Book Reviews

- Timothy P. Barnard, Raja Ali Haji, Di dalam berkekalan persahabatan: In everlasting friendship; Letters from Raja Ali Haji, edited by Jan van der Putten and Al Azhar. Semaian 13. Leiden: Department of Languages and Cultures of Southeast Asia and Oceania, 1995, 292 + x pp., maps.
- Robert Blust, L. Smits, Irian Jaya source materials, no. 5, series B-no. 2. The J.C. Anceaux collection of wordlists of Irian Jaya Languages. A: Austronesian languages (part II). Leiden/Jakarta, 1992, 288 pp., C.L. Voorhoeve (eds.)
- Peter Boomgaard, Mason C. Hoadley, Towards a feudal mode of production; West Java, 1680-1800. Singapore: Institute of Southeast Asian Studies [in cooperation with the Nordic Institute of Asian Studies, Copenhagen], 1994, x + 241 pp.
- Freek Colombijn, Muriel Charras, Spontaneous settlements in Indonesia; Agricultural pioneers in southern Sumatra. Migrations spontanées en Indonésie; La colonisation agricole de sud de Sumatra. Jakarta: Departemen Transmigrasi; Paris: ORSTOM-CNRS, 1993, 405 pp., Marc Pain (eds.)
- Dick Douwes, Hussin Mutalib, Islam, Muslims and the modern state; Case-studies of Muslims in thirteen countries. London: MacMillan; New York: St. Martin Press, 1994, 374 pp., Taj ul-Islam Hashimi (eds.)
- J. van Goor, H.W. van den Doel, De stille macht; Het Europese binnenlands bestuur op Java en Madoera, 1808-1942. Amsterdam: Bert Bakker, 1994, 578 pp.
- Stuart Kirsch, J.W. Schoorl, Culture and change among the Muyu. Translated by G.J. van Exel. Translation Series 23. Leiden: KITLV Press, 1993, xiv + 322 pp.
- Bernd Nothofer, Ger P. Resink, Topics in descriptive Papuan linguistics. Leiden: Vakgroep Talen en Culturen van Zuidoost-Azië en Oceanië, Rijksuniversiteit te Leiden, 1994, viii + 154 pp.
- Gerard Persoon, Robin Broad, Plundering paradise; The struggle for the environment in the Philippines. Berkeley: University of California Press, 1993, xvi + 197 pp., John Cavanagh (eds.)
- Gerard Persoon, Thomas N. Headland, The Tasaday controversy; Assessing the evidence. AAA 28 Special Publication. Washington: American Anthropological Association, 1992, xi + 255 pp.
- Remco Raben, Peter Harmen van der Brug, Malaria en malaise; De VOC in Batavia in de achttiende eeuw. Amsterdam: De Bataafsche Leeuw, 1994, 256 pp.
- Nico G. Schulte Nordholt, Marcel Bonneff, L'Indonésie contemporaine; vue par ses intellectuels. Un choix d'articles de la revue PRISMA (1971-1991). Cahier d'Archipel 21. L'Harmattan, 1994, 287 pp.
- A. Teeuw, Henri Chambert-Loir, Littérature indonésienne, une introduction. Éditeur Henri Chambert-Loir. Cahier d'Archipel 22. Paris: Association Archipel, 1994, 237 pp.

- A. Teeuw, Martina Heinschke, *Angkatan 45. Literaturkonzeptionen im gesellschaftspolitischen Kontext; Zur Funktionsbestimmung von Literatur im postkolonialen Indonesien. Veröffentlichungen des Seminars für Indonesische und Südseesprachen der Universität Hamburg, Band 18.* Berlin/Hamburg: Dietrich Reimer Verlag, 1993, viii + 365 pp.,
- Wim van Zanten, Philip Yampolsky, *Music of Indonesia, Volumes 1-6. Series of CDs/cassette tapes with documentation. Washington: Smithsonian/Folkways Recordings. Vol. 1: Songs before dawn: Gandrung Banyuwangi (1991; SF40055); Vol. 2: Indonesian popular music: Kroncong, Dangdut, and Langgam Jawa (1991; SF40056); Vol. 3: Music from the outskirts of Jakarta: Gambang Kromong (1991; SF40057); Vol. 4: Music of Nias and North Sumatra: Hoho, Gendang Karo, Gondang Toba (1992; SF40420); Vol. 5: Betawi and Sundanese music of the north coast of Java: Topeng Betawi, Tanjidor, Ajeng (1994; SF40421); Vol. 6: Night music of West Sumatra: Saluang, Rabab Pariaman, Dendang Pauah (1994; SF 40422).*
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Book Reviews

Jan van der Putten and Al Azhar (eds), *Di dalam berkekalan persahabatan: 'In everlasting friendship'; Letters from Raja Ali Haji*. Semaian 13. Leiden: Department of Languages and Cultures of Southeast Asia and Oceania, 1995, 292 + x pp., maps. ISBN 90.73084.15.6, ISSN 0924.4840.13.

TIMOTHY P. BARNARD

Although formal and official Malay letters have been the subject of a variety of works, most recently in an excellent book by Annabel Teh Gallop, this is the first extensive look at private letters written in nineteenth-century Malay. That Raja Ali Haji ibn Ahmad wrote the letters is an added bonus, since he acted as an advisor to the Bugis *Yang Dipertuan Muda* (Viceroy) of Riau-Lingga for much of his adult life. In addition to this political role, and for which he is better known today, Raja Ali Haji was a prolific author, writing on a variety of subjects ranging from history and politics to religion and linguistics, his best known work being the *Tuhfat al-Nafis*. Yet, despite the range of these writings, we know so little about this prominent member of the Bugis-Malay elite in the Riau archipelago that his dates of birth and death can only be approximated. To further muddle the picture, Raja Ali Haji left behind very little information about himself, even when describing historical events in which he took part or was present. The publication of these letters, therefore, offers scholars of Malay history and literature an opportunity to tap a heretofore unknown goldmine of information about one of the critical figures in the nineteenth-century Malay world.

This book is based on two bundles of letters that the editors discovered in the Von de Wall collection housed in the National Library in Jakarta. From this cache of 234 Malay letters and documents, 113 letters and 9 documents are transliterated and presented in this book. The letters were written by Raja Ali Haji to Hermann Von de Wall, a German who in 1855 was commissioned by the Dutch East Indies government to compile a Malay grammar, a Malay–Dutch dictionary, and a Dutch–Malay dictionary. Beginning in 1857 Von de Wall began to correspond with Raja Ali Haji about the meaning of certain words. For fifteen years Raja Ali Haji and Von de Wall exchanged letters, as Von de Wall moved back and forth between Batavia and Riau attempting to complete his task. At first the

letters were quite formal and are simply discussions of received texts and word meanings. As the relationship developed, however, the subject matter in the letters widens, and provides a peek into the concerns and thoughts of Raja Ali Haji. For example, there is mention of a wide variety of subjects, ranging from a rearrangement of family allowances by the *Yang Dipertuan Muda* Muhammad Yusuf (letter 31) and the development of a religious pondok (letters 35, 46, and 102) to rumours spread by his son (letter 47) and problems satisfying a concubine (letter 107).

The editors have divided the book into four sections. The first section is an introduction that contains a basic outline of historical events in Riau in the nineteenth century, short biographies of Von de Wall and Raja Ali Haji, and general descriptions of the contents of some of the letters. This is followed by the transliterated letters and documents. The documents are a mixture of letters and essays, for which no date can be assigned, and provide examples of how to write Malay poems and *pantuns*, as well as fragments of Ali Haji's own dictionary. The third section provides detailed notes on the letters, ranging from the meaning of certain phrases to the context in which each was written. The final section is the 'critical apparatus', explaining choices made in the process of transliterating the letters. In addition, there is an appendix with biographical sketches of people mentioned in the letters.

The result is a book that provides a better understanding of not only who Raja Ali Haji was, but also of nineteenth-century colloquial Malay. From a historical point of view, a portrait emerges of a complex man who opposed Dutch colonialism but also perceived benefits in cooperating with the Europeans for publishing and educational purposes. This is in sharp contrast to the previously accepted picture of Raja Ali Haji as a 'zealous Islamic writer and scholar who hated the Dutch' (p. xiii) that nineteenth-century Dutch civil servant/scholar Elias Netscher first promoted, and that has been the accepted description of Raja Ali Haji until today. As for students of the Malay language, these letters provide insight into the compilation of some of the early Malay dictionaries. The Malay in the text is enlightening, but can be frustrating as it leaves the modern reader shifting back and forth between the various sections of the book searching the notes and 'critical apparatus' for the meaning of certain phrases and words.

This book has been published with great care and attention to philological detail, which is to be expected from the Leiden school. There seem to be, however, two drawbacks to this publication. The first is the absence of a subject index. The index lists people and texts referred to in the letters, but does not provide guidance to subjects discussed in the letters, ranging from religion to sex. The second criticism is the lack of English translations of the letters. Although the introduction provides a summary of some of the major letters in English, only scholars versed in the Malay language will be able to read the text. By limiting the availability of

such valuable letters, the editors have denied many members of the Southeast Asian studies community access to an excellent source for study of the nineteenth-century Malay world.

Despite these criticisms, this is an excellent book that is a major contribution to the study of Malay language and society. It opens up the possibilities for further studies into the world of the nineteenth-century Riau-Lingga archipelago that influenced much of what is Malay language and culture today, and would be a worthy addition to any collection on the region.

L. Smits and C.L. Voorhoeve (eds), *Irian Jaya source materials, no. 5, series B-no. 2. The J.C. Anceaux collection of wordlists of Irian Jaya languages. A: Austronesian languages (part II)*. Leiden/Jakarta, 1992, 288 pp. ISBN 979.8282.00.0.

ROBERT BLUST

With one or two exceptions (most notably Numtor-Biak), the 40-odd Austronesian languages of Indonesian New Guinea (Irian) remain among the most poorly described of any major geographical area in insular Southeast Asia or the Pacific. Only two scholars have conducted scientifically informed surveys of this genetically diverse collection of languages, the late Dutch linguist J.C. Anceaux, and the American linguist George W. Grace. While much of Grace's material was unpublished prior to the appearance of this volume, the bulk of Anceaux's fieldnotes have already appeared in print.

The present volume (hereafter IJSM 5B2) is a collection of vocabularies for every Austronesian language of Irian Jaya on which Anceaux worked during his eight-year residence in the area (1954-1962), together with a few other languages spoken in the Raja Ampat islands. In an effort to supplement this corpus with all relevant data, the editors have incorporated lexical material from a variety of additional sources, both published and unpublished, many of them linguistically unsophisticated and in need of interpretation and orthographic standardization. The result is a hodgepodge of arguable value which may give the misleading impression that – like eighteenth-century Virginia Algonkian or nineteenth-century Tasmanian – these languages need to be 'rescued from the dead' by dredging up and reanalysing every available source. Yet in reality all are still spoken and accessible to fieldwork by a newer generation of trained linguists. In view of the considerable expenditure of labour and thought which obviously went into the production of this volume, one must wonder whether the effort would not have been better spent in support of

renewed fieldwork, since it is likely that important phonemic distinctions have been overlooked in some languages (e.g. Mor, which has been reported as having phonemic tone, although it is unmarked in the orthography of the sources cited here).

Somewhat ironically in view of its clearly intended purpose as a memorial volume to Anceaux, the most original and significant linguistic contribution of IJSM 5B2 probably is the inclusion of Grace's previously unpublished fieldnotes on Koiwai (Kaiwai, Kowiai), Uruangnirin, Onin, Sekar, Arguni, Bedoanas, Erokwanas, Maya, Matbat, Biga, Amber, Minyaifuin, and Asbaken. It is unfortunate that despite the editors' generally thorough efforts at bibliographical completeness no reference is made to the manuscript Koiwai-English dictionary of Roland Walker.

The organization of the material is exemplary: the vocabularies are grouped in semantic fields, all sources are explicitly indicated, comparison is greatly facilitated by vertical listing of forms under a common meaning, and the volume concludes with an alphabetical index giving page references, a bibliography, and a useful set of maps.

Several typographical errors were noted in the introductory material (e.g. middle of p. 1 'anticlockwise' for 'clockwise', p. 7 'Minyaifuin' for 'Minyaifuin' twice, bottom of p. 9 'Fabricius' for 'Fabritius', p. 19 'Tobiati' for 'Tobati', bottom of p. 20 'confirm' for 'conform', middle of p. 21 'pharyngal' for 'pharyngeal'). No attempt was made to search for errors in native language material, and it is hoped that this portion of the volume was proofread somewhat more carefully than the introductory section.

Mason C. Hoadley, *Towards a feudal mode of production; West Java, 1680-1800*. Singapore: Institute of Southeast Asian Studies [in cooperation with the Nordic Institute of Asian Studies, Copenhagen], 1994, x + 241 pp. ISBN 981.3016.74.4 (hard cover), price: \$ 47, ISBN 981.3016.75.2 (paperback), price: \$ 29.50.

PETER BOOMGAARD

The title of this book – *Towards a Feudal Mode of Production* – reflects the main thrust of the author's argument. He argues that, due to VOC policy, a situation of open access to land and a poll tax as the only fiscal obligation of the peasantry in the Cirebon-Priangan area, was 'replaced by directed cultivation of commodities on terraces controlled/owned by the administrative élite or public work in exchange for access to *sawah* fields to carry out necessary production of rice', in a period of slightly over a century (1680-1800). The author uses the term 'feudal mode of production' for the latter kind of situation. The shift described was, in

Hoadley's view, accompanied by a process of social differentiation and replacement of local potentates by European officials (pp. 183-4).

Although this is a study in which interesting new facts and insights are presented, I have several problems with the book and its main findings. In the first place, the evidence upon which Hoadley's conclusions are based is rather flimsy, and its presentation leaves much to be desired. For instance, the structure of his line of reasoning regarding the so-called *cacah somah* and *cacah kawula* – units of population and/or taxation – is obscure and unconvincing (pp. 37-43). Instead of familiarizing the reader with the fairly extensive body of recent literature on the *cacah* phenomenon in Java in general, the author plunges right in with his own interpretation of this very complicated material. The uninitiated reader is unable to judge the merits of Hoadley's views, therefore. Specialists will find much here that is highly controversial, to say the least.

Hoadley's interpretation of the *cacah* list of Cirebon, dated 1699, may serve as an example. According to the author, the 'men' (*manschappen*) enumerated here were in debt-bondage (p. 42). However, in his transcription and translation of this list (pp. 204-11), or in a copy of an earlier Dutch original of the same list, kept in the Indonesian National Archives (which is in my possession), there is nothing to suggest this. The fact that he translates '144 *manschappen*', in the same list, as '144 villages' (p. 38) suggests that he is a rather careless translator, or that his comprehension of even the less complicated aspects of this source is limited. Accuracy is not his strong suit anyway, as witness the author's cavalier treatment of the spelling of Dutch words. As the interpretation of sources as complicated as the ones dealt with here often hinges upon an accurate reading, this bodes little good.

Similar criticism could be levelled against Hoadley's interpretations of the nature of taxation and of land tenure at the beginning and the end of his period. He does not refer to recent literature on his topics and his reading of the sources is at best rather one-sided. Small wonder that his list of references is shockingly brief and out of date.

Moreover, his arguments for treating the Cirebon-Priangan area as a 'distinctive geo-political unit' (p. 8) are very meagre indeed. Even the Cirebon area itself was neither culturally nor economically homogeneous.

Finally, it is highly irritating that in a book bearing the term 'feudal' in its title, the author does not explain what he means by 'feudal' until page 181, and even then only in a note! Here it transpires that he uses the term in rather a general neo-Marxist way, as was fashionable in the 1970s. Most historians, Marxists – such as Perry Anderson – and non-Marxists alike, would probably disagree with Hoadley's choice of terminology, but that is largely beside the point. What does matter is that either he is not aware of the debates of the 1970s and 1980s regarding the use of the term feudalism outside Europe, or he could not be bothered to explain his position in this debate to his readers.

Of course, Hoadley cannot be held answerable for the paucity and the lack of clarity of his sources. He is responsible, though, for the awkward presentation of the data, the avoidance of confrontations with relevant recent publications, and the lack of attention to detail. His as yet unsubstantiated hypotheses are the stuff provocative articles are made of. For a book – even a book that looks as nice as this one – this is just not good enough.

Muriel Charras and Marc Pain (eds), *Spontaneous settlements in Indonesia; Agricultural pioneers in southern Sumatra. Migrations spontanées en Indonésie; La colonisation agricole du sud de Sumatra*. Jakarta: Departemen Transmigrasi; Paris: ORSTOM-CNRS, 1993, 405 pp. ISBN 2.7099.1146.9.

FREEK COLOMBIJN

The Indonesian government has seen transmigration as one means to balance the extremely unequal population distribution in the country. In the 1980s, against the background of budgetary restrictions, a diminishing availability of large tracts of unoccupied land, and a negative international campaign, the Ministry of Transmigration and the World Bank decided to shift their attention to spontaneous agricultural settlement. Spontaneous agricultural settlement is here defined as: 'all land development activity in a rural setting that is not institutionally organized, and whose participants are not native to the receiving region'.

The present book is the outcome of an exploratory study of spontaneous migration in South Sumatra and Lampung. These two provinces have received the biggest proportion of both official transmigrants and spontaneous agricultural migrants and offer a variety of agro-ecological settings typical of Sumatra. The study was carried out under Indonesian-French cooperation and this publication makes the earlier technical reports accessible to a less specialized public. The volume consists of three parts, divided into a total of sixteen chapters, written by twelve authors, including Glenn Smith, William Collier, Dadang Kartapura, Yulfitha Raharjo, and Frédéric Durand. The introduction and conclusions, written by editors Muriel Charras and Marc Pain, and the captions for the pictures and maps are in both English and French; the rest of the book is in English.

The investigation consisted of bibliographical research, a cartographic analysis, and field surveys conducted in 1990. A selection of the results of the bibliographical research is published in this book. The research was conducted mainly in Indonesian libraries. Because of this, the bibliography

brings to light many unknown Indonesian-language publications, which may, however, be hard to find outside Indonesia. The cartographic analysis, based partly on SPOT satellite images, has produced a great number of maps, on scale 1:250,000 to 1:3,000,000. These maps cover the whole or parts of southern Sumatra, and show population densities, settlement patterns, land use, forest cover and so on. Series of maps, dating back to 1920, show long-term change. All maps have extensive legends and references to the sources. Five coloured maps are printed on separate sheets. The field surveys were conducted in two districts, in the coastal wetlands and the piedmont zone of the Barisan Range. These were supplemented by a brief survey held in sending villages in East Java. The results are presented not only in text, but also in a great number of tables, sketches of maps, drawings, and colour photos. The life histories of a number of migrants have been set apart in boxes in the text.

The first part sketches macro developments in southern Sumatra, going from a general sketch of social, economic, and demographic factors, via an overview of forms of new settlements, to particular cases of settlement.

The second part describes the characteristics of the spontaneous migrants and their migration trajectories. The result is a lively but familiar picture. It is not the landless Javanese who migrate, but those with small plots who have something to fall back on, who can take the risk of a Sumatran adventure. Migrants prefer spontaneous movement to government-organized transmigration because it allows them freedom to choose their own time of departure and destination; this way they can await the harvest, the sale of property, or childbirth and are free to move on or return if the first destination proves disappointing. Factors promoting success are luck and, more practically, taking advantage of all close and distant contacts to learn of opportunities; the sending of an active family member on a scouting mission; the acceptance of family separation for prolonged periods of up to several years; and retention of land and housing in the region of origin. The movement has been facilitated by the transport revolution, which has allowed Javanese, Madurese, and Balinese to migrate spontaneously to Sumatra to look for land and jobs, and by the TV revolution which has made it possible for any Indonesian to learn about other regions.

In the third part, the consequences of spontaneous migration are discussed. Conflicts over land among locals and spontaneous migrants rarely arise. The resentment openly expressed by local people concerns transmigrants. The confiscation of large territories for transmigration, always poorly compensated, has a lasting effect on relations between these two groups.

The retreat of the forest is the major environmental consequence of the agricultural colonization in southern Sumatra. Estimates for remaining primary forest in southern Sumatra (including Bengkulu) in the 1980s vary from 22 to 34 per cent. The dense residual forests are found at high

altitudes or in flooded areas. Once the land has been cleared, the slope and soil type determine whether or not erosion occurs. These two factors, slope and nature of the soil, can counterbalance each other. The region is schematically characterized by five morpho-pedological landscapes: coastal areas; plains; hills; areas of volcanic origin; and mountainous areas. Despite the slight slopes, in plains (gully) erosion risk is real, due mainly to the thinness of the humic layer. On young volcanic structures with steep slopes of 30 to 70 per cent, the andisols, which possess thick organic layers, good permeability and strong water retention capacity, seem virtually immune to erosion.

The forest is subject to opposing interests which hinder its good management. For some it is a stock of land to be cleared; for others it is a source of raw materials, a protection for the land, a factor in the hydrological balance of the region, and a genetic bank for the future. In a considerable number of cases there are infringements of the limits of protected forests, and according to one source, only 50 per cent of the protected forest has a climax vegetation. Forestry concessions, agro-industrial plantations, and the military all have strong claims. Through their sheer numbers the damage by spontaneous migrants to the forests cannot be underestimated. The lack of harmonization between different government bodies has led to the allocation of the same land twice: forest concession in protected areas and transmigration in forest concessions. The lack of precise and compatible maps is one of the fundamental problems.

In the conclusions it is noted that usually the government blames the spontaneous settlers for the deforestation. However, it is argued that more actors play a role and that the settlers' demographic and economic strength is such that their problem can no longer be resolved by an eviction order. In a positive approach to the settlers, it is acknowledged that they contribute to the regional economy by the increase and diversification of agricultural output, the provision of a labour force for off-farm activities, and additional population to stimulate the expansion of the infrastructure. Their needs are first and foremost better access to land, and that it be correctly farmed. Giving them a title to the land directly increases their will to stay and to invest in the sustainability of their plot. Compared with the transmigrants, the spontaneous migrants generally show greater entrepreneurial spirit in overcoming precarious situations and integrate better with the locals.

This book provides insight into a phenomenon which, at least in the case of Sumatra, was widely known but little studied. It is a truly collective and yet integrated piece of work and offers a wealth of data, presented in an attractive way. The dilemma between the aim of winning back a minimum of truly wooded area and of doing something about Indonesia's demographic pressure and imbalance is treated in a balanced way. A minor point of criticism is that several references in the text could not be traced in

the bibliography. The division into numbered parts, chapters, sections, and further subdivisions into unnumbered subsections and subsubsections confuses rather than structures.

Hussin Mutalib and Taj ul-Islam Hashimi (eds), *Islam, Muslims and the modern state; Case-studies of Muslims in thirteen countries*. London: MacMillan; New York: St. Martin Press, 1994, 374 pp. ISBN 0.312.10300.X.

DICK DOUWES

This volume contains seventeen contributions arranged into three parts. Part One (Islam and Muslims in the global perspective) deals with the international dimension, in particular the emerging 'New World Order', in other words the hegemony of the United States after the collapse of the Soviet Union, and the concept – or, according to the author, myth – of Muslim unity (*umma*) in the light of Muslim minorities in particular in Bulgaria, but also in China, Burma, India, and the Philippines. All other contributions are either case-studies or more general country or regional reports. Part Two (Islam and Muslims in Muslim-majority states) deals with Islamic movements or policies in Pakistan, Bangladesh (twice), Southeast Asia, Malaysia, Indonesia, Iran, Egypt, Central Asia, and Tatarstan, whereas Part Three (Islam and Muslims in Muslim-minority states) discusses the position of Islamic movements and communities in India, Israel, the United States, Australia, and Great Britain. In the preface the editors very briefly disclose the intention of the book: 'Comparing and contrasting studies about personalities, regions and ideologies, especially after the decline of East-European communism, the end of the Cold War and the inconclusive tensions that followed the conflicts in the Middle East and elsewhere, are deemed essential for a more balanced understanding of Islam and its adherents' (p. x). Given that neither an introduction nor a conclusion have been provided, it is the reader who is expected to compare and contrast. The index may be of help in the process.

The publication fits into a well-established tradition; many books with similar titles have been published over the years, mainly presenting case-studies and more general overviews of (political) Islam in, principally, the Middle East, Asia, and, during the last few years, Central Asia. As in many other cases, the book under review primarily offers overviews of recent developments in the various countries and regions, both recapitulating and updating existing literature. A few contributions have little to add, either because they offer hardly more than a summary of the existing literature (as is the case in the contribution on Islam in the United States), or because they ignore existing literature and, so to speak, reinvent the wheel (in the

case of Iran), or because of lack of a clear focus (as is, perhaps, the case in the contribution on Muslim minorities). The updates are often derived from national newspapers, political leaflets and manifestos, and publications by Muslim intellectuals. In some cases the heavy reliance on media sources produces narratives teeming with dates, names, and other data, the abundance of which does not always contribute to the clarity of the argument. I will limit myself here to the three contributions on Southeast Asia.

Mona Abaza ('Islam in Southeast Asia: varying impact and images of the Middle East', pp. 139-51) discusses some aspects of the image of the Arab and the Middle East in Southeast Asia. Her main argument revolves around the construction of the modern Muslim identity of Southeast Asia in the context of globalization. She stresses that the imagery of Middle Eastern Islam in Southeast Asia is of a highly ambivalent nature and should be understood in the light of the dialectics of attraction and antipathy on the one hand and the problematic interpretation and authentication of Islamic identity on the other. Southeast Asian Muslims use Middle Eastern ideas and practices as a defence against Western or other influences (Chinese, for instance) but also resort to Western and other values in order to protect themselves against the hegemony of Middle Eastern Islamic culture. She also points out that certain attitudes and patterns of behaviour among the urban middle classes which are often viewed as having originated from the Arab tradition are not Arab in origin. Fashions in dress are a case in point; all over the Muslim World new 'Islamic' fashions have become popular, which are religious and social markers of segments of the modern middle class and elite. These types of dress are the product of cross-cultural borrowing, rather than imports from the Middle East. (In Egypt many secular intellectuals perceive these types of dress as borrowings from Pakistan and India.) The present problematic image of the Middle East in Southeast Asia is connected to the common perception of Southeast Asian Islam as being 'lax' and syncretic compared to Islam in the Middle East. Many feel the need to reverse that picture. Some would even like to show that the Muslims of the periphery are better than their co-religionists in the Middle East. Abaza's contribution is too short to tackle this complex phenomenon properly, but she demonstrates clearly that it is an important aspect of contemporary Islamization policies in Southeast Asia.

Hussin Mutalib ('Islamization in Malaysia: between ideals and realities', pp. 152-73) gives an overview of the Islamization of Malaysian politics during the last few decades. His main argument is that even though Malay identity and politics have been become highly Islamized, many constraints on the formation of an 'Islamic state' exist: the complex ethnic composition of Malaysia, the religio-political disunity among the Malay (in particular among the UMNO, PAS, and Darul Arqam), the special position

of Sabah and Sarawak and, finally, the capitalist orientation of the country. His treatment of the complexities of Malaysian politics is very concise, possibly due to the fact that the article is a condensed version of a part of a monograph which will be published by Singapore University Press. His contribution is well structured and contains numerous details. However, it is debatable whether the main question on which his argumentation is based (is Malaysia becoming an Islamic state or not?) constitutes the most useful approach, because it tends to undervalue the dynamics of the process of Islamization of Malay society and politics, which is so apparent.

C.W. Watson ('Muslims and the State in Indonesia', pp. 174-96) offers an overview of changes in the function of Islamic ideas and institutions during the New Order period. He demonstrates that the government has been reasonably successful in de-Islamizing the political process, while at the same time adopting Islamic symbols and creating and/or modernizing Islamic institutions. Watson remarks that, paradoxically, the introduction of Islamic ideals in the Indonesian polity accelerated after the political confrontations between the state and Islamic groups decreased in the course of the 1980s. Prior to the mid-1980s the state resorted to manipulation or even force when deemed necessary. However, as Watson points out, the policies of the New Order toward activist Islamic groups have always relied on a variety of initiatives, which eventually won over an important section of both modernist and conservative Muslims. Not all of the Islamic policies of the New Order governments have been equally successful, but during the last decade Islamic educational policies and the policy of stimulating Islamic intellectual discourse appear to have succeeded in bridging the gap between the state and the Islamic groups, both conservatives and reformists. Well written and clearly argued, Watson's contribution contains relatively few details on the developments after 1985. He focuses mainly on the reaction of the state to parliamentary and extra-parliamentary opposition during the 1970s and early 1980s. The developments after 1985 are presented as an epilogue.

Islam, Muslims and the Modern State has the advantage of offering a world-wide panorama of Islamic policies and activism. Many of the contributions are very useful as introductions and updates. As is often the case with this type of publication, a fair share of the contributions satisfy the needs of specialists only to a limited extent. Nonetheless, the volume differs from many similar works in that its main focus seems to be on Asia, and not on the Middle East. Given the Middle East centred approach of most publications on modern Islam, this volume is very welcome. After all, the great majority of Muslims live in Asia.

H.W. van den Doel, *De stille macht; Het Europese binnenlands bestuur op Java en Madoera, 1808-1942*. Amsterdam: Bert Bakker, 1994, 578 pp. ISBN 90.3511.405.1.

J. VAN GOOR

In de Leidse traditie is het niet geoorloofd promotor of anderen die hebben meegewerkt aan de begeleiding te bedanken. Het wekt daarom verbazing dat Van den Doel de handelseditie van zijn proefschrift begint met lof op de 'Leidse school' in de koloniale geschiedschrijving.

Het Europese binnenlands bestuur in Nederlands-Indië was meer dan een eeuw lang de belangrijkste schakel tussen Batavia en de bevolking. Vooral in de laat-koloniale tijd verwierf het corps B.B. de reputatie van een elite te zijn, die bij uitstek de belangen van het volk behartigde, en rust en orde handhaafde. Van den Doel heeft in 578 pagina's de geschiedenis van dit corps beschreven vanaf het begin van de 19e eeuw tot de Japanse bezetting in 1942. De nadruk ligt op de ontwikkelingen na de liberale bestuursvormingen in 1866 en de invoering van de Ethische politiek.

Er is veel en vanuit verschillende gezichtspunten geschreven over het Europese B.B. Van den Doel vraagt zich in zijn studie af wat de rol van het Europese bestuur was bij de vorming van de moderne koloniale staat. In de 20e eeuw kwam de positie van dit corps in toenemende mate onder druk als gevolg van de opkomst van specialistische bestuurlijke diensten, die het werk van de bestuursambtenaar uitholden, en van de opkomst van de inheemse politieke partijen, die zijn gezag ondermijnden.

De concurrentie met andere diensten en organisaties heeft uiteindelijk geleid tot een conservatieve attitude bij het overgrote deel van het Europese binnenlandse bestuur, dat met succes liberale hervormingen zoals die van Pleyte na de eerste Wereldoorlog heeft weten te blokkeren. In tegenstelling tot de Britse bestuursdienst in India, die sinds 1863 open stond voor Indiërs, mits zij aan bepaalde, hoge, kwalificaties voldeden, werd in Nederlands-Indië in het begin van deze eeuw, toen de eerste aspirant-bestuurders uit Indische kring zich aanmeldden, de weg naar opname van Javanen in de Europese rangen afgesloten: een doodlopende weg. De bestuurlijke *transfer of power* in India vond geruisloos plaats, omdat daar in 1945 meer dan de helft van de hoge bestuursposten door Indiërs werd bezet.

Het verhaal van het Europese B.B. is een beetje het verhaal van de gehele Nederlandse groep in Indië: met de groei van het Indonesische nationalisme verstarde de Europese groep en hield vast aan het oude omdat het nieuwe alleen verlies van functie leek te brengen.

De stille macht is sterk verhalend, met nadruk op de formele veranderingen in het bestuur, zonder diep in te gaan op de praktijk. Men zou bijvoorbeeld graag meer inzicht hebben in de dagtaak van de controleur en waaraan hij zijn tijd besteedde. Ook maakt de auteur naar mijn smaak te

kwistig gebruik van literaire bronnen zonder op hun historische waarde in te gaan. De beschrijving van de opkomst van de bestuursdienst in de 19e eeuw is bovendien sterk Javanocentrisch; de ervaringen van de VOC waarop men teruggreep waren vooral opgedaan elders in Azië. Een interessant boek, maar typisch Leids?

J.W. Schoorl, *Culture and change among the Muyu*.
Translated by G.J. van Exel. Translations Series 23. Leiden:
KITLV Press, 1993, xiv + 322 pp. ISBN 90.6718.039.4. Price:
f 60.

STUART KIRSCH

This translation of J.W. Schoorl's 1957 doctoral thesis describing culture and change among the Muyu of Netherlands New Guinea is a welcome contribution to the limited ethnographic literature on western New Guinea available in English, and a valuable source of information on Dutch colonialism. As a component of his duties as a colonial administrator, Schoorl spent seven months conducting ethnographic research, although no more than a month in any one village, and a total of four years in the region.

The Muyu live between the Digul and the Fly Rivers in the interior lowlands of southern New Guinea, on both sides of the international border dividing the island. There were 12,223 Muyu living west of the border in 1956; another 3,500 members of the same group live to the east in Papua New Guinea, where they are known as the Yonggom. Despite their remote location, the Muyu continue to be greatly disturbed by global processes. In 1984, five thousand political refugees from the Muyu area fled eastward from Irian Jaya, Indonesia, into Papua New Guinea, where the majority of them remain in exile today. The Yonggom live downstream from the Ok Tedi copper and gold mine, which has caused substantial environmental degradation. Schoorl's research thus provides historical data which can be used to contextualize these developments.

The text is divided into two sections. The first part contains a largely conventional ethnographic description, which emphasizes four basic features of Muyu culture: (1) their individualistic ethos, (2) their great mobility, (3) the fear and suspicion that dominate interpersonal interaction and (4) their passion for cowrie shell valuables and material goods in general. Two aspects of this work stand out. First, Schoorl provides numerous concrete examples and case studies, which makes the material particularly valuable for historical purposes. Second, he pays close attention to regional differences among the Muyu, presenting a complex picture of cultural variation and integration. Schoorl developed many of

these ideas in later articles on land tenure, shell valuables as 'money', salvation movements and other topics, but it is useful to see the material collected here as part of the larger project.

The second half of the book focuses on key colonial-era institutions of government, mission and education. The strength of this section is Schoorl's ethnographic attention to the policies and practices of colonial officials. Its weakness stems from his ambiguous position as both anthropologist and colonial representative. Thus he is justly critical of officials who burned houses and placed Muyu in leg-irons when they refused to settle in newly-established villages, practices intended to guarantee missionaries a regular supply of souls to convert as well as sufficient enrolments in their schools to qualify for government subsidy. Nonetheless, Schoorl proves unwilling or unable to ask larger questions about the validity of the colonial enterprise. He explains why particular administrative and missionary projects would not succeed, but fails to appreciate the fundamental fact that the Muyu might not wish to trade their autonomy for the dubious benefits of Dutch colonial rule. This limitation is most telling in his analysis of 'salvation movements' which, like their cargo cult cousins, are less traditional than they are oppositional.

Culture and Change among the Muyu is of particular relevance to anthropologists interested in comparisons between societies in highland and lowland New Guinea, for the Muyu do not conform to many of the categories reified in the existing literature. It should also be of use to scholars of colonialism, for comparative purposes with respect to research on Australian colonial history, and perhaps also to spur new research on the Dutch colonial era in New Guinea. Schoorl concludes with the yet unfulfilled promise that 'it would not be the fate of the Muyu always to take subordinate positions' (p. 303), suggesting the need for further examination of the political conditions which have prevented this from becoming true.

Ger P. Resink (ed.), *Topics in descriptive Papuan linguistics*. Leiden: Vakgroep Talen en Culturen van Zuidoost-Azië en Oceanië, Rijksuniversiteit te Leiden, 1994, viii + 154 pp. ISBN 90.73084.11.3 (paperback). Price: f 25.

BERND NOTHOFER

The title of this volume is somewhat misleading as it is a collection of papers dealing with both synchronic and diachronic aspects of languages spoken in New Guinea and adjacent islands (but not necessarily Papuan). This fact is indicated by the editor in his introduction, in which he points

out that the nature of the seminar at which these contributions were presented (*Descriptive Austronesian and Papuan Linguistics* held in Leiden in September 1991) resulted in a 'wide ranging variety of topics'.

Three papers of which the primary aim is the description of synchronic phenomena also attempt to explain these diachronically (John Haiman: 'The divided self in a Papuan language'; Volker Heeschen: 'How long are clauses and sentences in a Papuan language like Eipo?'; Peter Mühlhäusler: 'The identification of word classes in Tok Pisin').

John Haimann observes that Hua has reflexive structures, but that these are marked by no special form. The anaphora is identical with the pronoun. Haimann puts forth the hypothesis that there is a potential for Hua body words or the emphatic pronoun to begin to function as a reflexive pronoun. He believes that Hua, like many other Papuan, Austronesian, and Australian languages, is at the same stage of cultural development that Old English was: Old English exhibits less alienation of the self than modern English and other European languages. Cultural historians are said to have discovered processes tending towards increasing alienation of the self.

Heeschen describes discourse in Eipo by distinguishing between 'clauses' and 'sentences'. Clauses are basic building blocks of discourse consisting of words, noun phrases, or constructions with just one noun phrase and one verb. The expansion of clauses by introducing new phrases into the basic building block or by chaining and combining building blocks results in 'sentences' which we might also call paragraphs or discourse. Constructions with two or more noun phrases also occur in Eipo, but only at the end of the text. It is claimed that these expanded clause structures are historically the result of summarizing acts. This summarizing requires the development of grammaticalization, for example case-marking, within the clause. Heeschen draws parallels with discourse structure in other Papuan languages, in Sacapultec Maya, and in the spoken language of children or speakers of German dialects. He argues for the switching between speech data to a multiplicity of theories and for the avoidance of interference by prepared data or the formality of a single theory.

Mühlhäusler deals with the problem of identification of word classes in Tok Pisin. He favours an analysis which takes the diachronic processes of a pidgin language into consideration. It is claimed that a developmental or diachronic approach is necessary when one is seeking explanations of synchronic issues. Since longitudinal data for Tok Pisin are available, their use serves the description of complex and variable data. Among other topics, he demonstrates a progression from nouns collocated with verbs to verbs derived from monosyllabic, bisyllabic, and polymorphemic nouns (e.g. *wasim long sop* 'wash with soap', *digim long spatén* 'dig with a spade', *katim long grasnaip* 'cut with a grass knife' to later *sopim*, *spatenim*, *grasnaipim*).

Voorhoeve ('The origin of the implosive stops in Sahu') and Franklin

('Synchronic and diachronic observations on Kewa and proto-Engan deictics') describe phonemes and morphemes in Papuan languages and attempt their reconstruction by comparing them to their counterparts in languages of the same subgroup (stock, family).

Voorhoeve's paper deals with the origin of Sahu implosive *b*, *d*, *j*, and *g*. Sahu is the only member of the North Halmaheran Stock which has such stops in two of its four dialects. He provides evidence for the necessity of the reconstruction of at least word-initial proto-North Halmaheran *'b (implosive *b*) which was retained by proto-Sahu. There is evidence which points to proto-North Halmaheran also having *'d (implosive *d*) at least in a pre-high vowel environment, merging with **d* in all daughter languages except for Sahu. No conclusions can be drawn regarding the origin of implosive *j*, since the data are insufficient. Voorhoeve posits that the existence of implosive *g* is the result of a spontaneous, unsystematic shift from *g* due to the presence of implosive *b* and *d*.

Franklin describes in great detail the forms and functions of Kewa deictic markers. The analysis is based on a large amount of spoken and written materials which can be found in the appendices. Furthermore, the author relates certain forms to their cognates in some present-day Engan languages (Enga, Ipili, Huli, and Mendi) and suggests some protoforms and meanings for the family.

Synchronic analyses of syntactic issues form the topic of the remaining two papers by MacDonald ('The distribution of topics in Tauya discourse') and Reesink ('Domain-creating constructions in Papuan languages').

Using three Tauya texts MacDonald demonstrates that the assumption that topicality and syntactic role are associated (in Nominative/Accusative languages the role of topic has been associated with NPs in the nominative case, that is, with a transitive agent and intransitive subject, and in Ergative/Absolutive languages, the role of topic has been associated with NPs in the absolutive case, that is, with the intransitive subject and transitive patient) should be challenged. She finds that Tauya has an accusatively patterned topicality (as measured by the distribution of lexical and non-lexical arguments as well as of a topic suffix), although it is Ergative/Absolutive in case marking. Consideration must be given to the effects of animacy. Animate referents, and in particular human referents, have some effect on the distribution of topicality, since they are inherently more topical. Nonetheless, even when the effects of animacy are eliminated, an accusative pattern remains. Another factor which is dealt with as possibly requiring topicality to pattern accusatively or ergatively is information pressure (number of new human participants; the number of non-human participants which must be introduced; the shifting, or re-activating, of topics). MacDonald points out that high information pressure may not be the reason for ergatively organized discourse as argued by Dubois in his analysis of Sacapultec Maya, since her Tauya texts are

organized accusatively despite the fact that they are also high in information pressure. She suggests that some caution is necessary when identifying a 'universal' discourse structure.

Reesink discusses Usan constructions that make use of *eng*. Usan *eng* occurs in given noun phrases, relative clauses, conditionals, 'when' clauses, antithetical constructions, and 'peak' information constructions. Furthermore, Usan allows constructions ending with *eng* to occur as independent sentences. A nominal constituent marked by *eng* functions as argument in the clause, or is outside the clause ('as for X', 'with regard to X'). In Reesink's view, finite clauses marked with *eng* are 'nominalized' and behave like nominal constituents, since they may also function as arguments in a matrix clause or outside it: in a matrix clause they are 'relative clauses', outside it they 'set the stage' for the predication. Reesink then illustrates equivalents for some of the Usan constructions in other Papuan languages (Korafe, Folopa, Enga, and Dani), because these languages share not only the general feature but use a probable cognate for one of these constructions (namely, *-mo*). Furthermore, Tauya and Hua 'inconsequential' also show striking similarity in their morpho-syntactic structure to constructions from the other Papuan languages discussed in the paper. Reesink concludes that the morphological similarity both within and across the languages examined is motivated by the fact that the elements carrying the nominal marker are treated as Event₁ or Object₁ and precede as a 'given' or 'background' statement about Event₂. E₁ is 'subordinated' to E₂. It is for these reasons that Reesink characterizes E₁ as a domain relevant for E₂.

Unfortunately, the book contains a few annoying errors. For example, wrong brackets on p. 76, mid-central vowel *l* (instead of ə) on p. 125, Pn Predmark V_{tr} V_{intr} V (instead of Pn Predmark V_{tr} V_{intr} N) on p. 139.

All contributors stress the preliminary nature of their findings. It is therefore hoped that research on the various topics will be intensified in order to provide a more elaborate and more exhaustive analysis of these virtually unknown languages.

Robin Broad with John Cavanagh, *Plundering paradise; The struggle for the environment in the Philippines*. Berkeley: University of California Press, 1993, xvi + 197 pp. ISBN 0.520.08081.5.

GERARD PERSOON

This book is based on extensive travels in the Philippines between 1977 and 1991. Its principal aim is to discover the present state of that nation's environment. Besides this its purpose is to uncover the seeds of hope for a

better future for the rapidly growing population. At the end of the book the authors express their conviction that the Philippines is one of the most fertile countries for empowered(?) people and they believe that paths are emerging to a more equitable, sustainable, and dignified future.

The book reads like a well-written travel account and tells the story of meetings with local farmers, fishermen, and tribal people. However, more than expounding these seeds of hope and inspiration derived from local people, the book is about the plunder economy of the country, a term borrowed from Sean McDonagh, an Irish missionary who served in the Philippines for many years.

This economy, with roots in the colonial past, has facilitated the efficient extraction of almost all natural resources. For decades timber, gold, copper, agrobusiness firms – both foreign and more recently Filipino – have been offered incentives to extract the maximum amount of resources at the minimum cost, with most of the resources earmarked for export. A limited number of individuals and firms, with strong networks in the nation's political elite, have been able to exploit this country which used to be very rich in natural resources (tropical forests, mangroves, coral reefs, minerals).

As a result, and to mention just one example, the Philippines has changed from being an early and major timber exporter in the mid-sixties to an importer of tropical timber within only twenty years. And this is not the result of massive conservation efforts of the remaining rain forest in recent years: the rain forest resources have already been largely depleted. The book is full of examples of this plunder economy. It also describes the confrontations of local people with powerful companies or governmental institutions such as the Mount Apo project. This project proposed turning this mountain, which is on the ancestral land of the Bagobo tribe and which also happened to be one of the last resorts of the endangered Philippine eagle, into a site for geothermal energy.

Forming a kind of travel account through the degrading Philippine environment, the book lacks analytical depth. The mechanism behind the plunder economy is the main cause behind all environmental degradation, irrespective of its particular setting.

It almost looks as if the authors have purposely refrained from indulging in too much academic analysis, for example, with regard to the conflicting views on the relationship between population pressure and deforestation. They want to tell their stories in a concise and convincing manner and, as such, the book certainly serves a public with a general interest in the environment in a Third World country.

The main problem with the book derives from its double goal. It describes the plunder of the Philippine paradise but, as indicated by the subtitle, it also wants to provide an insight into how individual people and local groups struggle for a better environment. The balance of the attention, however, is tipped on the plunder side. That is why the authors have problems arguing convincingly that this struggle will actually be the

counterforce that will create this better future. They do not examine in sufficient detail the internal contradictions among these people's organizations. They do not pay enough attention to the conflicts of interests among the local people, or between indigenous people and encroaching migrants. And what about the supra-local environmental interests (down-stream farmers, fishermen) and the conservation of nature for its own, non-utilitarian sake? Environmental concerns seem to be defined mainly in terms of caring for localized subsistence needs. Rarely, if ever, are these other interests defended by local people's organizations. Other institutions and mechanisms are necessary to protect these interests.

Thomas N. Headland (ed.), *The Tasaday controversy: Assessing the evidence*. AAA 28 Special Publication. Washington: American Anthropological Association, 1992, xi + 255 pp. ISBN 0.913167. 51.7.

GERARD PERSOON

In 1988 the American Anthropological Association invited Thomas Headland to organize a special session on the 'Tasaday Controversy'. At that time, years of sensational coverage by the media, including the *National Geographic*, of the Stone Age Tasaday, discovered in South Mindanao in 1971, had been suddenly eclipsed by the 'discovery' that the Tasaday case was a hoax. The Swiss journalist Oswald Iten announced this to the world soon after the fall of Marcos in 1986. Once again the popular media pounced on this issue. New films were made, like the documentary by ABC-TV *The Tribe That Never Was* and the BBC film *Trial in the Jungle*. The latter had also filmed a session on the Tasaday at the IAES Conference at Zagreb in 1988. Later on, the government of the Philippines issued official statements about the authenticity of the Tasaday. The Tasaday affair had become one of the most controversial cases in recent anthropological science, and its credibility and the soundness of its research methods were widely discussed.

In 1989, Headland organized a session comprising eighteen papers on this controversy. The speakers, mainly American and Filipino, some of whom were among the first to visit the Tasaday in the early seventies, presented their views on the case. This book includes most of the papers presented during that meeting.

The book is well-organized in five parts, following a useful introduction by the editor. In Part I, *The Skeptics*, Berreman, Iten, Duhaylungsod and Hyndman, and Salazar present their ethnographic, ecological, political, and other evidence, concluding that the Tasaday are a hoax, made up by Elizalde, the then Presidential Assistant on National Minorities

(PANAMIN). It focuses on the face-saving operations and the salvaging of reputations, mainly on the part of American publications, after his trip to the caves in 1986. Some pictures are included of the people fifteen years after their 'discovery'.

Part II, *Supporters of the Early Reports on the Tasaday*, consists of three chapters. Amelia Rogel-Rara, who was with PANAMIN at the time of the Tasaday 'discovery', and E. Nabayra present in-depth genealogical evidence of the authenticity of the Tasaday. This chapter also provides a number of pictures of people whom another author believed to be 'Tasaday Poseurs'. Molony and Elkins base their conclusion that the Tasaday only had minimal association with neighbouring people on linguistic evidence.

In Part III, *New Perspectives on Some Old Data*, four authors provide new insights into some of the early data, some of which were also obtained upon re-reading the original sources. Fankhauser concludes that the Tasaday diet as recorded is insufficient to sustain life and gives reasons for this deficit. Headland reviews his own 'wild yam hypothesis' (stating that tropical moist forests in general lack sufficient wild foods to sustain hunter-gatherers independently of produced food) for the Tasaday in the rain forest of South Cotabato. He concludes that they were at least seasonally dependent on cultivated food. In other words the Tasaday could not have been the full-time and independent hunter-gatherers they were claimed to be. Johnston reviews the linguistic evidence and states that Tasaday and Cotabato Manobo are mutually understandable dialects of the same language. Peralta discusses the role played by the National Museum in Manila in the Tasaday affair through its research on the stone tools and other utensils.

In Part IV, *Comments from Outside Scientists*, six well-known experts, who do not have direct experience of the Tasaday, give their views on various aspects of the Tasaday affair. Lee frames the problem in three discourses: the Tasaday themselves; the Tasaday in the Philippine context; and the Tasaday case and its role in Western consciousness. Carneiro examines the tools and comes to the conclusion that the Tasaday would not qualify as a Stone Age group. Reid, analysing the linguistic evidence, however, remarks that the evidence indicates that this group of people may well have been living in near isolation from other groups. Longacre advocates cave archaeology as a possible way out of at least one problem, and Bodley briefly relates the Tasaday debate to a wider discussion on rights of indigenous peoples whether 'pure', 'Stone Age', or simply 'isolated'.

Personally, I find the contribution by Sponsel a highly interesting one. His analysis is not so much concerned with what the Tasaday are, but with

what they represent within the broader context of anthropology and in fact the Western world in general. He discusses the anthropological images of the Tasaday and their symbolic meanings for our own (Western) environment in terms of order, harmony, and the natural. But he also pays attention to the fact that, in spite of their widely publicized discovery in the general media, few anthropologists have included the Tasaday in introductory textbooks because of the paucity of the research compared to other well-described hunter-gatherer societies.

Part V consists of one concluding chapter by the editor in which he summarizes the evidence given and poses again the question whether the story was a hoax or not.

Readers interested in a simple answer to this question are bound to be disappointed, because the book does not provide any such answer. But, as Headland carefully argues, this is also the wrong kind of question to ask. The right anthropological question, he claims, is not about total isolation versus pure fraud. It is about the degree of isolation and the degree of manipulation. In spite of the heated debates among all parties involved, there can be no doubt about the fact that the Tasaday are real people living fairly isolated from farmer communities in South Cotabato. This in itself does not necessarily deny contacts and exchange relations with these farmers. There can also be no doubt about the manipulation of the Tasaday (or the image of the Tasaday) by a whole range of outside people and organizations ranging from politicians under the Marcos regime to the (mainly American) mass media. But the conflicting kinds of evidence (like the linguistic, genealogical, and ecological information given) do not permit a clear-cut answer at this stage. The fact, for instance, that the stone axes proved to be of poor quality may demonstrate that they are fake but it does not automatically lead to the conclusion that the whole group is bogus.

Will this book be the final word about the controversy or will the discussions and accusations linger on? It is hard to say anything at this stage except that progress will not be easy, as few stones have been left unturned. It is mainly through additional field research, in which archaeological research could prove the most revealing, that progress will be made.

The book is fascinating to read and the editor is, quite apart from his own contributions, to be complimented for taking up the challenge and for inviting the comments of outside scientists. By presenting the various and conflicting kinds of archaeological, linguistic, ethnographic, political, and ecological evidence, and by questioning the research methods used, the length of fieldwork, the trustworthiness of informants, and the involvement of politicians and media, the book provides excellent illustrations of numerous methodological issues and anthropological lines of reasoning leading to increasingly focused questions. This makes the book highly

interesting, not only to those interested in Philippine ethnography and society, but also to those interested in methodological issues and in the use of anthropology in general.

Peter Harmen van der Brug, *Malaria en malaise; De VOC in Batavia in de achttiende eeuw*. Amsterdam: De Bataafsche Leeuw, 1994, 256 pp. ISBN 90.6707.349.0. Price: f 49.90.

REMCO RABEN

For the reader who is well-initiated in the literature on Batavia, the conclusions of this book will not come entirely as a surprise. F. de Haan already surmised that the main cause for Batavia's unhealthiness in the eighteenth century was malaria. Still, many later authors have groped in the dark for the solution to the problem, without coming anywhere close to a definite answer.

The great worth of this study is the conclusiveness of the answers, and the details of the analysis. The cause of the excessive mortality rate in Batavia was not just 'malaria', but *Malaria tropica*, transmitted by *Anopheles sundaicus* mosquitoes, which had their breeding grounds in the *tambak* or fishponds between the city and the sea, dug since the late 1720s. These answers explain all the symptoms of the epidemics: the limited area of Batavia in which people could be infected (only the northern part, as the mosquitoes never flew more than a mile from their breeding grounds); the intermittent fevers; the immunity of the survivors, and susceptibility of the new immigrants; and finally the date of the start of the epidemics (in 1733) has also been satisfactorily accounted for.

Not that Van der Brug has found irrefutable evidence for the colonies of anopheles – which is understandable, given the ignorance of the eighteenth-century Batavians of the possible cause of the epidemics – nor does he know the exact date of the construction of the fishponds. But his scrutiny of the documents and maps available in the Netherlands leaves little reason for doubt.

It is a peculiar book. Its line of argument follows, somewhat artificially and rigidly, the process of research. It neatly evolves from problem to answer to wider implications. But it also gives the book a special charm, leaving the reader amazed at how wonderfully the pieces fit together. My other problems with this publication are very minor and mainly concern the author's somewhat 'academic' style and the obligatory introduction on the origin of the Company and several aspects of Batavian society, which could have been left out.

The most conjectural part comes after the 'solution' to the problem of

the cause of Batavia's insalubriousness. The argument loses its suspense, and becomes rather speculative. In this last section Van der Brug attempts to calculate the financial losses of the malaria epidemics for the Company, and arrives at a figure of 1.2 million guilders per year after 1730 – about equalling the average annual trading results.

It is an important piece of work. No study on any aspect of Batavian society in the eighteenth century can henceforth ignore Van der Brug's dissertation. Despite its stylistic deficiencies it is a great pleasure to read, and the implications of its central thesis are fundamental for any study of Batavia, colonial demography, medical history, or the business history of the VOC.

Marcel Bonneff, *'L'Indonésie contemporaine; vue par ses intellectuels'. Un choix d'articles de la revue PRISMA (1971-1991)*. Cahier d'Archipel 21. L'Harmattan, 1994, 287 pp. ISBN 2.7384.2668.9.

NICO G. SCHULTE NORDHOLT

Undoubtedly, the magazine PRISMA can be regarded as the most influential publication in the social sciences produced by Indonesia's New Order throughout its first twenty years of existence. Therefore, Marcel Bonneff's endeavour to select a number of PRISMA articles for translation and publication into French is of great value to those French-reading people who are deeply interested in Indonesia but do not speak Bahasa Indonesia.

In his fairly lengthy, though still very concise, introduction 'Indonesia through a Prism', Bonneff successfully manages to provide the necessary background information to enable the interested reader to appreciate the articles selected, which are by twenty-one Indonesian intellectuals.

These articles are grouped together under three broad themes (each of which forms a chapter): national integration and the game of ideologies; the quest for political and social equilibrium; and cultural dynamics, framed by a prologue and epilogue consisting of two articles from the pen of the famous social philosopher and intellectual godfather of PRISMA, the late Dr Soedjatmoko. The prologue originally appeared as the opening article of the first volume of PRISMA in 1971 under the title 'Problems and perspectives of the Indonesian development'. The epilogue is based on an interview held in 1988 but only published as article in 1991, a year after Soedjatmoko's death, as 'Nationalism as a learning process'.

The selection of these three themes is subjective and in no way representative of the magazine PRISMA as such, as indeed the editor explicitly admits. Bonneff has purposefully ignored those articles with a

more socio-economic and politico-economic content (roughly 42 per cent of all articles) and has chosen to concentrate on what he thinks best reflects the intellectual reform which has occurred during the New Order, as this is presented in PRISMA.

Although the reviewer fully accepts the right of an editor to make his own subjective selection and, again, greatly appreciates the very informative introduction on relevant events, which functions as guide and décor to the themes selected, the question can be raised as to whether the selected articles, and hence their authors, do indeed fully reflect the intellectual reform of L'Indonésie Contemporaine, present-day Indonesia. The period 1976-1987, though certainly crucial to the New Order, seems to be rather over-represented (fifteen articles of the total of twenty-one), and important changes within Islamic intellectual circles, especially in relation to the state-religion debate, are not dealt with in sufficient detail. Only one very short reference is made in the introduction (p. 32) to the establishment of the ICMI, the Indonesian Islamic Muslim Association, in 1989, mentioned in the context of Kuntowidjojo's article on 'Religion, state and social organization' from 1984. But probably Kuntowidjojo's trust in a large, modern, Islamic party as an instrument to prevent politico-religious fundamentalism, a trust which he expressed in 1984, was no longer really shared by socialist intellectuals once the ICMI was established five years later.

Bonneff refers to the politico-ideological background of PRISMA's origins, namely that the magazine emerged out of a 'marriage of convenience' between intellectuals with a PSI background (a former socialist party) and with a Masyumi background (a former Islamic party, which, although forbidden, continuously influenced the HMI, the Islamic Student Movement). PRISMA has been facing serious survival problems since 1991, after twenty years of regular publication. Bonneff seems to suggest (p. 20) that these problems derive from the strength of the 'oral culture' within Indonesian society which still overrides 'modernity' as represented by the 'intellectual culture' of the PRISMA editors, and gives this as the main reason for the stagnation in the number of issues sold. In my view a more convincing explanation for PRISMA's current problems is the switch by many influential former editors and main contributors of PRISMA, including Kuntowidjojo himself, to the ranks of the ICMI. This destabilizes the 'marriage of convenience', causing the near extinction of the once so creative formula for this magazine.

This criticism on the composition of the book, however, leaves uncontested the fact that the mere translation of these twenty-one highly readable and interesting articles, in itself, will enable French readers to appreciate the Indonesian situation viewed by an undoubtedly important section of Indonesian intellectuals.

Littérature indonésienne, une introduction. Éditeur Henri Chambert-Loir. Cahier d'Archipel 22. Paris: Association Archipel, 1994, 237 pp. ISBN 2.910513.00.9.

A. TEEUW

This is in fact a new edition of a book published as number 11 of the same series in 1980 under the title *Sastra*. The aim of the revision is to answer three needs felt after the publication of the first edition: to provide students and scholars with an updated reference work on modern Indonesian literature; to indicate the origins and the limits of this literature; and to avoid limiting literature too strictly and arbitrarily to 'belles-lettres'. However, the core of the book remains the survey of modern literature, which is now presented in Part Two. This deals with modern Indonesian literature under the general label 'Regards historiques'; the subject is discussed by five authors, all of them experts in the field covered by their essays: Claudine Salmon gives a survey of Chinese Malay literature; C.W. Watson briefly discusses modern Indonesian literature before 1920, which has been called *sastra pra-Indonesia* by Pramoedya Ananta Toer. Literature after 1920 is divided into three periods which are discussed successively by Luigi Santa Maria (1920-1942), Denys Lombard (1942-1965), and Harry Aveling (1965-1990). The articles are essentially unchanged, apart from Aveling's survey, which has been updated to some extent. It is perhaps to be regretted that by this splitting up of the material the historical development, with its continuities and breaks, remains underexposed.

Preceding this second part are four essays, three of them new, which are brought together under the common denominator 'Sources et marges'. These are surveys of unequal length and design. The first and longest is written by the editor of the volume and gives a competent survey of the field of older (often called 'Classical') Malay literature. Henk Maier's essay, dealing with 'modern Malay literature', is not so much a survey of Peninsular literature in the Malaysian language as it is an interesting confrontation between modern Malay(sian) and Indonesian literature; it could be called a discussion of the '*bhinneka tunggal ika*' relationship between these two new branches of the ancient tree of Malay literature. Ajip Rosidi's essay on Sundanese literature, on the other hand, is a summary account of the field. Marcel Bonnef's all too short paper on Indonesian theatre has now been brought under this heading. In this introductory part a survey of modern Javanese literature is painfully lacking, as the editor himself does not fail to observe in his foreword.

The third part, under the title 'Notes, essais, documents', brings together some thirteen short contributions of a variegated nature by various authors. Some of them are new, such as a characterization of the place of magazines in the literary production (Ulrich Kratz); some remarks on the

sociology of Indonesian literature (Pierre Labrousse); an early article (dated 1958) by Ajip Rosidi on *silat* stories; and finally a curious letter by Abdoel Moeis to the Director of Balai Poestaka, in connection with the manuscript of his novel *Salah Asoehan*, which he had submitted for publication. Other contributions from the first edition have been maintained, for example a 1979 letter from Nh. Dini to Edy Sediawati; brief notes, some of them also of earlier date, on individual authors such as the one on Sutan Takdir Alisjahbana by Monique Zaini-Lajoubert, on Asrul Sani by Joke Moeljono, and two on Soewarsih Djojopoespito and Motinggo Boesje by Henri Chambert-Loir. The latter also gives some figures on literary production and a list of Indonesian novels, stories, and dramas adapted for films and *sinetron* (television dramas) up to 1991. Three papers have disappeared, namely one on Ajip Rosidi, an interview with Ramadhan K.H., and two letters from Iwan Simatupang to H.B. Jassin. At the end of the present volume, four important documents for Indonesian literary history have been added in French translation. A lengthy bibliography concludes this book. The anthology of modern poems and prose has been discarded in this edition.

The heterogeneity of the book makes one wonder about its intended readership. The second part is useful as an introduction for students in the field of Indonesian literature; the essays constituting the first part demand some broader interest and knowledge, whereas the short papers in the final part are a rather arbitrary collection of minor documents. In view of the relatively few books available in French in this field, this volume will first of all be a useful tool in French academic teaching. But other groups of students and scholars will certainly also find something to their liking in this book, which is enriched by a large number of attractive illustrations.

Martina Heinschke, *Angkatan 45. Literaturkonzeptionen im gesellschaftspolitischen Kontext; Zur Funktionsbestimmung von Literatur im postkolonialen Indonesien*. Veröffentlichungen des Seminars für Indonesische und Südseesprachen der Universität Hamburg, Band 18. Berlin/Hamburg: Dietrich Reimer Verlag, 1993, viii + 365 pp. ISBN 3.496.00182.8.

A. TEEUW

In every book on modern Indonesian literature the Angkatan 45 is referred to as the generation of the revolution, with the poet Chairil Anwar and the prose writer Idrus as its early protagonists, H.B. Jassin as its name-giver and theoretician, and universal humanism (*kemanusiaan universal*) as its basic tenet. More detailed information is usually sought in vain, for example

answers to such questions as: Who exactly were the other representatives of this generation? Was this a homogeneous group or did differences of opinion raise their heads between these authors? What was the specific content of their universal humanism? What was their position with respect to the socio-political development of their country? How did this generation of the revolution develop after the first explosion in the late forties and early fifties?

Martina Heinschke answers many such thorny questions in an admirable way in her book, which was originally written as a PhD thesis for Hamburg University. After an introductory chapter about the social function of literature she discusses the 'Konstituierung der Angkatan 45' right at the beginning of the political revolution. Using a term introduced by Raymond Williams she describes the typical feature of this generation as a *Gefühlsstruktur*. Its 'utopia' of a new culture, claiming a synthesis between maximum individual freedom and total social solidarity, remained so vague that as early as 1950 an alternative was proclaimed in the form of the LEKRA, the communist-inspired Institute for Popular Culture. The split between the Angkatan 45, with Gelanggang, the cultural section of the weekly *Siasat* as its main outlet, and the LEKRA group is discussed at length in Chapter 3. The starting point is the declaration of bankruptcy of the Angkatan 45 by the marxist A.S. Dharta, who as Heinschke shows derived his concept of a failed revolution and of a 'betrogene Generation' from Erich M. Remarque's well-known novel *Der Weg zurück*. Against LEKRA's strong accent on the political function of art, the defenders of the ideals of the Angkatan 45 maintained the autonomy of art versus politics. However, by the early fifties differences of emphasis were already emerging between the 'hard core' (especially Asrul Sani and Sitor Situmorang) and authors like Trisno Soemardjo and Pramoedya Ananta Toer, who considered art and literature first and foremost as a vehicle for social transformation. In the fourth chapter Heinschke discusses the deepening split in the generation of 45, with Jassin emphasizing the function of art to be to confirm the values of human dignity and humanism; while Asrul and Sitor stressed the *kulturkritische* function of art, especially against the threat which modernization and technologization of society pose to the individual. On the other hand LEKRA, while all the time strongly defending its ideological tenets, in practice still left room for a certain individual freedom, because at least in the fifties it never cut its ties with what Keith Foulcher has called the 'pemuda ideology' of the revolution.

The book concludes with two lengthy essays discussing the ideas of two outstanding literary figures in the late fifties and early sixties: Sitor Situmorang, characterized as 'das moderne Individuum auf der Suche nach neuer Solidarität' and Pramoedya Ananta Toer, concerned with 'moralischer Einspruch und politisches Engagement'. This analysis clearly shows how these two figures, each in his own way, slowly but surely

shifted from the ideal of the autonomy of art to the concept of art as a means of revolutionizing society.

The strength of Heinschke's work lies not least in its detailed and careful analysis of a wealth of not easily accessible materials; as such it fills an annoying gap in our knowledge of the history of modern Indonesian literature. It is to be hoped that this book, by means of an Indonesian translation, will also become accessible to Indonesian literary historians who are not familiar with the German language. Heinschke has not included the creative work of the authors that are part of her investigation. It would be worthwhile to carry out a follow-up study to see how and to what extent the poetry and prose of the writers discussed reflect the theoretical and ideological concepts which they expressed in their critical writings.

Yampolsky, Philip (ed.), *Music of Indonesia, Volumes 1-6*. Series of CDs/cassette tapes with documentation. Washington: Smithsonian/Folkways Recordings.

Vol. 1: 'Songs before dawn: Gandrung Banyuwangi' (1991; SF40055);

Vol. 2: 'Indonesian popular music: Kroncong, Dangdut, and Langgam Jawa' (1991; SF40056);

Vol. 3: 'Music from the outskirts of Jakarta: Gambang Kromong' (1991; SF40057);

Vol. 4: 'Music of Nias and North Sumatra: Hoho, Gendang Karo, Gondang Toba' (1992; SF40420);

Vol. 5: 'Betawi and Sundanese music of the north coast of Java: Topeng Betawi, Tanjidor, Ajeng' (1994; SF40421);

Vol. 6: 'Night music of West Sumatra: Saluang, Rabab Pariaman, Dendang Pauah' (1994; SF 40422).

Prices without postage: cassette tapes US\$ 8.50; CDs Vols 1-3: per volume US\$ 14; CDs Vols 4-6: per volume US\$ 18.

WIM VAN ZANTEN

The *Music of Indonesia* recordings will eventually appear in twenty volumes. The first six volumes already show a very interesting selection of several musical genres, and the Smithsonian Institution and Folkways Recordings are to be congratulated on their project and the choice of the series editor Philip Yampolsky. The series contains many recordings not easily available outside Indonesia. I suppose it will be a standard introduction to Indonesian music for many years to come, supplemented by the more easily available recordings of, for instance, several *gamelan* ensembles and *jaipongan*. It presents an overview of the tremendous

variety and wealth of Indonesian music in the 1990s.

The digital recordings are of a very high quality. The technical equipment consisted of a Sony TCD-D10 Pro DAT recorder, a Sonosax SX-PR mixer (six in, two out), four Sennheiser MKH-40 cardioid condenser microphones, and two Electro-Voice RE 18 cardioid dynamic microphones. It is not easy to make field recordings with such equipment, but the results are really very good: the sound is high-quality and the balance between the different parts is fine. The documentation supplies general information on the music cultures recorded, and more specific information about the different genres. Translations of song texts are given (sometimes only in essence), and the original text can be obtained for US\$ 2 (postage and handling for each volume) from the Smithsonian Institution on request. One may just listen to the beauty of the music, or try to understand the musical structure and analyse the song text guided by the given documentation. References to literature and other recordings are given for those who want to investigate the matter more thoroughly. With each volume there are a few nice photographs, but on the whole the visual aspects are given rather short shrift, which I regret.

In the accompanying notes it says: 'In selecting the music, we are concentrating on genres of especial musical interest and, wherever possible, will present them in some depth, with several examples to illustrate the range of styles and repertoire; ... much of our work is introductory and exploratory; ... our presentations and commentaries cannot presume to be definitive; instead they should be taken as initial forays into uncharted territory.' The series seems to aim at both the general public and music specialists, in Indonesia and other parts of the world. It is difficult to find the right balance between these different target groups. Someone just interested in the general aspects of the music may find some of the technical remarks in the accompanying notes too detailed, and the specialist may like some more information. However, I think that these first six volumes will prove stimulating to several categories of people: they will provoke further questions about music and society.

The first six volumes of this *Music of Indonesia* series offered me very stimulating material. Aesthetically it was a pleasure to listen to such a wide range of music: the intimate Night music of the Minangkabau; the mystical Songs before Dawn of Banyuwangi; the nice blend of the shawm (*tarompet*) with the other instruments of the Ajeng (gamelan) from Karawang; the very precise drumming in the instrumental music of the Karo of North Sumatra; the nostalgic *kroncong*; and the beautiful structure of alternate singing between leaders and choruses in Nias. My pleasure was heightened by the satisfactory documentation, which offered me new insights into Indonesian music.

Rather than discussing the different volumes one by one, I shall raise some general issues and illustrate these with examples. First of all I should like to tackle the method used for recording the music. Most performances

were commissioned for these particular recordings, of which most were made outdoors, with some exceptions being made for the softer ensembles – notably the Minangkabau *saluang*, *rabab Pariaman*, and *dendang Pauah* – which were recorded indoors. Sometimes a soundproof studio was used because of too much noise interference, such as from the engines of planes at Jakarta international airport in the case of the *gambang kromong* recordings. The recordings are ‘clean’: for instance, no reactions from the public can be heard. In this way, these recordings follow the standards as set for most recordings these days: the music is isolated from other sounds that may be relevant to understanding its social meaning. This offers the opportunity to listen to the music entirely with our own aesthetic judgements, and out of its social context.

Gambang kromong music is presented in Volume 3, and *tanjidor* music in Volume 5. However, Volume 2 presents two examples of ‘regional *dangdut*’: a song played by a *gambang kromong* group (track 6), and a song played by a *tanjidor* group (track 7), both groups from Tangerang. These examples offer an opportunity to discuss the problem of classification of musical genres. Yampolsky’s recordings clearly indicate that the different genres are in a constant process of influencing each other. That makes it sometimes difficult to define the musical characteristics of a particular genre. I would say that the different genres in the music cultures of Indonesia, as in many other societies, are first of all (but not only) classified according to social criteria. In Yampolsky’s own words (Volume 2):

‘Each of the three main forms of national popular music – *kroncong*, *pop Indonesia*, and *dangdut* – has its own core audience. *Kroncong* now appeals mainly to the older generation. *Pop Indonesia*, which is almost entirely Western in musical idiom, is primarily the music of upper and middle class youth, and of all youth who model aspects of their own lives on what is perceived as Western life-style. And *dangdut*, which mixes Indian, Western, and Middle-Eastern musical features, draws its audience largely from Muslim youth of the lower and lower-middle class.’

I therefore find the term ‘regional *dangdut*,’ used by Yampolsky for the ‘*dangdut* songs’ as played by the *gambang kromong* and *tanjidor* ensembles, not very appropriate. These songs simply exemplify the expansion of the *gambang kromong* and *tanjidor* repertoires by borrowing melodies and musical characteristics from another genre: in this case *dangdut*.

Similarly, *langgam Jawa* is called ‘a regional form of *kroncong* ... Although its instrumentation and idiom are those of *kroncong*, its scale is an approximation of the Javanese *pelog* scale used in gamelan music, and its melodies are based on the Javanese modal system rather than Western harmonics’ (Volume 2). So why call it ‘a regional form of *kroncong*’? In West Javanese *tembang Sunda Cianjuran*, songs are classified according to the genres from which they were adapted: Papantunan (*carita pantun*),

Dedegungan (*gamelan degung*), Kakawen (*gamelan salendro*), and the like. This process of 'adapting music' from other genres can be observed in most genres of music around the world, and one of the nice things about the *Music of Indonesia* series is that it gives examples of such processes in Indonesia. In Yampolsky's own words (Volume 5): 'Little in Batavia stayed in its box for long.'

I was intrigued by the discussion of the different moods as expressed by the Minangkabau *saluang* (Volume 6). Sad songs are unmetred, and happy and 'half-happy' songs are metred. It would be very interesting to have more information on the classification of moods as expressed in different Indonesian music cultures. These notions may be related to the Indian system of expressing moods by different melodic (*raga*) and metric (*tala*) systems. In Central Javanese *wayang* some moods are expressed by different musical modes. In North Balinese *wayang kulit* performances, moods in scenes and puppet characters are classified according to musical features such as tempo, metre, form, melody, and dynamics (Vonck 1995:153). For the Sundanese of West Java, on the whole music is more usually associated with sad feelings, which cannot easily be expressed in daily life, and in *tembang Sunda Cianjuran* the highest sounds of the flute evoke feelings of sadness, and the low tones of the *degung* (set of six hanging gongs) are comforting. The distinction between the metred and unmetred songs is also very important in *Cianjuran* music, as it is in Indian music and Minangkabau *saluang*. I look forward to more information about the aesthetics of Indonesian music cultures, with the recordings of musical examples.

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The next volumes scheduled to appear are: Volume 7 on music of Riau and Mentawai, and Volumes 8 and 9 on music from Flores. Without reservation I can also recommend these on the grounds of the quality of the first six volumes in this series.

Reference

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