Book Reviews

- Stephen J. Appold, Heidi Dahles, Tourism and small entrepreneurs; Development, national policy, and entrepreneurial culture: Indonesian cases. Elmsford, New York: Cognizant Communication Corporation, 1999, vi + 165 pp., Karin Bras (eds)
- Jean-Pascal Bassino, Peter Boothroyd, Socioeconomic renovation in Vietnam; The origin, evolution and impact of Doi Moi. Singapore: Institute of Southeast Asian Studies, 2001, xv + 175 pp., Pham Xuan Nam (eds)
- Peter Boomgaard, Patrick Vinton Kirch, The wet and the dry; Irrigation and agricultural intensification in Polynesia. Chicago: The University of Chicago Press, 1994, xxii + 385 pp.
- A.Th. Boone, Chr.G.F. de Jong, De Gereformeerde Zending in Midden-Java 1931-1975; Een bronnenpublicatie. Zoetermeer: Boekencentrum, 1997, xxiv + 890 pp. [Uitgaven van de Werkgroep voor de Geschiedenis van de Nederlandse Zending en Overzeese Kerken, Grote Reeks 6.]
- Okke Braadbaart, Colin Barlow, Institutions and economic change in Southeast Asia; The context of development from the 1960s to the 1990s. Cheltenham: Edward Elgar, xi + 204 pp.
- Freek Colombijn, Abidin Kusno, Behind the postcolonial; Architecture, urban space, and political cultures in Indonesia. London: Routledge, 2000, xiv + 250 pp.
- Raymond Corbey, Michael O'Hanlon, Hunting the gatherers; Ethnographic collectors, agents and agency in Melanesia, 1870s -1930s. Oxford: Bergahn Books, 2000, xviii + 286 pp. [Methodology and History in Anthropology 6.], Robert L. Welsch (eds)
- Olga Deshpande, Hans Penth, A brief history of Lan Na; Civilizations of North Thailand. Chiang Mai: Silkworm Books, 2000, v + 74 pp.
- Aone van Engelenhoven, I Ketut Artawa, Ergativity and Balinese syntax. Jakarta: Badan Penyelenggaraan Seri NUSA, Universitas Katolik Indonesia Atma Jaya, 1998, v + 169 pp (in 3 volumes). [NUSA Linguistic Studies of Indonesian and Other Languages in Indonesia 42, 43, 44.]
- Rens Heringa, Jill Forshee, Between the folds; Stories of cloth, lives, and travels from Sumba. Honolulu: University of Hawai'i Press, 2001, xiv + 266 pp.
- Roy E. Jordaan, Marijke J. Klokke, Fruits of inspiration; Studies in honour of Prof. J.G. de Casparis, retired Professor of the Early History and Archeology of South and Southeast Asia at the University of Leiden, the Netherlands on the occasion of his 85th birthday. Groningen: Egbert Forsten, 2001, xxiii + 566 pp. [Gonda Indological Studies 11.], Karel R. van Kooij (eds)
- Gerrit Knaap, Germen Boelens, Natuur en samenleving van de Molukken, (met medewerking van Nanneke Wigard). Utrecht: Landelijk Steunpunt Educatie Molukkers, 2001, 375 pp., Chris van Fraassen, Hans Straver (eds)
- Henk Maier, Virginia Matheson Hooker, Writing a new society; Social change through the novel

- in Malay. Leiden: KITLV Press (in association with the Asian Studies Association of Australia), 2000, xix + 492 pp.
- Niels Mulder, Penny van Esterik, *Materializing Thailand*. Oxford: Berg, 2000, xi + 274 pp.
 - Jean Robert Opgenort, Ger P. Reesink, *Studies in Irian Languages; Part II*. Jakarta: Badan Penyelenggara Seri NUSA, Universitas Katolik Indonesia Atma Jaya. [NUSA Linguistic Studies of Indonesian and Other Languages in Indonesia 47.] 2000, iv + 151 pp.
 - Gerard Termorshuizen, Kester Freriks, *Geheim Indië; Het leven van Maria Dermoût, 1888-1962*. Amsterdam: Querido, 2000 (herdruk 2001), 357 pp.
 - Donald Tuzin, Eric Kline Silverman, *Masculinity, motherhood, and mockery; Psychoanalyzing culture and the naven rite in New Guinea*. Ann Arbor: University of Michigan Press, 2001, vi + 243 pp.
 - Alexander Verpoorte, Jet Bakels, *Het verbond met de tijger; Visies op mensenetende dieren in Kerinci, Sumatra*. Leiden: Research School of Asian, African, and Amerindian Studies (CNWS), 2000, XV + 378 pp. [CNWS Publications 93.]
 - Sikko Visscher, Twang Peck Yang, *The Chinese business elite in Indonesia and the transition to independence, 1940-1950*. Kuala Lumpur: Oxford University Press, 1998, xix + 372 pp.
 - René Vos, Gerard Termorshuizen, *Journalisten en heethoofden; Een geschiedenis van de Indisch-Nederlandse dagbladpers, 1744-1905*. Amsterdam: Nijgh en Van Ditmar, Leiden: KITLV Uitgeverij, 2001, 862 pp.
 - Edwin Wieringa, Marijke J. Klokke, *Narrative sculpture and literary traditions in South and Southeast Asia*. Leiden: Brill, 2000, xiv + 127 pp. [Studies in Asian Art and Archaeology (continuation of: Studies in South Asian Culture) 23.]
 - Catharina Williams-van Klinken, Mark Donohue, *A grammar of Tukang Besi*. Berlin: Mouton de Gruyter, 1999, xxvi + 576 pp. [Mouton Grammar Library 20.]
 - Kees Zandvliet, Thomas Suárez, *Early mapping of Southeast Asia*. Singapore: Periplus Editions, 1999, 280 pp.
 - Claudia Zingerli, Bernhard Dahm, *Vietnamese villages in transition; Background and consequences of reform policies in rural Vietnam*. Passau: Department of Southeast Asian Studies, University of Passau, 1999, xiv + 224 pp. [Passau Contributions to Southeast Asian Studies 7.], Vincent J.H. Houben (eds)

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Reviews

Heidi Dahles and Karin Bras (eds), *Tourism and small entrepreneurs; Development, national policy, and entrepreneurial culture: Indonesian cases*. Elmsford, New York: Cognizant Communication Corporation, 1999, vi + 165 pp. ISBN 1.88234.524.X, price USD 38 (hardback); 1.88234.527.4, USD 30 (paperback).

STEPHEN J. APPOLD

The project that produced this book had a lot going for it: an important question about employment creation and social change, a refreshing theoretical perspective linking the tourist experience with the career strategies of those who provide it, observation across three research sites at different stages of the tourist area life cycle which each attract a variety of types of tourists, and an ethnographic approach that is appropriate for at least a part of the authors' aims. The book is interesting on another level also: it emerged, in part, from the collective thesis efforts of fourth-year university students.

The book consists of two introductory chapters (both written by the senior editor) and seven substantive chapters written by eight fourth-year Tilburg University students, another student at the University of Amsterdam, and the two editors. At least one of the editors is listed as co-author of each chapter. There are three chapters about low-budget accommodations (one for each of the research sites: Bali, Yogyakarta, and Lombok), two chapters on tourist guides, and one each on beach masseurs and pedicab drivers. The relationship between each of the chapters and the book's broader aims was not always clear. The editors have written seven prior publications on similar material (three on romance/sex and tourist guides, one more on guides, one on beach masseuses, and two that are conceptual). In addition, the material for one chapter was published in one of the Netherlands' premier national newspapers, *de Volkskrant*. The book has no conclusion. The editors were in Indonesia for over a year; the student fieldwork was performed over a four-month period in 1995-1996. A lot may have changed in Indonesia since then. None of the Tilburg students are continuing their studies.

Claiming to link development, national policy, and entrepreneurial culture, the book 'aims to offer a better understanding of the relationship between tourism development and small-scale entrepreneurship' (p. v). I

don't think it has done that; and given the theoretical perspective, the time-frame, and the methodology, it probably couldn't. The middle phrase of the title is hardly reflected in any of the empirical chapters, where the focus is overwhelmingly on day-to-day self-employment activities.

By page 15 the book has offered to link Boissevain (networks, factions, and coalitions), Bourdieu (accumulation of advantage), and Urry (the extraordinary as a point of entry into the ordinary, tourism as the collection of signs, signs as the product of competing tourism professionals attempting to serve the changing tastes of visitors). This sounds promising. So the book is about how petty entrepreneurs accumulate advantage (and thus become something other than casual labour) by cooperating with some people and competing with others to reap the rewards of helping various sorts of tourists collect signs of Indonesian landscape and culture: structure, action, and culture. But, aside from a few hints in some of the student-written chapters, this research project is not implemented. None of the chapters map out the networks, identify the strategies, or describe trajectories of successful or unsuccessful accumulation.

In my opinion, all of the authors remain too constrained by their prejudices, backgrounds, and set of skills. 'Tourism' refers almost exclusively Caucasians with backpacks. Despite the methodological potential, domestic tourists, tourists from elsewhere in Asia, and tourists staying in the more upscale hotels are largely ignored. Aside from a few comments made in passing, comparisons are not exploited in order to carry out the aims of the research project.

Nevertheless, the basic idea behind the book is fascinating: take a number of students who have little, if any, experience in research, who know little about the country being investigated, and see what they can produce. Some of the students were even able to use their *naïveté* to their advantage as a research technique.

Peter Boothroyd and Pham Xuan Nam (eds), *Socioeconomic renovation in Vietnam; The origin, evolution, and impact of Doi Moi*. Singapore: Institute of Southeast Asian Studies, 2001, xv + 175 pp. ISBN 981.230067.8. Price: SGD 29.90 (paperback).

JEAN-PASCAL BASSINO

This edited volume of four articles is aimed at analyzing the process of Doi Moi, that is socioeconomic reform in Vietnam, and its impact in terms of rural development, urban development, household economy, and social policy.

The book is based on results from a cooperative research project which involved Canadian and Vietnamese scholars working in history, ethnology, urban development, sociology, geography, philosophy, and welfare economics, including field surveys conducted in northern, central and southern Vietnam.

The editors' preface does indicate that 'the gulf between the Vietnamese and Canadian social science traditions had to be recognized, understood, and finally responded to' (p. xi); however, the major part of the volume makes a disappointing impression. In addition, considering that the book was published in 2001 and was intended to shed some light on the impact of Doi Moi, it is surprising that no reference is made to economic and social changes during the second half of the 1990s.

In the first section, entitled 'Rural development in Vietnam: the search for sustainable livelihoods', Pham Xuan Nam, Be Viet Dang, and Geoffrey B. Hainsworth deal with agricultural techniques, population growth, land management, and income distribution in a sort of kaleidoscopic description. Their paper does not really explain the link between Doi Moi reforms and economic and social change in rural areas.

In the second section, 'Urban housing', Trinh Duy Lan, Nguyen Quang Vinh, Brahm Wiesman and Micheal Leaf provide a clear account of institutional changes related to urban development, including some valuable case studies based on field surveys conducted in Hanoi and Ho Chi Minh City.

In the third section, 'Household economy', Vu Tuan Anh, Tran Thi Van Anh with Terry G. McGee highlight rural households' response to the opening of new opportunities from the late 1980s. However, as the data they use are based on the Vietnam Living Standard Survey for 1993 and 1994, and on other official surveys for the period 1992-1994, they do not identify the changing patterns in resource allocation, productivity, and income distribution.

In the fourth section, 'Social policy', Nguyen Trong Chuan, Nguyen Minh Luan, Lee Huu Tang, Peter Boothroyd, and Sharon Manson Singer discuss the important issue of disparity in income distribution and the increase of inequality during the early 1990s. Little attention, however, is given to social policy response.

Investigating the origin of Doi Moi obviously implies focusing on the post-1975 period. Understanding the pressure for reforms during the 1980s requires adopting appropriate theoretical approaches. It is unfortunate that out of the 175 pages of this small volume, so much space has been devoted in the first, third, and fourth articles to ritual references to Marxist ideology

and Vietnam's official history and to general theoretical discussions of limited relevance.

Finally, oversimplification in the presentation of Vietnam's economic and social history could raise suspicions, albeit probably unjustified, concerning the quality of the data that have been used for analyzing Doi Moi. The most striking example is the statement that '[a]s a result [of the Revolution in 1945], Viet Nam's population changed from being 99 percent uneducated and illiterate before 1945 to being 90 percent literate by 1988' (p. 160). The second figure is probably accurate, but the first one, directly derived from the Viet Minh propaganda literature of the 1950s, does not do justice to Vietnam's pre-colonial legacy of mass education and relatively high level of literacy.

Patrick Vinton Kirch, *The wet and the dry; Irrigation and agricultural intensification in Polynesia*. Chicago: The University of Chicago Press, 1994, xxii + 385 pp. ISBN 0.226.43749.3. Price: USD 49.95 (hardback).

PETER BOOMGAARD

The French ethnobotanist Jacques Barrau regarded *l'humide et le sec* as a fundamental contrast of Oceanic island ecologies. Hence the title of this book, *The wet and the dry*.

The main part of the book (pp. 27-244) is a very detailed account of the long-term development of the ecology, economy, and society of the tiny Polynesian islands Futuna and Alofi. Most of us may never have heard of these islands, but their somewhat bigger neighbours, Fiji and Samoa, are much better known to the general public.

After an introductory chapter on the history, population, society, and political structure of the islands, the following seven chapters focus on agriculture, both historically and at the present time. As the title already suggests, the main contrast is that between the 'wet' or 'pondfield' areas, producing aroids (particularly taro), and the 'dry' fields, where yams are the dominant crops. The pondfield would have been called *sawah* if this had been a book about Indonesia, and the taro grown on these fields would have been rice. Apart from roots and tubers the main crops, not only here but throughout Oceania, are bananas and a variety of tree crops such as breadfruit and coconut – and, somewhat less importantly, sago. If we add to this list fish and pigs, as do the Futunans, the combination reminds us of eastern Indonesia.

Futuna and Alofi, with their fragile ecosystems, never had more than 10,000 inhabitants at the most, but despite this the archaeological evidence strongly suggests that by the mid-first millennium AD the shifting cultivation regime had led to destruction of forest and significant erosion. This might come as a surprise to those who expect the Polynesians to have lived 'in harmony with nature', but the remainder of the book shows that the Futunans were not the only people in the area who created a degraded environment at an early stage of development.

The author's main point, however, is a different one. He argues that there is a strong link between 'dry' shifting cultivation and state formation, not between the latter and irrigation as might have been expected by adherents of Wittfogel's 'hydraulic state' theory. This, according to Kirch, is because pond-field cultivators could easily increase production (Geertzian involution!), whereas intensification of dry agriculture quickly became impossible, which meant that the inhabitants of dry areas felt the need for an aggressive state in order to feed an increasing population by means of territorial expansion.

The author also argues that intensification took place in both the wet and the dry sectors, and that the latter process has often been overlooked by scholars. Given a choice, people would rather irrigate than apply intensive dry-land systems, because yields per unit labour were much higher in the irrigated sector. This applies if the initial outlay of labour for the construction of a pondfield system is disregarded. This whole idea, of course, runs counter to the often-held notion that 'wet' agriculture, as the most labour-intensive of the two systems, would only be taken on by a peasantry under state pressure or without alternatives.

In the following three chapters Kirch presents brief sketches of similar processes elsewhere in Polynesia. The areas dealt with are Hawaii, Mangaia, and Tikopia. Here too we find aggressive states in the 'dry' shifting cultivation (and horticultural) areas, and not in the pondfield regions. We also find various examples of early degradation of the natural environment.

In a final chapter Kirch speculates about a number of 'big questions', such as the causal link between population growth and economic development. He concludes that 'if some three decades of anthropological and geographical research have taught us anything, it is that simple causes (e.g., population pressure) and unilinear trajectories (e.g., the Boserup model of decreasing fallow length) grossly underestimate the real complexities of agricultural change' (pp. 306-7). He also discusses the influence of the environment on social and economic development. He argues that although environmental givens 'constrain potential pathways of agricultural intensification', it is nevertheless the case that 'neither the constraints nor the opportunities imposed by particular environmental surfaces [a term from H. Brookfield] necessarily imply a simplistic determination of the mode of agricultural

intensification' (pp. 309-10).

Although Kirch does admit that population growth led to economic growth (but does not tell us why populations were growing, something he criticizes in Boserup), he also points (following Brookfield) to 'social production' – a term indicating (competitive) feasting – as one of the motors of agricultural expansion.

There is no doubt that this is an admirable book, almost an encyclopaedia of long-term Polynesian economic history. This is at the same time its weak spot: the author drowns the reader in the cornucopia of his almost limitless knowledge of the topic. Small wonder that Kirch is inclined to find generalizations regarding his field of expertise simplistic. It would have been interesting if someone had tried to push him just a little bit further, cajoling him into making a few more generalizations than he saw fit.

Chr.G.F. de Jong, *De Gereformeerde Zending in Midden-Java 1931-1975; Een bronnenpublicatie*. Zoetermeer: Boekencentrum, 1997, xxiv + 890 pp. [Uitgaven van de Werkgroep voor de Geschiedenis van de Nederlandse Zending en Overzeese Kerken, Grote Reeks 6.] ISBN 90.239.0654.3. Prijs: € 36,50 (hardback).

A.Th. Boone

In het kader van het project kerkhistorische uitgaven Indonesië zijn bronnenuitgaven verschenen over de zending in twee regio's op Sulawesi, op Sumba en in West-Java. Het project is nu overgenomen door de Werkgroep voor de Geschiedenis van de Nederlandse Zending en Overzeese Kerken die de resultaten publiceert in de zogenaamde Grote Reeks. Hiernaast verzorgt de werkgroep de uitgave van het *Documentatieblad voor de Geschiedenis van de Nederlandse Zending en Overzeese Kerken* en een zogenaamde kleine reeks waarin zowel kleinere bronnenuitgaven als artikelenbundels en monografieën uitkomen.

De hier te bespreken publicatie over de zending van de gereformeerde kerken in Midden-Java maakt deel uit van een tweeluik. Deel I over de periode 1859-1931, verzorgd door H. Reenders, is inmiddels ook verschenen. Een aantal documenten uit Midden-Javaanse archieven zijn onder de titel *Sumber-sumber tentang sejarah Gereja Kristen Jawa 1896-1980* in het Indonesisch uitgegeven door Pradjarto Dirdjosanyoto en Chr.G.F. de Jong. Het gehele project is uitgevoerd vanuit de Theologische Universiteit van de Gereformeerde Kerken te Kampen (Oudestraat).

In 1931 werd de Gereformeerde Kerk van Midden-Java (Gereja Kristen Jawa) officieel zelfstandig verklaard. Het afsluitende jaar 1975 is nogal willekeurig gekozen en weerspiegelt het minder intensief worden van de banden tussen de Nederlandse en de Javaanse Gereformeerde Kerken. Het boek kent de gebruikelijke opbouw van deze serie. Na een glossarium volgt een uitvoerige inleiding waarin de belangrijkste historische en organisatorische achtergronden van de documenten worden geschetst. De hoofdmoot wordt gevormd door ruim tweehonderd documenten, die zowel om hun historische betekenis als om hun exemplarisch karakter kunnen zijn opgenomen. Naast organisatorische regelingen komen ook overwegingen met een meer inhoudelijk karakter aan bod. Daarnaast geven enkele bronnen een beeld van de betrokkenheid uit Nederland bij het werk op Java. Kortom, naast een verslag van de eerste Javaanse synode en de tekst van de eerste kerkorde vernemen wij ook dat het in 1935 niet goed ging met de naaikrans in Kockengen. Een groot aantal lijsten van personeels- en bestuursleden, biografietjes van zendingswerkers, registers en foto's completeren het boek en vergroten de bruikbaarheid ervan.

Met elkaar geven de bronnen een goed beeld van de voornaamste ontwikkelingen van de Javaanse kerk in deze jaren, waarin van de nodige spanningen sprake was. In de eerste jaren moesten de zendelingen wennen aan hun nieuwe rol als begeleiders in plaats van leiders van de gemeenten. De zelfstandigheid van de Javanen werd versneld door de Japanse bezetting van Indië en de daaropvolgende onafhankelijkheidsstrijd, waarin het gereformeerde zendingsveld lag in het kerngebied van de Republiek Indonesia. De zendelingen hadden in doorsnee veel meer oog voor de legitimiteit van de Indonesische verlangens dan de achterban in Nederland. In de jaren na de oorlog legde de Nieuw-Guinea-kwestie een hypotheek op het zendingswerk, terwijl ook Suharto's coup de nodige gevolgen had. In deze jaren namen ook de contacten met andere kerken toe. Zo biedt deze uitgave een goed beeld van de veranderende plaats van de Midden-Javaanse christenen binnen de Nederlands-Indische en Indonesische samenleving.

Colin Barlow (ed.), *Institutions and economic change in Southeast Asia; The context of development from the 1960s to the 1990s*. Cheltenham: Edward Elgar, xi + 204 pp. ISBN 1.85898.726.1. Price: GBP 49.95 (hardback).

OKKE BRAADBAART

Institutions and economic change in Southeast Asia offers a collection of country case studies by a roster of East Asia specialists. The case studies are tied together by an analytical framework set out in the first and last chapters written by the editor and in a theoretical expose by Justin Yifu Lin. Wedged in between are nine chapters documenting important transformations in the region during the rapid growth era and after. Five chapters discuss behaviour at the industry and market level and four chapters are concerned with the commanding heights of (inter)national policymaking.

The contributors are, with one exception as far as I can ascertain, trained economists. A majority hails from East Asia or lives and works in the region and is fluent in one or more local languages. The country cases are rich in detail and *couleur locale* and although of uneven size, without exception a rewarding read for the reader interested in the behavioural dimension of Southeast Asian economic development. They offer fascinating vignettes and are easy to follow for readers not conversant with economics jargon. I found the references to difficult to access unpublished and/or local language research particularly valuable.

The book is an exponent of the narrative and historical tradition in the field of economics. Economists working in this tradition assemble themselves under the banner of (neo-)institutional economics. Institutional economists are a loosely organized band of English-speaking economists who share a disgruntlement with the theories and methods of the economics mainstream. They are busy building an economics paradigm rooted in reality as an antidote to the theory-for-theory's-sake approach of the mainstream. This is easier said than done, however. The real world is a big place. The term institutions, defined by Lin as 'a set of behavioral rules commonly observed by individuals in a society' (p. 9), covers pretty much everything humans do. Institutional economists have set themselves the daunting task of bringing the entire range of phenomena covered by the combined behavioral and social sciences (history included) under a single theoretical umbrella. That this is a tall order is evident from the idiosyncratic approaches used by contributors in the empirical cases presented in this book. Nevertheless, it does get the point across that once one discards the straightjacket of mainstream theory and method, economics becomes a truly fascinating subject.

Abidin Kusno, *Behind the postcolonial; Architecture, urban space, and political cultures in Indonesia*. London: Routledge, 2000, xiv + 250 pp. ISBN 0.415.23615.0, price GBP 19.99 (paperback); 0.415.23614.2, GBP 52.50 (hardback).

FREEK COLOMBIJN

Abidin Kusno has analysed the relationship between architecture and urban space on the one hand and the prevailing political culture on the other. Urban forms are not only influenced by sociopolitical developments, but, conversely, urban form also helps constitute society. As for the political culture in Indonesia, Kusno draws a sharp distinction between the times of Sukarno's and Suharto's presidency. Architecture in both periods owed much to the colonial period, either as a source of inspiration or a heritage to resist – hence Kusno's persistent use of the word postcolonial, rather than independent, to describe Indonesia since 1945.

Part I focuses on architecture. In Sukarno's time, Jakarta was developed as the exemplary centre of the country, reminiscent of the umbilicus of a Hindu-Buddhist state, by erecting modernist structures such as statues, the Hotel Indonesia, the Senayan Stadium, and twelve-lane roads. The resulting concentration of modernist architecture was unique for Indonesia and at the international level put Jakarta on a par with other major cities. Under Suharto architects were urged to develop a national culture by adopting elements from vernacular architecture, standardized for each province.

Part II is devoted to urban space. Under Sukarno, Kusno argues, the street was a place where the entire nation came together to listen to its leader. Suharto, by contrast, split the nation into the middle class and the poor masses. The middle class feared the street as a disorderly zone occupied by the poor. Improvement of the *kampung* housing the poor people was a surgical treatment meant to give the street a less fearful façade. The emerging middle class left the poor behind by moving to new gated communities, and by literally rising above the poor neighbourhoods of Jakarta on flyover highways.

In Part III, Kusno sketches the dilemma for postcolonial architects of how to resolve the tension between the wish to be part of the modern world, and the desire to maintain one's own identity in the face of political pressure. Adjusting modernist architecture to the tropical climate is a better way out of the dilemma than borrowing outward elements from vernacular architecture, which carries the risk of ethnic tension.

Kusno suggests that he is presenting a lot of new insights (there are countless passages beginning with phrases like 'I argue [...]', 'I shall demonstrate [...]',

'I intend to show [...]', 'My aim is [...]''), but actually almost all the theoretical ideas here are taken from a limited number of other authors. What makes the book interesting is the way Kusno brings the ideas of politicians and architects together. The theoretical issue at stake, that of how to define a modern national identity in a postcolonial society through architecture, is not always immediately clear, but the reader is helped by Kusno's inclination to reiterate and recapitulate. The way in which he provides empirical foundation for his argument, using a considerable number of case studies of architectural design and urban development, is attractive, not least because of the numerous well-chosen illustrations.

One cannot reasonably require Kusno to give a comprehensive picture, but as it is he really presents too little material for his alleged overview. His Indonesia is actually restricted to Jakarta, and the colonial period is basically represented only by Henri Maclaine Pont and Thomas Karsten. The Japanese period is not even mentioned. The distinction which he draws between the Sukarno and Suharto presidencies is too rigid, and Sukarno's time is idealized as a time of national unity, whereas in reality it was characterized by sociopolitical polarization. Although this book does not fully live up to Kusno's own expectations, all in all it is certainly engaging.

Michael O'Hanlon and Robert L. Welsch, *Hunting the gatherers; Ethnographic collectors, agents and agency in Melanesia, 1870s-1930s*. Oxford: Berghahn Books, 2000, xviii + 286 pp. [Methodology and History in Anthropology 6.] ISBN 1.571.81811.1, price GBP 47 (hardback); 1.571.81506.6, GBP 17 (paperback).

RAYMOND CORBEY

Museums of ethnography generally still focus on the initial, indigenous social life and meanings of the objects they foster, at the expense of what happened when, and after, those objects were traded with, given to, or taken by Westerners. The ethnography of collecting to which this handsome, tightly edited Berghahn volume adds is a growing field, and a significant subject in its own right as well as with respect to cultural property issues. The book follows up on the second editor's earlier, exemplary research on the Field Museum of Natural History's collecting ventures there (R.L. Welsch (ed.), *An American anthropologist in Melanesia; A.B. Lewis and the Joseph N. Field South Pacific Expedition, 1909-1913*, University of Hawaii Press, 1998), and on such publications as *Fragile traditions; Indonesian art in jeopardy* (P. M. Taylor (ed.),

University of Hawaii Press, 1994), *The scramble for art in Central Africa* (E. Schildkrout and C. A. Keim (eds), Cambridge University Press, 1998) and this reviewer's *Tribal art traffic* (Amsterdam: KIT Publishers, 2000).

Among the individuals highlighted in the book are missionaries like the Methodist George Brown in the Bismarck Archipelago, dealers like J.F.G. Umlauff in Hamburg, colonial officials like Sir William MacGregor, university-based ethnographers like B. Malinowski, Beatrice Blackwood, and J.A. Todd, and museum-based ethnologists like Felix Speiser from Basel and George Dorsey from Chicago. Attention is also given to expeditions like (and unlike) the one organized by the British Union of Ornithologists, commercial companies like the German Goddefroy and New Guinea Companies, and finally to the role of photography.

Much of the 'agency' mentioned in the volume's subtitle is indigenous, as many chapters show in considerable detail and as is also underlined by O'Hanlon in his substantial introduction and by Nicholas Thomas in a short epilogue to the volume. There is much on the roles of indigenous porters, employees, interpreters, policemen, and other local intermediaries. The volume thus undermines, to some extent at least, the broad perception in public and institutional debates on repatriation 'that, typically, collections were unjustly acquired and unjustly kept' (Thomas, p. 273). From among the more theoretical chapters I particularly enjoyed, besides the introduction and epilogue, Elisabeth Edward's reflections on relations between material culture, collecting, and photography in turn-of-the-century British New Guinea (Chapter 5), and Chris Gosden's analysis of the mutualities of power and dependence and colonial culture as material culture in Australian New Britain in the 1930s (Chapter 10).

This fine volume's coverage of the multifaceted subject matter of colonial collecting is fairly broad, as it should be. One aspect which one would like to hear more about with respect to native and non-native agency, as well as cultural property issues, is the production of ethnographics for sale, which in Melanesia happened right from the beginning and on some – what? – scale. The same goes for the destruction of ritual objects by both natives and missionaries on the Christian frontier.

Hans Penth, *A brief history of Lan Na; Civilizations of North Thailand*. Chiang Mai: Silkworm Books, 2000, v + 74 pp. ISBN 974.7551.32.2. Price: THB 225.

OLGA DESHPANDE

This is a revised edition of the first scholarly attempt to give a systematic history of North Thailand, originally published in 1994. Its author, a German scholar who has worked at Chiang Mai University since 1965, is an eminent specialist on North Thai inscriptions written in the *tham* script used for religious purposes. Thanks to his efforts an Archive of Lan Na has been created which currently possesses some 600 inscriptions, comprising both epigraphy and dedicatory texts on stone and bronze sculpture.

Not for nothing is the word 'brief' included in the title of the book. The earliest pieces of epigraphic evidence from North Thailand date back to the early twelfth century, and epigraphy and local chronicles form the basic sources for Penth's investigation. Nevertheless the epigraphic evidence alone is obviously insufficient, and the chronicle evidence is often legendary or even fantastical. Writing the history of Lan Na, therefore, is a process of coaxing out facts and real events from a mass of legends and myths.

North Thailand, known as Lan Na since the mid-sixteenth century, stands apart from the rest of the country in both historical and cultural terms. Only scanty information is available about its past. The name Lan Na – literally, 'one million ricefields' – first appears in a stone inscription from 1553. After a short and cautious introduction to the history of the region as remembered in local traditions, 'at least some' of which he dismisses as folklore, Dr. Penth delineates three broad periods for analysis: prehistory, protohistory, and history, the latter beginning in about 1200 AD.

In 'Prehistory' (the Stone Age, 1,000,000-6,000 BC, and the Early Metal Age, 6,000-600 BC), Penth concentrates on some characteristic archaeological finds: cordwork, basketry, bark cloth, rock paintings, and a type of stone tool made of river pebble and linked with the so-called Hoabinhian (after the village Hoabinh in North Vietnam) culture complex of prehistoric mainland Southeast Asia.

'Protohistory' refers to the Hariphunchai period of Lan Na (c. 750-1200 AD) during which the Mons were the main population in the region. Hariphunchai (modern Lampun) was the first cultural centre of North Thailand, producing literature and a supra-village political administration. The history of Hariphunchai can be presented only on the basis of information from the chronicles, so that it is difficult to add anything new to the already known facts.

Only from 1218-1219 – the date of the earliest epigraphic evidence – can Lan Na history be put on a somewhat firmer base, and it is here that Penth's 'History' begins. This is divided into two major subdivisions: 'The Mon era continued', dealing with the golden age of Hariphunchai, and the subsequent 'Thai era of Lan Na'. The Thais reached this region not earlier than the tenth century. In 1281 (or 1292?) they conquered Hariphunchai, and in 1296 their ruler Mang Rai founded his new capital Chiang Mai, thus starting the new ruling dynasty.

'The Thai era of Lan Na' is divided in turn into several stages. 'Arrival of the Thais, c.1050-c.1300' deals with the subjection of the Mons and hill tribes by the Thai Yuan. 'The Making of Lan Na, 1300-1400' describes the formation of North Thai culture through Thai-Mon fusion and the development of its own alphabet and written language. 'The Golden Age of Lan Na, 1400-1525' describes the high point of Lan Na economic, cultural and artistic development in a time of great Buddhist scholarship and sophisticated bureaucratic organization. 'Decline and loss of independence, 1526-1558' narrates a process of economic weakening and growing political chaos. In the period covered by the next subsection, 'Fragmentation, 1558-1775', Lan Na was a vassal of Burma, with Burmese garrisons and Burmese administrators in key positions; it also saw frequent wars with Ayutthaya (Central Siam), repeatedly attempted to liberate itself from Burmese rule, and experienced its first contacts with the occidental world. 'Renaissance and integration as a part of Siam/Thailand, 1775-present' begins in 1775 with the agreement of the Lan Na princes to place themselves under the king of Siam, and the recapture of Chiang Mai from the Burmese; by about 1800 the whole country had been wrested back from the Burmese, and from 1870s onward Lan Na was gradually incorporated into the economical and administrative system of Siam.

Although Penth draws on his own earlier work in the field of Lan Na history (*Jinakalamali index; An annotated index to the Thailand part of Ratanapanna's chronicle Jinakalamali*, 1994; *Corpus of Lan Na inscriptions*, Vols I-III, 1996-99), this skilful concatenation of separately collected crumbs of knowledge amounts to a more informative and impressive overview of that history than has ever been available before. It is a pity, however, that the author does not go into some controversial problems such as the periodization of Lan Na art and the details of the Thai arrival in North Thailand.

The text includes 36 illustrations, most of them made by the author himself, which demonstrate peculiarities of the North Thai culture.

Though small in volume, this book is of great importance for everybody interested in Thailand's history, and one can only welcome its publication.

I Ketut Artawa, *Ergativity and Balinese syntax*. Jakarta: Badan Penyelenggara Seri NUSA, Universitas Katolik Indonesia Atma Jaya, 1998, v + 169 pp (in 3 volumes). [NUSA Linguistic Studies of Indonesian and Other Languages in Indonesia 42, 43, 44.] ISSN 0126.2874. Price: USD 45.

AONE van ENGELENHOVEN

Balinese is one of the important languages in Indonesia, and not only because of the cultural and economic impact that the island of Bali has on the country. The complexity of Balinese society is directly reflected in the lexicon of the language, and this makes possible a sociolinguistic comparison with neighbouring languages on Java and Madura. From a genetic point of view, too, the importance of Balinese is evident. As a West Malayo-Polynesian language, its grammatical structures may provide clues for the study of related languages in Indonesia. A glance at the tables of contents in the three volumes of *Ergativity and Balinese syntax* immediately shows that the author is aware of this; indeed it is exactly this which, in his conclusion, he says he hopes to have achieved. The fact that he is a native speaker is also favourable, since it means he can rely on his own linguistic feeling and needs informants only to check his findings. In addition, the theoretical reflections on Relational Grammar and Government and Binding show that he is well informed on current issues in theoretical linguistics. In the following paragraphs I try to provide a concise summary of the three volumes.

After an introductory chapter, Volume I discusses the basic syntactic structures and morphological valency-changing mechanisms. As the title indicates, I Ketut Artawa considers Balinese to be an analytic ergative language. Already on page 11 he analyses the 'Ø construction' as an ergative construction, which is in fact the gist of his argumentation. Because the reader still has more than two and a half volumes to go, it rather looks as if the author has shot his bolt. In Volume II, however, he provides further evidence to support his ergativity claim. To do this, in three successive chapters he discusses pragmatic functions, complex sentences, and adverbs and particles. As in the first volume, Artawa embeds the Balinese data in what is found in other typological studies, for which he often supplies additional background information. The topic constituent in Balinese is an exclusive discourse function that must not be considered in a syntactic analysis. The description of complex clauses is very important for an ergative analysis of Balinese, because the coreferential subject deletion rule in subordinated clauses aligns with the Subject Patient relation. The last chapter on adverbs and particles, however, seems not to provide any extra information to support the author's

overall thesis. Volume III discusses NP structures and syntactic typology and in a final chapter discusses the Balinese data in the frameworks of Relational Grammar and in two successive Government and Binding variants, which Artawa labels the Aspects model (after the title of Chomsky's 1965 book) and the GHT model (after the initials of Guilfoyle, Hung and Travis). This volume, as I see it, is the one which contains the most interesting elements. Although Artawa has already dismissed the relevance of unergative and unaccusative verbs in Section 3.8 of Volume I, his discussion of nominalized clauses featuring nasalized verbs may very well provide ammunition for those linguists who support the Unaccusative Hypothesis.

In short, these three volumes contain many ingredients capable of either deepening or broadening the typological and theoretical discussions on ergativity which circulate in the linguistic arena these days. In a review, however, the disadvantages of a publication must also be mentioned. The large number of typographic errors makes *Ergativity and Balinese syntax* very hard to read. In some cases the error is merely a missed character in the glosses or translations (for instance: 'neighbour' and 'neighbour' instead of neighbour on page 16). This is especially common in the second volume, where the morphological gloss may end up in the top line (for instance: 'Cicing-DEF' instead of Cicing-e in 5b on page 86), morphological glosses shift because separate words are not spaced (example: 38 on page 79), or worse, glosses are exchanged (example: 34b on page 78, where Mary is glossed actor instead of undergoer). The three volumes are numbered as if they were separate books in the NUSA series; it would have been better to combine them into a single volume. A practical problem is that only Volume III has a bibliography, which makes it very difficult to read the first two volumes independently. Many references in the text (for instance: Schachter 1977 and Silverstein 1976 on page 23, Comrie 1989 on page 90, Comrie and Thompson 1985 on page 119) are not included in the bibliography. In all this means that reading *Ergativity and Balinese syntax* is not an easy task. The linguistic analysis, on the other hand, I find really worthwhile, even though I personally prefer a different theoretical approach. I suggest a strict scrutinization of the text, the examples and the bibliography for a following edition, so that in future Artawa's book can also be appreciated by readers who are less acquainted with the theories used in these volumes or unaware of the linguistic structures in Balinese or West-Austronesian languages.

Jill Forshee, *Between the folds; Stories of cloth, lives, and travels from Sumba*. Honolulu: University of Hawai'i Press, 2001, xiv + 266 pp. ISBN 0.824.82346.X, price USD 23.95 (paperback); ISBN 0.8248.2288.9, USD 52 (hardback).

RENS HERINGA

The international trade in handloomed textiles from eastern Sumba serves as focus for the anthropological study presented in this volume, a much expanded version of the author's unpublished PhD thesis (Forshee 1996). Based upon the premise that in many areas of Southeast Asia 'locally made cloths embody and emblemize social connections with the rest of the world' (p. 6), the author follows the ways in which a cross-section of East Sumbanese individuals from three localities in East Sumba gives expression to these concepts during the last decades of the twentieth century. In her argument Forshee relates the textiles' social function to the concept of 'place', a paramount principle in Sumbanese (and Indonesian!) world views. As the textile trade enlarges the geographical space of the Sumbanese world, Sumbanese ideas of 'place' or identity are shown to be equally broadened in the life choices of people, adapted in the ways they combine local and foreign articles of dress, and in the textiles they invent. Biographical vignettes of women and men involved in creating and marketing textiles are interwoven to form a rich narrative offering glimpses of the multifaceted 'worlds' that make up social realities. An attractive book design and well-chosen visuals in colour and – somewhat flat – black and white complete the account; the single map might have been larger to highlight more detail. Extra depth results from the impressions of the author's relationship with her 'subjects'. A wide range of references, primarily contained in the notes, relates the text to the current anthropological discourse and also offers multiple comparative links. Due to the focus upon 'place', the text may be read as a complement to Hoskin's analysis of changing concepts of 'time' in West Sumba (Hoskins 1993). One small comment is in order regarding the non-existing 'plural' form *hinggis*, used throughout the book to refer to a number of *hinggi*, a Sumbanese men's cloth.

The first part of the book, 'Fabric Shapes', explains the relation between locally made cloth and eastern Sumbanese social organization in past and present, also touching upon the much wider context of 'cloth production and trade as communicative arts and commodities' (p. 12). The second part, 'Between the Folds', paints the portraits of individual weavers and traders from three textile-producing localities ranging from relatively conservative to largely commercial in character. In all three areas the constant geographical and concep-

tual moves between 'modern' and 'traditional' worlds entailed by cloth-based activities have forged changes involving gender, rank, and ethnicity. Traditionally Sumbanese women remained in the household, establishing their reputation by designing and producing cloth. Marriage into another clan was their only and fundamental dislocation from their natal village (p. 26). Men on Sumba have long made a name for themselves through travel, thus 'altering [...] [their] place in the world' (p. 24). Now men and women alike may be involved in trading textiles, an activity which in some cases involves trips to other islands, thereby offering possibilities for persons of lower social rank to transgress social boundaries. The increase in female mobility is matched by new developments in male creativity. Originally textile designs manifested regional variety in colour and motif, and primarily expressed the three-tiered caste system. The incorporation of 'foreign' motifs – Indian patola motifs (Fig. 17), Dutch heraldic lions (Fig. 16), or Queen Wilhelmina in a sedan chair (Fig. 36) – initially served as emblems of the aristocracy's alliances with outsiders. Today's imagery is largely released from the old boundaries. While one result is mass production and a decrease in quality, many new designs reveal 'something of [individual] biographies' (p. 47). They may reorder a woman's place in the world by reflecting inner worlds such as conversion to Christianity (p. 118 and Plate 15), or outline a commentary upon events observed in the outer world (Fig. 28). Moreover, designs gleaned from Western museum catalogues are 'reproduced' in a revival of 'traditional' Sumbanese designs (Plate 16) – as are 'primitive' motifs from other Indonesian areas (Plate 19), thereby 'recreating traditionality and archaic tastes to fit the cultural stereotypes of outsiders' (p. 4). A truly new *élan* of creativity initially devised by men finds expression in huge hangings depicting stories of mythical noble battles in radically altered formats simulating three-dimensional space (Plate 17). Today's textiles may thus represent real or imagined biographical aspects of their makers, but also intentionally manipulate Sumbanese ethnicity to comply with customers' preferences. The third part of the book, 'Shuttling between Worlds', recounts a series of multi-cultural encounters at a local village festival and textile market, during individual tourists' visits to the villages, and during journeys by Sumbanese to the 'social free-zones' (p. 162) of other islands. The social processes involved open hitherto unknown possibilities, but also tend to reassert the traditional or historical, be it within reshaped dimensions. In her aim to present 'an open-ended ethnographic vision', and to avoid 'casting peoples' lives within analytical rubrics such as "postmodernity" or "postcolonialism"' (p. 195), Jill Forshee has succeeded.

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Marijke J. Klokke and Karel R. van Kooij (eds), *Fruits of inspiration; Studies in honour of Prof. J.G. de Casparis, retired Professor of the Early History and Archeology of South and Southeast Asia at the University of Leiden, the Netherlands on the occasion of his 85th birthday*. Groningen: Egbert Forsten, 2001, xxiii + 566 pp. [Gonda Indological Studies 11.] ISBN 90.6980.137.X. Price: € 108,90 (hardback).

ROY E. JORDAAN

'Thirty-three colleagues and friends, most of them former students, coming from various countries of the world have the pleasure to congratulate Prof. J.G. de Casparis for his outstanding work as a scholar and his continuous support as a friend, they wish him this *talam* [literally: platter, dish] containing the fruits of his inspiration' (p. xi). Thus runs the opening sentence of the preface to this massive book, which was printed with financial support from the J. Gonda Foundation and published in the Gonda Indological Studies series.

The first thing to notice about this felicitation volume is that the editors have not attempted a subdivision of the papers into thematic clusters, but instead – 'for all practical reasons', they say – have opted simply to arrange them in alphabetical order. Clara Brakel-Papenhuyzen therefore has the honour of opening this large collection of articles, immediately followed by Jan Wisseman Christie, while A. Teeuw ends the series. It is true that the editors have tried to redress the lack of thematic structure by singling out 'a few main areas which are representative of the directions De Casparis inspired his pupils to turn into', but the areas they mention are primarily related to the dedicatee's successive academic stations in Indonesia, England, and the Netherlands. Thus his first posting in the Dutch East Indies and his subsequent appointment as *mahaguru* in independent Indonesia are called upon to

explain the prominent interest in Indonesian *prasasti* and Borobudur, while his subsequent stay in England, as lecturer (and later as reader) at the School of Oriental and African Studies in London, is linked with the papers by friends and students on Sri Lanka, Myanmar, Thailand, and Cambodia. Finally, colleagues and former students at the University of Leiden, where De Casparis closed his academic career as full professor, produced papers on such diverse subjects as sacral kingship, temples and ritual objects, Buddhist iconography, and numismatics, both in Indonesia and India. In my opinion this representation is too simple and superficial. Although it may to some extent explain the regional spread of the subjects dealt with in the papers, as well as the diverse international backgrounds of the contributing scholars, it tends to obscure the fact that De Casparis himself was actively involved in and respected for his own contributions to several fields of study in South and Southeast Asia, as is attested to by the titles in his bibliography included in the book. Noteworthy in this connection is the sad fact that in his main field of research and expertise, that of the epigraphy of Old Javanese and Old Malay inscriptions, De Casparis has found less than a handful of students to continue his legacy. This is all the more regrettable since the review and extension of his epigraphic research is an absolute condition for breaking the impasse in ancient Central Javanese historical and art-historical studies which has prevailed since De Casparis' departure from Indonesia in 1959 and L.-Ch. Damais' untimely death in 1966. In contrast to what the editors claim, the Indonesian *prasasti* (in the restricted sense of inscriptions on stone and metal) do not figure prominently in this volume. In fact, Amrit Gomperts, J.J. Ras, Hariani Santiko and Wisseman Christie are the only four scholars in the book to work with Indonesian inscriptional source material. Wisseman Christie, in particular, refers extensively to Old Javanese inscriptions in her reconstruction of ancient Central Javanese dynastical history, but mostly indirectly and often through De Casparis instead of on the basis of a fresh reading of the primary sources. Consequently, she helps to perpetuate some of the latter's misinterpretations. One example is her translation of the title Sri Kahulunan as 'Queen Consort' instead of 'Queen Mother', a mistake which throws her speculative reconstruction into disarray; I will discuss this title again shortly.

To give the reader some idea of the contents of this voluminous book, I have found it useful to subdivide the 33 papers into five thematic clusters – which, however, should not be taken as mutually exclusive categories. The first thematic cluster deals with temple sites and monuments. It includes papers by Marijke Klokke on Candi Gunung Gangsir (East Java); Haryati Soebadio on Ratuboko (Central Java); John Miksic, Widya Nayati, and Tjahjono [Prasodjo?] on Candi Plaosan (Central Java); Jan Fontein on the *sarira* of Boro-

budur (Central Java); Soekmono on the rejected Buddha from the main stupa of Borobudur; M.C. Subhadradis Diskul on Prasat Poei Noi (northeastern Thailand); A.G. Menon on the history of the Buddhist monastery in Nega-pattinam in southern India from the time of the rule of the imperial Cholas up to the Dutch colonial presence in the area; and finally Roland Silva's paper on the restoration and conservation of monuments and sites.

My second cluster, dealing with statuary and other ritual objects, includes papers by Nandana Chutiwongs on a Javanese priest's bell in the collection of the National Museum of Ethnology in Leiden; Marije Duyker on Bhima's weapons in his stone representations in Java and Nepal; Pauline Lunsingh Scheurleer on the transformation and reinterpretation of an Indian water vessel in ancient Java; Edi Sedyawati on the quantitative analysis of certain Hindu-Javanese statues; Prangopal Paul and Debjani Paul on the iconography of what they refer to as the Karunaghana-murti image of the Bodhisattva Avalokitesvara; and finally Janice Stargardt on the so-called Greater Silver Reliquary from Sri Ksetra in Burma.

A third category concerns epigraphy and textual analysis. It includes papers by Hariani Santiko on the religion of King Purnawarman of Tarumanagara in West Java; Claude Jacques on the posthumous names of Khmer kings ruling between 800 and 1300; Amrit Gomperts on Sanskrit astronomical and astrological terms in Old Javanese inscriptions; A. Teeuw on the terms Kahulunan and Sri Kahulunan; Willem van der Molen on a problem of time in the Old Javanese Wirataparwa; the late Denys Lombard on a forgotten manuscript of Herbert de Jager entitled *Maleytse Lees-konst* and bearing the date 1683; and Hedy Hinzler on books and writing in ancient Java.

A fourth cluster I call ancient Javanese history and culture. This comprises the papers by Jan Wisseman Christie on the state of Mataram, J.J. Ras on sacral kingship in Java, Clara Brakel-Papenhuyzen on a Central Javanese royal sacrificial ritual known as *rajaweda*, and Titi Surti Nastiti on the role and status of women in ancient Java.

The fifth and final category deals with the relationship between the Indian subcontinent, Sri Lanka, and maritime Southeast Asia. It comprises the papers by R.A.L.H. Gunawardana on the expansion of Theravada in Southeast Asia from centres of Buddhism in South India and Sri Lanka; P.V.B. Karunatilaka on the rise of a merchant caste (*velanda-kula*) in medieval Sri Lanka; and Himanshu Prabha Ray on the beginnings of the relationship between South and Southeast Asia (mainland and insular) before the Christian era.

The two remaining papers are not easily subsumed in any of thematic clusters above, and may be referred to as 'miscellaneous'. These are the pieces by Karel van Kooij on the notion of Indra's heaven in early Hindu art, and

Ellen Raven on Gupta 'mint idioms', specifically the Chattra (Parasol) coins of Candragupta II (reigned c. AD 375-413).

As is apparent from this thematic classification of its contents, the book offers a varied dish of scholarly fruits. As was stated earlier, it also reflects the dedicatee's wide-ranging interests and activities. Not only do De Casparis' own publications cover the whole thematic range of the book (his bibliography as presented here does not include his short 1984 postscript to the BKI article by J.E. van Lohuizen-de Leeuw on images from Candi Suko); his involvement as supervisor in PhD dissertations on diverse subjects also bears testimony to his intellectual breadth.

It is regrettable that because of the disparity between the maximum permitted length of book reviews and the format of the book, I am prevented from summarizing, let alone evaluating, each of the 33 papers individually. What should not go unnoticed, however, is the fact that the papers differ widely in length and in depth – and that the values of these two parameters are not clearly related. Continuing the editors' metaphor, one could say that some fruits, although relatively small, are delicious, while some of the bigger fruits are slimy and tasteless. The produce of Janice Stargardt's fruit-garden in Sri Ksetra, in Burma, is exquisite. Though focusing on the Greater Silver Reliquary object, Stargardt's approach is much broader than the title of her contribution indicates. Her paper contains many interesting observations about the wider archaeological context of Sri Ksetra and its hinterland; about the site where the GSR was excavated; about the reliquary's intimate connection with other ritual objects from the same relic chamber, particularly the Golden Pali Text (the ritual imperfection of which the text on the GSR was meant to rectify); the Indian art-historical influences that can be detected in the workmanship of the object; the continuing influence abroad of Pali language schools and Theravada monasteries in Southeast India during the fifth and sixth centuries; and several other things besides. Small wonder, therefore, that Stargardt has incorporated the data in a number of overlapping publications. A few fruits dished out in the volume are almost unpalatable, in my opinion, either because they are still unripe or because they are tainted. Ultimately the editors must be held responsible for this, as they are for the numerous misspellings and typing errors found in the book. The editors should have set standards, for others and for themselves. The weak papers could have been returned to the authors, and the editors could have insisted on the improvement of these papers by singling out their most glaring weaknesses. For instance, the editors could have requested Haryati Soebadio to have her English corrected – or, better still, to have kindly undertaken this task themselves. Hedi Hinzler could have been assisted in tightening her

paper by requesting her to set out her working hypotheses, if any, and to draw some conclusions from her tedious lexicographical exercise. Personally, I think that the task of an editor should also go so far as to include drawing the attention of the contributing authors to potentially interesting information in other papers within the same volume. Wisseman Christie, for instance, should have been informed about the relevance of Teeuw's paper about Sri Kahulunan for her reconstruction of the dynastic relations in Central Java. Perusal of this paper reveals that Boechari, Lokesh Chandra, and others have also written about Sri Kahulunan, indicating Wisseman Christie's failure to keep abreast of the literature. The same holds for the literature about the Wanua Tengah III inscription, which was found in 1983. Several publications by Western scholars could be cited to refute Wisseman Christie's statement that this inscription 'made so limited impact outside of limited circles in Java' (p. 29). One of the editors, who is an Old Java specialist herself, could easily have prevented such errors of judgements. It is even conceivable that an editor could have drawn Edi Sedyawati's attention to Gomperts' observation about the difficulties which the Hindu-Javanese apparently had with the adoption of elements of Indian mathematical astronomy (in contrast to Indian astrology and divination), and thereby solicited her comments about the significance of this observation for the notion of 'local genius'.

Concluding this review, I cannot forbear to observe that such a felicitation volume really deserved a more careful editorial treatment, especially considering the prestige of the Gonda Indological Studies series and the high price of the book.

Martin Grossheim and Vincent J.H. Houben (eds), *Vietnam, regional integration and the Asian financial crisis; Vietnamese and European perspectives*. Passau: Department of Southeast Asian Studies, Passau University, 2001, ix + 181 pp. [Passau University Contributions to Southeast Asian Studies 9.] ISBN 3.9805413.8.X. Price: € 20 (paperback).

ANDREA KILGOUR

This book comprises a collection of chapters originally presented as papers at the Euroviet IV conference held in Passau, 15-19 September 1999. The conference (and now the book), designed to strengthen (and more importantly deepen) knowledge in relation to Vietnam's changing position, successfully discussed a number of issues vital to the future development of regional

integration and to Vietnam's role within this. By focusing on Vietnam in isolation, the book challenges the generalized portraits painted by academics who are often all too eager to tie economic development on intra- and inter-regional levels together, and to discuss Vietnam in a manner which reflects more on historical trends in the region as a whole than on Vietnam's own position. The book is the ninth in a series of volumes produced by Passau University, and represents yet another illuminating insight into the heart of contemporary debates regarding Southeast Asia.

The book comprises eight chapters. Carlyle Thayer, Le Linh Lan, Ramses Amer, and Hugues Tertrais, individually, tackle Vietnam's relationship with ASEAN and the implications of intra-regional trade for Vietnam to date and in the future. Along the same lines, Phan Thanh Ha considers the advantages and disadvantages of Vietnam's inclusion within the ASEAN network, and the impact of the Asian crisis on regional trade and on Vietnam's transition. Tran Thi Anh-Dao successfully considers the extent to which regionalized trade has accentuated the problems experienced during the Asian crisis. By way of summary, a chapter by Pascal Bergeret entitled 'Can regional integration and the economic crisis lead to a shift in the development paradigm in Vietnam?' questions the patterns of development available to Vietnam and the manner in which Vietnam will develop in the future. I believe this chapter in particular is effective in summarizing the obstacles which many authors believe Vietnam still has to negotiate if it is to secure a successful transition to economic growth.

The book is written in a manner that provokes thought at a wide range of academic levels and over a number of disciplines. It is a suitable text for readers studying the Vietnamese transition from political, geographical, and historical as well as economic perspectives.

Germen Boelens, Chris van Fraassen en Hans Straver (met medewerking van Nanneke Wigard), *Natuur en samenleving van de Molukken*. Utrecht: Landelijk Steunpunt Educatie Molukkers, 2001, 375 pp. ISBN 90.76729.21.2. Prijs: € 29,50.

GERRIT KNAAP

Dit boek is een populair-wetenschappelijke uitgave over natuur en maatschappij van de Molukken in verleden en heden. Tevens wordt aandacht besteed aan de perspectieven voor een duurzame ontwikkeling van het gebied, een onderwerp dat de laatste decennia zeer in de belangstelling heeft

gestaan, maar dat door het uitbreken van een burgeroorlog thans onwerkelijk ver weg lijkt. Het boek is een naslagwerk dat kan worden gebruikt voor het onderwijs en de volwasseneneducatie, in het bijzonder voor leerlingen van Molukse afkomst. Het is echter zodanig toegankelijk van opzet, dat het voor iedere in Indonesië geïnteresseerde lezer een plezier moet zijn het boek geheel dan wel in gedeelten te lezen. Het is uitgegeven door het Landelijk Steunpunt Educatie Molukkers (LSEM) als antwoord op het gebrek aan moderne leermiddelen in het onderwijs. Het is in feite een vervolg op de *Atlas Maluku*, die reeds in 1998 het licht zag.

In het tamelijk encyclopedisch opgezette boek is de stof over 152 paragrafen verdeeld. Binnen dergelijke paragrafen worden bijzondere onderwerpen vaak weer in een apart kader behandeld. De 152 paragrafen zijn geclusterd in twaalf hoofdstukken: vijf over de natuur (bodem, klimaat, plantengroei, dierenwereld, ecosystemen), vijf over de samenleving die vooral historisch van aard zijn (periode vóór 1500, 1500-1600, 1600-1860, 1860-1950, 1950 tot heden) en twee die het vizier meer op de toekomst gericht houden, namelijk op het beheer van de natuurlijke hulpbronnen en op ontwikkelingsvraagstukken in de brede zin des woords. Het geheel wordt afgesloten met zeer verzorgde registers en literatuurlijsten.

Duidelijk is en dit komt ook goed in het boek tot uiting dat de Molukken sinds het midden van de twintigste eeuw in een stroomversnelling terechtgekomen zijn. Eén van de kenmerken van deze stroomversnelling is het toegenomen contact met mensen uit andere gemeenschappen en gebieden. Dit is gestimuleerd door een verbetering van de verbindingen, zowel de interne als de externe. Tijdens de Orde Baru leidde dit tot grotere migratiestromen, zowel inkomend als uitgaand. Vóór die tijd was migratie eigenlijk vooral een kwestie van wegtrekken. Tegelijkertijd nam de commercialisering van de economie toe. De vele onzekerheden die dit met zich meebracht voor de bestaande verhoudingen in de Molukken zelf droegen in januari 1999 bij tot het uitbreken van de huidige burgeroorlog. Deze burgeroorlog is één van de grootste crises in de geschiedenis van de regio. De vorige crisis was de reeks 'events' van de Japans bezetting, het federalistisch experiment onder de Nederlanders en de Republiek Maluku Selatan (RMS). Met name de episode van de RMS heeft in Nederland altijd veel aandacht gekregen. Het verbaasde mij enigszins dat de auteurs met nogal grote stappen door de periode 1942-1950 en de aansluitende guerrilla op Seram zijn heengegaan.

Verder valt er inhoudelijk weinig op dit boek aan te merken. Het is rijk geïllustreerd met foto's, kaartjes, tekeningen en schema's. De afbeeldingen zijn functioneel gekozen, maar soms zou men zich om des details wille wensen

dat bepaalde plaatjes wat groter waren afgedrukt. Desalniettemin is dit een zeer geslaagd project, waarvoor niet alleen het LSEM gefeliciteerd mag worden, maar ook de afzonderlijk auteurs: Hans Straver, Germen Boelens en Chris van Fraassen. In de felicitaties mag ook, voor de beeldresearch, de bibliothecaresse van het Moluks Historisch Museum, Nanneke Wigard, niet ontbreken.

Virginia Matheson Hooker, *Writing a new society; Social change through the novel in Malay*. Leiden: KITLV Press (in association with the Asian Studies Association of Australia), 2000, xix + 492 pp. ISBN 90.6718.157.9. Price: € 28.30.

HENK MAIER

Surveys of the literature in a particular language are a very confusing genre. They presuppose a wide knowledge of relevant materials – and the wider that knowledge, the harder to comprise and organize it in a 'literary history', the answer to a series of confusing questions of form: Where to begin and where to end a survey, for instance? How to select; what to highlight? How to shake the available materials into some kind of order, and how complete should one be? Where to make restrictions and extensions? And which texts can be brought together under the heading of 'literature' (a sociological rather than a philosophical term) anyway? Writing a survey of a literature is indeed an unrewarding task: there is no escape from presenting a lot of information, but then too much information tends to make for a boring read. How to turn an enumeration and a very detailed index – elements of knowledge – into a comprehensive narrative that can seduce even the least involved reader? It is hard to develop in a consistent way themes which can hold such an enumeration together in a persuasive manner, to avoid accusation of bias and blindness, and to minimize the risk of simply being ignored.

Writing a survey of Malay literature may be one of the most ambitious and therefore most impossible undertakings in the genre, if only because in this particular field so many self-evident questions have hardly ever been posed, so many relevant issues have never been explored. There has not been much written about Malay literature that could serve as a beacon; writing a 'history of Malay literature' is, so to speak, like writing over a black hole – and how many people who read English have even the tiniest grain of knowledge of 'Malay literature', a confusing concept to begin with? Notions such as canon, power, subversion, crucial in organizing any such survey, have hardly ever been seriously discussed in Malay studies. Much relevant

material has never been looked at. The connection between authors and their work has never been made very clear, nor has the difference between prose and poetry, nor the distinction between 'literature' and other reading materials. And should Malay literature be embedded in sociological and political developments in order to make it understandable and enjoyable?

Virginia Matheson Hooker, Professor of Indonesian and Malay at the Australian National University and a leading authority in the field of Malay studies, has been wise enough to restrict herself to a single fragment of the 'history of Malay literature'. She has focused her attention on the *nobel*, one particular genre, in a restricted area, Malaysia, in a restricted period, 1925-1980 – and the *nobel*, as recalcitrant as the novel in English, is certainly not the easiest literary genre to define, let alone to delimit. Matheson has avoided another trap too: she has not tried to fence this major form of prose off against short stories, poetry, journalism, and theatre.

The book's title, *Writing a new society: Social change through the novel in Malay*, is very well chosen: the text tells us what the title promises in that Matheson's elaborate enumeration of a chronologically organized series of *nobel* (even the synopses and biographies are not missing) combines a description of the formal, that is rhetorical, features of the tales with an overview of social and ideological developments in Malay society. Inevitably the book is boring at times; a reader may wonder if so many words, so many details, so many repetitions are really needed when describing particular *nobel*, analysing literary practices, or exploring the Malay authors' anxiety about the survival of the Malay nation. But this boredom is largely neutralized by the numerous passages with sharp formulations and provocative observations, and Matheson admirably manages to keep even the most extensive excursions into literary and sociological details connected with the organizing theme, as summarized in the book's title, so as to remain seductive. The title could have been reformulated in a more specific manner: what the book actually gives is a survey of the ideas and visions of some Malays who chose extended prose fiction as their vehicle for communicating to other Malays their anxieties about the conditions of the Malay race, and who tried to offer solutions to the problem of how the community (or nation) should be preserved.

Malay novelists have tried to establish an ideological space in which ordinary Malay men and women can be described as leading successful lives empowered by their own efforts and philosophy, and not beholden to the traditional Malay power structure for their advancement. Starting from Sheikh Sayid's *Faridah Anom* (1928), and closing with Fatimah Busu's *Ombak Biru* (1980), Matheson offers a thick description of some twenty longer tales about

private lives which, pictured in everyday circumstances, offer their readers values such as responsibility, steadfastness, and fidelity as tools for being good individuals and good members of the Malay community. These tales are described in sociological and political terms; the book clearly suggests a kind of interaction between 'literature' and sociological changes on the Peninsula. The changes in question are presented in a restrictive manner: the topic (as well as the implied readership) of these novels is not the Malaysian nation-state, but the Malay race, which faces the challenge of adapting itself to a fast-changing and complex world while retaining a distinct ethnic identity.

Matheson discusses the novels she has selected in pairs, and this turns out to be a very sensible method. Contrastive comparisons, for instance, of Ibrahim Omar's *Desa pingitan* with Shahnnon Ahmad's *Rentong*, and of Ahmad Murad's *Nyawa di hujung pedang* with Ahmad Lutfi's *Bilik 69*, sharpen the analysis and interpretation of both tales involved, highlighting at once distinct novelties and similar ideas. Fortunately, these separate presentations are not organized on too strict a pattern; literary issues (such as the omniscient narrator, style, the use of space and time) and also ideological issues (such as Islam, humanism, ethnicity, identity) are discussed in a wide variety of ways, dependent on what each of the tales is highlighting. Inevitably, the arguments and interpretations are sometimes very detailed and intricate, interesting for those who are familiar with the novels discussed, intriguing for those who are planning to read them – but confusing if not somewhat boring for those who never will read them. Matheson clearly wants to share her love for the materials with her readers, some of whom would perhaps have preferred shorter analyses and interpretations if only to allow them to start reading the novels she discusses – or start building arguments against hers. The author is very understanding towards the efforts of Malays to retain their identity, perhaps too sympathetic. While the Malay obsession with Malayness may be interpreted as a perfect illustration of the 'Asian values' propagated by the political leaders of the Malaysian state, it can also be described as an example of blatant racism or ethnocentrism. And that makes reading Malay novels (and Matheson's book) at times an uneasy experience.

Be that as it may, this is a marvellous survey of everything we always wanted to know about Malay novels and their writers in the twentieth century. And it is much more besides: an overview of the political and sociological history of the Malay Peninsula, for instance, and a summary of debates within Malay Muslim circles, and a portrait of the role of Malay women. And so on, and so forth. This makes *Writing a new society* a worthwhile read for everyone who wants to know about Malay culture and politics. Anyone who

is interested in Malaysia and in literature should keep it close at hand and ready for use. The index is a good starting point for many hours, if not years, of rewarding and challenging reading. A monumental milestone in the history of Malay literature, in short.

Penny Van Esterik, *Materializing Thailand*. Oxford: Berg, 2000, xi + 274 pp. ISBN 1.85973.306.9, price GBP 42.99 (hardback); 1.85973.311.5, GBP 14.99 (paperback).

NIELS MULDER

According to the introductory chapter, this is a book about displays and representations that materialize Thai national identity. These displays avowedly fool tourists and hoodwink anthropologists; they also delude the Thais themselves. This is so because surface appearances are extraordinarily important in Thai life, and their manipulation is a well-developed cultural strategy. Appearances are thus taken very seriously: in Thai social life masks are real (and what they hide is unknowable).

As the author sees it, the significance of the surface is, among its myriad representations, expressed in the consciousness of appropriate time and place (*kalatesa*) that should guide speech and action. Yet time and place – and thus relationships – change over time, just as the past, as on palimpsests, is always recognizable in the present. To explain change, we need history; to clarify the present, Thais often remake and reinvent it.

Against this background of appearances, appropriateness, and continuity in change, Van Esterik focuses on the interpretation of gender. To this purpose she takes us on an extensive guided tour of representations of Thai women, Thai feminism, Buddhism and gender ideology, cultural representations and tourism, the violence and the beauty contest of May 1972, prostitution, and marriage. At the end, this leads to a tentative theory of Thai gender relations in which disguise and transgendering defy the fixing of essential categories. In contrast to Western binary gender opposition, the Thai view of gender is characterized by flux, fluidity, and complementarity.

In order to reach this conclusion, the author makes much of transvestism, tolerance of the third sex, and the easy, uncritical adaptation of foreign fads and ways. Buddhist ideas of impermanence and nonself are regularly invoked to demonstrate that all is in flux and defies fixing. In the process we are informed about other aspects of the 'Amazing Thailand' she set out to explain, such as its 'Buddhist social organization' (p. 96) and the persistence

of its *sakdina* ('feudal' ranking) system (p. 100). There are some confused, second-hand renderings of Thai here in which the word 'man' suddenly substitutes for the original, gender-neutral 'human being' (p. 98), and other risky interpretations of the Thai language (pp. 202, 207, 233, 237).

In interpretative anthropology, all statements are both idiosyncratic and the result of the observations taken into account. Considering this, I am amazed by all the things which are not considered in *Materializing Thailand*. Popular Buddhism, and its obsession with blessing and power, is totally absent. The culture of machismo, with its stress on pecking order and potency, is well hidden between the lines. Original Thai sources remain untapped, and so the rich treasure chest of novels, short stories, and songs – so revealing of gender relations – stays closed. If these things had been considered, I am sure that the interpretation of gender relations would have become less fluid and more in line with Thai popular representations.

In checking the references I found that they are often inaccurate, and that the bibliography omits certain titles mentioned in the text. The transliteration of Thai words is far from flawless: *prophaeni* instead of *prapheni*; *chewit* for *chiwit*; *Mae Prasob* for *Mae Phosob*. This sloppiness, and the often long-winded references to women's studies of all sorts, are compensated by the book's strengths, which include its emphases on the importance of the body and appearances, on the consciousness of time and place, and on the pervasiveness of the past, or the continuity in change.

Ger P. Reesink (ed.), *Studies in Irian languages; Part II*. Jakarta: Badan Penyelenggara Seri NUSA, Universitas Katolik Indonesia Atma Jaya. [NUSA Linguistic Studies of Indonesian and Other Languages in Indonesia 47.] 2000, iv + 151 pp. ISSN 01262874. Price: USD 20 (paperback).

JEAN ROBERT OPGENORT

Studies in Irian Languages; Part II, is the sequel to *Studies in Irian Languages; Part I*, which was published in 1996 as Volume 40 in the NUSA series. This series deals with diverse topics on Indonesian and other languages of Indonesia. The *Studies in Irian languages* focus on the Papuan languages spoken in the Bird's Head peninsula of the Indonesian province of Papua, formerly known as Irian Jaya. The first part briefly sketches phonological and morphosyntactic features of a few Papuan languages. The second part offers analysed and annotated texts from the oral tradition of the West Papuan lan-

guages Moi, Tehit, Abun, Maybrat, Mpur, Meyah, Sougb, and Hatam and the Trans-New Guinea Phylum language Inanwatan. Although comparatively insignificant in terms of numbers of speakers (varying from 800 individuals for Inanwatan to 22,000 speakers of Maybrat), these nine languages are very important for Papuan typology and linguistics in general. The inclusion of texts from the oral tradition also makes this book very attractive for anthropologists.

Studies in Irian Languages; Part II forms a sympathetic and useful introduction to the state of the art in Papuan linguistics. Each text from the oral tradition is accompanied by a short introduction to the language under investigation. Dialects, alternative names for the languages in the literature and other publications are listed, and maps are also provided. The presentation of the linguistic data allows easy comparison. For instance, the basic vowel inventory of the Bird's Head languages consists of /i, e, a, o, u/, except for Tehit, which has no phoneme /u/. Abun and Mpur show distinctive tone contrasts, Moi makes a distinction between short and long vowel phonemes, Meyah and Sougb have a pitch-accent system with two levels of tone, and Inanwatan has phonemic stress. The Papuan languages studied share important morphosyntactic features. The canonical word order seems to be subject-verb-object. The morphemes that mark the person, number and gender of the most salient actants involved in the verbal scenario generally belong to a set of single-consonant prefixes which can be attached to verbs (including so-called 'prepositional verbs') and nouns (especially those marking inalienable possessions), but also to other parts of speech such as adjectives and quantifiers. Moreover, in many West Papuan languages these bound morphemes are formally similar to the unbound forms which function as pronouns. The morphosyntactic analysis of the text material is of the no-nonsense type, whereby sentences are broken up into morphemes with glosses and translated into English. Thus, Reesink (p. 112) provides us with the following statement in Sougb:

Le-gida	kaba	y-em-esi-ro
PL-woman	then	2PL-IRR-shoot-not
<i>As for the women, don't shoot them.</i>		

The spelling used throughout the book is phonemic, and the glossing conventions for grammatical morphemes are kept the same as much as possible throughout the book. Most of the contributions are written by linguists working within the framework of ISIR (Irian Jaya Studies: a programme for Interdisciplinary Research, 1993-2000) at the Department of Languages and Cultures of Southeast Asia and Oceania of Leiden University in the Nether-

lands. The contributors have succeeded in documenting a number of languages and cultures of a region which is still only marginally understood. The overall strength of this book, accordingly, is its fundamental enhancement of our knowledge of Papuan languages.

Kester Freriks, *Geheim Indië; Het leven van Maria Dermoût, 1888-1962*. Amsterdam: Querido, 2000 (herdruk 2001), 357 pp. ISBN 90.214.6312.1. Prijs: € 25.

GERARD TERMORSHUIZEN

De schrijfster Maria Dermoût werd als Helena Anthonia Maria Elisabeth Ingerman in 1888 geboren dichtbij het aan Java's noordkust gelegen Pekalongan, op een onderneming waar haar vader administrateur was. In 1907 trouwde zij met de in de kolonie werkzame jurist Isaac Johannes Dermoût. Met onderbrekingen bracht zij bij elkaar zo'n vijfendertig jaar in Indië door, waarvan de laatste acht in Batavia waar haar echtgenoot het bracht tot president van het Hooggerechtshof. Vanwege diens verminderende gezondheid vestigden zij zich in 1933 in Nederland.

Hoewel zij het nooit meer terugzag, bleef Indië in de bijna dertig jaar dat zij nog te leven had, haar denken en emoties beheersen. Zozeer zelfs dat Indonesië's vrijheidsstrijd en onafhankelijkheid goeddeels aan haar leken voorbij te gaan. Voor haar doortrok het Indische verleden het heden. Niet voor niets gaf zij haar in 1951 – zij was toen al drieënzestig – gepubliceerde debuut de titel *Nog pas gisteren* mee, waarin zij terugblikte op haar kindertijd. Deze autobiografische roman stond aan het begin van een in omvang bescheiden, maar in kwalitatief opzicht indrukwekkend oeuvre, dat zij in de volgende tien jaar, tot aan haar dood in 1962, tot stand bracht. *De tienduizend dingen* is daarvan het hoogtepunt, een prachtig, niet zelden aangrijpend boek dat in vele talen werd vertaald en in de Verenigde Staten een bestseller was.

Onder de literaire schrijvers over Indië neemt Maria Dermoût een prominente plaats in. Van hen is zij ook het meest Indisch – beter misschien: Indonesisch – innig verweven, inhoudelijk en stilistisch, als haar werk is met de inheemse gevoels- en gedachtenwereld. Binnen die omlijsting vinden we Dermoûts thema's uitgewerkt: het afscheid, de dood, het gemis en het verdriet om dat alles, maar eveneens het zoeken naar een *modus vivendi*, naar levenswijsheid die vertroosting kan bieden in het bij tijd en wijle nauwelijks te dragen verlies.

"Wanneer de "tienduizend dingen" gezien zijn in hun eenheid, keren wij

terug tot het begin en blijven wij altijd waar wij geweest zijn', luidt het aan de Chinese dichter Ts'ên Shên ontleende motto dat aan *De tienduizend dingen* werd meegegeven. En in een brief schreef Maria Dermoût: 'Dat niet de mens het middelpunt en het alleen tellende is, maar met de andere dingen mee een van de 10.000 dingen'. Het is dit in de laatste schitterende regels van het boek verwoorde inzicht, dat de zwaar beproefde mevrouw Van Kleyntjes de mogelijkheid geeft tot loutering van haar verdriet en tot verder leven.

Hoe universeel en daarom blijvend actueel de schrijfster haar thematiek ook gestalte heeft gegeven, een feit is dat er een hechte band bestaat tussen Maria Dermoûts leven en werk: haar eigen leven stond in het teken van verlies en gemis, van 'de dingen van voorbij' die nooit voorbij gingen. Die biografische dimensie van Dermoûts romans en (vooral) verhalen, vormde voor Kester Freriks de drijfveer een biografie over haar te schrijven: *Geheim Indië; Het leven van Maria Dermoût, 1888-1962*. Zij verscheen in 2000 en kreeg in 2001 een (hoewel dat in het boek niet wordt aangegeven) hier en daar licht herziene herdruk.

In een viertal delen doet Freriks verslag van Maria's levensloop: het eerste gaat over haar kinder- en jeugdjaren, haar huwelijk met Dermoût en hun beider verblijf in Pati (1907-1909) en Garoet (1909-1910); in het tweede deel komen de voor de latere schrijfster zo belangrijke Ambonse jaren (1910-1914) ter sprake, alsmede de jaren in respectievelijk Batavia, Poerworedjo, Djokjakarta, Semarang en wederom Batavia: een reizen van hot naar haar, waarin we de carrière van de gouvernementsambtenaar met haar voortdurende overplaatsingen weerspiegeld zien. In de laatste twee delen ten slotte worden de jaren vanaf 1933 in Nederland (afgewisseld met verblijven in Zwitserland) beschreven.

Naar Freriks' biografie van Dermoût is reikhalzend uitgekeken. Nu deze er is, verwacht de bewonderaar – zo gaat dat nu eenmaal met zo'n boek – dat het daarin afgesponnen levensverhaal tot dusver verhuld gebleven feiten en verbanden naar boven brengt, en rekent hij erop dat dat verhaal met zoveel precisie en inlevingsvermogen wordt verteld, dat het de schrijfster en haar werk dichterbij brengt. Ik ben een van die bewonderaars, en het moet mij daarom maar direct van het hart, dat Freriks' boek mijn verwachtingen maar ten dele inlost.

Over 'precisie' en 'inlevingsvermogen' gesproken. Ik denk dat die twee, althans bij een biografie, veel met elkaar te maken hebben. Doordringen tot iemands leven, zijn denken en gedrag, betekent onder meer dat er degelijk wordt kennisgenomen van het milieu en de sociale omgeving waarin die persoon verkeert. Hoe nauwgezet de biograaf dat doet, des te groter zal de kans zijn dat hij het voorwerp van z'n aandacht gaat begrijpen in z'n oorde-

len en vooroordelen, innerlijke roerselen en uitingen.

Dit in ogenschouw nemend, is het merkwaardig om te zien hoe nonchalant Freriks omgaat met dat milieu en de maatschappelijke context van de vroegere kolonie. Of hij vindt dit niet van zo'n groot belang, of wel haast en ongeduld verhinderden hem zich daarin adequaat te verdiepen. Hoe het ook zij, een gebrek aan kennis van het Indië van Maria Dermoût – juist zij die zich daarmee zo innig verbonden voelde – uit zich in aperte fouten, halve en hele onjuistheden en versimpelingen van de werkelijkheid. De kolonie blijft voor Freriks te ver weg, hij maakt zich daarmee te weinig vertrouwd. Tot schade van het portret dat hij ons van haar wil schetsen.

Nogal wat rond het leven van Maria Dermoût blijft oningevuld of wordt niet uitgewerkt. Te vaak sluiten brokken informatie niet op elkaar aan, gapen of vallen er gaten, ontbreekt de vloeiende lijn en het coherente betoog. Ongetwijfeld zal ook de afwezigheid van relevant bronnenmateriaal de auteur parten hebben gespeeld. Maar wat betekent hier afwezig? Een voorbeeld. De intrigerende vraag of Maria Dermoût al dan niet 'Indisch' (van gemengd bloed) was, komt regelmatig ter sprake in de biografie. Een belangrijke aanwijzing voor haar Indische afkomst (zij zou een 'voorkind' geweest zijn) ziet Freriks in het ontbreken van een geboorteakte. Maar die akte blijkt wel degelijk aanwezig (in het stadsarchief van Pekalongan waar ze is geboren), zoals Eva Andriani en Olf Praamstra na verschijning van de biografie in een artikel in *Indische Letteren* (juni 2001) onthullen! Hun afsluitende opmerking dat er wat Maria Dermoût betreft 'nog heel wat onderzoek' te doen valt, lijkt mij geenszins overdreven.

Onhelder blijft het portret van Maria Dermoût in de Indische hoofdstukken. Vaag zijn de contouren, ze ontsnapt de lezer voortdurend, ze is er niet echt. Anders gelukkig wordt dit in de beide afsluitende Nederlandse hoofdstukken. De biograaf krijgt vaste grond onder de voeten, komt ook in de tijd dichterbij, ontmoet en correspondeert met mensen die de schrijfster hebben gekend, laat anderen (in brieven en recensies) over haar aan het woord, geeft daar zijn toelichting en commentaar op, en laat ons bovendien meelesen in haar tot op dat moment voor anderen gesloten gebleven dagboek.

Vooraf vanaf het moment dat ze in contact komt met Johan van der Woude – de ontdekker van haar schrijverschap – krijgen we zicht op haar wezen, haar opvattingen en emoties. Onthullend zijn haar brieven, die aan haar uitgeefster bijvoorbeeld, en treffend de door Freriks geciteerde karakteristieken van de schrijfster van onder meer Jan Greshoff, Hella Haasse en (vooral) Hans Warren. Verhelderend is ook de uitvoerig voor het voetlicht gebrachte (en ten slotte tot een breuk leidende) 'confrontatie' tussen Tjalie Robinson en Maria Dermoût: de extraverte strijder voor een eigen Indische identiteit tegenover de naar binnen gerichte zoekster naar het antwoord op

purely cultural threads. When, using his fine analytic skill and ethnographic command, Silverman successfully masters those issues, the *naven* awaiting him will be even greater than the one he has earned with this splendid book.

Jet Bakels, *Het verbond met de tijger; Visies op mensenetende dieren in Kerinci, Sumatra*. Leiden: Research School of Asian, African, and Amerindian Studies (CNWS), 2000, xv + 378 pp. [CNWS Publications 93.] ISBN 90.5789.047.X. Price: € 31.76.

ALEXANDER VERPOORTE

The world of the tiger is fast disappearing. Commercial poaching, large-scale deforestation and a growing lack of game animals endanger the survival of the species. The modern tiger is an economic one, or a dead tiger decorating the living room. In the margins of modern society however, small groups of tigers survive. This book, a doctoral dissertation from the Leiden Research School of Asian, African, and Amerindian Studies, written in Dutch, describes traditional views of the tiger on the island of Sumatra, Indonesia. *Het verbond met de tijger* (*The pact with the tiger*) is set in the small peasant communities of the Kerinci valley, where the tiger plays an important role in cosmology and is associated with ancestors and with the forest domain. Its sacred character is marked by notions of power and danger. On the one hand, the tiger is a friend and ancestor bringing prosperity. On the other hand, the tiger attacks and kills people who break the law (the *adat* rules) and violate the social and cosmological order.

The book has ten chapters. The first introduces Bakels' theme and research questions by means of a novel entitled *Harimau! Harimau! (Tiger! Tiger!)*. The questions concern the types of (symbolic) tigers that are distinguished, the meaning of the forest domain as the 'home of the tiger', the social use of tiger symbolism, and the comparison of tiger symbolism in various types of society (hunter-gatherer and agricultural, tribal and state, animist and Islamic) in the Indonesian Archipelago.

Chapters 2 to 5 set the stage for tiger symbolism. They describe the historical background of the Kerinci region and its village life (political relations, architecture, economy and agriculture, including domestic animals). The 'culture of the forest' with its spirit, ancestral, and animal inhabitants is explored. This part of the book also describes the relationships between village and forest as expressed in foundation myths – in particular the alliance called *Karang Setia*, the foundation of the society which binds people, ances-

tors, animals and gods together (p. 160) – and the related rituals surrounding agriculture, building, and birth.

Chapters 6 to 8 are devoted to the specifics of tiger symbolism: kinds of tigers, taboos, rituals and magic, tiger burial, the interpretation of tiger behaviour, and the avenging tiger. Chapter 9 is a comparative analysis of the tiger complex of Kerinci, which is compared with other tiger complexes as well as with the symbolism of crocodiles (another sacralized man-eating animal) in the Indonesian Archipelago. The final chapter sums up the main results of the study.

A striking feature of the book is the problem of the ethnographic present and historical change. Frequently the author mentions that certain ritual activities used to be more elaborate, more frequent or more widespread. What can be observed today are but the last traces of a lost world. Along with the tiger, a fascinating world-view is disappearing. The role of the tiger in present-day Kerinci is considered more as a last source of traditional tiger-beliefs than as a factor in the modernization of the Indonesian state, although the latter aspect is certainly not neglected. In this respect, the book can be read as an archaeology of tiger beliefs in Kerinci.

A related issue is the confrontation of tiger ecology and ethology with the tiger as a cultural construct, which is very welcome. In the author's opinion, tiger symbolism, ritual, and sacredness have a basis in the ecology and ethology of the tiger and the experience of people with tigers, in particular their occasional appetite for humans. The symbolism is explained in several ways: as a means to rationalize the unpredictability of tiger behaviour, as a means to explain, predict, and control tiger behaviour, and as a useful instrument in the political arena of Kerinci social life. Does this mean that Kerinci beliefs are a kind of science? In my opinion the relation between the biological and the cultural tiger remains highly problematic, and instead of attempting to appropriate the latter in a rational way, it might have been better to emphasize the contrasts between the two.

The comparative analyses in the book are of great interest, in particular the comparison with crocodile symbolism. Here both similarities and differentiation between societies in the Indonesian Archipelago are demonstrated. Though the data on the Kubu, a little-known hunter-gatherer group in Central Sumatra, is informative, Bakels' comparison between hunter-gatherers and agriculturalists (admittedly a personal research interest of mine) does not stand out clearly. Her critique of Nurit Bird-David's 'caricatural agriculturalist' is justified, but the main issue in her work is the nature of hunting-and-gathering, to which the agriculturalists serve mainly as a welcome

contrast. The choice for Bird-David as a focus for the discussion of an agricultural worldview is somewhat unfortunate.

Bakels' book fits into a general trend in recent anthropological research which stresses the inapplicability of 'modern' and 'Western' concepts such as 'nature' and 'wilderness' to non-Western worldviews and renews the study of local views of (and behaviour towards) animals and plants. Several collections of papers along these lines have been published in the last few years. With its detailed descriptions of tiger-related rituals (such as those performed before hunting expeditions) and cultural images of tigers, *Het verbond met de tijger* is a welcome contribution to this research trend. The alliance between the village people and the domain of the forest, the *Karang Setia*, is of particular interest. Bakels' descriptions illustrate the diversity and ambiguity of tiger symbolism and the way it has changed under the influences of Indonesian 'modernity' and Islam. The main contribution of the book is in the field of descriptive ethnography. Conceivably it might also stimulate the interested scholar to learn Dutch – or is an English translation an option?

Twang Peck Yang, *The Chinese business elite in Indonesia and the transition to independence, 1940-1950*. Kuala Lumpur: Oxford University Press, 1998, xix + 372 pp. ISBN 983.560019.8. Price: GBP 34 (hardback).

SIKKO VISSCHER

This study on the Chinese business elite in Indonesia, published in the South-East Asian Historical Monographs series of OUP, is a welcome edition to what is, as yet, a limited body of academic work. It analyses the impact on the Chinese business communities in Java and Sumatra of the Japanese occupation and the Indonesian nationalist struggle. Within the wider context of the political-economic power structure in Indonesia, Twang addresses the nature of the Indonesian revolution. The historical understanding of this dynamic is aimed at ultimately shedding light on conflict and cooperation, ethnic class relations and the origins of cross-ethnic alliances between Chinese businessmen and Indonesian officials, whether officers or bureaucrats.

The central angle of the case study chosen by the author is a significant shift within the Chinese business community which took place during the 1940s. Twang seeks to explain why the *peranakan* Chinese businessmen, the local-

ized, and often Westernized, elite that had resided in the Netherlands East Indies for a number of generations, was surpassed in this period by its *totok* (first generation immigrant) counterparts.

A wealth of archival information, derived from colonial sources, the Indonesian National Archives and Japanese material, forms the backbone of Twang's historical approach. He provides a great service to those scholars interested in the economic structure of Indonesia in the 1940s by making available collated data on firms, products, and trade flows. This data includes not only the official statistics but also, crucially, addresses the large amount of barter and smuggling activity. The study is enriched by insights made available through interviews with informants directly involved in the events under discussion, although it is lamentable that they have to remain anonymous.

The structure of the book is basically chronological, but its thematic scope becomes increasingly focused as the argument progresses. After setting out the migrational history and the resulting social spectrum of the Chinese in Indonesia, Twang Peck Yang discusses the Japanese Occupation as a watershed period for Chinese business. He then moves on to analyse the balance between nationalist ideals and political and economic reality that evolved during the last months of Japanese rule and under the emerging Republican government. Addressing the economic context of Indonesia during the revolution, Twang focuses on the roles of Chinese business, first in the economic system in general and then as a factor in what he calls the 'war trade' (the anti-colonial trade patterns). Finally he arrives at the specific relation between Chinese businessmen and the new power-holders of revolutionary, and eventually independent, Indonesia.

Twang's conclusion is that the shift in power and influence from the *peranakan* to the *totok* has to be explained by looking at the economic role of the two groups vis-à-vis the Republican power structure. He argues that the business environment greatly changed due to the Japanese occupation, and that the pre-war arrangements and structures, which favoured the established and assimilated *peranakan* elite, were not reconstituted after the war. Rather, volatility and uncertainty characterized the Chinese business sector, which, in the broadest sense, was in decline both during the Japanese time and during the revolution. Within the general decline, Twang posits that the less established, flexible, small *totok* businessmen were better suited to the heightened level of risk-taking necessary. In addition, he argues, the *totok* were more suited to the trading patterns of the Japanese and Republican periods, which had changed significantly since Dutch times. The *totok* oper-

ated better in the regionally oriented Japanese business system as they dominated the import-export trade with Singapore and Penang. This strategic advantage of the *totok* over the *peranakan* became even more important during the Revolution, both in the Dutch-controlled areas and in the territory of the Republic.

Twang's work leaves an important and intriguing question largely unaddressed: that of why, despite Republican policies explicitly designed to promote indigenous business, no important shift in the size and fortunes of the indigenous business class took place. Furthermore, his explanation for *totok* ascendancy hinges on his opinion that *totok* businessmen were 'better suited' as risk takers; but as so often with cultural or psychological explanations, Twang fails to provide proof that his opinion is based on fact.

These minor points of critique notwithstanding, Twang Peck Yang has produced an insightful and interesting volume on a period and a topic that deserve more attention. By making the rich sources available to a wider audience of scholars, and through his stimulating analysis, he has opened up a significant early chapter of the history of the important relationship between Chinese business and the state in Indonesia.

Gerard Termorshuizen, *Journalisten en heethoofden; Een geschiedenis van de Indisch-Nederlandse dagbladpers, 1744-1905*. Amsterdam: Nijgh en Van Ditmar, Leiden: KITLV Uitgeverij, 2001, 862 pp. ISBN 90.388.7426.X (Nijgh en Van Ditmar), 90.6718.186.2 (KITLV). Prijs: € 68,95.

RENÉ VOS

In 1971 constateerde de Engelse historicus Gibbs dat Nederlandse historici 'have been strangely neglectful' inzake de geschiedenis van hun pers. Het signaal kwam over, want sinds een jaar of twintig zit er aardig schot in, eerst op het front van de Nederlandse pers en niet veel later ook op dat van de Indische. Wat mij daarbij als pershistoricus (maar niet van professie) opvalt, is dat in de Indische 'school' biografieën (Termorshuizen over Daum, Praamstra over Busken Huet, Bosma over Zaalberg) en brede overzichtswerken (Maters over 1906-1942 en nu Termorshuizen over 1744-1905) domineren. Toeval, trend, traditie of tropenstijl? Dat weet ik niet, maar ik stel wel vast dat deze Indische 'school' nogal verschilt van de Nederlandse. Daar lag de

afgelopen 20 jaar het accent vooral op de geschiedschrijving van afzonderlijke kranten (wel 15) en nauwelijks op biografieën en periodewerken.

Met zijn *Journalisten en heethoofden* heeft Gerard Termorshuizen een monumentale prestatie geleverd en dan doel ik niet op omvang en gewicht van het boek. Zijn studie is primair het product van meer dan tien jaar van noeste autopsie. Bij benadering: het gaat om 75 verschillende kranten met samen circa 130 titels. Stellen we – zeer voorzichtig – het aantal verschijningsjaren op gemiddeld 7,5, de frequentie op 3x per week en het aantal bladzijden op 5 per dag en u kunt met mij berekenen dat we moeten denken aan een orde van grootte van een half miljoen krantenpagina's die, in natura of op film, de revue zijn gepasseerd. Dat daarbij onverbiddelijk gekozen en drastisch geselecteerd moest worden, was onontkoombaar. Het filter werd – terecht, lijkt me – primair ingesteld op politieke berichtgeving, opinie en commentaar. Dus komen we slechts incidenteel iets te weten over feuilletons, mengelwerk, advertenties en lokaal nieuws. Maar wat er uiteindelijk op de zeef bleef liggen biedt een rijke oogst waarmee het mogelijk was de ontwikkeling van 150 jaar pers in kaart te brengen, de afzonderlijke kranten te positioneren en de dramatis personae te profileren.

Voor de ordening en presentatie van die 150 jaar aan materiaal heeft de auteur een handzame en tegelijk multifunctionele modus gevonden. Wie behoefte heeft aan de hoofdlijnen vindt die in de eerste 200 bladzijden. Dan volgt, regionaal ingedeeld, in 500 bladzijden de geschiedenis van de afzonderlijke kranten. Wie alleen het fijne wil weten van het *Bataviaasch Nieuwsblad* of de *Deli Courant* treft de beschrijving aan in het desbetreffende regiodeel en daarnaast een bibliografisch profiel in een afzonderlijk deel, minutieus verzorgd door Anneke Scholte. En wie is geïnteresseerd in de faits et gestes van een journalist of uitgever vindt die snel via het personenregister en een chronologisch carrièreoverzicht van journalisten die bij meerdere kranten werkzaam waren. Geschiedschrijving, repertorium, vindplaatsenregister en biografisch naslagwerk in één band. Voor elk wat wils, multifunctioneel en goed toegankelijk.

De beschreven periode omvat bruto 160 jaar, maar het zwaartepunt ligt na 1850. De eerste 110 jaar zijn wel geen quantité négligeable, maar in journalistiek en politiek opzicht stelde de pers toen heel weinig voor. Geen opinies, alleen gouvernementele berichtgeving aangevuld met sterk gedateerde artikelen uit de vaderlandse pers en vooral lokaal nieuws en advertenties. Paradoxaal is dat de Indische pers juist tot bloei kwam ná de afkondiging van het in Nederland en Indië zeer omstreden Drukpersreglement van 1856 (het 'gewrocht der duisternis' in de woorden van Thorbecke) dat bedoeld

was om die pers te beteugelen. Maar hoe de chemie van die paradox nu precies heeft gewerkt, blijft jammer genoeg nogal onderbelicht. De auteur beschrijft een stuk of 15 (meestal) geruchtmakende rechtszaken tegen redacteuren en kranten. Daarvan krijgen we wel breeduit de relazen van de betrokkenen of hun collega's in de krant, maar hoe de andere kant – van de assistent-resident tot en met de regering in Den Haag – daarmee omging, blijft goeddeels in het vage. Uit Fasseurs artikel 'Indische persperikelen 1847-1860' en het proefschrift van Maters over de periode 1906-1942 blijkt het bestaan van veel relevant koloniaal archiefmateriaal. Ik neem aan dat er toch ook over de periode 1860-1905 veel archivalia bewaard zijn die meer licht hadden kunnen werpen op die paradox. Ik besef dat die klus Termorshuizen een paar jaar meer werk zou hebben gekost, maar het is toch wel een gemiste kans, die niet snel alsnog door een ander zal worden opgepakt.

Van journalistieke kanjers als Busken Huet, Daum, Zaalberg en Lion (Henri Julius, de 'vader van de Indische journalistiek', niet te verwarren met zijn beruchte Haagse naam-, tijd- en vakgenoot Isaac Jacob Lion, 'het schoelje van de Nederlandse journalistiek') wisten we al veel en ook Brooshooft, Van Kesteren en Keuchenius waren geen onbekenden. Maar nu komen ook tientallen anderen uit de verf, grotere en kleinere, professionals en amateurs, onder wie nogal wat juristen, ex-militairen en predikanten: Des Amorie van der Hoeven, Tersteeg, de intrigerende Uilkens, Eijssell, Kalff, Scheltema, Voorneman, de tragische zonderling Van der Moore, Cohen Stuart en Van den Gheijn en nog een hele trits anderen. Een kleurrijk tableau de la troupe waarop we, voor wat de biografie van de Nederlandse journalistiek betreft, jaloers mogen zijn.¹ [En wat zou ik graag willen weten wie toch die mysterieuze, goed geïnformeerde Hermine was, die in de Bataviasche Brieven in het *Soerabaiasch Handelsblad* haar/zijn(?) journalistieke tijdgenoten zo scherp profileerde!]

Anders dan de Nederlandse pers in de tweede helft van de negentiende eeuw was de Indische pers niet ingericht langs de lijnen van (pre)partijpolitiek. Ook de verzuiling kreeg voor 1900 geen vaste voet, al hebben de Jezuïeten wel enkele keren een poging gedaan een katholiek dagblad van de grond te krijgen. Maar in termen van kwalitatieve pluriformiteit waren er weinig verschillen met de pers in Nederland. Naast een flink aantal kranten dat de – vaak kortstondige – status van advertentieblad nimmer is ontstegen

¹ Begin maart 2002 is van de hand van Piet Hagen, hoofdredacteur van *De Journalist*, verschenen *Journalisten in Nederland; Een persgeschiedenis in portretten*. Onder de 48 portretten van Nederlandse journalisten zijn ook die van P.A. Daum, C. Busken Huet en W. Walraven, van wie wij de eerste twee ook bij Termorshuizen uitvoerig tegenkomen.

en een brede range aan lokale dagbladen die de lezer een breder assortiment te bieden hadden, maar die niet of nauwelijks daarbuiten werden gelezen, was er een relatief klein aantal smaakmakende en toonzettende kwaliteitskranten, die – al of niet via hun mail-edities – ook in Nederland met argus-ogen werden gelezen. Het koloniaal beleid werd uiteindelijk in Den Haag bepaald, maar een flink aantal bouwstenen daarvan werd per saldo gebakken door de pers in Indië en door de heethoofden die haar pen voerden.

Termorshuizen schrijft de Indische pers drie karakteristieken toe: spreekbuis van het publieke ongenoegen, gekruide taalgebruik (de 'tropenstijl') en spelen op de man (de 'personaliteiten'). Die eerste functie is zonder meer evident, want andere kanalen – waarover men in Nederland wel beschikte – ontbraken in Indië. En dan doel ik niet alleen op politieke middelen. Als ik het goed zie, ontbraken in Indië goeddeels ook andere media en genres waarvan in Nederland op ruime schaal gebruik werd gemaakt: satirische en humoristische bladen, een afzonderlijke 'schandaalpers', intellectuele bladen van het type *De Gids* en de *Nederlandsche Spectator*, de politieke prent en ik heb ook de indruk dat in Indië veel minder gebruik werd gemaakt van het medium brochure om opvattingen te ventileren. Veel van die functies werden – maar niet nolens volens – door de dagbladen vervuld.

De beide andere karakteristieken – de gekruide stijl en het spelen op de man – waren zeker ook kenmerken van de Indische pers, maar in mijn beleving niet specifiek of uniek Indisch. De wortels daarvan liggen waarschijnlijk meer in Nederlandse 'tradities' dan in specifiek Indische omstandigheden. Als ik kijk naar de toonzetting op het vaderlandse perstoneel in de Patriottentijd en in de periode ca 1840-1870 dan zijn termen als 'gekruide' en 'spelen op' niet zelden milde eufemismen. Flarden van die traditie zullen zeker naar Indië zijn meegenomen door Nederlandse journalisten en veel Nederlandse bladen werden ook in Indië gelezen. Maar hoe dan ook, de 'tropenstijl' en de 'personaliteiten' mochten zich – met het feuilleton, het mengelwerk en al die andere rubrieken – in ieder geval verheugen in een enthousiaste receptie bij de Indische lezers (en niet op de laatste plaats de lezeressen) die in hun 'plantenleven' weinig andere mogelijkheden hadden voor verstrooiing.

Termorshuizen publiceert dit boek op een leeftijd waarop nagenoeg iedereen een punt achter de loopbaan heeft gezet om eindelijk echt leuke dingen te gaan doen. Maar deze vitale en letterlijke éminence grise denkt er niet aan op zijn lauweren te gaan rusten. Want in het voorwoord kondigt hij doodleuk aan dat er ook nog een tweede boek komt, over de periode 1905-1942. Dat lijkt een simpeler klus dan het doorworstelen van de periode 1744-1905, maar dat is, alleen maar optisch. Kon hij in dit eerste boek de inheemse pers

op goede gronden nog buiten haken plaatsen en had hij ook nog weinig last van andere driving forces in de Indische samenleving, voor de periode na 1905 zal hij daar niet licht om heen kunnen, want toen lagen de kaarten wel wat anders en niet alleen op journalistiek terrein. Hij heeft dus nog heel wat monnikenwerk voor de boeg. Het resultaat daarvan kan mij niet snel genoeg onder de ogen komen.

Marijke J. Klokke (ed.), *Narrative sculpture and literary traditions in South and Southeast Asia*. Leiden: Brill, 2000, xiv + 127 pp. [Studies in Asian Art and Archaeology (continuation of: Studies in South Asian Culture) 23.] ISBN 90.04.11865.9. Price: € 55.

EDWIN WIERINGA

This publication contains seven papers which were presented during a 'masterclass' under the direction of Jan Fontein at Leiden in 1996. As the book's title indicates, the theme of this masterclass was 'Narrative sculpture and literary traditions in South and Southeast Asia'. As an introductory statement, Fontein provides a piece entitled 'Sculpture, text and tradition at Borobudur: a reconsideration' (pp. 1-18). His contribution is the keynote of the volume, emphasizing Brandes' warning about the dangers involved in the explanation of old reliefs when one does not know the text in question.

Marijke J. Klokke ('The Kṛṣṇa reliefs at Panataran: a visual version of the Old Javanese Kṛṣṇāyana', pp. 19-41) investigates to what extent the Kṛṣṇa reliefs at Panataran correspond with the Old Javanese Kṛṣṇāyana. In the beginning of the twentieth century, Van Stein Callenfels had already demonstrated that the reliefs could be identified with the help of this text, but Klokke, profiting from two publications from the 1980s – Soewito Santoso's text edition and, perhaps more importantly, Zoetmulder's major *Old Javanese-English dictionary* – is able to arrive at new identifications. It is unclear to me, however, what Klokke means by 'the original manuscript' which she used to check a number of passages, concluding that she 'could rely on Soewito Santoso's reading of the manuscript' (p. 25, n. 5). She seems to imply that 'the original manuscript' is 'the only extant Balinese manuscript, which is kept in the Leiden University Library (Or. 5040)' (see p. 21 and compare p. 34); but Soewito Santoso chose another manuscript, which is kept in Jakarta, as the basis for his 'restoration' of the text (Soewito Santoso 1986:18). However this may be, Klokke shows that the text not only elucidates the reliefs, but also, conversely, that the latter are helpful in understanding unclear textual passages. Her

study is an admirable exercise in close reading, in which the text and the reliefs are studied with meticulous attention to detail. In one case, however, I think that not all elements have been included in her analysis: Klokke identifies panel 12 (Plate 19) with canto 16:3-4, but does not refer to a tree which can be seen in the middle of the relief. In my opinion this tree perhaps further substantiates her hypothesis, because in the corresponding text in canto 16:3c it is said that a waringin tree (and bamboo, which I could not detect in the relief) are characteristic of the hermitage. Klokke concludes her essay by arguing that the content and placement of the reliefs are closely connected to the architectural and symbolic context of the monument.

According to Fontein (p. xi), Lydia Kieven's article 'Arjuna, Bhīma and Pañji: three heroes at Candi Kendalisodo' (pp. 42-58), which attempts to relate four reliefs at the sanctuary Candi Kendalisodo on Mount Penanggungan in East Java to one particular Panji story (the story of Jayakusuma) offers 'a new and convincing interpretation'. It may be new, but it failed to win me over. For one thing, the scenes are far too general to permit pinpointing where they came from. Secondly, the story of Jayakusuma is a fairly young text in Modern Javanese *tĕmbang macapat*; according to Pigeaud (1975:216) it was probably written in the eighteenth century. Since Kieven assumes that Kendalisodo dates from the middle of the fifteenth century (p. 44), the story of Jayakusuma could never have inspired these reliefs. Kieven proposes the tempting idea that 'the whole story serves as a kind of guideline for pilgrims' (p. 46), but unfortunately she does not really develop this argument, nor does she connect it with another interesting suggestion (by Fontein) about the representation of the ocean.

Tran Ky Phuong's paper ('The wedding of Sītā: a theme from the Rāmāyaṇa represented on the Tra Kieu pedestal', pp. 51-58) identifies the scenes on the base of the Tra Kieu pedestal as representations of the wedding of Sītā, refuting various other, earlier interpretations by eminent scholars. Remarkably, however, he forgets to add to the pieces of evidence which he adduces for his argument one the most obvious: the fact that the altar consists of a *liṅga* and *yoni*, making a marriage theme especially likely.

Cecilia Levin ('The Rāmāyaṇa, Rāmakathā and Loro Jonggrang', pp. 59-72) concentrates on the sculptors' visual language of poses and gestures of (secondary) personages (their 'body language', so to speak) in the Rāmāyaṇa reliefs of the Shiva temple at Loro Jonggrang in Central Java. I particularly liked her treatment of what she calls *alaṃkāra* ('embellishment'), but I have some difficulty in accepting an unequivocal Indian origin since punning and alluding is also an important element of Javanese literature.

Channabasappa S. Patil's contribution ('Pañcatantra sculptures and literary traditions in India and Indonesia: a comparative study', pp. 73-95) is rather basic and factual, describing eighteen *Pañcatantra* stories as depicted

in India which are also found in Indonesia. He draws the conclusion that in contrast to the Indian sculptures, the Indonesian ones have often reduced the narrative element to a minimum.

In 'Arjuna et le kirāta: structures narratives dans les reliefs du Cambodge et de Java (Xe-XIVe siècle)', finally (pp. 96-115), Natalia Rodriguez compares Cambodian versions of the story of Arjuna's encounter with a *Kirāta* (that is, a 'mountain man'), who is Shiva in disguise, with later East Javanese interpretations of the same story. She argues that despite different sources and iconographical traditions, in both countries monarchical interests played a central role in determining how this narrative was depicted.

Fontein concludes his introduction by expressing the wish to elaborate on the subjects addressed by the present book in another masterclass, some time in the future. One can only agree with this suggestion and hope that the second class may take place in the not too distant future. This high-quality volume certainly whets the reader's appetite for more.

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Mark Donohue, *A grammar of Tukang Besi*. Berlin: Mouton de Gruyter, 1999, xxvi + 576 pp. [Mouton Grammar Library 20.] ISBN 3.11.016188.5. Price: USD 178 (hardback).

CATHARINA WILLIAMS-van KLINKEN

This reference grammar is the first detailed description of Tukang Besi, an Austronesian language spoken in the Tukang Besi islands in the province of Southeast Sulawesi, eastern Indonesia. It covers language setting, phonology, morphology, and the syntax of phrases, clauses, and sentences. There are additionally seven texts (unfortunately without speaker details), including a dialogue, and a 16-page word list, plus a reverse finderlist.

Tukang Besi has basic verb-subject-object order. The verb carries obligatory subject prefixing. Transitive verbs usually also have object marking. Core

arguments are optional, and are case marked by articles preceding the noun phrase. When the verb lacks an object marker, its subject is coded as nominative and the object (if any) as non-nominative. If object marking occurs, however, the case marking is reversed, with the object being marked as nominative and the subject as non-nominative.

The above points illustrate the fact that *Tukang Besi* has no single 'pivot' for syntactic constructions. For instance, some constructions are sensitive to the distinction between subject and object, others to nominative versus non-nominative case, others to semantic roles (such as Theme versus Instrument), and one to the distinction between ergative and absolutive.

Almost 100 pages are devoted to verbal morphology. For increasing valency, *Tukang Besi* has three causative prefixes, and three applicative markers. A single word can have two causative prefixes, two applicative suffixes, or a causative and an applicative affix. Means of decreasing valency include three passive-like prefixes (none allowing the agent to be specified), two reciprocal prefixes and object-incorporation. In addition to extensive verbal morphology, *Tukang Besi* has a range of serial verb constructions.

There are two sets of demonstratives, each having 'actual' and 'referential' (roughly 'visible' and 'invisible') subsets as well as a subset used in presentative clauses. The 'general' set has three levels of distance, while the 'topographic' set (signifying approximately 'higher' and 'lower') has complex context-dependent interpretation. An unusual feature of the pronominal system is that first person plural distinguishes paucal and plural rather than inclusive and exclusive. There is no distinction between alienable and inalienable within possessive phrases, but the distinction is evident in clausal possession.

External relative clauses follow the head noun, with clear structural differences between relativisation on subject, object, or instrument. Internal relative clauses include the head noun (which must be nominative) within the relative clause. Complementation uses both nominal and verbal strategies.

The consonant inventory includes implosive and prenasalized stops. There are few morphophonemic alternations.

The author's goal is to describe the language as it is actually spoken, and most of his examples are from texts rather than elicitation. Nevertheless he alerts the reader when constructions which are common in speaking are not actually approved of by speakers.

This work is impressive in its detail and the range of examples given. The author argues his analyses (and sometimes several alternative ones) carefully. Unfortunately the presentation does not match its academic competence, with a patchy index and (to a lesser extent) cross-referencing, and typographical errors. Nevertheless I can recommend it wholeheartedly.

Thomas Suárez, *Early mapping of Southeast Asia*. Singapore: Periplus Editions, 1999, 280 pp. ISBN 962.593.470.7. Price: USD 65.

KEES ZANDVLIET

This handsomely illustrated and well-written book documents the concept of Southeast Asia as a geographical and cosmological construct, from the earliest documented times until the beginning of the 20th century. Suárez uses maps, itineraries, sailing instructions, travelers' tales, religious texts, and other contemporary sources to examine the representation of Southeast Asia, both from the historical perspective of Western exploration and cartography and through the eyes of Asian cartographers.

The author has explored the field of the history of cartography mainly in his capacity as a map dealer. His interest for Southeast Asia, however, was awakened by the fact that he met his Thai wife when he visited the region on one of his concert tours as a classical violinist.

In his introduction Suárez makes an interesting comparison between the appreciation of music and maps:

Early maps offer a window into worlds which none of us now alive have known. But maps, like music, cannot be understood in a contextual vacuum. Neither one is, as the clichés would have it, a universal language. While a person raised in the highlands of Borneo might find the music of Bach to be aesthetically pleasing, he would scarcely *understand* it any better than I would understand his music, regardless of how enamored I might likewise be of its sounds, for neither of us is literate in the other's musical idiom.

So, according to Suárez, maps, like painting and music, use a subliminal language which is part of our collective subconscious but also a language of a given culture, which has to be learned before they can be fully understood and appreciated. It is this open-minded approach which typifies the book.

The book is divided into four parts. In the first part Asian cartography is described for the period in which contacts with the West were non-existent or very limited. In the second part the author discusses the knowledge of Southeast Asia which existed in the West before Portuguese expansion started to play a role. The third part is dedicated to the maritime cartography of the sixteenth century, and the fourth part to the cartography of the East India Companies and the early era of colonization. Of the 250 pages dedicated to these four chapters, 150 pages are filled with the maps of the 16th and 17th centuries. This means that *Early mapping of Southeast Asia* should basically be understood as comprising two aspects: the history of the discoveries and the history of printed maps of these two centuries. It is in these two fields that

Suárez offers a handsome overview.

When the author discusses the history of the region in more detail, or when he discusses the history of those maps (usually manuscript maps) made for authorities overseas, we notice that the author feels less at home. For instance, in his description of maps made under the auspices of the Dutch East Indies Company no mention is made of those charts produced in Batavia, even though this centre was more important for the knowledge of Asian waters than was the Amsterdam workshop of the Blaeus and later mapmakers. One may also have one's doubts when the author states that the Dutch conquered Makassar in the 1660's in order to introduce Calvinism, or that the Dutch did not discover the Borobudur because they had no interest in Javanese affairs. That said, we nevertheless have to admire the large and beautiful international collection of maps and charts which is assembled in this book.

Bernhard Dahm and Vincent J.H. Houben (eds), *Vietnamese villages in transition; Background and consequences of reform policies in rural Vietnam*. Passau: Department of Southeast Asian Studies, University of Passau, 1999, xiv + 224 pp. [Passau Contributions to Southeast Asian Studies 7.] ISBN 3.9805413.6.3. Price: € 20.

CLAUDIA ZINGERLI

Vietnamese villages in transition is a collection of articles based on village studies carried out in the Red River and Mekong River deltas of Vietnam. Its aim is to give insights into different responses to economic change while focusing on diverse historical and cultural backgrounds.

Two contextualizing articles on Vietnamese village studies make up the introduction. They draw on a large body of literature by both Vietnamese and foreign scholars. The authors discuss the village concept and question the existence of 'the' Vietnamese village. The term village is used as a synonym for the smallest administrative unit, the commune. As such, the village was the target unit for planned social change by political and nationalist groups. On the other hand, it always retained a certain degree of village autonomy that is characteristic of 'the' Vietnamese village.

Five articles out of the collection of eight then give detailed empirical insights into land reform issues, the transformation of craft villages, the role of women in contemporary Vietnam, the educational sector and health care, and the restructuring of ritual in the process of economic reform and social transformation. The articles draw on data collected in selected village communities of four communes. The analyses therefore shift to a more disag-