

ternet, as a complex global mediascape, allowing for the consumption of SRK at the global level hitherto unseen of any Bollywood star. The virtual Bollywood, signified by high interconnectivity, transcends regional and cultural boundaries and allows for a large and diverse SRK fan base. SRK is a complex interactive and co-creative star and media persona, writes Mader, he constantly tweets, posts on facebook, and gives innumerable interviews online. In these interviews, he shares his opinions on diverse subjects – sports, politics, filmmaking, and his personal life – thus, making him seem a “real person” rather than a distant, remote old-school celebrity (213). The making of SRK’s globalized polysemy, for Mader, is equally driven by an active and digitally empowered audience who contribute to the “reading and re-reading Khan” (214).

In the publishing world, Hollywood male stars and their biographies abound. There is now, in and outside of Western academy, an equally inexhaustible fascination with Bollywood and a growing demand for books such as this. The rising popularity of Priyanka Chopra, a frequent co-star of SRK, among American television audiences, has proven that Bollywood stars have gained global cultural currency. The authors in this book do not have a gauzy starstruck view or an uncritical adulation of SRK. Instead, they collectively present an even handed and uncompromising look at the rise of SRK as a star and Bollywood as an industry. “SRK and Global Bollywood” ought to be a much needed addition to their book collection for scholars and teachers across disciplines like film studies, anthropology, sociology, and english.

Shakuntala Rao

Fathurahman, Oman: Shaṭṭārīyah Silsilah in Aceh, Java, and the Lanao Area of Mindanao. Tokyo: Research Institute for Languages and Cultures of Asia and Africa; Tokyo University of Foreign Studies, 2016. 139 pp. ISBN 978-4-86337-225-2. (Javanese Studies, 4)

The book by Oman Fathurahman is one of the few studies in Islamic scholarship devoted to the history and literary heritage of one of the main Sufi brotherhoods, Shaṭṭārīyah in Southeast Asia, precisely Indonesia and the Philippines. The Shaṭṭārīyah brotherhood *tariqah* originated in Transoxania where it was called ‘Ishqiyah. In the 15th century it was introduced to India by Shaykh ‘Abdullah (d. 1485), a descendant of ‘Umar Suhrawardi who is credited with having changed its name from ‘Ishqiyah to Shaṭṭārīyah, a derivation of *shattar* (the swift-paced). Having absorbed the mystical elements of Hinduism and Tantrism, the Shaṭṭārīyah *tariqah* is considered to be the most “indigenized” among Sufi brotherhoods. In the 17th century, it was introduced to the Archipelago, to Aceh from the Arabian Peninsula, so the North Sumatran school of Sufism dominated in Shaṭṭārīyah doctrine. Besides, the brotherhood played an important role in the process of Islamization on the Malay Archipelago creating the local form of mystical Islam.

Moreover, the study by Fathurahman touches on exactly the problem of Sufi chains of spiritual succession of Sufi masters, *silsilahs*. *Silsilahs* are of special signifi-

cance in providing the brotherhoods with cultural legitimacy and doctrinal authenticity. Besides, through their *silsilahs tariqahs* cross national, cultural, and time boundaries. The investigation is based on the studies of the primary sources from Aceh, Java, and the Lanao area of Mindanao, southern Philippines. It is not exaggerating to say that such approach of investigation is practically the first example of a scholarly work on Sufism in Southeast Asia. The author examines 33 manuscripts written in Malay, Arabic, Javanese, and Sundanese mostly in the 18–19th centuries. His study describes the peculiarities of *silsilahs* writing in traditions of different languages such as Arabic Malay and Javanese, and concludes that since the 17th century the Shaṭṭārīyah genealogy in Aceh, Java, and the Lanao area of Mindanao has been traced back through four lines of *silsilah*: 1) ‘Abd al-Rauf as-Singkili, 2) Ibrahim al-Kurani, 3) Shaykh Hasan al-‘Ajami, 4) Shaykh Saliḥ Khatib. All these lines descend to the prominent scholar from Medina, Shafi al-Din Ahmad b. M. al-Qushashi (1583–1660/1) and were introduced to the Malay world by the disciples of Ahmad al-Qushahshi from the Archipelago. So Fathurahman provides the scholarly version concerning the Haramayn origin of Shaṭṭārīyah *silsilahs* on Malay Archipelago in spite of the fact that Shaṭṭārīyah was widely disseminated and developed in Gujarat, Burhanpur, and Bengal in India. However, he mentions the point of view of Werner Kraus (The Shattariyya Sufi Brotherhood in Aceh. In: A. Graf, S. Schröter, and E. Wieringa [eds.], Aceh. History, Politics, and Culture. Singapore 2010: 201–226) underlining that Sufi ideas in Aceh, North Sumatra, were under the strong influence of Indian Tantrism. In this connection it is noteworthy to mention the article by V. I. Braginsky (The Science of Women and the Jewel. The Synthesis of Tantrism and Sufism in a Corpus of Mystical Texts from Aceh. *Indonesia and Malay World* 32/93.2004: 141–175) dealing with Shaṭṭārīyah Sufi doctrine and ritual practice in Aceh. He scrutinizes their syncretistic character and the influence of the elements of tantric Vaishnava-Sahajiya, mainly disseminated in Bengal.

Beyond any doubts, that the island of Sumatra deserves attention as the region which, spiritually and geographically, is connected to the problem of penetration of Islamic creed to Malay Archipelago, particularly, the Sufi ideas of Shaṭṭārīyah brotherhood. One of the main Shaṭṭārīyah spiritual chains dates back to the famous disciple of Ahmad al-Qushahshi from Aceh, ‘Abd al-Rauf as-Singkili (d. 1693). This study includes fourteen manuscripts in Malay and Arabic from Aceh which contain twelve *silsilahs* established in Aceh through the lines of ‘Abd al-Rauf and Ibrahim al-Kurani (d. 1689). Regrettably, the author does not mention the sources from Western Sumatra, the area where Islam was disseminated in the form of Sufi doctrine of Shaṭṭārīyah brotherhood by two disciples of Shaykh ‘Abd al-Rauf from Western Sumatra – Shaykh Burhanuddin (1646–1692) from Ulakan and Shaykh Surau Baru (d. 1695). The manuscripts in Malay composed by Shaykh Burhanuddin Ulakan and containing Shattariyah *silsilahs* are still preserved in Sufi *suraus* of Western Sumatra (Surau Simpang, Kabupaten Agama:

EAP352) as well as in the treatises of his disciples like Shaykh Paseban (1817–1937) and, especially, the works of the prolific writer of Shattariyah brotherhood Shaykh ‘Abd al-Manaf al-Khatib (1922–2006) from Surau Nurul Huda, Batang Kabung (I. R. Katkova, and Pramono, Sufi Saints of Sumatra. St. Petersburg 2009). These sources from Western Sumatra could have made this study complete and perfect.

Regarding Java, it was less underwent by international Sufi influence and famous by the syncretistic religious traditions, therefore, the teaching of Shaṭṭārīyah on Java bears a more complicated mystical character. Here *tariqah* Shaṭṭārīyah is chiefly disseminated among Javanese aristocrats *bangsawan*, precisely among aristocrats of *keratons* (royal palaces) of Cirebon, Yogyakarta, and Surakarta. In this context the study by Fathurahman can be distinguished as the most valuable and pioneer as it establishes the connections between *silsilahs* among Javanese elites. The book provides eight Javanese and one Sundanese manuscript containing twelve Shaṭṭārīyah *silsilahs* developed in West and East Java as well as Yogyakarta. All spiritual lines descend to ‘Abd al-Muhyi of Pamijahan and ‘Abd al-Rauf as-Singkili. These manuscripts are supplemented by four Javanese-influenced Malay sources from Batavia of the late 18th–19th century. The central figure of these *silsilahs* is ‘Abd al-Muhyi from Karang. The indisputable advantage of this study is represented by three *silsilahs* belonging to the female Sufis of aristocratic background, namely Ratu Raja Fatimah and Nyimas Ayu Alimah of the Cirebon Palace, and Kanjeng Ratu Kadipaten, wife of Pangeran Mangkubumi who played the outstanding role in shaping the individuality of a famous Javanese mystic and leader of the “holy war” on Java against European colonialism, Prince Dipanagara.

The manuscript sources from the Lanao area of Mindanao in the South Philippines really decorate this investigation as it is necessary to say that Muslim communities of this region are very poor elucidated by the scholars on the history of Islam in Southeast Asia, meanwhile Shaṭṭārīyah and Naqshbandīyah Sufi centers of Mindanao and Sulu have well-established spiritual networks with centers in West Java, Cirebon, and Banten, and played significant role in the Islamization of this area in the 17th–18th centuries. The author reveals four Malay and Arabic manuscripts discovered in two collections in Marawi City in Lanao del Sur, Mindanao: The al-Imam as-Sadiq (A. S.) Library of Hussainiyyah Karbala in Biba-Damag and the Sheik Ahmed Bashir Memorial Research Library in Matampay. In these *silsilahs* the author distinguishes the main line dated back to Ibrahim al-Kurani and the key figure ‘Abd al-Qahhar of Banten (Sultan Haji 1680–1687).

Finally, it can be noticed that the Shaṭṭārīyah brotherhood accumulated knowledge of Hinduism, Buddhism, and Islam and created an extraordinary syncretistic teaching, which is still an enigma for scholars from many disciplines. In this context, the book by Oman Fathurahman can be a helpful guide for future investigations on the various islands of Indonesia.

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Field, Julie S., and Michael W. Graves (eds.): *Abundance and Resilience. Farming and Foraging in Ancient Kaua‘i*. Honolulu: University of Hawai‘i Press, 2015. 262 pp. ISBN 978-0-8248-3989-5. Price: \$ 65.00

This edited volume on the archaeology of a Hawaiian fishing, farming, and craftsmen community is unusual in placing faunal remains, often a subsidiary special study, at the center of site identity, culture history, and interpretation. Field, Graves, and their colleagues tackle the challenge of summarizing excavations and investigation over a span of 32 years, from 1958 to 1990 at Nu‘alolo Kai, Kaua‘i Island, Hawai‘i. Field research at this site, renowned for its great preservation, unusual in the tropics, primarily occurred in the 1950s and 60s. The resulting record involves the usual variability in field methods, documentation, and sporadic publication that occurred along the way. No comprehensive site report was previously published. The site occupation spans from approximately A.D. 1300 to the 20th century. Nu‘alolo Kai was occupied for more than a century after contact, until the introduction of diseases and the general disintegration of Hawaiian society led to the community’s downfall. I agree with the authors’ assessment that “[a]lthough it has taken more than fifty years to produce a synthesis of Nu‘alolo Kai, this site and its collections have been worth waiting for” (10).

The foundation of the research is careful analysis of fauna, including analysis by context, frequency, age profile, size index, relative abundance, diet breadth, and bone modification. These data are then converted into an understanding of changing procurement strategies and subsistence lifeways. There are eleven chapters and three data-based appendices. Early chapters present the environmental and cultural contexts of the isolated Na Pali coast on the northwestern side of Kaua‘i and the history of excavations. Following these are data-specific chapters on fishing, turtle remains, avifauna, modified coral, and shell and bone ornaments. A particularly interesting chapter by Alex E. Morrison and Kelley S. Esh applies the faunal data to present-day conservation models and recent attempts at managing natural environments and resources. This type of exploration of how archaeological studies of long-term resource use can aid today’s efforts is not conducted often enough. There is compelling evidence for how the dynamics of fishing, in relation to the management of domesticated pigs, goats, and dogs, changed as the local population grew.

A final chapter clearly synthesizes the research in terms of chronology of habitation and subsistence, including periods of initial use, community growth, community expansion, and resilience both before and after European and American contact. A model is presented for the gradual development of harvest pressure on fish and mollusks, without accompanying evidence of decline, taxa replacement, or resource collapse. As the book title states, resilience is the central organizing concept of the book. One major conclusion is that traditional community-based resource management systems were able, for the most part, to maintain stable marine food supplies for centuries, and that “... the community was adept at maintaining a bal-