

This is unfortunate, as it renders the material inaccessible to people who do not read Malay (or Indonesian), but who are interested in folklore or comparative studies in traditional medical systems. While most of the photographs in *Bomoh-Poyang* are very clear, the few that are blurry detract from the overall quality of the book.

Werner and his editors write that they hope that *Bomoh/Dukun* and *Bomoh/Poyang* will be of interest to Malay and Western physicians who work among people for whom traditional Malay medical treatment is still an option: they hope that these doctors will gain insights into the importance that traditional medical philosophies and practices have for their patients. Both books should be useful sources of information for the intended audience. In addition, the wealth of illustrations and photographs complement extant material on Malay and Indonesian traditional medicine (for example, Endicott 1970; Gimlette and Thompson 1939; Gimlette 1971; Weck 1937) and are, in and of themselves, valuable reference materials. Werner deserves thanks for having provided photographic documentation of Mah Meri and Jah-Hët healing ceremonies and the art associated with them.

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INDONESIA

SMITH KIPP, RITA and SUSAN RODGERS, editors. *Indonesian Religions in Transition*. Tucson: The University of Arizona Press, 1987. Maps, bibliography, index. X+304 pages. Clothbound US\$29.95; ISBN 0-8165-1020-2.

Being asked to write a review of this volume on Indonesia by anthropologists, I as a rather philosophically oriented student of Japanese religion, feel like the proverbial dog on the bowling lane. While thus many of the finer points undoubtedly escaped me, I was nevertheless greatly fascinated by the book, apparently for the following two reasons. One, Indonesia, which is as religiously complex as it is socially diverse and where modernization and the efforts of the government to forge a unified state provoke a rapid pace of change, appears to be a unique "laboratory of religion." The Introduction does not seem to overstate the case when it says: "This profusion of reli-

giously charged political alignments and situations makes Indonesia a superb place for anthropologists and other students of religion to investigate the relationships between religion and society and, indeed, to explore the very definition of religion" (4). Second, I got the distinct impression that much of what is happening to Indonesian religion today throws an intriguing side light on the history of Japanese religion.

"All but one of the (twelve) chapters of this volume are based on papers originally read at the (tenth annual) Conference held at the Indonesian Studies Summer Institute at Ohio University from August 3 to 5, 1982" (5). The Introduction skillfully weaves a summary of the different papers into a general overview of Indonesia's religious situation, and pays special attention to the evolution of *adat* and the "local ethnical religions," on the one hand, under the influence of imported world religions, especially Islam (come to think of it, the Buddhist and Hindu minorities are not really treated in the book) and, on the other, in reaction to the policy of the government to unify the archipelago within the fold of the five *agama* or officially recognized "monotheistic religions"—believe it or not, Hinduism and Buddhism are counted as such. In other words, we find here the overall picture of a religious world in turmoil and fermentation by contact with world religion and the ideology of the *pancasila*. The volume is divided along these lines into two parts, respectively entitled: Part One: *Indonesian Religions and Their Transformations* (7 essays) and Part Two: *The Politics of Agama* (5 essays).

The subject-matters of the different papers are widely divergent, as is to be expected from a collection of essays but still, in a kaleidoscopic way, a rather clear "Gestalt" of Indonesian religion appears from the many cross-sections. And although, as befits anthropologists, the main focus is on local ethnical religion, we are taught a great deal about the concrete reality of Islam in Indonesia. A few patterns of its intermingling with local religion and *adat* are presented (chapters 5, 11, 12): If there are places where Islam adjusts to *adat*, there are other where Islam defines *adat*, to the effect that "Indonesian Muslims divide among themselves along a continuum of syncretism and reformism" (26). And a special chapter (by a professor of law) is devoted to the position of this highly legalistic religion in Indonesian law: a balanced coexistence with *adat* and Dutch law.

The strongest impression one retains from perusing this volume—something which could nearly be called the "thesis" of the book—is that of religion as a living and ever evolving reality, a far cry from the solid monolithic entity we theoreticians like to work with. "All authors are united in conceptualizing religion as something created and in fact continually refashioned in actual Indonesian social contexts" (5-6). This also bespeaks the methodological stance of the authors. As anthropologists (and one sociologist), "their papers were almost universally focused on concrete ethnographic situations painstakingly recorded through extended fieldwork" (5). They situate themselves on the post-Geertz swing of the social-symbolic pendulum. "Surely both cultural analysis and attention to social structure and social processes must coexist in the study of religion, especially if we aim to understand how religions and religious symbols change through time" (29).

Space does not permit me to present the contents of the individual essays. As a student of Japanese religion my interest was particularly drawn to the "invention of religion" (171-172) or the birth of the idea of religion as something distinct from social custom—an idea also used as a missionary strategy (164) and, concomitantly, the non-universality of the separation of sacred and profane (73-74 and 96); the "internal conversion" of ethnical religion to the status of *agama* (great tradition; pp. 21-22); the definition of religion in terms of practice and ritual rather than belief and doctrine (49; 136-138) and the tie-up of ritual with social order and power (162-163); the belief

in southern Borneo that humans are internally good (81); the belief in a twofold soul (of the deceased): a coarse one that needs our ministrations and a refined one that need not bother us (89-90); the ethos of knowing one's place, inculcated and preserved by a language with different degrees of politeness, and the social role of a religious language not understood by the people (238-244)—because a parallel to each of these could be found, I believe in the realm of Japanese religion.

All in all, a book whose appeal is not limited to the specialist in anthropology. Carefully edited, flawlessly printed, and beautifully presented, it can be recommended to all students of religion.

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WESSING, ROBERT. *The Soul of Ambiguity: The Tiger in Southeast Asia*. Monograph Series on Southeast Asia, Special Report No. 24. DeKalb: Northern Illinois University, Center for Southeast Asian Studies, 1986. Vi+148 pages. Glossary of foreign words, bibliography. Paper US\$ 19.50 (Distributed exclusively by Cellar Book Shop, 18090 Wyoming, Detroit, MI 48221, USA).

The tiger occupies a special role in the belief systems of Southeast Asian people. This little monograph treats of such beliefs and practices that deal with the tiger not just as an animal species in the natural world but as a magico-mystic being in the symbolic world of human beings. Though a few scattered references are made to materials from mainland Southeast Asia, most of the data in this book are taken from Sumatra, Java, and peninsular Malaysia. The author cites Heine-Geldern's remark "that someone really ought to pull all this Southeast Asian tiger lore together and analyze it." This remark prompts the author to gather together a large number of piecemeal stories about the tiger. They are taken partly from the author's own field experiences in West Java and Aceh but, for the other areas, they are based mostly on a large body of published sources of the past and the present.

A variety of piecemeal data from different places and periods are classified and arranged into a number of topics. First, the author shows imagined symbolic relations between tigers and men by citing lore about tigers' common ancestry with men, taboos on naming tigers, charms for keeping tigers away, and lore about men destined to be killed by tigers or about magical methods to catch and kill tigers. Secondly, he discusses the mystic transformation of men into tigers and vice versa. Since the tiger is seen as a very special animal in the natural world, this cluster of beliefs about man-tiger interchange has to do with special types of human beings, that is, kings and princes, ancestors, holy men, culture heroes, and shamans. Thirdly, the author refers to beliefs about "tiger villages" in relation to weretiger lore. According to such belief, there are some cases where tigers live in a village and change into a human shape upon going out, but in other cases the village is inhabited by men who turn into tigers when they leave. The book closes with a summary overview of soul beliefs, showing that man-tiger interrelations are mediated by the soul or the vital principle which takes many different shapes and so connects many different forms of life in this world.

Those who are interested in Southeast Asian tiger lore would certainly find in this book many useful references to the theme. The volume constitutes a handy start-