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- F.G.P. Jaquet, P.B.R. Carey, *The archive of Yogyakarta; an edition of Javanese reports, letters and land grants from the Yogyakarta court dated between A.J. 1698 and A.J. 1740 (1772-1813) taken from materials in the British Library and the India Office Library (London); Vol. I; Documents relating to politics and internal court affairs*. Oxford, Oxford University Press, 1980. XXVI, 227 pp. Ills. Oriental documents, III.
- P.E. de Josselin de Jong, Barbara Watson Andaya, *Perak: The abode of grace. A study of an eighteenth century Malay state*. East Asian Historical Monographs Series. Oxford University Press, Kuala Lumpur, 1979. 444 pp., 7 maps, genealogical table.
- G.A. Nagelkerke, Marlene van Doorn, *Bouwstoffen voor de sociaal-economische geschiedenis van Indonesië van ca. 1800 tot 1940; een beschrijvende bibliografie - deel 2 (Materials for the socio-economic history of Indonesia from c. 1800-1940; a descriptive bibliography - vol. 2)*. De Indische Gids, 1879-1941. Amsterdam, Koninklijk Instituut voor de Tropen, 1979, 116 pp.
- Anke Niehof, Kevin Sherlock, *A bibliography of Timor*, Australian National University, Canberra, 1980, 309 pp.
- S.O. Robson, L. Mardiwarsito, *Kamus Jawa Kuna (Kawi) - Indonesia*, Penerbit Nusa Indah, Ende, Flores, 1978. XIV

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BOEKBESPREKINGEN

A. Reid, *The blood of the people: Revolution and the end of traditional rule in Northern Sumatra*. Kuala Lumpur etc., 1979. Oxford University Press. 288 pp.

C. VAN DIJK

The past years have witnessed a considerable increase in interest in local aspects of the history of Indonesia during the 1945-1950 revolution. In Indonesia itself many historical studies of particular military divisions or particular provinces or districts during the struggle for independence have appeared. In addition many biographies of nationally or regionally prominent individual guerilla fighters have been published. Most of these publications tend to describe the struggle against the Dutch, and sometimes also against rival Indonesian groups, in great detail. As a rule they concentrate on the military aspect. Still underrepresented in the category of local historical studies are books and articles giving a sociological analysis of the local conflicts and of the struggle for power between various social groups in the upheaval following upon the Japanese occupation. Definite progress has been made in this field, however, with different people studying the so-called social revolutions — popular risings against the traditional ruling elite — which took place in various parts of Indonesia in the first years after the proclamation of independence.

Anthony Reid's *The blood of the people* is an example of this latter type of study. It constitutes a substantial and well-documented contribution to our understanding of the social and political processes in Indonesia in the first year following the Japanese capitulation. The book gives a vivid description of what happened just before, during, and after the Japanese occupation of Aceh and East Sumatra and of the elimination of the traditional ruling elites in these regions. The picture that emerges shows how weak indeed was the influence of the Central Republican Government in Java on the situation in northern Sumatra, and how utterly confusing was that situation after August 1945, when many groups were contending for power.

The great pains taken by the author to describe the developments in northern Sumatra in detail are certainly justified by the subject. A probably unavoidable side-effect is, however, that the reader is sometimes left completely bewildered, as it is occasionally extremely difficult to keep track of all of the numerous organizations and persons mentioned.

The events dealt with in the book are not merely things of the past. They constitute a very sensitive and still much debated topic. In general Anthony Reid's description is fair and objective, steering clear of the pitfall of letting oneself be influenced by biased information. A particularly difficult question is that of the alleged contacts between Acehnese

ulèëbalangs and the Dutch after August 1945. Perhaps here it should have been brought out more clearly that the reports on such contacts might in a number of cases have been later forgeries to justify the massacre of the *ulèëbalangs*. The story of the confiscation by *Pesindo* youth of a letter written by the Republican Resident Njak Arief and confirming the appointment of a Chinese, one Goh Moh Wan, as Allied liaison officer (p. 192), for instance, closely resembles similar stories circulating in Aceh, in this case implicating *ulèëbalangs* in Pidie in preparations for the return of the Dutch.

One point of criticism is that in the few instances in which the author compares the developments in North Sumatra with those in Java he tends to adopt a Sumatra-oriented perspective. In the main body of the book, where the events in North Sumatra are described, this does not yet constitute a major disadvantage. Only seldom does it influence his statements. But this does become the case where, for instance, the author is describing the pre-war climate in Deli, and characterizes the attitude of the local planters by asserting that the "right-wing *Vaderlandsche Club* was born in Medan, before it even took clear form in Java" (p. 39). The appeal of the *Vaderlandsche Club* in East Sumatra was indeed great, but this does not detract from the fact that it was founded in Surabaya and that it had a strong appeal in Java, too, particularly in the eastern part.

The author's perspective becomes more obtrusive in the first part of the concluding chapter. Explaining that neither the established nationalists nor the communists were able to control the developments in north Sumatra, he points out that elsewhere in Asia "decolonization had been taken far enough by the Japanese or the western colonial powers to arm a non-revolutionary nationalist leadership with legitimacy, visibility, and a degree of control over the bureaucracy and the military". This, according to the author, "enabled Sukarno and Hatta to stay on top of the revolutionary process in Java . . . They proved ultimately too strong for the ill-organized communists in Java trying to ride in a different direction" (p. 252-253). Legitimacy and visibility though Sukarno and Hatta possessed, their control over the bureaucracy and the military was only a matter of degree. It had to be built up painstakingly, and in the process encountered much physical opposition. In comparing the various upheavals one should be very careful to take the time factor into account, notably in the period just after the Second World War. In 1948, when the Madiun affair (which the author only hints at) took place, the Republican Army in Java, by comparison with 1945, had already considerably extended its supremacy over other armed groups. Madiun, moreover, was located in the heartland of the Republic — an area where since Renville the Republican troops had been concentrated. More to the point might have been a comparison of what happened in North Sumatra in 1945 and early 1946 with, for instance, the social revolution in Pekalongan and other incidents in Java in which traditional leaders were removed, which took place around the same time.

François Valentijn's description of Ceylon, translated and edited by Sinnappah Arasaratnam. Hakluyt Society, Second Series, volume 149 (London 1978) XV + 395 blz.

J. VAN GOOR

De predikant François Valentijn wist gedurende zijn verblijf in Indië (1685-1695 en 1705-1714) en daarna een massa gegevens te verzamelen over allerlei aspecten van de gebieden waarmee de Verenigde Oost-indische Compagnie handel dreef. De vijf grote foliodelen, die in een voor die tijd ongekende oplage zijn verschenen, vormden niet alleen in de achttiende eeuw maar ook ver daarna de belangrijkste bron van kennis van de Aziatische en Afrikaanse bezittingen van de VOC. In de 19e eeuw werd een heruitgave van de delen over de Indonesische archipel nog van voldoende waarde geacht om te dienen voor de opleiding van Indische bestuursambtenaren.

Het werk dankt zijn duurzame waarde onder meer aan de systematisch opgezette poging het volk, de geschiedenis, de geografie en de flora en fauna van de betrokken gebieden te beschrijven.

Overeenkomstig de gewoonten van zijn tijd aarzelde Valentijn niet gegevens uit werken van andere schrijvers en tijdgenoten over te nemen zonder bronvermelding of in geparafraseerde vorm weer te geven. Hij had toegang tot veel anders ontoegankelijk materiaal. Verscheidene compagniesdienaren hebben hem geholpen door het verstrekken van rapporten en andere informatie. Zelf kende Valentijn uit eigen ervaring Ambon, Banda, Ternate, Java en Kaap de Goede Hoop. Ceylon was hem niet uit eigen aanschouwing bekend. De behandeling van dit gebied toont echter 's mans grote kwaliteiten als compiler en als observator van Aziatische samenlevingen. Met behulp van Portugese en vertaalde Singalese bronnen heeft hij in de eerste twaalf hoofdstukken van het boek over Ceylon een overzicht gegeven van land, volk en geschiedenis van het eiland vanaf de komst van de Singalezen tot de komst van de Nederlanders. Hierin is veel materiaal verwerkt dat niet van elders bekend is.

De beschrijving van het eiland en de kustgebieden is zeer accuraat, overeenkomstig de cartografische tradities der Nederlanders in de 17e eeuw. Het overzicht van de kasten in het Singalese lageland is nog steeds de beste bron voor de structuur van de toenmalige maatschappij, waarover men kan beschikken.

Professor Arasaratnam heeft de eerste twaalf hoofdstukken van Valentijn's werk over Ceylon niet alleen uiterst kundig vertaald, maar ook op een uitstekende wijze geannoteerd.

De inleiding bevat een biografie van Valentijn. Zeer interessant is de bespreking door Arasaratnam van de waarde van Valentijn als historische bron. Hij laat met tal van voorbeelden zien dat Valentijn toegang heeft gehad tot zowel Europese, Nederlandse en Portugese, als vertaalde Singalese bronnen. De in het werk gegeven interpretatie en weergave van de strijd tussen de Portugezen en de Nederlanders toont Valentijn als een onpartijdig historicus. De door hem meegedeelde contracten

tussen de Nederlanders en Rajasingha II van Kandy zijn onontbeerlijke documenten voor de geschiedenis van de vestiging van de Nederlanders op het eiland.

De autochtone cultuur, geschiedenis, flora en fauna worden zonder vooroordelen en met kennis van zaken benaderd. In tegenstelling tot Arasaratnam zou ik Valentijn in dit opzicht minder willen zien als een voorloper van de Verlichting, maar veeleer als een reisbeschrijver overeenkomstig de 17e eeuwse tradities.

Het gehele werk bestaat in origineel uit zeventien hoofdstukken. Hier van zijn echter slechts twaalf, die tezamen eenderde deel van de tekst vormen, uitgegeven. De motivering hiervoor is geweest dat in het latere deel te veel herhalingen voorkwamen en dat het karakter van deze hoofdstukken minder coherent zou zijn. In dit gedeelte wordt de tekst van het verhaal herhaaldelijk onderbroken door de opname van documenten waarop Valentijn de hand heeft weten te leggen. Ik meen echter dat dit weglaten moet worden betreurd. Deze documenten geven informatie over allerlei aspecten van het Nederlands beleid.

Valentijn's beschrijving van Ceylon heeft grote invloed uitgeoefend op de Engelstalige historiografie betreffende Ceylon, die in de 19e eeuw is geschreven. Arasaratnam toont uitvoerig aan waar en door wie het werk is overgenomen.

De inleiding, de annotatie en de vertaling zijn van een hoog niveau en getuigen van de grote kennis van de uitgever op dit terrein.

P. B. R. Carey. *The archive of Yogyakarta; an edition of Javanese reports, letters and land grants from the Yogyakarta court dated between A.J. 1698 and A.J. 1740 (1772-1813) taken from materials in the British Library and the India Office Library (London)*; vol. I; documents relating to politics and internal court affairs. Oxford, Oxford University Press, 1980. XXVI, 227 pp. Ills. Oriental documents, III.

F. G. P. JAQUET

This book is much more than its subtitle suggests. For the author has not restricted himself to an annotated source edition, but has provided a multitude of historical and other relevant data regarding these sources besides. This is apparent even from a superficial glance at the table of contents.

In his preface Carey gives an explanation of the method he has followed. He does not hesitate to acknowledge the contributions of others to the completion of his work. He has dedicated the book, in fact, to K. R. T. Puspaningrat, who undertook the preliminary transliterations, and to the latter's family. Nor does Carey shrink from truthful mention of the provenance of the collections concerned in the outline of their history in his preface, namely "the library of the Yogyakarta court which was plundered by Raffles in June 1812".

The author points out in his introduction "that there is a great

paucity of Javanese prose texts and documents from this period", which provided the necessary stimulus for him to publish these texts. And justifiably so, as becomes evident upon reading the source part of his book. Carey has introduced each document with an English synopsis to enable the reader without any knowledge of Javanese (like the present reviewer) as well to acquaint him- or herself with the contents of the sources. These synopses, along with the footnotes, give one a good insight into all kinds of Central Javanese internal conditions and affairs, such as the relations between rulers, court life, and the Javanese village institutions — matters on which contemporary Dutch sources shed pitifully little light. Hopefully this edition will stimulate those concerned with the history of Java in the period in question to (learn to) read and interpret the original sources themselves.

As the original arrangement of the documents was very haphazard, Carey has necessarily introduced a system of his own. Thus the documents edited here have been divided into two sections, namely "politics" and "internal court affairs", and these sections in turn into subsections according to subject. Carey's treatment of the sources reveals him to be not only an expert in his own field, but also a researcher with a definite feeling for matters of archival interest. So he mentions for each document the original folio and volume numbers, in addition to providing data on the type of paper of the original, the presence of seals and watermarks, and the character of the writing.

As though all this were not enough, the book contains a number of appendices with short biographies of various Yogyakarta and European persons mentioned in the documents, a family tree of the Yogyakarta sultanate, two lists of *patih*s, lists of major officials of the Yogyakarta and European administrations and of comparative values of paper and metal currency, and a letter of Raffles to Sultan Hamengkubuwana II. To me the biographical and genealogical sections seem especially useful, the more so as they contain data which are seldom found in Dutch sources, at least as far as non-European personages are concerned.

The book concludes with a glossary of Javanese words, a bibliography (in which one is struck by the consistency with which the rules of title description are applied and by the low number of printing errors in the Dutch names and titles), and a detailed and expertly compiled index.

In brief, The British Academy, for which this book was published, should be congratulated on finding Carey prepared to undertake this edition. In fact the quality of this first volume is such that I look forward with interest to the appearance of the second volume announced in the preface, which "will comprise all the materials relating to economic, military and agrarian affairs". I am even more curious, however, about the text of the second title listed under the heading "unpublished theses" in the bibliography, viz. Carey, P. B. R. "Pangeran Dipanagara and the Making of the Java War". VKI 1982?

Barbara Watson Andaya, *Perak: The Abode of Grace. A Study of an Eighteenth Century Malay State*. East Asian Historical Monographs series. Oxford University Press, Kuala Lumpur 1979. 444 pp., 7 maps, genealogical table.

P. E. DE JOSSELIN DE JONG

The fact that the editors of this journal asked an anthropologist to review a book of history is indicative of that book's character. An anthropologist will find it as rewarding as a historian.

The century studied here was one in which Johor, Siam, and Aceh began to lose their grip as centres of control in the Archipelago; Siam re-asserted itself later, and the Bugis arrived on the scene as a new and potent factor. In this fluid situation, the sultanate of Perak chose the VOC, established at Melaka, as its ally. In spite of fluctuations, the alliance stood firm for fifty years (1746-1795), to the benefit of both parties. The VOC obtained the monopoly right to purchase Perak tin; for Perak the advantage was partly economic (although the proverbial "fault of the Dutch" manifested itself also in the tin trade, and in its declining years the Company itself often lacked the *reals* to meet its obligations), but principally military and political.

For Perak, the reign of Sultan Iskandar (1752-1765) was the peak period of relative prosperity and good government at home, and avoidance of foreign entanglements. It is celebrated, with justifiable pride, in the *Misa Melayu* by Iskandar's cousin Raja Culan. For the alliance it was important that the outstanding sultan had one of the abler Dutch governors of Melaka as his contemporary: David Boelen (1758-1764). During the reign of Iskandar's successor his administrative achievements began to crumble, and the low prices set by the VOC, and their tardy payment, became increasingly burdensome. In 1776, tin mines were first worked in Kinta by indentured Chinese labour. To conclude this rapid survey of the economic and political developments described clearly and in detail: the first English incursion in Perak takes place in 1781. After Van Braam's naval victory over the Bugis in 1784, the moribund VOC renders its last service to Perak by warding off the aggressively expanding Siamese power; with the abolition of the *Kompeni holanda* on Christmas Eve, 1795, the old alliance comes to an end. Mrs. Andaya sums up its effects as follows (p. 387-390).

It enabled a weak state to maintain itself: internally in its control over "vast tracts of land difficult at the best of times", and in its foreign relations in a period when its neighbour Kedah was ravaged by the Bugis, and Kelantan by Siam. In addition, the very fact that the VOC and Perak treated each other as powers on an equal footing redounded to the latter's credit and prestige in the Malay world. The sultan's legitimacy was enhanced by the Company's recognition of it. This brings us from the events of the eighteenth century to the light shed on Perak considered synchronically as a Malay state in being. As such, the present book is a welcome addition to J. M. Gullick's *Indi-*

genous Political Systems of Western Malaya, which uses 19th and early 20th-century material.

We are given a concise description of the political institutions and functions, running from the *hulubalang* and *penghulu*, via the "Assembly" of *orang besar*, up to the sultan. The pre-eminent role of the "Council" of the Orang Besar Empat is made clear, and the position of the *anak raja* as perpetual trouble-makers is demonstrated and explained. (It is very useful to have a complete list of their titles, from Raja Kecil Besar down to Raja di Baruh, as an aid to determining the status of persons mentioned in Malay texts.) Of special interest is the Sultan Muda: in the Melaka sultanate this was the title of the heir apparent, in Perak of the individual best described as the "state shaman". In one period at least, this dignitary's prestige was higher than that of the Raja Muda, as the crown prince was styled in Perak (p. 33, 34, 328).

The political anthropologist will welcome the factual information on how succession to the sultanate was managed in practice, i.e. how the principles of inheritance and election interacted (p. 258). It is, in fact, one of the principal benefits an anthropologist can gain from a historical work of this type, that he makes the acquaintance not merely of a Malay state as a complex of institutions, but of these institutions and their personnel in action. This also applies to the Orang Besar Empat or Four Chief Ministers and their position seen in relation to tin-mining and the tin contract with the VOC; to the ideological and practical strength and weakness of the sultan; and his weakness in particular towards the *anak raja*, for whom there was no military or naval employment in Perak, so that, as mentioned above, there was no outlet for their energies (p. 29, 31, 246).

We have given some attention to the book's description and analysis of Perak considered diachronically and synchronically. To conclude, a few words on what it can offer to structural and comparative studies of western Indonesian states.

On the position of the ruler as depicted by the participants (i.e. Malays) themselves, Mrs. Watson translates a passage from Teeuw's introductory remarks to his *Sedjarah Melaju* edition, to the effect that the prince is identified with "his distinguished ancestors" (p. 9). It should be noted, however, that in the original introduction, the editor says of the royal ancestors that they are "*dianggap dewa-dewa*" (considered to be *divinities*). This is of essential importance, also for 18th-century Perak, as this sultanate consistently tried to follow the example set by Melaka (e.g., p. 81, 82). On the same subject, it is of interest that the last Sultan Muda on whom we have any information was "the *keramat* (sacred, magical) elder brother of Sultan Idris (1887-1916)" (p. 40); in my 1980 essay on 'Ruler and Realm' I pointed out the structural significance of the ruler's *elder* brother.

There are striking connections between Perak (the state that deli-

berately fostered its image as the true successor to 15th-century Melaka) and Minangkabau, that other source of true legitimacy. For example (p. 20), when there are no male successors in the Perak royal lineage, the daughter marries a prince from the Minangkabau dynasty of Pagar-ruyong. One of Perak's legendary heroes is the "son of the Raja of Pagar Ruyong", and even in the 19th century "a visitor to Perak noted that any Minangkabau . . . was treated with respect and veneration" (p. 55).

Nor is it fortuitous that, while the *history* of Perak in the 18th century is dominated by threats from all sides, this same situation sets the theme for the dynastic *myth* of Negri Sembilan, the Minangkabau state in the Malay Peninsula which arose in the same century (see *BKI* 131, 1975, p. 278).¹ There were actually connections between these two states in the period with which we are concerned (see pp. 58, 230, 238), and the close relations, including intermarriage, between Perak Malays, Minang, and Bugis confirms my supposition that there was an "osmosis" between the latter two compositions of the population of Negri Sembilan (*BKI*, 131, 1975, p. 286, 289).

Having said so much in favour of the book, both for what it aims to be and for the purposes of a reader who is not a historian, a few final criticisms may not be amiss. I have only two. It is disappointing that a book by a scholar who obviously has no difficulties whatever with the Dutch language (*si sic omnes!*) should be marred by so many misspellings of Dutch words and names (Daendals, von Imhoff, van Papendracht, Report na den Overgeve, etc.). And, would the name of the person responsible for the extremely handsome design on the dust jacket not have deserved a mention?

NOTE

- ¹ Alexander Hamilton is quoted (p. 64): the Minangkabau are "great sorcerers, who by their spells can tame wild tigers and make them carry them whither they order on their backs". Can this belief be related to the stories told in Melaka, recorded by Joao de Barros c. 1550, about tigers entering the inhabited area and performing feats of supernatural skill? (*Journal of Southeast Asian History* 1, 1960, p. 28).

Marlene van Doorn, *Bouwstoffen voor de sociaal-economische geschiedenis van Indonesië van ca. 1800 tot 1940; een beschrijvende bibliografie - deel 2* (Materials for the socio-economic history of Indonesia from c. 1800-1940; a descriptive bibliography - vol. 2). De Indische Gids, 1879-1941. Amsterdam, Koninklijk Instituut voor de Tropen, 1979. 116 pp. Prijs f 15,—.

G. A. NAGELKERKE

This is the second volume in a series of descriptive bibliographies published by the Central Library of the Royal Tropical Institute in

Amsterdam. The reasons for starting the series, the criteria for the choice of the period 1800-1940, and the aim and arrangement of the abstracts have already been briefly discussed in my review of the first volume (BKI 133-II/III, pp. 363-364).

Whereas volume 1 covered the periodicals *Koloniaal Tijdschrift* (1912-1941) and *Koloniale Studiën* (1916-1941), volume 2 deals with the *Indische Gids*. This journal was launched in 1879 as a general political and literary monthly for the sake of furthering the knowledge of the colony, and more especially of its people and social and economic conditions — which was still very limited at the time —, in both The Netherlands and the Netherlands East Indies, with a view to using this a touchstone for an accurate evaluation of a variety of regulations introduced in the colonies.

The Introduction contains a brief history of the *Indische Gids*, which from 1903 at the same time constituted the new series of the *Tijdschrift voor Nederlandsch-Indië*, with which it merged in that year.

Although the basic access to the literature documented is provided by the detailed alphabetical subject and geographical index combined, for those who prefer a systematic approach the text part of the bibliography has been arranged according to broad subject.

This arrangement is based on the UDC (Universal Decimal Classification) scheme, with the first UDC number determining the place of a particular excerpt in the text as a whole. In those cases in which more than one UDC number has been assigned to an article, these have been entered in a separate list, along with a reference to the running number of the relevant excerpt.

Especially useful in this volume of *Bouwstoffen* is the separate list of geographical names which occur in the index. Here the main Indonesian islands or groups of islands are arranged according to UDC number, with an alphabetical arrangement for the various regions within these.

One regrettable point is that this volume of *Bouwstoffen*, too, has been published in the Dutch language. The addition of English translations of the titles and publication of the body of the excerpts and the index in English would have afforded international access to this important journal for the socio-economic history of Indonesia.

It is to be hoped that this extremely worthwhile project will provide us with the next valuable bibliography in the very near future.

Kevin Sherlock, *A Bibliography of Timor*, Australian National University, Canberra, 1980, 309 pp.

ANKE NIEHOF

In his foreword, James Fox gives an overview of the development of written studies on Timor which have appeared over the years in various languages. This publication being the first general bibliography covering the whole island, Fox justly praises the compiler for providing

a major stimulus for the further study of Timor. He also calls attention to the large volume of unpublished materials in archives in the Netherlands and in Jakarta. It was not yet possible for these to be included in his bibliography.

Kevin Sherlock started his work in 1974 with the main purpose of providing a bibliography which could be relevant for East Timor as an emerging nation. Gradually the scope was enlarged to include West Timor and the island of Roti, while also the range of subjects was broadened.

Still, East Timor remained the principal focus. The present compilation is intended as a contribution to the dissemination of knowledge for the future benefit of the Timorese people.

The author modestly states his own limitations in knowledge and training for evaluating the compiled items scientifically, but hopes his work will serve as "a pointer for people in various disciplines".

A regrettable, though understandable, limitation of the study under discussion is the concentration on western-language sources, leaving Indonesian-language publications of, for instance, the Nusa Cendana University of Kupang, out of consideration. As regards the sort of materials compiled, the references cited are mainly printed works in the form of monographs, articles, and official publications. The fields covered by the bibliography range from the physical to the biological sciences, to the social sciences, literature, religion and history (divided into General, 1938-1974, 1974 to the present), while topics relevant for socio-economic development are also included. An author index is provided at the end. As this admirable compilation is the result of only four years of "spare-time activity", we may have high expectations about the outcome of the author's plans to continue his studies on Timor and improve his knowledge of the Portuguese language and the location of relevant Portuguese sources.

TWO RECENT DICTIONARIES OF OLD JAVANESE

The study of Old Javanese literature, one of the most valuable items in the Indonesian cultural treasury, has always been "a closed book" except for the initiated. However, recently more and more effort has been made to open it up for appreciation by a wider circle, not only foreign scholars but also Indonesians themselves — and the two reference works to be reviewed here were both compiled by Indonesian scholars.

L. Mardiwarsito, *Kamus Jawa Kuna (Kawi) - Indonesia*, Penerbit Nusa Indah, Ende, Flores, 1978. XIV & 426 pp.

S. O. ROBSON

This is an Old Javanese-Indonesian dictionary for students. Mardiwarsito tells us in his preface that basically the vocabulary has been taken

from H. H. Juynboll's Old Javanese-Dutch dictionary (*Oudjavaansch-Nederlandsche Woordenlijst*, Brill, Leiden, 1923), but that it is more limited than Juynboll. Furthermore, he acknowledges indebtedness to Professor P. J. Zoetmulder, and it is evident that his work has indeed benefited from a consultation of Zoetmulder's lexicographical materials for Old Javanese.

Mardiwarsito has considerable experience in the field of teaching Old Javanese and has also studied lexicography under the auspices of the Pusat Pembinaan dan Pengembangan Bahasa in Jakarta. The dictionary he has produced is in general reliable and will without doubt be useful for Indonesians who wish to read Old Javanese. It suffers from the inevitable drawbacks of conciseness, not only in the number of entries but also the explanations given for each entry. Users may find that more could have been included, but this would have demanded extensive original research — locating source materials and arranging and translating them. From a practical viewpoint, the dictionary has the advantage that it uses the familiar Western alphabetical order, as well as being clearly set out and printed.

Soewojo Wojowasito, *A Kawi Lexicon*, edited by Roger F. Mills, Michigan Papers on South and Southeast Asia Number 17, Center for South and Southeast Asian Studies, The University of Michigan, Ann Arbor, 1980. XV & 629 pp.

S. O. ROBSON

This is an Old Javanese-English dictionary, also for students. In a scanty preface Wojowasito tells how English-speaking students to whom he lectured were dependent on him for the meanings of Old Javanese words, as they had no dictionary. However, during a lectureship at the University of Michigan he succeeded in finishing this Kawi-English wordlist, based on his *Kamus Kawi (Jawo Kuno)-Indonesia* and compiled partly from the material he got from Dr. Soewito Santosa, a lecturer at the Australian National University, Canberra. He continues: "I am aware that all the material I have used is far from being perfect and sufficient. The study and the use of more Kawi texts would be necessary to revise it: new entries can be added, better and more specific or detailed explanations can be given where a lack or an obscurity is felt . . . In order to facilitate the user (English?) in finding the basic root words used as entries, the following alphabetic succession of vowels and consonants is given . . ." (p. vii).

And so one discovers that the alphabetical order used is the Sanskrit one; although no explanation for this is offered, it is not far to find. The students may have had no dictionary, but possibly Wojowasito did, namely the Old Javanese-Dutch dictionary of Juynboll mentioned above, as this happens to use the Sanskrit order. Probably the American students were not able to use Juynboll because they knew no Dutch. However, we can trace this development back another step. I have

managed to locate a copy of Wojowasito's *Kamus Kawi (Djawa Kuno)-Indonesia*, published in stencilled form by the Lembaga Penerbitan I.K.I.P. Malang, second printing 1969; here the role of Soewito Santosa appears in another light, as the preface informs us that the dictionary is based on handwritten materials received from him, and that the sources are limited to the Adiparwa, Rāmāyana, Bhāratayuddha, Sutasoma, "dan daftar kata jang telah dibukukan oleh Dr. H. H. Juynboll" (and the list of words which has been made into a book by Dr. H. H. Juynboll).

Now among scholars of Old Javanese it is common knowledge that, despite whatever virtues it may have, Juynboll's dictionary is not a completely reliable guide: it too is based on another work, namely H. N. van der Tuuk's *Kawi-Balinesch-Nederlandsch Woordenboek* (1897-1912), to which neither of the present authors refer. The end result is that the quality of Wojowasito's work has suffered. To quote one example: under *tēḍak* we read "*anēḍak* to equip with; *tinēḍak* attacked". It is odd that the active and passive forms should have such different basic meanings, but this can be traced back to Juynboll's rendering of *manēḍak*, "aanvullen (?)", taken from L. XX,4 (= Śiwarātrikalpa 21.4). The Śiwarātrikalpa was published in 1969, so it should have been possible to check this place (also *anēḍak* in 25.4), where the meaning "to attack" fits well. Another example: under *tētō* we read "melody, song; poem, verse", after Juynboll's "lied, gedichtje", but since Zoetmulder's *Kalangwan* (1974, p. 140 ff.) we know that this is in fact a part of a building. One notes that on both of these words, mere random examples, Mardiwarsito is more reliable.

But it is not fair to imply that Wojowasito is everywhere a simple translation from Juynboll, because sometimes he has more and sometimes less. One is tempted to see here the hand of Soewito Santosa, himself a somewhat "speculative" interpreter of Old Javanese texts. Further, a virtue of Juynboll's that has been omitted is the references to places in the texts where the forms concerned can be consulted. This is precisely what should have been done in order to produce a more reliable dictionary: one has to go right back to the sources and compare as many occurrences of a given word or form as possible in order to deduce the meaning on the basis of the context.

One regrets having to draw the conclusion that Wojowasito's *Kawi Lexicon* is misleading in many places and that English-speaking students would be well advised to await further developments in the field of Old Javanese lexicography.

Spectrum, Essays presented to Sutan Takdir Alisjahbana on his seventieth birthday. Edited by S. Udin. LII + 656 pp. Dian Rakyat. Jakarta.

R. ROOLVINK

Sutan Takdir Alisjahbana is een erudiet, ongewoon veelzijdig, een man van singuliere gaven, die meer dan iemand van zijn landgenoten naam

gemaakt heeft als romancier, taalkundige en cultuurfilosoof. De hier aangekondigde feestbundel, hem aangeboden ter gelegenheid van zijn zeventigste geboortedag, bevat in totaal 38 bijdragen, van verschillende lengte, en handelend over zeer uiteenlopende onderwerpen. Het merendeel van deze bijdragen is gesteld in het Engels, een aantal zijn in het Duits geschreven. Deze bijdragen zijn vrijwel zonder uitzondering van hoog gehalte.

Dieper ingaan op elk artikel van deze zeer omvangrijke bundel is uiteraard onmogelijk, maar omdat Feestbundels vanuit een bibliografisch oogpunt een nachtmerrie zijn doordat belangrijke artikelen gevaar lopen aan de aandacht te ontsnappen, is het wellicht dienstig een kort overzicht van de gevarieerde inhoud te geven.

Biografische gegevens over de persoon van Takdir zijn te vinden in het stuk van Sue Nichterlein, *An Essay in Trans-cultural Intellectual Biography: Sutan Takdir Alisjahbana*, en vooral ook in de bijdrage waarmee het boek opent van de redacteur van de bundel S. Udin, *S. Takdir Alisjahbana, A Personal Account*, dat gevolgd wordt door een lijst van de geschriften van Takdir, boeken zowel als tijdschriftartikelen.

Van direct belang voor de Indonesische literatuurgeschiedenis zijn de bijdragen van P. Voorhoeve, *Some Notes on South-Sumatran Epics*; A. Teeuw, *My Friend and I*, bevattend een structurele analyse van Chairil Anwar's gedicht *Kawanku dan Aku*; U. Kratz, *Djalan Sempoerna — Eine fruehe indonesische Autobiographie*, bespreking van een handschrift uit de collectie Overbeck, dat literair m.i. niet bijzonder belangrijk is maar uit maatschappelijk oogpunt niet oninteressant; en verder de beide bijdragen van Harry Spitzbardt en Irene Hilgers-Hesse, respectievelijk getiteld *Zur formalen und gehaltlichen Struktur des Pantuns* en *Adalbert von Chamisso und das malaiische Pantun*.

Op het gebied van de Indonesische linguïstiek zijn er bijdragen van Soenjono Dardjowidjojo, *The Semantic Structures of the Adversative k e - a n Verbs in Indonesian*; Samsuri, *Takdir's Tatabahasa Baru Bahasa Indonesia and The Writing of Indonesian Grammars*, waarin hij o.a. uiteenzet hoe naar zijn mening een grammatica van het Indonesisch er uit zou moeten zien; Soepomo Poedjosoedarmo, *Language Etiquette in Indonesian*, een nuttig artikel door zijn vele gegevens; andere bijdragen van linguïstische aard zijn die van H. Kähler, *Entscheidungsfragen in einigen indonesischen Sprachen*; B. Nothofer, *Weitere Belege für die Rekonstruktion von Laryngalen*; I. Dyen, *Proto-Ambonic Evidence for Additional Proto-Austronesian Vowels*; terwijl C. Molony in een stuk getiteld *Mardika Etymology: A Clue to Language Survival* schrijft over het Ternataño, een Creool-Spaans dialect van de Philippijnen. Ook linguïstisch van aard, doch niet op Indonesische talen betrekking hebbend is de bijdrage van Eugenie J. A. Henderson, getiteld: *Notes on Yes-or-No Questions and Allied Matters in Karen and Chin*.

Over taalpolitiek en nationale talen handelen de bijdragen van J. A. Fishman, *The Indonesian Language Planning Experience: What does it teach us?*; Bonifacio P. Sibayan, *The Influence of Nationalism*

on *Philippine Language Planning*, en Asmah Haji Omar, *The Use of the Malaysian National Language in a Multilingual Society*, waarin zij zich nogal strijdbaar opstelt tegen taalpuristen. Op de wisselvalligheden inherent aan lexicografische arbeid wijst J. O. Sutter, *Stung by a Spelling Bee*.

Ruime aandacht hebben godsdienstige aspecten van de Indonesische maatschappij gekregen in een aantal boeiende bijdragen. Het zijn de volgende: B. Dahm, *Religion and Resistance in Colonial Southeast Asia*; Soebardi, *The Pesantren Tarikat of Surialaya in West Java*; A. H. Johns, *Friends in Grace: Ibrahim al-Kurani and 'Abd al-Ra'uf al-Singkeli*; Julia Day Howell, *Modernizing Religious Reform and the Far Eastern Religions in Twentieth Century Indonesia*; terwijl Deliar Noer in *Sutan Takdir and Islam* zich de vraag stelt of Takdir nu een modernist is of niet? (Voor lezers belangstellend in het antwoord: op p. 567 komt de schrijver tot de conclusie "that he is to be included in the modernist camp of the Indonesian Muslims", op p. 570 zegt schrijver: "It seems that he does not consider himself one of the modernist Muslim thinkers".)

In *Puisi Lama* houdt Hooykaas een pleidooi voor de conservering van oudere Maleise teksten en wijst hij op wat in dit opzicht in Bali is en wordt gedaan. W. A. Hanna geeft in *Toward a History of Bali* als zijn mening dat het thans mogelijk en noodzakelijk is om te komen tot een samenvattend werk over Bali. Van Suryabrata is er een bijdrage over *Indonesian Musicology and Related Fields*. Over *Deference Behavior in Java: Duty or Privilege* schrijft Alice G. Dewey.

Van geheel andere aard en aansluitend op Takdirs cultuur-philosophische arbeid zijn een aantal belangrijke bijdragen op filosofisch en sociologisch-historisch gebied, zoals die van R. F. Beerling, *Einbildung als Freiheit, Freiheit als Einbildung*; Fritz-Joachim von Rintelen, *The Meaning of Humanism and Humanity*, waarin hij o.a. spreekt over de belangrijke begrippen van "value" en "meaning"; C. A. van Peursen, *Nature as History*; Richard Schwarz, *Die Rolle der Religion im modernen Existenzverständnis*, naar mijn smaak een van de belangrijkste bijdragen; Richard Wisser, *Die Selbstentdeckung des Menschen und Arnold Gehlens Kultur-Anthropologie*, een verhandeling over de kwalen van onze tijd; en Edward Shils, *The Intellectual as Participant in and Critic of Society*, dat op boeiende wijze een inzicht geeft in de rol van de intellectuelen en hun tegenwoordige invloed op de maatschappij en de politiek.

Ten slotte zijn nog te noemen de bijdrage van C. Vreede-de Stuers, *Parida: A Study of Muslim Women's Life in Northern India*, en het uiterst boeiende stuk van Biruté Galdikas, *Orangutans and Hominid Evolution*.

Aan het slot zijn toegevoegd (i) *Notes on Contributing Authors*; (ii) een bibliografie, d.w.z. een alfabetische opgave van de in de diverse artikelen genoemde of aangehaalde werken, en (iii) twee indexen, van namen en van onderwerpen.

Door de diversiteit van hetgeen in de talrijke bijdragen ter sprake

komt is deze feestbundel een weerspiegeling van de veelzijdigheid van het erelid van ons Instituut, en de lijst van namen van degenen die, afkomstig uit Oost en West, aan dit omvangrijke boek hebben bijgedragen, toont hoezeer Sutan Takdir Alisjahbana ook internationaal waardering heeft gevonden.

Leonard Y. Andaya, *The Kingdom of Johor 1641-1728*. xviii, 394 pp. Oxford University Press, Kuala Lumpur 1975. Price £ 19.75.

R. ROOLVINK

This work, originally a Ph.D. thesis, fills a gap in our knowledge of the Malay Sultanate during the years mentioned in the title. The year 1641 is an important one in the history of the Straits of Malacca. In it Sultanah Safiatu'l-Din succeeded Sultan Iskandar Thani in Aceh. From then onwards the power of this kingdom began to wane. The same year moreover saw the fall of Malacca through the combined efforts of the VOC and the Malay Sultanate of Johor, whereby Portuguese influence in the Straits of Malacca was greatly reduced. The year 1728 can be considered the year of the final defeat of Raja Kecil. By that time the Buginese had become the *de facto* rulers as Viceroys, leaving to the Malay Sultans the nominal sovereignty only.

Between these two years lies a period of on the one hand a new flourishing and great prosperity of the Sultanate (mainly in the second half of the seventeenth century), and on the other hand great turmoil and fundamental changes in the structure of the Sultanate (in particular during the last decade of the seventeenth and the early decades of the eighteenth century). The turning-point is the assassination of Sultan Mahmud in 1699. With his death the famous Bukit Seguntang Dynasty, from which Malay rulers everywhere derived their ancestry and thereby their legitimacy as rulers, came to an end. He was succeeded by his Bendahara, who on the throne took the name Sultan Abdu'l-Jalil Ri'ayat Syah (1699-1717). The legitimacy of this succession did not go uncontested and was eventually to lead to the disastrous wars between Riau and Siak, in the person of Raja Kecil, who claimed to be a posthumous son of the assassinated Sultan Mahmud. It was the Buginese who interfered in this struggle for power and in the end succeeded in turning the scales to their own advantage.

The work under review deals primarily with Economic and Political Developments — an appropriate subtitle printed on the dust-jacket but remarkably enough not on the title-page of the book itself. The author has been successful in his aim to present us with a coherent picture of a very turbulent period, which is full of detailed information and yet very readable. The book consists of a Preface, an Introduction, and ten chapters of actual text, well documented through a wealth of footnotes, and in addition contains a number of maps, appendices (giving

amongst others the texts of some treaties concluded between Johor and the VOC), a glossary of Malay words, and a very detailed Bibliography listing manuscripts in Western languages, Malay manuscripts, and Published Sources. An Index completes the work.

In a book of this kind there are naturally a number of points that deserve comment, but reasons of space make it necessary for the reviewer to be selective. A few remarks must therefore suffice. The author has rightly pointed out to what an extent the so-called Orang Laut actually constituted the basis of power for the Malay rulers, and had done so from early times onwards. This changed at the beginning of the eighteenth century. After the assassination of Sultan Mahmud, who died without issue, his successor could not claim membership of the Bukit Seguntang Dynasty, so that the loyalties of the Orang Laut became divided. This led to, amongst other things, widescale defections upon Raja Kecil's proceeding to put forward claims to the Johor throne. In the ensuing struggle for power the Buginese, also a seafaring people, successfully interfered, and the importance of the Orang Laut as a pillar of the Malay Sultanate came to an end.

One of the attractive features of this work, at least for this reviewer, is that the author has made use of a variety of Malay sources. However, he is not always absolutely accurate, although the examples of erroneous interpretation that I have noticed are not so important as to seriously detract from the overall value of the book. In at least one case the author has misinterpreted the Malay text of his source. For instance, on p. 156, where mention is made of the overthrow of Tun Abdu'l-Jamil, the Laksmana who played such a prominent role, we read: "At Bidan the pursuers succeeded in capturing and putting to death the Sri Bija di Raja and his brother". This does not make sense in the context. The reader is referred to the *Peringatan Sejarah Negeri Johor*, p. 44, where we find the information that "he (namely the Laksmana), together with his son the Sri Bija di Raja, was captured and both were killed". Inaccuracies like this could, of course, easily have been avoided, the more so as Sri Bija di Raja is correctly mentioned as a son of Tun Abdu'l-Jamil in the Index.

Another place where in the opinion of the present reviewer Andaya has not been sufficiently critical in the use of his Malay sources is his account of the death of Daeng Parani, one of the Buginese leaders, who according to the Siak Chronicles was killed in the Kedah war by Raja Kecil.

The person of Raja Kecil was and remains enigmatic. The Dutch knew that he was an impostor, and so without a doubt did many Malays. However, the fact that so many of them went over to his side or otherwise supported him can only point to the existence of serious dissensions and rivalries in the Malay Sultanate at the time. He is pictured in widely differing ways in the indigenous sources, depending on whether the texts are Bugis-inspired or written from the Siak point of view.

To return to the death of Daeng Parani, according to the account

presented in the Siak Chronicles this took place in the following way: the war in Kedah had been dragging on for a long time without any change whatsoever, and the Buginese and Minangkabau soldiers were becoming disheartened and reluctant to fight any longer. Daeng Parani, aware of this, challenged Raja Kecil to a duel to settle the outcome of the war in this way. Raja Kecil accepted. The Siak Chronicles then go on to say: "His Majesty (i.e. Raja Kecil) thought to himself, 'If I have to fight him with a lance I am bound to lose, because he is tall and, moreover, clad in chain mail (*dengan baju rantainya*). I had better fire my gun (*lela*) at him'. And he placed a fully loaded gun at the entrance to the gallery of his house. Daeng Parani rowed upstream with his ship and when he arrived off Raja Kecil's house (*sampai di lahut rumah baginda*), he went up to the upper deck of his ship and stood there in his full length. His Majesty invoked the powers on high (*beryang-yang*), saying, 'If the hour of my death here in Kedah has not yet come, Daeng Parani is going to die today through my gun'. Then he fired his gun. Daeng Parani was hit in the chest and died."

Andaya's paraphrasing of the final passage is (p. 303): "...when Daeng Parani came aboard Raja Kecil's *grab* (a kind of vessel, R.), Raja Kecil shot him through the chest from the poop of his ship". This, of course, is quite different, although the substance of the story, namely that Raja Kecil treacherously murdered Daeng Parani, has remained intact.

In a footnote to this passage (no. 102, p. 319) Andaya remarks that "this somewhat 'unheroic' act by Raja Kecil is reminiscent of the killing of Hang Jebat by Hang Tuah in the *Hikayat Hang Tuah* ... By committing *derhaka* Hang Jebat had performed the vilest of crimes which overshadowed any act of mercy which he may have shown to his friend Hang Tuah." Andaya then puts the question: "Were the Buginese considered so contemptible and outside the bounds of traditional Malay society that Raja Kecil's act in this case could have been seen as a heroic act by the Siak chronicler?" The answer can only be that without a doubt the author of the Siak chronicles wanted to depict Raja Kecil as a clever and resourceful man who was able under all circumstances to overcome whatever difficulties he found himself in, and that, moreover, the outcome after his invocation of the spirits was proof in itself that his deed was in line with what had already been destined by the powers on high: it was Daeng Parani's life-span that had run out, and not his.

It goes without saying that the Siak account of this incident has no basis in actual fact. Had it been a true version of what actually happened, the author of the *Tuhfatu'l-Nafis* would not have missed the opportunity to condemn the act. As it is, however, the *Tuhfatu'l-Nafis* simply informs us that Daeng Parani was killed in a pitched battle when attacking the stronghold (*kubu*) of Raja Kecil. It is this version that should have been given in the text of the book, while the Siak account should have been relegated to a footnote. This account

is worth mentioning as it is illustrative of an attitude of mind and as such justifies Andaya's above question. The Buginese were certainly not considered contemptible. There was rivalry and hatred between them and the Malays, it is true, but there was also chivalry, while it was not uncommon for chief opponents to meet and discuss matters of mutual concern together, even in wartime during a lull in the fighting. This aspect, too, is part of the general picture.

Andaya has convincingly shown the the revival of the Malay Sultanate was due in part to the fairly good relations with the VOC, but more particularly to the competence of the Malay rulers and their high officials at the time, as well as their ability to get all they possibly could out of the treaties concluded with the Dutch, if necessary by playing Malacca off against Batavia. Finally, it becomes abundantly clear that, notwithstanding the relatively great wealth of Malay sources, without the aid of Dutch sources the history of the period could not have been written as well as has been done in this work by Andaya.