In This Issue

JOHN KNIGHT challenges the stark representation of people-monkey conflict in Japan as a monkey "war" by highlighting the range of feelings held by rural Japanese towards the increasing incursion of wild monkeys into their villages. Rather than consider this "war" in cultural and symbolic terms—explanations that he characterizes as essentialist and ahistorical—he advances a more dynamic approach to this conflict as an indicator or symptom of changing economic and environmental conditions in many areas of Japan.

JOANNE PUNZO WAGHORNE draws out the intimate connections that link temple-building in the colonial city of Madras to the construction of the modern world-system in that region in the seventeenth and eighteenth centuries. She also underscores these links in the recent boom in temple building in present-day Madras (or Chennai) and North America, noting especially the earlier origins of temple styles and the onset of conditions relating to globalization and late capitalism that have led to this proliferation of temples.

TAKEYUKI TSUDA analyzes the economic and sociocultural variables that have shaped the recent migration flows of second- and third-generation Japanese-Brazilian (Brazilian *nikkeijin*) immigrant workers to Japan. He explains how this temporary movement has increasingly developed into a permanent migration because of economic and sociocultural factors that he argues can best be understood through the concept of "structural embeddedness."

ANNE HARDGROVE examines the cultural politics involved in the glorification of sati worship (*satipuja*) by the wealthy business community of Calcutta Marwaris. She shows how Marwari attachment to sati worship (and not the practice of widow immolation) can be correlated with that community's interest in constructing a particular identity and shaping certain traditions associated with ideals of female domesticity.

SATADRU SEN discusses British colonial policies and practices directed at Andaman islanders in the second half of the nineteenth century. He focuses particularly on three areas of colonial intervention—segregation, work, and medical practices—in order to demonstrate the tensions inherent in the British "colonizing" project of disciplining thousands of Indian convicts who had been transported to the islands and of "civilizing" several thousand Andamnese tribals.