

(知識分子的早春天氣), in which Fei fell right into a trap set by Mao Zedong. According to the author's analysis, the essay mainly asked communist officers not to hinder intellectuals, but to liberate their political enthusiasm. Judged from any angle, the essay could only be a sincere response to Mao's "Let a Hundred Flowers Blossom" campaign. But the rulers did not think so. On how things then developed the book has but brief information, most of which has already been circulated overseas. Fei was labelled a "dead tiger," beaten to the ground after the 1958 "anti-rightist" movement, and was fortunately able to bypass ill fate during the Cultural Revolution.

Fei reappeared after Nixon's visit to China in 1972, but only served on such decorative jobs as receiving foreign guests. Not until the fall of the Gang of Four was he able to resume his former work of reorganizing the discipline of sociology. Recently he has assumed leadership in the Institute of Social Research of the Social Sciences Academy.

To sum up, this book traces the story of victory of the intelligentsia over doctrine, and of Fei's spiritual and moral victory.

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LINDELL, KRISTINA; HÅKAN LUNDSTRÖM, JAN-OLOF SVANTESSON, DAMRONG TAYANIN. *The Kammu Year: Its Lore and Music*. Studies on Asian topics No. 4. London and Malmö: Curzon Press and Scandinavian Institute of Asian Studies, 1982. xii+191 pp. Illustrations, Kammu vocabulary, bibliography. Paper £5.00, ISBN 0-7007-0151-6, ISSN 0142 6028.

The greatest part of all activities of people without writing revolves around the provision of material existence. In such societies we will not find the wide ranging separation of spiritual life from the labors necessary for daily existence that is present in the so-called "highly developed" cultures. The study of how such peoples acquire the necessary foodstuff, then, inevitably brings the researcher in touch with the central core of their cultural existence as well. In the case of those peoples whose main food resources are provided by intensive cultivation of the soil, the climatically conditioned annual agricultural cycle not only leaves an imprint on their concepts of time and time reckoning, it also leaves a great impression on related aspects of human behavior, from agricultural techniques to aspects of ritual and musical behavior.

Fresh corroboration for this kind of general insight is provided by the monograph here under review. The book presents a great amount of detail and ethnologically important data to describe the life of the Yuan-Kammu, a Kammu group from north-western Laos. It is a part of the larger "Kammu Language and Folklore Project," initiated in 1972, which as a whole aims to provide an exhaustive description of Kammu culture as a part of the ethnologically and linguistically extremely complex mainland southeast Asia. In this book the authors have described daily life in the village from the perspectives of time divisions, the seasonally determined sequence of work in the fields, and the accompanying music.

A general ethnographic introduction acquaints the reader with basic data and facts about the Kammu people, such as the area in which they live, their neighbors, the structure of social groups and their functionaries, and their basic economic structures, such as agriculture, hunting and trade.

The first part then explains the Kammu understanding of time as such, in terms of their culturally specific division of time and the application of this division to the community, first within the framework of indigenous views and terminology, then comparatively. The concrete point on which this concept of time is based is the foundation myth of the city of Luang Prabang, even though this story cannot be historically verified, let alone clearly dated. Even so, this day is the first fixed feastday of the Kammu, and has become the basis for the cyclical reckoning of time within the culture; it has also been surrounded by taboos in later times.

The sequence of months in the combined lunar/solar calendar of the Kammu is determined by particular climatic features relevant to agriculture, and by acoustic criteria related to these features, such as the songs of certain birds and the chirping of certain insects. The specifically human activities in the course of the agricultural year, however—from the selection of areas good for cultivation through the various stages of slash and burn agriculture, the sowing of rice, repeated weeding, the guarding of the crops to the harvest—are governed by a sixty-day cycle. A detailed explanation of this cycle's structure and its importance in the selection of days thought to be auspicious for certain activities in the various phases of cultivation then leads us into the second part of the book.

This second part describes agricultural activities, beginning with the selection of the field up to the harvesting of the crops; its focus is the relationship of such activities to their concomitant rituals, such as the worship of the rice spirit, which may manifest itself in many forms; the ceremonies of rain magic, and the sacrifices to local guardian spirits or ancestor spirits.

Another aspect of the culture that cannot be separated from the work in the fields is a wide variety of music. This includes prayers, incantations and the songs that are the most important in social entertainment, as well as a variety of instruments. In the instrument category we find musical instruments used in communications or signalling; delightfully entertaining instruments such as flutes and clarinets; and the bamboo idiophones operated by water, wind or human force, used as musical scarecrows. The reader with an interest in the study of instruments will find this book with its precise descriptions and admirable drawings to be a treasure trove of types of musical instruments which, though seldom found, are characteristic of their respective cultures. The extremely complex system of ingeniously built rattles, for example, mirrors the central importance of the rice plant in Kammu culture; the rattles are used both as musical scarecrows and for the musical entertainment of the rice spirit.

An appendix lists the ceremonies that have been described, musical customs and taboos and word-for-word translations of texts of songs and prayers. These are occasionally accompanied by extremely simplified musical transcriptions. This highly recommendable book then concludes with a helpful Kammu vocabulary and bibliography.

As the authors confess, only a fraction of the material from the field—and this is especially true of the musical material (this might justify the small number and sketchy reproduction of musical examples)—has yet been analyzed. It thus remains to be hoped that an exhaustive description of Kammu musical culture, based on a greater amount of material and therefore offering a more meaningful comparison with neighboring musical cultures, might someday close a considerable gap in the cultural cartography of southeast Asia. The authors have started in the right direction.

And yet, behind all this looms a big question mark. The fact that a number of traditional ways of life were destroyed by a long war in Indochina is only one aspect of the question. In the face of the revolutionary political changes that followed this

war and now themselves lie years in the past, it seems justified to do more than ask—as the authors do in a mere footnote—to what extent the ethnographic data presented here still coincide with actual reality. Indeed, there is a real fear that all of the information contained in this book might have passed into the realm of otherwise unretrievable historical documents, documents of a culture which today finds itself basically altered, or perhaps even substantially destroyed.

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SAO SÄIMÖNG MANGRĀI. *The Pādaeng Chronicle and the Jengtung State Chronicle Translated.* (Michigan Papers on South and Southeast Asia, No. 19). Ann Arbor: The University of Michigan, Center for South and Southeast Asian Studies, 1981. xxiv+304 pp. Illustrations, bibliography. Cloth US\$18.00, ISBN 0-89148-020-X; paper \$10.00, ISBN 0-89148-021-8.

In the volume under review we read of the following: "The (Ruler of Jengtung State Prince Konkaeu Intraeng's) fourth wife had two children: the eldest child was a boy Cau Saymong and a girl Cauang Canfong. These are the children of Nang Daeng, the fourth wife" (§ 325, p. 278). We are indeed very fortunate to have this Cau Saymong or Sao Sāimōng Mangrāi, as he appears here, translating the two chronicles of the Pādaeng Monastery and the Jengtung State. The rulers of the Shan States were feudal lords and these lords surrendered their rights and became ordinary citizens of the Union of Burma about ten years after Burma's independence. The last ruler of Jengtung was Sao Sailong, and Sao Sāimōng Mangrāi was his uncle.

In the summer of 1956 I took on loan a copy of the *Jengtung Chronicle* (written in Khun) from Cau Yodmong (son of Prince Konkaeu and Nang Bodipnoy, see § 327, p. 278), a step-brother of Sao Sāimōng Mangrāi. I had it translated into Burmese and published as part of my book *Naylhai, Rājawan*. In the copy that I used, the story of Jengtung does not end in 1935 when Prince Ratana Konkaeu Intraeng died. In my version he was succeeded by Prince Kongdaiy who was assassinated by Sao Siha, nephew of Cau Brohmlu, who was alleged to be the person who caused the crime. Sao Sailong, who was too young to succeed his father, was sent to Australia to study. During the Second World War the Transsalween Shan Areas formed part of Thailand and Cau Brohmlu became ruler of Jengtung. After the war Sao Sailong came back from Australia and he was made ruler until all feudal lords in Burma surrendered their rights in 1957. Perhaps the chronicle that I translated into Burmese is the same as the one now translated into English, though Sao Sāimōng Mangrāi stopped it at 1935, probably because he wanted to omit the sad part of the family quarrel.

Like the *Jātātaupum Rājawan* of Burma, the *Jengtung State Chronicle* gives the horoscope of each ruler. The good point in having these is that (if one knows how to interpret them) one can find out instantly how the person of the horoscope was born to be a ruler, what would be his weaknesses or virtues and when he would be unlucky again to lose his throne or die. Historians today would not like having history with astrology but astrology is also the record of past experience, saying what happened when such-and-such situation occurred in the constellations. This, however, cannot be taken as history because no tangible reason is given as to why such an event happened. Sao