Book Reviews

- Peter Boomgaard, Denys Lombard, Marchands et hommes d'affaires asiatiques dans l'Océan Indien et la Mer de Chine 13e - 20e siècles, Paris: Éditions de l'École des Hautes Études en Sciences Sociales. 1988. 375 pp., Jean Aubin (eds.)
 - Gary Brana-Shute, David I. Kertzer, Ritual, politics and power, New Haven: Yale University Press, 1988. xi, 235 pp.
 - G.W.J. Drewes, Chantal Vuldy, Pekalongan; Batik et Islam dans une ville du Nord de Java. Paris: École des Hautes Études en Sciences Sociales, 1987, Études insulindiennes/Archipel 8. 311 pp.
 - Ch.F. van Fraassen, Hubert Jacobs, The Jesuit Makasar documents (1615-1682), edited and annotated by Hubert Jacobs SJ, Monumenta Historica Societatis Iesu volume 134, Rome: Jesuit Historical Institute, 1988, xxiv + 36* + 285 pp.
 - M. Hekker, Penelope Graham, Iban shamanism: An analysis of the ethnographic literature, Canberra: Occasional paper of the department of Anthropology, The Australian National University, 1987. x + 174 pp.
 - Huub de Jonge, Jennifer Alexander, Trade, traders, and trading in rural Java, Asian studies association of Australia, Southeast Asia publications series, No. 15. Singapore: Oxford University Press, 1987, 223 and xvi pp., plates, tables, figs and maps.
 - Peter J. M. Nas, Ben F. van Leer, Henri Maclaine Pont: Architect tussen twee werelden; Over de perikelen rond het ontstaan van de gebouwen van een hogeschool, het Instituut Teknologi Bandung, Delft: Delftse Universitaire Pers, 1988, 90 pp.
 - P.J.M. Nas, B. Hauser-Schäublin, Bauen und Wohnen, 1987. Basel: Birkhauser Verlag. Mensch, Kultur, Umwelt 2.84 pages,
 - Peter Pels, Göran Aijmer, Symbolic textures; Studies in cultural meaning, Göteborg: Gothenburg studies in social Anthropology 10, 1987.
 - Robert Ross, Ido H. Enklaar, Life and work of Dr. J.Th. van der Kemp, 1747-1811: Missionary pioneer and protagonist of racial equality in South Africa, Cape Town/Rotterdam: A.A. Balkema, 1988, xi + 234 pp.
 - A. Teeuw, Jack Goody, The interface between the written and the oral, Cambridge etc.: Cambridge University Press, 1987. [Studies in literacy, family, culture and the state.] xxi + 328 pp.
 - Willem Ijzereef, Martin Rössler, Die soziale Realität des rituals. Kontinuität und Wandel bei den Makassar von Gowa (Süd-Sulawesi/Indonesien), Kölner Ethnologische studien, Band 14. Berlin: Dietrich Reimer Verlag, 1987. 405 pp.
- In: Bijdragen tot de Taal-, Land- en Volkenkunde, Rituals and Socio-Cosmic Order in Eastern Indonesian Societies; Part II Maluku 146 (1990), no: 1, Leiden, 169-186

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BOEKBESPREKINGEN

Denys Lombard and Jean Aubin (eds), *Marchands et hommes d'affaires asiatiques dans l'Océan Indien et la Mer de Chine 13e – 20e siècles*, Paris: Éditions de l'École des Hautes Études en Sciences Sociales. 1988. 375 pp.

PETER BOOMGAARD

Ever since Van Leur's *Indonesian trade and society* was published in 1955, we have been aware that the existing literature has underestimated the importance of pre- and non-European Asiatic trade. At the same time it was also quite clear that Van Leur's attempt to present a coherent and succinct picture of indigenous trade patterns could only be regarded as a tentative one, given the paucity of published articles and monographs then available. Since then, much time and energy have been devoted to the study of Asian trade before and after the arrival of the Europeans, and new attempts at summarizing these rather diverse bits and pieces of information have been published, such as Chaudhuri's *Trade and civilisation in the Indian Ocean* (1985). The collection of articles under review is a welcome addition to this still growing body of knowledge.

The book is the outcome of a conference held in Paris in 1985; it contains 26 articles, varying in length from 4 to 27 pages (13 on average), and an introduction by Denys Lombard. Most articles have been written by scholars belonging to two of the three institutions which organized the conference, namely the Centre National de la Recherche Scientifique and the École des Hautes Études en Sciences Sociales. Apart from five articles written in English, all the contributions are in French.

The editors have divided the contributions into four sections, or parts. Part I deals with the port-city as a commercial crossroads in the 13th to 16th centuries. It contains articles by Chen Dasheng and Lombard ('Zaitun'-China, 13th and 14th centuries), L.F. Thomas (Malacca, 16th c.), and G. Bouchon (Calicut, 16th c.). Part II focuses on the major Asian trade networks between Islamic supremacy and European penetration; it is divided into four subsections. The first of these contains articles dealing with the Arab-Persian sphere: R.B. Serjeant on Yemeni merchants in the 13th to 16th centuries; J. Aubin on merchants of the Red Sea and the Persian Gulf from the 15th to the 16th centuries; and J. Calmard on Iranian merchants between the 16th and 19th centuries. The second subsection is devoted to the Indian and Southeast Asian spheres, containing articles by A. Das Gupta on the shipowning merchants of Surat, ca. 1700, and Lombard on the Malay sultanates. The third subsection contains articles on the Far East: M. Cartier on Chinese trade from the 16th to 18th centuries; and P. Akamatsu on Japanese merchants in the 17th century. The fourth subsection contains articles which are not restricted to any particular area: R.B. Serjeant on the Hadrami network, M. Aghassian and K. Kévonian on Armenian merchants in the 17th and 18th centuries, and A. Kroell on English 'interlopers' in the 17th century. Part III, on smaller,

local networks from the 18th to 20th centuries, is again divided into subsections. The first of these deals with expatriate Indian merchants such as the Kashmiri Muslim merchants in Tibet, Nepal, and Northern India (M. Gaborieau), and Chettiar moneylenders in Southeast Asia (H.D. Evers). The second, concentrated on merchant networks in Africa, contains articles by J.C. Penrad on Ismailia merchants in East Africa, and by J. Kagabo on Arab and Swahili merchants in the same region. The third subsection deals with Southeast Asian networks, consisting of articles on Buginese and Makassarese merchants (G. Hamonic), the Javanese Kalang (C. Guillot), the spirit of enterprise in Java (M. Bonneff), and the Hui Muslim trade between Yunnan and Thailand (A.D.W. Forbes). Finally, Part IV is concentrated on the growth of Asian Capitalism in the 19th and 20th centuries. It contains articles on the Muslim merchant houses in the Gulf region (G. Naulleau), the big Indian capitalists (C. Markovits), the Chinese merchants in Southeast Asia (C. Salmon), the birth of modern Japanese enterprise (P. Akamatsu), and the large post-war company complexes in Japan (B. Chung).

It is hardly surprising that such a vast collection of papers defies any attempt at generalization, and that it exhibits some of the virtues and vices of all conference proceedings, namely lack of coherence, mitigated by width of scope. Nevertheless, a limited number of general 'trends' can be indicated, which seem to be valid for at least some clusters of articles. The emphasis on the multi-ethnic character of most ports of trade with a supra-regional role is one such characteristic, the importance given to expatriate minorities with their own cultural and religious features another. Much attention is also given to the intimate link between the spread of Islam and the expansion of trade.

Finally, the absence of some elements which the reader might have expected is equally remarkable. At least I personally was surprised to discover that hardly anyone of the participants/authors tried to compare his findings with the relevant passages in Van Leur or Chaudhuri, or, for that matter, Max Weber, although it is quite clear that some rethinking of these texts would not be amiss. The fact that the 'apologetic' tone, characteristic of so many statements in Van Leur and Chaudhuri, is absent in most contributions to the book under review may perhaps be interpreted as a positive development, marking the coming of age of the study of Asian trade.

David I. Kertzer, *Ritual, Politics and Power*, New Haven: Yale University Press, 1988. xi, 235 pp. US\$25.00.

GARY BRANA-SHUTE

The author is concerned that we not lose sight of the fact that, despite our modernity, secularism and rationality, citizens of modern nation states are too guided, propelled and compelled by the power of ritual and symbolism, the same as – one is bound to presume – our less modern, secular, and rational fellow-humans. This assertion will not be greeted with astonish-

ment in anthropological circles, nor, for that matter, in many others. Modern man has, intuitively or explicitly, assiduously manipulated and staged rituals great and small to express latent or disaggregated cultural urges; the likes of Adolf Hitler, Elisabeth Regina II and Ronald Reagan all spring to mind as eminently successful practitioners of modern ritual and state-sponsored symbolism.

But nevertheless, we should be reminded every now and again that the vagueness, ambiguity and abstraction of ritual have an equally dramatic effect on modern men and women as on 'others'; and here I see a place for this clearly written, highly anecdotal and unpretentious book. It could be most profitably used in an introductory anthropology course or a mid-level course on ritual and symbolism. The case studies, or better, vignettes, are varied and nicely written, although at times they come dangerously close to a 'cook book' format (i.e., the X 'do it' this way and the Y 'that way'). Little attempt is made to explain behavior or social action other than to record that each ritual anecdote demonstrates a clear and universal link between social action and collective cognition. In fact, the major theoretical flaw of the text is that the author relies far too much on cognitive psychology and not enough on social or cultural anthropology. What compels us to stage these rites, individual or immense, and why do they take the form they do? We have to push on beyond psychology and grapple with material, ecological, historical, social and ideological processes all working, as they maddeningly do, at once.

The book is a quick read, amusing and straightforward. Many of the examples are Italian or European – in itself refreshing and reflecting the author's fieldwork experience. Professor Kertzer's notion of symbolism is straightforward and shorn of complications such as inversions, contradictions, bi-polarities, and the like. Symbols directly articulate ideology and values with social action, and so not only reinforce behavior and interpret our experiences but compel us to behave in certain prescribed fashions as well. Hence, rituals as such fall into routine categories such as rites of intensification, life crisis, transition, incorporation, installation, disenfranchisement, solidarity, integration, communication and legitimacy. Although the textual notes are not particularly useful, the bibliography is relatively complete, listing the major British and American sources, and the book is smartly bound and printed. In all fairness to the author's efforts, I recommend this book to the curious undergraduate rather than the trained anthropologist.

Chantal Vuldy, *Pekalongan; Batik et Islam dans une ville du Nord de Java*. Paris: École des Hautes Études en Sciences Sociales, 1987, Études insulindiennes/Archipel 8. 311 pp. Price: 140 francs.

G.W.J. DREWES

In The Netherlands, specific information on the Pekalongan *batik* industry

seemed to have come to an end with the appearance of the relevant section of P. de Kat Angelino's Report on Labour Conditions in the *Batik* Industry (Vol. II, 1931, pp. 211-52), until the publication of Mrs. de Raad's booklet on a European-owned *batik* shop at Pekalongan (1980). Yet, reading through the extensive bibliography at the end of the book under review, one is struck by the fact that in the last few decades quite a number of papers on the Pekalongan *batik* industry have been written in Indonesia. One gathers that the author has assiduously collected all the available data, including the results of investigations made recently into some points of detail. Moreover, she has built up a sound body of knowledge about the town and society of this industrial centre through frequent visits to and an eighteen-month stay in the town. The results of her research are recorded in this interesting book, which, though in part repeating well-known facts, contains a lot of useful information not available in a comprehensive form elsewhere.

The book opens with a detailed description of the town – so to speak 'a town plan in words' – followed by a chapter containing an outline of its history, delineating its development from a fishing-village into a modern city. The nucleus of the book begins with a short survey of the vicissitudes of the trade in cotton and silk fabrics from the coming of the Europeans until the end of the 19th century, and ends with an excursus on the process of *batik*-making. The next two chapters deal extensively with the rise of the *batik* industry, in which European ladies and Chinese and Arab entrepreneurs were also involved; the problems that arose with it; and the development of the spirit of enterprise, that is to say, chiefly among the Javanese and Malays who are active in this field. In the fourth chapter of this central part we are informed about the situation before the Japanese occupation, the support from the Netherlands Indies government, the entire orbit of the industry with its various connected professions, the marketing of the products, and the commercial relations built up by the *batik* merchants. The fifth chapter deals with cooperative societies, which from the troublesome years 1942-9 onward have assumed large proportions and have contributed a good deal to the development and the flourishing of the industry, although nowadays they are suffering from the concentration of the market around rapidly growing concerns.

The third part of the book is entitled 'Une société javanaise en mouvement'. It also numbers three chapters, the first of which bears the heading 'La religion comme recours face à l'occident'. Since it deals with the Ubudiah movement which, still extant today, stands for strict observance of Islamic Law and is directed against the *abangan* form of Islam, and with the Kobra affair, which was a small-scale local *ratu adil* plot, while the greater part of the remainder discusses the generally known five pillars (*rukun*) of Islam, this heading seems rather ill-chosen, with the flag not covering the cargo.

The next chapter deals with educational institutions and facilities, among which the *pesantren* still occupies an important place, on the basis of figures of about a decade ago. The last chapter, finally, presents a survey of the arts, entertainment, and public amusements. It is followed by a Conclusion, numerous notes, an extensive bibliography, and a glossary.

The book is produced in a typeface in which the underlined *g* is indistinguishable from the *q*, which does not facilitate a correct pronunciation of Javanese terms by readers who do not know Javanese. However, this cannot be laid at the author's door. What the author is responsible for is the incorrect spelling of numerous foreign names and words. Furthermore, the reader will be surprised to see that in the bibliography, which apparently has been drawn in part from Dutch sources, the Dutch preposition *in* has been left untranslated in at least fifty places. A few more specific remarks follow below.

On pp. 53, 55 and 58 the author mentions current local interpretations of the name Pekalongan, some of which were the subject of animated discussions by European writers as early as a century ago. The learned Javanist Brandes devoted a penetrating study to the question at issue in a letter to the editor of the *Maandschrift voor de huiselijke opvoeding en het schoolwezen in Ned.-Indië*, dated November 1886, which has escaped the notice of the author. The etymological explanations given in support of the interpretation of the name as a synonym of its *krama* *dusun* form Pengangsalan found no favour in Brandes' eyes. He maintained that, although the region offered nothing special in the way of *kalongs*, the name Pekalongan might all the same be derived from *kalong*, considering that a place might have been named *pekalongan* on account of the occurrence of only one fox-bat, if need be even a stray one.

On p. 60 the word *pekuncen* is translated with '*lieu gardé*', and *pekuncens* are interpreted as rallying points for the Muslim community. However, *pekuncen* means 'house of a *jurukunci* (guardian of a holy grave)'. If such a grave is situated in a village that owes its *perdikan* position to it, the residence of the guardian of course enjoys the same advantageous status. *Pekuncens* are not a special category alongside *perdikan* and *kauman*.

On p. 61, in a quotation from a Chinese travel story dated 1791, the fortified quarter where the Dutch lived is referred to as *ban*. This word does not stand for *benteng*, however, but is an old Dutch term meaning '*rechtsgebied*' (area of jurisdiction).

The information given on p. 195 about the alms tax, the fourth 'pillar of Islam', is very deficient. An elementary book on Islam could have taught the author the difference between *zakāt* and *zakāt al-fitr*, and could have supplied her with more exact information about *waqf*, its foundation and administration. Still, she gives some interesting information on the functioning of this *sadaqa jāriya* (continuous charitable donation) in present-day Pekalongan society (pp. 199-201).

On p. 200 the name of one of the *pesantrens* at Buaran is given as Taufidjul Al Qur'an (sic). However, this school does not figure on the list of Buaran *pesantrens* on p. 225, which does give a *pesantren* named Tahfidul Qur'an (= Arab. *taḥfīz al-Qur'ān*, 'to make people know the Qur'an by heart') as being established in Kedungwuni, a neighbouring *kecamatan*.

Discussing the growing importance of Westernized education in the pre-war period, the author quotes the saying *blangkon kena peci* (p. 209), the meaning of which she has misunderstood. *Blangkon* does not denote 'un carré de batik noué autour de la tête', but is the name of the ordinary ready-

made *batik* headdress. The *peci* is the common velvet cap, in earlier years worn preferably by modernists and nationalists. The meaning of the saying is not 'le *blangkon* frappe le *peci*', or '*blangkon* contre *peci*', but 'the *blangkon* is beaten by the *peci*', and it expresses resentment rather than ridicule.

Wahyu pedalangan (p. 233) does not mean 'signe', but the supernatural power qualifying a person for *dalangship*, which is expected to come from Sunan Kalijaga, one of the Javanese saints.

On p. 237 one reads, 'Les *macapat* sont des poèmes qui respectent des règles particulières de rimes et de métrique; il en existe plusieurs formes ...' *Macapat* are not poems, however, *macapat* being the collective name for stanzas of all types in modern Javanese prosody. *Macapat* verses have no rhyme, and no distinction between long and short syllables. The difference between the various types of *macapat* poetry are determined by the number of syllables of the successive verses, the final vowels of these, and the number of verses to a stanza.

On p. 245 the celebration of the Syawalan festival is ascribed to a certain Mbah Wayah, a much respected *ulama* of the Krapyak quarter of the town, whereas according to others it dates back to the 17th century. Now, the six-day feast after *lebaran* (Syawal 2nd to 7th) is voluntary, not obligatory. It is little observed in Indonesia, as is the festival at the end of it, commonly referred to as *bakda Sawal* or *bakda kupat*. So Mbah Wayah apparently was a pious man, who gave the impulse for a more public and more lively celebration of this otherwise modest festival.

On p. 263 (note 9) mention is made of the Pekalongan *regent* Pangeran Arya Natadirja (1843-1920), with the addition of the remark 'appartenant à la noblesse *priyayi*, il portait le titre de *Pangéran* ou "Prince"'. Yet, outside the Principalities there were no Pangérans in virtue of birth. *Pangéran* was the highest honorific title bestowed by the Government from time to time on *regents* of outstanding merit. So the Pekalongan *regent's pangéranship* did not derive from his high birth, but from a government decree.

These few remarks must suffice. In spite of the question marks I felt impelled to put in places, I have read this book with pleasure. Mme Vuldy has enriched the literature on Java with an interesting sketch of the most important industrial centre on Java's North Coast.

The Jesuit Makasar Documents (1615-1682), edited and annotated by Hubert Jacobs SJ, Monumenta Historica Societatis Iesu Volume 134, Rome: Jesuit Historical Institute, 1988, xxiv + 36* + 285 pp.

CH.F. VAN FRAASSEN

This volume of Jesuit Makasar Documents may be seen as a sequel to the Documenta Malucensia series (reviewed in *BKI* 141:362-363). It is devoted to the hardly known Jesuit activities in Makasar (Ujung Pandang).

In a general introduction (the page number of which is marked with an

asterisk) Father Jacobs gives an overall picture of Makasar in the 17th century, of the Jesuits in Makasar, and of the documents pertaining to the Jesuit activities here. As the prospects for conversion seemed favourable in 1615, the Bishop of Malacca sent two fathers to Makasar, who saw soon after their arrival there in January 1617 that any real mission work was impossible. They returned to Malacca without having scored any success in 1618. The second period of Jesuit presence in Makasar was that of 1646-1665, during which period 8 Jesuit fathers in total were assigned to the residence of Makasar. The work of these fathers was not, strictly speaking, in the missionary field, their activities being in fact restricted to the Christian inhabitants of the Portuguese town. In 1661, nearly all the Portuguese were forced by the Dutch to leave the country, and the remaining Asian Catholics and mestizos lost their only priest in 1665. This marked the end of Roman Catholicism in Makasar. Besides the Jesuits definitely assigned to the residence of Makasar, there were many more others who stopped temporarily on their way elsewhere.

In the volume under review, Father Jacobs presents all the letters and other available documents, 74 in all, referring to the activities of the Jesuits in the Makasar area in a critical edition. The last letter, containing information on the life of the last Jesuit, who in 1665 sailed from Makasar for Larantuka, on the island of Flores, where he worked for five years, dates from 1682. These documents are mostly written in Portuguese, but also in Spanish, Italian, Latin, French, and even in Dutch. To each one Father Jacobs has added an introduction containing bibliographical and other relevant information. An English-language summary precedes the text of each document, which is also provided with a detailed critical apparatus.

As Father Jacobs himself also noted, the nature of the Jesuit documents proper is a little disappointing. Out of the 74 documents presented, only three were written in Makasar. Most of the letters containing information on the Jesuit activities in the Makasar area were written at the Society's headquarters of Goa, Cochin and Macao, or at some other place where missionaries had an opportunity to write down their impressions or commentaries while on their way to or from Makasar. The documents deal with the conflicts of the Christian mission with the rulers who professed Islam, and whose policies were wholly opposed to the introduction of any other religion. They reveal the pro-Christian sympathies of some rulers and indicate how the Portuguese not only frequented the port, but were even badly wanted there for many years. The Jesuits had very good relations with the Moslem Chancellor Karaeng Pattingalloang (1639-1654), who had started building a very extensive library of Western (Portuguese and Spanish) books, who realized the importance of Western science, and who repeatedly proved himself a friend to the Portuguese and a defender of their interests. But we also learn of the growing power and influence of the Dutch, of the frustrating position of the Jesuits, how they went looking for apostolic work in the Lesser Sunda Islands, and how they were finally expelled from Makasar under pressure from the Dutch.

Penelope Graham, *Iban shamanism: An analysis of the ethnographic literature*, Canberra: Occasional Paper of the Department of Anthropology, The Australian National University, 1987. x + 174 pp.

M. HEKKER

The aim of this book is to present a picture of shamanism among the Iban of Serawak, formerly known as the Sea Dayak. The author explores 'the cultural logic of Iban shamanism' (p. 1), as she puts it, and tries to 'ascertain the range and the nature of the powers, attributed to the Iban shaman (*manang*), to analyse the significance of the transformed shaman (*manang bali*), and to locate shamanism within the coherence-structures of traditional Iban culture' (p. 147). The book originated from the author's Master's thesis. It should be considered as a general survey of the subject, as well as an analysis of the existing ethnographic literature. As such, it is wholly based on this literature, and contains no fieldwork data. Graham divides the core of her argument into four chapters, dealing successively with definitions and analyses of Iban shamanism in the ethnographic literature, Iban ritual chants, shamanic ritual, and the phenomenon of the transformed shaman. Finally, she presents an analysis of Iban shamanism in its social and cultural context.

In the context of Iban society, the shaman figures as the beneficial intermediary between the natural world of human beings and the supernatural world. Man is conceived of as being part body (*tuboh*), and part soul (*semengat*). In case of illness the soul is supposed to leave the body to wander, being annoyed by malevolent spirits. In case of death the soul is supposed to leave the body forever. This concept of the soul plays an important part in Iban shamanic practices. The shaman is capable, through his own soul, to transcend the natural world and communicate with supernatural beings. The various rites he performs are generally aimed at healing people, and interpreting omens and dreams, as well as neutralizing inauspicious omens and dreams. The shaman has to intervene whenever the relation between the natural and the supernatural world has been upset.

An outstanding place is occupied in Iban society by the phenomenon of the transformed shaman, *manang bali*. This *manang bali* generally is a male shaman acting as a woman; seldom a woman acting as a man. In a rather lengthy argument, Graham attempts to view this phenomenon in the social and cultural context of Iban society. She suggests a certain parallel between the transformation of gender and the shamanic ability to transcend the human condition to the supernatural world, also referring to the complementary relationship between male and female in Iban society.

Finally, the author attempts to situate Iban shamanism as a whole in the context of Iban society and religion. On the one hand, Graham perceives in Iban society a rather 'inclusive' social system; on the other hand, she draws a distinction between the categories of 'Self' and 'Other', depending on the situation. The same applies to religion. Generally, only a gradual transition is perceived between human beings and supernatural beings. Iban shamanism, however, stresses the distinction between matter and

spirit, while the shaman, who can intervene in the supernatural world, acknowledges the 'Otherness' of these supernatural beings.

In fact, Graham does not present an exhaustive ethnography of Iban shamanism, but focuses on the status of the shaman as such. The description of the Iban shaman is somehow in danger of becoming too abstract with regard to space and time. Insufficient attention is given to regional differences, outside influences, or historical developments. The author more or less apologizes for this restriction (p. 11). Nevertheless, the obvious abundance of literature on the subject, dating from the middle of the nineteenth century to the present, does not seem to this justify this rather limited approach.

The author presents her own interpretation and analysis of several aspects of Iban shamanism, but these are not always convincing. The analysis of the phenomenon of the *manang bali*, for instance, could have been more specific. Graham leans rather too heavily on the existing ethnographic literature. This one might logically expect in an analysis of the literature on the subject, but only to a limited extent. The book would have gained in internal consistency, as well as in depth, if the author had kept a greater distance from these ethnographic accounts.

In sum, as an outline of Iban shamanism the book presents neither new ethnographic data nor a striking analysis of the phenomenon. As a survey of the literature on the subject, it could conceivably have been a more critical guide. However, the book remains a reasonable, impressionistic introduction to Iban shamanism. It is to be hoped that it will be followed by a more thorough account based on field research.

Jennifer Alexander, *Trade, Traders and Trading in Rural Java*, Asian Studies Association of Australia, Southeast Asia Publications Series, no. 15. Singapore: Oxford University Press, 1987, 223 and xvi pp., plates, tables, figs and maps.

HUUB DE JONGE

Nearly all the studies that have appeared in the ASAA Southeast Asia Series are of a markedly high quality. This is true also of this most recent of their publications – an economic anthropological study of trade relations and trade practices in rural Java by Jennifer Alexander. Her book is a good introduction to the Javanese rural economy for those who know little about it. But also for those familiar with the subject the book contains both new data and new insights. Although the book is clearly written, the author limits her subject in such a way that it is, at times, rather dense and dry.

As Alexander points out, the Javanese market is approached from three perspectives: trade, traders and trading. The term 'perspective' is somewhat infelicitous and misleading here, however. In fact, it is rather more approaches and themes that are concerned here. Under the heading 'Trade' Alexander examines the distribution of market places and the production

and distribution of commodities. Under 'Traders' she discusses types of traders, their careers, and trade institutions. In the section on 'Trading' we learn about the role of information in the bargaining process.

The data for these chapters were collected in the regency of Kebumen in Central Java, where the author spent 15 months between 1979 and 1983. She lived in Babadsari, a little village not far from the towns of Kutowinangun and Prembun. She visited surrounding markets with local traders each day. These were mostly women, since the majority of traders in Java are women. Most of her time was spent at the periodic and daily markets of Prembun. Prembun had about 4500 inhabitants at the period she was there. On the most important market days (Monday and Thursday) the town was visited by nearly 10,000 persons from the surrounding areas.

In terms of content, the sections on trade and traders are strongly reminiscent of A. Dewey's book, *Peasant Marketing in Java* (1962), although Alexander organizes her material somewhat differently and has other emphases. The information on the setting, the market, traders, petty commodity production and credit relations is presented in a rather summary way, and little is added to what is already known. However, in the concluding chapters, where the author deals with the interplay of information and bargaining, she has some interesting things to report. The analysis of the bargaining process in terms of information-testing is insightful and very convincing. Doubt is cast on the relevance of Cassady's model of bargaining for Java, and an alternative model is presented in which the bargaining process is subdivided into three stages: the initial stage, the plateau, and the settlement. A chapter entitled 'An Ethnography of Bargaining' enlivens the argument.

Alexander makes some good points on other subjects as well, such as, for instance, where she adds to, corrects or refutes Geertz's or Dewey's views on the shared poverty ethos, the market as an inhibitor of economic growth, and the role of credit.

Alexander's book is primarily a 'dissecting' study of the market event. Although she states in the Introduction that her aim is to examine the relationship between the economic and other socio-cultural variables, she never gets around to this. The socio-cultural context of the market activities is treated as a parameter. She proposes to treat the market as a cultural construct. But what does this mean, how is this different from what is done in previous studies, and why doesn't the author return to this idea in her conclusion? Little attention is given also to the economic interaction between different levels of social integration. We read scarcely anything about the influence of the national or international economy. The rural economy is treated to a certain extent as an isolated entity. Moreover, the author gives no coverage of the long-term development of economic ties. Details on trade relations in colonial times and the post-war years are minimal. The study is, in fact, about the present situation, which represents the culmination of those developments. It is nevertheless an important work.

B. Hauser-Schäublin (ed.), *Bauen und Wohnen*, 1987. Basel: Birkhäuser Verlag. Mensch, Kultur, Umwelt 2. 84 pages, ISBN 3-7643-1854-6.

P.J.M. NAS

This beautifully printed and illustrated small reader on the house in several traditional societies is intended for a general (Swiss) readership. Rural examples are presented from Afghanistan (I. von Moos and E. Huwyler), northern India (S. Haas), Papua New Guinea (B. Hauser-Schäublin), and Sumba (U. Ramseyer). More urban-oriented are the articles on Mopti, Mali (B. Gardi) and the Aztecs, Central and South America (G. Baer). Two articles are dedicated to a specific aspect of habitation, namely the use of the hammock by the Indians of Latin America (A. Seiler-Baldinger) and domestic hygiene (the taboo on the disposal of faeces) in Central Europe (D. Wunderlin).

These articles illustrate differences in village and house lay-out, the size and shape of dwellings, the manner of house construction and the materials employed, the socio-religious meaning of dwellings, and differences in the use of these according to the seasons of the year and to differences in the age, sex and caste of the occupants. In the Introduction the editor, in order to legitimate the focus of the book, contrasts the traditional mode of habitation with the modern one. The former, she posits, is based on the cultural identity of a group of people who are generally related by family ties and who build the house themselves according to the standards of their society. The latter, because of the high level of mobility and flexibility, has almost no roots in any cultural or social identity; it has nothing to do with living in a particular area or within a particular social environment. These dwellings, moreover, are standardized to a large extent (p. 7). Without negating the basic ideas presented here, I think that the contrast between the two should have been related more clearly to the differences in degree of social diversity between traditional and modern society. Cultural and social identity, as well as the social environment, remain very important factors in modern residential culture, which displays a much higher degree of diversity than any of the traditional residential cultures dealt with in the book. The fusion of life-styles in relation to the house is the crucial factor that should have been stressed in this context, more so than 'Verlust der Heimat'. There are more urban villagers and tribesmen than one would expect, while the modern cosmopolitan has social and local (national) roots, too.

Ben F. van Leerdam, *Henri Maclaine Pont: Architect tussen twee werelden; Over de perikelen rond het ontstaan van de gebouwen van een hogeschool, het 'Instituut Teknologi Bandung'*, Delft: Delftse Universitaire Pers, 1988, 90 pp.

PETER J.M. NAS

Aan de koloniale architectuur in Nederlands-Indië is tot nu toe relatief weinig aandacht geschonken. Het is verheugend dat de werkgroep ARSI

(Architectuur en Stedebouwkunde in Indonesië) daar verandering in wil brengen door het entameren van onderzoek en publikaties op dit terrein, mede omdat hier sprake is van een belangwekkend erfgood dat steeds vaker bedreigd wordt. Dit laatste geldt overigens niet voor de gebouwen van de voormalige Technische Hogeschool te Bandung, maar hier hebben we wel te maken met een ontwerp van de bekende koloniale architect Henri Maclaine Pont, die een bijzondere en geslaagde poging heeft ondernomen om de Javaanse bouwtradities te incorporeren. In deze tradities ligt het accent niet zozeer op de gebouwen, danwel op de ruimten die ertussen worden gecreëerd en het daar plaatsvindende publieke verkeer. Het gaat bij dit project van Maclaine Pont – zoals Van Leerdam aangeeft – om Javaanse ruimtenarchitectuur en, door de nadruk op de natuur, tevens om een mooi voorbeeld van ecologisch ontwerpen.

In dit kleine boekwerk zijn ondermeer een aantal niet eerder gepubliceerde reproducties van ontwerp- en bestektekeningen opgenomen. Deze maken een adequate beeldvorming mogelijk van het imposante gebouwencomplex, dat, zoals Prof. Temminck Groll het in zijn voorwoord formuleert, wordt gekenmerkt door ruimtewerking en verrassende lichtval, en door helderheid van constructie en beheersing van materiaal en detail. De auteur gaat in op het voorlopig ontwerp, de materiaalkeuze en het bouwplan, en besteedt tevens ruime aandacht aan de problemen die met de uitvoering van dit project gepaard zijn gegaan. Hij heeft daarbij ondermeer gebruik gemaakt van het familie-archief Maclaine Pont. Dit levert een nog tamelijk fragmentarische reconstructie op van het jammerlijke conflict tussen Prof. Ir. J. Klopper – de representant van de opdrachtgever en tevens toenmalig Rector Magnificus van de Technische Hogeschool Bandung – en Ir. Henri Maclaine Pont, een conflict dat de ontwerper klaarblijkelijk zeer heeft aangegrepen.

Göran Aijmer (ed.), *Symbolic Textures; Studies in Cultural Meaning*, Göteborg: Gothenburg Studies in Social Anthropology 10, 1987. ISBN 91-7346-182-2

PETER PELS

In both content and quality, *Symbolic Textures* is a rather heterogeneous collection of essays. The avowed purpose of the book is to demonstrate that 'language and culture are quite different sorts of codes' (p. 4). One of the essays does not address this topic at all, while another (to quote from the preface) 'shows how useful linguistically-inspired models can be in this realm' (p. ii). It seems as though Aijmer wanted to have his cake and eat it. His 'introduction' merely introduces two of the four essays of the volume.

The last of the two unintroduced essays, Bihari-Andersson's 'Time and Space in Hungarian Fairy Tales', is difficult for ordinary social anthropologists to judge, since the author unfortunately fails to introduce her problem and does not seem to conclude anything. Maurice Bloch's 'The Political Implications of Religious Experience' is an attempt to salvage a

more or less Marxian concept of ideology. Bloch's general argument is that the ideological force of the Malagasy royal ritual is a result of the gradual merging of the symbols of reproduction (subjection of women) with the symbols of political domination (subjection of the Malagasy lower classes). However, this convincing piece of ethnography is marred by some gross oversimplifications, such as the identification of sacrifice with the killing of animals (p. 33), or the identification of ritual violence with military violence (p. 35).

The remaining three essays address the question of the relevance of linguistic metaphors for the study of culture. Aijmer's argument in his 'introduction', that the structuring of symbols obeys other laws than the structuring of morphemes, may be worthwhile. But to suggest that anthropologists as different as Lévi-Strauss, Leach and Gellner apply linguistic models based on a 'positivistic truth value' is a grand sweep indeed! His critique fails to produce viable alternatives for research as compared with the manifest successes of linguistically inspired approaches. This becomes especially clear in Boholm's essay on the symbolism of light and candles in Renaissance Venice. She offers not much more than the obvious 'general conclusion that candles are symbolically rich, if confusing'.

Fortunately, the volume contains Salomon's beautiful analysis of an Ecuadorian 'syncretic' ritual. Contrary to those who describe syncretism in terms of 'blending' of cultures or 'hiding native religion under a veneer of Christianity', he shows that 'a culture resembles a system more than it resembles soup or furniture'. The Ecuadorians he describes enrich the Corpus Christi celebration with a ritual set of inversions of the Passion, in which a 'savage' is killed and resurrected in order to reaffirm the bond between Catholic Quito and 'savage' Quecha in an 'antiphony of values'. This complex and paradoxical set of inversions with which the discontinuity between civilization and savagery is resolved cannot be easily fitted into a purely linguistic model. Salomon's essay thus is the only one in the volume to fulfil the promises made in the preface.

Ido H. Enklaar, *Life and Work of Dr. J.Th. van der Kemp, 1747-1811: Missionary Pioneer and Protagonist of Racial Equality in South Africa*, Cape Town/Rotterdam: A.A. Balkema, 1988, xi + 234 pp. ISBN 9061917573. Price: Dfl. 50.—/£ 15.—.

ROBERT ROSS

Johannes Theodoorus van der Kemp, the first Dutch missionary in the modern sense, was in all respects a most remarkable individual. He is no doubt the only missionary ever avowedly to have maintained a succession of mistresses in the poorer quarters of Leiden, or to have written a long philosophical work, in impenetrable Latin, expounding the tenets of Deism. These episodes in his life admittedly occurred before his emotional reconversion, brought on by the drowning of his wife and daughter in a boating trip on the Maas. Nevertheless, they are symptoms of two aspects

of his personality and background which were of great importance during the fifteen or so years that he spent as a Protestant missionary in South Africa, namely his outstanding academic intellect and the patrician social background from which he came. He had, among other things, been an officer in a dragoon regiment, and his brother was a notable professor of theology at Leiden. These gave him the confidence to act on a footing of equality, at the very least, with all the inhabitants of the Cape Colony, not excluding successive governors, and thus in no way to be overawed or incorporated by the dominant mores of the colony to which he came. In this he was distinguished from those who came after him, at least until the arrival of High Anglican conservative English bishops.

This, then, would seem to explain what might be thought of as a major paradox, namely that an intellectual patrician should be less concerned with the outward forms of civilization than any missionary who came after him, for at least a century. He had abandoned the various careers, as a soldier, as a doctor, as a philosopher, which had been open to him, in order to convert the heathen of Africa and as a consequence of his own conversion. Therefore all that mattered in his converts was that they accepted the message of Christ, and this, Van der Kemp believed, could best be aided by the missionary living as closely as possible with his charges. The corollary of this was that all believers, of whatever status, were equal in the sight of God, above all in church. So were all non-, half-, or pro forma believers. Van der Kemp thus issued a call for racial and social equality such as had never previously been heard in the Cape Colony, nor would it be again until well into the twentieth century.

It is the merit of Dr. Enklaar's biography that such conclusions can be drawn from it. Its strength lies in its analysis of Van der Kemp's religious background and position, and of the effects of his social status on his whole way of life and thought, rather than in its descriptions of South African society around the turn of the eighteenth and nineteenth centuries. For the latter, it is a welcome addition to the literature, but certainly in no way a balanced – or even a judiciously imbalanced – treatment of the period. This is in itself no criticism, since all biographies, particularly those of the articulate, must necessarily give what might be thought of as undue prominence to the thoughts and doings of their subjects. Dr. Enklaar has provided an understanding of how Van der Kemp came to be a man whom even sympathetic contemporaries considered to be an eccentric – a very attractive one, from the viewpoint of the late twentieth century – and of how the Netherlands in which he moved until 1797 and the South Africa to which he then went looked to such a man. It is a fascinating picture.

Jack Goody, *The interface between the written and the oral*, Cambridge etc.: Cambridge University Press, 1987. [Studies in Literacy, Family, Culture and the State.] xxi + 328 pp.

A. TEEUW

This book, with its fashionable title, written by the well-known Emeritus

Professor of Social Anthropology at the University of Cambridge, Jack Goody, consists of four parts. Part I presents a survey of the historical development of writing, which focuses on the implications of graphic systems for the storage of information and for communication, with special emphasis on the cognitive consequences of writing, for both the individual and society. This aspect is further elaborated in Part II, which deals with 'The influence of early forms of writing'. On the basis of a comparative analysis of the role of literacy in various cultures, Goody also discusses the 'Homeric question' and concludes, contrary to Lord's well-known theory, that the Homeric epics are more characteristic of an early literate society than of a truly oral culture, even though this does not necessarily mean that the 'author' himself must have been literate (see esp. pp. 98ff). Another chapter is devoted to the Vedas, 'the other major verbal achievement that is often regarded as a product, if not of an oral culture, at least of an oral tradition' (p. 110). Goody, who admittedly is no expert either in Indian or Western classical studies, also expresses strong doubts about the oral transmission of the Vedas, without the help of writing. In his opinion these works, too, 'bear the hallmarks of a literate culture' (122), even though it is true that in the Brahmanic tradition, throughout the ages, students were supposed to learn the holy canon by heart; but, as Goody convincingly argues, the very concept of 'learning by heart' is dependent on the existence of writing. This part ends with the rhetorical question: 'Is it not time to recognise the Vedas as "texts" rather than "utterances"?'.

In the framework of Part III, which deals with 'Written and oral cultures in West Africa', Goody further expands on the issue of memorization, pointing out that it is only the availability of fixed, authoritative written texts that makes learning by rote possible and sensible. It is not by accident that such learning is always linked to the existence of some form of schools; all over the world, schools developed techniques, sometimes quite sophisticated, for the verbatim memorization of texts. This Part further examines the impact of Islamic writing on oral cultures in West Africa, which turns out to have been much stronger than might have been expected in view of the number of persons literate in Arabic. It is also clear, on the other hand, that the content of Islamic practice and belief, in its turn, was strongly influenced by the local oral culture. The interaction between the two as described by Goody is, of course, well-known in many parts in Indonesia as well. In another chapter the quite different impact of European schooling on indigenous society is analysed. It is obvious that literacy become *the* instrument of social mobility, creating 'a drastic modification of existing elites'. For the new literate élite and their children, 'the system of education ... becomes the instrument of status preservation' (140), with all the attendant consequences of a socio-economic dichotomy between literate 'haves' and illiterate 'have-nots', and 'a process of distancing, depersonalizing, social contacts' as a result of paperwork. Where books become the sole authority and mediators of knowledge, the oral path to knowledge, which is so important in traditional society, definitely loses its relevance. In chapter IX (written with Michael Cole and Sylvia Scribner), an interesting case-study on the implications of the transition from

oral to literate technology for the recording and manipulation of information is analysed. Goody shows quite specifically how writing increases the possibilities of application and manipulation of information through its decontextualization. He analyses the power and social control this gives the possessor of such written information, but also the inevitable concomitant depersonalization of social activities.

Part IV deals with 'Writing and its impact on individuals in society'. In connection with the question of 'whether and how writing transforms the mind' (247), Goody critically discusses experimental research conducted by psychologists on cognitive abilities created by writing in West African societies. For Goody, writing is undeniably a 'technology of the intellect' (255). What he finds relevant are not the generalized cognitive abilities of cultural attainment, which may be difficult to measure by psychological experiments, but individual skills, which can be observed through specific activities and achievements. In this respect, the experiments conducted with literate speakers of Vai reveal how the attainment of various specific skills is due to these subjects' mastery of writing, in one form or another. This point is further elaborated in a final chapter on 'Language and writing'. Here Goody stresses how many techniques of cognitive operation are made possible by writing, from solving crossword puzzles to arithmetical operations. He also emphasizes the fact, however, that writing nearly always leads to some form of written/oral diglossia, and has done so ever since ancient Mesopotamian civilization. Such diglossia, usually entailing socio-cultural conservatism, is also connected with, if not responsible for, social stratification and power structure in the societies concerned, through the mechanisms of education: 'Where writing is, "class" cannot be far away' (xv).

Although this book does not deal with Southeast Asian cultures and societies, its relevance for Indonesianists is obvious. It sheds considerable light on the complicated relationship between orality and literacy, which is so crucial also for Indonesian and Malaysian society. As such, it adds valuable comparative material to the information presented in Amin Sweeney's recent publication on the same problem (*A Full Hearing: Orality and Literacy in the Malay World*, Berkeley, Los Angeles / London, 1987). Its combination of factual data and results from field research with discussions of more general and theoretical issues adds to the plausibility of Goody's ideas and conclusions, also with regard to controversial issues. The author often (but not always: I am thinking here of his witty and ironic criticism of the Chomskyan approach to the study of language and language-learning in the final chapter!) also displays a sound relativism, sometimes even modifying his own earlier, more rigid viewpoints.

In brief, it may be said that Goody has written a book which is valuable and stimulating, also for students interested in socio-cultural and educational problems in Southeast Asia, even though it is predictable that his conclusions regarding certain controversial issues will not prove to be definitive!

Martin Rössler, *Die soziale Realität des Rituals. Kontinuität und Wandel bei den Makassar von Gowa (Süd-Sulawesi/Indonesien)*, Kölner Ethnologische Studien, Band 14. Berlin: Dietrich Reimer Verlag, 1987. 405 pp. ISBN 3-496-00920-9.

WILLEM IJZEREEF

Deze dissertatie van Rössler vormt een belangrijke en welkome aanvulling op de beperkte bestaande literatuur over de Makassar van Zuid-Sulawesi. Met de artikelen van Kooreman, die vooral de politieke aspecten behandelde (1883), en de sociologische studie van Chabot (1950), behoort de studie van Rössler tot de beste monografieën over dit gebied. Zijn onderzoek betreft de relatie tussen de religieuze en sociale dimensie van het leven in Bontolowe, een dorp in de hooglanden van de *kabupaten* Gowa. Het meest belangwekkende in het boek zijn de bespreking van de pre-islamitische religie van de *patuntung* en de nadruk die Rössler legt op het begrip autonomie.

Rössler vertrok naar Bontolowe met het doel een studie te maken van de Islam onder de Makassar in de hooglanden. Al snel zag hij hier van af omdat de pre-islamitische *patuntung*-religie een veel groter stempel op de samenleving drukte dan de Islam. Van de geloofsconcepties van beide religies kon hij zich door de bewoners van Bontolowe geen helder en afgerond beeld laten verschaffen. Wat zich steeds opdrong was de enorme sociale betekenis van de pre-islamitische en islamitische rituelen en in de tweede plaats de grote differentiatie in de wijze waarop de inwoners van Bontolowe hun rituelen uitvoerden. Er bestond een grote mate van autonomie voor elk individu bij de organisatie en invulling van de rituelen. Bepalend hiervoor waren de sociale verhoudingen.

In Bontolowe heerste tegen de achtergrond van de politieke veranderingen sinds 1960 (de invoering van het modern Indonesische bestuur) een spanningsveld tussen de *ada'* en de *patuntung*-religie en de moderne krachten die werden belichaamd door de *kepala desa* en de *iman*, de vertegenwoordigers van de regering. De lokale *karaeng* was machteloos tegenover de *kepala desa*, maar was bij een aantal belangrijke rituelen nog dominant aanwezig. Niet alleen de druk van de regering, maar ook de schroom bij jongeren om de rituelen bij te wonen en de relatieve machteloosheid van de adatraad om afwijkende praktijken tegen te gaan, waren factoren die de cohesie en homogeniteit van de culturele eenheid in Bontolowe ondermijnden.

Toch bestond er, aldus Rössler, nog steeds een religieus evenwicht, dat in hoofdzaak was gebaseerd op de traditionele concepties van adat en *patuntung*-religie. Bij een aantal rituelen – Rössler beschrijft er 48, die hij onderverdeelt in vijf categorieën: agrarische, *tinja* (waarbij een gelofte wordt afgelegd), beschermende en Islamitische riten en de rites de passage – manifesteerde zich dit evenwicht, maar bij de meerderheid ontpopte zich een groter of kleiner conflict. De oorzaak voor deze conflicten waren bijna uitsluitend gelegen in de sociale verhoudingen onder de aanwezigen.

Adat, Islam en *patuntung*-religie, maar ook de sociale organisatie (en dat lijkt me een correctie van Chabot), zijn volgens Rössler geen systemen van vaste regels en patronen, maar vormen vooral een normenpotentieel,

waarvan de bewoners steeds gebruik maken om positie te kiezen en hun status af te meten. Rössler creëert hiermee een zeer dynamisch model, waarin alle ruimte is voor het individu en voor bestudering van de veelvuldig voorkomende conflicten. Daarmee benadrukt hij de autonomie van iedere persoon en van groepen en de mogelijkheid om op wisselende manier facties te vormen. Deze benadering opent nieuwe perspectieven voor verder onderzoek omdat daarmee de wat amorfe categorieën van adel en *to maradeka* (de vrijen) in Zuid-Sulawesi worden opengebroken.

Jammer is het dat Rössler een beetje blijft steken in het verklaren op individueel niveau. Behalve het autonomie-concept geeft hij geen theorie of ideeën over het karakter van de samenleving. Ik miste een verduidelijking van het begrip hiërarchie. Rössler noemt de hiërarchie in oorsprongsmythen en de hiërarchie in *kalompoangs*, maar trekt er verder geen conclusies uit. Juist dat begrip lijkt mij te passen bij dat van de autonomie. In de tweede plaats suggereert Rössler dat, in vergelijking met zijn 'frühes Stadium', dat hij projecteert voor de aanvang van de grote externe veranderingen voor 1905 en 1960, er een geringere mate van conflict en differentiatie zou hebben bestaan. Dat bewijst hij echter niet. Ook vroeger was er druk van buiten af, vanuit het koninkrijk Gowa, ook vroeger was er machtsstrijd om de titels in de adatraad. Toch bevat het boek veel stimulerende en nieuwe inzichten. Het is een waardevolle uitbreiding van onze kennis over de Makassar en met name de pre-islamitische *pattung*-religie.

KORTE SIGNALERINGEN

HARRY A. POEZE

C.A. Heshusius, *Het KNIL van tempo doeloe*. Amsterdam: Bataafsche Leeuw, 1988, 144 pp. ISBN 90.6707.167.6. Prijs f 49,50.

Lucas Lindeboom, *Oude K.P.M.-schepen van 'Tempo Doeloe', Deel I/Old K.P.M.-ships from the past, volume I*. Bilthoven: Maritieme Stichting Koopvaardij Historie van de Oost-Indiën, 1988, 132 pp. (Inmiddels uitverkocht.)

Lucas Lindeboom, *Oude K.P.M.-schepen van 'Tempo Doeloe', Deel II/Old K.P.M.-ships from the past, volume II*. Bilthoven: Maritieme Stichting Koopvaardij Historie van de Oost-Indiën, 1989, 168 pp. Prijs f 35,—. (Te bestellen bij de uitgever, Overboschlaan 48, 3722 BM Bilthoven, girorekening 3188433.)

Noord Sumatra in oorlogstijd; Oorspronkelijke dagboeken uit interneringskampen chronologisch samengevoegd; Aek Paminke III 10 maart - 31 december 1942. Makkum: Stichting Noord Sumatra Documentatie, 1989, 419 pp. ISBN 90.71590.01.1. Prijs f 47,50.

Henk Gideonse, *Het vergeten leger in de jungle; Nederlandse krijgsgeschiedenissen in Birma/Siam*. Amsterdam: Bataafsche Leeuw, 1989, 127 pp. Prijs f 24,50.