

the various ensembles of vocal and instrumental music in Southeast Asia.

Nowadays our beautiful earth is facing one crisis after another, for instance, acid rain, air pollution, increasing carbon dioxide, and so on, and here we see the limits of Western industrial civilization. Professor Maceda mentions this in chapters 10 and 11 and says that now is the time to discuss new methods to harmonize nature and industry. The study of the music of Asian peoples may provide us with solutions for this problem, because Asian peoples have lived for a long time as a part of nature and have never been hostile to nature.

Professor Maceda's method of research is authentic and orthodox, yet the result is very vivid and modern. Although he has some misunderstandings about Indian music and contemporary anthropology, this book is very valuable for learning about the music of Southeast Asia, and probably is the only book about the native music of the Philippines that is available in Japan.

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INDONESIA

RÖSSLER, MARTIN. *Die soziale Realität des Rituals. Kontinuität und Wandel bei den Makassar von Gowa (Süd-Sulawesi/Indonesien)* [The social reality of ritual: Continuity and change among the Makassar of Gowa]. *Kölner Ethnologische Studien*, 14. Berlin: Dietrich Reimer Verlag, 1987. xiii+405 pages. Maps, diagrams, appendices, glossary, bibliography. Paper DM 48.—; ISBN 3-496-00920-9. (In German)

This book (a dissertation) aims at clarifying the ritual system in a Makassar village, by exploring the different ways in which ritual is being used to express social change and to solve conflicts among an upland ethnic group. The dissertation is based on research conducted on Sulawesi Island in 1984-85. The author spent eleven months in a village with approximately 800 inhabitants who had been resettled to allow a throughroad to be built in 1970. He was accompanied by his wife. Her dissertation has also been published (Birgitt Röttger-Rössler: *Rang und Ansehen bei den Makassar von Gowa*, *Kölner Ethnologische Studien*, 15).

This book is divided into three parts. The first is informative. It helps serve as a background for the understanding of the theory: V. Turner's "symbolism action" and van Velsen's "extended-case method" and "situational analysis." Although a number of situations are presented diachronically, the structural framework is fixed, and past events are interpreted in terms of present norms.

Part one also deals with the historical development of the region. From the seventeenth century the coastal areas of South-Sulawesi were gradually Islamized, and the coastal Makassar had become followers of the new religion, while those Makassar people who occupied the hinterland were only marginally influenced by Islam. A decisive change has taken place since 1945, with the policy of Pancasila. The first principle, "Belief in One God," requires special consideration. It implies among other things that religion (Islam) is conceived as a decisive factor in nation building. Although a complete study of the traditional religion of the upland Makassar is lacking, Rössler does not try a reconstruction of former conditions but concentrates his analysis on present-day forms of belief. The author gives a comparative overview of the

Makassar in the ethnographic literature and a description of Bontolowe, the village where he did his fieldwork. This first part ends with a summary of the process in which he obtained his data.

After an introduction to the social organization with its bilateral kinship groups, the second part deals with traditional religious beliefs and the "adat" in Bontolowe and provides information about the history and characteristics of Islam in the village. The villagers believe in Allah but also worship sacred places and their ancestors, and the worship of the holy mountain "Bawakaraeng" takes up a central position in upland Makassar belief.

The third part is allotted to the analysis of 48 case studies. The data presented by the author show that there are traditional farming rites, protection rites, curing rites, and rites of passage; magic and sorcery are excluded. The author gives a brief description of each case study, describing the background of all participants involved. Numerous genealogical diagrams help to clear up the often difficult relations.

Rössler contextualizes the rituals in several orders of meaning. First, he interprets the performances in the light of interpretations drawn from interviews with the participants. Second, he contextualizes the rituals in the light of knowledge of Makassar society and history. It seems that the rites are a forum to calm down and to solve social conflicts. Discussions about whether the ritual was carried out properly or not, or about whether people deliberately did not accept an invitation, or had not received an invitation at all, are very helpful. But solving conflict is the main concern of Makassar society.

One theme is the expansion of traditional ritual performance in the face of change. It seems that the people have intensified their ritual activities, and persons whose wealth and standard of living have risen are especially keen to perform rituals.

Rössler's dissertation is well organized, full of details, and suitable as an interesting study of the Makassar in South-Sulawesi.

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WATERSON, ROXANA. *The Living House: An Anthropology of Architecture in South-East Asia*. Singapore/Oxford/New York: Oxford University Press, 1990. xix+263 pages. 200 illustrations (b/w photos and drawings), 24 color plates, 2 maps, bibliography, index. Hardbound \$90.00; ISBN 0-19-588941-X.

When Clark E. Cunningham, in his classic paper on the Atoni house, used the expression "comparative sociology of the house," the idea of such a field of study was so new that he added a footnote crediting Godfrey Lienhardt with the suggestion (CUNNINGHAM 1964, 67). This bespeaks the situation in the sixties when it was as yet quite uncommon for social anthropologists to focus research on the house. However, in the seventies and eighties anthropological studies dealing with the house steadily grew in number, so that by now even comparative and synthetic works are becoming possible.

Roxana Waterson's book belongs to the latter category. As the text on the jacket rightly claims, it is "the first of its kind to present a detailed picture of the house within the social and symbolic worlds of South-East Asian peoples." The main focus is on