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- Freek L. Bakker, Samuel Wälty, Kintamani; *Dorf, Land und Rituale; Entwicklung und institutioneller Wandel in einer Bergregion auf Bali*. Münster: Lit Verlag, 1997, xii + 352 pp.
- René van den Berg, Linda Barsel, *The verb morphology of Mori, Sulawesi*. Canberra: Department of Linguistics, Research School of Pacific and Asian Studies, Australian National University, 1994, x + 139 pp. [Pacific Linguistics Series B-111.]
- Martin van Bruinessen, Darul Aqsha, *Islam in Indonesia; A survey of events and developments from 1988 to March 1993*. Jakarta: INIS, 1995, 535 pp., Dick van der Meij, Johan Hendrik Meuleman (eds.)
- Martin van Bruinessen, Niels Mulder, *Inside Indonesian society; Cultural change in Java*. Amsterdam: Pepin Press, 1996, 240 pp. [Previously published Bangkok, Duang Kamol, 1994.]
- Matthew Isaac Cohen, Craig A. Lockard, *Dance of life; Popular music and politics in Southeast Asia*. Honolulu: University of Hawaii Press, 1998, xix + 390 pp.
- Will Derks, Tenas Effendy, Bujang Tan Domang; *Sastra lisan orang Petalangan*. Yogyakarta: Yayasan Benteng Budaya/Ecole Francaise d'Extrême Orient/The Toyota Foundation, 1997, 818 pp. [Al Azhar and Henri Chambert-Loir (eds).]
- Will Derks, Philip Yampolsky, *Music from the forests of Riau and Mentawai*. Recorded and compiled by Philip Yampolsky; annotated by Hanefi, Ashley Turner, and Philip Yampolsky. Washington, D.C.: Smithsonian Folkways, 1995. [Music of Indonesia 7SF; CD 40423.]
- Will Derks, Philip Yampolsky, *Melayu music of Sumatra and the Riau Islands: Zapin, Mak Yong, Mendu, Ronggeng*. Recorded, compiled, and annotated by Philip Yampolsky. Washington D.C.: Smithsonian Folkways, 1996. [Music of Indonesia 11 SF; CD 40427.]
- Rens Heringa, Roy W. Hamilton, *Gift of the cotton maiden; Textiles of Flores and the Solor*

- Islands. Los Angeles: Fowler Museum of Cultural History, University of California, 1994, 287 pp.
- Bernice de Jong Boers, Willemijn de Jong, *Geschlechtersymmetrie in einer Brautpreisgesellschaft; Die Stoffproduzentinnen der Lio in Indonesien*. Berlin: Reimer, 1998, 341 pp.
 - C. de Jonge, A.Th. Boone, *Bekering en beschaving; De agogische activiteiten van het Nederlandsch Zendelinggenootschap in Oost-Java (1840-1865)*. Zoetermeer: Boekencentrum, 1997, xiv + 222 pp.
 - Nico Kaptein, Peter G. Riddell, *Islam; Essays on scripture, thought and society; A Festschrift in honour of Anthony H. Johns*. Leiden: Brill, 1997, xliii + 361 pp., Tony Street (eds.)
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 - Jean Robert Opgenort, L. Smits, *The J.C. Anceaux collection of wordlists of Irian Jaya languages, B: Non-Austronesian (Papuan) languages (Part I)*. Leiden/Jakarta: Department of Languages and Cultures of Southeast Asia and Oceania, Rijksuniversiteit Leiden/Irian Jaya Studies Interdisciplinary Research Programme (IRIS), 1994, vi + 281 pp. [Irian Jaya Source Materials 9 (Series B No. 3).], C.L. Voorhoeve (eds.) (eds.)
 - Pim Schoorl, Albert Hahl, *Gouverneursjahre in Neuguinea*. Edited by Wilfried Wagner. Hamburg: Abera Verlag Meyer, 1997, xxxi + 230 pp.
 - Elly Touwen-Bouwsma, Dieuwke Wendelaar Bonga, *Eight prison camps; A Dutch family in Japanese Java*. Athens, Ohio: University Center for International Studies, 1996, xii + 219 pp.
 - Freek Colombijn, Anthony J. Whitten, *The ecology of Sumatra*. Yogyakarta: Gadjah Mada University Press, 1987 [First edition 1984], xxiii + 583 pp., photographs, figures, tables, index., Sengli J. Damanik, Jazanul Anwar (eds.)
 - David Henley, Anthony J. Whitten, *The ecology of Sulawesi*. Yogyakarta: Gadjah Mada University Press, 1987, xxi + 777 pp., Muslimin Mustafa, Gregory S. Henderson (eds.)
 - Peter Boomgaard, Tony Whitten, *The ecology of Java and Bali*. [Singapore]: Periplus Editions, 1996, xxiii + 969 pp. [The Ecology of Indonesia Series 2.], Roehayat Emon Soeriaatmadja, Surya A. Afiff (eds.)
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 - Freek Colombijn, Tomas Tomascik, *The ecology of the Indonesian seas [2 volumes]*. Hong Kong: Periplus, 1997, xiv + vi + 1388 pp., photographs, figures, tables, indexes. [The Ecology of Indonesia Series 7-8.], Anmarie Janice Mah, Anugerah Nontji (eds.)
- In: *Bijdragen tot de Taal-, Land- en Volkenkunde* 154 (1998), no: 4, Leiden, 638-686

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James T. Collins, *Bibliografi dialek Melayu di pulau Sumatera*. Kuala Lumpur: Dewan Bahasa dan Pustaka (Kementerian Pendidikan Malaysia), 1995, xliii + 201 pp. [Siri Monograf Bibliografi Sejarah Bahasa Melayu.] ISBN 983.62.4792.0. Price: \$M 13.00.

James T. Collins, *Bibliografi dialek Melayu di pulau Jawa, Bali dan Sri Lanka*. Kuala Lumpur: Dewan Bahasa dan Pustaka (Kementerian Pendidikan Malaysia), 1995, xxxvii + 213 pp. [Siri Monograf Bibliografi Sejarah Bahasa Melayu.] ISBN 983.62.4793.9. Price: \$M 17.00.

James T. Collins, *Bibliografi dialek Melayu di Indonesia Timur*. Kuala Lumpur: Dewan Bahasa dan Pustaka (Kementerian Pendidikan Malaysia), 1996, xxx + 103 pp. [Siri Monograf Bibliografi Sejarah Bahasa Melayu.] ISBN 983.62.5232.0. Price: \$M 18.00.

K. ALEXANDER ADELAAR

These four handy volumes of altogether more than 600 pages are the fruit of intensive research in academic libraries in Jakarta, Kuala Lumpur, Brunei Darussalam, Honolulu, Frankfurt, Leiden, Ithaca (Cornell) and elsewhere. They cover more or less all that has ever been published on the topic from Pigafetta's Malay list of 1522 until the moment that Collins handed in his manuscripts to the Dewan Bahasa dan Pustaka in 1987 (the Borneo bibliography) and 1991 (the other bibliographies). A fifth volume, on mainland Southeast Asian dialects, is in press. Residual areas such as Cocos Keeling Malay (Australia) and Moluccan Malay (Netherlands) are covered respectively by the bibliography of Java, Bali and Sri Lanka and the bibliography of East Indonesia.

Each volume has an introduction with an overview of previous biblio-

graphies, a historical setting of the dialects and their study, and an explanation of how the material is organized. The actual list of references follows, with an index and a map showing the dialect areas according to which the reference list is divided.

Although the organization of the references is not identical for each volume, it is clear, adequate and causes no practical difficulties. The Bornean bibliography is divided into nine dialect areas which are defined according to comparative linguistical principles and treated in a clockwise order according to their position on the map. The organization of the East Indonesian bibliography is similar, although here the linguistic dividing principle is more typological than comparative-historical. The Sumatran bibliography is basically divided along geographical lines. Finally, the bibliography covering Java, Bali and Sri Lanka is divided according to sociolinguistic and geographical principles, with separate sections for Jakartanese Malay, Prokem, Peranakan Malay, Pasar Malay, and Malay in Javanese-speaking areas, Sunda-speaking areas and Bali.

The bibliographies also differ in that two of them (the Bornean and East Indonesian volumes) make use of cross-references between chapters, whereas the two others repeat entries in their entirety in each chapter where their mention is relevant. This repetition is unnecessary and rather space-consuming. The entry for *Pemetaan bahasa daerah Riau dan Jambi* by Saidat Dahlan et al., for instance, occurs six times, while that for R.A. Blust's 'Malay historical linguistics: a progress report' occurs four times, as does the entry referring to its Indonesian translation.

The annotations are adequate and informative, although some tend to focus exclusively on the relevance of a publication to the topic of the bibliography, so that the general topic of the publication in question remains obscure. The style is usually factual and neutral. Nonetheless, some annotations contain personal comments and are in fact quite critical. Although this is somewhat unorthodox, these comments are usually no less accurate for it.

As can be expected in any bibliography, there are some omissions. For instance, the Borneo bibliography has no reference to Fokker's Malay phonetics (1895), which is based on Malay data collected in Pontianak and bears the mark of Pontianak Malay. One also looks in vain for Alfred B. Hudson's various publications on Bornean linguistics, which provide Banjarese lexical material (1967) and internal and external classifications of the Malayic subgroup (1970, 1978).

The introduction of the Bornean bibliography would have benefited from a clear statement on the status of Iban and Kendayan with grounds for not including them. Iban and Kendayan can certainly be considered as languages in their own right, but so can Banjarese, Minangkabau, or Brunei Malay, which are included as Malay dialects in the bibliography.

A final criticism is directed to the publisher. The editorial quality of the bibliographies leaves much to be desired. In the indices, many of the cross-references are incorrect; names are sometimes not in alphabetical order or (in the case of Western authors) listed alphabetically according to their initials instead of their last name. Co-author names are sometimes not retrievable. The following instances are symptomatic: the index in the Sumatran volume lists under the letter 'S' an author reference 'S.A. Wurn and S. Hattori' referring to six bibliographical entries. The reference is misplaced (it should have been listed under 'W'), one of the names ('Wurm') is misspelled, and only one of the six cross-references is correct. The Makasar section of the East Indonesian volume has 37 entries, of which only the first seven are referred to in the index. The indices, then, are not reliable, and the bibliographies should be thoroughly re-edited in a future edition.

The above criticisms notwithstanding, we now have an extensive annotated bibliography of Malay dialects outside mainland Southeast Asia, and that is very good news indeed. It will save scholars of Malay dialects the trouble of doing weeks – if not months – of library research, and it will prevent them from overlooking many an important reference. With the compilation and annotation of these four volumes (and of the volume on Southeast Asian mainland dialects, which is in press) a major service has been done to the study of Malay.

Samuel Wälty, *Kintamani; Dorf, Land und Rituale; Entwicklung und institutioneller Wandel in einer Bergregion auf Bali*. Münster: Lit Verlag, 1997, xii + 352 pp. ISBN 3.8258.3264.3. Price: DM 58.80.

FREEK L. BAKKER

This book deals with the development of the mountain area around Kintamani, a town situated on the island of Bali, since the ninth century BC. The main sources are inscriptions found in the region, scholarly studies and government documents published since the middle of the nineteenth century, and – last but not least – the results of the research the author has carried out in the region in 1986 and at various shorter stays in later years. One of the main subjects of the study is the image of the so-called Bali Aga. In many publications on Bali, particularly since the beginning of the twentieth century, a distinction is made between the people of the coastal areas and the inhabitants of the mountain regions. The latter are said to have the following

characteristics: their village boards consist of more than one member; they know no hierarchy (no caste system, for instance), their villages possess communal village land, their temples are more austere than those of the lowlanders, and they do not cremate their dead, but rather bury them or abandon them in the wilderness surrounding their dwelling-places. Often the conclusion is that because of these characteristics the residents of the mountain region around Kintamani are less 'civilized' than the other inhabitants of Bali.

This study puts some big question marks behind such assumptions. It shows, firstly, that this same area of Kintamani is also the region where the greatest number of inscriptions associated with the first known kings of Bali are found. These kings were clearly influenced by the high culture originating from Indian Hinduism. The author admits, however, that after the coming of the more Javanese-influenced rulers in the fourteenth century the mountain region experienced a sort of stagnation. Secondly, Wälty shows that some of the principal highland characteristics mentioned above are also inaccurate, so that in his opinion the conclusion is justified that the inhabitants of the area around Kintamani are not as 'uncivilized' as they are often held to be.

The author supports his statements with an extensive wealth of documentary material. He also provides some deep insights into the several disciplinary fields on which he draws for his argumentation, especially that of social geography. The book is nonetheless meant for readers who are well-versed in the specific literature on Bali. A weakness, however, is that the author's treatment of Balinese religion is rather scanty, especially in comparison with his expositions on geography. It is, for example, hard to understand from Wälty's book why Balinese people formerly feared the birth of a male-female twin. Sometimes I also had the impression that he does not sufficiently acknowledge the developments in Balinese religion during the period from 1930 to 1955, and the part played in them by Gusti Bagus Sugriwa (1900-1977).

In spite of these small limitations the book is an necessary addition to our knowledge of Balinese culture.

Linda Barsel, *The verb morphology of Mori, Sulawesi*. Canberra: Department of Linguistics, Research School of Pacific and Asian Studies, Australian National University, 1994, x + 139 pp. [Pacific Linguistics Series B-111.] ISBN 0.85883.421.9

RENÉ VAN DEN BERG

The Mori language, spoken on the east coast of Central Sulawesi, was first studied by the government linguist S.J. Esser during the colonial period. The resulting grammar (Esser's 1927 dissertation and its 1933 elaboration) is a detailed description of a complicated language, especially its verbal system. It therefore comes as something of a surprise to discover that this language has become the basis of another dissertation (Magnetti-Barsel 1984), first defended at Columbia University and now published in the Pacific Linguistics series. With so many languages still awaiting description in Sulawesi, I find it puzzling that Barsel decided to do her fieldwork in the Mori area. Moreover, although she mentions Esser's work briefly, she does not interact with it in any significant way.

Even so this is a thorough piece of work, although rather opaque and idiosyncratic in places. The title indicates that the analysis is limited to verb morphology, but the core chapters are preceded by an introduction, a phonological sketch, a discussion of word classes (including a presentation of six pronoun classes, here subsumed under the designation 'substitutes') and a chapter on simple sentence structure. An interlinearized folktale completes this study. Unfortunately a map and an index are missing.

The overall presentation in these chapters follows a structuralist framework. The verb root, verb stem and verb base (defined somewhat idiosyncratically) are each discussed with subdivisions according to type of base (fundamental or derived), type of affixation (none, prefixes, suffixes, complex morphemes, circumfixes) and state or action. The result is a plethora of forms and meanings.

The strong point of this study is the careful cutting up of the very complex verb into its constituent parts, the detailed discussion of the various affixes and the attempt to pinpoint the exact meaning of the resulting verb forms. Example sentences abound, all of them neatly glossed. The analysis is generally consistent, while theoretical discussions are avoided.

Having said that, I found the book rather hard to read. This was partly due to the terminology used, but even more to the analysis and the presentation. Some of the terminology used to describe 'mode' is rather unusual ('mitigated observational mode' and 'excessive continuative mode', for instance). The situation is exacerbated by the abbreviations, many of which are not self-explanatory. I found myself flipping time and time again to the list of abbreviations. The abstract analysis is the weakest point of this study. Barsel posits a morphophoneme //P//, which is realized as either /p/ or /m/ in certain contexts; she consistently writes full morphemes even if the surface realization is zero and often splits polysyllabic morphemes into two. The result is representations such as the following: *i-um₂-lako* realized as /ilako/ 'he goes'

(p. 24) with the infix *-um-* always disappearing after a prefix. I very much doubt whether this is a helpful analysis or representation, even at the morphophonemic level. Worse cases include: *Pe₂-maa-o* (realized as /moma/ 'yawned', p. 74); *Ma-N-<dinolo>-o* (realized as /madolo/ 'is bathed', p. 88) and *-N-BR₁-mo-ko₁-<Poturi>-aku* (realized as /mongkokoturi'aku/ 'I rather feel as if I could sleep', p. 108). Fortunately both the abstract underlying representation and the surface realization are provided in each case, so that the reader has an idea of what is happening. But what is the point of treating a single prefix *mongkoko-* 'feel as if' in terms of an unmotivated complex sequence *-N-BR₁-mo-ko₁-*, where N stands for a linking nasal and BR for bisyllabic reduplication while another unmotivated extra morphophonemic rule is needed to move the N? This makes the language look even more complex than it actually is!

For most affixes it also remains unclear how productive they are and to what extent they contrast with other affixes. Paradigms, which would have been extremely useful, are conspicuous by their absence. I was also perturbed by section 7.2.6 which deals with circumfixes. The discussion and examples show that few (if any) of these affixes are true circumfixes, usually defined as the obligatory co-occurrence of a prefix and a suffix with a single meaning component.

All in all, a lot of material, a truly daunting morphology, but a perplexing analysis.

Darul Aqsha, Dick van der Meij and Johan Hendrik Meuleman (eds), *Islam in Indonesia; A survey of events and developments from 1988 to March 1993*. Jakarta: INIS, 1995, 535 pp. ISBN 979. 811646.1. Price: f 40 (to be ordered from IIAS, PO Box 9515, 2300 RA Leiden).

MARTIN VAN BRUINESSEN

One of the tangible activities of INIS (The Indonesian-Netherlands Cooperation in Islamic Studies, a joint project of the University of Leiden and the Higher Education Directorate of the Indonesian Department for Religious Affairs) has been the publication, since the inception of the project in 1989, of a half-yearly Newsletter. The larger part of each issue has consisted of a 'chronicle': a summary in English, without commentary or analysis, of Indonesian press reports concerning Muslims and Islam. All major dailies and weeklies were scanned, and most reports on events (as against

editorials, columns or interviews) summarized, apparently without any prior deliberate selection. This approach had the benefit of giving readers a practically unfiltered view of the discourse on Islam in Indonesia's print media. Most non-Indonesian readers, however, might have preferred some selectivity and editorial comments as to the relevance (or, in many cases, irrelevance) of the events reported. Be that as it may, although I was an avid newspaper reader when I lived in Indonesia, I regularly found interesting bits of information in the Newsletter that I had missed or overlooked myself.

The present book reprints, rearranged by topic, the chronicles of the first ten issues of the Newsletter, covering events from 1988 through to September 1993. The news summaries are supplemented by a selection from another rubric in the newsletter, dealing with academic life in the 14 State Institutes for Higher Islamic Learning (IAIN). The book has the same strengths and weaknesses as the Newsletter, although a 15-page index considerably adds to its usefulness as a reference work.

The years 1988-1993 were a turbulent period in the history of Indonesian Islam, and many Muslims believe that they represented a major turning point in the political fortunes of scripturalist Islam in Indonesia. The establishment of ICMI, the Association of Indonesian Muslim Intellectuals, in 1990 was perhaps the most spectacular development (on the meaning of which opinions are still divided: did it herald a triumph of political Islam, or the ultimate domestication of oppositional Muslims?). The period was also marked by growing tension between Muslims and non-Muslims, exemplified in the Monitor affair in 1990 and the burning down of churches. Another event of 1990, Saddam Hussein's occupation of Kuwait, and the American-led international effort to force him out, had a considerable impact on Indonesian Muslims and distinctly strengthened their concern with developments in the Middle East. Middle Eastern-type Muslim radicalism, represented by the younger generation of the Dewan Dakwah Islamiyah and an increasingly vocal KISDI ('Indonesian Committee for Solidarity with the World of Islam') established a permanent, and publicly tolerated, presence during the early 1990s.

Within Indonesian Islam, however, there were also developments in other directions. Abdurrahman Wahid, the charismatic leader of the traditionalist Muslim organization Nahdlatul Ulama (NU), developed during these same years into a major critic of Soeharto's rule and the New Order's authoritarianism. Refusing to join ICMI, he established instead the informal Forum Demokrasi, in which he collaborated with intellectuals of secular and Christian backgrounds. He emerged victorious from the conflicts that this attitude generated within the body of NU. His lasting popularity and influence indicate that the religious tolerance and liberal attitudes that he stands

for have a large and stable constituency in Indonesia. Critical discussion (rather than passive reproduction) of the Islamic tradition, an activity that until recently would have led to virtual excommunication from NU circles, became accepted practice in the organization during the period covered by this book.

Islam in Indonesia resembles a series of snapshots illustrating these developments. The chapters on ICMI, NU, 'political aspirations' and interreligious relations contain interesting pieces of detailed information. But, as is generally the case with the Indonesian press, the level of noise is so high that it is very hard to discern any message. Unfortunately, the editors have refrained from helping the reader by deciphering coded messages or providing a context for events that mean nothing to the uninitiated. The brief explanations which do appear here and there are hardly adequate and seem to suffer from a form of self-censorship mirroring that of the Indonesian press. (When Probosutedjo makes a donation to ICMI, for example, he is described as 'a noted Indonesian businessman', without any reference to the fact that he is Soeharto's half-brother.) The index, moreover, does not really compensate for the absence of cross-references between reports.

As in the Indonesian press, Soeharto is omnipresent, fulfilling his religious obligations, addressing various national and international Muslim audiences, patronizing organizations, opening conferences, instructing the United Nations how to deal with the former Yugoslavia, and so on. Muslim leaders are also regularly portrayed in similar roles. Thus we see KH Ali Yafie, from 1989 until 1992 deputy Rois Am of NU, give numerous talks and express his support for the government, but the nature of the conflict setting him against Abdurrahman Wahid, and the role of ICMI in this conflict, are not even hinted at.

The usefulness of this book is therefore limited. Those who already have a fair amount of background knowledge on contemporary Indonesian Islam may fruitfully use it as a work of reference or read parts of it for a taste of the atmosphere of those years. But readers who look for an introduction to the debates and developments in Indonesian Islam during that period are better advised to read the relevant sections of a superior journalistic work like Adam Schwarz's *A nation in waiting; Indonesia in the 1990s* (Sydney: Allen and Unwin, 1994) or the perceptive study by Douglas E. Ramage, *Politics in Indonesia; Democracy, Islam and the ideology of tolerance* (London: Routledge, 1995).

Niels Mulder, *Inside Indonesian society; Cultural change in Java*. Amsterdam: Pepin Press, 1996, 240 pp. [Previously published Bangkok, Duang Kamol, 1994.] ISBN 90.5496.026.4. Price: £ 9.99.

MARTIN VAN BRUINESSEN

Niels Mulder, one of the rare truly peripatetic scholars of our time, has over the years created a unique oeuvre, characterized by a very personal style of cultural analysis that does not fit into any established school of social and cultural studies. Due to his extensive field experience in Thailand, Java and the Philippines over a period of three decades, he brings to his most recent work a comparative perspective that few other scholars can match. The present book is the result of a visit to Yogyakarta in 1992, where he met again many of those whom he had interviewed for his previous books on Java. Looking back to his earlier visits in 1969, 1973 and 1979, he discusses his own and his informants' perceptions of how culture and everyday life changed under the New Order. He does not hide his disenchantment with many of the changes, and with the formality and shallowness of New Order culture, but is milder in his judgement of the 'Javanese-Indonesian' culture that has emerged than are many of his interviewees. With some hesitation, he acknowledges here for the first time that Islam may be able to provide the depth and ideological orientation that Javanese culture has lost and that the imported elements of 'global' consumer culture lack.

The present book returns to the themes discussed in Mulder's earlier books on Java, *Mysticism and everyday life in contemporary Java* (Singapore: Singapore University Press, 1978); *Individual and society in Java; A cultural analysis* (Yogyakarta: Gadjah Mada University Press, 1989, 1992); *Inside Southeast Asia; Thai, Javanese and Filipino interpretations of everyday life* (Bangkok: Duang Kamol, 1992). It comments on these earlier works and uses them as a baseline against which cultural change is measured. Whereas the previous books present *kebatinan* mysticism as the dominant attitude of Yogya's intellectual élite and *kejawen* as the all-pervading world view, in this one Mulder notes with surprise how the New Order has successfully domesticated *kebatinan* and how *kejawen* has been reduced to an empty form. In the late seventies, he had noted that Yogya's intellectuals had become more Indonesia-oriented than Java-oriented but that at the same time Indonesian culture (especially Indonesian literature) was experiencing significant Javanization. In 1992, his interviewees poured scorn upon the idea that the 'neo-priyayi-ism' of Indonesia's new rich and the neo-patrimonialism of the New Order state represent Javanization; both are at best mongrels, the latter owing – as one interviewee, obviously with Soeharto himself in mind, insisted – as much to

Japanese fascism as to the Mataram state tradition. Mulder begs to differ with them; while admitting that much of Java's 'great tradition' is moribund, he remains convinced of the vitality of Javanese culture and perceives authenticity in even such a vulgar work as Soeharto's (published) teachings to his children, *Butir-butir budaya Jawa*. The vulgarity of New Order culture reflects, in Mulder's view, the lower social origins of the present power élite, who are not highly educated and steeped in Western culture as were the Republic's founders, and who for precisely this reason are more rooted in Javanese (folk) tradition (besides being influenced by 'Development' and consumer culture).

Niels Mulder is always very much present in his writing. We walk with him through the streets and alleys of Yogyakarta, stop for a chat and a cigarette with a streetcorner prostitute and ponder about an offhand remark of hers that appears to reflect an entire world view. Getting hungry and looking for a place to eat, we get irritated by all the Kentucky Fried Chickens, Wendy's, and other international fast food chains that are pushing the old-style Javanese foodstalls with such names as *Sabar Menanti* (translated as 'waiting patiently [for customers]') out of the market. The hectic motor traffic of today makes us reminisce with Niels about the days when his own motorcycle was almost the only one in town and served as a useful research instrument because of the responses it elicited. Taking part in his discussions with poets, priests and professors we note, with him, their profound sense of malaise concerning the state of Javanese and Indonesian culture, and we are witness to the afterthoughts emerging in his mind when he sits down at home to ponder over the interviews.

Throughout the book, Mulder repeatedly refers to processes of globalization and their impact on ethnic (Javanese), regional and national identities. Unfortunately he does not engage the rapidly growing theoretically-oriented literature on this subject, and his cultural critique often does not go beyond invectives against the inexorable advance of McDonald's, Coca Cola and international consumer culture in general. He does, however, challenge his interviewees to give their own views on the subject and charts, for instance, the priest-novelist Y.B. Mangunwijaya's evolution from a Javanese to an Indonesian perspective and thence to an awareness that the country is now entering a 'post-Indonesian' phase.

Conversations with Yogyakarta intellectuals – *budayawan* rather than *cendekiawan* – and analysis of their books constitute perhaps the most important sources for this as well as the earlier studies. Even where the individuals concerned appear anonymously in the book, it is not hard for the initiated to recognize them. It is striking how many of them are Catholics and how few committed Muslims; like other Western residents of Yogya, Mulder discov-

ered only in retrospect how underrepresented the Muslims were in the circle of his friends and acquaintances. Kuntowijoyo is the only prominent Muslim thinker who appears recognizably in Mulder's work, and that because of his short novel *Khotbah di atas bukit*, in which Mulder perceives a typically Javanese mystical theme of quest for death and detachment from life (a brief section in the present book summarizes a longer discussion in *Individual and society*). Kuntowijoyo's later writings, which show him to be one of the most sensitive, courageous and original of Indonesia's committed Muslim thinkers, are passed over in silence. A representative collection of these writings was republished in Kuntowijoyo's book *Paradigma Islam*, which bears the significant subtitle *Interpretasi untuk aksi* (Bandung: Mizan, 1991).

The Islamic resurgence receives some attention, but it is mostly the new Islamic chic of the emerging Muslim middle class, and the Muslim pop culture of Rhoma Irama and preacher Zainuddin MZ that Mulder focuses on. He poses the question whether (scripturalist) Islam might come to replace *kejawen* as the dominant world view and value orientation but remains sceptical and suggests that the present popularity of Islamic symbolism may well prove to be a passing fad. (Elsewhere, however, he notes that the 'congregational Middle Eastern religions', with their revealed Books and their systematic theologies independent of individual mystical experience, are more easily reconciled with modernity and university learning than is *kebatinan*.) The obligatory religious lessons in school – Mulder has taken pains to study the relevant textbooks – are unlikely to result in enthusiasm for Islam, he notes; their dullness rivals that of the courses in 'Pancasila moral education' (PMP).

One important intellectual group in Yogya, admittedly less open to foreign researchers, is conspicuous by its absence from Mulder's work. The Muslim intellectuals around political scientist Amien Rais did not share in the general feeling of malaise that Mulder's interviewees expressed during his 1992 visit. They had the same misgivings about New Order culture but were confident that they themselves represented the alternative for the future. The decline of *kejawen* values was for them no reason for nostalgia; they were focused on affirmative action to give Muslims proportional representation in economic and political life as well as in the military, thereby ending the perceived domination of these areas by Christians and Javanese mystics. A few years later, Amien Rais' 'un-Javanese' confrontational style was to make him the chief leader the opposition to Soeharto. In the light of Mulder's observations on the shift from Javanese to Indonesian and transnational orientations, it is interesting to see Rais hesitating between his role as a leader of the *ummah* and a truly national role, and ultimately opting for the latter. A Javanese orientation never was an option for Rais or, for that matter, for any other opposition leader. The first post-Soeharto government, in fact, has

made a start with active de-Javanization, many of President Habibie's appointees coming from the outer islands, especially from his own Sulawesi.

Craig A. Lockard, *Dance of life; Popular music and politics in South-east Asia*. Honolulu: University of Hawai'i Press, 1998, xix + 390 pp. ISBN 0.8248.1848.2 (hardback), 0.8248.1918.7 (paperback). Price: \$48.00 (hardback), \$29.95 (paperback).

MATTHEW ISAAC COHEN

A country and western Filipino band playing in a smoke-filled Kuala Lumpur lounge. Thai student activists renowned for their songs of liberation fleeing to the jungles of the Northeast to join leftist insurgency groups: they are bringing their guitars with them. A scantily-clad, bumping-and-grinding singer, belting out lyrics in Indonesian about togetherness and equality at a royal celebration in honour of the birthday of the Prophet Muhammad. A Singaporean entrepreneur in an airplane en route from Hong Kong to Los Angeles reading the annual financial statement of a Jakarta audiocassette company. A trio of high school girls from rural Kelantan covering an American Top 40 song on the quadrilingual (English, Mandarin, Malay, Japanese) television show 'Asia Bagus'.

The popular music scenes of Southeast Asia, cross-hatched by throughways and byways for the movement of capital, performers, technology and style, are bewilderingly complex, continually agitated, sometimes inane, and often morally unsettling. Lockard's book surveys these scenes from the particular vantage point of the ability of commercial music disseminated by mass media and purchased by consumers on a large scale to effect political change. Lockard, a social historian of Malaysia and an enthusiast for the politically motivating music of Pete Seeger and the early Bob Dylan, brings an engaged dedication to his study of the nuances of 'message' song lyrics, the possibilities for opposition and cooptation, and the hazards of making art under occasionally authoritarian regimes.

The book opens with a broad survey of general scholarship on popular music, delineating interpretive positions and approaches to popular culture such as those loosely associated with 'the Frankfurt' and 'the Birmingham' schools, providing capsule summaries of illustrative popular music forms world-wide – including those associated with Southeast Asian countries (Vietnam, Burma) not described at length in subsequent chapters – and sketching the dynamics of localization and globalization that inform the pro-

duction and reception of popular music today. The following four chapters present popular musical histories of peninsular and insular Southeast Asia, with individual chapters devoted to Indonesia, the Philippines, and Thailand, and a single chapter on Malaysia and Singapore. 'Basic facts' (population, per capita income), national histories, concise descriptions of pre-twentieth-century musical forms, song lyrics, performer biographies, and indications of popular music productive and receptive patterns are interwoven into what is essentially a series of long essays laying out the political histories of Southeast Asia's most important popular music genres. The politics do not simply provide a 'background context' to the music; rather, Lockard is carefully attentive to the interaction of music making and political activity, demonstrating the uses of music for mass mobilization, ideological and religious indoctrination, and ethnic polarization, as well as ongoing contestation for control over mass mediated sounds and words. His study is thoroughly historical. Lockard is careful to describe the often year-by-year changes in popular music and provides concise but probing summaries of post-colonial political developments in Southeast Asia. Musicians, singers, composers, and producers are not essentialized around a particular song or historical moment, but pictured as changing over the course of their careers.

Lockard has his heroes, and his own predilection for a particular sort of socially conscious, politically engaged music with 'folk' roots comes through clearly. He writes with obvious esteem for the early Rhoma ('Oma') Irama, the creator of *dangdut* music. Oma, in Lockard's depiction, creatively appropriated the rhythms and timbres of Malay-Indonesian music, Indian film music, and Western pop to synthesize a danceable and distinctively Indonesian sound that could carry clear Islamic social messages to a broad public. While Lockard is non-committal on whether Oma substantially facilitated the rise of a viable Islamic opposition to Indonesia's New Order government under President Soeharto, Oma's songs clearly reflected the aspirations of Indonesia's Islamic resurgence, at least until Oma joined Indonesia's ruling party and began playing at campaign rallies. Another of Lockard's heroes is Freddie Aguilar, described as 'an eccentric folk-rock singer-songwriter', who sang the nationalist song 'Bayan Ko' (My Homeland) beside the coffin of Ninoy Aquino and effectively made it the anthem of the anti-Marcos movement in the Philippines. Lockard writes nostalgically of P. Ramlee, the multi-talented entertainer who created the most memorable Malaysian songs and films (as director, writer, producer, composer, and star) of the 1950s and 1960s. Neither Ramlee nor any of his would-be Malaysian heirs are as 'militant' or 'fearless' in their political awareness and degree of open expression as Lockard would like, but Ramlee's social satirical edge, anti-feudalism, and concern for the ordinary man contribute to making him Malaysia's *seniman*

agung ('supreme artist'). Also lionized is Thailand's Carabao, responsible for reinvigorating the 'Songs for Life' genre and becoming embroiled in, and even inciting, debates on topics as diverse as prostitution, art repatriation, and buying Thai national products.

Any book which takes on a topic so ambitious as this is bound to have its shortcomings. Focusing upon the nation as the unit of production and consumption occasionally means short-changing vital local music scenes, and certain musical genres, such as Indonesia's *qasidah moderen*, that appeal to (and help constitute) particular, sometimes marginal, imagined communities. The emphasis on lyrics, which perhaps is inevitable in a *book* on music, may give the impression that songs are primarily about what the words say; in performance, and filtered through ears disposed to hearing in particular ways, the 'same' words may mean something quite different from what a reading would indicate. Inevitable for an author not expert in all of the languages represented are problems in translation and transcription – *cengceng* instead of *cengeng*; *ringin* rather than *ringen*; 'cockroach' instead of 'locust' for *belalang*. Such mistakes are glaring for specialists (for Indonesianists, in the three examples above), but probably of little import for general readers. A more substantial problem, and one that Lockard is aware of, is related to a dependance upon secondary literature for locating and outlining areas of cultural vitality. Lockard has conducted substantial original research on Malaysian popular music, represented in this book and earlier studies, but cannot possibly master the ins-and-outs of all the musical scenes he describes unaided by other scholars. This means occasional fallacies of misplaced concreteness. A statement that the East Javanese popular theater called *ludrug* has been 'generally superseded' by what he calls 'folk-tinged "people's theaters"' such as Gapit is ludicrous, based perhaps on Ford Foundation support figures and on representative scholarly interest, but hardly on numbers of viewers or general awareness of these forms among Indonesia's populace at large.

The substantial differences among the popular music scenes of the countries of Southeast Asia rule out easy generalizations about Southeast Asia 'as a whole'. What Lockard identifies as 'new forces such as colonialism, neo-colonialism, capitalism, industrialization, and development' have had global repercussions throughout the region and much of the rest of the developing world. These forces have helped to shape the development of popular music throughout Southeast Asia in similar ways, though always inflected in terms of the local histories and norms of different countries. It is to Lockard's credit that these national differences, and the particulars of relations between global and local forces, are always apparent.

Dance of life, in summary, is an important, if not a monumental, study of one of the most dynamic domains of Southeast Asian performance. The popular musics of nearly all the countries of Southeast Asia have been only unevenly surveyed in the past and the book's fifty-page bibliography alone is a valuable scholarly contribution. It well deserves a place on the shelves of any serious student of Southeast Asian performing arts or popular culture.

Music from the forests of Riau and Mentawai. Recorded and compiled by Philip Yampolsky; annotated by Hanefi, Ashley Turner, and Philip Yampolsky. Washington, D.C.: Smithsonian Folkways, 1995. [Music of Indonesia 7 SF; CD 40423.]

Melayu Music of Sumatra and the Riau Islands: Zapin, Mak Yong, Mendu, Ronggèng. Recorded, compiled, and annotated by Philip Yampolsky. Washington, D.C.: Smithsonian Folkways, 1996. [Music of Indonesia 11 SF; CD 40427.]

Tenas Effendy, *Bujang Tan Domang; Sastra lisan orang Petalangan*. Yogyakarta: Yayasan Benteng Budaya/Ecole Française d'Extrême Orient/The Toyota Foundation, 1997, 818 pp. [Al Azhar and Henri Chambert-Loir (eds)]

WILL DERKS

'Since Indonesia's independence in 1945, the increasing pace of urbanization, population movement, and economic expansion, plus the need for capital to finance the national development programme, have stimulated the aggressive exploitation of local natural resources with little regard to sustainability.' It is not surprising that this remark is made in the booklet that comes with the compact disc *Music from the forests of Riau and Mentawai* from the unsurpassed Music of Indonesia series. In both areas large parts of the rain forests have been sold off to so-called *konglomerat* for logging and conversion into endless oil palm plantations. As usual, kleptocrats of New Order Indonesia have seen to it that all the revenues flow into their own pockets in the name of the said national development programme, while the local population does not benefit at all from its own wealth. However, to the forest-dwellers in these areas this economic slight is perhaps the least important negative aspect involved in the ecological rape of their environment endorsed by the state. The Petalangan and Suku Dalam peoples of Betung and Talang Jerinjing respectively in mainland Riau, as well as the Bat Rereket people of

Madobag in southeastern Siberut (one of the Mentawai islands off the west coast of Sumatra), whose musical achievements are represented by a total of 16 tracks on this CD, are directly dependent on the land that is taken from them, both for their livelihoods and for the maintenance of their cultures.

The text in the booklet suggests that the peoples in Riau suffer greater losses in both of these respects. For several reasons (conservation activism, tourism, climatic conditions), Siberut has escaped, partly at least, this awful fate. It is perhaps for this reason that most of the available space in the booklet as well as on the CD is devoted to Riau, for, because of the excessive logging in this province, the Melayu peoples there seem to be threatened most.

This term 'Melayu' is also deliberately used instead of the more common English 'Malay' in the explanatory notes accompanying another CD from the same series, *Melayu music of Sumatra and the Riau islands*. This album is devoted to music played to accompany the dance and theatre performances of Melayu groups in places spread over a large area (the cities of Palembang, Pekanbaru, and Medan, as well as the islands of Sedanau, Bintan, and Bengkalis). Philip Yampolsky, who recorded, compiled, and annotated both CDs in an exemplary way (partly assisted by Hanefi and Ashley Turner), takes great pains to discuss adequately, if concisely, the ethnic, historical, racial, political, linguistic, and cultural aspects of the complicated and contested term 'Melayu' – a word which at least has the advantage that it avoids the generic meanings which 'Malay' can assume. Moreover, all of the performance genres (Zapin, Mak Yong, Mendu, and Ronggèng) are introduced in an instructive way, while the individual selections, the players and singers, the instruments, as well as the circumstances of the respective recording sessions are each given useful commentaries.

The same holds true of the first album mentioned here, of which the recordings as well as the written comments show all the expertise, carefulness, and devotion one could wish for. Even though some of the music necessarily comes in the form of excerpts, both CDs together thus make accessible and enjoyable a wealth of Melayu, and to a lesser extent Mentawai, musical forms.

As is often the case with non-Western music, not all tracks on these albums necessarily overwhelm the Western listener on first hearing. It might take some time and repeated listening before the beauty of this music hits one – although the serial characteristics of pieces by Petalangan and Suku Dalam musicians such as the *gambang* (five-keyed xylophone) duets 'Tetigo' and 'Atip' may remind one of, say, Steve Reich. Perhaps because of the immediacy of the voice, tracks such as 'Mapopoalat' or 'Menanyo Kejadian Puan' (numbers 11 and 8 on *Music from the forests of Riau and Mentawai*), are also particularly accessible. I, at least, was instantly enchanted by the intimacy of

this a cappella singing. Remarkably, in the commentary on the first of these songs, sung by Rosa Salolosit of Madobag, Yampolsky relates that out of embarrassment the singer insisted that her private performance should be recorded in the dead of night, in a pitch-dark room, with the door closed and the recording equipment outside (except for the microphones). When Rosa finally began to perform, Yampolsky goes on to note, she sang with a voice so faint that he would not have known she was singing had he not been listening in on the headphones!

Similarly warm and intimate is the performance of 'Menanyo Kejadian Puan'. Although part of the *belian* curing ritual of the Petalangan in Betung, this piece was recorded outside the ritual context and not sung by the usual *kemantan* or shaman, but by the *monti ajo* (leader) of all Petalangan, Abdullah Munir BS. I have been to Betung myself and I know this very kind man. Therefore I was struck by the apt description of him as a man of quiet dignity who, the commentary on this selection goes on to note, took the recording very seriously, insisting upon wearing a special hat and holding a bunch of plastic flowers (in lieu of real ones) in his hand while he sang. To me this was reminiscent of the professional singer of tales Pak Taslim of Pasirpengaraian (also in mainland Riau), who, out of respect for the story, wears a headcloth at the beginning as well as the end of each of his performances. Moreover, Abdullah Munir's way of singing – or rather, perhaps, chanting or intoning – also reminded me strongly of the style of another storyteller of this area, Pak Ganti, especially where stories are involved which have an air of sanctity about them. Interestingly, this suggests that certain performance styles within the Melayu oral tradition can be used on very different occasions, or for very different 'genres'.

In this connection it is also germane to note that in the charming and astonishingly artistic village of Betung, storytelling is, or was until not too long ago, an important part of the living oral tradition. This comes to the fore most clearly in the story 'Bujang Tan Domang', which was recently published by Tenas Effendy. In a book of more than seven hundred pages, each consisting of one column in the local Melayu dialect on the left and another with an Indonesian translation on the right, a story slowly unfolds that is of great historical, legal, social, and moral importance to the people of this village. Given that the Melayu to whom this story belongs have been dispossessed of most of their land and chased away in the name of 'national development', it comes as no surprise that Tenas Effendy's introduction, a text of more than eighty pages, reads as a passionate plea in favour of the Petalangan. Time and again Tenas Effendy, who has devoted a large part of his life to the cause of these people and who is held in high esteem by them, points to their dreadful fate. He shows that the appropriation of the land they have tilled for generations

has not only deprived them of their livelihoods, but also ruined their culture and system of customary law, which were inextricably intertwined with the environment. In turn, these effects also caused a loss of self-esteem and diminished the local sense of identity and belonging. Against this background, the publication of this printed version of 'Bujang Tan Domang' should no doubt be seen as a political statement, or even as an act of resistance.

To a certain extent, the way in which the printed version has come into being testifies to this. Apparently, the *tombo* (tale) of the young male hero and ancestor of Betung, Bujang Tan Domang, had not been performed for decades when Tenas Effendy took up the task of writing it down. Neither had an official storyteller or *pebilang tombo* been appointed by the community for an equally long period of time. Only scraps and fragments were still remembered. These scraps and fragments have been made into a whole through a long process of consultation with almost forty prominent members of the Petalangan community, whose deliberations (*musyawarah*) eventually resulted in a mutual agreement over the final text.

From a scholarly point of view this may seem odd, disappointing, or even suspicious. For one thing, there is no storyteller, unless one goes along with Tenas Effendy's claim that the story represents the total consensus of forty people speaking in one voice. 'Bujang Tan Domang' has come to us in an engineered version, and although Tenas Effendy claims that it is at the same time truly authentic, this is of course highly questionable, as is his statement concerning the absolute fixity of the text in the time when it was still told by *pebilang tombo* who supposedly knew the whole tale by heart. Purely orally transmitted tales can indeed have a relatively high degree of fixity if they are regarded as sufficiently authoritative, but no professional storyteller would know such a tale by heart. He or she improvises by definition, and that is part of the fun. For fun it must be, otherwise the social and moral apparatus of the community that is stored in the tale will be forgotten.

But this aspect of amusement and joy does not seem to have been very important to Tenas Effendy and his interlocutors. The hero Bujang Tan Domang, for instance, is often too good to be true. He is impeccable and in the long run therefore a bit dull. As is the case in many a tale from this tradition, he is a desiring prince who in the end will marry the woman destined to be his wife, and through whose adventures a vast repository of knowledge, dressed up as action, is transmitted. It is highly unlikely that in a performance by a professional flesh-and-blood storyteller, the action would be halted to make way for a long list of admonitions or *tunjuk ajar*. In this book, however, such lists occur regularly and can occupy almost a hundred pages (for instance, pp. 445-533). To chant such a passage would easily take a whole night and everyone would be bored to death. It is much more enjoyable and instructive to hear how the hero makes mistakes, how he transgresses a com-

mandment, or how he gets up to mischief – in short, how he negates the negative of the thou-shalt-not contained in the *tunjuk ajar*.

One may deplore the fact that Tenas Effendy and his team have chosen to emphasize the more 'serious' aspects of this tale. But it could also be argued that any version is a good version. It is their tale, after all, and they can do with it what they want. Moreover, as I have suggested above, this publication cannot be isolated from the difficult situation in which the Petalangan people presently find themselves. It is clearly meant as proof that they have been around for a very long time, maintaining a concept of communal ownership over tracts of forest land that originates from their ancestor, Bujang Tan Domang, whose *tombo* teaches them that '[t]he caretakership and sustainable management of these ancestral lands on behalf of future generations are sacred duties that bind the inheritors', as Yampolsky puts it. Such a stand, of course, flies in the face of those to whom Tenas Effendy cautiously refers as '*pihak luar*', or '*pihak lain*', who consider such claims (as well as this *tombo* as a whole) to be an impediment to 'national development'.

This book was published when few yet considered it possible that the violent and arbitrary rule of the New Order would soon change or disappear. It is almost tragic to read towards the end of the introduction how Tenas Effendy hopes that the cultural wealth, the customary law, and the social values reflected in 'Bujang Tan Domang' will not fade away, even though the forests of Riau are gone already. Given that at present Indonesia seems close to an economic meltdown while political change up till now has been little more than window dressing, the chances that 'Bujang Tan Domang' and the world view it reflects will remain part of a living tradition are now even smaller. But thanks to the devotion of stubborn men such as Tenas Effendy and Philip Yampolsky, we can now listen to and read about the achievements of such a tradition, and, while sadly aware of the unavoidable consequences of the forces of modern times, perhaps see a new beauty in what is vanishing.

Roy W. Hamilton (ed.), *Gift of the cotton maiden; Textiles of Flores and the Solor Islands*. Los Angeles: Fowler Museum of Cultural History, University of California, 1994, 287 pp. ISBN 0.930741.37.4 (hardback), ISBN 0.930741.38.2 (paperback). Price: \$25.00 (paperback).

RENS HERINGA

This rich anthology, lasting by-product of an exhibition of Flores textiles in 1994, also forms part of the Fowler Museum's ongoing series of publications

on Indonesian textiles and dress. The volume presents a systematic cultural study of a series of neighbouring textile traditions in an ethnically and linguistically diverse area, a study which is guided by a primarily ethnohistorical approach, and which aims at the promotion of productive comparisons (p. 12). Roy Hamilton, main author and editor, also provides the comparative framework for his co-authors, who have all been engaged in prolonged research in specific areas of the island.

The essays have been arranged in three parts, successively narrowing the focus of attention. An introductory section deals with general themes of culture and history as related to the changing role of textiles throughout Flores and the Solor Islands. A separate chapter meticulously explores textile technology. The textiles of each of the island's five political divisions – Manggarai, Ngada and Ende (Roy Hamilton), Sikka (Douglas Lewis), and East Flores (Ruth Barnes) – are dealt with in the second part. The third part offers four detailed case studies. Maribeth Erb, Willemijn de Jong, Penelope Graham and Michael Vischer, writing respectively on the Rembong and Rajong of northeastern Manggarai, on the Lio village of Nggela, on Lewolema in eastern Flores, and on the island of Palu, tie together techniques, myth, ritual and the inner logic of textiles.

The regional treatment offers ample opportunity for explicit and implicit comparisons. Similarities and distinctions in the appearance of the textiles are brought out by well-chosen illustrations. All chapters delineate the local and regional complementarity of the two main colours (red and blue-black), symbolic concepts regarding design formats, notions of pattern size and spatial arrangement as well as historical and recent changes in techniques and motifs. Pervasive contacts with outsiders are traced in techniques and motifs. Warp ikat patterns are often inspired by the patterns on Indian *patola* cloth, that was awarded exclusively to the highest rulers by the Dutch (pp. 32, 131, 144, 160, 173-4, 178, 180-82, 217, 222). Plaid sarongs, supplementary weft (pp. 34, 90-96, 100-103, 118-21) and tapestry (pp. 76, 84-6, 145) techniques, the adoption of weft ikat in Sikka (pp. 76, 158-61) and the use of a loom with a false circular warp in Lio and Tongo (pp. 69-70) all reflect the intermingling of Islamic settlers from South Sulawesi and Bima with indigenous coastal communities.

Cloth continues to provide clues to an individual's ethnic and social identity, notwithstanding increased commercialization of textiles beyond local and regional borders (pp. 56, 89, 133, 226, 261). Where commoners initially wore bark cloth and plain or striped textiles, recent democratization made elaborate warp ikat textiles, once the prerogative of the aristocracy, available to all (p. 53). The role of textiles as key elements in a web of social transactions presents further comparative data. Bridewealth exchange is the context

in which cloth offers its richest realm of meaning. The spread of textiles through neighbouring groups, partially the result of women settling with their husbands (p. 150), appears also to be related to economic contacts. A fascinating topic is provided by the fixed barter systems between weaving and non-weaving areas, the ecological and historical reasons for which have been embedded in a host of complex cultural conceptions (pp. 48-50, 88, 95-6, 100, 104, 109, 118, 140, 154, 187, 250). Settlement from foreign shores, in many areas manifest in myth, may well underlie a division between weaving immigrants and non-weaving indigenous populations (pp. 50, 197-9). Accomparison between the design formats of men's shouldercloths, women's sarongs and Indian *patola* cloths (pp. 144-5) leaves one wondering about the logic of this transformation as perceived by the Florenese themselves.

A single complaint is the lack of an index in a reference book abounding with such detail. It is hoped that the success of this regional approach will inspire further comparative textile research.

Willemijn de Jong, *Geschlechtersymmetrie in einer Brautpreisgesellschaft; Die Stoffproduzentinnen der Lio in Indonesien*. Berlin: Reimer, 1998, 341 pp. ISBN 3.496.02639.1. Price: DM 58 (paperback).

BERNICE DE JONG BOERS

This work by Willemijn de Jong may best be classified as a study in feminist anthropology. Her chief concern is the power relations between the sexes in a particular society on Flores, the Lio. She formulates a paradox confronting women in this society. Nobody would deny that as producers of textiles they enjoy a powerful position independent of men, but paradoxically they seem to be powerless in matters pertaining to marriage and brideprice.

Before turning to her ethnographic fieldwork, De Jong discusses in a thorough and critical way the vast number of theoretical viewpoints and notions which now exist with regard to gender differences and gender relationships. Four main stances regarding the roles that women may play in these power relations between the sexes are deduced from the theoretical literature: women as victims of men; women as accomplices of men; women as power-exerting beings; and women as autonomous beings. In this section she sometimes anticipates herself by criticizing particular viewpoints of some of the authors on the basis of her own fieldwork experience. This is a little irritating as the reader has yet to be informed about her ethnographic data and so

is not yet in a position to judge whether De Jong's arguments are valid.

From the theoretical literature on gender De Jong extracts questions and factors which may be of importance to her own research (for example: rules of residence, rules of inheritance, marriage gifts, division of labour, physical violence against women, participation in important institutions, access to land, labour and knowledge, social networks and so on). On this basis she develops her own model for analysing gender relationships in Lio. To a great extent her model is inspired by the approach that sees women as autonomous beings. De Jong views women as political subjects and concentrates on the ways in which they may acquire power, influence and prestige, and to what extent women are autonomous (that is, to what extent women can make their own decisions about their bodies and activities).

From the ethnographic data in the book it becomes abundantly clear that women in Nggela (South Lio), the village where De Jong conducted field-work amounting to almost two years split over three periods, are fairly autonomous. Indeed, it is De Jong's thesis that in this particular society men and women are rather equal. Gender, therefore, is in this case not so much a hierarchical principle of organization as an egalitarian one (other principles of organization, such as age, are much more hierarchical). She finds several arguments to support this thesis. She argues that in an economic sense the positions of men and women are quite balanced, even though there is a fairly strict traditional division of labour between men and women (which roughly comes down to men working on the land to supply basic subsistence needs and taking care of most of the rituals, while women do most of the domestic work and weaving). De Jong views these activities as complementary. They are different but equal. The same balance is also found in the acquisition of prestige. Each gender has its own prestige system. Men may gain prestige via agricultural rituals and women via cloth wealth (the production of specific types of cloth). Both rituals and cloth have important symbolic meanings.

It seems to De Jong that in this society the female roles of mother and housewife are secondary to that of weaver. This weaving role has recently gained greatly in importance, whereas the roles played by men have lost much of their significance. Working on the land used to be a very important means of subsistence. Owing to soil erosion, however, harvests are not as good as they used to be, so that more and more products need to be purchased. Another important male contribution to the income of the household used to be the sale of coconuts. World prices for copra dropped sharply at the end of the 1970s, and as a result coconuts are seldom sold nowadays. This means that most men have lost their source of cash income. At the same time textile production has gained steadily in importance as increasing numbers of tourists visit Lio and buy cloth. Nowadays, therefore, it is the women that

earn most of the household income and who themselves decide what to do with this income.

What of the domain of marriage and kinship? At first sight it might easily be assumed that in this field women are the helpless victims of men, since inheritance rules in Lio are patrilineal and there is a system of asymmetrical connubium in which the groom has to pay a brideprice to the family of his bride. After marriage the woman belongs to the patrilineage of her husband (although kinship ties to her own lineage are also maintained). This system has often been portrayed as one in which men exchange powerless brides and in which bride-givers are superior to bride-takers. In fact, however, grooms were formerly as powerless as brides, since these marriages were arranged from start to finish by the parents. Nowadays brides and grooms have more freedom in choosing their partner, although the matrilineal cross-cousin is still seen as the ideal bride for a groom. The evidence is that brides in Nggela are certainly not helpless. There are several reasons for this. First of all, a high brideprice paid for a woman gives her considerable social prestige. Secondly, the family of the bride must give a gift (cloth, rice) to reciprocate the brideprice (animals, gold jewellery and money); the more return gifts are given, the stronger a woman's position in the family of her husband. It is precisely this return gift which has assumed greater significance since Independence, whereas the brideprice itself has lost some of its importance. Bride-givers, then, are almost equal to bride-takers nowadays. This also implies that the position and status of women in their husband's families have been strengthened. Thirdly, the dominant pattern of residence is uxori-local. This seems to reinforce the loyalty and networks between women. Furthermore, mothers, as the owners of male gifts (such as traditional gold jewellery and money from the sale of textiles), have a say in the brideprice which their sons have to pay for a bride. Mothers have even more say over the female gifts reciprocated at the marriage of their daughters, as cloths woven by the mother (and other female relatives) make up the most prominent part of this return gift. Even the bride herself, as a weaver, has some influence on the return gift.

All in all, it seems that women in Nggela nowadays enjoy a very strong position. This is mainly due to the fact that they produce textiles. These prestige goods not only play an important role in the reciprocal gift given in return for the brideprice, but may also be sold to tourists, providing a considerable cash income. It would seem that men hardly have any role to play in this society at present, since the agricultural produce they once cultivated has declined in quality and their opportunities for earning cash are limited. On the evidence presented here one may even doubt whether De Jong is right to argue that the balance of power between the sexes is an even one, and wonder whether it has not tipped in favour of women. De Jong's focus, how-

ever, is mainly on the women. As a result one particular trump card which men do still hold, although mentioned as a counterbalance to female power in the household, receives rather little attention in this study: male domination of village politics.

On the other hand, it could equally be argued that De Jong has done enough already. She offers a welcome alternative to the considerable amount of anthropological literature which concentrates mainly on men. Moreover, her study is valuable not only for everybody interested in gender relationships, but also for people studying brideprice societies or textile-producing societies. Any good study on eastern Indonesia, finally, is always very welcome.

A.Th. Boone, *Bekering en beschaving; De agogische activiteiten van het Nederlandsch Zendelinggenootschap in Oost-Java (1840-1865)*. Zoetermeer: Boekencentrum, 1997, xiv + 222 pp. ISBN 90.239.0354.4. Prijs: f 38,50 (paperback).

C. DE JONGE

In deze historisch-agogische studie, waarop de schrijver op 24 september 1997 promoveerde aan de Vrije Universiteit te Amsterdam, wordt een deel van de geschiedenis van de Protestantse zending op Oost-Java beschreven als de geschiedenis van een missionair beschavingsoffensief. Op basis van bestaande literatuur en de bronnen in het Archief van de Raad voor de Zending der Nederlandse Hervormde Kerk in Oegstgeest laat de auteur zien hoe in de beschreven periode de verhouding tussen bekering en beschaving als doelstellingen van zendingsarbeid verschoof onder invloed van nieuw opkomende theologische stromingen. Het aantrekkelijke van zijn benadering is dat daardoor nieuw licht valt op een bekend stuk zendingsgeschiedenis en wordt aangetoond hoe theologische verschuivingen leidden tot verschuivingen in de opleiding van zendelingen (een toenemende professionalisering), veranderingen van de werkwijze op het zendingsveld (scholing van Javaanse hulpkrachten die het feitelijke zendingswerk verrichtten onder toezicht van de zending) en in de beoordeling van de wijze waarop de bekeerlingen zich het christelijk geloof eigen maakten. Wat dit laatste betreft laat de schrijver zien hoe zich rond de waargenomen 'javanisering van het christendom', waarbij het christelijk geloof door de Javanen werd opgevat als nieuwe *ngelmu*, een heftige discussie ontspon over de wenselijke zendingsmethode. De 'moderne' zending Harthoorn pleitte, na zijn ontslag door het NZG, voor het staken van de zending. Hij meende dat van succesvolle beke-

ringsarbeid pas sprake kon zijn wanneer de Javanen door langdurige beschavingsarbeid, door middel van westers onderwijs, waren voorbereid op het ontvangen van christelijke normen en waarden. Uit het feit dat zijn opvatting, behalve bij zijn moderne medestanders, geen weerklank vond en door het NZG werd afgewezen, concludeert de schrijver dat het NZG daarmee koos voor continuering van het bestaande missionair beschavingsoffensief, waarbij aan de zendeling als prediker van het Evangelie én opvoeder een centrale rol was toebedeeld. Voor een eigen inbreng van de Javaanse christenen was daarbij slechts plaats voor zover die paste binnen de eigen (westerse) visie op kerk en christendom.

Vastgesteld kan worden dat de auteur vanuit de invalshoek die hij gekozen heeft, een boeiend beeld tekent van de zending op Oost-Java tussen 1840 en 1865. Daarbij geeft hij blijk van een gedegen kennis van de literatuur en de bronnen, alsmede van een goed inzicht in de ontwikkeling van de Nederlandse theologie in de 19de eeuw. Interessant zijn vooral de gedeelten waarin hij onderzoekt hoe de door de zendelingen gevolgde werkwijze, bedoeld of niet, aansloot bij de Javaanse leefwereld. Zo vergelijkt hij in hoofdstuk 3 de kweekschool van Jellesma met de islamitische *pesantren* en de positie van de zendeling met die van de *kyai*, de islamitische godsdienstleraar, en stelt dan vast dat de door Jellesma gevolgde methode ertoe leidde dat de Javaanse christenen hun nieuwe geloof beschouwden als een nieuwe *ngelmu*. Harthoorn doorzag dit beter dan Jellesma, maar dit bracht hem er juist toe te pleiten voor opschorting van de zending ten gunste van beschaving. De vraag die na lezing blijft, is of Harthoorns opvattingen toch niet te extreem waren om tot een werkelijk principiële discussie over zending te leiden. De slotconclusie van de auteur lijkt althans de indruk te bevestigen dat men voorlopig op de oude voet doorging en pas later binnen de Nederlandse zending ging nadenken over een verantwoorde inculturatie van het Evangelie.

Peter G. Riddell and Tony Street (eds), *Islam; Essays on scripture, thought and society; A Festschrift in honour of Anthony H. Johns*. Leiden: Brill, 1997, xliii + 361 pp. ISBN 90.0410.692.8. Price: f 211, US\$ 124.50.

NICO KAPTEIN

The origin of this book lies in a conference to mark the retirement of Professor Anthony Hearle Johns, held at the Australian National University in September 1993. A number of the conference papers have been combined

here with some other contributions to form this Festschrift in honour of Professor Johns.

Following a brief preface, biobdata on the contributors and an introduction by both editors, the first contribution is devoted to the life and work of Anthony Johns (pp. xix-xxxiii). This very interesting piece, by Anthony Reid, is followed by an impressive list of the publications of Professor Johns, which covers nine pages and has been divided into three main themes: Islamology, Islam in the Indonesian Archipelago, and literature in Indonesia and Malaysia. The list reflects the wide interests and broad erudition of Johns. Viewed in the light of Reid's biographical sketch, it also shows the innovative character of Johns' work. During his studies at the School of Oriental and African Studies in London, from 1949 to 1954, the study of Malay religious writing and the study of modern Malay and Indonesian literature was in fact discouraged, the curriculum still being dominated by the spirit and the books of Sir Richard Winstedt.

The Festschrift consists of 17 articles which mainly represent two of Johns' fields of interests, Islamology (Part I, pp. 1-184) and Islam in Indonesia (Part II, pp. 187-340). Part I starts with a lengthy article by Johns himself which focuses on the Arabic Qur'anic commentary *Marâh Labîd* by Nawawî al-Bantanî (d. 1897), who originated from West Java but spent most of his life in Mecca. Most fascinating is Johns' careful attempt to link Nawawî's ideas on the authority of the state in certain verses of the Qur'an to the colonial and infidel rule in his country of origin. In the second article, David B. Burrell maintains that the role of the Islamicist in a Western society is comparable to that of an interpreter who stands between his own culture and that of Islam. The third contribution, by Peter G. Riddell, deals with narrative-based exegesis of the Qur'an, for example in the commentary of al-Baghawî (d. 1117 or 1122) and in the unique, anonymous Cambridge Malay manuscript from around 1600 AD which contains a commentary on the *Sûrat al-Kahf*, the eighteenth chapter of the Qur'an. Riddell concludes that the narrative materials in the commentaries, despite scholastic criticism of these sometimes rather exotic stories, gained popularity because the readers found it easy to identify with them. In the fourth article Raphael Israeli studies a number of problems encountered in rendering the Qur'an into Chinese. M.G. Carter, in the fifth contribution, deals with analogical and syllogistic reasoning in Arabic grammar and Islamic law, while in the sixth paper R.M. Frank tackles some theological problems in Mu'tazila and Ash'arite thought and in the thought of al-Ghazali. The next paper by Tony Street is a plea for a reassessment of the early works by Fakhr al-Dîn al-Râzî (d. 1210). The following contribution was written by Nehemia Levtzion and deals with eighteenth-century Sufi broth-

erhoods in a large number of regions in the Muslim world. In this slightly polemical article it is contended that in the eighteenth century far-reaching changes in the structure and organization of Sufi brotherhoods took place throughout the entire Muslim world and not only in specific regions, as some scholars think. In the final article of Part I, Ian Proudfoot deals with the preference for lithography over typography in early Muslim book printing. The main point in this excellent contribution is that the choice for lithography did not have to do with conservatism, but originated from the fact that lithography, as a direct extension of the manuscript tradition and with its greater flexibility, appealed more to the taste and aesthetic demands of the Muslim public, who traditionally had held the art of calligraphy in great honour.

Part II of the book, dealing with Islam in Indonesia, starts with an article by James Fox, who studies the Babad Tanah Jawi as a genealogical narrative. The next paper, 'From *Sākti* to *Shahāda*', is a philological study by S. Supomo, dealing with some Islamic re-interpretations of pre-Islamic Javanese texts. The third article is entitled 'Islam and the Reign of Pakubuwana II, 1726-49' and was written by M.C. Ricklefs. This article sets out the main argument of Professor Ricklefs' forthcoming book on this ruler, showing convincingly that prior to 1742 the court of Pakubuwana II was in fact an Islamic court, but that the Islamic court style was abandoned after this year, when Pakubuwana made a political and military re-orientation towards the Dutch East Indies Company (VOC). Intellectually most stimulating is Ricklefs' view that future research might show that this Islamic episode in Javanese cultural history will not prove to be the exception it appears to be now, and that the generally accepted perception of the past, present and future of Javanese society as being essentially Javanist in character, and not Islamic, needs to be reconsidered. In the next contribution Ann Kumar compares the political tradition in the *Sasana Sunu* from the 1820s with that in the *Pancasila*, and establishes the dissimilarities between the two political philosophies. In the fifth article Christine Dobbin investigates three Muslim commercial minorities: the Mizabis (South Algeria), the Isma'ilis (Western India) and the Baweanese in Java. The following contribution by Jutta Bluhm-Warn deals with the influence of the Egyptian reformist journal *Al-Manār* on Southeast Asian Islam in early twentieth century, focusing on Ahmad Soorkattie. In view of the excellent quality of this paper one can only regret that this author does not publish more often on this important topic. The penultimate article by Wendy Mukherjee points to traces of the debates between Kaum Muda and Kaum Tua in pre-war Sundanese novels. The final paper is written by Clive S. Kessler and deals with some manifestations of Islam in contemporary Malaysia.

As will be apparent from this brief overview of the contents, the variety of

issues dealt with in this Festschrift may well be too broad for people who lack the erudition of Professor Johns, and certainly there will be few readers who can fully appreciate every contribution in the book. Nevertheless, I think the coherence of this book is great, and the two editors can be congratulated for this, as well as for their careful editing. Apart from the thought-provoking contribution by Ricklefs, I personally liked the articles which deal with the relationship between the Middle East and Southeast Asia best, and for others who share this interest the present book contains a lot of valuable material.

All in all this book is a very worthy tribute to Professor Johns, as well as a testimony to the vitality of Indonesian studies in Australia, which he has guided for so long.

Janny de Jong, Gé Prince en Hugo 's Jacob, *Niet-westerse geschiedenis; Benaderingen en thema's*. Assen: Van Gorcum, 1998, 185 pp. ISBN 90.232.3302.6. Prijs: f 45.

HUGO KLOOSTER

Het woord vooraf van deze bundel Groningse collegedictaten is zo slecht geschreven dat de lezer bang is voor wat komen gaat. 'Zo konden we zonder ons schuldig te voelen aan tekortschieten in één van beide aan dit boek werken', stellen de drie auteurs. Verderop blijkt het taalgebruik mee te vallen; het boek bevat zelfs leesbare stukken, al blijft het aantal stel- en spellingfouten groot en is de tekst hier en daar duidelijk bedoeld om te worden voorgelezen. Een collega van de vakgroep Nederlands was voor een goede fles wijn toch wel bereid geweest te helpen met de eindredactie? Vraagt de lezer dan te veel, als hij van medewerkers van een letterenfaculteit verzorgd proza verlangt?

De rode draad door dit boekje is de ontwikkelingsproblematiek van de landen van de Derde Wereld, en meer in het bijzonder de historische dimensie ervan. De geschiedschrijving van deze landen is er, aldus de auteurs, sterk door beïnvloed. Twee invalshoeken worden onderscheiden, de institutionele benadering en het afhankelijkheidsdenken (p. 20). De eerste legt de nadruk op het 'gewicht van het eigene', op de bijzondere kenmerken van de niet-westerse samenleving in kwestie. De tweede schenkt aandacht aan het contact tussen verschillende beschavingen dat kon leiden tot een koloniale relatie. Hierbij is de centrale vraag, of het kolonialisme de inheemse samenleving een achterstand heeft bezorgd of juist vooruit heeft geholpen. Hoe het

ook zij, de westerse invloed op de niet-westerse samenleving heeft volgens de auteurs bijgedragen tot een 'ongekende lotsverbondenheid' van de wereldbevolking en het ontstaan van een samenhangende wereldgeschiedenis bevorderd (p. 126).

De inzichten van de drie auteurs komen overigens niet vaak naar voren. Het gaat hun in de eerste plaats om een overzicht van de theorieën van anderen. Voor de student die zich wil oriënteren in de overvloedige literatuur lijkt dit boekje nuttig; voor de goed ingevoerde deskundige bevat het weinig nieuws. Ook had meer aandacht kunnen worden besteed aan de visie van niet-westerse schrijvers op hun eigen verleden. De Nijmeegse bundel *Tussen traditie en wetenschap* (1987) die aan dit laatste onderwerp is gewijd, is daarom een goede aanvulling op het hier besproken boek.

L. Smits and C.L. Voorhoeve (eds), *The J.C. Anceaux collection of wordlists of Irian Jaya languages, B: Non-Austronesian (Papuan) languages (Part I)*. Leiden/Jakarta: Department of Languages and Cultures of Southeast Asia and Oceania, Rijksuniversiteit Leiden/Irian Jaya Studies Interdisciplinary Research Programme (IRIS), 1994, vi + 281 pp. [Irian Jaya Source Materials 9 (Series B No.3).] ISBN 979.8282.00.0. Price: f 20.

JEAN ROBERT OPGENORT

The Irian Jaya Source Materials (IJSN) series is a collection of early written and not easily accessible source materials relating to Irian Jaya, uniting scattered reports by merchants, explorers, missionaries, local administrators, linguists and anthropologists. The series is published by the Department of Languages and Cultures of Southeast Asia and Oceania at Leiden University, within the framework of the Irian Jaya Studies Programme, which has been established to promote knowledge of the languages, cultures and history of this little-known part of the world.

The IJSN volumes are divided into three subseries. The General Series (IJSN 1, 8, 12, 13 and 16) contains archival sources and treats diverse topics relating to Netherlands New Guinea. Series A (IJSN 2, 3, 6 and 7) primarily deals with pre-World War II administrative reports (*memories van overgave*). Series B, finally, accommodates special manuscripts, in particular the vast collection of word lists compiled by the Dutch linguist J.C. Anceaux (IJSN 4, 5, 9, 10 and 11) as well as texts from the oral traditions of the region (IJSN 14 and 15). The word lists compiled by Anceaux, one of the founding fathers of

linguistic research in Irian Jaya, provide data on both Austronesian and Non-Austronesian (Papuan) languages and were used by scholars such as Voorhoeve to propose several tentative classifications of the indigenous Papuan languages of Irian Jaya.

In general, the IJSM series reproduces original texts (including mistakes) and offers few reflections on the data. This ninth instalment combines comparative word lists of 38 Papuan languages mainly spoken in the northeast of Irian Jaya, such as Sko, Daonda, Morwap, Nafri, and Kwesten. The data are arranged by lexical item (for instance, MOSQUITO and TO SIT), and entries are given for each language and language variant for which data are available. Although the editors make a point of stating that Anceaux preferred this kind of arrangement, this statement misleadingly seems to suggest that the material is important from a comparative point of view. The value of the word lists, however, is not related to their usefulness for the classification of Papuan languages, because lexical material in itself turns out to provide rather incomplete or ambiguous information about genetic relationships between languages. The word lists offer no grammatical information and merely give an impressionistic phonetic description which depends heavily on the perception of the individual researcher. Although a substantial part of the word lists was compiled by the linguist Anceaux himself, some data have also been copied from standard word lists taken directly from less reliable sources such as missionaries, local administrators, and anthropologists.

Although the practical importance of these word lists, and of word lists in general, should not be overestimated, it should at the same time be stressed that the inclusion of the Anceaux collection in the IJSM series is undoubtedly valuable and appropriate, both in terms of the documentation of the early beginnings of linguistic research in Irian Jaya, and from the more general point of view of making data accessible.

Albert Hahl, *Gouverneursjahre in Neuguinea*. Edited by Wilfried Wagner. Hamburg: Abera Verlag Meyer, 1997, xxxi + 230 pp. ISBN 3.931567.10.9. Price: DM 59,90 (paperback).

PIM SCHOORL

Albert Hahl was the second and last governor of German New Guinea (Northeast New Guinea), from 1902 until 1914. The first edition of this memoir was probably published in 1938. An English translation appeared in about 1975, with an extensive introduction by Peter Sack. Fortunately, this

foreword has been translated into German for the 1997 reissue. It places the book in the context of other historical works on German colonial history in Melanesia and Micronesia, as well as providing some personal details about Albert Hahl.

The title is somewhat misleading, since the part of the book actually dealing with the *Gouverneursjahre* starts only at page 167. However, the first part is sufficiently interesting for the information which it contains on the early years of the colonial regime in German New Guinea. In 1895 Hahl was appointed as imperial judge for the Bismarck Archipelago and (the German part of) the Solomon Islands, with Herbertshöhe (near Rabaul) on Neupommern (now New Britain) as his station. He had also been appointed as the administrator for this area by the New Guinea Company, with consent of the *Reichskanzler*. The New Guinea Company was then still responsible as *Landesherrin* for the administration of the whole area, a situation which lasted from May 1885 until April 1899.

Hahl's description of his work during the early period makes it clear that it was not easy to realize the Pax Germanica. In many parts of the area fights were going on between indigenous groups, and also against the white intruders. Communications were very difficult, and at first Hahl was wholly dependent on the transport facilities of the private companies and the missions. He also had to train his own policemen/soldiers. It is not even clear whether a body of laws and administrative rules was already available to him as it was to the officials of Netherlands New Guinea, where local conditions in the same period were similar but where existing traditions of administration, developed elsewhere in the Netherlands Indies, could immediately be applied. The legal situation in the German colony is obscure. When a mission post at Namatanai (Neumecklenburg/New Ireland) was attacked in August 1903 and a father, three brothers and five sisters killed, some of the attackers were arrested, sentenced to the death by what Hahl calls 'the proper court', and brought before a firing-squad in the 'proper' way. What 'proper' means in this context is not clear. It seems that there was no higher court with the right of revision, for Hahl, as governor, only heard about this case after the 'proper' executions had already taken place.

During Hahl's years as governor, German New Guinea was gradually developed as a colony. The number of administrative posts increased, several Roman Catholic missions were active, and a stronger colonial economic base was created than existed in the British and Dutch parts of New Guinea at that time. German companies, for instance, were active in developing plantations, especially coconut plantations. Hahl himself was very interested in promoting economic development. As governor he attracted about 40 German farmers who settled in the Gazelle Peninsula (New Britain) on farms of about

100 hectares. From 1908 onward, hunters of birds of paradise could only obtain a hunting permit on the condition that they invested their profits inside New Guinea. Fifteen plantations along the coast of Kaiser-Wilhelms-Land (the northeast part of the New Guinea mainland) were the result of this policy. Hahl saw the indigenous people largely as potential labourers for the European plantations, although for his native soldiers he made an arrangement that at their retirement they too could obtain land on which to plant coconuts and breed pigs imported from Australia. He does not mention how much land these retired soldiers were given. By the end of his governorship, however, an area of about 23,000 hectares had been brought under cultivation by Europeans. Hahl spoke of 'the compelling requirement to open up new areas', but also warned against an excessively rapid expansion which, not giving the inhabitants time to become acquainted with the foreigners, would only give rise to conflict. A related barrier to further expansion was the shortage of indigenous labourers.

Hahl was governor of an extensive area. Besides the mainland of north-eastern New Guinea, the German colony (*Schutzgebiet*) included the Bismarck Archipelago and several island groups in Micronesia, such as the Mariana and Caroline islands. To see and to know what was happening in his vast area he had to make many trips on all kinds of ships: German warships, commercial steamships, and later on his own steam patrol boat. He takes the reader with him to many places which were under German rule, giving an impression of how extensive and intensive the Pax Germanica had become by the time Great Britain took over German New Guinea in 1914.

When Hahl wrote this book he was nearly seventy years old. By then he had also been director of the New Guinea Company (1918-1938), and had been chosen in 1930 as vice-president of the Deutschen Kolonialgesellschaft. No critical notes are to be found in his book regarding colonialism in general or German colonial rule in particular. Personal notes are also scarce and descriptions of events sober, with few details. It is not clear whether Hahl made use of archival material; certainly there are no references to any.

It is a pity that only two sketch maps of limited areas have been included in this reissue, one showing the surroundings of Herbertshöhe and Rabaul, and the other the surroundings of Frederichs-Wilhelms-Hafen (the later Madang). Most of the places mentioned by Hahl are difficult for the reader to locate, the more so since some were renamed after the British takeover. Another shortcoming is the lack of an overview of the German colonial system and administrative structure, indicating which laws and rules were applied in German New Guinea and who made them.

Although this book leaves many unanswered questions, it is still worthwhile reading for people interested in the history of Melanesia and Micronesia, or

in comparing the German colonial system with the Dutch and British/Australian systems in New Guinea. For many Germans it will also fill a gap by illuminating an unknown part of their colonial history.

Dieuwke Wendelaar Bonga, *Eight prison camps; A Dutch family in Japanese Java*. Athens, Ohio: University Center for International Studies, 1996, xii + 219 pp. ISBN 0.89680.191.8.

ELLY TOUWEN-BOUWSMA

Eight prison camps, written by Dieuwke Wendelaar Bonga, is far more than a personal account of the author's experiences in internment camps during the Japanese occupation of Southeast Asia. This is a family history which transcends personal experience. Besides sketching the misery of the women of the family in their camps, she also describes the different experiences of her father, who was put in a POW camp and worked on the Pakan Baru railroad, her eldest brother, who happened to be in Holland during the war, and her teenage brother, who was interned in a boys' camp. Moreover, in the last chapter of the book, 'It never ended', she gives an account of how the sufferings of her family affected their lives. She succeeds in making clear what extreme terror, fear and humiliation do to people.

The family story starts with the grandparents of the author, who lived near Dokkum in Friesland. Her father was one of five children and the only one in his family who was able to study. He became a teacher and in 1928 moved with his family, including three young children, to the Netherlands East Indies. Here he settled in Surakarta, where he was attached to the Idenburg school. Five more children were born in the Indies, the youngest, a girl, in 1940. Dieuwke (Joke to family and friends) was the second child and eldest daughter. She enjoyed a happy and carefree childhood in the Indies and did not worry too much when, as a sixteen-year-old, she heard that war had broken out.

With the Japanese invasion in 1942, however, the Indies changed drastically for all Dutch nationals. The Dutch in Surakarta were among the first to be herded into internment camps. The town was heavily plundered by the Indonesians just before the arrival of the Japanese, leaving most of the resident Dutch with little more than their lives. The Japanese assembled them at different locations in the town to protect them from the violence of the Indonesians. A public school became the first of a series of eight camps in which Dieuwke, her mother and the younger children were interned in Central Java.

In the course of 1942 the Japanese authorities imprisoned all Dutch men,

women and children as well as nationals of the Allied countries. On Christmas Day of that year, Dieuwke and her family were ordered to leave Surakarta and were moved by bus to their fifth camp.

'It was a terribly long and bumpy ride. All the people were desperately anxious and afraid. The screaming Japs, the panicky moments of being rushed and pushed, the unusual transport in these crummy buses and this all in the humid heat of the rainy season, it caused a lot of women to be worn out. If only we knew what was ahead of us! But they told us nothing.'

The destination turned out to be a camp called Sumowono in the mountainous area northwest of Surakarta.

Living conditions in the camps deteriorated as time went by. Hunger and sickness increased among the camp population. Even the little children stopped asking for food. By the middle of 1945,

'most of the people had pellegra on top of different kinds of beriberi. This severe lack of vitamins shows up at first on hands and feet as flaming red spots. Steadily these spots would spread and creep up higher and higher according to the severity of the vitamin deficiency. Besides these symptoms, which are very painful especially when the hot sun burns on them, people became lethargic, nothing mattered anymore and sometimes we walked around like zombies.'

In these and other passages on the total lack of privacy, the hard work, the suffering of the children, the increasing tensions among the camp inmates, and the punishments, lies the power of Dieuwke Wendelaar Bonga's book. She shows us a moving, living picture of what life was for women with little children in the Japanese internment camps, giving not only the facts but also the feelings. The same is true of the part of the book dealing with the period immediately after the war, when Dieuwke and her mother, sisters and brothers experienced the *bersiap* period in Central Java.

Finally they succeeded in reaching Singapore and were reunited with their husband and father, and also with their eldest brother, who went to the Indies as a soldier to liberate his family after the end of the war in Europe. In February 1946 the family was able to leave for Holland. Back home they were confronted with the other war.

'We arrived in a small town with friendly folks, we made lots of friends, had boyfriends too. But the understanding of what we went through was missing. They had it so bad during "their" war, that we did not talk about "ours".'

This was the main reason for Dieuwke Wendelaar Bonga, fifty years later, to write this book. *Eight prison camps* is one of the best accounts I know of the misery and sorrow of people in the Japanese camps, and of the impact which the experience had on the remaining part of their lives.

The Ecology of Indonesia Series is a product of the Environmental Management Development Project (EMDI), a long-term joint project of the School for Resource and Environmental Studies, Dalhousie University, Canada, and the Indonesian Ministry of State for the Environment. EMDI is funded mainly by the Canadian International Development Agency (CIDA). Ultimately intended to cover the whole of Indonesia, so far the series consists of the six titles reviewed below. The reviews all focus more or less exclusively upon the significance of the books in question for the study of human history and society in Indonesia; the reviewers make no claim to competence in the natural sciences.

Anthony J. Whitten, Sengli J. Damanik, Jazanul Anwar and Naz-aruddin Hisyam, *The ecology of Sumatra*. Yogyakarta: Gadjah Mada University Press, 1987 [First edition 1984], xxiii + 583 pp., photographs, figures, tables, index. ISBN 979.420.035.2 (hard cover), 979.420.061.1 (paperback).

FREEK COLOMBIJN

With hindsight, *The ecology of Sumatra* was the first volume of 'The Ecology of Indonesia Series'. At the time of its publication in 1984, however, the series title had not yet come into use and only companion volumes on Sulawesi and Kalimantan were envisaged. In the second edition, of 1987, some mistakes in the first were tacitly corrected and six pages of references to recent or previously omitted literature were added. The book was written by three staff members of the Centre for Environmental and Resource Studies of the University of North Sumatra and one, A.J. Whitten, of Dalhousie University. The latter was then consultant to a Government of Indonesia/UNDP/World Bank project set up to build up the capability of environmental studies centres in Indonesia. The Canadian International Development Agency (CIDA) sponsored the project.

The book consists of three parts. The first, introductory part sketches in one chapter a general background to Sumatra's ecology, including a brief geomorphological history, an outline of soils, climate and vegetation, and an overview of the island's human history. The second part consists of nine chapters dealing with natural ecosystems: mangrove forest, other coastal ecosystems, rivers and lakes, peat swamp forests, freshwater swamp forests, lowland forests, uncommon lowland forests, mountains, and caves. The third part, on man-made ecosystems, has chapters about the effects of disturbance, agricultural ecosystems, and urban ecology. The single index refers to subjects, place names, and species names (English and Linnaean).

When this book appeared, judging by the jubilant reviews of the 1984 edition quoted on the back flap of the 1987 edition, it must have been very innovative. This was the first comprehensive ecological account of a tropical region. The amount of information, the profuse illustrations, and the quality of the (colour) photographs were all justly praised.

Today, however, *The ecology of Sumatra* looks outdated and clearly belongs to an earlier generation than the later volumes of the Ecology of Indonesia Series. This becomes clear from: the use of non-Sumatran research results for want of local data; the summary treatment of climate (seven pages for both the palaeoclimate and the present climate together); the total disregard for forest fires (natural or anthropogenic); the artificial division between natural and man-made ecosystems and the non-systematic subdivision of natural ecosystems into such unequal categories as lowland forests, uncommon lowland forests, mountains, and caves; the after all perhaps somewhat amateurish illustrations; and the rather descriptive character of the book, with includes little real analysis of ecological processes. The historical overview in the introductory chapter also looks extremely old-fashioned to a historian (although then again, probably no more than most environmental sections in history books appear travesties in the eyes of ecologists!).

The chapter which has best stood the test of time is the one dealing with the effects of human disturbance on ecosystems. Luckily, this chapter is also the most relevant for social scientists. It includes incisive descriptions of ecological interactions such as the destructive impact of fish bombs on coral reefs, which in turn destroys the protection the reef provided to the fishing village against the waves of the sea. The alarming photographs in this chapter bear appropriately trenchant captions.

Anthony J. Whitten, Muslimin Mustafa and Gregory S. Henderson, *The ecology of Sulawesi*. Yogyakarta: Gadjah Mada University Press, 1987, xxi + 777 pp. ISBN 979.420.084.4 (hard cover), 979.420.060.3 (paperback).

DAVID HENLEY

The second book in the series, *The ecology of Sulawesi*, appeared in 1987 and follows the same general format as the pioneering Sumatra volume: a series of main chapters each devoted to a particular type of natural ecosystem – 'seashores', 'lowland forest', 'mountains' and so on – plus an introduction on

the 'physical, biological and human background', and three chapters at the end dealing with different aspects of the human ecological impact. According to its inside cover blurb, the book was intended mainly to make otherwise more or less inaccessible ecological information available to 'resource managers, ecologists, environmental scientists and local government personnel' in Sulawesi itself:

'Sulawesi is one of the most poorly-known regions of Indonesia and wise environmental management [...] is currently very difficult. A major reason for this is a general lack of information, but the problem is compounded because much of the available literature is scattered through a wide range of Dutch, English, German and Indonesian journals, reports and books.'

Whitten, Mustafa and Henderson duly brought together more than 1,600 of such scattered and often obscure sources to produce this monumental 777-page synthesis of literature on the physical environment, natural history and human ecology of Sulawesi.

Experts on Sulawesi, perhaps not surprisingly, do not find it difficult to pick holes in the result. The limited amount of information provided here on the history of the island's human population, for instance, impresses neither historians nor demographers, and even ecologists may be disappointed by the very descriptive, qualitative character of the 'ecosystemic' chapters and the lack of serious analysis of the factors determining the composition of the flora and fauna in different regions. Also disappointing is a tendency, especially where human activities are concerned, to extrapolate from sources dealing with areas elsewhere in Indonesia (and further afield) rather than seek out information on local conditions. The important discussion of swidden cultivation (pp. 575-80), for instance, is almost entirely based on general works and sources from Sumatra and Kalimantan. Here, as in the shoddiness of its (albeit extensive) bibliography and in its sometimes rather arbitrary selection of sources and examples, *The ecology of Sulawesi* bears the stamp of haste and, correspondingly, of a dangerously uncritical approach to its materials. It is a pioneer study compiled with urgent, eclectic enthusiasm rather than exhaustive research and careful judgement.

That said, its eclecticism also makes it an enormously useful source of information and I for one have used it again and again in the course of my own study of the environmental history of the northern part of Sulawesi. I was grateful, for instance, for its handy lists of species, for its concise summaries of topics like the Wallace Line and plate tectonics, and for the information which it reproduces from often ephemeral recent sources. Those without access to good libraries (or the time to use them) will find it still

more invaluable. It is also intelligently organized, generally well written, and, despite having three different authors, surprisingly free from the inconsistencies and contradictions which seem to plague some of the later volumes in the same series. Thumbing through it now I am once again struck by the remarkable volume of knowledge, and above all the sheer concentrated work, which it represents. Whitten, Mustafa and Henderson continue to deserve, and I think receive, the heartfelt appreciation of everybody who is concerned with the environment in Sulawesi.

Tony Whitten, Roehayat Emon Soeriaatmadja and Suraya A. Afiff, *The ecology of Java and Bali*. [Singapore]: Periplus Editions, 1996, xxiii + 969 pp. [The Ecology of Indonesia Series 2.] ISBN 962.593.072.8.

PETER BOOMGAARD

The volume of the Ecology of Indonesia series dealing with Java and Bali is an impressive work containing almost a thousand pages of text, or slightly over a thousand if we also count the (unnumbered) pages with colour photographs at the end of the book. Throughout the book the text is abundantly illustrated (114 maps and 130 other illustrations). The bibliography covers the pages 863 to 947, and the index pages 948 to 969.

The publication comprises five parts. Part A is a general ecological introduction (pp. 3-83), which might be considered redundant by those who are inclined to read this book. Part B (pp. 85-342) describes and analyses a number of components into which the ecology of Java and Bali can be 'dissected': physical conditions, flora, fauna, and the influence of humans. In Part C (pp. 343-668), the authors deal with the various ecosystems to be encountered on the islands. This section starts with coastal ecosystems, mangrove forests, and lakes and rivers, and then goes on to lowland forests, mountains, and caves. Finally, ecosystems dominated by human influence are discussed: cultivated rice and maize, plantation forestry, agroforestry, plantations, aquaculture, and urban areas. Part D (pp. 669-830) covers the issue of conservation. Here the authors first discuss human attitudes, then biological diversity and the loss of it, and finally what has been done in the field of nature conservation. The last topic is dealt with in such a way, describing in turn each of the major conservation areas on Java and Bali, that this subsection almost reads as a tourist guide and could have been a booklet in its own right (pp. 767-830). The main text of the book ends with Part E, which discusses possible future developments (pp. 831-50).

This book is a very rich source of data, combining a good grasp of the major topics about which the reader might wish to be informed, with more detailed information on a number of individual plants, animals, locations, and types of landscapes. The authors have evidently set their ambitions fairly high. 'We hope', they state, 'that if decision makers can become familiar with the past and present situations, then they may make every effort to prevent any further losses' (p. 691). In this respect the volume on Java and Bali has a special place in the series: 'Java and Bali could become a model of the integration of ecology and economics to undergird sustainable development, a model which could be used as a template for other islands' (p. 343). Generally speaking, there is indeed much to be learned from this volume. Nevertheless – and, one is inclined to say, inevitably – the book has its problems as well.

In the first place it must be pointed out that the index, voluminous though it is (20 pages), is far from complete. As *The ecology of Java* is a book that many will not wish to read from cover to cover, but rather use as an encyclopaedia, this is a serious flaw. This problem is compounded by the fact that the Indonesian names of plants and animals are not given (they will be used in the Indonesian version). This decision, though understandable, is also to be regretted, as there are few people who know the scientific names of all the plants or animals they want to look up.

The attention given to agriculture and livestock is limited, and although one might sympathize with the intuitive notion that ecology is about 'wild' nature, a relative neglect of tamed nature is difficult to defend. In a region where *sawah* is as important as it is in Java and Bali, one would have expected much more attention to the ecological features of this type of agriculture – the more so as it seems to be a sustainable production system that has proven its value over a period of a millennium or more. Even less attention is given to livestock breeding, past or present, and the fact that Java used to have its own race of horses, the so-called Kedu horses, is not even mentioned.

One of the attractive features of this volume is that it pays quite some attention to historical developments. Sometimes, however, the authors seem to be carried away by their interest in history. An overview of the history of Java and Bali, for instance, in the form of a table with dates from the third century BC up to 1945, and covering nine pages (pp. 317-25), seems slightly overdone. There is also a tendency here to present as facts what according to the more reliable literature is at best speculation. A good example is the statement that the Portuguese introduced maize to Indonesia in the sixteenth century, because they wanted 'to increase the agricultural economic base of Java and other islands' (p. 584). It is possible that the Portuguese introduced maize, but the Spaniards are equally good candidates, and whoever it was,

nobody knows why they did it.

Thanks to the authors' interest in history we are very well informed about a great many plants and animals that have been introduced to the islands, either long ago or quite recently. It is amazing to realize how many of Java's commercially exploited plants and animals came from outside, and how well they became integrated into the various local ecosystems. It is, therefore, a little strange to see that the authors nevertheless warn Indonesians time and again, often in rather strong terms (for instance on p. 639) against new introductions.

Finally, the 86-page bibliography. In itself this is quite impressive, and an enormous help to the reader. Nevertheless I have some minor quarrels with the authors on points of detail. It is not really a good idea to list the many Dutch names beginning with the article *de* or the preposition *van* alphabetically under the 'd' and the 'v' respectively. I also missed two important bibliographies, those by M. Jacobs and T.J.J. de Boo (*Conservation literature on Indonesia*, 1982) and C.P. van Goor and Junus Kartasubrata (*Indonesian forestry abstracts*, 1982).

However, the emotions that dominate after having read the entire volume are those of awe and also gratitude. The authors have done the scholarly community a great service.

Kathy MacKinnon, Gusti Hatta, Hakimah Halim, and Arthur Mangalik, *The ecology of Kalimantan*. [Singapore]: Periplus Editions, 1996, xxiv + 802 pp., tables, figures, boxes, index. [The Ecology of Indonesia Series 3.] ISBN 0.945971.73.7.

HAN KNAPEN

After *The ecology of Sumatra* (1984) and *The ecology of Sulawesi* (1987), both published by Gadjah Mada University Press, in 1996 the long-anticipated *The ecology of Kalimantan* was finally published by Periplus Editions as the next volume in The Ecology of Indonesia Series. This encyclopaedic work brings together the insights of some 1,500 sources published up to 1992, some of which are very difficult to trace in most libraries. Because of the subsequent delay in publication, a bibliographic addendum lists useful references appearing after 1992. The book has the pretension to become a standard reference work for a wide group of scholars and interested non-professionals. Although the authors strive to focus on Kalimantan, the Indonesian part of the island of Borneo, nature obviously is not concerned with national

boundaries and ample use is also made of studies from Sarawak, Sabah and Brunei, so that large parts of the book are also of interest for those concerned with the northern part of the island.

After an introduction to the basic geographical characteristics of the island, the main ecological habitats found on Borneo are discussed in Chapters 2 to 7. As is generally known, this island supports one of the largest tropical low-land rainforests on earth, containing an enormous richness of species. There is also a wide array of other important ecosystems which, stretching from the coast to the mountains, encompasses coral reefs, estuaries, mangrove forests, inland swamp forests, lakes and rivers, heath forest, limestone forest, mountain habitats, and limestone caves. Together these ecosystems contain, for example, some 3,000 species of trees and 30,000 species of beetles. Of course, only a short summary of such diversity and of the dynamic interrelations between the numerous species could be presented, and in this the authors succeed remarkably well. This first part of the book is full of details on the fascinating extremes of Borneo's nature, from the smallest squirrel to the biggest flower on earth. The authors show that many of the ecosystems are delicate equilibria easily disturbed by human action.

After a discussion of Borneo's peoples and their traditional ways of life (Chapter 8), the remainder of the book deals with the impact of changing land use patterns: timber exploitation, forest product collection, fishing and aquaculture, land reclamation, plantation agriculture, livestock farming, and mining. The authors do not, however, limit themselves to these traditional themes, but also provide interesting discussions on the peculiarities of urban ecosystems, the impact of industrialization, polluting effluents, oil drilling, and the effects of local and world-wide climatic change on the Borneo environment. The ecosystems considered range from the summit of Mount Kinabalu to an urban ditch. In the final chapter the current state of nature conservation on Kalimantan is dealt with at length. Forest exploitation, resource harvesting, forest fires, industrialization, and population growth will all continue and, as the authors note, protected nature reserves and a commitment to proper management will be crucial in order to preserve biodiversity and the natural habitats that are still left.

The authors have a clear interest in historical processes, as is shown by their sensitivity to plant and animal introductions, their discussion of the origin and migration of Borneo peoples, and their treatment of the flora, fauna and habitat losses between the Pleistocene and the present. Some interesting examples are presented. During the 1950s, for instance, a plague of rats in the Kelabit area was fought by parachuting in cats as an early form of biological control. Yet the historical component of the book still remains somewhat

meagre. Blind copying from other sources and the use of outdated references, unfortunately, leads to some strange theories and mistakes, such as the first Dayak coming from the Asian mainland and migrating up the Barito valley (p. 360), or nineteenth-century Ngaju Dayak digging diamonds from deep pits (p. 581). Very few Dutch language sources are used, and almost none in any other Western language. Journals like *Tectona* and *De tropische natuur*, and series like the *Publicaties van het boschwezen van Nederlandsch Indië* and the *Nederlandsch Indische vereniging tot natuurbescherming* have been consulted minimally, if at all. I was surprised not to find Coomans de Ruiter's faunal studies on Kalimantan, Van Steenis' *Maleische vegetatieschetsen*, or Heyne's *De nuttige planten van Nederlandsch Indië*. Not only would these sources improve our knowledge on the past and present-day flora and fauna of the island, they would also contribute to our understanding of today's environmental problems and conservation challenges.

One persistent theme in the book is the idea that Kalimantan will never be as populous as Java simply because of its less prolific environment. The authors make clear that although the island's luxuriant forests give an impression of fertility, most of Borneo's soils are unsuitable for intensive cultivation, and little scope is left for agricultural intensification or to accommodate new transmigrants. Although the authors are convincing on this point, they do not answer their own question of why Kalimantan's population has remained so low over time (p. 620). How to explain the fact that for thousands of years the population was much smaller even than it is today, far below the carrying capacity of the environment?

The human-ecological part of this book is not the strongest. Although the cover proclaims that there are 'many lessons to be learned about sustainable use of natural resources from the island's indigenous peoples', the book does not live up to this particular promise. There is a section on omens and augury, for instance, but this is little more than an enumeration of omen species, while the question of a possible interrelation between omen animals (or in a broader sense: sacred animals and plants) and nature preservation is not touched upon. Orang-utan may hold a special place in Dayak life (p. 386), but this apparently did not prevent them from being hunted and/or kept in captivity for their meat and skulls (p. 306, 386, 565). At several points things tend to be oversimplified. 'The rhinoceros is such an awesome beast', declares one passage on page 386, that Dayak men often insert a penis pin 'to emphasize their manhood and to emulate the male rhinoceros'.

A huge enterprise like writing *The ecology of Kalimantan* carries an inescapable risk of inconsistencies. For instance, the authors argue that traditional Dayak agriculture is best described as 'swidden cultivation' instead of 'shifting cul-

tivation' (pp. 363-5), but on several occasions continue to use the latter term. The wild dog 'probably never reached Borneo' in prehistoric times (p. 43), yet was hunted by Pleistocene cave dwellers and has now become extinct (p. 308). The tiger causes confusion too. This animal is said not to occur on Borneo (p. 235), but is still discussed in relation to seed dispersal (p. 211). Archaeological evidence, moreover, shows that during the Stone Age the tiger may have been present on Borneo (p. 44), although this is invalidated again on page 306, where is noted that the excavated tiger teeth 'may have been imported'.

In a reference work like this, the index, glossary, and reference system should be as reliable and faultless as possible. Unfortunately, it is disappointing to find that many of the references (particularly in the 'text boxes') are lacking in the bibliography, while several figures and boxes are entirely without references. The addition of page numbers to the references in the text, moreover, would have been helpful for those who want to consult the original sources. The addition of a glossary explaining the most important ecological terms would have made the book easier to use for non-biologists. A curious problem, at least with the two copies I consulted, is that the index ends abruptly with the 'v'. A list of plant genera and families referred to in the text is supplied in the form of Appendix 1, to which, frustratingly, no page numbers are added. Where, for instance, in this massive book do I find the interesting genus *Eupatorium* as mentioned in the said Appendix? A comparable list of fauna species would have been useful, while the inclusion of the other appendices, conversely, is questionable because of their specialist nature.

Managing the tremendous amount of data on the ecology of Kalimantan which is available today and bringing this together in a comprehensive summary is a remarkable achievement, representing many years of laborious work. In the light of today's environmental threats there is an urgent need to document what remains of the natural richness of Borneo, a task which is greatly advanced by this publication. The greatest strength of the book is its compilation of biological and environmental facts into a single-volume encyclopaedic work. Many scholars, policy-makers, and interested non-professionals will find *The ecology of Kalimantan* a good point of departure for their studies of the wide variety of environments found on Borneo, and for their search for appropriate ways to conserve its environmental treasures for future generations. Yet after so much work, there are still flaws and inadequacies to be corrected in a next edition.

Kathryn A. Monk, Yance de Fretes and Gayatri Reksodiharjo-Lilley, *The ecology of Nusa Tenggara and Maluku*. [Singapore]: Periplus Editions, Oxford: Oxford University Press, 1997, xvii + 966 pages, tables, figures, boxes, annexes, appendixes, index. [The Ecology of Indonesia Series 5.] ISBN 962.593.076.0.

BERNICE DE JONG BOERS and MANON OSSEWEIJER

The ecology of Nusa Tenggara and Maluku is the fifth volume in the Ecology of Indonesia series. In the introduction the authors describe their own book as 'a compilation of information from colonial and recent research plus some original surveys carried out within NT & M [Nusa Tenggara and Maluku]. [It] should provide baseline data on the ecology of the area, its ecosystems, biodiversity and land use' (pp. 5-6). We think this is a pretty good description of what the book is.

After the introduction, which sets out the aims of the book, the immediately following chapters focus on the natural resources of NT & M. Chapter 2 presents a detailed overview of the physical environment, including geology, climate and hydrology. Subsections on 'Specific Information Sources' indicate where further information on these topics may be found for the various islands. Chapter 3 describes the marine and coastal ecosystems of the region, Chapter 4 the land habitats. Chapter 5 is dedicated to (the current state of knowledge of) the biodiversity in these areas and includes (preliminary) checklists on plants, molluscs, insects, fishes, amphibians, reptiles, birds and mammals. Chapters 6 and 7 discuss the human resources of NT & M and include basic facts about the various cultures, lifestyles, settlement patterns, traditional customs and views on nature of its various peoples. The next three chapters focus on natural resource use, describing methods of fishing, logging, mining, shifting cultivation, the collection of non-timber forest products, palm harvesting, animal husbandry, and so on for various parts of the region. In these chapters the question of what has been done so far to make the utilization of natural resources more sustainable, for instance through reforestation, regreening and pest management programmes, is also discussed. Chapter 11 deals with principles of conservation and lists endangered and protected species. The final chapter gives a short summary of the most important ecological features of NT & M. Throughout the book interesting additional information is presented in thematic boxes, including a number which are of special interest to bird lovers.

Given that most of our ecological knowledge of Indonesia is based on

studies of its major islands (Sumatra, Kalimantan and Java), this book fills a major gap. Many fascinating details regarding the flora, fauna, use and management of natural resources, and environmental issues in Nusa Tenggara and Maluku may be found in this volume. The Indonesian minister for the environment, Sarwono Kusumaatmadja, is however right when he writes in the foreword that the title of the book is 'perhaps misleading' because '[t]he ecological studies are waiting to be done' (p. xiii). The authors acknowledge this: they give us as much information as possible, but frequently remind us that for the areas in question there is a lack of data and expertise. And of course, what is lacking cannot be presented. This is probably why the authors repeatedly express the hope that this book will stimulate further research – for instance, on the origins of savanna (p. 286).

All chapters contain a lot of information and attractive case-studies, and all are well provided with tables and pictures and generally make good reading. Nevertheless, some flaws are apparent in this voluminous work. The authors, for instance, seem to be better informed about the natural history of Maluku than about that of Nusa Tenggara. Some very important sources for the latter, including Zollinger's works on Lombok and Sumbawa (published in the *Verhandeligen van het Bataviaasch Genootschap* in 1849 and 1850), Ten Kate on Roti, Sawu, Timor, Flores and Sumba (1894), Verheijen on Komodo (1982), and the key books by Müller (1857) and Reinwardt (1858), which also contain useful information on Maluku, have not been consulted.

Minimal attention is given to pearl oysters, although several studies about this subject are available, for instance the dissertation by Spyer (1992). Several other studies on marine resources have also been overlooked (Djohani 1996, Environmental Program Maluku 1994, Persoon and de Jongh et al. 1996), which may explain the very brief descriptions of most of these resources in Chapter 8. Other remarkable absences, this time with regard to international trade in animals, are the Traffic Reports specifically dealing with this trade (1992 and 1995). All in all we have the impression that for some subjects the authors have jumped too quickly to the conclusion that no data or expertise are available.

Much of the information remains rather superficial and patchy, and sometimes the treatment of the various topics seems unbalanced. Not a single word, for example, is said about the introduction of sawah agriculture in this area. In NT & M, according to the authors, the tradition of planting rice in irrigated fields is 'limited' (except on Lombok), mainly because of the dry climate (p. 746). Yet on the very next page they mention that wet rice was cultivated and irrigation dams built on the island of Roti in 1500 (sic!), and that in 1891 a traveller came across some of the finest irrigated rice fields he had seen in Indonesia in the Do Donggo Mountains of Bima (Sumbawa). They

might equally have mentioned that sawah agriculture was introduced to NT & M as early as the fourteenth century, that rice was exported from Sumbawa to Batavia in the 1600s, and that irrigation canals were constructed on Sumbawa as well as Lombok during the 1800s.

We would also have liked to see a thorough description of how people interact with nature reserves in NT & M. While the authors mention the new approach in conservation, involving participation by local people in the management of protected areas, they restrict themselves to one page on the possibilities of introducing buffer zones. A few examples of reserves and national parks in the region, focusing on the actual management and possible co-management between the local population and government and/or NGO's, for example in one of the many boxes, would have been more appropriate. We also wonder why, in the chapter on marine and coastal ecosystems, nothing is said about tides whereas currents and waves are discussed – or should we consult *The ecology of the Indonesian seas* for this subject? Another anomaly is that only half a page is dedicated to horses, compared to some eight pages for cattle – a rather strange imbalance given that horse breeding has been a very important activity throughout Nusa Tenggara for several centuries (and remains one today), whereas cattle were not introduced until around 1850 and have only become important during the present century.

The authors also show a tendency to overgeneralize. Without any explanation or reference, for instance, they state that goats are 'not popular with local people in NT & M' (p. 773). This, however, is hardly true of Sumbawa, which was even dubbed an 'island of goats' in one annual report of the colonial veterinary service.

Perhaps omissions, overgeneralizations and imbalances such as these cannot be avoided in a book dealing with such a huge area of land and sea comprising so many diverse islands and peoples. That brings us, however, to the important question of whether it was really wise or logical to treat both Nusa Tenggara and Maluku in one and the same volume. Do these two island groups form an ecological unit, or have they been lumped together purely for the sake of convenience? The authors do point out that the islands in these two areas are all relatively small and possess limited natural and human resources, which in their opinion renders them very vulnerable. One could also argue, however, that these islands are extremely varied in terms of both natural resources and human history. We would have expected at least some words to be devoted to this issue.

It is the authors' hope that this book will be valuable as a basic reference for the natural history and ecology of the area (p. 6). Although we sincerely appreciate the effort which they have made to achieve this, unfortunately we

also have to observe that in this respect too the book has its limitations, since here and there it contains confusing, inaccurate and inconsistent information. On the subject of conservation, for instance, the authors state that '[o]ne of the main problems with conservation in NT & M is the confusion of the status of any given reserve' (p. 821). Yet far from overcoming this problem themselves, they complicate the issue even further with their different typologies (pp. 598, 786-7). For a proper understanding of this subject it would also have been better to incorporate the section on marine conservation in Indonesia (now presented at the end of Chapter 8) in the general chapter on conservation (Chapter 11). A curious feature of the discussion of sandalwood is that this tree is said to reach a maximum diameter of 30 cm when mature (p. 651), yet at the same time only trees of over 50 cm dbh (diameter at breast height) are supposed to be suitable for felling (p. 653). The authors regret that knowledge of early techniques of growing sandalwood has been lost (p. 652); but had they consulted the articles by Kramer (1925), Rahm (1925), and De Voogd and De Grijp (1937), all in the journal *Tectona*, they would have known better. The pre-1990 population of Komodo is estimated at 36,696 (p. 504 and p. 872); this figure is indeed given by most official Indonesian publications, but almost all other sources state that the population is concentrated in a single village and numbers around 600.

In a basic reference book, moreover, information should be easy to find, and this makes it important that the index and bibliography are as complete and reliable as possible. Here, however, both are disappointing. No geographical names, for instance, are included in the index – highly inconvenient, of course, for those interested in one particular island. A list of abbreviations and a glossary of the more technical terms used in the text – 'choanoflagellates' and 'eukaryotic prasinophytes', for instance (p. 141) – would not have been an excessive luxury either. The book, furthermore, swarms with errors and omissions. Many references are incomplete, and numerous sources mentioned in the text are missing altogether from the bibliography. In many cases the author's name is misspelled, and in several others the year of publication given in the text does not agree with that given in the bibliography. Dutch-language titles are frequently misspelled: 'Bosbounkundije exploratiet nar de Tenimbar en Aroe silanden, Oost Ceram von Ambon Feb-Oct 1938' (p. 903) is just one entertaining example.

An equally vivid imagination is required to understand some of the figures, tables and annexes in this book. Figure 5.3, for example, lacks a legend, and what the numbers in figure 8.2 mean, or what G/P stands for in Annexe 11.1, is anybody's guess. Also remarkable is the fact that the figures in two tables purporting to show the production of two different marine produces (sea cucumber and turtles) are exactly the same (pp. 579, 584). The most annoying thing of all, however, is that in all of the references mentioned

in the text, page numbers are lacking. This means that in order to check the original source one is forced to search through a whole book or article, and amounts to a major weakness in a reference work such as this.

Despite these inadequacies, this book may nevertheless provide a useful introduction to the most important environmental issues and problems at stake in NT & M. It will be more useful still if some of the abovementioned imperfections can be eliminated in a second edition.

Tomas Tomascik, Anmarie Janice Mah, Anugerah Nontji, and Mohammad Kasim Moosa, *The ecology of the Indonesian seas* [2 volumes]. Hong Kong: Periplus, 1997, xiv + vi + 1388 pp., photographs, figures, tables, indexes. [The Ecology of Indonesia series 7-8.] ISBN 962.593.163.5 (hard cover), 962.593.078.7 (paperback).

FREEK COLOMBIJN

The ecology of the Indonesian seas is the latest volume of 'The Ecology of Indonesia Series'. As in the case of the first volume, the compilation of this book was part of a CIDA-sponsored project for institutional strengthening and human resource development in Indonesia. The copyright belongs to Dalhousie University.

The book consists of two volumes, Parts I and II, but with continuous page numbering. The introductory chapters deal with geology, physical oceanography, and meteorology. To anyone with a minimal knowledge of these topics, the chapters are an excellent and clear introduction to subjects such as plate tectonics, the Sunda-Banda Arc, the Wallace Line, ocean basins, monsoon seasons, trade winds, and so on. Then the reader is submerged by 642 pages about reefs, followed by chapters on: atolls and raised islands; coral cays; seagrasses; mangroves; and the pelagic system. The three final chapters of the book take the seas as a whole and discuss: marine and coastal biodiversity; marine and coastal resource management; and anthropogenic threats. This whale of a book is concluded by an astonishing 89-page bibliography (densely printed).

Just as *The ecology of Sumatra* drew eulogies from the reviewers when it was first published in 1984, *The ecology of the Indonesian seas* deserves to be praised for the same reasons: the innovative attempt to write a comprehensive survey of a marine environment, the lavish illustrations, the beautiful colour photos and the enormous amount of information. The contents range from detailed research results (for example, three-and-a-half pages devoted to

mapping and listing nesting sites of the green turtle) to more general insights.

Specific issues are elaborated in numerous boxes (of up to twenty pages, placed against a shaded background) by many guest writers. The headings at the beginning of chapters, sections and subsections prevent the reader from drowning in the sea of information.

Some critical remarks can also be made. Too many pages have been devoted, I feel, to reefs (unless the book aims at becoming the ultimate and comprehensive work on this particular topic for Indonesia). There is a certain bias toward eastern Indonesia. For some reason, many geographical entries are absent from the index. And unfortunately there is no list of figures, plates and boxes.

The last two chapters of the book, on resource management and anthropogenic threats, covering some 100 pages, are of course directly relevant to the human sciences. These provide information on, among other subjects, legislation to protect marine ecosystems, procedures for carrying out an environmental impact analysis, climatic change, Jakarta Bay, coral reef uses, and marine tourism. The authors have wisely refrained from making an analysis of the political context of the environmental degradation. It would, however, have been within their competence to say much more about off-shore and coastal fishing techniques and the ecological dynamics of the various fishery systems. The risk of overexploitation of stocks by traditional fishing techniques, traditional ways of managing the marine commons, foreign trawlers, and the use of poison and fish bombs are all neglected subjects. It is also very unfortunate that there is only a Linnaean index to genera, and no index of Indonesian names of plants and animals. One will search in vain, for instance, for *terubuk*, *mayang*, or *teripang*, and although there is an entry for *bêche-de-mer* (but not sea cucumber), its list of page numbers is not complete.