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## INDONESIA

MARSCHALL, WOLFGANG, editor. *Der grosse Archipel. Schweizer ethnologische Forschungen in Indonesien* [The great archipelago. Swiss ethnological research in Indonesia]. Ethnologica Helvetica 10. Bern: Schweizerische Ethnologische Gesellschaft, 1985. Viii+391 pages. Maps, figures, illustrations. Paper sFr 46.—; ISBN 3-260-05107-4. Distributed by D. Reimer Verlag, Unter den Eichen 57, D-1000 Berlin 45 (Articles in German, English, and French).

The volume consists of fifteen contributions and an essay by the editor. They are not grouped according to geographical criteria but to subject matter, which—as this review will make evident—is indeed more appropriate. With one exception, they are written in a straightforward and clear language, free of jargon—which is not the rule in publications of this type (but perhaps something Swiss scholars are inclined to?). Most titles reliably circumscribe the content of the texts.

The first three articles are of special interest to Japanese scholars. They deal with Indonesian architecture, an area of research in which the Japanese are also active. Brigitta Hauser-Schäublin (“Blockbauten der Sa’dan Toraja: Materialien zur Geschichte der Toraja aufgrund von frühen Hausformen”, 59-82) pursues questions of history of architecture in a small area in Sulawesi; she identifies and classifies a few types of houses which are up to two hundred years old. Future research will show whether her results can be extrapolated; for this a broader base of data and the evaluation of photographic material from colonial times would be necessary. Gaudenz Domenig (“Duale Opposition und einseitige Ergänzung an Kultbauten der Sa’dan Toraja”, 39-58) lances the hypothesis that there is a spiritual connection between the shapes of the Toraja houses with their typical protruding gable-ends, and the shapes of the field altars made from bamboo and palm leaves. The idea is interesting, but before it could be accepted as more than mere analogy, it would need, so it seems, reinforcement by linguistic proof or matching mythological explanations provided by informants. Wouldn’t one expect an aesthetical or ritual connection too? Finally, Alain M. Viaros describes the perception of space and the architectural settings on Nias with the help of three types of village architecture; he then relates these to the social structure of the villages, and to the geography and history of the Northern, Central, and Southern parts of the islands (“Analyse morphologique de l’espace villageois à Nias: essai typologique”, 11-38).

Three authors deal with the crafts. The first author works with historical, aes-

thetical, and iconographic criteria (Werner F. Schneeberger: "Some notes on the hilt of the keris", 107-124), the second tries to find ethnographic and historical evidence for a mythical god of the smiths (Adrian Linder: "Panday-Domas: über einen mythischen Ahnen bei den Sunda-Schmieden in Westjava und die Schwierigkeit beim Versuch, ihm auf die Spur zu kommen", 125-166), the third uses ergology and economics as a base (Wolfgang Marschall: "Die Töpfer von Pakhunden [Southern Central Java]", 83-106). The methods used and the results achieved are particularly noteworthy in the instance of Schneeberger's and Marschall's articles. The former relates the figuratively carved hilt of the *kris* to the bow figure of the ancestor boats; the latter offers a monograph on a village of potters and describes how traditional manufacturing and trading is threatened by industrial production and regional commercial chains. Linder's article is somewhat lengthy, if one considers his elaborate report of efforts in the field to track down the mysterious god and the completely negative results. It is surprising that the famous Sundanese gong-smiths are not mentioned with even a word.

Eva Seiler studies acculturation in the field of medicine ("Gesundheitsversorgung bei den Karo-Batak (Nordsumatra) im Spannungsfeld zwischen indigener und westlicher Medizin", 167-182). Her findings are of interest to anyone involved in health care projects in developing countries. Probably the article would reach a wider readership were it placed in a journal for tropical medicine or development studies. On the other hand, her style is loaded with socio-anthropological jargon which might not be understood or appreciated by everyone.

Only one study deals with rituals: Christian Pelras ("Les éléments du rituel populaire bugis", 183-202) describes a popular ceremony in Southwestern Sulawesi and links the offerings and text formulae to the *bissu* rituals and the literate tradition of the *La Galigo* cycle which has a history of several centuries.

Three contributions are devoted to *adat* questions, in particular to the problem of the position of individuals and social groups in a larger social system (village, tribe). Barbara Lüem studies the extraordinary status of children among the Tenggerese in East Java, as it becomes evident in the use of a child's name by other members of a family ("Sag mir, wessen Kind du trägst, und ich sag dir, wer du bist. Zur Stellung des Kindes bei den Tenggeresen", 203-222). Urs Ramseyer sketches the structure of the famous village Tenganan in Bali and how exogene marriage and emigration cause disturbances in the ritual life and the political structure of the village ("Desa Adat Tenganan Pegeringsingan: Soziorituelle Organisationen einer albalinesischen Kultgemeinschaft", 251-273). Finally, Danker Schaareman reports on a socio-ritual conflict in Asak, another East Balinese village, and how it was solved by the villagers ("Kontext und die Interpretation von Adat-Regeln in einem balinesischen Dorf", 223-250).

Stefan Dietrich provides us with a historical account of the *résistance* movement in Flores during the years of colonial take-over (1900-1925) ("Religiöse und 'säkulare' Reaktionen gegen die koloniale Verwaltung auf Flores", 275-304). Two articles are by experts in economic geography. In the first, Albert Leemann and Werner Röhl describe the polarisation between land-owners and the landless in Lombok ("Lombok (Indonesien): Der Zugang der ländlichen Bevölkerung zum Produktionsfaktor Boden", 305-333). Jean-Luc Maurer arrives at similar results in his analysis of the situation of rice farmers in a Sundanese village ("Modernisation agricole et changement socio-économique à Java: Kutagandok, un village de la grande plaine rizicole de Karawang", 335-362).

The volume concludes with a fascinating essay by Reimar Schefold in comparative

mythology. He tests Josselin de Jong's and Lévi-Strauss' theories about cultural identity by examining myths in the Minahassa area (North Sulawesi) and on the Mentawai islands ("Kulturelle Transformation im 'ethnologischen Studienfeld' Indonesien", 363-385).

The title of the volume labels the content as Swiss, which makes the reader wonder if there are any particularly Swiss features which would separate these studies from others. I have not found conclusive evidence for this—except perhaps for the style of writing mentioned above. The essay of the editor at the beginning of the volume does not seem to offer any clues either. Obviously it is not meant as an introduction to the following since it does neither explain the criteria of selection of authors nor does it elaborate on past or present tendencies in Indonesian studies at Swiss Universities and museums. Instead it gives an account of Swiss scholars and writers involved in Indonesia since the middle of the last century to which a bibliography is added (which is very incomplete indeed). A few areas (Kalimantan, Eastern Sundas, Muluccas, and New Guinea) are not covered, but more surprising is the lack of studies in religion, language, visual arts, and music. Some foreign scholars living in Switzerland are represented, but not all Swiss scholars in Indonesian studies living in Switzerland or abroad. Is there chance or selection at work?

I can think of one particular area of research in which Swiss scholars in the past have been prominent and influential and with which some living scholars still identify—but which is absent in this volume!—: the special interest of Alfred Bühler, Ernst Schlager, and the Painter Theo Meier in the interrelation between aesthetical and artistic phenomena on one side and ritual and the crafts on the other. Also, of course, one could ask how much the Swiss owe to scholars and academic teachers from abroad. It seems to be worthwhile to reflect on these questions. But, in any event, the volume stands on its own—inspiring by the variety of methods used and enriching our knowledge of the archipelago.

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NIESSEN, S. A. *Motifs of Life in Toba Batak Texts and Textiles*. Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, 110. Dordrecht/Holland: Foris Publications, 1985. Viii+249 pages. Map, illustrations, bibliography, glossary, index of Toba Batak terms. Paper Dfl. 35,—; ISBN 90-6765-067-6.

After having received an MA in Anthropology from the University of Toronto, Niessen had moved to Leiden to pursue her studies further in Social Anthropology. The present book is an outcome of her doctoral dissertation.

The "Leiden School" is known for carrying on the scholarly tradition connected with the 'Field of Anthropological Study' (FAS), a concept proposed in 1935 by J.P.B. Josselin de Jong. First attracted by the work of J. H. Jager Gerling who in 1952 had discovered femaleness as constituting a significant attribute in Indonesian textiles, the author succeeded with the present book in her attempt to apply the concept of FAS to a Toba Batak society.

The particular merit of the author's research lies in the fact that, attracted by the significance textiles have in Toba Batak mythology, she analyzed and explained four