002, 2003, 2014, 2016, and Fathurahman, 2019).

The volume consists of three parts: an introduction and history of the collection by Kawashima and Fathurahman; a series of five essays by various authors on selected aspects of the manuscripts; and the catalogue proper. The

two chapters in Part 1 set out the background, including the rationale for the catalogue, and the history of the collection once owned by Sheikh Muhammad Said bin Imam sa Bayang (1902-1974) of Lanao del Sur, Mindanao. In Part 2, Kawashima's essay explicates one of the particularly interesting manuscripts in the collection, recounting the hajj voyage and return to the Philippines of Sheik Muhammad Said's ancestor and eponym, Sayyidna Tuan Muhammad Said, in 1803. Nurtawab's essay examines a Malay *tafsīr*, or Qur'anic exegesis, from the collection, showing that its main source is the well known Jalālayn exegesis. Riwarung's fascinating but all too brief contribution documents writing materials used in the Maranao region, including palm spathes and bamboo sheaths, as well as paper made out of bamboo shoots and cassava, and sources of pigments. A second article by Kawashima discusses papers and covers used in the manuscripts. As well as expected materials such as leather covers, European rag paper, Chinese paper and *dluwang* bark paper, Kawashima also notes intriguing examples of material used for repairs, such as repurposed periodicals, notebooks, packaging and fabric, suggesting the flow of commodities as well as ideas into the southern Philippines. Gallop's substantial article on illumination found in these manuscripts also explores the theme of cultural interaction, focusing on decorated frames, technical illustrations, the motifs of the "three fish with one head" and of the ring of Solomon, and, finally, paratextual elements such as marginal inscriptions. This analysis—ranging, in the case of the fish motif, from ancient Egypt to 1960s American counterculture—is a masterful demonstration of precise and painstaking tracing of visual elements to reveal "the genesis and peregrinations of the text itself" (p. 242).

The catalogue offers detailed information about the 65 manuscripts in the collection, providing much more information about such matters as codicology and the contents of the texts than are available in most comparable catalogues. Particularly welcome are the references to existing scholarship on a given text, which often serve to highlight just how much of the Southeast Asian *kitab* tradition remains to be seriously explored. Following the catalogue are extensive appendices, reproducing transcriptions and translations of key texts taken largely from the manuscripts, as well as thorough indexes, including of personal names. The numerous images of pages from the manuscripts, some in colour, will also be appreciated by students of Islamic manuscripts generally.

There is some repetition in the exposition (for example, of the location of Bayang, or the identity of Sheik Muhammad Said), suggesting that the work is less a unified volume than an amalgamation of the catalogue with several originally independent articles. This, together with occasional varying usages (i.e. the Sheik's name is used in different versions), might have been ironed out. Another desideratum would be further information about access to the manuscripts: do digital copies exist? Is it possible to consult the originals at the Al-Imam As-Sadiq Library?

If the contents of Sheikh Muhammad Said's library do not turn up any great surprises—most of the titles also appear in existing inventories of manuscript and printed *kitab*—this suggests the uniformity of Islamic learning across insular Southeast Asia and westward across the Indian Ocean, in spite of still prevalent claims of syncretism and divergence. There are, in addition, some works in Maranao and Magindanao that are unique to the collection. All these, together with the rich description of texts, illumination and codicology, mean that this volume provide much material for an enhanced understanding of the localisation of Islam in Sulu and Mindanao.

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Littératures

Andi Muhammad Akhmar, *Islamisasi Bugis: Kajian Sastra atas La Galigo Versi Bottinna I La Déwata Sibawa I Wé Attaweq*. Jakarta: Yayasan Pustaka Obor Jakarta, 2018, xvi-566 p., ISBN: 978-602-433-642-4.

Islamisation has been generally understood as a series of processes by which a society turns to Islam in various ways. These processes range from formal conversion to Islam to colouring aspects of life with Islamic values. This wide understanding covers a number of specific issues including the wearing of the *hijab*, the promulgation of religious education, the enforcement of Shari'a law, the production of halal food, and many more. The process of Islamisation will differ from one society and one country to another.

Scholars have offered a number of explanations for the patterns of Islamisation in Muslim societies. Eaton (1993), for example, has explored four theories of Islamisation in India in his discussion of military conquest, patronage, social liberation, and immigration. In different contexts, Wahid (1989) employs indigenisation, Saenong (2016) makes use of Redfield's great and little traditions, and Marriot's parochialisation and universalisation, or Asad (1986) uses discursive tradition. Each of these explanations has been useful in understanding the processes of Islamisation in different contexts and times.

This book is concerned with one aspect of Islamisation, namely the literary context of South Sulawesi. A literary approach was also been used elsewhere across the archipelago. *Hikayat Iskandar Zulkarnain*, *Hikayat Meukuta Alam*, *Hikayat Amir Hamzah* for Sumatra and the Malay world, *Serat Menak* for Java, or *Hikayat Ternate* for Maluku, are examples of literary works which have been discussed in relation to Islamisation. A text from the Bugis La Galigo tradition invites similar discussion.