Book Reviews

- Joan D. van Andel, H.E. Coomans, Building up the the future from the past; Studies on the architecture and historic monuments in the Dutch Caribbean, Zutphen: De Walburg Pers, 1990, 268 pp., M.A. Newton, M. Coomans-Eustatia (eds.)
- Rene van den Berg, James N. Sneddon, Studies in Sulawesi linguistics, Part I, 1989. NUSA, Linguistic studies of Indonesian and other languages in Indonesia, volume 31. Jakarta: Badan Penyelenggara Seri Nusa, Universitas Katolik Indonesia Atma Jaya.
- Thomas Crump, H. Beukers, Red-hair medicine: Dutch-Japanese medical relations. Amsterdam/Atlanta, GA: Rodopi, Publications for the Netherlands Association of Japanese studies No. 5, 1991., A.M. Luyendijk-Elshout, M.E. van Opstall (eds.)
- M. Heins, Kees P. Epskamp, Theatre in search of social change; The relative significance of different theatrical approaches. Den Haag: CESO Paperback no. 7, 1989.
- Rudy De longh, Rainer Carle, Opera Batak; Das Wandertheater der Toba-Batak in Nord Sumatra. Schauspiele zur Währung kultureller Identität im nationalen Indonesischen Kontext. Veröffentlichungen des Seminars für Indonesische und Südseesprachen der Universität Hamburg, Band 15/1

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BOEKBESPREKINGEN

H.E. Coomans, M.A. Newton, and M. Coomans-Eustatia (eds), *Building up the future from the past; Studies on the architecture and historic monuments in the Dutch Caribbean*, Zutphen: De Walburg Pers, 1990, 268 pp. ISBN 906011.702.6.

JOAN D. VAN ANDEL

This book is the second Liber Amicorum offered to Prof. C.L. Temminck Groll (in July 1990). Whereas of the first, *De stenen droom* (1988), only a few articles were devoted to the history of architecture and the conservation of historic monuments in the Netherlands Antilles and Aruba, this second Liber Amicorum is wholly devoted to that subject. It also contains a few articles on the history of the applied arts.

In the Introduction (p. 7) the editors state that 'of late a significant number of people has come to realize that the cultural heritage of the islands is worthy of preservation and that the decay and degradation is to be called a halt'. This is very true, for, notwithstanding the conservation work at present being done on historic monuments, soon very little will be left of the architectural-historic heritage of these islands. In fact, solicitude and concern for its survival constitute the leading theme of the heterogeneous collection of articles under review.

The 23 articles which the book comprises are divided into three sections, entitled 'Urban architecture and historic monuments', 'From traditional to modern architecture and historic monuments', and 'Interiors; Antillean furniture and jewellery' respectively. Fifteen of these articles are devoted to Curaçao, four to Aruba and Bonaire, and only four to the Windward Islands. The heavy emphasis on Curaçao is justified by the rich heritage of that island. The under-representation of the Windward Islands, as reflected by the number of articles devoted to them here, is indicative of the over-concentration on Curaçao generally in research on the cultural heritage of the Netherlands Antilles, to the detriment of other areas. The book is rounded off by an extensive bibliography on the architecture and historic monuments of the Netherlands Antilles and Aruba.

The articles are very varied, and at the same time accessible, also to a lay reader who wants to find out more about the built-up parts of the Dutch Caribbean landscape. All the contributions are valuable, and some of them original as well. Where it is impossible to discuss all of them individually, they can be generally characterized as dealing with aspects of the urban architecture of Willemstad, the traditional architecture of the Windward Islands, the fortifications of Saba, and furniture and filigree jewellery in Curaçao.

On account of the not always logical arrangement of the articles, the various sections sometimes hold surprises for the reader. So one comes upon a charming correspondence (with a building!), in the article 'Exchange of letters with a building', in the section entitled 'From traditional to modern architecture and historic monuments'. Through his correspon-

dence with the building Belvédère, built in the second half of the 19th century and now for some time prone to serious decay, the author, Dito Abbad, reveals what has been achieved so far in the conservation of monuments in Willemstad. Abbad expresses the hope that Willemstad may now be well and truly on the way to an effective solution of the problem of conservation, in conjunction with large-scale town renovation, and sums up the necessary conditions for this.

Ank Klomp, in her article on 'The traditional Bonairian house, its history and chances for survival', pleads for an approach in conservation and maintenance whereby this is specifically adapted to the individual moment, depending on its present condition and the way in which the building concerned is viewed by its inhabitants and others. The latter point is very important, because 'ideally the house would also be new . . . Old is often felt as synonym for poor, and poverty is for many still too close by, right around the corner or part of a too recent past, to have any romanticism attached to it. Moreover "new" is always better, "new" means to be part of the modern world, to move with the times' (p. 74). I believe that this applies to Antilleans on the other islands as well. Before it will be possible to effect a sound conservation policy with respect to the monuments of the Dutch Caribbean, a change of mentality of many Antilleans will be necessary, therefore. 'The only way to protect these houses is to create a change in mentality: to own a house in the traditional style has to get more status' (p. 85). This point is stressed in several of the other articles as well.

In summary, this collection of articles on the existing architectural heritage of the Dutch Caribbean, and in particular Curaçao, expressing the growing concern for its survival and maintenance, makes pleasant reading. It is a worthy tribute to Prof. Temminck Groll, who spent so much of his time and energy on the listing of relevant monuments and the stimulation of appropriate government planning in a period in which public awareness in this respect was so low.

James N. Sneddon (ed.), *Studies in Sulawesi linguistics*, Part I, 1989. NUSA, Linguistic Studies of Indonesian and Other Languages in Indonesia, volume 31. Jakarta: Badan Penyelenggara Seri Nusa, Universitas Katolik Indonesia Atma Jaya.

RENÉ VAN DEN BERG

This NUSA volume is the first to be devoted exclusively to Sulawesi studies, and as such marks an important step forward in the coming-of-age of Sulawesi linguistics. Much new material has been unearthed in recent years (notably by SIL linguists), to which the present volume bears ample witness.

The volume contains four articles. Friberg and Laskowske present the latest findings on the language situation in the province of South Sulawesi in their article 'South Sulawesi languages 1989'. Taking Grimes and

Grimes (1987), *The languages of South Sulawesi*, as a starting point, they suggest refinements and corrections. Valuable new information is presented on the complex dialect situation in the Pitu Ulunna Salu – Mandar area (where two ‘new’ languages, Dakka and Ulumandak, are identified) and on the southern islands. The total number of languages spoken in the province thus rises to a staggering 44, of which 28 are members of the ‘South Sulawesi stock’. However, questions still remain about the validity of the use of lexicostatistics, as is illustrated by the authors’ attempt to introduce a separate language, Bentong-Dentong, in the Makasar family, which is 75% cognate with Makasar. The recognition of ‘fuzzy borders’ here may be more helpful than the drawing of artificial boundaries. The authors frequently mention the need for intelligibility testing to corroborate their findings, but one may well ask whether that will solve all our problems. The article contains useful maps and diagrams. The most glaring error is a cryptic reference in the diagram on p. 7 to the language OUTY YKYBBA SAKY.

Michael Martens (known for his work on Uma) writes about ‘The Badaic languages of Central Sulawesi’. On the basis of a one-week survey, he presents some general information on the three Badaic languages (Napu, Besoa, Bada) and their internal and external relationships (they are clearly Kaili-Pamona languages), on phonology (an unusual sixth vowel in Bada), morphology (four sets of pronouns), and the full 488-word Sulawesi Umbrella Wordlist for all three languages (or dialects, depending on one’s perspective), omitting, however, the words for certain parts of the body in Napu. I was surprised to find no references to earlier work done by the Dutch before the war, such as that of Ten Kate and Woensdregt, but only to the unoriginal language atlas of Salzner. In a very intriguing appendix, Martens lists some 50 words borrowed by the Badaic languages from Seko, a South Sulawesi language with which there must have been extensive contact in the past. Although not all the loanwords stand up to close scrutiny (e.g. 19, 160, 342), the evidence as a whole is very convincing.

Ulo Sirk’s article is entitled ‘On the evidential basis for the South Sulawesi language group’. After a good theoretical introduction on the nature of subgrouping and the value of ‘exclusively shared innovations’, he gives phonological and lexical evidence for the existence of such a subgroup. In addition to lexicostatistics (which yield a different grouping), he also uses functor statistics and etymostatistics. The value of the latter two approaches is not immediately clear to me at this point. Sirk is very cautious, almost hesitant (e.g., with regard to the position of the Badaic languages), in the conclusions he draws, but the final result is a (cautious) confirmation of the traditional language group (in line with Esser and Mills). The article would have benefited from tree diagrams in section 5 reflecting the different hypotheses. It is further marred by several errors and omissions (especially of phonetic symbols).

Jim Sneddon, in ‘The North Sulawesi microgroups: In search of higher level connections’, finally, takes the logical next step after the reconstruction of Proto-Sangiric, Proto-Minahasan and Proto-Gorontalo-Mongondic. Is there any evidence to support linking the three microgroups (or two

of them) with one another? True, there are some uniquely shared features (especially lexical ones), but Sneddon discounts them all as borrowings, thereby also revising his own earlier assumptions. The paper therefore leads to a carefully argued negative conclusion. I might add here that Blust has recently argued in favour of a 'Greater Central Philippine' macro-group, of which the Gorontalo-Mongondic microgroup is a member, together with such Philippine languages as Tagalog.

All in all, these are four important contributions to Sulawesi linguistics, each one underscoring the need for more descriptive and more comparative work. Two research agenda items that particularly struck me were the determination of the position of Wotu and Lemolang (and the whole of the Muna-Buton group in general), as well as the need to move into morphology and syntax in the area of subgrouping and reconstructing.

H. Beukers, A.M. Luyendijk-Elshout, M.E. van Opstall and F. Vos. (eds), *Red-hair medicine: Dutch-Japanese medical relations*. Amsterdam/Atlanta, GA: Rodopi, Publications for the Netherlands Association of Japanese Studies No. 5, 1991.

THOMAS CRUMP

The material contained in this book is fascinating, and not easily found elsewhere. The presentation is purely narrative, and no attempt is made at profound historical analysis. The eight contributions are hardly coordinated, although there are occasional cross-references. Nonetheless every important topic relating to its subject is dealt with. Indeed the first chapter, written by Vos, deals largely with the period before there were any relations between Holland and Japan, medical or otherwise. This contains (page 10) the surprising statement that, 'in older times, illnesses in Japan were – as everywhere else in the world – attributed to divine punishments or curses, and cures were sought after by prayers or incantations'.

The assertion, if true for Japan, can hardly be proved by the historical record, which according to Haneveld (page 52) only starts in the 8th century AD – an equally dubious statement – and certainly cannot be generalized to the rest of the world. Equally problematic is Luyendijk-Elshout's statement (page 31) that the *Kaitai shinsho* was not written in 'normal language', as if this existed for *written* Japanese in the eighteenth century.

With four learned editors it is surprising that such errors were allowed to stand. Even more remarkable is the absence of any reference to Lu and Needham's *Celestial Lancets* (CUP 1980), the standard history of Chinese medicine (the basis of Japanese medicine) which appeared well in time for a course of lectures beginning in October 1982. The book also lacks any general bibliography of the works cited, although Van Gulik (pages 49-50) does list the books and articles consulted. The eight years' delay before publication must have provided sufficient time for proper copy-editing. This means that the book falls far short of its potential, that is, as

a definitive and scholarly study of an important and intriguing subject.

Kees P. Epskamp, *Theatre in search of social change; The relative significance of different theatrical approaches*. Den Haag: CESO Paperback no. 7, 1989.

M. HEINS

As becomes apparent in the third chapter of this publication, the term 'popular culture' has been given a synthetic interpretation here. It refers at the same time both to a specific form of expression, closely connected with the development of mass communication, mass production and mass consumption, and a set of aesthetic norms and values, which hover between the realms of 'culture' and 'folklore', as well as to a specific theatrical repertoire, which is non-conformist and sometimes provocative in character. However, the author uses the term to describe a form of theatre which, firstly, is associated with the opposition to 'classical' forms of theatre, be these court, bourgeois, or other theatrical forms which are used by the established order. Secondly, 'popular' theatre is taken to include performances with explicitly educational aims in social development processes. The central question around which Epskamp constructs his argument is in what way this form of theatre plays an educational role in processes of social change and development, and in what way it can contribute to the realization of development projects on the basis of the participatory model it employs.

In the first part of the book, the historical development of the popular theatre is discussed, both from a social scientific and an educational point of view, and as a specific aesthetic development within existing theatre traditions. In part two, a number of case studies from Asia, Latin America and Africa are presented.

The author analyses various new forms, or adaptations, of the classical Javanese *wayang* theatre, such as *wayang suluh*, *wayang perjuangan*, *wayang pancasila* and even the type of *wayang* that is used as a means of informing the masses about and promoting the government's birth control programmes. The situation in Mexico however, differs from the developments in Indonesia, since both the so-called *teatro campesino*, or peasant theatre, and the traditional puppet theatre have had a distinctly educational emphasis since the first half of the twentieth century. Regarding the African case, many young dramatists there were educated at the newly founded, independent universities in the 1960s. The author describes the impact of national independence, whereby the political and social developments of the post-independence period inspired enthusiastic lecturers to combine drama with adult education. In part three the author analyses the processes through which theatrical forms have become instruments for social development. Folk theatre is increasingly being used in mass campaigns, providing information and motivation. More case studies, from the Philippines, India, and Bangladesh, are also presented here.

The author concludes that popular theatre does play an interventionist role in social development. But it is also a medium that is most frequently used by underprivileged groups, and is educative by nature. Although its direct influence is, in fact, modest, its strength lies in its shaping of a particular attitude that is aimed at maintaining a measure of cultural self-respect and achieving greater economic independence.

Rainer Carle, *Opera Batak; Das Wandertheater der Toba-Batak in Nord Sumatra. Schauspiele zur Wahrung kultureller Identität im nationalen Indonesischen Kontext*. Veröffentlichungen des Seminars für Indonesische und Südseesprachen der Universität Hamburg, Band 15/1 & 15/2 (2 Volumes), Berlin: Dietrich Reimer Verlag, 1990. ISBN 3-496-00179-8.

RUDY DE IONGH,
University of Sydney

Rainer Carle's fieldwork in North Sumatra in 1979 was preceded by a chance encounter with a Batak popular theatre performance in North Tapanuli and followed by ten years of painstaking research and processing of the data gathered. The resultant publication, in two volumes and totalling more than a thousand pages, presenting texts in the Batak and German languages along with a wealth of documentation and illustrations, is an example of first-class scholarship. Scholarly analyses of contemporary Indonesian popular theatre in their societal context are as rare as hen's teeth: the works by Peacock, Grijns and Hatley are the only ones that spring to mind. Yet, it is popular theatre in its different manifestations which often provides us with the '*Schlüssel zur Verständnis*' (Carle), or the key to an understanding of the effects of contacts with the West, colonialism, Christianization, ideologies and nationalism on the grass-roots level of Indonesian societies.

In the first volume the author presents a historical analysis of the development of Batak popular theatre, the influence of Malay drama, and acculturation/adjustment to the changing world and changing values. Standing with head and shoulders above the many small Batak travelling theatres in the 1920's was Tilhang Gultom's group, the so-called Tilhang Opera Batak. Its popularity derived partly from its emphasis on nationalist ideas, satisfying an apparently strongly felt need for nationalist expression based on a Batak cultural subsoil which transcended local, ethnic or *marga* (clan)-based patriotism. The Tilhang Opera Batak, or TOB (as the author keeps abbreviating it, in accordance with the true Indonesian preference for acronyms), managed to avoid open confrontation with the colonial authorities, in particular the Politieke Inlichtingen Dienst (PID), or secret service, by clever manoeuvring, changes of repertoire, and changes of name, first to Tilhang's Toneel Gezelschap and later to Tilhang Batak Hindia Toneel.

The second major reason for TOB's lasting success and popularity (continuing into the 1970's and early 1980's, when it was known as SERINDO) was (and presumably still is today) the religious-nativistic orientation of Tilhang's Batak opera. Its repertoire as it appears in Carle's study tilts heavily towards glorification of the mythological Batak past, Batak phratries, the Permalim sect, Batak *adat* values and the national hero Si Singamangaraja XII (Ompu Pulo Batu).

The author's commentaries (*Kommentar*) on such plays as 'Sejarah Taronbo ni Si Raja Lontung dari Si Raja Batak', 'Sejarah Perjuangan Pahlawan Nasional Si Singamangaraja XII' and 'Pulo Batu, Drama Cucu Raja Si Singamangaraja XII Pahlawan Nasional' are (together with the transcribed versions of the plays in Volume II) of great value to those scholars who are trying to unravel the still hidden secrets of Batak history and the pre-Christian religion and socio-political structure – areas of study which have been given a somewhat stepmotherly treatment by Western scholars in the post World-War II period. For example, the plays clearly illustrate the schisms between the Sumba and Lontung/Bor Bor phratries, which represented the *daliha na tolu* ('three-legged cooking-stove' or, freely translated, the trinity of Batak society) and which clearly provided the basis for mystical/messianic movements during the colonial period (e.g., Parmalim, Parhudamdin, Par Si Tengka and Na Siak Bagi). The well-known studies by De Boer, Joustra, Tichelman and Ypes in the 1920's and 1930's badly need updating in the light of the processes of political and social change which swept the rural areas after Indonesian independence. Rainer Carle's book certainly represents the first step in that direction. It provides material and insights that are of great importance not only for those who are preoccupied with history, social change and customary law, but also for Batak linguists, performance studies specialists and musicologists.

If any criticisms must be made – and I suppose every self-respecting critic feels obliged to meet that expectation – I can only point to a few flaws in the translation of some Dutch texts and some misprints. For example in footnote 7 on page 459 (Vol 1) the author translates 'pembesar Politie' as 'Prominente der Politik', while on p. 96 (Vol 1), in the quote at the end of the page, 'is haars' should be 'schaars'. Even though these are minor deficiencies and do not distract from the excellent quality of the work, they do have the effect of rather irritating the reader.

I sincerely hope that the author and the publishers will consider bringing out an English-language edition of this very important publication in order to facilitate access for a larger academic audience.

Birgit Röttger-Rössler, *Rang und Ansehen bei den Makassar von Gowa (Süd-Sulawesi, Indonesien)*, Kölner Ethnologische Studien, Band 15. Dietrich Reimar Verlag, Berlin, 1989. 332 pp. text, notes, glossary, literature.

P.E. DE JOSSELIN DE JONG

This book is a masterpiece. Its convincing over-all description of rank and prestige among the Makassarese is based on detailed, scrupulous field-work, meticulously described. The very precision and attention to detail which characterizes the book (of more than 300 pages, closely printed) makes it practically impossible for a review of normal length to do justice to it. I shall therefore first present a summary of the Summary (pp. 317-332), and then add a few details.

For systematically eliciting the informants' evaluation of their fellow-countrymen's rank and prestige, and their motivation, the writer used the *Kartenwahlmethode*: in private sessions, each informant was offered cards bearing the names of eighty male and eighty female members of their society, and was asked how he or she judged each named individual as to rank, position, and personal characteristics. The factors which, in combination, led to the final evaluation of each of the (mostly prominent) 160 individuals were as follows. (a) Descent; as Makassarese descent reckoning is bilateral, the informants could choose elements of each test-case's patrilineal and/or matrilineal ancestry to arrive at a positive or a negative judgement. (b) Personal characteristics; how this was judged also influenced the evaluation of factor (a)! (c) Proximity to the traditionally sacral centre of Bontolowe, the main focus of the study; immigrants were neutral in this respect. (d) Marriage and affinal relations. (e) 'Social maturity'; being married and having children were positive factors. (f) Seniority; it turned out that the way a person's personal characteristics (factor b) were judged led the informant concerned to stress, or select, positive or negative aspects of the other factors. The most important of these 'personal characteristics' consistently proved to be an individual's self-respect (*siri*); respect for the *siri* of others, i.e. tact (*alusu*); and fellow-feelings, compassion (*pacce*).

From here, I shall very briefly note the contents of the book's two parts: the introductory part, which gives the background information on the Makassarese and on the author's research which the reader needs to understand the second part, on 'rank and prestige'.

In the introductory part, it is noted that, in contrast with the Toraja and the Bugis, the Makassarese have attracted only slight attention from anthropologists: Chabot's investigation (which led to his 1950 thesis) was not only the 'profoundest', but also the most recent one on the Makassarese (p. vii) – but it refers to a lowland area, and Röttger's book to the highland village of Bontolowe.

Historical and demographic data lead to a survey of the present-day political organization, and to the differences, which the Makassarese always like to stress, between themselves and the Bugis.

The second part, 'Rang und Ansehen', turns to the author's field research itself: the outcome of the *Kartenwahlmethode* and her explanatory com-

ments. Chapter 6 (the first chapter of part two) deals with descent (which I called 'factor (a)' in the above summary of the participants' evaluation system). Descent determines one's rank, according to a hierarchy as follows:

Tau rua arenna, i.e. 'people with two names', the nobility and

Tu maradeka, 'free people', the non-nobles.

The *tu maradeka* comprise the autochthonous people and the immigrants (*tu palili*), and the truly 'native' population is subdivided into *pattola ada*, or holders of traditional offices, and *tu samara*, the commoners.

Thus chapter 6 deals with what I called 'factor (a)'; the following, and concluding, chapter discusses the interplay of factors (a) and (b) in a most interesting way. To each of the rank groups *tau rua arenna*, *pattola ada*, *tu samara* and *tu palili* one section of the chapter is devoted, and for each group three to eight individuals are discussed in some detail. These case studies supply the data from which general principles can be derived, and also serve to show how the hierarchy is not only an abstract model, but also works in practice – and is flexible. For example, the sons and daughters-in-law of Imam Nawa are 'cases' which help to answer the question which was a problem for the anthropologist, but also, apparently, for the social participants themselves, namely where to draw the boundary line between the *pattola ada* and the *tu samara*.

It is to be hoped that this exemplary work will be made more widely accessible by an English translation (published in larger print!).

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Vo Nhan Tri, *Vietnam's economic policy since 1975*. Singapore: ASEAN Economic Research Unit, Institute of Southeast Asian Studies, 1990. xii + 295 pp.

JOHN KLEINEN

In 1980, a Vietnamese deputy premier confessed to a journalist that 'the Vietnamese people will be poor and hungry until the end of this century'. Another high-ranking official revealed to another foreign journalist that he was amazed at the Vietnamese people's 'ability to suffer. (. . .) In another country', he said, 'the government would have changed.' These quotations are taken from a remarkable book on the Vietnamese economy written by an ex-insider who served the Hanoi government for nearly 24 years as a senior researcher. The author, Vo Nhan Tri, is a trained Marxist economist who left the country in 1984. Since then, his writings have been

proved very valuable and revealing, especially when one takes into consideration the closed society character of communist Vietnam.

On the whole, Vo Nhan Tri assesses Vietnam's road to socialism as 'not only catastrophic in economic terms but also very costly in human terms' (250). The author reaches this appraisal after a painstaking analysis of the performance of various economic sectors of Vietnamese society. Vietnam's economic policy between 1955 and 1979 emerges as a paradox: in spite of the rhetoric of independence and self-reliance, the ruling communist party of Vietnam leaned heavily upon a development model that was borrowed from the Soviet Union and communist China. The Stalinist-Maoist strategy of economic development led to 'an economic crisis' in the North of Vietnam and could only be alleviated by 'large injections of foreign economic aid' (45). This mistake was repeated after 1975 in the South, when the same strategy was applied following the precipitate reunification (July 1976). The foreign assistance remained, although China withdrew its aid after the official campaigns against the Chinese minority and the invasion of Cambodia by Vietnam. In September 1979, parts of the country faced starvation and the economic situation forced the leaders to reverse the Stalinist-Maoist Development model.

At the Sixth Congress in December 1986, reformers got the green light to renovate the entire economic sector, but within a state socialist framework, as the *nomenklatoera* made clear to anybody who might think of the opening of a capitalist market (186-187). *Doi moi*, as this remodelling has been nicknamed, is comparable to *perestroika*, but as far as the current leaders are concerned without *glasnost*. The necessity for increasing output of food, consumer goods and exports certainly led to a certain liberalization of the state and the non-state sectors alike. Ironically, once again this policy had to be financed by foreign aid. The economic assistance, envisaged as a sum totalling the whole of Soviet aid during the past thirty years, was first sought from the Soviet Union and the Council for Mutual Economic Assistance (or COMECON). Then, after this Eastern Block help had been seriously downgraded, Western and Japanese assistance was asked. The ongoing American boycott and the fall of East European and Soviet communism forced the Vietnamese leadership to look for a new donor, this time the People's Republic of China. Vo Nhan Tri's book does not deal with these latest developments, but his analysis at least reveals that future prospects of the national economy will be bleak if Vietnam persists in its socialist principles. The recent Seventh Party Congress (July 1991) has not changed much in this regard. In agriculture, for example, many years after the introduction of the household contract system, farming families still receive 13 or 15% of the crops, in spite of the 'renovation' policy of recent years for liberating the economy.

In the opinion of this reviewer the most fascinating parts of the book deal with the treatment of the Chinese trading minority in the South of Vietnam directly after April 30, 1975, and later in 1978. The story has been told already in an earlier publication, but nothing diminishes its amazing contents. What started as an attack, mysteriously code-named X1 and X2, against the 'compradore bourgeoisie' (70 per cent of which was composed of ethnic Chinese), resulted in an overall assault against more than 40,000

households engaged in commercial activities (and again disproportionately composed of ethnic Chinese). The man who was in charge of this operation is now the newly elected Prime Minister, Do Muoi, known for his support of the reformers. Tri reminds the reader that the same person was also renowned for his unforgettable motto: 'Capitalists are like sewer rats; whenever one sees them popping up one must smash them to death!' (89).

In spite of the long experience the author has of the country, there is not much information about the social and political consequences of past and current reform programmes. Dealing as it does with agriculture, one might like to know more about the situation in the countryside, where the majority of Vietnam's population still lives and where human consumption is still under the poverty line. Tri's assessment that the peasants are 'more exploited' under this regime than under the previous 'semi-feudal and colonial' regime (p. 163), however, removes any doubt about the present performance of the ruling Communist Party. The same thirst for additional details holds true for the environmental effects, given the over-emphasis on heavy industry demonstrated by the author.

Notwithstanding minor shortcomings like the absence of a comprehensive index and a tendency to quote at length from speeches and reports of leading party officials, this book is one of the best in its field and Vo Nhan Tri is among the most prominent economists working in contemporary Vietnam.

David Banks, *From class to culture; Social conscience in Malay novels since independence*, Yale, 1987.

H.M.J. MAIER

The main argument of this book is aptly summarized in its title: it tries to describe how in Malay novel writing emphasis on ethnicity has been substituted for a dominant interest in class.

Since the fifties, Malay novelists have acted like self-appointed spiritual leaders of their nation, showing their fellow-Malays ways of maintaining their position in the plural society of the Peninsula. Initially, they focused on the economic and political causes of alleged Malay backwardness; as ethnic divisions did not run parallel to class divisions, the possibilities of creating a peninsular community along class lines rather than ethnic lines seemed worthy of careful literary exploration. In the wake of the changes in the socio-cultural structure of Malaysia in the seventies, however, novel-writing increasingly turned its attention away from questions of class-consciousness; instead, it tended to reflect on the nature and qualities of 'Malayness' in a general attempt to redefine certain concepts and values of the predominantly rural Malay-speaking communities. This prosaic shift of interest, Banks argues, ran closely parallel to the changes in the policy of the Malaysian government.

The shift from class to ethnicity is illustrated by the work of Samad Ismail and Shahnnon Ahmad respectively. The theme may not be an original one, but the choice of these two particular authors as the heroes of the narrative offers Banks the opportunity to make a number of interesting and insightful remarks about a number of Malaysian novels. These seem convincing enough, although the data that are brought forward in support of the theme fit so neatly together that one may become somewhat sceptical about the possibility of Malay novels reading so easily as mirrors of changes in Malaysian society as a whole.

Reservations, not to say annoyance, may equally arise with regard to the way Banks treats Malay novels as literature. Call it 'progress of scholarship' or 'change of paradigm', but it is not to be denied that in the past decade or two descriptions and analyses of relations between society and literature, between reality and language have been made more complicated than ever before. Descriptions of changes and shifts within a society have been redefined, and interpretations of tensions and subversions within an ideology refined. This also holds for the complicated Malaysian society, and the same could be said of the concepts of language and interpretation of literary texts in Malay.

Literary scholars – and after all, Banks pretends to write about literature and not about society – will embark on the writing of literary history only with very great caution indeed, in the uneasy knowledge that connections between ideological statements and their expression in literary works can be established only with great reservations. In the light of such reservations – what makes a text a novel, what makes a text literary, what is a text, what is a novel, what is ideology? – Bank's book can only strike us as another example of the claims which some anthropologists still tend to make, that it is very well possible to write about literature in a sensible manner without any knowledge of recent discussions in literary theory.

Of course one does not have to be well-versed in the latest and hottest debates about deconstruction and literary history. It is possible to make some incisive remarks about a novel by merely using common-sense wisdom (whatever that may be) and Banks does so regularly. For that reason alone the book is worth reading. But then, a sentence like 'every literature contains its own themes and its unique organization of themes' remains an unsatisfactory statement where neither literature nor themes are clearly and separately discussed, and the same can be said of sentences like 'modern literature provides a window into the human consequences of political ideology', and 'novels have particular advantages for the social science reader. Through dialogue, the novelist attempts to replicate the rhythm of day-to-day speech. Such dialogue is often close to that of life situations and is not, as is sometimes supposed, based upon artificial literary conventions.'

These are statements that ask for further explanations, to put it mildly; they give rise to a certain reluctance to follow the book's argument from beginning to end. At times this could even make us forget that Banks' endeavour should be read as a fruitful challenge to literary critics. His book certainly invites further exploration in a greatly neglected textual system.

Robyn Maxwell, *Textiles of Southeast Asia; Tradition, trade and transformation*. Melbourne/Oxford/Auckland/New York: Australian National Gallery/Oxford University Press. Price £ 75.

TH.C. VAN DER MEIJ

Cultures flow into each other and exchange elements quite independently of political structures. Political boundaries are permeable; cultural influences pass through them. Often, however, political boundaries are taken as starting point for studies of art and culture. This has been true for studies of Southeast Asia for a long time. But the lines on a political map define units at one point in time, and many of today's units are of recent creation.

Studies of Southeast Asian textiles most often concentrate on the textiles of one particular country or area, without ever taking into account relationships among the various textile traditions. And most publications speak of 'Indonesian' textiles, whereas many traditions that would fall into this category have never been described. About the textiles of the Southeast Asian mainland, far less has been written.

Robyn Maxwell devoted some 15 years to studying the textiles of Southeast Asia, and has produced a most beautiful and interesting book on the subject. Her book is based mainly on the vast collection she herself put together for the Australian National Gallery in Canberra. But it is by no means limited to this. Ms Maxwell explains how textile traditions have flowed from mainland Southeast Asia to the island cultures of Indonesia and the Philippines, and back again.

The first chapter presents the history of Southeast Asian textiles, and the second explains the various techniques used to produce them. The third and fourth chapters describe influences from India and China, on both techniques and motifs. And chapters five and six discuss changes that have occurred under the influence of Islamic and European culture. The role that textiles play in the day-to-day reality of the various peoples, and changes in the cultural significance of textiles are discussed in the seventh and last chapter.

Changes in the way textiles have been produced and used throughout history, partly under the influence of ever-changing relations with other cultures, are described in stunning detail. The author's insight into the way motifs and techniques have spread throughout the region, and the way she has communicated these insights, are greatly to be admired.

The book is lavishly illustrated with photographs, in colour and black-and-white. Ms Maxwell has drawn on collections all over the world in order to illustrate cloth-making processes, uses, and styles of dress that have rarely been shown before. The photographs by John Maxwell are of an especially high quality.

Robyn Maxwell demonstrates that, for anthropological studies of this particular aspect of material culture, the political boundaries of contemporary Indonesia are not relevant. The region for which it is appropriate to study textiles is much wider indeed.

Elinor Ochs, *Culture and language development*, Studies in the Social and Cultural Foundations of Language No.6, Cambridge University Press, 227 + 10 pp.

A.E. MILLS

The aim of the book under review is to present some of the language acquisition data collected by the author on Samoan in the perspective of a social-interactionalist model of language acquisition. The theoretical framework (Chapt. 1, 11) sees the acquisition of linguistic competence and socio-cultural competence as interwoven: linguistic forms being acquired within and via a socio-cultural context and socio-cultural knowledge being also transmitted via linguistic interaction. Ochs does not seem to assume any specific knowledge prior to acquisition, nor does she see activity in the Piagetian sense as a pre-requisite for knowledge, but again she defines the two as interacting in the acquisition process leading to negotiation of acquired knowledge. The question certainly for linguists (and also for sociologists) is to what extent this mutual interaction can explain acquisition.

Ochs chooses five different areas to illustrate her model; she does not attempt to give an overview of the social structure, nor of language acquisition data of Samoan (see Ochs 1985). Before doing so, she sets out the methodology of the project used, and further gives a brief overview of, on the one hand, the linguistic areas in which social factors play a clear role in adult behaviour, and, on the other, the social structures of Samoan society which seem to be relevant to language. In Samoan there appear to be two registers: 'good speech' (formal) and 'bad speech' (informal), which are distinguished by e.g. phonological changes, use of marking of the subjects, and the ergative. 'Good speech' is used by people of higher status. High status is created by a number of factors: having a title, age, and sex, amongst others. Within the family a hierarchy of status exists also.

The first two areas for discussion are taken from Samoan syntax. Firstly Ochs discusses the use of ergative structures, that is, structures in which the grammatical subject of the sentence is not the agent, but the patient, and in which the verb is intransitive. Secondly she examines the placement of agents in simple clauses. Both structures are apparently influenced in the adult system by the formal/non-formal register distinction, and the child learns the forms associated with the informal register first, that is, ergative is acquired late and children first place agents after the verb and non-agent. However, it is not totally clear whether acquisition is delayed because of a low frequency of occurrence in the environment of the child or because the child has learned the social structure and the language appropriate to it.

In the following chapter clarification requests are examined in order to demonstrate that the type of clarification is dependent on the social structure of the culture. Older speakers rarely attempt to interpret the child, but rather ask directly for a clarification, e.g., *what did you say?* This Ochs attributes to the general cultural tendency to avoid interpretation of feelings, opinions, etc., of another person, as has been reported for other cultures. The formulation of clarification requests she sees as teaching the child the society's view of 'the other'.

Affect is discussed in the following two chapters, firstly in terms of the adult social system and secondly in terms of the coupling of affect and linguistic forms which the child has to learn. Ochs suggests that children learn to use these forms early and, questionably, for the purpose of expressing affect.

The fifth aspect considered is literacy (chapter with A. Duranti), which in brief Ochs sees as related to Western cultural norms. The transmission of literacy is therefore coupled with the acquisition of different social structures.

PUBLICATION USED:

Ochs, E., 1985, 'Variation and error: A sociolinguistic study of language acquisition in Samoa', in: D.I. Slobin (ed.), *The crosslinguistic study of language acquisition*, pp.783-883. Hillsdale: Erlbaum.

Frederick H. Damon, *From Muyuw to the Trobriands; Transformations along the northern side of the Kula Ring*, Tucson: The University of Arizona Press, 1990. xvi + 285 pp., maps, figs., illus., apps., bibliogr., index.

Frederick H. Damon and Roy Wagner (eds), *Death rituals and life in the societies of the Kula Ring*, DeKalb: Northern Illinois University Press, 1989. 280 pp., maps, figs., bibliogr.

DENIS MONNERIE

If 'describing and understanding cultural realities within complex areal systems is a major problem' for social anthropology – an assertion by Damon with which this reviewer heartily agrees – both the volumes under review here, clearly written and argued, as well as abounding in important ethnographic data, represent an important step towards tackling this problem. They deal with Massim (Papua New Guinea) societies, which live in an area where this problem in connection with Kula exchanges has come to the fore since the writings of Seligman and Malinowski.

Damon starts with a multi-pronged analysis of exchanges and transformations of cultural forms between various areas in Muyuw (Woodlark Island), and then shifts his attention to the neighbouring islands in the Northern half of the Kula ring, particularly towards the Trobriands. The study of transformations has a 'Lévi-Straussian' flavour, and, in imitation of Wallerstein's 'world system', the region is conceived as a structured whole. Division of labour and production, spatio-temporal dimensions of gardens, villages and myths, and marriage and funeral exchanges constitute the dominant themes. The Muyuw garden, especially, is an encompassing cultural form, referring to cosmology, navigation, magic and human relations. The contrasts between and transformations of these

themes are first analysed along an east-west axis within the Muyuw area. The analysis is then extended to neighbouring societies, shedding light on each of these societies as well as the region as a whole. The differences between societies and cultural forms are clearly indicated. For example, while Trobriand society gives its symbolic expressions a 'part-of-the-whole' quality, the Muyuw have a 'direct orientation to wholes' – probably due to the history of contacts. Thus Trobriand clans exchange parts of persons, whereas Muyuw clans exchange whole persons. However, another contrast, that between a *space*-structured Trobriand society and a *time*-structured Muyuw society, seems rather too clear-cut. My reading of the material, as well as other research results, could suggest that a comparative description in terms of space-time, with an emphasis on space for the former and on time for the latter, would be more appropriate. The author's point that the dominant form of each society – diametric dualism for Muyuw, a concentric hierarchic structure for the Trobriands – encompasses the other without excluding it would seem to confirm this. The study shows how crucial an understanding of external relations can be for an understanding of some societies.

In *Death rituals and life in the societies of the Kula Ring*, funeral rites in nine Massim societies are analysed. All the articles are of the highest ethnographic quality and the areas dealt with are clearly indicated on maps. Two general criticisms concern the lack of illustrations (of platforms, graves, etc.) and the absence of an index. Damon has contributed the introduction. Montague's essay on Kaduwaga brilliantly demonstrates that there is more to the *baloma* (mind) than Malinowski described. To relieve the boredom of ancestral existence, these 'minds' play a game of life and death with the villagers, mainly through an exchange of body-building food. Sorcery is but one aspect of this game. The paradigm of the game – one would certainly like to know more about it – and the subtle rules observed by the players enable one to account for most aspects of funerals, and notably village (dis)integration, the circulation of food and male and female wealth, the kinship relationships involved in mortuary observances, and the tricky task of detecting the culprit responsible for each death. We are offered a novel and convincing view of a world where social influence is aimed primarily at the rhythmical redirection of food and wealth exchanges. This takes place within the framework of an overarching ancestral game which determines the succession of deaths and births. While discussing areal differences in the Trobriands, Campbell's description of the three phases of Vakutan funerals minutely explores the transformation and the eventual termination of affinal relations initiated by a particular marriage, that between the parents of a deceased. Damon also explores this theme, which implies the study of a complete marriage-birth-death sequence. Processes of production and reproduction, differentiated into male and female spheres and linking kinship to Kula, are carefully analysed. After describing Molina mortuary observances, and then comparing several features of these with those in other Massim societies, Chowning stresses the role of the final mortuary feast. It integrates funerals in the wider perspectives of a ceremony which raises the status of a leader while

strengthening existing relations or creating new ones, notably through courtship – thus leading to further marriages. Above all, it expresses most important and distinctive patterns of social relationships in the society. In Tubetube as well, the final funeral feast for a particular generation of a lineage encapsulates essential relationships. McIntyre demonstrates how these are organized spatio-temporally around a central village with connecting 'paths' to three sets of partners, including the external Kula relations. This pattern is clearly revealed, with Kula valuables ornamenting the bodies of young women who distribute food along the 'paths' of their lineages.

Thune's discussion of Death on Normanby focuses on matrilineal problems. It deals in a convincing way with witches, sorcerers and the geographical underpinning of relations. However, a doubt remains, in my view, about the nature of 'tensions' which are presented as unresolvable contradictions. Young describes the sequence of transactions on patrilineal Goodenough, where a general concern with reciprocity is the pattern, and disappearance – rather than reproduction – the rule. An 'embarrassing ethnographic secret' is shown to be the key to these exchanges. With respect to Sudest, where the desire for exchange is rooted in the ancestors, Lepowsky shows how maintenance of affinal relations and other links between lineages and individuals is stressed throughout the sequence of feasts. At the final ceremony, mourning is terminated, Kula and other valuables are exchanged, and relations continue or are created. For Liep, the emergence of a hierarchy in Rossel is neutralized by a system of mortuary exchanges prompting reconciliation, reconstitution and termination of relationships. Paradoxically, as exchange valuables are deemed to be instrumental in counteracting social hierarchy, they are neatly differentiated and ranked – a fact which would require further analysis. To conclude, Wagner summarizes the common features and significance of funeral feasts against the background of a 'remarkably uniform general scheme'. Thus the final phase 'realizes the mutual encompassment' of man and society. In my view, aside from this distinction between the person and society (see Montague and Chowning), most final mortuary feasts also elaborately demonstrate or sum up local traditions surrounding birth, marriage and death, involving the circulation of components of persons, society and the universe. In his analysis of the flow of internal and external exchange items, Wagner shows how funeral rites impart a rhythm of their own to the circulation of some of these elements.

Jeremy Boissevain and Jojada Verrips (eds), *Dutch dilemmas: Anthropologists look at the Netherlands*, Assen/Maastricht: Van Gorcum, 1989, v + 186 pp.

DAVID S. MOYER
University of Victoria

This book is a compilation of eleven articles on various aspects of the ethnology of the Netherlands. Anyone interested in The Netherlands as an anthropological field of study will find this book a welcome surprise. The most pleasant aspect of the book is the uniformly high quality of the articles. Though there are a wide variety of regions and topics discussed, there is a recurring emphasis on history in most of the articles. And, even where history does not play a major role in the construction of the argument of an article, there is still a noticeable time perspective present. In his preface, Boissevain indicates that this is not a peculiarity of this volume but one of 'the theoretical preoccupations of Dutch anthropologists working in Europe' (p.3). Specifically, 'detailed historical contextualization and an interest in mentality form part of their theoretical discourse' (p.3).

The first three articles present case studies of the role of religion in various aspects of Dutch culture. Niek Miedema's 'Orthodox Protestants and Enforced Marriage' deals with the religious context of illicit pregnancies among orthodox Calvinists, the so-called *zwaren*. In addition to presenting the narrow religious issues, the author provides some useful insights into Calvinist thought and Dutch individualism generally. Peter Meurkens' 'Catholic Ethics and Private Behaviour in Old Kempenland' complements the Miedema article nicely with, among other things, an analysis of Catholic illegitimacy rates. But perhaps most interesting is the suggestion that 'the pronouncement of Saint Joseph as "patron of the Universal Church" was used to initiate the spread of a family complex, affecting relations within the family' (p.51). Coming as this did in 1871, it firmly roots the emergence of the normative Catholic model of the nuclear family in the late nineteenth century. Mart Bax's paper, 'Fighting with the Sacraments: The Evolution of a Roman Catholic Regime in Dutch Brabant', deals with the ebb and flow of the long struggle between diocesan and monastic clergy in the southern Netherlands. Aside from the historical details of holy skirmishes, the article is a cogent reminder that Catholicism in the south is not, and has not been, the monolithic unitary edifice often mentioned by northerners.

Kitty Verrips' 'Mentality and Power Balances: in Salland' deals, in part, with religious issues in a Catholic enclave. But it is most striking, at least to a non-Netherlander, in that it carefully documents class relationships in this part of the Netherlands. What is especially useful is that the documentation supplied is not constrained by a narrowly applied conceptual model that might colour or distort the data.

Gerrit Wildenbeest's 'Recent Farmer's Protest in a Dutch Municipality: The Legacy of the Past' provides historical context and background for the farmer's protest against the imposition of certain environmental protection measures in and near Winterswijk. One of the more interesting aspects of the conflict is that 'the state had assumed the conservationists [sic] role that

the *Scholten* [untitled local landed gentry] had earlier carried out in the past' (p.81). Rob van Ginkel's "'Plunderers" into Planters: Zeeland Oystermen and the Enclosure of the Marine Commons' is a detailed analysis of the use (and abuse) of marine resources. Though an excellent example of the detailed historical case study in anthropology, it is also an important case study for anyone interested in environmental issues generally and the tragedy of the commons specifically. His conclusion deserves quotation in detail. 'The introduction of private property in fisheries by auctioning the rights to the highest bidders at public auctions, or by establishing fixed rent, is neither a panacea for problems of overexploitation or resource abuse, nor of overcapitalization. It does yield higher incomes to fishermen, but only to some: under the system, money begets money. The party which gains most is the state, because it rakes in the revenues of the fees. With this money, the state could repair some of the inflexibilities inherent in the privatization of the fishing-waters. It took government a long time to change its policy on Zeeland oyster industry in this direction. Forces beyond its control ultimately brought about the decline of the industry' (p.102f). Again, detailed analysis of available data destroys the basis of a popular and pervasive argument for environmental management.

The seventh article, 'Dutch Bargees and the Problem of Solidarity', by Jojada Verrips, deals with the problems of forming and maintaining interest or lobbying groups in the Netherlands. In the process, the author presents interesting insights into the workings of the *verzuiling* or pillarization system in the Netherlands. Of particular interest here is the differing roles elites play in the process and the fact that horizontal solidarity based on common economic interest emerges in hard times only to disappear as conditions improve.

The two articles that are considerably less historical than the others deal with urban ethnic visible minority groups. Nonetheless, Lodewijk Brunt's article, 'Foreigners in the Neighbourhood: Ethnic Groups and Institutions in Utrecht', presents considerable processual data. He describes how events unfold as opposed to creating an achronic image of the situation of Turkish and Moroccan immigrants. Of particular interest to those interested in comparative work is the author's observation that 'Numerous agents have come forward to promote their [the immigrants'] interests and advocate all kinds of categorial [sic] facilities, special regulations and care arrangements on their behalf. No matter how well-intentioned these agents might have been, they largely took the initiative out of the hands of the persons directly involved. In sharp contrast with the self-reliance so characteristic of immigrant groups in the United States . . . whether or not these efforts were successful or not the ethnic groups in the Netherlands have exhibited a degree of passivity and dependence' (p.124). Mies van Niekerk's and Hans Vermeulen's article, 'Ethnicity and Leisure Time: Surinamese Girls in Amsterdam', presents an interesting observation about the manifestation of immigrant ethnicity in the Netherlands and, I believe, generally, i.e., ethnicity is most manifest in leisure activities. They also document gender-biased discrimination, i.e. males are more systematically discriminated against than females in certain contexts (e.g. discos). The possibility of gender being a systematic variable in other, not just

Dutch, discrimination situations is a research opportunity worth exploring.

Anna Aalten's article, 'The Accidental Business Woman; Gender and Entrepreneurship in the Netherlands, 1950 - 1975', presents a second contribution to the anthropology of gender. What makes this study so useful is that it is a detailed, balanced case study that can be pondered and evaluated regardless of one's personal theoretical perspective on the analysis of gender.

The last article, 'Chimney-Sweeps as Symbolic Mediators', by Anton Blok, is quite different from the others because it is more about a European, as opposed to a distinctly Dutch, occupational category. He makes a good case for the marginality and, hence, symbolic characteristics of the sweeps. It would have been fascinating if Blok had made the connection between the Sweeps and the Black Peters of Dutch Sinterklaas celebrations. For though currently in the Netherlands, their blackness is assumed to be a racial characteristic, and thus discriminatory, there are alternative versions that account for their blackness as a consequence of their being chimney sweeps. Certainly anyone studying the issues surrounding the ambiguous status of the Black Peters will find this article most useful.

The historical approach in many of the articles makes the volume useful to historians as well as to anthropologists and sociologists. Significantly, this historical perspective of anthropologists is being complemented by Dutch historians of Holland writing history with a distinctly anthropological emphasis. At least four volumes in the Holland Historical Series (*Hollandsche Historische Reeks*) deal with the material in a similar, historical fashion. Van Nierop's *Van Ridders tot Regenten* is a general study of elites in a critical period of transition. On the other hand, the meticulously controlled comparative studies of the elites of eighteenth-century Leiden, Gouda en Hoorn by Prak, De Jong, and Kooijmans respectively, are models of anthropological history (as opposed to historical anthropology). When one juxtaposes *Dutch Dilemmas* with the Holland historical material, one could ask if there is a new trend of anthropological historical analysis developing in the Netherlands. If this book and the cited historical works are any indication, this is a trend with considerable promise.

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B.H. Slicher van Bath, *Indianen en Spanjaarden; Een ontmoeting tussen twee werelden, Latijns Amerika 1500-1800*. Amsterdam: Bert Bakker, 1989. 301 pp. ISBN 90 351 0690 3.

GERT OOSTINDIE

Slicher van Bath is een autoriteit op het gebied van de Latijns-Amerikaanse geschiedenis. Zijn werk, dat tevens agrarische geschiedenis van West-Europa omvat, kenmerkt zich door grote gedegenheid en eruditie. Het is daarom niet verwonderlijk dat uitgeverij Bert Bakker juist van deze historicus een boek over de Latijns-Amerikaanse geschiedenis van 1500 tot 1800 publiceerde, wellicht met het oog op het magische jaar 1992 ('quintecenario del descubrimiento'). *Indianen en Spanjaarden* is inderdaad een deskundig en erudiet werk. Het biedt echter geheel andere lectuur dan de fleurige omslag suggereert.

In plaats van een aaneensluitend verhaal biedt het een verzameling solide maar losstaande artikelen. Van de tien essays in *Indianen en Spanjaarden* werden acht in enige vorm eerder gepubliceerd. De belangrijkste thema's zijn de verhouding Kerk/Staat, de economische en demografische ontwikkeling, en de historiografie. De focus verschilt per artikel, en zelfs per bladzijde: enerzijds hanteert Slicher een zeer breed penseel, anderzijds gaat hij gedetailleerd in op kwantitatieve vraagstukken. Laatstgenoemde delen van het boek, bijvoorbeeld over de demografische ontwikkeling van de Indiaanse bevolking, de produktie en export van edelmetalen, de vaststelling van economische en maatschappelijke kernregio's, alsmede een cijfermatige benadering van de historiografie in de koloniale periode, boeien mij het meest. Het is echter waarschijnlijk dat de lezer die zich met behulp van dit boek een eerste oriëntatie in de Latijns-Amerikaanse geschiedenis had willen verschaffen deze delen juist al te gedetailleerd of ronduit saai zal vinden. *Indianen en Spanjaarden* hinkt, met andere woorden, op twee gedachten: het bieden van een algemene inleiding (die echter geenszins 'integraal' is) en het becommentariëren van enige historiografische discussies (die methodologisch interessant zijn, maar voor de leek te specialistisch).

Indianen en Spanjaarden is mooi uitgegeven, afgezien van de matig gereproduceerde schilderijen. De essaytitels dekken niet altijd de lading. Hetzelfde geldt overigens voor ondertitels en flaptekst. *Latijns-Amerika 1500-1800* is chronologisch te krap gedefinieerd, geografisch juist te ruim (Brazilië wordt nauwelijks besproken; *Spaans-Amerika* zou een betere ondertitel zijn geweest). Voorts is *ontmoeting tussen twee werelden* niet de meest voor de hand liggende metafoor: wederzijdse percepties vormen in dit boek nauwelijks een thema. De flaptekst gewaagt tevens van de Afrikaanse elementen in de Latijns-Amerikaanse wereld. Hiervan komt echter in het boek, dat behalve de Braziliaanse ook de Caraïbische geschiedenis slechts terloops volgt, weinig terug.

Kortom, een bij vlagen zeer knap boek dat helaas moeite zal hebben de juiste lezers te vinden, omdat het beoogde publiek zo diffuus is.

C.A.M. de Jong, *Kompas 1965-1985; Een algemene krant met een katholieke achtergrond binnen het religieus pluralisme van Indonesië*, Kampen: Kok, 1990.

PARAKITRI

This book on the roles of religiously inspired mass-media publications in a religiously pluralistic society is a pioneering work. The previous lack of attention no doubt applies to Indonesia in general, and to *Kompas*, the largest daily newspaper in that country, in particular. In fact, de Jong's book is the first scholarly study of this newspaper, despite its remarkable success. Having become the largest paper in Indonesia, though founded by persons of a Catholic background – a tiny religious minority among the sea of Moslems – *Kompas* should have aroused the curiosity of scholars much earlier.

The pioneering nature of De Jong's book (a commercial edition of his dissertation, submitted to the University of Nijmegen in March 1990) may explain to a large extent its exploratory character. Instead of presenting relevant material and developing arguments along the line of the basic theme of the book (how *Kompas* has transcended religious differences), De Jong discusses four different topics. These are: the history of religious pluralism (1945-1985), of the press, and of *Kompas*, and the position taken by *Kompas* with respect to religious pluralism.

Realizing the rather loose structure of his work, de Jong admits that his conclusions 'are based on broad lines, namely those written formulations, and not what might be hidden between the lines' (p. 352). These conclusions underline the stated philosophy of *Kompas*, namely 'transcendental humanism' and its application to the Indonesian social reality. Humanism implies a strong concern with justice and the welfare of the general population, regardless of religion. Transcendental implies that, whatever imperfections may be inherent in such a concern, these will hopefully be overcome by the grace of God. In other words, the philosophy and its application are inspired by Catholic religiosity, especially the doctrines laid down by the Second Vatican Council, by the Indonesian state philosophy *Pancasila*, and by the basic Indonesian social tradition of tolerance.

The lack of integration of considerations of social processes into the logical structure of De Jong's argument makes the role of *Kompas* as represented by him seem more ideal than real. It is extremely difficult to tell, therefore, how De Jong would explain the bitter incidents to which the *Kompas* group became subject in October 1990 (hence only a few months after he defended his dissertation).

At that time, the weekly *Monitor*, one of several publications of the *Kompas* group, published the results of an opinion poll which included the Prophet Mohammed among the most popular figures. This suddenly aroused the anger of some Moslem organizations and Moslem leaders. The office of the *Monitor* was damaged by protesters, demanding the discontinuation of the magazine itself. Despite the advice to the contrary of some Moslem leaders, the government banned the *Monitor* and put its editor-in-chief on trial. As the main venture of the group, *Kompas* has been deeply affected by these incidents.

J. van Baal, *Mysterie als openbaring*. Utrecht: ISOR, 1990.

C.A. VAN PEURSEN

In dit beknopte geschrift (70 pag.) geeft Van Baal, naar eigen woorden, zijn 'intellectueel testament'. Centraal staat het Mysterie als grondkenmerk van de betekenis die werkelijkheid ten diepste voor de mens heeft. Van Baal wijst op de uiteenlopende, zo uitermate menselijke, vormen waarin dit Mysterie zich voordoet: 'dynamisme, animisme, totemisme, shamanisme, magie, polytheïsme en elkaar verketterende vormen van monotheïsme' (17). In een breed overzicht schetst hij in enkele trekken hoe zulk een mysterie, 'als een onzichtbare hand' (21) in levensevolutie, erfelijkheid, het optreden van zieners, maar ook in speelgoed, vrije tijd, muziek, naar voren komt. Aan de stilte als mogelijkheid om voor het Mysterie open te staan, wordt speciale aandacht besteed (28-31).

De schrijver doet, in dit alles, echter een beslissende stap verder dan hij in al zijn voorgaande publicaties heeft gedaan. Dit boekje krijgt het karakter van een persoonlijke geloofsuitspraak, wanneer het het Mysterie als 'openbaring' gaat tekenen. Er is zoiets als een 'primaire openbaring'. Dit is de ontmoeting met het Mysterie. Maar deze is steeds ingebed in menselijke uitwerkingen en doorwerkingen ervan. Pas dit laatste is hetgeen wij in gewone taal 'openbaring' kunnen noemen (57). In hoeverre ligt hier een verandering in de opvattingen van Van Baal? In zijn *'Man's Quest for Partnership'* (1981) werd ook over het Mysterie gesproken, maar werd de keuze, de optie, om er 'extra-mondiale realiteit' aan toe te kennen nadrukkelijk open gelaten. 'Ten onrechte.' Het geloof in het bestaan van het Mysterie 'is namelijk geen optie, maar een dwingende noodzaak.' (18,67). Juist een figuur als Jezus toont zulk een 'openbaringswaarde'.

Dus: een stap voorbij de wetenschap. Of toch juist niet? Een stap erbuiten wellicht juist terwille van de wetenschap? 'Openbaring dus. Een in de wetenschap verwaarloosd begrip, ook door mijzelf.' (68).

R.A. Longmire, *Soviet relations with South-East Asia; An historical survey*. London-New York: Kegan Paul International, 1989, x + 176 pp. Price £35.00. ISBN 0.7103.0343.2.

HARRY A. POEZE

Longmire, who has a long career in British government service as a specialist in Soviet and Southeast Asian affairs behind him, has set himself the task of writing a comprehensive analytical survey of the history of Soviet relations with Southeast Asia.

An interesting first chapter, based on Russian sources, surveys the Tsarist period. It is a tale of incidental and haphazard encounters. The era of Lenin and Stalin is superficially dealt with. The gross errors in this section – for instance, the suggestion that the Indonesian Communist Party collaborated with the Japanese, and the inaccurate portrayal of the role of

Tan Malaka – all stem from Longmire's uncritical reliance on outdated and faulty existing accounts of Southeast Asian communism.

On the post-1953 period, Longmire is more convincing. Basing himself on a wide array of Russian and English sources, supplemented by first-hand experience, Longmire reviews the Khrushchev, Brezhnev and Gorbachev eras. In general, he notes an increasing Soviet interest in Southeast Asia during this period, but without any set design; Soviet policy has remained essentially ad hoc and opportunistic.

Overtures to Burma and Indonesia met with initial success, but eventually petered out, in the case of Burma, or came to an abrupt halt, in the case of Sukarno's Indonesia in 1965. Ideology forged the alliance with Ho Chi Minh's North Vietnam, but here again it was the Vietnamese who dictated policy, i.e. an uncompromising stance against with regard to South Vietnam and its American ally, which was only grudgingly followed by the Soviets. The North Vietnamese victory enormously strengthened the Soviet position in the region. The Vietnamese, exhausted and isolated by the struggle, had little choice but to turn to the Soviets for help; they became dependent on Soviet economic and military aid to the extent of granting the Soviets the use of a naval base of great strategic importance. This development had its drawbacks for the Soviets, however. Soviet support of Vietnam and its Cambodian ally blocked the prospects of fruitful cooperation with the new ASEAN alliance.

Longmire's cautious last chapter, on 'constraints and opportunities', has already been outdated by the recent turn of events in world affairs. To conclude, then, Longmire has written a useful and thoughtful survey for the post-1953 years.

Ann Swift, *The Road to Madiun; The Indonesian communist uprising of 1948*. Ithaca, N.Y.: Cornell Modern Indonesia Project (Monograph Series 69), 1989, xii + 116 pp. ISBN 0.87763.035.6. Price \$9.00.

HARRY A. POEZE

There is something curious indeed about Swift's study. Being originally written as an M.A. thesis at Cornell University in 1972, it has now been published, almost wholly unchanged and without any bibliographical information or other editorial additions. One would like to know the reason for publishing a book on recent history which was written almost twenty years ago and in which the latest bibliographical entry is dated 1974. It cannot be that Swift's is considered to be a definitive work on the subject. She did not consult any archives either in Indonesia or in the Netherlands (Dutch-language material is evidently not accessible to her), nor did she conduct any interviews. Furthermore the newspapers published in Republican Indonesia in 1948 – unquestionably a rich source – were used only minimally. Scholarship on the Indonesian revolution is not so underdeveloped, moreover, that one can neglect twenty years of secondary literature

with impunity. In Cornell's journal *Indonesia*, for instance, Swift might have found several useful articles.

What then can have been the publisher's motives? A good guess might be that no other extensive English-language general survey of the turbulent developments which led to the Madiun uprising is available. As the account supplied by Swift in 1972 to date has not been superseded by any newer English-language work, it may conceivably still serve a purpose.

What then can be said about Swift's survey itself? It is based mainly on contemporary newspapers published in Jakarta and on sources collected by Kahin for the benefit of his account of the revolution. It gives a cautious description of the balance of forces in the Republic after the leftists, the Sayap Kiri, led by Amir Sjarifudin, found themselves out of power following the Renville Agreements in January 1948. Initial disbelief and attempts by the Sayap Kiri to secure a place in the new Hatta government gradually gave way to an oppositional stand, as well as agitation through trade unions and sympathetic armed units, which were more or less integrated within the politicized and divided Republican army. The return from Moscow of veteran communist leader Musso in August 1948 aggravated the situation. Although the government and the communists seemed to be heading for a confrontation, both parties were surprised when young radicals in Madiun proclaimed a regional communist government on 18 September, in the wake of localized clashes in Solo. President Sukarno took up the challenge and declared war on the communists. Musso could only respond in like terms. The uprising was quickly suppressed by the local army, partly because of lack of popular support.

None of the interpretations and analyses of the course of events to date have supplied an unequivocal answer to the question as to the immediate cause of the events. Was it provocation by the government, as the Communist Party later claimed, or the premature execution of a Moscow-inspired drive against bourgeois-capitalist regimes? Swift has chosen the safe way, saying that it was neither a coup nor provocation, but was the unexpected outcome of events gone out of control in a crisis-ridden atmosphere.

Swift's account is factual and is restricted for the greater part to the activities of the party élites in the capital. The whole array of local party organizations, youth organizations, trade unions and armed units remains in the background. Their vital role in the course of events in Solo and elsewhere is insufficiently analysed by the author. Swift also seems to be confused about the relationship between the Communist Party and the Sayap Kiri/Front Demokrasi Rakyat.

A more in-depth study of the events of 1948, making full use of contemporary newspaper accounts in the Republic, archival sources in Indonesia and the Netherlands, and interviews with participants, is still eagerly awaited.

Cornelis Ch. Goslinga, *The Dutch in the Caribbean and in Surinam 1791/5-1942*, Assen/Maastricht: Van Gorcum, 1990. xii + 812 pp. ISBN 90.232.2495.7

ALEX VAN STIPRIAAN

This book is the last in a trilogy on the history of the Dutch in the Caribbean, including the Dutch Guianas, from 1580-1942.* All three volumes together come to 2,274 pages. The present volume covers the nineteenth century and the first decades of the twentieth century.

In a recent interview, Goslinga said he wondered why his trilogy is attracting so little attention in the Netherlands, whereas in the USA it is considered a standard work on the subject (*Hervormd Nederland* 18/5/91). The simplest answer here is that there is a very limited choice of books on Dutch Caribbean history in the English language. This might imply that Dutch readers (for whom Goslinga has never been translated) prefer the many Dutch-language studies on aspects of this history to Goslinga's voluminous overview. Let us therefore examine this third volume.

The title of this book is chosen correctly: it presents a survey of the history of the Dutch (political and economic) presence in the Caribbean from about 1800. This at the same time makes the book less attractive reading: there is no central problem, premise or theory to organize the material in any exciting sort of way; social developments are ignored almost completely; and the book is mainly about the Dutch. Economic developments, as seen by the Dutch, constituted no more than a linear process of decay and (sometimes) new prosperity. Political developments are traced by the description of one governor after another and of one new colonial law, tax, or administrative regulation after another. Societies, especially that of Surinam, are considered as having been static for centuries (pp. 230, 283), and nothing is said about the ways in which people lived, or about processes of social change in general. In short, Goslinga has written a very traditional kind of history.

One of the advantages of good old traditional historiography is the careful description of 'facts', which can be used for further research. Even in this respect Goslinga's study has its defects. The author is not very critical of the (many) nineteenth-century authors on whose work most of his information is based. For example, he is eager to demonstrate how cruelly slaves were treated by planters, and how difficult it was for many governors to handle this problem. According to him, this is testified not only by the nineteenth-century author and well-known abolitionist Teenstra, 'but also by other information' (p.292). Then follows a cruel story to illustrate this. This story turns out, however, to be based on Wolbers, the other famous abolitionist writer. A critical remark about these sources would not have been out of place here – and preferably a more critical one than Goslinga's comment about Teenstra's description of slavery on

* The other two volumes are *The Dutch in the Caribbean and on the Wild Coast, 1580-1680*, Assen: Van Gorcum, 1971, and *The Dutch in the Caribbean and in the Guianas, 1680-1791*, Assen/Maastricht: Van Gorcum, 1985.

St. Martin that 'Whatever the truth may have been, he was an eye-witness and as such his testimony has value' (p.283).

On the other hand, Goslinga accuses Governor-General Van den Bosch of 'false calculations' (p.213). In the same paragraph, however, he tries to demonstrate diminishing Surinamese exports by stating that the annual number of ships leaving the country went down from 140 to 78, while omitting to mention that the total tonnage rose by more than 30 percent at the same time. In short, Goslinga's way of presenting 'the facts' is not always very objective.

Finally, the book could have done with some thorough editing. What is the use of explaining three times, in the scope of twenty pages, the word 'lorredraayery' (interloping slave trade), or mentioning four times the annual income of Governor Friderici (pp.165-185)? How could demographic figures have been cited without any source references (p.304), books quoted stating a wrong title (p.764, note 10), or notes added which do not belong to the text (p.205, note 4)?

A complete rejection of Goslinga's study now seems inescapable. But that would be doing the author a great injustice. Goslinga has provided the only, amply documented and well written, historical overview of the Dutch presence in the Caribbean. Therefore it should have a place on the bookshelves of anyone with a special interest in Dutch Caribbean history. However, a critical eye in reading it is indispensable, and the book(s) will not satisfy readers looking for a historical vision and/or a social history of all the people concerned.

Keith Foulcher, *Social commitment in literature and the arts: The Indonesian 'Institute of People's Culture' 1950-1965*, Clayton, Victoria: Southeast Asian Studies, Monash University (Centre of Southeast Asian Studies), 1986, vii + 234 pp.

A. TEEUW

Since his thesis on the *Manifes Kebudayaan* (1968) and his excellent dissertation on the emergence of modern Indonesian poetry, *Puisi Baru* (1974), Keith Foulcher has developed into one of the leading international experts on modern Indonesian literature. In the book under review he has made another quite useful and valuable contribution to this field. Its subject is LEKRA, the Indonesian *Lembaga Kebudayaan Rakyat*, 'Institute of People's Culture', which played an important role in the cultural and literary life of Indonesia in the period between 1950 and 1965, but which was subsequently banned by the Indonesian authorities on account of its leftist/communist character. Many of its members and adherents were one way or another eliminated from the public scene and their publications suppressed, if not destroyed. LEKRA publications were moreover removed from libraries, so that it is virtually impossible for Indonesian literary historians in Indonesia to study this important movement any

more. As a consequence, LEKRA disappeared from the pages of the official history of Indonesian literature.

Foulcher's study can therefore be welcomed as a rescue action, undertaken to save LEKRA from oblivion. It does this in two ways. First of all it gives a history of LEKRA, both as an organization and in its literary and other manifestations within the context of Indonesian socio-political and cultural development. Secondly it presents a small anthology of LEKRA literary products, in the Indonesian original and English translation.

Foulcher divides the life of LEKRA into two periods: 1950-1958, which he calls the time of 'Cultural Organization and Production', and 1959-1965, which he describes as the period of 'Cultural Offensive, Creativity and Internal Political Pressures'. The book is well documented, utilizing many hard-to-find primary sources. It combines in an attractive way a discussion of the ideological and organizational aspects of LEKRA with a critical analysis of the problems of LEKRA aesthetics and of the artistic, more specifically literary, products of its adherents.

Foulcher reaches a number of general conclusions, which he argues convincingly. They can be summarized as follows. (1) LEKRA was not a mere 'tool for PKI political ambitions [and . . .] for the dissemination of political propaganda'; there were personal as well as institutional links with the PKI, but these links were never, at least until 1964, 'experienced as lines of direction'. (2) From the beginning there was a strong tendency in LEKRA to integrate populist (*kerakyatan*) and modernistic elements, as well as developing a progressive national tradition utilizing regional cultural manifestations. (3) LEKRA artists and theoreticians never managed to tackle adequately the problem of a revolutionary aesthetics: how to weld aesthetic expression with political or ideological consciousness, to paraphrase Pramoedya's characterization (p. 134). (4) Although there were clear links with international phenomena in LEKRA's development, the movement never lost its typically Indonesian character. During the first period, the term 'socialist realism', derived from Soviet cultural ideology, loomed large in LEKRA discussions; but it remained an 'infinitely flexible term', signalling 'no more than the conscious engagement of art and artists with society and social commitment' (p. 202). LEKRA never became involved with all the intricacies of Stalinist accretions to the original Gorkian concept. Similarly, after 1959 key Maoist principles were adopted, and especially the slogan *Turun ke bawah* became quite popular, but LEKRA never shared the Maoist conception of building a cultural revolution 'from below'. It always basically identified 'with the culture born out of a nationalist (as distinct from socialist) revolution', and its efforts have always been directed at transforming the national culture from within and completing the 'unfinished revolution', rather than uprooting it and building it up anew from below.

There remains one intriguing question which neither LEKRA itself, nor Foulcher (or, for that matter, the present reviewer) can answer satisfactorily, namely that regarding the relation between ideological commitment and aesthetic quality. The texts presented in the anthology, as the outcome of a careful selection of representative LEKRA work, are certainly interesting – but are they impressive? Are they entitled to a place in any future

Indonesian literary canon? Leading LEKRA figures, such as Pramoedya, have always been worried by this problem of lack of aesthetic quality in works committed to LEKRA ideology; and conversely, Pramoedya's own most outstanding work in his LEKRA period, *Gadis Pantai*, is hardly representative of the ideological norms and values which he outlined at the same time in his seminal paper on *Realisme Sosialis dan Sastra Indonesia*, even if one takes into account that *Gadis Pantai* is only the first part of a trilogy, the other two volumes of which seem to have gone lost forever.

In this connection I would like to end on a personal note. In his introductory chapter, 'The Shaping of Indonesian Literary History', Foulcher discusses the role of my own publications. I cannot but agree that they have been quite influential in shaping this history; I also have to concede that the literary values of so-called universal humanism (including my own) are no less ideologically and historically determined than the Marxist ones (which does *not* make these values any the less relevant or essential to me!). But I take exception to Foulcher's statement (also referring to Savitri Scherer's Ph.D. thesis on Pramoedya Ananta Toer) that 'Teeuw's presence at the University of Indonesia in the early 1950s, and his association with the Indonesian critic H.B. Jassin was one of the formative influences' on Indonesian literary criticism as defined in the *Surat Kepercayaan* of the *Gelanggang* group of artists of October 1950. Whatever influence I may have had in this respect was due neither to my presence at the U.I., nor to my presumed association with Jassin or my personal contact with Indonesian artists at the time, but only to my publications after my return to The Netherlands in October 1951. It is true that I taught modern literature at the so-called 'cursus Fokker', a non-university upgrading course for Indonesian teachers with a 'hoofdacte' (a higher teaching certificate), in the period 1948-9. Most of the participants in this showed a frustratingly obvious lack of interest in post-war literature. The substance of my lectures to this group was published in the form of essays (in Dutch) in the magazine *Kritiek en Opbouw*, which were subsequently collected into a small volume entitled *Voltooid Voorspel*. The expanded Indonesian version of this, *Pokok dan Tokoh*, which came to be widely used as a textbook, did not appear until 1952, after my return to The Netherlands in October 1951. After carrying out research in the field of dialect geography in Lombok from September 1949 to September 1950, I indeed taught at the U.I. for one year (from October 1950 to September 1951), but was expressly forbidden by the Dean of the Arts Faculty, Professor Priyono, to teach modern Indonesian literature, as he considered this too sensitive a subject to be entrusted to a Dutchman; the subjects assigned to me were classical Malay literature and stylistics. During this year I had practically no contact with Indonesian literary figures, least of all with Jassin. Just as LEKRA and PKI were both expressions of 'the overall intellectual and cultural traditions of Indonesian Marxism in general' (Foulcher, p. 206), so Jassin's and my own universal humanism were representatives of the general Dutch intellectual and cultural climate of the thirties (Ter Braak, Du Perron, Marsman); this common cultural-literary background constituted the only 'association' between us. My personal relation with Jassin really only developed after 1973, when he spent a year in Leiden at my invitation.

T. Friend, *The blue-eyed enemy; Japan against the West in Java and Luzon, 1942-1945*. New Jersey: Princeton University Press, 1988, 325 pp. ISBN 0-691-05524-6.

ELLY TOUWEN-BOUWSMA

Friend's study deals with the mutually interacting historical development of three West Pacific nations – Japan, Indonesia and the Philippines – during and immediately after the Second World War. The author, a specialist on the Philippines, started this complex study in 1967. He gathered documentary material from archives in Japan, Indonesia, and the Philippines, as well as in the Netherlands and the United States. Besides extensive documentary material, the study is based on interviews with more than a hundred persons who were directly involved in the political events that followed the Japanese occupation of the Philippines and Indonesia.

Friend sets out using the comparative approach, describing the national development during the colonial period, the consequences of the Japanese occupation, and decolonization in Indonesia and the Philippines. He uses terms that are characteristic for the period concerned, such as 'expression' and 'repression', 'assistance' and 'resistance', 'revolution' and 'restoration', and interprets them within the different cultural and political contexts of Indonesia and the Philippines. To illuminate the changing relationship between the colonial powers and their colonized subjects after the Japanese invasion and its sequel, he uses the Hegelian paradigm of the struggle between bondsman and lord. His sketches of several leaders such as Sukarno and Hatta, José P. Laurel and Benigno Aquino, and of generals like Yamashita and MacArthur provide concrete examples of the changing relationship between lord and bondsman.

First he gives an account of the impact of American and Dutch colonial rule in the Philippines and Indonesia respectively. He shows how widely different the histories of Indonesia and the Philippines in the 1930s were. The respective colonizers not only introduced different types of civil administration and different educational systems, but also exercised different forms of control and degrees of restraint over their colonial subjects.

Friend then analyses in a convincing manner the problems the Japanese had to cope with in promoting their Greater East Asia Co-Prosperity Sphere. The Japanese military administration found neither the cultural inclination nor the political interest among sufficient numbers of Filipinos or Indonesians to change themselves and their country in the spiritual and structural ways that the Japanese desired. Friend makes clear why the Japanese were unable to manipulate the Joyoboyo prophecy in Java and the high Messianic potential of the Philippines, for example, to mobilize the Javanese and the Filipinos for their holy war.

The impact of the Japanese in Indonesia, however, was greater than in the Philippines. They at least succeeded in arousing and mobilizing the Javanese. In supplying food and labour and trainable military manpower to the Japanese, Indonesia proved incomparably more accommodating than the Philippines. Only in the postwar power vacuum, which helped foster the national revolution, did Indonesians challenge them. The Fili-

pinos, on the other hand, were unique in the Greater Asia Co-Prosperity Sphere in their refusal to supply manpower to Japan.

According to Friend, the Japanese underestimated the differences in culture, language, religion and history in Greater East Asia. One of their more fundamental misconceptions was the idea that Asia was a unified whole. In trying to integrate the insular world of Southeast Asia into the Greater East Asia family, the Japanese met with resistance. Friend states that the Japanese failed in creating one big Asian family due to the unique Japanese cultural form and its militant tendencies. He takes the Kenpeitai organization – one of the outstanding manifestations of Japanese cultural and military superiority – as an example to support this hypothesis.

In the final two chapters Friend focuses on the changing relationship patterns between the colonizers and the colonized after the Japanese occupation. According to the author, the Indonesians sought an overthrow of the established order, while the Filipinos sought the restoration of the political and economic order. Against this background, he explains how the Indonesians revolted against their lords, while the Filipinos welcomed the American return as a liberation.

The great merit of Friend's account of the interwoven histories of the nations involved in the Pacific War is that he illuminates the origins of the developments in both Indonesian society and the Philippines which led to the independence of these two countries. Aside from the conclusion, which gives rise to more questions than it answers, the book is very stimulating. It is a must not only for scholars who want to study the occupation policy of the Japanese and the consequences of that policy for the nations in Southeast Asia, but also for those working on the history of the nations which were involved in the Pacific War and the events in its aftermath.