Book Reviews

- Christoph von Fürer-Haimendorf, Matthias Hermanns, *Die religiös-magische weltanschauung der Primitivstämme Indiens. Band I. Die Bhagoria Bhil.* Franz Steiner Verlag. Wiesbaden 1964. 543 seiten, 10 Abb., 2 Karten, 26 tafeln.
- S.J. Tambiah, S. Arasaratnam, Ceylon. *The Modern Nations in Historical Perspective*, Robin W. Winks (General Editor) Prentice-Hall, Inc. New Jersey 1964. 172 pages.
- Mohan K. Gautam, L.P. Vidyarthi, *The Maler. A study in nature-man-spirit complex of a hill tribe in Bihar.* Foreword by Julian Steward. XVI and 261 pp., with 24 plates, 6 tables, 12 figures, 15 appendices with a glossary of local terms. Calcutta 1963. Bookland Private Ltd.
- L. Sluimers, J.M. Halpern, *Government, politics and social structure in Laos: A study of tradition and innovation.* Wyoming enz., The Cellar Bookshop, 1964. VIII, 197 blz. Southeast Asia Studies, Yale University; Monograph Series No. 4.
- P.E. de Josselin de Jong, M.G. Swift, *Malay peasant society in Jelebu.* L.S.E. Monographs on Social Anthropology no. 29. The Athlone Press, London 1965. 178 pp.
- C.H.M. Nooy-Palm, John M. Garvan, *The Negritos of the Philippines.* Edited by Hermann Hochegger. Wiener Beiträge zur Kulturgeschichte und Linguistik, Band XIV. Verlag Ferdinand Berger, Horn-Wien 1963. 288 pgs., krt.
- L.F.B. Dubbeldam, H.L. Peters, *Enkele Hoofdstukken uit het sociaal-religieuze leven van een Dani-groep.* Diss. 1965 Utrecht, printed by Dagblad voor Noord-Limburg N.V. Venlo. 184 pp., ill.
- R. Roolvink, Hans Andreas Poetzelberger, *Einführung in das Indonesische.* Wiesbaden, 1965. 147 pages, 1 table, 1 map.
- P. Voorhoeve, M.D. Wainwright, *A guide to western manuscripts and documents in the British Isles relating to South and South East Asia.* Compiled by M.D. Wainwright and N. Matthews under the general supervision of J.D. Pearson. London 1965. xix, 352 pp., N. Matthews (eds.)
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BOEKBESPREKINGEN

MATTHIAS HERMANN, *Die religiös-magische Weltanschauung der Primitivstämme Indiens. Band I. Die Bhagoria Bhil*. Franz Steiner Verlag. Wiesbaden 1964. 543 Seiten, 10 Abb., 2 Karten, 26 Tafeln. DM 50.—.

Zu einer Zeit da die altertümlichen Stammeskulturen Indiens zusehends ihre Eigenart verlieren und eine weitgehende sprachliche und kulturelle Angleichung der meisten Primitivvölker an ihre wirtschaftlich höher entwickelten Nachbarn unvermeidlich erscheint, wird die Veröffentlichung dieses voluminösen Werkes über die Weltanschauung eines Bhil-Stammes allgemein begrüßt werden. Obgleich die Bhil eine der größten Stammesgruppen Indiens darstellen und in ihrer Gesamtheit ungefähr 2½ Millionen zählen, ist ihre ethnologische Erforschung erst in den letzten Jahren ernstlich in Angriff genommen worden. Monographien aus der Feder von T. B. Naik und Y. V. S. Nath haben die Grundlage für die Analyse der sozialen Struktur gelegt, und die Arbeiten L. Jungblut's und Wilhelm Koppers' beleuchten viele der sich aus dem Studium der Bhil-Religion ergebenden Probleme. Es blieb jedoch dem bekannten Missionarforscher Matthias Hermann vorbehalten die mythischen und rituellen Aspekte der Bhil-Geistigkeit einer intensiveren Untersuchung zu unterziehen.

Die Gruppe, bei der der Verfasser arbeitete sind die Bhagoria Bhil des ehemaligen Jhabua Staates und der Panch-Mahals, und obgleich diese Bhil sich durch so manche Eigentümlichkeiten von ihren Stammesgenossen in anderen Gebieten unterscheiden, so fühlen sie sich mit allen übrigen Bhil doch durch den Glauben an einen gemeinsamen Ursprung und an ihre Eigenständigkeit gegenüber andersartigen Bevölkerungen verbunden. Pater Hermann spricht von einem *Bhil-Bewußtsein* und est ist in der Tat bemerkenswert, daß bei vielen weitverstreuten Primitivstämmen Indiens das Bewußtsein der Stammeszusammengehörigkeit alle regionalen Unterschiede überbrückt.

Hermann stützt sich in seiner Darstellung der religiös-magischen Weltanschauung der Bhagoria-Bhill fast ausschliesslich auf die Aussagen der als *Barwo* bekannten Zauberpriester und Heilkünstler. Sie

sind die Träger der alten Tradition und haben in mündlicher Ueberlieferung einen reichen Schatz an Mythen und rituellen Texten bewahrt. Wie bei jeder mündlichen Tradition gibt es von den meisten Mythen mehrere verschiedene Versionen und der Verfasser hat verdienstvoller Weise viele dieser von einander abweichender Ueberlieferungsströmungen in großem Detail wiedergegeben. Er erkennt an, daß manche davon stark von hinduistischen Ideen beeinflußt sind, und es ist durchaus möglich, daß auch die von Missionaren verbreiteten christlichen Lehren in manchen der Mythen einen Niederschlag gefunden haben. So dürften etwa die Mythen von der Erschaffung der ersten Frau aus einer Rippe des ersten Mannes und von der Vertreibung der Menschen aus einem Garten nach dem Genusse einer verbotenen Frucht viel eher auf christliche als auf hinduistische Vorbilder zurückgehen. Christliche Motive sind jedoch in verschwindender Minderzahl gegenüber der grossen Masse der mythischen Ideen, die die Bhil sowohl mit anderen Primitivstämmen wie mit der Hindubevölkerung teilen. Für die vergleichende Mythenforschung stellen die vom Verfasser gesammelten Aussagen der Bhil-Zauberpriester eine Fundgrube von außerordentlichem Werte dar und es ist ein deprimierender Gedanke, daß ähnliche Mythenschätze anderer indischer Stämme in nicht allzu ferner Zeit zweifelsohne der Vergessenheit anheim fallen werden ohne vorher aufgezeichnet worden zu sein.

Nicht weniger wertvoll als die umfangreiche Sammlung von Mythen ist die genaue Darstellung der rituellen und magischen Praktiken der *Barwo*-Priester. Ihr folgt eine sich über 115 Seiten erstreckende Beschreibung der mit den verschiedenen Phasen des Lebenszyklus verbundenen Riten und magischen Vorstellungen, und an diese schließt sich ein Kapitel über die Magie des Jahreszyklus. Sowohl in den *rites de passage* wie auch in den jahreszeitlichen Riten finden sich Elemente, die uns auch aus dem Brauchtum von Stämmen wie Gond, Baiga und Korku bekannt sind, und diese Parellelen deuten wohl darauf hin, daß die Bhil mit diesen entwickelteren Stammesbevölkerungen mehr gemeinsam haben als mit primitiven Jäger- und Sammlervölkern, mit denen sie von manchen Ethnologen in wohl irriger Weise in Verbindung gebracht wurden. Allerdings ist zu bedenken, daß die zweieinhalb Millionen Bhil durchaus nicht einheitlich sind, und manche Gruppen, wie etwa die Bhil des Dang-Gebietes, tatsächlich manche wildbeuterische Züge aufweisen, die bei den Bhagoria-Bhil jedoch fehlen.

Angesichts des umfangreichen und höchst wertvollen ethnographischen Materials, das der Verfasser in diesem erste Bande seines

Werkes über die religiös-magische Weltanschauung der Primitivstämme Indiens bietet, wäre es kleinlich eine gelegentliche Tendenz zu etwas vorschnellen Generalisierungen und Vergleichen allzu scharf zu kritisieren. So brauchen wir es wohl kaum ernst zu nehmen, wenn wir auf Seite 345 lesen, daß „für den Bhil wie für alle Inder Liebe nur Geschlechtslust ist“ oder auf Seite 463 irrtümlich behauptet wird, daß bei den Sherpa von Nepal Rinderopfer vorkommen. Fraglich erscheint es ferner ob es angebracht ist, ein Werk über die Bhil mit einer Beschreibung der Heiratsformen im alten Indien sowie einer ausführlichen und sich im wesentlichen auf Dubois und S. Stevenson stützenden Darstellung der gegenwärtigen brahmanischen Hochzeitsriten zu belasten. Doch die Vorzüge des Bandes überwiegen bei weitem solche Schönheitsfehler, und es ist zu hoffen, daß der angekündigte zweite Band des Werkes auch bald erscheinen wird.

London.

CHRISTOPH VON FÜRER-HAIMENDORF

S. ARASARATNAM, *Ceylon*. The Modern Nations in Historical Perspective, Robin W. Winks (General Editor) Prentice-Hall, Inc. New Jersey 1964. 172 pages. Price \$ 1,95.

Ceylon, in many ways considered a model colony, was granted independence in 1948. Within a decade the country was riven with internal strife and threatened with economic stagnation.

The purpose of Dr. Arasaratnam's book is to examine Ceylon's modern crises in the light of its past, stretching back two and a half millennia. As a short descriptive history of Ceylon it provides excellent reading. Since, however, the book is problem-oriented we may ask in what manner the historical perspective has provided illumination.

The book begins with the state of affairs in the country since Independence and up to 1962. Dr. Arasaratnam's thesis, which is popular among Ceylon's intelligentsia, is that the British peacefully handed over power to an 'oligarchy', an 'English educated elite', who were culturally alienated from the majority of the people. This was 'the malaise of Ceylon's democracy at the time it was launched'. The privileged position of the 'power elite' was buttressed by the fact that

the language of administration continued to be English, and the existing system of education perpetuated a wide gap between those educated in the English medium and those educated in the local languages.

The defeat of the United National Party (UNP), a loose federation of vested interests, by Bandaranayake and his coalition — Mahajana Eksath Perumune (MEP) — in 1956 was 'a turning point in the history of Ceylon and well-nigh produced a social revolution'. Bandaranayake spearheaded a new popular movement, espoused the cause of the Sinhalese language and culture and of Buddhism, and championed the aspirations of new socially mobile and power-seeking elements.

This popular government that initially gave the common man a sense of participation in the national political process, that promised to bring down the mighty and to open the doors for his advancement, failed to achieve anything substantial and even witnessed the Prime Minister's assassination. But Bandaranayake's party continued in power with his widow wearing his mantle, until it was defeated last year by the UNP. While economic achievements have been small, this period saw the unleashing of crises that have deeply divided the country, notably the relationship between Sinhalese and Tamils, and the increasing intrusion of politicians in administrative matters.

The story thus told raises a number of problems for examination. Were the Sinhalese-Tamil frictions and riots inevitable in terms of an inexorable and unforgotten past characterised by rivalry and hatred between the two communities? Can one make a distinction between the 'actual past' and how that history has been interpreted in the twentieth century? Is this modern view of the past an enduring ordering of experience and memories by the Sinhalese and Tamils, or are we to locate the causes of current problems in the events of more recent history during which time interested politicians forged new historical myths or breathed life into ones long buried? What consequences followed from British colonial rule which lasted about 150 years, and during which the country was administered as a unified territory, measures were introduced to dissolve traditional institutions, and the people were involved in common activities? A knowledge of these consequences would help us to evaluate the pattern and nature of present politics. In brief, the general problem that can be posed is whether the Ceylonese are engaged in a modern battle being fought with traditional slogans and weapons, or are they waging a traditional war on a modern battlefield, or perhaps a combination of both?

It is a pity that Dr. Arasaratnam does not by and large explicitly

relate his historical chapters to answering such questions. There is however a great deal that can be learned from his historical survey.

The longest chapter is devoted to the exposition of the traditional civilization of the Sinhalese, the major grouping in the country. This civilization, located in the northern half of the island, was indeed a great human achievement. Its great technical feats were irrigation engineering, architecture and sacred literature. Two points are of immense importance. Buddhism and Kingship were strong mutually reinforcing complementary institutions. The ancient Sinhalese kingdoms (as well as the later ones) had a close political and cultural exchange with South India. Yet what has crystallised in Sinhalese historical literature written by monks is the enmity of Tamils and Sinhalese, and that the civilization of the latter declined owing to invasions by the Tamils.

The two major historical consequences of Portugese and Dutch occupation of the maritime areas for roughly three centuries were, on the one hand, the survival and militant opposition of Sinhalese kingdoms in the interior which came to be the preservers of traditional values, and, on the other hand, the involvement of the coastal people in trade, social changes and Christianity. In later times this gap was to manifest itself in terms of differential economic and social advantages in relation to employment and trade. This discrepancy was partially phrased in terms of the traditional cleavage of caste (the fishing caste versus the farming caste).

The section devoted to the British Period is unpardonably brief. This is scarcely consistent with the main theme of the book, for surely this period is as critical — or more so — than the remote past for assigning weight to the factors operating on the contemporary scene? My criticism here is related to an important disagreement with the author's initial assumptions. What Dr. Arasaratnam accepts and asserts, in unison with a general Ceylonese viewpoint, is that the events after 1956 were in large part a reaction to the 'power elite' whose privilege rested on the exclusive possession of the English language. This should serve as an hypothesis for an historian or sociologist to examine, not assert. There are several complexities in the period of British rule as described by the author which require close study. Although in the 1830s measures were introduced to initiate a *laissez faire* society by dissolving the traditional feudal economy, the villagers did not respond readily to employment opportunities in the coffee and tea plantations. There was however another kind of positive response in the form of a certain

amount of local entrepreneurship, both large scale by native planters and small scale by peasant cultivators. How did this expansion of economic horizons, in combination with the unevenness of economic development as far as the whole country was concerned, link up with access to educational facilities which were separated into English schools monopolised by the missionaries and vernacular schools largely run by Government? Political agitation, especially after the second half of the nineteenth century, was espoused by a growing category of people popularly called the 'middle class'. This same category was on the one hand accused by the British of being too alienated from the masses to represent the latter's wishes; it was on the other hand sufficiently impregnated with traditional communal ideas to fragment when territorial representation in the legislature threatened to put minorities at a disadvantage. (It is an ironic twist that the accusation of alienation from the masses was taken up and exploited in recent times by elements so very different from its originators).

It is entirely possible that the category which Dr. Arasaratnam, uncritically borrowing sociological jargon, calls the 'power elite' was varied and more open than is assumed. The concept of 'elite' may in fact be more a political fiction than a social fact. That in Ceylon the dichotomy English-educated versus the masses was a fundamental social distinction is true; that among the first category were powerfully entrenched dynastic families is also true. But the entire category might well have been differentiated and growing, not closed but reaching into village society; and this possibility, if true, will have a different bearing on recent events.

These events cannot in my view be explained in terms of a simple hypothesis of two nations, the rich and the poor, those wearing trousers ranged against those wearing sarongs. Nor can they in origin be attributed to shrinking economic horizons. They might well be representative of social changes well in advance of those that took place in India, changes which are a cumulative result of British rule, namely an *intensification* of economic and social activities, the expansion of horizons in a prosperous colony which justified welfare measures, and the opening of floodgates which blocked social mobility. The tragedy and paradox that Ceylon presents is that a country, with far greater social capital than most other Asian countries at the end of the second world war, produced a political polarisation between the UNP which was sluggish and secular and an MEP which was revivalist and also undisciplined. Ceylon failed to move forward economically from the point

at which colonialism left it.

This may well be the paradox of 'enlightened colonialism', that those who seek the prestigious stores of western knowledge inevitably face the prospect of eschewing traditional restraints and values; that a colonial economy may be ideologically committed to social welfare programmes which it cannot carry and increase in the face of population increase and slow economic growth; that all sorts of aspirations are created in advance of possibilities for fulfilment; that traditional cleavages and slogans become operative in the competition for prizes offered in a non-traditional context. Can a country successfully search for its lost cultural identity and also modernise itself? The attribution of political failure to the English educated brown sahib is too facile an answer. He is more a convenient scapegoat than a sufficient historical cause.

Dr. Arasaratnam's book takes its place among two other recent contributions concerning the politics of modern Ceylon: Howard Wriggins' *Ceylon: Dilemmas of a New Nation*, a large volume which is a perceptive and well-documented analysis of modern trends; and B. H. Farmer's *Ceylon: A Divided Nation*, a slim volume which selectively spans the past and presents a point of view in bold and lucid terms. Dr. Arasaratnam takes great pains to be a scrupulous historian and attempts to be non-committal, except when he interprets the events since Independence. Whatever he may have lost in this approach, he has gained in writing a very readable and discriminatingly summarised history of Ceylon. He commits a few anthropological mistakes which do not affect the general picture. It is not the 'power of the spirit of the Buddha' that is invoked to exorcise evil spirits in Buddhist *pirit* ceremonies (p. 79). It is also wrong to assert that there are no Tamil groups in Tamil Nad which do not invest females with strong property rights, nor for that matter lack matrilineal descent (p. 108). As Dumont has argued, the thesis that in parts of South India a previous matrilineal system was superseded by, and fused with a later patrilineal system, is an unnecessary historical conjecture to explain the institutions of the groups in question. The same argument applies to the Ceylon Tamils (see p. 109). Finally, historians need to note that they should substitute 'matrilineal' for 'matriarchal'.

S. J. TAMBIAH

L. P. VIDYARTHI, *The Maler. A Study in Nature-Man-Spirit Complex of a Hill Tribe in Bihar*. Foreword by Julian Steward. XVI and 261 pp., with 24 plates, 6 tables, 12 figures, 15 Appendices with a Glossary of Local terms. Calcutta 1963. Bookland Private Ltd. Price Rs. 20.00.

Professor Vidyarthi with an absorbing experience among the peoples of Chôtâ Nāgpur plateau presents in this book a vivid, penetrating and sympathetic analysis of the Maler tribe. The present study of the Maler or the Paharia hill tribe is noteworthy not only for its competence, as a descriptive ethnographic monograph, but also for the theoretical and practical questions that have been raised by Professor Vidyarthi.

The value of the study lies in clarifying many interesting points which were never studied by any trained anthropologist. Recently Chôtâ Nāgpur has become a cynosure not only to anthropologists but to the national planners as this region is enormously rich in mineral resources. The region on the whole needs various studies which may provide a better understanding of tribal behaviour for the rapid industrialisation in the country. Professor Vidyarthi despite of extremely difficult conditions has conducted his researches together with a team of students of Ranchi University over the course of several years. His approach to the material lies in terms of the three phenomena "Nature-Man-Spirit" complex. He shows up an interrelation among the Malers which he calls "cultural ecology and functionalism". The phenomenon of Nature, being the ecological, links up with the material culture and economic activities of the Maler which is further interwoven in social interaction.

The first three chapters describe the economy of the Malers, who are a simple, little known backward people. They are primitive cultivators. Their tribal economy apart from culling, fishing and hunting is limited to the so called "slash and burn cultivation" (shifting cultivation) or "Khallu cultivation". This is not purely a shifting cultivation in the neolithic sense. The ownership right of each family on the forest is well defined and confines its agricultural operations to its fields. This cultivation is widely practised in a rotational way covering a period of seven to ten years. Changes from shifting cultivation to plough terrace cultivation are also noticed. In what way this change has occurred is not clarified, although a masterly description of the actual agricultural operations is given.

The further three chapters explain the social organisation of the

Maler which is surprisingly simple. The actual basis of the Maler community is the nuclear family, averaging 3.8 persons; and having interpersonal arrangements to maintain the exploitation of resources, sex-satisfaction, child bearing and supernatural magico-religious manipulations. Cooperation between the members on village and family level goes hand in hand with all sorts of socio-religious and economic pursuits. One of the interesting phenomena is that the Malers unlike neighbouring tribes neither have totemic clans nor village exogamy. The lineage or "byare" is reckoned through only 3 generations, prohibiting the marriage contact within three generations of each descent line. Thus the Malers form the smallest lineages, comparable to those of the Fuegians, the Bushmans and Australians. Professor Vidyarthi doesn't explain the reasons for this limitation. However, he explains in details the various types of social interaction such as cooperation which promotes village unity and cohesion through marriage between its lineages or extended family; through common shrines, religious offerings and sacrifices; through various ceremonies and youth dormitories and through various leaders of the village. Like many other tribes of North-eastern Central India the Maler have youth dormitories known as "Kodadda". The sex relations are rather loose; premarital sex relations are common, though they are not tolerated. The popular terms for sex among Maler is "bhookh" 'hunger'. "To a Maler sex is as inevitable, natural and common as hunger". Perhaps the absence of totemic clans and the prevailing of village endogamy have enhanced this free intercourse. Certain festivals such as "Thadi" or "Pillai" or "Bhadon" also provide ample opportunity for this purpose.

The political structure of the Maler is well organised and elaborate. The village community, like that of the Santals, is headed by a "Manjhi", whereas a further congregation of various villages is headed by a "Sardar". Governmental organisations also play a part. In the last two chapters, in his religious analysis of Maler society, Prof. Vidyarthi demonstrates how the Maler have related the beliefs and practices functionally to the needs and fears of the people, and to different levels within the structural framework of the individual, the family, the lineage, the village and the region. Almost all sorts of economic and social activities on village as well as on family level are directly related to the worship and offerings to the various spirits, deities and places, without which their social life would come to a standstill. The "sacred complex" of such a simple society is described by three concepts: sacred geography, sacred performers and sacred spe-

cialists. The influence of Hinduism is not very great, but a combination or synthesis of Hinduism and tribal spiritism is emerging. The book does not go further in theorising and analysing the causes of socio-cultural changes which are easily traced among the Maler. However, the intention of Professor Vidyarthi has been more concentrated towards the "Nature-Man-Spirit Complex" relations, that is, the inter-relations between the ecology, social organisation and the religion of the tribe. The whole set-up of the book shows that the Maler in spite of their own cultural setting are going through an enormous cultural change. Many of the words of the Maler language are factual indications of borrowings from Hindus or non-tribals, perhaps through Santals. To mention some:

<i>Maler</i>	<i>Hindi</i>	<i>Eng.</i>	<i>Source</i>
"Jungli"	Jungli	wild	(p. 19)
"Khajoor"	Khajoor	date	(p. 13)
"Bans"	Bāns	bamboo	(p. 13)
"Lathi"	Lāthī	stick	(p. 27)
"Magh", "Falgun"	Māgh, Phālgun	month of Hindu	} (p. 44)
"Kartik", "Bhadar"	Kārtik, Bhādra	calender	
"Rama", "Rupa", "Surja" }	Hindu names	Names	(p. 34)
"Bhai"	Bhāi	brother	(p. 63)
"Bazar"	Bazar	bazar	(p. 71)
"Bhookh"	Bhookh	hunger	(p. 90)
"Bhut"	Bhoot	ghost, spirit	(p. 141)
"Guru"	Guru	specialist, teacher	(p. 143)
"Jarana"	Jharanā	stream	(p. 151)
"Mahadeo"	Mahādeva	Lord Shiva	(p. 155)
"Sima"	Seema	boundary	(p. 155)
"Deva"	Deva	God	(p. 160)

All these similarities, between the spoken language of the Maler and Hindi demonstrate some linguistic acculturation which must have commenced long ago.

On the whole the set-up of the book is traditional. It contains many printing errors. The sketch of "Charakha Gossaiyan" mentioned in the book is not shown (p. 155). Photographs are not very clear. Not a single map of the region is provided. Phonetic keys to the Maler words are not at all accurate.

MOHAN K. GAUTAM

J. M. HALPERN, *Government, Politics and Social Structure in Laos: A Study of Tradition and Innovation*. Wyoming enz., The Cellar Bookshop, 1964. VIII, 197 blz. Southeast Asia Studies Yale University; Monograph Series No. 4.

Halpern, "Associate Professor" in de (culturele) anthropologie aan de Brandeis Universiteit verzamelde het materiaal voor zijn studie in 1957 en in 1959 tijdens een tweetal reizen naar Laos. De eerste maal was hij vertegenwoordiger van de Amerikaanse "Aid Mission", de tweede keer stelden toelagen van de Rand Corporation en van de Universiteit van Californië hem in staat naar het land van zijn belangstelling te gaan.

Halpern stelt duidelijk, dat zijn boek niet veel pretenties heeft.

"This monograph is an attempt to combine in preliminary fashion observations on both the national and the village level and to explore some of the connecting institutions".

Elders is hij wat uitvoeriger.

"No attempt has been made to present an up-to-the-minute analysis of the constantly evolving political and social situation in Laos. The purpose here is to examine some of the fundamental patterns of governmental structure on national and local levels and to correlate these with traditional family structure and with observations on Lao character. Non-Lao tribal groups are considered in some detail. The key roles of religion, foreign influence and secular education are discussed as they relate to changing value systems and to individual mobility".

Onder de ethnische Lao's meent Halpern — althans op nationaal vlak — een drietal machtsgroeperingen te onderkennen. In de eerste plaats de traditionele élite, meer of minder identiek aan de top van de Laotische bureaucratie. Cultureel zijn degenen, die tot deze groep behoren sterk op Frankrijk georiënteerd, ook al omdat zij veelal hun opleiding ontvingen aan het Lycée Pavie in Vientiane. De meesten van deze élite speelden in de jaren na de Tweede Wereldoorlog een rol in de Laotische onafhankelijkheidsbeweging, de Lao Issarak, die haar hoofdkwartier in Bangkok had. Een deel van deze élite was later direct of indirect aan Franse handelsbelangen gelieerd en toonde attributen van Europese welstand, zoals o.m. fraaie automobielen.

In 1958 verscheen er een nieuwe groep, die der z.g. "Jong-Turken", sterk op het westen georiënteerd en overeenkomstig anti-communistisch. Doel van deze elementen, nagenoeg openlijk gesteund door de Amerikanen en met figuren als generaal Phoumi Nosavan in de leiding, was blijkbaar te proberen een soort van reformisme bij de traditionele élite

ingang te doen vinden en de "corruptie", object van vele slogans, uit te bannen.

Als derde factor noemt Halpern uiteraard de Pathet Lao en haar politieke correlaat, de Neo Lao Haksat, die onder leiding van een prins van den bloede, Souvanovong, sterke sympathieën aan de dag legde voor Noord-Vietnam.

Het afgrenzen van deze groeperingen was en is een zeer moeilijke zaak. Door talloze voorbeelden aan te halen schetst Halpern een beeld van het onontwarbare kluwen van familierelaties tussen leden der bovengenoemde groeperingen. Trouwens, zelfs het afbakenen van de traditionele élite is een kwestie die Halpern het nodige hoofdbreken kost omdat deze groepering niet zonder meer als een gesloten eenheid is aan te duiden. Halpern is trouwens in het gebruik van de term "élite" niet overal consequent. Op blz. 28 bedoelt hij met deze term kennelijk de eerste der drie boven aangeduide groeperingen, m.a.w. de "feodale" bureaucraten, op blz. 83 stelt hij zich o.i. op een houdbaarder standpunt en heeft hij het over alle drie door ons gereleveerde machtsfactoren.

Men zou verwachten, dat Halpern een poging zou doen om na te gaan hoe deze élites op elkaar inwerkten, m.a.w. een onderzoek zou instellen naar de interactie tussen hen, maar in dit opzicht worden wij teleurgesteld. In zijn vrees om te verzanden in een "up-to-the-minute analysis" van het politieke krachtenspel in de quasi-eenheidsstaat Laos beperken de uitlatingen van Halpern over de bovengenoemde interactie zich tot misschien vaak zeer behartigenswaardige, maar al met al toch weer zijdelingse opmerkingen. Halpern belandde zelfs in een formele tegenstrijdigheid met wat blijkt de ondertitel van zijn boek "A study of Tradition and Innovation" — waarbij dus de "tradition" voorop staat — zijn doel was door eerst een onderzoek in te stellen naar de structuur der drie machts-elementen en dan min of meer plompverloren op blz. 63, dus midden in zijn studie, de rol van de "traditional government" te bespreken.

Mogelijkerwijs houdt Halpern's vrees voor historische beschouwingen verband met het feit dat hij de economische structuur van Laos nauwelijks aan de orde stelt. Zijn opmerkingen in dezen beperken zich in feite tot de constatering — en daarin heeft hij o.i. gelijk — dat het land economisch "non viable" is.

Al met al hebben wij sterk de indruk, dat Halpern in zijn boek een poging doet om een "momentopname" van de Laotische politieke en sociale structuur te maken in plaats van te proberen ons een bewegend

filmbeeld voor te zetten. Hier en daar bevat zijn boek ook wel omissies, die vermoedelijk verband houden met het min of meer politieke karakter van zijn functie in 1957. Wel merkt Halpern natuurlijk terecht op, dat ieder aspect van de Laotische binnenlandse politiek in het laatste decennium is geëxternaliseerd, d.w.z. is geworden tot een functie van de internationale politiek der grote mogendheden. Maar aan de andere kant vermeldt hij niet dat de man achter de schermen van de door ons eerder gereleveerde "Jong-Turken" de toenmalige Laotische kroonprins en huidige koning Savang Vathana was.

Ondanks deze bezwaren menen wij, dat Halpern's boek het lezen ten volle waard is. Al zou men tegen Halpern's wijze van analyseren bedenkingen kunnen inbrengen, hier en daar maakt hij de nodige behartigenswaardige opmerkingen, o.m. in zijn waarschuwing om de politieke kracht van het Buddhisme niet te overschatten. Zijn nuchterheid op deze en andere feitelijke punten en ook de "profiles", biografieën van figuren die in het ideaal-typische beeld der Laotische sociale en politieke structuur passen, geven de lezer een inzicht dat men elders in de schaarse literatuur over Laos wel nauwelijks zal kunnen vinden.

L. SLUIMERS

M. G. SWIFT, *Malay Peasant Society in Jelebu*. L.S.E. Monographs on Social Anthropology no. 29. The Athlone Press, London 1965. 178 pp. Price 30/-.

This publication deals with the social and political organization and the peasant economy of the Malays of Jelebu, one of the constituent provinces of the Negri Sembilan confederacy.

It opens with a chapter on "The traditional political system" which, although it contains little that is new, is a useful introduction for readers not familiar with the remarkable socio-political code prevailing in this west coast Malayan State. The next four chapters are of an economic nature. They partly repeat and partly expand the argument in some of the author's earlier publications (i.a. in *Econ. Dev. and Cult. Change* V-4, 1957, and Firth & Yamey, *Capital, Saving, and Credit in Peasant Society*).

Jelebu Malay economy is based on rice, rubber, and fruit. Of these, rice serves for subsistence; rubber gives a money income to meet

normal, everyday expenses; fruit sales give a nest-egg for extraordinary, non-recurrent expenditure. The availability of savings from fruit sales is a powerful factor preventing rural debt; other such factors are the steady (as opposed to seasonal) incomes from rubber, and the small need for working capital which distinguishes the Jelebu agricultural complex from, for instance, the fishing economy of the east coast.

The second half of the book deals with social organization; embedded in it is a fairly lengthy discussion of the divorce problem, which forms an essay in itself. Swift here carries on the debate, to which Eggan, Gluckman, Djamour and others had previously contributed, on factors possibly making for stability of marriage: unilineal kinship, high bride-price, etc. His own opinion is that the forces militating against divorce during the "adjustment period" of a marriage are different from those in the "adult phase". These forces can be, and are, clearly specified. Besides his synchronic explanation, the author puts forward a diachronic hypothesis, viz. that Jelebu society has passed through three phases: one with *adat* still powerful, and divorce frequent; next, an interim period with decline of the *adat* but with "the group relations character of the marriage tie still strong enough for the group to resist divorce during the adjustment period", and finally, at present, a situation where bilateral family organization has gained the day at the expense of the traditional unilineal system and "divorce is as frequent as elsewhere" in Malay society. (p. 132).

This "decline of the *adat*" is also a theme of the closing chapter of the book. Swift sees this decline as caused primarily by Government taking over many of the functions formerly attached to *adat* offices. These functions are both administrative and technical: organizing the irrigation of the rice-fields, for instance, is nowadays the task of the Drainage and Irrigation Department. Such politico-administrative and technical change has been a more potent agent for weakening matrilineal organization than the advent of cash economy and individual property-owning brought about by the introduction of rubber smallholdings.

The author stresses that this applies to Jelebu, a province where there has been no equivalent of the "Rembau War" as described in *Bijdragen CXVI - 1* (1960). The reason for this is probably that the greater scarcity of land in Rembau was a necessary condition for quarrelling about land.

In a final appraisal of Jelebu rice-rubber-fruit farming in its macro-economic context, Swift notes that its favourable features: absence of landlordism and impoverished tenantry, have so far been due in part

to the happy circumstance that good land has not been in short supply. This is now changing, in Jelebu as elsewhere in Malaya, and a "genuine land shortage" (p. 168) is becoming a real threat.

The value of this book lies, to my mind, mainly in its appraisal of the functioning, the merits and demerits of Jelebu Malay economy. The chapters on social organization (and an intercalated chapter on "recent *adat* disputes") are interesting in themselves, but are rather loosely attached to the main, economic, framework.

A few minor points are open to criticism (the putative derivation of *menyeraya* from *suroh* - p. 48; the dating of *hariraya Haji* "at the end of the Haj pilgrimage" - p. 56), but they are hardly worth mentioning. On the other hand, quite a few remarks are to be found scattered throughout the text which are not connected with the main theme, but are too significant to be overlooked. Thus, for example, data on the interrelationship of Islam and *adat* in Jelebu: offices such as that of *imam* are regarded as the birthright of certain matrilineal kin-groups (p. 9): the traditional arrangements for paying *fitrah* are regarded as *adat* (p. 94, 95), etc.

Altogether a publication which, in spite of a certain lack of homogeneity, is rewarding and welcome.

P. E. DE JOSSELIN DE JONG

JOHN M. GARVAN, *The Negritos of the Philippines*.
 Edited by Hermann Hohegger. Wiener Beiträge zur
 Kulturgeschichte und Linguistik, Band XIV. Verlag
 Ferdinand Berger, Horn-Wien 1963. 288 pgs., krt.

In het voorwoord bij dit werk spreekt Schebesta er zijn verwondering over uit, dat Garvan's werk nimmer eerder gepubliceerd is: het manuscript is ongeveer een halve eeuw blijven liggen vóór het in druk verscheen. Was het hem eerder onder ogen gekomen, zo voegt Schebesta eraan toe, dan had hij het waarschijnlijk niet nodig geoordeeld, zelf nog naar de Philippijnen te gaan. Dat het thans dank zij de bemoeienis van de Weense Universiteit in druk is verschenen, baart geen verwondering, gezien de belangstelling van de Weense school voor de culturen van jagers en verzamelaars. Schebesta voorzag het boek van een sympathiek voorwoord; hetzelfde begrip voor de auteur spreekt uit

Hochegger's inleiding. De laatste heeft het boek bewerkt en van aantekeningen voorzien. Garvan's bevindingen werden vergeleken met die van andere Negrito-kenners. Aan het werk is een literatuurlijst toegevoegd; in deze opgave ontbreken echter de artikelen over de jagers-verzamelaars in Indonesië.

Garvan, de auteur van dit werk, had een avontuurlijke inslag. Deze had hij gemeen met de beide andere pioniers, die veldwerk verricht hebben onder de jagers en verzamelaars van Zuidoost-Azië, nl. Vaughan Stevens (Semang) en Noone (Senoi). Garvan, een Amerikaan afkomstig uit Ierland waar hij in 1875 werd geboren, koos het beroep van onderwijzer. Hij vond in dit beroep voldoening en twijfelde ook niet aan de waarde van zijn eigen cultuur; in het begin van deze eeuw besloot hij naar de Philippijnen te gaan om daar als werkkraacht de 'American way of life' uit te dragen. Doch het zou anders lopen. Het waren niet de bewoners van de Philippijnen, die Garvan's invloed ondergingen, maar het was de onderwijzer, die zó gefascineerd werd door de cultuur van de Manobo, dat zich het proces in omgekeerde richting voltrok: Garvan ging zijn haar lang dragen, hij verfde zijn tanden zwart en nam deel aan het leven van deze Philippijnse stam. Veel van hun cultuur en van andere beschavingen van deze eilanden werd door hem vastgelegd. Ook van het leven van de Negrito's. Garvan schijnt voorkeur gehad te hebben voor het woord Pygmeeën, ofschoon hij beide benamingen door elkaar gebruikt. Om verwarring met de Pygmeeën van Afrika te voorkomen, hebben Schebesta en Hochegger in de titel dit woord vervangen door Negrito's. Het woord Aeta wordt zelden in Garvan's tekst gebezigd.

In een zakelijke stijl, die niets doet vermoeden van de hang naar romantiek die Garvan ongetwijfeld eigen was, worden wij op de hoogte gesteld van het leven van dit volk. Hoe groot is de plaats, die de jacht in hun leven inneemt! In het leven van de mannen wel te verstaan, want van alles wat met jacht te maken heeft, houden de vrouwen zich verre. Met het bloed van de gedode dieren mogen zij niet in aanraking komen. Het voornaamste wapen van de Negrito is de boog, dit in tegenstelling tot de palaeo-Mongoolse volken van Zuidoost-Azië, die — met uitzondering van de bewoners van Mentawai — het blaasroer hanteren. (Later kwamen ook geweren in gebruik). De pijlpunt bestond in Garvan's tijd uit bamboe, terwijl in een enkel district stalen pijlpunten gebruikt werden. Dit is merkwaardig, omdat men de Negrito's vaak associeert met een microlithische cultuur, die o.m. gekenmerkt is door kleine stenen pijlpunten (zie ook aantekening 2 bij hoofdstuk VI

van Hochegger). De invloed van de jacht werkt door in het religieuze complex, in magie, in ritueel en in datgene, wat men als 'vrijtijds-besteding' zou kunnen aanduiden. Er bestaan jachtgeesten, die hun aanwezigheid kenbaar maken door een fluitend geluid. Sommige van hen zijn bepaald hinderlijk, want zij kunnen er de oorzaak van zijn, dat men zijn prooi mist.

Het is opvallend, dat het oermonotheïsme en in verband hiermede de aanwezigheid van een „Hoogste Wezen", dat indertijd voor Pater Wilhelm Schmidt de aanleiding is geweest de culturen van de meest 'primitieven', de jagers-verzamelaars, te onderzoeken, in de religie van de Negrito's heel weinig op de voorgrond treedt. Ook de belangstelling van de Weense School schijnt inmiddels gewijzigd; Hochegger wijdt in zijn annotaties weinig aandacht aan een dergelijk Wezen.

Garvan's boek geeft een helder en onopgesmukt beeld van de beschaving van de jagers-verzamelaars van de Philippijnen omstreeks het begin van deze eeuw. Het vormt met de werken van Paul Schebesta, Morice Vanoverbergh e.a. een belangrijke bijdrage tot de kennis over de Negrito-cultuur.

C. H. M. NOOY-PALM

H. L. PETERS, *Enkele Hoofdstukken uit het sociaal-religieuze leven van een Dani-groep*. Diss. 1965 Utrecht, printed by Dagblad voor Noord-Limburg N.V. Venlo. 184 pp., ill. Price fl. 13,50.

In his dissertation the author gives a concise description of the social-religious life of a group of the Dani tribe, living in the Eastern Central Highlands of West New Guinea (W. Irian).

Unlike the Kapauku of the Western Highlands, little has been published about the Dani. Fr. Peters OFM arrived in New Guinea in 1957, where he worked as a missionary among the Amungme till 1959, and among the Dani from 1959 till 1964. Especially during the last year and a half he was allowed to devote most of his time to fieldwork, the results of which are laid down in his thesis.

After an introduction on the group he studied and its geographical environment, the socio-political organization is discussed. One finds a division into moieties, composed of patrilineal clans, divided into

patrilineages. Several patrilineages of different clans together compose the territorial groups, built up of several villages each.

A point of interest is that one can belong to either the Wyda-moiety or the Waja-moiety, or belong half to the one and half to the other (respectively as far as the upper and lower part of the body is concerned). Those belonging to the Waja-moiety are initiated, those of the Wyda-moiety never take part in these ceremonies. The half-Wyda-half-Waja persons may be initiated, and it seems they are socially considered to be Wyda, as they have to obtain their marriage-partners from the Waja-moiety.

After a description of marriage, life cycle, kinship and village life, follows the political organization. Patrilineages of different clans forming a territorial unit find the essence of their being on the political level, e.g. the cooperation in war. A number of these patrilineage combinations form a confederacy, a war-league, separated from other confederacies by stretches of *no-man's land*.

Agriculture and pig-breeding are the main means of subsistence of the Dani. Trade among the groups living in the Grand Valley seems to be practically non-existent, while in external trade other tribes visit the Dani more often than the other way round. Import goods found their way to the Dani only slowly after the settlement in the Valley of Government (1956) and the Missions (1954 and 1958), from the stations into their surroundings.

The lack of trade is one important difference with the Kapauku of the Western Highlands, the stress which is laid on warfare in Dani culture is a second.

Warfare is essential to the Dani, a religious duty imposed on them by the ancestors. The well-being of the community is to a high degree concerned with the fulfilment of this duty. Consequently warfare is a social act of main importance, and the way for the warriors to obtain social prestige.

Actual warfare consists of both ambushes and surprise attacks on villages or people working in the fields, and open battles in the *no-man's land*. It seems that during the first-mentioned the largest number of people is killed, while in open fight the number of injuries is so much the greater. It is on this "battlefield" that the warriors, fully dressed up and ornamented, get their chances of showing their bravery, courage and dexterity. However, in the description of the initiation ceremony — more an inauguration into warfare than a transition from

child to adult — ambush elements occur more frequently than those referring to open fights.

Once in about every three years a confederacy celebrates a great pig-feast, a period in which there is a succession of important ceremonies, at which occasions large numbers of pigs are killed: the marriage of all nubile girls of the group, the commemorating of the war victims and other dead, and the initiation of the boys of the Waja-moiety are the main events, which may take place partly at the same time.

Comparing the Kapauku and the Dani pig-feast the author stresses that while the former is mainly an economic event, a market, aiming at increasing individual wealth and prestige, the latter is in social and religious respects a "cérémonie totale". Or if I may put it in a different way than he actually does: in the Kapauku pig-feast the killing of the pigs (and consequently the chain of money transactions as a result of it) is the main event, around which other social and political elements are arranged, while the Dani pig-feast is a series of ceremonies in connection with the most important events of life of the whole community, at which occasion pigs are killed.

In a final chapter the religious aspect is dealt with rather summarily. These religious ideas could be distinguished as: those concerning the ancestors and the tradition, and the myths about the sun and the origin of men, animals and plants. The author remarks that though the religious complex of the Dani is not a clear logical system, the basic elements of which seem to be known even to the older boys, it takes a more important place in Dani than it does in Kapauku culture. Regularly the author acknowledges there are quite a few questions to which the answer still has to be found. The reader gets this feeling especially in the final part where Dani and Kapauku religious ideas are discussed and compared.

For the pronunciation of Dani terms and names used in the text the reader has to consult page 173. In a meeting of linguists of government and missions in 1961 a uniform spelling has been agreed upon for the Dani language and its dialects. Though it falls rather outside the context of this review, one may wonder about the practical use of pressing such a spelling upon the Dani, who nowadays learn quite a different spelling in schools. Surely they will write "Kurelu" instead of "Gutelu", but then neither the Dani nor I are linguists.

Finally I hope this study, which is written in Dutch, may find its way as well to non-Dutch students of New Guinea societies.

L. F. B. DUBBELDAM

HANS ANDREAS POETZELBERGER, *Einführung in das Indonesische*. Wiesbaden, 1965. 147 pages, 1 table, 1 map. Sewed DM 14.—.

To the detailed *Grammatik der Bahasa Indonesia* of Hans Kähler (Wiesbaden 1956) has now been added by Dr. Poetzelberger a more concise Introduction to Bahasa Indonesia, a "short outline" to quote the author in his Foreword, which has been written with a well-defined purpose: "Taking as its point of departure the interlinear text-interpretation, this Introduction to Bahasa Indonesia intends to give a direct access to the living language in its internal and external structure and, with a progressive understanding of the linguistic form, to enable the student to obtain a first insight into the literature and the cultural history of Indonesia". This principle has been the leading factor in the arrangement of the work under review.

The contents are briefly as follows: 1) An Introduction (pp. 9-16) dealing with the Indonesian family of languages in general; various types of script; structure and patterns of thought and expression of Bahasa Indonesia; together with a table of scripts and a historical map. 2) A concise grammatical outline (pp. 17-36). 3) The spoken language (pp. 37-81). This chapter consists of two sections: the first containing three pieces of conversation and two leading (newspaper) articles, which have been provided with interlinear translations in German; the second, four (originally taped?) "lectures", respectively dealing with the Indonesian scenery, history, literature and arts, with translations on the opposite pages. 4) The literary language (pp. 82-101), again consisting of two sections: *prose* (partly classical and partly modern, with one brief passage in the spelling of Malaya) and *poetry* (pantun, sja'ir and modern) also with translations on the opposite pages. 5) An Indonesian-German vocabulary (pp. 103-145), and finally some bibliographical data (p. 146) and a list of abbreviations (p. 147).

This brief outline of the contents is sufficient to show that Dr. Poetzelberger's *Einführung* differs a great deal from the usual type of textbook, although the arrangement, viz. a combination of language-teaching and giving useful information is in itself not new. Dr. Poetzelberger apparently did not want to write a textbook crammed with boring exercises and passages for translation consisting of stupid sentences out of any given context which tire staff and students alike, and therefore he tried to write an academic book which should bring his students "in medias res" straight from the outset. This, of course, is

primarily a matter of method, about which opinions may vary. So much is certain, however, that a method like this is not suitable for everybody, although in the case of intelligent and dedicated students under the guidance of a competent lecturer it may prove itself ideal and lead to better results in less time.

One cannot help asking, however, whether the author had a clear idea of what he wanted his *Einführung* to be, a textbook for the student or a guide for the lecturer in the lectureroom? On the one hand considering the translations in full of the Indonesian passages, the vocabulary and also the way in which the outline of the grammar is presented, it must be assumed that the book is intended for beginners, but then it would seem to the present reviewer that the way in which a number of subjects have been discussed in the Introduction, in particular some aspects of comparative Indonesian linguistics, the *pantun* and the various types of script, is too succinct and therefore not clear to the reader, if not altogether out of place in a beginner's textbook. Moreover, the language of the selected Indonesian passages, with the exception of the two first ones, is good Bahasa Indonesia at a high literary level, and therefore, again, too difficult for beginners, even with the translations and the detailed vocabulary.

On the other hand, if we view this *Einführung* as a lecturer's aid, it has the definite advantage of giving him on every page the opportunity to make digressions on almost any aspect of things Indonesian — nature, people, literature, history, languages, etc. — but then the question arises whether there was a real need for the translations? And for the vocabulary? By giving full translations the author has taken away a fundamental exercise for the student, namely that they do the translation work themselves. And as regards the vocabulary, why not refer the students to the *Indonesisch-Deutsches Wörterbuch* by O. Karow and I. Hilgers-Hesse (Wiesbaden 1962)? In the opinion of this reviewer it would have been preferable had the translations and the vocabulary been left out, and then the considerable space thus saved could have been put to a better use by giving a greater selection of passages progressing in difficulty and provided with detailed annotations wherever necessary.

Now as to details: The vocabulary is excellent. The explanation after *damai*, that it is from *dama*, seems unnecessary and is incorrect. The selection of the Indonesian passages is quite good. They contain good present-day Bahasa Indonesia, but they are rather few in number and one would like to have had more of them. The translations, too,

appear to have been done carefully, although there are some little lapses: *Tandjong Priok* being a geographical name should not be translated into Kap Priok (p. 57); to render *piagam* with "schriftliche Zeugnisse" (p. 61) is less correct; idem *tjita*² as "Ideen" (p. 65); the word "mythologisch" (p. 69) is not warranted by the Indonesian text; *tipuan jang indah* are not "Täuschungen des Schönen" (p. 75); neither are *apa jang ditjita*²*kan* "Wünschvorstellungen" (p. 79); *kepada adinda* (p. 82) is not "seinem Bruder", but, as is to be expected, "seiner Gemahlin" (p. 83); a sentence such as on page 86 *maka laksamanapun keperahu ketjil* . . . is missing in the translation; also the heading *djanganlah kiranja ada gangguan* (which is a translation into Bahasa Indonesia of Old Javanese *awighnam astu*) is rendered less correctly by "bleib' unbeirrt" (p. 96-97); on page 55 *ilmu pengetahuan* is explained as "Wissenschaft", which is perfectly correct, but the explanatory note: literally "Lehre (Kunde) des Wissens" is unfortunate.

But, of course, these are all minor lapses that can easily be remedied in a second edition, as is the case with the printing errors, which are only few in number.

With regard to the introductory chapter and the grammatical section, it would be possible to make several detailed remarks. In particular in the Introduction the author has touched upon various matters that could better have been left out in an *Einführung in das Indonesische* like this, e.g. his discussion of the pantun, p. 13-14, which, as has already been mentioned earlier, seems out of place here and which on account of its briefness is not clear. The same must be said of the explanations of the functions and the meanings of the affixes (p. 15), which are too theoretical and could perhaps better have been made clear by a great number of examples, unless they are in the first place intended for the lecturer as a starting point for further explanations. The present reviewer, however, prefers not to go into details here for the very reason of the schematic way in which various matters are discussed, because as a consequence the linguistic views of the author have remained in the vague and have nowhere been stated explicitly. E.g. with regard to the *di*-forms the author seems to endorse the views put forward by Kähler in his *Grammatik der Bahasa Indonesia*.

Summarizing the present reviewer would say that his criticisms of Dr. Poetzelberger's *Einführung in das Indonesische* are primarily directed against the way in which the book is arranged: seen from the viewpoint of the lecturer it has certain advantages; as a textbook for students, in particular for beginners, it is rather "tough going"

and only suitable for a well selected group of intelligent and dedicated students under the guidance of a competent teacher.

Einführung in das Indonesische is a publication of the Ostasiatisches Seminar der Johann Wolfgang Goethe Universität, Frankfurt a. M.

R. ROOLVINK

A Guide to Western Manuscripts and Documents in the British Isles relating to South and South East Asia.
Compiled by M. D. WAINWRIGHT and N. MATTHEWS under
the general supervision of J. D. PEARSON. London 1965.
xix, 352 pp.

Deze gids wijst de beoefenaars van de geschiedenis van Zuid- en Zuidoost-Azië de weg naar een enorme massa gegevens, verspreid over bibliotheken en particuliere collecties in Groot-Britannië en Ierland. Zij mogen de bibliothecaris van de School of Oriental and African Studies erkentelijk zijn voor zijn initiatief, en zijn medewerkers voor het geduld en de akribie waarmee zij dit onder zijn leiding hebben uitgevoerd. De overgrote meerderheid der gegevens heeft uiteraard betrekking op Voor-Indië. Over Indonesië vindt men wel het een en ander, maar minder dan men, alleen afgaande op het titelblad zou verwachten. Inleiding en stofomslag geven de eigenlijk op het titelblad onmisbare mededeling, dat de India Office Library buiten deze gids valt. Men dient dus naast de Gids ook de 3 gepubliceerde delen van de *Catalogue of Manuscripts in European Languages belonging to the Library of the India Office* te raadplegen; voor Indonesië in de eerste plaats C. O. Blagden's beschrijving van twee afdelingen van de Mackenzie collections (1916). Weinig bekend is dat ook de derde afdeling (General collection) beschreven is door E. H. Johnston in een catalogus van 602 blz., die wel gedrukt maar nooit gepubliceerd is. Over de vooral de laatste jaren talrijke aanwinsten van de handschriftenverzameling van de India Office Library vindt men summiere gegevens in het jaarlijkse *Report*. Het is te hopen dat de publicatie van deze Gids een aansporing zal zijn voor de India Office Library om haar reeks catalogi voort te zetten. Men zij er op verdacht, dat de Addenda (blz. 459-471) niet volledig in de index verwerkt zijn; over Enggano vindt men bijv. niet alleen op blz. 242 maar ook op blz. 463 een oud gegeven.

P. VOORHOEVE