Book Reviews

- Leonard Y. Andaya, H.A. Poeze, *Excursies in Celebes; Een bundel bijdragen bij het afscheid van J. Noorduyt als directeur-secretaris van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde*. Leiden: KITLV Uitgeverij, 1991, 348 pp., P. Schoorl (eds.)
- Anne Booth, Adrian Clemens, *Changing economy in Indonesia Volume 12b; Regional patterns in foreign trade 1911-40*. Amsterdam: Royal Tropical Institute, 1992., J.Thomas Lindblad, Jeroen Touwen (eds.)
- A.P. Borsboom, James F. Weiner, *The empty place; Poetry space, and being among the Foi of Papua New Guinea*. Bloomington: Indiana University Press, 1991.
- Martin van Bruinessen, Ozay Mehmet, *Islamic identity and development; Studies of the Islamic periphery*. London and New York: Routledge, 1990 (cheap paperback edition: Kula Lumpur: Forum, 1990), 259 pp.
- H.J.M. Claessen, Timothy Earle, *Chiefdoms: power, economy, and ideology. A school of American research book*. Cambridge: Cambridge University Press, 1991. 341 pp., bibliography, maps, figs.
- H.J.M. Claessen, Henk Schulte Nordholt, *State, village, and ritual in Bali; A historical perspective*. (Comparative Asian studies 7.) Amsterdam: VU University press for the centre for Asian studies Amsterdam, 1991. 50 pp.
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- Jan A. B. Jongeneel, Leendert Jan Joosse, *Scoone dingen zijn swaere dingen; een onderzoek naar de motieven en activiteiten in de Nederlanden tot verbreiding van de gereformeerde religie gedurende de eerste helft van de zeventiende eeuw*. Leiden: J.J. Groen en Zoon, 1992, 671 pp.,

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BOEKBESPREKINGEN

H.A. Poeze and P. Schoorl, *Excursies in Celebes; Een bundel bijdragen bij het afscheid van J. Noorduyt als directeur-secretaris van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde*. Leiden: KITLV Uitgeverij, 1991, 348 pp. ISBN 90 6718 0327. Price: f 45.—.

LEONARD Y. ANDAYA

Excursies in Celebes is a festschrift presented to Dr. J. Noorduyt on the occasion of his retirement as Director and General Secretary of the Royal Institute of Linguistics and Anthropology (KITLV). During his leadership from 1965 to 1990, the Institute expanded dramatically from a workforce of seven to forty-two and membership of 900 to 1900. His success as an administrator, however, was more than matched by his substantial academic achievements in South Sulawesi and Sunda studies. It is therefore fitting that he be honoured with a festschrift prepared by colleagues and former students from the KITLV and the Vakgroep Talen en Culturen van Zuid-Oost Azië en Oceanië at the University of Leiden.

The contributors' only brief was that the subject be about Celebes (Sulawesi), Dr. Noorduyt's 'first love'. As a result there is a wide variety of offerings, with the island of Celebes being the only common denominator (with the exception of two articles on Buton). Most of the essays are in Dutch with a few (noted below) in English. The collection begins with an anthropological study of Luwu in the Bugis epic, the *I La Galigo* (Ch. F. van Fraassen). This is followed by a number of articles by historians: the VOC and Buton (Pim Schoorl); an 18th century VOC deserter to the Makassarrese (J. van Goor); a 19th century ancestor of Dr. Noorduyt in Mandar (C. Fasseur); the *Makassaarsch Handels- en Advertentieblad*, the oldest paper in Celebes (Gerard Termorshuizen); the question of morality and authority in Minahassa involving the Dutch Colonial Service (BB) around 1890 (P.J. Drooglever); the Bone expedition 1903-1905 (Elsbeth Locher-Scholten); Europeans 'discovering' Celebes (in English by Kees van Dijk); and Dr. Ratulangi's experiences in the Bandung Colonial Council early this century (J. M. Otto). The next set of articles on religion concerns Hamka and Islam in Makassar (Karel Steenbrink); Dr. H. van der Veen, the linguist, in Toraja (Th. van den End); the Sufi Tariqa Khalwatiyya in South Celebes (in English by Martin van Bruinessen); and a Tolaki ritual from Southeast Sulawesi (Dinah Bergink). Linguistics and literature are the subjects of the remaining three contributions: Malay-Makassar pantun of Ang Ban Tjong (in English by Roger Tol); preliminary notes on the Cia-Cia language of South Buton (in English by René van den Berg); and Gorontaloese phonology (in English by H. Steinhauer).

Excursies in Celebes is typical of the 'festschrift genre': it ranges from thought-provoking articles involving new and original research resulting from a book in progress to inconsequential contributions seemingly cobbled together for the occasion. A major problem for editors in festschrifts

is determining who should be included, for reasons of scholarship as well as diplomacy, with the final result usually reflecting this compromise. This volume is no exception. Since some authors demonstrated a willingness to move outside their area of expertise and write about Celebes, it would not have been impossible for the editors to include a few articles on Sunda as a recognition of Dr. Noorduy'n's contribution to Sunda studies. *Excursions in Celebes and Sunda* would not have undermined the integrity of the enterprise and would have truly reflected Dr. Noorduy'n's considerable accomplishments in both areas.

What is sadly missing is an introduction which does justice to Dr. Noorduy'n as a well-known and respected scholar in two relatively un-researched areas of Indonesia. Since Dr. Noorduy'n's interests on the whole were not focused on mainstream Javanese studies, for which The Netherlands is well-known, he has not enjoyed the same scholarly attention as others of his compatriots. Only in recent years has the academic community begun to appreciate the debt which it owes to his pioneering work. It would have been appropriate for the editors to have singled out some of these accomplishments in order to place Dr. Noorduy'n rightly as one of a select company of influential Dutch scholars of Indonesian studies in this century.

Adrian Clemens, J. Thomas Lindblad and Jeroen Touwen, *Changing economy in Indonesia Volume 12b; Regional patterns in foreign trade 1911-40*. Amsterdam: Royal Tropical Institute, 1992.

ANNE BOOTH, SOAS, London

This is the companion to Volume 12a in this series by W. Korthals Altes which presented data on the foreign trade of Indonesia from 1823 to 1940, and should, according to its authors, be read in conjunction with the earlier volume. In fact, this volume looks in greater detail at the data from 1911 to 1940, paying special attention to regional breakdowns by port and commodity. It is the result of an ambitious computerisation projection carried out at the Institute for the History of European Expansion at Leiden University. As Jeroen Touwen points out in Chapter 2, the foreign trade statistics of the Netherlands Indies offer a great wealth of quantitative data and lend themselves particularly well to computer analysis. What is published here is only a small part of what the authors have fed into their data base, and readers wanting further information on how to access the data bank in Leiden should contact the authors for details.

The computer illiterate, and those who cannot access international computer networks, will have to make do with what is in this volume. Apart from the chapter by Touwen dealing with the technical side of the computerisation project, there are two further chapters by J. Thomas Lindblad and Adrian Clemens, looking at regional patterns of foreign trade in Java and the Outer Islands respectively between 1911 and 1940.

As is well known, the share of total commodity exports accounted for by Java fell steadily after 1914 until by 1940 Java was producing only 35 per cent of all exports from the Netherlands Indies, while at the same time taking 65 per cent of all imports. The fall in export share was due to the growth of staples (primarily rubber and oil) which were produced mainly outside Java, and to the dramatic collapse of the Java sugar industry after 1929. As Lindblad points out in his chapter, the demise of the sugar industry led to a considerable change in export shares by province within Java; whereas in 1911/20 East Java accounted for 48 per cent of Java's exports, by 1931/40 this had fallen to 36 per cent while over the same period West Java's share grew from 21 to 41 per cent. This change also reflected the growing importance of Batavia as the hub of foreign commerce for the archipelago as a whole, until by 1940 the city was firmly on the growth trajectory which was eventually to produce today's vast megalopolis.

Outside Java, port cities waxed and waned as their particular staple became more or less important in the nation's exports. East Sumatra's growth was due to the expansion of the European estate sector specialising in tobacco and rubber, while other Sumatran ports grew with the small-holder rubber trade. Palembang and the ports of East Kalimantan grew rapidly with the oil trade while the port cities of Eastern Indonesia either stagnated along with the relative slide in importance of copra and spices or developed into centres of regional trade. Most of the large ports outside Java imported rice and other foodstuffs to feed the populations in their hinterlands, but the export surplus was always much larger outside Java, an imbalance which carried over into the post-colonial era. As Clemens points out, although the economic development experienced by the regions outside Java differed considerably during the first part of this century, they all had in common a pattern of exporting primary products and receiving back both foodstuffs and manufactures. In the capital-intensive enclaves created by the estates and mining sectors, the impact of international trade was one-sided in the extreme; commodities were shipped out in raw or semi-processed form and little came back to the local populations.

The issues raised by this fascinating study warrant further investigation in the light of developments since independence. Although the authors point out the implications of the developments between 1911 and 1940 for what has occurred since 1950, there is much interesting work to be done in updating their tables and pursuing the lines of investigation which they have opened up. For much of the period between 1950 and 1980 the patterns established in the late colonial era continued, but the 1980s have seen some important changes. Manufactured exports from Java have grown far more rapidly than traditional commodity exports from the rest of the country so that by the turn of the twenty first century Java could again account for more than 50 per cent of all exports. But the resource 'drain' from the major export provinces outside Java continues although now most of the profits from exports of oil, gas and timber products accrue to the central government in Jakarta or to businessmen based in Java rather than to capitalists and shareholders in Europe and America. But it is still the case that only a small share stays in the producing provinces to be used

for the benefit of the local populations. In this sense the colonial era is not over in the Outer Islands of Indonesia.

James F. Weiner, *The empty place; Poetry, space, and being among the Foi of Papua New Guinea*. Bloomington: Indiana University Press, 1991.

A.P. BORSBOOM

The empty place analyses the poetic imagery of songs of the Foi, a people who live in the Mubi River Valley in Papua New Guinea. Foi women compose the songs whereas Foi men perform them. Weiner cites Marilyn Strathern (1972), to help explain the contrast between women as producers and men as transactors. According to Strathern this is a common feature of intersexual mediation in New Guinea interior Highland societies. However, although this is an important theme in his study, Weiner has not so much written a book on gender-relations as on the way Foi men and women employ image and metaphor to express their most encompassing existential and social contrasts. This includes geography and spatial relationships, attitudes towards death, architecture and dwellings, and the 'iconism' (p. 8) of their language.

Weiner begins with a discussion of the different ways Foi men and women use and access image making itself. He distinguishes between women as image makers (resulting in poetry as expression of existential concerns) and men as manipulators of metaphors (resulting in magic). In songs, women produce images as they produce vegetable food and children; men '[...] reify these flows of feminine productivity into the adjuncts of their own contingent productivity' (p. 29). In other words, also in the domain of song and poetry men transact with the products of '[...] women's selfsufficient imagination' (p. 29).

He continues with a chapter on space and naming, which explains how the bestowing of place names constitutes Foi existential space out of a blank environment. Weiner starts with the seasonal movements and the foci of significance, a macrocosm, and moves to the smaller cosmos of the Foi long house and to what he calls '[...] the smallest spatial microcosm, the human mouth [...] to show how language and existential space emerge together' (p. 64). He then examines the process of the composition of women's poetry, how their songs are transformed into men's performances and the intrinsic link between the recreation of life and death as spatial and temporal processes.

In the concluding chapter Weiner first looks to the Walbiri tribe of Central Australia for another example of how poetry embodies space, then returns to the fundamentals of male and female existential concerns as expressed in Foi poetry and in its performance.

As promised in the introduction, Weiner convincingly preserves the essential unity of the nexus of Foi discourse that includes the themes mentioned above (geography, spatial relationship, confrontation with

death, language, poetry, magic and performance). With great scholarly skill the author demonstrates that poetry, space and dwelling, and concerns over life and death are inextricably linked for the Foi. Weiner has mainly accomplished this by consistently developing arguments along the lines of European phenomenological theories, thereby drawing heavily on Heidegger and, to a lesser extent, on Merleau-Ponty. This makes the book not only interesting for anthropologists and linguists but also for philosophers. His consistent use of phenomenology as an explanatory model enables him to present a wide range of topics not as separate things but as intrinsically linked.

At the same time, however, this exclusive and explicit use of phenomenological approach to creating a model and to explaining Foi discourse exposes this study to criticism from those who do not accept that school of thought. Still, Weiner's phenomenological approach is an invitation to follow this exploration, step by critical step, of Foi discourse. Criticism of phenomenology alone is not enough to dismiss this work's rich contribution to our understanding of the Foi's most important existential concerns.

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Ozay Mehmet, *Islamic identity and development; Studies of the Islamic periphery*. London and New York: Routledge, 1990 [cheap paperback edition: Kuala Lumpur: Forum, 1990], 259 pp. Price: £ 35. —.

MARTIN VAN BRUINESSEN

This book is hard to pigeonhole, in part because the author tries to do too many things at the same time and because it is not always clear what he really wants to say. At one level, he seeks to explain 'Islamic underdevelopment' by drawing attention to specific weaknesses in Muslim political theory and in local state traditions in the Muslim world. At another level, the book makes comparisons of the economic development policies of Turkey and Malaysia over the past four decades. The choice of these two countries reflects the fortuities of the author's biography (he is a Cyprus-born Turk and taught for some time at Universiti Malaya), but he perceives that these two countries have more in common. He speaks of the Islamic periphery, to which both countries belong, geographically as well as psychologically. According to Mehmet, in the periphery the universal 'Islamic dilemma' – how to reconcile Islam with modernity – is compounded by an identity crisis. In his view the question of national versus Islamic identity affects the peripheral Muslim countries more profoundly than the

Arab core. The dialectical relationship between nationalist modernizers and 'traditionalist' Muslim ideologues forms another theme of the book.

The key shortcoming in Muslim political thought, Mehmet argues, is the absence of checks and balances in the social contract. The parties to this contract are the ruler and the *ulama*, joined in a symbiotic relationship from which the common people are excluded. Neither of them is accountable to the people. This is, Mehmet rightly says, 'the fundamental gap in the Islamic theory of social contract' (p. 71). He identifies very similar shortcomings in the policies of the secular regimes that have ruled Turkey and Malaysia since independence. In Turkey, kemalist modernization from above and etatism 'entrenched an authoritarian system with inadequate accountability of the elite to the grass roots' (p. 144). In Malaysia, the New Economic Policy (NEP), designed as an affirmative action program on behalf of Malays, resulted in a small group of self-appointed 'trustees' controlling enormous resources without being accountable to anybody. In both cases this has led to the emergence of a non-competitive economy, to inefficiency and corruption. Privatization of the economy, which both countries attempted in the 1980s, has similarly led to the emergence of private trusts and monopolies. Mehmet states that the attitude of Muslim thinkers has typically been anti-monopolistic, and he suggests that what Islamic economics needs is a theory of regulation rather than a rejection of big capital.

The chapters describing Turkey's etatist economy, Malaysia's NEP and the various stages of privatization in both economies constitute the most useful part of this book. The author clearly feels most at home in economics and public policy, and offers some insightful critical comments on the effects of recent attempts at privatization of the Malaysian and Turkish economies. Because he wishes to say so many other things as well, however, his treatment remains sketchy.

In spite of what the title may suggest, the book is *not* a study of Islamic responses to development-related issues. Most of what the author has to say on Islamic political and economic theory and on the resurgence of radical Islam in both countries lacks originality, and the author's own suggestions for improvements in theory remain vague. Readers should be warned that his observations on the Islamic resurgence in Turkey, especially, are not just superficial but at some points also misleading.

The book ends with a quaint call for the restoration of a (depoliticised) Caliphate in Istanbul, which would provide symbolic spiritual leadership to the Muslim world and at the same time restore to Turkey its previously prominent role – all without, however, damaging Turkish secularism. This institution, the author wishes us to believe, might stimulate the economic co-operation of the Muslim nations and support the emergence of a powerful Muslim economic bloc. Not surprisingly in the context of this book, the author declares that Malaysia is also 'well suited to second the Caliphate motion.' This ending alerts the reader to another underlying theme of the book, a message of secularized pan-Islamism, with the Turks as its natural leaders.

Timothy Earle (ed.), *Chiefdoms: power, economy, and ideology*. A School of American Research Book. Cambridge: Cambridge University Press, 1991. 341 pp., bibliography, maps, figs. ISBN 0521-40190-9. Price: £ 40. — or US\$ 59.50.

H.J.M. CLAESSEN

This book is the result of a seminar held at the School of American Research, Santa Fe, New Mexico in January 1988. The philosophies of the authors vary, though most of them 'would consider themselves materialists' (Earle 1991, p. xi). Regrettably the geographical coverage of the book is not well-balanced. None of the contributions treat chiefdoms in either Asia or sub-Saharan Africa, where 'the chiefdom concept has been little used' according to editor Earle (1991, p. xii). Yet many chiefdoms did exist in these regions and played a role in the evolution of the political systems there. In view of the diverging backgrounds of the participants – archaeologists, anthropologists, historians and a political scientist – the concept of chiefdom was defined rather loosely as: 'a polity that organizes centrally a regional population in the thousands' (1991:1). This definition can be applied by those who feel that a chiefdom is characterized by a two-tiered administrative apparatus, as well as by those who think mainly in terms of centralization. The proposed distinction between a simple and a more complex chiefdom (1991:3) seems to fall short. The characteristics suggested for the complex variety are too similar to those of an early state – and, whatever a chiefdom may be, it is *not* a state. As chiefdoms were found to have existed long before states came into being, Kristiansen's statement (1991:24-25), that in most cases chiefdoms were 'secondary' developments in a world system centering around states, is remarkable. While the anthropologists contributed data on actual functioning chiefdoms, the archaeologists presented long-term developments, and data on societies which disappeared long ago. Several older theories were discarded: 'redistribution did not seem to integrate specialized subsistence economies; irrigation systems seemed to be too small-scale to require regional organization; and repeatedly population densities were quite low' (Earle 1991:2).

It is impossible to do justice to this book in a short review; I can only mention a few aspects of its interesting contents. *Kristiansen* points to the role of regional contacts, to ecological degradation, and to declining productivity as factors in the collapse of chiefdoms (1991:31). *Bradley* describes the developments in prehistoric Wessex, where the binding force was ideology, manifested by the construction of large monuments. Wessex chiefdoms seem to have been based on an economy of livestock and 'wild resources' (1991:54). *Earle*, discussing the same region, stresses the ability of chiefs 'to control or direct the flow of energy' as a means to finance new institutions (1991:71). His conclusion, '[when] economic and ideological powers come together: the economic base gives the stability for control as the ideology gives it legitimacy', (1991:98) seems intended as a compromise between the economists and the ideologists who attended the seminar! *Saenz* demonstrates that stratification among the Central Saharan Twareg tribes is only possible when the nomads have, in addition to their

pastoral production, some external source of revenue: robbery or caravan trade (1991:103). In his chapter on the Marquesas Islands of Polynesia, *Kirch* explains how traditional chiefs could lose control, to priests and warriors, of both ritual and production (1991:121). Population growth and the practical impossibility of communication between valleys played a crucial role in these developments. *Gilman* writes that in his Mediterranean cases it was not the development of managerial qualities as much as the existing tradition of heredity of positions which was crucial to the emergence of social complexity. *Ferguson* follows the development of Greek chiefdoms to city-states, and points to the role of ideology in this process, especially the concept of 'citizenship' (1991:172). He sees evolution as a complex interaction of demographic, economic, and ideological factors – a view with which I wholeheartedly concur. *Steponaitas* analyzes developments in the Mississippi region, between 800-1700 AD. Here chiefdoms were based on intensive maize agriculture. He connects their differences of scale and centralization with factors such as long-distance trade. *Feinman* discusses developments in the Mexican Highlands. He connects the emergence of inequality here with the fact that population growth demanded sociopolitical adaptations in the villages. His findings do *not* support – as he stresses – the population pressure theory, the agrarian-risk theory, or Carneiro's circumscription theory (1991:259). *Drennan* analyses trajectories towards chiefdoms in Meso-America, Central America, and northern South America. This approach enables him to conclude that there were but few indications of warfare, and no indications whatsoever of war to control land. Instead, warfare was associated with chiefs and their attempts to establish a pecking order (1991:280).

The book supports Earle's remark that 'it is perhaps more surprising that some chiefdoms are able to sustain themselves than that others disintegrate' (1991:13). It may be a consoling thought for him that this also holds for (early) states. *Chiefdoms* is an important book. It shows a remarkable unity for a work of this kind. Its strength is also its weakness: apart from the geographical imbalance, there is also an imbalance in the selection of participants; they all shared similar scientific prejudices. The concluding chapter suggests that a choice should be made between either economy or ideology as the primary force in evolution. The demographic factor – long considered to be the prime mover – no longer holds any great importance. However, the successive chapters show that ideology *and* economy *and* demography each played a formative role. So why give preference to only one? If there is one thing this volume demonstrates, it is that evolution is caused by a complex interaction of factors, though a specific order can be presumed in each specific case. Notwithstanding these comments, the editor and the authors can be proud of this work.

Henk Schulte Nordholt, *State, village, and ritual in Bali: A historical perspective*. [Comparative Asian Studies 7.] Amsterdam: VU University Press for the Centre for Asian Studies Amsterdam, 1991, 50 pp. ISBN 90-5383-023-5.

H.J.M. CLAESSEN

In this small, well-written book, Schulte Nordholt discusses the relationships between state, locality and public rituals in Bali. Though short, the book contains important messages about political power, symbols and rituals.

The author starts with a brief review of the 19th-century Balinese state. He shows how – the efforts of Western scholars to ‘deconstruct’ the ‘colonial myth of the Asian village’ notwithstanding – the Balinese *desa* did exist and explains its special, ritual meaning vis-à-vis the state (1991:3). In the 19th century, a Balinese ruler’s power base depended on both material and spiritual forces. For example, the kings controlled irrigation water, but also had the support of priests, who ‘made the position of kings and lords manifest’ in local and regional temples (1991:7). The hierarchical order, however, was of a peculiar kind: in order to enhance their power, the lords had to delegate tasks and confer certain privileges to their subordinates, a move which also diffused much of their actual power. The local temple was the apex of a local hierarchy; at the same time, the local temple was also part of a regional hierarchy. In an arena where local and regional powers competed for support, religious rituals increasingly became political statements.

The impact of religious rituals on the political field was typical for Bali. Schulte Nordholt recounts how the colonial period started with the abolition of royalty in 1906, only to see the Dutch ‘reinstall’ the Balinese kings after some years. Large religious ceremonies again became a form of support for the rulers, who ‘translated the power which they derived from the Dutch into Balinese terms’ (1991:16). For more than twenty years after the Japanese occupation, Bali experienced a civil war in which local and regional groups competed for power. Matters were further complicated by the fact that Bali was Hinduistic, while Indonesia as a state was dominated by Islam. Only after the personal intervention of Sukarno was the Hindu-Balinese religion recognized by the country’s Department of Religion. This made possible the great Balinese purification rituals held in the Besakih temple complex after the civil war. These post-war rituals reflected the new political order clearly: though supervised by a former king of Klungkung, Indonesian state officials provided the means.

Schulte Nordholt stresses the fact that neither Dutch governors, nor Javanese officials really succeeded in changing Balinese rituals. The high-profile presence of Indonesian state leaders at Balinese rituals continues to make an ‘important statement’ about the new political order, but these statements are still formulated and expressed in the traditional Balinese manner.

Ruby R. Paredes (ed.), *Philippine colonial democracy*. [Monograph Series 32/Yale University Southeast Asia Studies.] New Haven: Yale Center for International and Asia Studies, 1988, 166 pp.

B. DAHM
Passau

This work offers valuable insights into the problems of establishing a functioning democracy in a colonial setting. The four papers in this volume, first presented to the Philadelphia Convention of the American Association of Asian Studies in 1985, offer a new interpretation of Philippine political development during the American period. Until the 1960s historical research consisted mainly of a search for heroes, followed later by research with a broader nationalist perspective. Since a critical re-examination of the internal dynamics of the US colonial period has barely begun, *Philippine colonial democracy* could be regarded as a pioneering effort in that direction.

One of the strengths of the book is the fact that all four papers are based on solid research. The first essay is Glenn May's discussion of municipal elections in Batangas in the late 19th century. He makes extensive use of National Archive holdings in Manila on the elections of Gobernadorcillos. May argues that municipal elections in the late Spanish colonial period resembled puppet shows rather than exercises in true democracy. These elections provided a new mechanism to broaden and deepen traditional factional rivalries: 'The holding of office was seen not to be an end in itself but rather a means to the end of promoting particular interests' (p. 36). This practice, so well known from later days, was already well established when the Americans arrived in the archipelago.

The other three papers are devoted to developments during the American period. Ruby Paredes, the book's editor, discusses the origins of national politics - Taft and the Partido Federal - based on a critical examination of the Taft papers, the Pardo de Tavera papers, the James Le Roy papers, and so on. Paredes shows that the switch of American patronage from the Manila-based Federalistas, the first American 'allies', to the young and critical Nacionalistas with their base in the provinces occurred years before the first elections (1907). Until recently these elections were seen as the turning point of American-Philippine relations.

This early backing of young radicals is further substantiated in the discussion of the rise of Sergio Osmeña in 1898-1907 by Michael Cullinane. Through his skilful use of the Bandholtz papers and those of other early American administrators, Cullinane presents a very revealing picture of Osmeña's stunning career. Cullinane covers the ambitious and cunning Visayan politician up to his election as first speaker of the newly established National Assembly. Osmeña knew how to play the game the Americans allowed their protégés; outwardly he appeared to be an uncompromising nationalist but secretly he reassured his American friends of his unswerving loyalty.

This is equally true for Manuel Quezon, the other prominent young

radical and Osmeña's political rival for the remainder of the Philippine colonial period. Alfred McCoy discusses Quezon's role in the emergence of Philippine authoritarianism in the time of the Philippine Commonwealth. McCoy draws on valuable and hitherto almost unknown material mainly from the US State Department, in particular on reports of the US high commissioners and presidential advisors. He cleverly unveils Quezon's continuous efforts to fend off threats to his authority, be it by persuasion, scrupulous behind-the-scenes manoeuvring or downright humiliation. Democratic institutions became mere façades and McCoy justifiably argues that Quezon's commonwealth already showed many of the attributes of the later Marcos regime (p. 117). How was it possible that, in spite of all official support for democratic values and liberal ideas, by the end of the colonial period the US high commissioner was urging consideration of formal US intervention in the Philippines to defend democracy there? Why did democracy fail? This is the central question asked in all contributions.

In answer, each of the authors refers to the patron-client network between Filipinos and their American counterparts, relationships that rapidly emerged under US rule. This symbiotic system proved to be enormously profitable for both sides, initially for the US administrators and later also for US business corporations and their economic interests in the Philippines. Of course the situation was no less profitable for Philippine politicians struggling to realize and retain power within the democratic framework. The conditions which allowed this development had been established during the Spanish period, when democratic institutions were first used as a means to promote particular interests. In the American period, when democratic institutions multiplied, there was no essential change, thus authoritarianism emerged instead of democracy, with its lasting impact on post-war Philippine politics.

Paredes mainly attributes this development to the organic contradiction between democracy and colonialism. The latter is based on conquest and coercion, whereas the former is derived from the consent of people and is based on the voluntary association of citizen and state. Democratic institutions in a colonial setting are soon distorted to suit the colonizers' convenience. Native leaders quickly learn the game of manipulation and dissimulation (p.65 f.). In the Philippines these leaders found a suitable instrument in the traditional system of patron-client relationships, which were extended across the Pacific to America, thus creating an external clientelist system. This book shows how the symbiosis emerged and persisted through the end of the colonial period and helps to explain the lasting dependencies in post-war politics.

Can we see similarities elsewhere in Southeast Asia? McCoy states in his concluding remarks: 'In understanding Southeast Asian clientelist systems, analysis of these external patron-client ties would seem necessary before we can fully understand the working of domestic politics' (p. 156). I doubt whether the specific Philippine-American relationships can be compared to developments in other Southeast Asian countries. If such external ties existed at all outside the Philippines during the Southeast Asian colonial period, they were so sporadic that domestic politics were

hardly affected by them. Present-day authoritarianism in Indonesia, in Burma or in Vietnam certainly has different roots.

Bambi B. Schieffelin, *The give and take of everyday life; Language socialization of Kaluli children*. [Studies in the Social and Cultural Foundations of Language 9.] Cambridge: Cambridge University Press, 1991.

EVE DANZIGER

Dr. Schieffelin argues convincingly that everyday interactional exchanges involving language constitute the medium through which children become competent members of the culture into which they are born. The knowledge necessary to participate in and to interpret the discourse of everyday life is cultural knowledge, and it is through exposure to such discourse that children acquire the 'set of practices that enable [them] [. . .] to live in a culture'. (p. 15).

Ethnographies of adult life among the Kaluli of New Guinea point out the importance of sharing and of reciprocal exchange in the mediation and maintenance of social relationships. Schieffelin examines everyday occurrences of sharing and of failure to share among Kaluli caregivers and children. Providing persuasive examples, she describes how these occasions are moulded for children into opportunities for creating and maintaining certain characteristically Kaluli interpersonal relationships of obligation and affect. In this process, language plays a key role, re-casting the act of 'taking' from another as that of providing the other with an opportunity to give. Just as food distribution among the Kaluli is not primarily about consumption, so everyday language is not primarily about the naming of objects. Rather, both are deeply embedded in and constitutive of the world of social relations.

One of the great strengths of the work is the richness of its body of data, painstakingly and sensitively collected over many months in the field. The section in which Schieffelin introduces the focal children and their families is a particular delight, fulfilling perhaps better than any other the promise to take account of the individuality of cultural actors. But Schieffelin's technique of making her point through illustrative examples is not completely satisfactory where she asks us to consider *variation* (such as differential socialization to adult gender roles) in the treatment of Kaluli children.

In the final pages of the volume, a fascinating passage suggests that systematic gender-sensitive analysis of socialization to the discourse of exchange might yield results that in turn would significantly illuminate the ethnography of adult Kaluli – this time considered not as a fixed reference point, but interrogatively engaged in the light of everyday socialization data. It would be interesting in the future to hear more about such interaction between the worlds of adult and child, of ethnography and discourse analysis.

Overall, this is an exciting piece of work. Data from everyday life are excellently deployed to make a culture-specific argument that has wide-ranging theoretical implications. By situating her discussion within a theory of culture that emphasizes individual knowledge and social practice, Schieffelin avoids the too-narrow focus that might have made this a book 'only' about language or 'only' about child socialization. Instead, it adopts a view of both which re-integrates them into the very heart of the social process.

David Hicks, *Kinship and religion in Eastern Indonesia*. [Gothenburg Studies in Social Anthropology 12.] Gothenburg: Acta Universitatis Gothoburgensis, 1990, viiii 132 pp., maps, figs, tbls.

ROY ELLEN

Collections of previously published essays (and all but chapter 4 of this book have been published before) should always be scrutinised carefully by publishers and reviewers alike. Serious questions have to be asked, less about the author's personal motives than about whether re-issue will increase the accessibility of individually valuable articles and whether the aggregated essays work as a single entity. Though an excellent ethnographic read, *Kinship and religion* is probably marginal in both respects. Those specialists interested in the kind of material Hicks brings together will not have too much difficulty obtaining the copies of *Anthropos*, *Sociologus* and *American Anthropologist* in which they first appeared, but the connections between most of the chapters are real enough and having them bound together is convenient and thought-provoking.

Chapter 1 describes the history, stratification and (diarchic) distribution of political authority in Caraubalo, a princedom of the Vikeke Tetum kingdom of eastern Timor, as it existed at the outbreak of the civil war in 1975; chapter 2 focusses on those institutions which contributed to its internal character. Hicks argues for the untenability of a 'descent system' model, demonstrating that in terms of descent name and residence Tetum are patrilineal, while inheritance and group membership are by turns matrilineal or patrilineal, depending on context. Hicks also hypothesizes that the Vikeke Tetum evolved away from an earlier asymmetric system (represented by the northern Tetum), enabling the direct exchange of women.

Using western Manggarai data from Flores, Chapter 3 considers the assertion that asymmetric alliance is distinctly vulnerable to change because of the requirement to maintain a matrix of symbolic reinforcements. Such symbolic reinforcements, with respect to the Tetum, are the subject of chapters 5 and 6, which explore such familiar themes as gender contrast, conjunctive, life-giving and transforming females, descent group identity versus alliance, and wife-givers as opposed to wife-takers. Hicks shows that while Manggarai society has shed much of this kind of thing and

changed structurally (for example, clans and lineages have been replaced by smaller groupings of variable composition, and marriage between first degree cousins has ceased), asymmetric alliance thrives. The pattern is one which is consistent with other new evidence from Nusa Tenggara and Sumatra.

For the discerning reader, chapter 4 is really the heart of the book. It compares relationship terminologies and looks at possible transformations between different groups on Flores and Timor: northern Tetum, Mbae, Kairui, Makassai, Ema, western Manggarai and Bunaq. In particular, Hicks examines Rodney Needham's proposal that there is a cline beginning with symmetric (two-section) relationship terminologies with exogamous moieties (of which there is no published example for Indonesia); moving to symmetric terminologies with moieties discarded; to symmetric terminologies with asymmetric alliance; and ending with, optionally, double descent without asymmetric alliance or non-linearity (cognition). Of the symmetric terminologies, Atoni (not discussed by Hicks) is patrilineal and the northern Tetum matrilineal, making this latter the only known instance in southeast Asia of this combination. The Mbae terminology is shown to be similar to those of central Manggarai and Endeh on Flores, being basically symmetric with some incorporated asymmetric elements. He concludes that the Mbae terminology therefore remains closer to that symmetrical prototype which may represent the precursor of all eastern Indonesian terminologies. The Kairui system is seen as being more advanced towards asymmetry, though Hicks challenges existing interpretations by claiming that it is essentially symmetric, the first non-Austronesian language on Timor to have been reported as having these characteristics. The terminologies of Kairui and Makassai (another non-Austronesian language) appear to be presently transitional between symmetric (with asymmetric alliances) and asymmetric terminology with asymmetric alliances by comparison, Ema and western Manggarai have an asymmetric prescriptive terminology, with certain indications of symmetry. These suggest that they have proceeded further along a path to total asymmetry, western Manggarai more so. Finally, there are Vikeke Tetum (non-prescriptive but lineal) and Bunaq, claimed as an empirical instance of a non-lineal (cognatic) terminology which appears to represent 'the terminal stage to which all the terminologies in Nusa Tenggara are evolving' (p. 85). However, Hicks sees his amplification of Needham's scheme as a heuristic device and readily admits that specific trajectories may have been different, even opposite. In this regard he cites Needham's argument that the non-lineal terminology of Makassarese living in Endeh was superseded by a lineal one. Despite differences of interpretation with Needham, Hicks works in essentially the same way, and to a considerable extent in the same style.

The data presented in the core of this book are intriguing and the arguments plausible. What is missing in all of this, as in much work in the genre, are genealogies for real people and systematic statistical evidence of (changing) patterns. As the Hicks data confirm, there need exist no correspondence between relationship categories and institutions, while terms are used flexibly and (as the work of Levinson suggests) must be seen

as operating as an aspect of social deixis more generally. Moreover (and as other emerging data from the Moluccas also show), the historical distance between prescriptive and cognatic systems need not be great, while structurally diverse patterns of alliance and terminology may be exhibited within a relatively narrow geographic and sociological range. If this is so, then the curious distribution of asymmetric alliance in Indonesia may be explained as elegantly by local historical contingency, as by claiming groups which display it as caught in some proto-Austronesian or 'proto-Malay' time warp.

Pierre Lemonnier, *Guerres et festins; Paix, échanges et compétition dans les Highlands de Nouvelle-Guinée*. (avant-propos par Maurice Godelier). Paris: Éditions de la Maison des Sciences de l'Homme, 1990. 189 pp. Price: FF190. ISBN 2 7351 0379 X.

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In *Guerres et festins* Pierre Lemonnier looks at the conditions which lead to the emergence of 'big men' in the Highlands of Papua New Guinea. Since Sahlins' famous 1963 article we speak of the big man complex. A big man is an organizer, a man of influence – sometimes authoritarian – who arranges big ceremonial exchanges between groups with gifts of pigs or shells. A big man competes with other big men by giving as much as he himself received, or even more. Within his own group he collects and redistributes wealth, part of which is produced by people who enjoy his protection, part by his closest kin. This kind of situation has been found especially in the western parts of the Highlands, for example among the Chimbu, Melpa and Enga. These groups were able to support a higher density population due to their horticultural success, made possible by the application of manure. Not all societies seemed to be adequately defined by the big man model, however. Among the eastern Anga society, for example, ceremonial exchanges were much less developed and war was the dominant form of competition between groups. The activities of men of importance were oriented towards warfare. Godelier (1982) baptized these men '*grands hommes*', or great men. Also, coastal societies like the Trobriands, Orokelo, Mekeo and Manam had chiefs with inherited religious and military power.

This diversity raises two questions, one about the origin of the big man complex, another about the origin of inherited power in chiefdoms. In this book Lemonnier confines himself to the first issue. The author selected 20 societies with non-Austronesian languages and studied their systems of competitive exchange (or outright competition through war) and of matrimonial alliance. Aspects such as rituals, magic or religious practices were excluded from the analysis. Lemonnier does not pretend that the big man complex is a necessary stage in the development of chiefdoms. He merely

wants to develop a theoretical understanding of the transformation of a society from one type to another by studying the compatibility of several social factors and their dynamics.

In past times New Guineans were continually waging war. Several ideas have been put forth to explain this, as destruction and conquest were apparently not the ultimate goal of their warring. Both demographic pressure and land scarcity may have been important factors, though Lemonnier finds no simple correlation between war and these factors. Since warfare was accompanied by ritual, and was never completely without limits or rules, some observers called these wars 'games'. However, as Lemonnier correctly notes, the ritual phases alternated with merciless battles. At times wars *were* accompanied by destruction, injuries, loss of human life, and terror. At such times war was not a game, yet neither was it geared toward total destruction. Instead, war was a competitive activity which, for the people concerned, was linked to the principles of life and death and linked to exchanges between groups. Lemonnier especially examines the relationship between war and large ceremonies of exchange.

Many anthropologists considered wars and large exchange ceremonies in New Guinea as two phenomena of the same order. Lemonnier suggests that large ceremonies of exchange can only arise through war or, more precisely, through the process of establishing peace (p. 96). Lemonnier's hypothesis is that these reconciliatory processes are a possible articulation between societies with great men and with big men. Probably the great men are as rare as the big men that Sahlins formulated. They are extremes on a theoretical continuum of power that parallels a continuum of economic and social power. In New Guinea non-competitive ceremonial exchanges often mark the temporary suspension of war. Lemonnier proposed to explore the conditions under which this non-competitive exchange transforms into 'large' competitive exchanges.

He studies these systems of exchange, with special attention to the increase of exchanged goods and the question of whether women take part in the exchange. His book gives a clear insight into the difference between competitive and non-competitive exchange between local groups. Commerce, for example, is a form of non-competitive exchange. For Sahlins the big man was mainly an organizer of competitive exchange *between* tribes, while Lemonnier demonstrates that the big man is also competitive *within* his own group. Within the group he is the one who gives the most. The existence of competitive exchange is not a necessary precondition for the big man as such, but for the development of his functions and the burgeoning or enlargement of his power it is. Some societies did develop from a logic of direct exchange of women, initiations and war, towards a logic of generalized exchange of resources, as Maurice Godelier puts it in the preface of the book, 'pour produire de la parenté, des échanges, du pouvoir' (p. 19).

One of the findings of Lemonnier's research is a form somewhere between the big man society and the great man society, with a leader who is both a great warrior and an organizer of exchanges of wealth. These leaders use wealth in making peace or in compensating for killed warriors

of allied tribes who came to support the leader's group. In this, the leader acts as '*un Big Man en petit*', a little big man. He is more generous than others in the gift giving circuits, and also helps to marry people by means of his wealth. Within his group the little big man still competes with other big warriors, whereas the 'real' big man is an organizer first. The big man may also be an important warrior, but there is no direct link between these functions. Lemonnier emphasizes the importance of making of war and especially of establishing peace to the emergence of the big man. After all, it is making peace that involves the process of compensation, or giving.

Lemonnier's hypotheses fit in with the recent debate on personifications of power in Melanesia (see Godelier & Strathern, 1991). The ethnographic and theoretical strength of Lemonnier's approach lies in his emphasis on a reasoning in terms of compatibility rather than causality. This prevents him from lapsing into an old, dated form of linear evolutionism. On the basis of his method one might suspect him of such an approach. Lemonnier makes systematic use of an ethnographic present, from the 1930s until the mid-1980s. He is concerned with ethnographic reconstruction: 'Je me réfère à l'état "traditionnel" des sociétés' (p. 27). But is it not an ethnographic illusion to speak of a traditional situation in the Papua New Guinea of the eighties?

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Hans van Miert, *Bevlogenheid en onvermogen; Mr. J.H. Abendanon en de Ethische Richting in het Nederlandse kolonialisme*. Leiden: KITLV Uitgeverij, 1991. VI 178 pp. ISBN 90-6718-038-6. Prijs: f 30.—.

F.G.P. JAQUET

Een boekje dat klopt. Het begint al met de titel. 'Zijn hooggestemde idealen en enorme gedrevenheid', schrijft Van Miert op p. 49, 'hadden tot gevolg dat Abendanon nogal eens het contact met de werkelijkheid verloor.' Een uitstekende karakteristiek van een jurist, die zich op grond van zijn grote sympathie voor de Indonesische bevolking ontwikkelde van een paternalist tot iemand die vurig de emancipatie van de Indonesische bevolking nastreefde, maar dan wel op basis van westerse normen.

Het boek bevat nieuwe gegevens, bijvoorbeeld over het Instituut Colonial International. Ik wil me echter liever concentreren op de periode 1900-1905, toen Abendanon directeur was van Onderwijs Eeredienst en Nijverheid. Maar eerst een aanvulling en wat opmerkingen.

De aanvulling. Evenals Van Miert heb ik gesproken met J.H. Abendanon jr. Dat was in 1986. De vraagstelling van Van Miert zal anders zijn geweest dan de mijne. Ik had het zuiver en alleen over archieftechnische zaken. Abendanon vertelde me, dat de papieren van Kartini via E.C. Abendanon bij hem terecht waren gekomen. De familie had indertijd aan J.H. Abendanon sr. plechtig moeten beloven, dat deze papieren voor altijd bewaard dienden te worden. Na rijp familieberaad besloot men het archief aan het KITLV af te staan. Het archief bleek te bestaan uit brieven van Kartini en haar zusters aan mevrouw R.M. Abendanon-Mandri en haar echtgenoot, met enkele andere stukken. Abendanon jr. verzekerde mij, dat er verder echt geen andere archivalia afkomstig van zijn grootouders bewaard waren gebleven.

Nu de opmerkingen. Op p. 95 schrijft Van Miert, dat Kartini de eerste Indonesische vrouw was, die streefde naar zelfstandigheid en emancipatie. Ik betwijfel dat. Uit de brieven van Kartini zelf blijkt, dat zij contacten had met geëmancipeerde Soendase regentsdochters. En dan hebben we het alleen nog maar over Java. Hoe was het bijvoorbeeld in de Minangkabau of de Minahasa?

De volgende opmerking. Na 1900 kwamen de eerste jonge Indonesiërs naar Nederland om hun opleiding te voltooien (p. 96). Hier vergist Van Miert zich. Op p. 46 schrijft hij dat Abendanon in 1868 tijdens zijn middelbare schooltijd bevriend was geraakt met Ismangoen. Het zijn maar kleinigheden, maar ik vind, dat ze toch signaleerd moeten worden.

Nog zo'n pietluttigheid. Het boek is goed verzorgd. Heel prettig de voeten onder de pagina's. En dan toch die ene drukfout (p. 13 citeert) aan den Nederlanders. Bij koninklijke besluiten niet alleen de data vermelden maar ook het nummer (p. 23).

Maar terzake. Opvallend is dat Van Miert archiefonderzoek heeft gedaan in verband met de dienstreis van Abendanon in 1896 naar Siam, en wel in het archief van Buitenlandse Zaken (maar daar wil ik het niet over hebben) en over onderwijs in het archief van Koloniën. Voor de overige onderwerpen die in het boek ter sprake komen heeft de auteur gebruik gemaakt van secundaire bronnen.

Het archief van Koloniën. Op p. 2 schrijft Van Miert dat er over eredienst niet veel te vinden is. Toegegeven, het merendeel gaat over bedevaart. Maar dat is nu het aardige, ze moesten gecontroleerd worden, die hadji's. Hadjifobie. Er was nog een andere angst onder de Europeanen in de kolonie. Ik noem het inlandervrees. Heel illustratief in dit verband is de uitdrukking 'in de kampong verdwijnen'. Nu streefde Abendanon er naar het onderwijs krachtig te bevorderen en tot assimilatie te komen. Hij stuitte daarbij op grote tegenwerking zowel in Den Haag als in Indonesië. Van Miert maakt hierbij gebruik van verballen uit het archief van Koloniën. Hij moest wel, want terecht merkt hij op in een noot op p. 51 dat het boek van I.J. Brugmans uit 1938 nog steeds als het standaardwerk over onderwijs beschouwd moet worden. Jammer genoeg heeft Van Miert niet echt uitputtend het archief van Koloniën onderzocht. Als hij dat wel had gedaan dan was hij het verbaal van 11 augustus 1903 nr. 45 tegengekomen, waarin gesteld wordt dat men hoe dan ook de grote toevloed van inlanders in het Europees onderwijs moest weren. Subtieler wordt een en ander

gesteld in het verbaal van 23 januari 1907 nr. 80 (Abendanon was toen overigens al terug in Nederland). Hierin wordt gesteld, dat men het Nederlands op de inlandse scholen der 1e klasse moest bevorderen om zodoende de toeloop van Indonesiërs op de Europese scholen tegen te gaan. Als Van Miert dit soort verbalen had gebruikt, dan was het verschil tussen ideaal en praktijk nog duidelijker geworden, en had het streven van Abendanon nog meer reliëf gekregen.

Wel, dit zijn maar aantekeningen in de marge. De conclusie moet zijn: kopen en lezen. Het boek is nog behoorlijk geschreven ook.

Leendert Jan Joosse, *'Scoone dingen sijn swaere dingen'; een onderzoek naar de motieven en activiteiten in de Nederlanden tot verbreiding van de gereformeerde religie gedurende de eerste helft van de zeventiende eeuw*. Leiden: J.J. Groen en Zoon, 1992, 671 pp., ISBN 90-5030-260-2. Prijs: f 79,50.

JAN A.B. JONGENEEL
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De vrijgemaakt gereformeerde predikant Joosse (1944) is op dit (al te?) omvangrijke proefschrift in de kerkgeschiedenis te Groningen gepromoveerd.

Na een inleidend hoofdstuk vraagt de auteur aandacht voor de uiteenlopende visies van de 45 onderzoekers (van G. Groen van Prinsterer tot J.A.B. Jongeneel), die vóór hem studie gemaakt hebben van de 'oude Hollandse' zending in Oost- en West-Indië. In het derde hoofdstuk analyseert hij vervolgens de diverse zendingsconcepties uit de eerste helft der zeventiende eeuw, waarna twee zendingshistorische capita volgen die respectievelijk de ontwikkeling der zending in de periode 1595-1620 en de periode 1620-1650 bespreken. In het zesde hoofdstuk schetst Joosse daarna het specifiek theologische karakter van de vroeg-gereformeerde zending. Tenslotte laat hij nog volgen een samenvatting in het Nederlands en het Engels, bijlagen, bibliografie, registers, dankwoord en curriculum vitae.

Dit proefschrift is in feite een algemene schets en analyse van de verschillende motieven en activiteiten der Nederlandse zending tot ca. 1650. Uit het vooropstellen van de motieven blijkt duidelijk, dat de onderzoeker niet primair in de zendingsgeschiedenis, maar in de zendingstheorie, d.w.z. in de zendingsconcepties van het Nederlandse gereformeerde protestantisme geïnteresseerd is; en daarbinnen niet in de Arminiaanse of de Coccejaaanse zendingstheorie, maar in die van de gereformeerde orthodoxie (bekend als 'nadere reformatie').

De globale studie van Joosse brengt niet alleen een schat aan gegevens in kaart, maar trekt ook duidelijke, ofschoon niet altijd overtuigende lijnen. Het weinig uitdiepen van specifieke onderwerpen behoort tot de zwakke kanten van dit (evenals van elk globaal) proefschrift. Zo stipt Joosse bijvoorbeeld wel de problematiek zending-slavernij aan (p. 263,

450), maar gaat hij hierop niet verder in. Dit weinig uitdiepen der dingen hangt bij Joosse wezenlijk samen met het feit, dat hij weinig oog heeft voor de politieke en ook sociaal-economische context der Nederlandse zending bij het kriecken der 'gouden eeuw'. Nu staan zijn beschouwingen in de context van wat hoofdzakelijk zendingshistorici over de 'oude Hollandse' zending gedacht hebben; zouden deze beschouwingen niet aan betekenis gewonnen hebben wanneer zij geplaatst waren in de context van hoe eigentijdse land-, taal- en volkenkundigen de eerste helft van de zeventiende eeuw verstaan? Hopelijk verhindert dit interdisciplinair tekort niet-theologen niet om toch van deze belangrijke studie kennis te nemen. De studie van Joosse is niet het resultaat van interdisciplinair onderzoek, maar van zuiver theologische research, die de oogst van vele in de loop van de vorige en deze eeuw verschenen detail-studies binnenhaalt en tegelijkertijd hieraan nieuwe gezichtspunten toevoegt. Als globale studie, vanuit orthodox perspectief, zal dit proefschrift van Joosse niet snel geëvenaard worden; wel vraagt het reeds bij verschijning om aanvulling en correctie, niet alleen vanuit andere theologische perspectieven dan dat van de auteur, maar ook en vooral vanuit niet-theologische disciplines.

Robert W. Hefner, *The political economy of Mountain Java: An interpretive history*. Berkeley: University of California Press, 1990, Price: \$ 34.95.

BARBARA LÜEM

In his second book on culture and history of mountain Java, Hefner embarks on a fascinating and ambitious attempt to present a non-economic account of economic change. As he states in the preface: 'to go beyond anthropology's tradition of single-village study and to look at economy and society from both a regional and a historical perspective [and] to bring a hermeneutically informed approach to bear on the complex realities of economic and political life' (p. xvii). Hefner confines himself to a generalist approach both in style and in the method of study. He writes: 'ultimately, this local history decenters itself. Our encounter with this Javanese peasantry raises general questions on the concepts with which we understand economy and community and social action in general' (p. xiv).

In the book's introduction Hefner sketches out the economic and political history of Mountain Java concentrating on the mountain region of the regency or *kabupaten* of Pasuruan and critically reviews relevant social theory. He especially focuses on the theoretical concepts of capitalism, class and community solidarity and their relation to identity, morality and power in this specific regional context. He closes the introduction with the statement that 'in the analysis of economic change, there can be no detour around the social world, with its varied patterns of solidarity and power. Herein lies the key to a non-economic approach to economic change' (p. 29).

In the following chapters the author presents us with a detailed case study developing his argument along historical lines. He identifies the beginning of Dutch colonialism, the green revolution, the political unrest of 1965/66 and the subsequent formation of the New Order state as the four important historical events with determinant impact on the economic and social change in the Pasuruan Highlands at the northwestern slopes of the Tengger mountains.

In the final chapters Hefner looks at these economic and political developments in the context of changing of modes and meaning of consumption and the sense of community and self – the change of the cultural and social value system. He ends his conclusions with the final argument that economic and political change on state level leads to a cultural reorientation of local communities which is a revolutionary force in its own right.

I fully agree with this argument in the sense of a general hypothesis. Still, based on the evidence of this case study, I would hesitate to generalize to all of Mountain Java. At first sight Pasuruan seems to be the ideal research area for Hefner's approach. The author personally conducted extensive ethnographic and economic fieldwork in its highlands, De Vries' 1931 publication on the social economy of the regency of Pasuruan provides an unusual rich body of historical statistic data, and both the regency and the *kabupaten* of Pasuruan lived through a very distinct political and economic history. However, in 1931 De Vries already warned against drawing conclusions about neighbouring regions based on observations of Pasuruan (1931:3) because of the linguistic and cultural heterogeneity of the region (1931:25). Furthermore, Pasuruan is an administrative unit which cuts across the boundaries of several linguistic groups and cultural systems. This makes it a difficult field for an interpretive history especially when it comes to questions about identity and community. The cultural group of the Tenggerese, on which Hefner focuses, lives in the highlands of the four *kabupaten* Malang, Lumajang, Probolinggo, and Pasuruan. Each of them is a separate administrative unit with its own history and with distinct effects on its highland peasantry as well as the whole Tengger community. My own research over the last 15 years in Probolinggo Tengger shows that the history of all four administrations had and still has an impact on the cultural reorientation. In other words, the different administrations affect the process of ethnic identification in the Tengger Highland differently. This does not contradict Hefner's analysis but it does indicate that the interactions might be even more complex, and that more studies with a similar approach are needed, before valid comparative conclusions can be drawn about the history of mountain economies beyond Pasuruan.

With these critical remarks I do not mean to diminish the merits of the author's methodological and theoretical approach, which is a fruitful and promising step towards an understanding of the complexity of present-day development and change in Indonesia.

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Dieter Bartels, *Moluccans in exile; A struggle for ethnic survival; Socialization, identity formation and emancipation among an East-Indonesian minority in The Netherlands*. Leiden: Centre for the Study of Social Conflicts & Moluccan Advisory Council, 1989, xiii 544 p.

W. MANUHUTU

After publishing a PhD thesis on Moluccan intervillage alliances (1977), Bartels continued his research among the Moluccan people. Over the years, however, his research shifted from the Moluccas to the Moluccan community in The Netherlands. The study under review is based on field research carried out in the Dutch-Moluccan community in the early eighties.

Bartels' aim is to describe and analyze the way Moluccans have tried to retain their cultural identity as a minority group living in The Netherlands. Drawing on a large amount of cases and anecdotes, the study depicts the changes in social, cultural and moral values as a result of the external influence of Dutch society. Bartels shows that the values and opinions of successive generations of the Dutch-Moluccan community have changed.

This process, the change in values under external influence, is coined 'ethnic etiolation'. Borrowing from biology, Bartels uses the term ethnic etiolation to describe the changing of characteristic elements of entities under the influence of a new habitat, once removed from their original habitat. While certain core elements of Moluccan culture retain their form, the content of these elements now differs. According to Bartels, etiolation has structurally changed the Moluccan identity in The Netherlands. Dutch society, in his opinion, has 'bleached' Moluccan culture, resulting in a new identity for the Dutch-Moluccan community - one permeated by Dutch values and modes of thinking - different from the ethnic identity of the Moluccans who arrived in The Netherlands almost 40 years ago. Bartels is unsure whether this new identity will help Moluccans to survive as a separate ethnic group.

As the Dutch-Moluccan community is one of the country's oldest minority groups, Bartels' intergenerational comparison could serve as a guide for similar studies of other minority groups in The Netherlands.

Ending on a critical note, the study would have benefited from stricter editing. Also, the number of cases and anecdotes cited by the author is sometimes overwhelming. While this information contributes to the book's accessibility, its contribution to theory is not always evident.

REFERENCE

- Bartels, Dieter, *Guarding the invisible mountain; Intervillage alliances, religious syncretism and ethnic identity among Ambonese Christians and Moslems in the Moluccas*. Ithaca: Cornell University, 1977.

Taro Goh, *Sumba Bibliography*, with a Foreword by James J. Fox, Canberra: The Australian National University, 1991. [Occasional Paper, Department of Anthropology, Research School of Pacific studies.]. xi 96 pp., map, ISBN 0-7315-1217-0. Price: A\$ 15. — surface mail; A\$ 20. — air mail.

J. NOORDUYN

The publication of this small bibliography has a tragic side, as James Fox explains in his sympathetic biographical foreword; the author, Taro Goh, died of cerebral malaria just after starting his anthropological fieldwork. Goh's work concerns Sumba, one of eastern Indonesia's islands.

A perusal of the titles listed in the *Bibliography* reveals that the compiler aimed at exhaustiveness. Included are not only titles concerning anthropological subjects but also those concerning colonial administration, missionary activities and geological, zoological, agricultural and veterinary topics. Goh included books, journal articles, archival material and unpublished theses. Moreover, the bibliography includes works written in Dutch, English and Indonesian and occasionally in German, French, Russian and – extremely useful – in Japanese.

To be exhaustive is a difficult task. Just how difficult is evident, for instance with regard to the children's books. Two of these (Buunk and Capelle) are listed with a reference to an undated antiquarian catalogue, but as we now know from Dorothé Buur's recent bibliography of Dutch youth literature concerning the Dutch East Indies and Indonesia, there are at least *ten* children's books set in Sumba.

Essential data is missing from several of this bibliography's listings, such as the number of pages, or how and where the item appeared (for example, Abels 1969, Van den Endt 1987). Many of these titles are obviously based exclusively on citation in other works and not checked against the original. Any errors in the sources were unwittingly copied, such as the title given under Rauws 1926. This was cited from the Dutch *Repertorium* bibliography as (in translation): 'Review of the above-mentioned article by D.K. Wielinga'. In both cases it should have read: 'Review of D.K. Wielinga's book entitled *Sumba*'. Though the editors corrected most typing errors, a few remained undiscovered, especially in Dutch-language material and in the Japanese transcriptions.

Goh, a Japanese PhD student who studied in the United States, Japan and, finally, in Canberra, had intended to expand, correct and elaborate on what he entitled a 'Working Bibliography'. Instead, the work was edited posthumously for publication by the author's colleagues, who, aside from certain minor technicalities, changed little in the work. Since work completed by others cannot fairly be attributed to a deceased author, editorial changes to posthumous works are generally kept to a minimum out of respect for the author. However, the editors may then be publishing incomplete or unedited work of which the author would not have approved. In short, posthumous publication has its problems and Goh's bibliography is no exception.

In the case there is an acceptable way to redress the drawbacks of posthumous publishing. The editors could agree to consider their task

incomplete and prepare a second edition that expands Goh's work into the complete and fully reliable bibliography the author intended it to be.

Veronika Görög-Karady, *D'un conte à l'autre; La variabilité dans la littérature orale/From one tale to the other; Variability in oral literature*. Paris: Centre National de la Recherche Scientifique, 1990, Prix: 290 FF.

J.G. OOSTEN

In 1987 a conference on variability in European and African oral literature was held in Paris. Many well-known scholars from France, Finland, Hungary and other countries participated in the conference. Its results are published in this impressive 603-page publication. It contains more than 40 contributions dealing with a wide range of subjects as well as short summaries of the papers and discussions. Twenty of the papers are in English, the others in French. Most papers are short (less than 15 pages). Some papers are no more than sketches. The book would have been more interesting if some of the authors had been asked to develop their conference contributions into more substantial papers of twenty to thirty pages. Editing has been kept to a minimum, and the bibliographic references are sometimes in footnotes, sometimes at the end of a text.

The papers are organized into five sections dealing with the narrator, performance and oral style, genre studies, the oral and the written, the historical dimension and the socio-cultural context, and theories and methods of analysis. The titles of these five sections suggest some coherence but on closer scrutiny these partitions often prove to be arbitrary and many of the papers do not belong in the section where they have been placed.

Variability is the central theme of the book, but the concept itself is not systematically discussed. The interest in variability seems to go hand in hand with concerns about individual creativity, particularly in the book's first section. In that section's first paper Nicolaïsen states that 'the academic's obsession with group traditions largely obscured a healthy view of the full and appropriate role of the individual in the retention, performance and transmission of those traditions' (p. 43) and that '... individual and community together produce variability, thus keeping alive the very items that their integrated forces help to shape' (p. 44). The important role of the individual in the creation of oral literature should not be diminished but since each individual is a member of a community, this juxtaposition of individual and community is rather unfortunate. Individual creativity is not a universal human quality; it is determined and shaped by the community. As such, it would have been worthwhile to examine variability in terms of the societies being studied. In several papers in this section variability in oral literature is attributed to individual creativity and to a lesser extent to adaptation to the requirements of particular situations (compare, for example, the pieces by Mariotti, Neumann, Herranen and others). In many cases individual creativity becomes a panacea to com-

pensate for the lack of analysis. Calame Griaule presents an interesting approach, contrasting structure and style in her discussion of a Touareg tale which, unfortunately, is too short. Kaivola Bregenhøj proposes an analytical scheme to deal with variability and narrative content. In her scheme some room is left for the social context, but this proves to be very much a context of situation and does not seem to require study of social and political organization in any depth (p. 50). Fribourg examines a Spanish text in terms of voluntary and involuntary changes, but it remains unclear how the involuntary or voluntary nature of change is assessed. Sautman contributes an interesting discussion of the symbolism of the introductory and concluding sentences in French fairy tales, an area which deserves more research.

The second section deals with different genres. Linda Degh's theoretical discussion of the contrast between legends and tales rejects the notion that 'folklore is a purely oral art which is in decline under the pressure of literary fixation' (p. 165). Reumaux provides a discussion of rumours as a particular type of oral tradition, while Sandor contributes a piece on popular beliefs and instrumental reason. Various specific genres are discussed by Nagy (variability in etiological legends in Hungary), Simonsen (Danish legends), Gunner (Zulu sermons) Traore (The Lala tale in Mali) and Okanlawon (Yoruba oral traditions). These papers all present interesting data and deserve to be developed further.

The inadequately titled third section, on the oral and the written, deals mainly with the variability of genres in past oral traditions. It contains discussions of the adaptation of fairy tales to the socio-cultural context of the 19th century by Köhler-Zülch and Shojaei Kawan, pieces on medieval traditions by both Bronzini and Cazenave, and work on Homeric poetry by Skaftø Jensen. These papers hardly refer to the current debates on the relationship between the oral and the written.

The section on the historical dimension and the socio-cultural context contains a number of papers on African oral literature (Derive, Schmidt, Röhrich and Schott). Each paper presents interesting material on the variability of African oral literature but the methodological problems of relating variability to historical processes are barely touched on. I agree with Lauri Honko that 'historical comparison, historical variation, is far, far more problematic than has been recognized so far' (p. 395).

From a theoretical point of view, Verrier's contributions on the transcription of Kathlamet tales and Pelen's on fairy tales in the Cevennes are quite interesting. In their own way, both papers deal with the illusion of the identical which often bedevils the researcher. No paper in this section systematically tackles problems concerning the relation of oral literature to historical processes and socio-cultural contexts. Pentekainen's interesting paper on the Kalevala deals more with comparison than with historical and social relations, while Dömötör's very short paper provides only a sketch of the questions that might be asked.

The last section deals with theories and methods of analysis and contains some very interesting contributions. Honko, Voigt and Jason make notable contributions to the discussion of comparison and variation. Holbek and Apo also present valuable discussions of the problems of variation with

special attention given to the work of Propp. A number of interesting and stimulating analyses of texts (Almodovar, Seydou, Bottigheimer, Bremond and Pradelles de Latour) are also included in this section. Finally, it contains a rather unconvincing reflection on the link between life and fairy tales by Labrie and a theoretical discussion of the notions and motifs and symbolic forms by Vincensini. Overall, I find this last section of the book the most interesting and valuable, in terms of theory as well as in terms of analysis.

J.H. Galloway, *The sugar cane industry: An historical geography from its origins to 1914*. Cambridge [etc.]: Cambridge University Press, 1989. xiii 266 pp. ISBN 0-521-24853-1

GERT OOSTINDIE

As a commodity, sugar originated in Asia, slowly migrated to the western parts of the Old World, transformed large parts of the New World, and finally made a successful come back in Asia. Few cash crops have such a long history of making and breaking landscapes, countries, wealth and people. As Augustin Cochin (1823-1872) remarked, 'L'histoire d'un morceau de sucre est toute une leçon d'économie politique, de politique et aussi de morale'.

From the 1950s to the 1980s, the one comprehensive study of sugar and world history was Deerr's *The history of sugar* (2 vols., London: Chapman & Hall, 1949-1950). Galloway's book is a timely and useful attempt to supersede Deerr's flawed and by now outdated pioneering work. In a mere 250 pages, Galloway manages to review practically all of the crop's history, from its earliest domestication - probably in the Indonesian archipelago - to its commercial development. A sophisticated commerce at that: in W.A. Lewis' apt phrase, sugar cane was 'the only tropical crop to experience a scientific revolution before WWI' (p.194). By then the world's demand for sugar was met three ways: by the highly innovative and capital-intensive centrifugal extraction from cane sugar, by the equally innovative and capital-intensive beet sugar industry, and by the technologically obsolete non-centrifugal production of sugar from cane. Although non-centrifugal sugar continues to be produced for local consumption even today, the capital-intensive producers of beet and cane sugar have dominated the world market since the nineteenth century. These producers compete against each other through technological innovation, manipulation of market conditions and often vicious attempts to lower labour costs.

After reviewing the earliest documentation of cane sugar production in India and China and discussing the commodity's belated arrival in Persia (around 600 AD), Galloway summarizes its subsequent swift spread to the Middle East and hence the Mediterranean. Even though sugar cane was making its way along the coasts and over to islands such as Sicily, Crete and Cyprus, its relative importance was limited; Galloway reminds us that

Braudel's *La Méditerranée* hardly mentions the industry (p.31). Yet during this period Southern Europeans were introduced to a product that would become of paramount importance in the colonization of the New World. The typical model of the sugar plantation – one that relied on slave labour – was established in the fifteenth and sixteenth centuries on the newly conquered islands off the African coast, particularly on Sao Tomé. From there, sugar and slavery were both exported to the Caribbean and to Brazil, where they proliferated.

Half of *The sugar cane industry* is devoted to improvements in distribution and in production technology that took place in the Americas between 1500 and 1914. This emphasis corresponds to the contemporary geography of commercial cane sugar production. As Galloway indicates in the closing chapters, the East was hardly touched by the sugar industry. Instead, that region continued to use the more traditional, uncompetitive technology until the early nineteenth century. After that time, (semi-) colonial policies succeeded in fomenting a rapid development in Taiwan, Malaya, the Philippines and Java. Dutch colonialism provided particularly suitable conditions for sugar production. Sugar exports increased 200-fold from 1830 to 1915, making Java the second largest cane sugar exporter after Cuba. Of the other new producers in the Indian Ocean and points east, Queensland became an exception to the rule that predominantly non-whites worked to produce cane sugar (and mostly for white capital). After 1900, legislation passed in Australia had the ironic effect of belying an old justification for slavery in the Americas, namely that whites could not work the cane fields.

This book is a fine synthesis of the vast amount of literature available, and as such, is a major contribution to the field. Still, in some respects, *The sugar cane industry* offers less than I had hoped for. The title suggests that this book only treats cane sugar, but fortunately this is not true. Beet sugar is also mentioned, but Galloway might have organized the relevant information into a separate chapter and then expanded it. While the data on technology and the geographical dispersion is fairly comprehensive, the data on labour arrangements is basic. But my main objection is that Galloway has not attempted to compile overall statistics of world production, nor has he made national, intra- or interregional comparisons of productivity per units of land and labour. Admittedly, this would have been an excruciating task and would have rendered only very preliminary and incomplete results. Failing such an attempt, I would have at least expected this book to review the various region-specific attempts made so far. Finally, a minor point, but one appropriately raised in a Dutch journal: Galloway mostly ignores Suriname and misinterprets the innovative 'polder' lay out of the plantations.

Overall, *The sugar cane industry* is a very good introduction to the history of sugar production. As a companion, one may want to read Sidney W. Mintz's fascinating analysis of the other side of the coin: the western world's acquisition of a sweet tooth. This book, titled *Sweetness and power; The place of sugar in modern history* (New York: Viking Penguin, 1985) describes the historical and ongoing transformation of sugar from a luxury product to an essential part of the modern diet.

Peter Carey, *The British in Java, 1811-1816; A Javanese account*. Oriental Documents X, Published for the British Academy by Oxford University Press, 1992, xxii 611 pp., ill., maps. Oxford: Alden Press. Price: £ 40.00.

J.J. RAS

This book is essentially a diplomatic text edition, together with a synopsis and copious historical notes and commentary on the memoirs written by the Yogyakarta prince Pangeran Arya Panular. They cover the period from 18 June 1812 till 13 May 1816. The original text is contained in British Library Additional Manuscript 12330, which was purchased in 1842, together with other manuscripts forming part of John Crawfurd's personal collection.

Crawfurd's text is not the only Javanese document dealing with the British and their activities in Central Java in the years 1811-1816. The Babad Spèhi, by Pangéran Mangkudiningrat, of 1817 and Paku Alam I's Babad Betawi of 1813 are comparable texts. The most interesting of these other texts, however, is the Leiden manuscript LOr 2045, deriving from the collection of A.D. Cornets de Groot Jr., which is very appropriately entitled Babad Bedhahing Ngayogya. A 10-page summary of this was given by A.C. Vreede in his catalogue of Javanese and Madurese manuscripts in the Leiden University Library (1892). It deals with the same subject as BL. Add Ms. 12330 and, judging by its contents and form, derives from the same source. Both texts begin with the dramatic bombardment of the *kraton* of Yogyakarta and its subsequent fall after being stormed by Sepoy troops (20 June 1812). The remainder of the story is also similar in both manuscripts. The reader should be grateful to Carey, therefore, for taking the trouble of adding a comparative list of cantos, verses and lines of the two texts to his text edition. From this list it appears that the British Library MS. contains the more complete and probably also the more authentic version of the two texts. The most interesting part of the book, however, is the detailed 137-page English synopsis, which makes the text easily accessible to interested historians and philologists.

What lends this text special interest is that it gives us a picture of the world of Central Java in the turbulent years of the British interim administration of 1811 to 1816, as seen through the eyes of an educated Javanese gentleman who himself took an active part in politics. Panular's position at the Yogyakarta court as the son of an unofficial wife of Sultan Hamengku Buwana I, in combination with his ambitions, gave rise to serious frustrations on his part. This was especially so when the young Sultan Hamengku Buwana III adopted an unfriendly attitude towards him and his daughter – despite the fact that he had given her in marriage to his royal master –, who together with her father had shared her husband's humiliation of being captured by the British troops. We are told how Panular had a small mosque built in the compound of his residence and used to sit there writing his chronicle as well as other literary texts. The text ends with a description of Hamengku Buwana IV's marriage to the daughter of *patih* Danureja II (13 May 1816), which was attended by Sir John Crawfurd.

Carey assumes that the manuscript was not originally intended to be

handed over to Crawford, but that the author must have decided to present the document to Crawford on the spur of the moment in mid-August 1816, when he noticed that the latter was preparing to leave his post as Resident of Yogyakarta. A strong argument in favour of this – Carey argues – is the fact that the text ends rather abruptly and creates an impression of not being complete. Another argument is provided by the title of the text, '*serat ngèngrèng*', i.e. 'draft', and by the fact that the text is written on Javanese paper (*dluwang*), instead of the more expensive kind of European import paper. The issue is important because it has a bearing on the significance of the Babad as a historical source. For what kind of audience was Panular writing: did he commit his thoughts to paper on the orders of Crawford, or for the Sultan, or just for the sake of jotting down his personal memoirs? We cannot assume that Panular handed over the only copy he had to the British Resident, for in that case it would be difficult to explain the existence of Leiden MS Or 2045. This manuscript is written in the characteristic Yogyakarta *kraton* script, and must therefore derive from another copy in Panular's possession when he parted with his 'draft' (*serat ngèngrèng*).

Considered in its totality, Carey's book can be said to be a valuable contribution to the study of Javanese history in an important period of western expansion, and to the study of Javanese literature in connection with *babad*-writing.

Karl G. Heider, *Landscapes of emotion; Mapping three cultures of emotion in Indonesia*. Cambridge: Cambridge University Press, Paris: Éditions de la Maison des Sciences de l'Homme. 1991, xv 332 p. ISBN 0-521-40151-8. Price: \$44.50.

GER P. REESINK

In this book Heider tries to determine whether culture influences emotion by comparing the emotional vocabularies of three languages: Minangkabau, Minangkabau Indonesian, and Javanese Indonesian.

The first two chapters are introductory, presenting the author's theoretical assumptions and research methodology. With the help of some bilingual Minangkabau speakers Heider drew up lists of 229 Indonesian and 209 Minangkabau terms, or cue words, including every word that anyone considered to express emotion. These lists were given to fifty subjects (25 male, 25 female), who were asked to give synonyms and translation equivalents for each term. On the basis of the data Heider drew cluster maps for each cue word to reflect the number of choices for particular synonyms. For example, the Minangkabau subjects judging the Indonesian terms selected *hiba* 13 times in response to the cue *kasih*, and chose *kasih* 43 times for the cue *hiba*. Forty-four clusters were established, each named by the English equivalent of the key word, such as: 'surprise' (*terkejut*), 'happy' (*gembira*), 'love' (*kasih*), 'sad' (*sedih*), and so on. For

example, the 'love' cluster, as Heider calls it, includes *cinta*, *asmara*, and so on.

A cluster's key word is the one chosen most frequently as a synonym. However, as discussed in Chapter 3, the key word does not necessarily score the highest on another parameter as ranked by the participants, the scale of 'emotion' (*perasaan hati* in Indonesian, *raso ati* in Minangkabau). Heider reports striking sex differences (p.43-44). Women tended to rate Indonesian words as stronger in the emotional realm, whereas men tended to rate Minangkabau words more strongly in that realm. Heider ascribes this difference to the degree of bilingualism in men and women. Heider repeatedly shows his awareness of problems relating to translation (p. 14, 28, 52, 96, 132, 173), but seems less concerned about the quality of the sample, since he mentions neither the ages of the 50 participants nor their linguistic competence in Indonesian.

Heider takes several chapters to describe what the findings mean. In Chapter 4 Heider tries to illustrate the meaning of the emotional terms through what he calls 'emotion scenarios': 'Someone is [emotional], for example, *marah* 'angry' because ...'. In Chapter 6 each cluster is named and briefly described. These clusters are more extensively analyzed in terms of 'strengths' between their members, the characteristics of the scenarios, and the degree to which the key word is prototypical.

The conclusions drawn in Chapter 7 are based on the data listed in Part II, which functions as an appendix and includes almost 200 pages of the 'emotion scenarios'. The conclusions address six crucial issues (p. 114), of which I will mention only two: the cultural differences in the meaning ascribed to 'surprise' and to 'sad' and 'love'. While 'surprise' in Indonesian is mainly negative, in American English it is neutral or positive. This may prove a cultural preoccupation or affinity for order or disorder. The maps for 'sad' and 'love' are rather close in Indonesian, as Heider reiterates at least five times, whereas in American English they are far apart. That *rindu* 'longing' is 'the Minangkabau emotion *par excellence*' (100% score as prototypical) is explained by the high rate of temporary out-migration. Two terms denoting 'pride', *bangga* and *berbesar hati*, are included in the Minangkabau and Minangkabau Indonesian 'happy' cluster, just as the Americans lump 'arrogant' and 'happy' together in the word 'proud', whereas Javanese Indonesian keeps the two senses of 'pride' separate. 'This is consistent with the much stronger Javanese tendency toward modesty, even self-effacement' is his explanation.

I would consider such quick equations too weak to support a claim that associative links between vocabulary items represent cultural conceptions of emotion fields. *Landscape of Emotions* provides an interesting, empirically based mini-thesaurus of emotional terms in Minangkabau and Indonesian (as represented by bilingual speakers from a Minangkabau and Javanese background – however, their age or knowledge of Indonesian and other probably significant variables are not disclosed). Whether associative strengths between lexical items reflect deeper cultural or psychological realities of emotion remains to be seen, perhaps by investigating just one or two of the clusters and their behavioral correlates.

H. Steinhauer (ed.), *Papers on Austronesian linguistics No. 1*. Canberra: Department of Linguistics, Research School of Pacific Studies, ANU. [Pacific Linguistics Series A- 81]. 1991, vii 225 pp., ISBN 0-85883-402-2.

GER P. REESINK

Although the Pacific Linguistics Series A remains a collection of individual papers, the volumes are now listed with a single editor. In this issue Steinhauer's role was limited to that of a referee or editorial adviser. The volume contains ten papers, four of which were presented to the Sixth European Colloquium on Indonesian and Malay Studies in June of 1987 in Passau.

Grijns looks at Bahasa Indonesia *avant la lettre* in the 1920's. He discusses the role of the Dutch colonial government in trying to achieve a uniform Malay, with an emphasis on Kats' awareness of variation and his contribution to a normative Malay grammar. In his conclusion Grijns borrows Siegel's koineisation model, as opposed to either the pidginization or creolization models, to explain the Malay to Indonesian development: 'a stable linguistic variety which results from contact between varieties which are subsystems of the same linguistic system'.

Steinhauer's contribution to the sixth ECIMS deals with the 19th century dissemination of Malay in Eastern Indonesia, especially in Ambon. After briefly reviewing the role of the Portuguese and of early Dutch missionaries, who chose Malay because the indigenous languages were too difficult, Steinhauer draws heavily on the Roskott texts. Roskott's spelling helps the author present a plausible phonemic system of Ambonese Malay in the 1860s, which shows that the Malay of the mid nineteenth century does not differ greatly from Standard Malay/Indonesian. Neither does the morphology. Roskott's morphology and syntax show interesting examples of the Dutch influence: *mata-mata-kami* 'our eyes'; *bejta ada sa-awrang adil* 'I am a righteous person'.

Steinhauer's second contribution to this volume was presented to the fifth ECIMS. Here he compares Standard Malay with the Malay of Lantaka (Flores), as given in a dictionary by Monteiro. Lantaka has lost final consonants, and seems to favour lowering of high vowels in closed root-final syllables.

The contributions by Noorduynd and Nothofer were also presented to the ECIMS. Noorduynd's contribution deals with the classification of the languages of Sulawesi, as proposed by different linguists at various times. Nothofer lists the languages of Brunei Darussalam with maps and 200-item Swadesh lists on which the lexicostatistical comparison of the 11 isolects is based.

The five ECIMS papers are supplemented by five others, including two by Adelaar. One of these concerns the origin of Sri Lanka Malay. This language seems to be closest to Moluccan Malay, with a lexical influence from Jakartanese and a syntactic influence from Tamil (attribute preceding head, postpositions, SOV order). Adelaar's other work critically reviews Pierre Simon's and Waruno Mahdi's hypotheses regarding the early history of Malaygasy. Adelaar concludes with his own hypothesis: between

the 7th and 13th centuries the Malays were a seafaring people who took South East Barito speakers as slaves or crew members to East Africa. He suggests that Barito speakers formed communities on Madagascar, where they were joined by people from East Africa and Indonesia who contributed Sanskrit vocabulary via Malay and Javanese.

Dix Grimes deals with the historical development and use of Ambonese Malay. After a brief comparison of Ambonese Malay with Standard Malay, she provides a rather extensive history of Ambon, including the Portuguese and Dutch influence, both of which provided a sizable number of loan words. The structure of Ambonese Malay is based on the native central Moluccan languages, as shown by these examples: possessor possessive particle possessed; idioms such as *kapala batu* for 'stubborn' (Standard Malay: *keras kepala* 'hard head'); and functional domains of prepositions that parallel those of indigenous Moluccan languages. Section 5 of her article looks at the multilevel diglossia in Central Maluku.

In 'Shifting patterns of language allegiance', Florey shows how the use of possessive constructions and directionals by people of different age groups in Alune (Western Seram) indicates a possible shift from the vernacular through Ambonese Malay to Indonesian.

Levinsohn's 'Constituent order in *di*-clauses in Malay narratives' argues against a differentiation of passive and ergative *di*-clauses. He finds that Hopper's identification of *meN* with backgrounding, and of *di* with foregrounding, is too strong. He still concludes that Hopper's characterization is valid, provided the domain of the rule is limited to independent, inherently transitive clauses, and in the case of *di*-clauses the position of the patient and the discourse status of the agent imply continuity of action and situation.

Peter J. Rimmer and Lisa M. Allen (eds), *The underside of Malaysian history; Pullers, prostitutes, plantation workers* . . . Singapore: Singapore University Press, 1990, xiv 259 p. ISBN 9971-69-127-2 (Paper). Price: S\$ 38.00; US\$ 24. —.

JANET RODENBURG

Only a few of the published historical studies on colonial rule and politics in Malaysia can claim to focus on common or ordinary people. *The underside of Malaysian history*, edited by Rimmer and Allen, is a welcome exception. It deals with Malaysian and Singaporean social history from the late nineteenth century to the present, and treats people from the Malaysian underclass as social and political agents in their own right, rather than as economic factors of marginal importance. The papers in the volume were presented at a 1985 conference at the Australian National University. Based on a combination of archival research, oral history and fieldwork, they illustrate the challenge of writing the history of subordinate individuals and groups who possessed neither the literary skills nor the time to document their daily routine.

The book is divided into three parts preceded by an editors' introduction. Part I contains articles by Colin Barlow, John Drabble and Loh Kok Wah, who concentrate on those employed in the countryside: the padi and rubber smallholders, rubber estate workers and ex-tin miners turned farmers. Part II focuses on individuals and groups living in the cities, ranging from railway workers (Amarjit Kaur) through hackney carriage drivers and *rikisha* pullers (Peter Rimmer) to prostitutes (James Warren). Part III, with contributions by Norman Parmer, Lenore Manderson and Robert Winzeler, focuses on typical physical and mental health problems of the period, and on people's reactions to the health policies established by the colonial power.

Working class histories offer an underside view, yet most have been guilty of ignoring women. This is recognized in *Underside*: 'Since the roles and activities of individual women have not received attention, it is not surprising that the importance of gender, in structuring social and economic relations in the Malaysian past has been a neglected field of enquiry' (p. 10). Yet, after reading this statement in the introduction, it was disappointing to see that most authors were unsuccessful in linking class and gender issues.

The most convincing article in the book is by James Warren. He highlights the *Karayuki-san*, women sold into prostitution from Japan to other areas of Asia. Conscious of the burgeoning amount of American feminist literature, Warren seeks a more complex view of the relationship between class and gender through an account of both the gender division of labour between men and women within the same social class, and ethnic differences between labouring women in the cities.

It is clear that most authors only had access to limited and mainly official sources. The authors are unable to breathe life into the statistical data due to their lack of intimate anthropological knowledge of the people under study, so one is left with a desire to get a more detailed account of daily life. Although this book makes a good start, I agree with one of the contributors, Lenore Manderson, who ends her paper by saying '[...] the view from below – the underside of history – remains to be written'.

John M. Echols and Hasan Shadily, *An Indonesian-English Dictionary*. Third Edition. Revised and edited by John U. Wolff and James T. Collins in cooperation with Hasan Shadily. Ithaca and London: Cornell University Press, 1989. xix + 618 pp. Price: \$39.50 (cloth).

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This book is the third edition of what has become the standard Indonesian English dictionary. The first edition, published in 1961, was superseded in

1963 by a much corrected and expanded second edition. It was another 26 years before this third edition appeared, seven years after Professor Echols' death. This edition is not only much larger than the second edition, it is virtually a new work. It contains many lemmas, compounds, and derivatives, including slang, obscenities, acronyms, and terms from regional languages, which were absent from the second edition.

In spite of this, the third edition is a major disappointment. In the Editors' Preface the editors claim that this edition 'contains somewhat in excess of 31,000 entries and is roughly 100 percent longer than the second'. This claim is misleading, however, since the third edition contains many rare, ephemeral or obsolete terms such as *arangsemén*, *arhéologi*, *blangwér*, *hurufuah*, and such invented words as *perumuman*, *keumuman*, *seumuran*, which are never used in contemporary Indonesian. This dictionary is full of omissions, difficulties for the user, errors, awkward translations and misprints; in this review we mention only a small sample of the hundreds we noticed. Also glaring is the lack of a bibliography. There is a long history of Indonesian/Malay lexicography and to ignore previous work is poor scholarship and a disservice to the user, who might want to refer to more specialized dictionaries. It is clear that some of the items in the third edition were taken from other dictionaries, and credit should have been given where it was due. For example, the word *kamiat* (the third edition has the misprint *kaimat*) for 'quantity' was suggested by H. Johannes in *Kamus Istilah Ilmu dan Teknologi*, but it has not generally been accepted yet.

The third edition retains certain features of the Indonesian orthography used before the introduction of the New Spelling Rules, the *Ejaan Yang Disempurnakan* (EYD) in August of 1972. In particular it uses the superscript ² notation (the so-called *angka dua*) to indicate reduplication. This saves space but may cause confusion since it is no longer in use. On the other hand, certain Indonesian names have retained pre-EYD spelling and should not be revised to EYD spelling. For example, the name of the university in Yogyakarta should be *Gadjah Mada*, not *Gajah Mada* which the third edition lists as the expansion of *Gama*. This edition also uses different Dutch orthographies for initialisms and acronyms based on Dutch words. For example, *AMS* (*Algemene Middelbare School*) uses the new Dutch spelling system but *HBS* (*Hoogere Burger School*) uses the older spelling.

Concerning the format, one confusing feature is the use of darker Roman numerals for the various meanings of an entry but slightly lighter Roman numerals for the various meanings of the compound words found under that entry, such as: **anak** child. -*Adam* 1 human being. 2 a man . . . 2 offspring.

The note on the glottal stop (p. xvii) is also confusing. It fails to explain when *k* represents glottal stop and when it represents /k/, and also overlooks the fact that a glottal stop often has no orthographic representation in Indonesian spelling. Further, in phonemic notation the third edition normally indicates a glottal stop by ' in the text, for example: *naim* /na'im/. Yet another notation, in the word *mangga*₂, indicates the glottal stop with *q*, /mangga_q/; this transcription is not explained at all in the introduction.

This edition of the dictionary omits many common roots, compounds and derivatives, or omits some of their meanings. Missing for example are: *Arab* and its derivatives; *bahasa asing* 'foreign language, especially Dutch'; *item* for *hitam* 'black'; and *kepengecutan* 'cowardice', though it appears in a sentence under the root *tebus*. Also missing are many compounds starting with *kena*, meaning 'have the unpleasant or bad experience (of the root meaning)'; *terlarut* 'dissolved'; *manajér* and its many compounds; *Syiah* 'Shiite'; and *Yésus* 'Jesus', though it appears under *utus*. Few *prokem* words (Jakarta youth disguised language) are given, though some of them, such as *bokap* 'daddy' are well known and have appeared in the press. Cross-references are sometimes missing. For example, *jalan butulan* is given but there is no *butulan* cross-referenced to it. Sometimes cross-references lead nowhere, for example *andar₂* is cross-referenced to *mati*, but it is not listed there. Some words that, in a certain meaning, occur only in the passive form are missing: *ditinggal*, taken from Javanese with the meaning 'be left (behind)'. An example is: *Dia ditinggal orang tuanya* 'She lost her parents'. The third edition only lists *meninggal* 'to pass away', which is an intransitive verb and doesn't have a passive.

Roots are sometimes entered only as alternate pronunciations of similar roots and are not given a separate entry. It is easy for the user to miss these in looking up a word. Examples are *gésér*, entered only as a variant of *gésél*, and *kemiri*, entered only as a variant of *keminting*.

Errors in the third edition include mistranslations of both native and Dutch words, incorrect expansions of acronyms, and incorrect roots. Here are some examples: *manasik* means 'religious duties', not 'manual, guide'; *menghujat* is 'to blaspheme', not 'blasphemy'; *ulak-ulak pinggang* is 'small of the back', not 'pelvis'; some of the derivatives under the root *babar* actually belong under the root *babas*, which was omitted entirely; *bandang* does not exist as a root meaning 'large'; it only occurs in *banjir bandang*; *karbonaci* means 'pork chops', not 'baking powder'. The root of *ngocéh* 'talk nonsense' is *océh*, not *kocéh* (this edition lists them both as roots); the root of *ngorok* 'snore' is *ngorok*, not *korok* (again, this edition lists both); *kriyawan* means 'artisan', not 'sales clerk'; the acronym for the Minister of Religion is *Menag*, not *Menagama* (the first is translated as 'Minister of Religious Affairs', the second as 'Minister of Religion'); *mutu* is '2.4 carats', not 'carat'; *nimbrung* should not be a separate entry, but should be under *timbrung*; *uang jujur(an)* means 'money given by the groom to his in-laws', not '... to bride and groom'; *ukir-mengukir* is '(the art of) carving', not 'carve repeatedly'; *berulang-ulang(an)*, as is clear from the sample sentence, means 'to repeat, do again and again', not 'be repeated'; *usah* only exists in the negative and cannot mean 'it is not necessary' without *tidak* preceding it; *amra* is 'hog plum', not 'k.o. mango'; *keayahan* is 'paternal', not 'parental'; *memboncéng* is not necessarily 'to get a ride on a two-wheeled vehicle' since it can also be used for riding on a bus; according to current orthographic conventions the abbreviation *km.* should be *km* (for *kilometer*); *kongkurén* and *kongkurénsi* are both cross-referenced to *konkurén*, but the former should have been cross-referenced to *konkurén* and the latter to *konkurénsi*; in any case, *konkurén* means 'rival, competitor', not 'rivalry'; *kelaburan* is 'pitfall', not 'windfall'. The root *mapang* 'show',

display does not exist; it should be *pajang*; *usur* should not be cross-referenced to *uzur* since they are different roots; *am . . . khasnya* should be *amnya . . . khasnya*; *perséroan komanditér* and not *komanditér* alone means 'limited partnership'; *pungguh* and its derivatives mean 'unload', not 'load'. This edition also contains many erroneous expansions of acronyms. For example, the expansion of *Kapolsék* should be '*Kepala Polisi Séktor*', not '*Kepala Séktor*'.

Odd or misleading English translations abound and sometimes the most obvious English translation is not given, for example: one of the meanings of *begitu* should be 'as soon as', not 'just at the moment'; *sampah* should be translated as 'garbage' as well as 'rubbish, trash'; *mengencingi* is translated as 'engage a woman in intercourse', a strange way of saying 'to have sex with (a woman)'; the second meaning of *masa*₂ should be 'when, while', not 'during'; *mensésnég* is 'State Secretary', not 'Secretary of State' (as in its U.S. meaning). Misprints also abound: *ambén*₁ should be *amben*; *unclik* should be *uncluk*; *ampang*₁ 'insipid', should be *ampiang* or *amiang* (in Jakarta dialect); the meaning of *lading* is 'cleaver', not 'cleaner'; the derivative *teralahkan* is omitted, leading the user to believe that the phrase meaning 'invincible' is *tdk mengalahkan* instead of the correct *tdk teralahkan*; *dtk* (for *detik*) should be 'second, moment', not 'second moment'; the root *kincau* should be *kincau*; *pancuran mani* 'ejaculation' should be *pancaran mani*; most of the phrases under the root *ambil* should have been referred back to the verb form *mengambil* and not to the root; *pamubhakti* should be *pramubhakti*; *jadajat* should be *jadayat*; *jalan serang* should be *jalan sérong*. This is only a small sample of the misprints.

Serious Indonesian-English dictionaries are so few and far between that this edition should have been much better than it is. Let's hope that either a new edition of this work or a different Indonesian-English dictionary will correct the problems of this edition.

Olaf H. Smedal, *Order and Difference: An Ethnographic Study of Orang Lom of Bangka, West Indonesia*, Oslo: University of Oslo, Department of Social Anthropology, 1989. [Oslo Occasional Papers in Social Anthropology, Occasional Paper No. 19, 1989]. ISSN 0333- 2675. Distributed by Akademika, P.O. Box 84, Blindern, N-0314 Oslo 3, Norway.

MARY F. SOMERS HEIDHUES

In this MA thesis the author draws attention to a number of interesting details about the Orang Lom. One of their names, *Orang Mapur*, is derived from the toponym Mapur, while *Lom* comes from the Indonesian *belum* or *belum masuk Islam* (not yet Islamic). They are non-Islamic Malay swidden agriculturalists who live in two kampungs near Belinyu on the Indonesian island of Bangka. When Smedal conducted his field work in 1983-84 the Lom numbered less than 800 out of an island population of about 500,000. The Lom share the island with Malay-Muslims, which

make up the majority of Bangka's population, and a large number of ethnic Chinese who live in and around the Lom area and now work as traders and cash farmers, formerly as tin miners. Although the Chinese are an important minority on Bangka, Smedal's estimate that they comprise 40 percent of the island's total population is certainly too high.

Smedal's descriptions appear to refute earlier reports that *lom* means '*belum beragama* (having no religion)'. While the Lom were reluctant to discuss their beliefs with the author, he managed to uncover a world view which carefully distinguishes between Lom, Malay-Muslims, Chinese and the Dutch or *Belanda*, a category which presumably includes Norwegian anthropologists. Lom cosmology also includes a supreme being (*Orang Kuasé*) surprisingly called *Gajah Mada*. For Smedal ethnicity is the important organizing principle of Lom beliefs, the 'difference' referred to in the work's title. Unfortunately, Smedal does not cite the work of Vivienne Wee (Singapore) on Malay ethnicity in Riau, which might offer valuable comparisons.

The title also mentions 'order', in this case kinship relations. As in most of Southeast Asia, these are inherently unequal. From this, the Lom derive prohibitions of marriage (called *buyong*, which Smedal translates as 'incest') between even distant relatives from *different* generations. Such prohibitions are only secondarily based on blood ties: they disturb the *order* of relationships, as reflected in kin terms, between persons of different generations.

In Bangka, Muslim Malays believe the Lom, many of whom raise pigs, hunt and eat animals forbidden to Muslims, have no dietary prohibitions. Smedal disproves this myth, showing a number of dietary taboos. Of all customs, burial practices differentiate the Lom from Muslim Malays and Chinese most clearly; this is the core of *adat mapur*.

As swidden farmers, the Lom are under official pressure to turn to other forms of agriculture and to live in closed settlements (a policy the Dutch introduced on Bangka in the 1850s), partly for security reasons, partly to encourage education. Although pens and paper are said to be contrary to *adat mapur*, Smedal found Lom in one kampung willing to send their children to school. Due to both poverty and a declining resource base, Lom ways are changing. For example, largely in response to the efforts of Chinese traders they adopted market agriculture, raising pepper, pigs and coconuts.

Smedal provides a great deal of information for an MA thesis – almost 300 pages. Not being a social anthropologist, I cannot criticize much of what he says (but can 'incest' be equivalent to exogamy – shouldn't the corresponding term be endogamy?).

The study is, however, a pioneering effort; before this book little had been published about the Lom. The text will interest students of both Malay and non-Malay peoples in the Archipelago. It should also help Indonesian government officials and economic planners, who sometimes challenge Lom tradition and then ascribe the failure of their policies to the Lom's obstinacy.

Visitors to Bangka are still warned about the *Orang Mapur*, their sorcery and other strange habits, but Smedal shows that the typical Lom reaction

to outsiders is not hostility but *takut*, fear. He sums up the present situation: 'What has until recently been possible for the Lom . . . , to keep to themselves and if at all threatened retreat further into the forest, is no longer feasible.'

Henri J.M. Claessen and Pieter van de Velde (eds.), *Early state economics*. New Brunswick and London: Transaction Publishers, 1991 [Political and Anthropology Series Volume 8].

E.Ch.L. VAN DER VLIET

Can we speak of the economy of the early state? From this collection of papers it appears that we cannot. The character of the political economy of early states has been described and defined as redistributive, but in this book redistribution figures much less prominently than expected. Redistribution determines in particular that aspect of the political economy of early states that regulates relations between the rulers or centre and the supporters. Economic transactions between the political centre and the populations or regions subject to it are more varied and can be rather complex. Cohen's statement that the political economy of the early state was 'above all fearsome and destructive' (p. 110), however, applies in particular to inchoate early states (compare Tymowski's contribution on the Wolof). The most typical form of redistributing early state would have been in Polynesia, according to Claessen's descriptions of Tahiti and Tonga, and Van Bakel's comparison of Hawaii and Samoa. The idea of strongly centralized redistributing political economies of both chiefdoms and early states, however, has recently been challenged by the observation that subsistence production in early states was not necessarily dominated by or dependent on large scale redistribution by the rulers.

The most innovating contribution in this collection involves a broadening of concepts analysis. Distinctions are made between tax and tribute, respectively political and tributary subjection (see for example p. 208). Also, the study of the implications of a shift from staple finance to wealth finance results in a deeper understanding of the various roles played by markets and market exchange in early state economies. Both the shift from a political economy of staple finance to one of wealth finance and the integration of systems of tribute and market exchange are seen as developments connected with the evolution of the early state to more complex forms (see for example Hicks on the Aztec state and economy). A serious handicap, however, is the partially ambiguous data. For instance, the data regarding Cahokia and ancient Mexico is mainly archaeological, so it is very difficult if not impossible to decide whether the observed patterns were caused by some form of redistribution or by exchange. In particular it is difficult to determine whether they resulted from taxation or tribute. In addition, distinguishing between customary but not really voluntary 'gifts' and 'tax' (see Tymowski, p. 137) also presents a challenge.

The variety of forms of economic dependency and interdependency in

early states, between rulers and their supporters as well as their subjects, between the centre and the periphery as well as between various subject groups among themselves, requires sophisticated analysis. In my opinion the concepts of staple finance versus wealth finance are more appropriate in this respect than are tax and tribute. This collection of papers both clarifies and explains the complexity of early state economics. It also identifies the failings of simple representations and cyclical models of early state evolution.

J. Goody, *The Oriental, the ancient and the primitive; Systems of marriage and the family in the pre-industrial societies of Eurasia*. New York, Cambridge University Press, (Studies in literacy, family, culture and the state), 1990, 562 pp. Price: \$49.50 (cloth), \$14.95 (paper).

G.M. VUYK

In this study Dr Goody compares systems of marriage and family organization across a number of Eurasian societies. Goody's aim is to show that, despite the fact that the societies concerned are sometimes far removed from each other in space and time, basic similarities can be found in their forms of social organization. The author addresses a number of interrelated topics. The book casts a new light on marriage, or 'reconceptualizes these systems of kinship and marriage [with respect to] the type of domestic production as well as the nature of the religion and the mode of communication' (p. xvii). It also investigates the relationship between the transmission of property, family organization, the political economy and ideological structures. Goody makes cross-cultural comparisons of strategies to manage and devolve property, in order to modify the extreme contrasts between East and West (p. xvii).

There are two major themes which run through the book. The first is the issue of 'primitivisation of the East'. This 'primitivisation' is a corollary to the idea, prevalent among members of West-European societies, that Western forms of family organization are 'unique'. The supposed uniqueness of Western forms of family organization was regarded as the basis for the development of capitalism and industrialization. Eastern families, in contrast, were supposedly embedded in more encompassing forms of kinship organization, (clans, lineages) which prevented Eastern societies from 'modernizing'.

The second major theme concerns the effect of marriage both on a woman's relationship with her family and family of her spouse, and on property and property devolution. Broadly speaking, property devolution can take two forms: through inheritance or through endowment to the children while the parents are still alive. Women often receive their 'share' upon marriage; in the form of dowry. This dowry usually remains her private property. It may be managed by the husband, but he never becomes the owner. The same is true for the property Goody designates as 'indirect

dowry'. He criticizes the idea that valuables handed over by the groom to his father in law can properly be called a bride-price. Very often, all or part of it is immediately handed over to the bride to become her personal, inalienable property. A related issue is the question of whether a woman becomes completely incorporated in the family of her husband upon marriage, while all ties with her natal family are severed. Goody rightly dismisses this idea with numerous examples of the ties a married woman retains with her parental family. However, the author suggests no alternative interpretation of the relationship between affines. Clearly, the idea of groups of men exchanging women is far too simplistic. A more detailed study of relationships of exchange between affines, not only in 'economic' terms, but also in terms of symbolic meaning, that might lead to such an alternative interpretation, is unfortunately lacking in the present study.

The relationship between brother and sister remains of special importance in all the areas discussed. It is unfortunate that, on the whole, religious and ritual aspects of this relationship are neglected. The brother-sister relationship, and indeed all interpersonal relations between relatives and affines, are mainly discussed in terms of rights to property.

Another central issue of the book is the concern people may have for the continuity of their 'house'. Typically, sons inherit the estate from their parents. But when there are no sons, other strategies are employed. In general there are three possibilities. The (male) head of the house may take a second wife, or, in monogamous societies, divorce and remarry. Alternatively, a son may be adopted. Filiacentric marriages are another option. Not only are adoption and filiacentric unions successful heirship strategies, they also contribute to successful property management. A household without sons will more likely be short in important labour force. An adopted son or in-marrying son-in-law can provide that labour. It should also be noted that throughout Eurasia there is a definite preference for lineal inheritance over the collateral form.

The book is very broad in regional as well as in temporal scope. One of the author's main arguments is that forms of family organization on the Eurasian continent, from pre-revolutionary China to pre-industrial western Europe, were much more alike than commonly assumed. Goody asserts that the contrast between the East and the West is greatly exaggerated, at least as far as family organization and the devolution of property are concerned.

The Oriental, the Ancient and the Primitive is primarily a comparison between Eurasian societies. Contrasts and similarities between as well as within regions are discussed. Differences within regions are often interpreted in terms of differences in social status and wealth. The ethnographic variation is too extensive to be discussed in a short review. The main comparisons are made between European and Asian societies, with as major objective to show the extent of similarities between these societies in order to make relative the sharp distinctions between East and West. The many structural similarities contradict the idea that western European family organization was especially suited to industrialization and 'modernization', according to the author. The Eurasian systems are also briefly compared with African forms of socio-economic organization.

These are seen as fundamentally different from Eurasian systems. The differences are said to be caused by a different type of agricultural production, differences in the nature of technical and knowledge systems, and the oral mode of communication prevalent in Africa (as contrasted with the importance of written texts in all Eurasian societies). By making these very brief but sweeping remarks, the author runs the risk of introducing another unwarranted dichotomy between 'us' and 'them'.

The relationship between religion/ideology and the various practices related to domestic organization are sometimes discussed, but in my view rather undervalued. According to Goody, religious ideas may explain or justify certain practices for the participants. He is, however, of the opinion that it is impossible to account for the many similarities found across the whole continent in terms of these 'local' ideas. However, instead of dismissing outright local cultural/religious ideas as a means of explaining structural similarities, it might be useful to look for similarities in Eurasian societies between cognitive systems and symbolic representations outside the domain of the major religions. In that way the reduction of marriage and family organization to economic transactions might be overcome.

Dorothée Buur, *Inventaris collectie G.P. Rouffaer*. Leiden: Koninklijk Instituut voor Taal-, Land- en Volkenkunde, 1990, vi 105 pp., 6 foto's. ISBN 90-6718-019-x. Prijs f 15,00.

E.P. WIERINGA

Gerret Pieter Rouffaer (1860-1928) was een veelzijdig geleerde. Hij publiceerde op het gebied van de schilderkunst, kunstnijverheid, archeologie, geschiedenis, volkenkunde, aardrijkskunde en cartografie. Zijn bibliografie beslaat 96 titels waarbij men nog eens 13 artikelen moet tellen voor de eerste en 55 artikelen voor de tweede druk van de *Encyclopaedie van Nederlandsch-Indië* (ENI). Deze bibliografie zou men kunnen vermeerderen met een nog groter aantal ongepubliceerde studies. Jaquet merkt in het *Biografisch woordenboek van Nederland* (1979:506) op: 'Men kan zich dan ook afvragen in welk opzicht Rouffaer van meer belang is: als auteur van soms baanbrekende geschriften of als verzamelaar van niet gepubliceerde aantekeningen.'

Veel van Rouffaers studies zijn heden nog van waarde: men denke slechts aan zijn veel geciteerde Vorstenlanden-artikel in de ENI, het standaardwerk over de batikunst dat hij samen met Juynboll schreef, of zijn uitgave (in samenwerking met IJzerman) van de 'eerste schipvaart' onder De Houtman. De collectie-Rouffaer, berustend bij het KITLV, is vandaag de dag niet minder van betekenis. Behalve vele ongepubliceerde manuscript-artikelen en losse aantekeningen bevat deze collectie een kopie van bijna het hele residentie-archief van Surakarta en Yogyakarta. Deze collectie vormt, zoals historici reeds lang weten, een belangrijke aanvulling op het archief van het ministerie van koloniën.

Buur heeft een fraaie catalogus uitgegeven waarin zij de collectie-

Rouffaer in het KITLV chronologisch inventariseert. Aangezien de collectie onder verschillende handschriften- of plaatsingsnummers verspreid is in het depôt, heeft zij een concordans op de oude ordening gemaakt en de stukken voorzien van een nieuw (doorlopend) beschrijvingsnummer (in totaal 189 stukken). Behalve een biografie is aan de catalogus ook een bibliografie toegevoegd alsmede een verklarende (Javaanse) woordenlijst, waarbij de (ongebruikelijke) spelling van woorden als *missigit* of *tjoenkoeb* aansluit bij de titels van de stukken. Een register ontsluit tenslotte verder via trefwoorden de collectie. Buur heeft met haar inventaris een nuttige catalogus uitgegeven die past in de inmiddels lange publikatiereeks van het KITLV met bibliografieën en catalogi. Men kan zich echter afvragen waarom het KITLV nu juist zo'n prioriteit gaf aan een nieuwe inventaris van de collectie-Rouffaer. Deze collectie was immers reeds grotendeels en afdoende beschreven in 1963 door De Graaf in diens *Catalogus van de handschriften in westerse talen toebehorende aan het KITLV*, maar wellicht zag het KITLV het als een soort van ereplicht om nog een specifieke catalogus uit te geven van het archief van een van zijn prominentste ereleden.