

ROBERT CRIBB, *Historical Atlas of Indonesia*. Richmond: Curzon Press (in cooperation with the Nordic Institute for Asian Studies, Copenhagen), 2000. 256 pages, hardcover, £ 75.00. ISBN 0-7007-09851-1

The book under review can be seen as a combination of the skilful use of modern technology and dedicated scholarship. Compared with former atlases on Indonesia, not only is the exactness of geographical details impressive, but also the multitude of aspects that are recorded in the more than three hundred maps. The book invites the reader to a truly fascinating journey through Indonesian history, beginning in prehistoric times with the movements of continental plates some two hundred million years ago, leading up in well organized chapters (with a constant concern for contemporary developments) to such recent events as the Indonesian elections in 1999 and the centers of regional unrest in the archipelago in the year 2000.

The first chapter "Landscape and Environment" presents interesting data about the major volcanoes, showing their exact locations, and providing lists of their eruptions in recent centuries. We find maps describing wind patterns and rainfall, vegetation and cultivation, including information about the contemporary destruction of forests to facilitate resettlement and the extension of agricultural production. There is even a map indicating the main areas affected by the haze and uncontrolled fires in 1997 (p. 25). A second chapter discusses peoples and migrations by making use of the findings of recent scholarly research, which was still a problem five years earlier, when Jan M. Pluvier published his *Historical Atlas of Southeast Asia* (1995). Pluvier's work certainly has its merits in providing students of Southeast Asian history with valuable maps about the historical process from the early kingdoms up to the present. But the explanatory text for the maps has to be looked up in separate chapters of his work, whereas the text in Cribb's atlas is often inserted in the map itself. The new knowledge about the likely routes of the early migrations is for instance now included in map 2.2 (p. 30). Chapter II covers the languages spoken in the archipelago, the spread of literacy and of religious beliefs in the various parts of the Indonesian islands, the locations of major non-Indonesian groups, and last but not least, the various phases of inter-regional migration.

The following chapters are primarily concerned with political developments, with the emergence of states and polities up till 1800 (chapter III), with the Netherlands Indies (chapter IV) and with war, independence and political transformations from 1942 to the present (chapter V). The use of new techniques allows exact demarcations not possible hitherto, for instance administrative divisions, participation in education, new lines of communication, the spread of newspapers, of railways, of telegraph-lines and so on. The same is true for the rise and spread of political parties, for election results, and for foci of political and religious activities.

Despite their persuasive evidence the maps naturally cannot, however, render written investigative accounts on certain aspects of Indonesian history, economy, culture etc. superfluous. And maps have their shortcomings and dangers too. Cribb discusses some of them in his introductory chapter: maps present official views and concerns of those in power, data on dissenting views are not easily available; or, maps might suggest notions alien to the region and to the period of research. Moreover, maps do not reflect processes or transitions, they are like snapshots, leaving

people guessing what exactly led to the respective situation. But maps are an important addition to the texts that discuss these developments. For Indonesia this Historical Atlas is an ideal supplement, be it for historians, sociologists, economists, journalists or indeed for anyone interested in a better understanding of this world of islands and its specific problems.

Last not least: there are also maps with information about Indonesia's neighbors and their mutual relations. These maps are mainly concerned with modern developments, they bring information about the respective populations (p. 70), per capita income and purchasing power, not only in Southeast Asian countries, but also in Australia, India, China, Japan and some other countries (p. 180), or about the various regional associations and their growth (p. 184). One might wish to find out more about these contacts in former times as well. True, the "empires" of Srivijaya or of Majapahit or the close relations between, for instance, Sumatra and the west coast of the Malayan peninsula are briefly discussed, but given the well recorded flow of trade and the massive evidence of cultural exchange between Indonesia and other Southeast Asian countries throughout the centuries one would have welcomed a few more maps, discussing these relations in greater detail.

This appetite for more shows that Cribb's Historical Atlas of Indonesia is an admirable book and a most welcome addition to the literature on Indonesia. It has greatly profited, as Cribb himself writes, from the rapid advances in modern technology with regard to mapping and drawing of charts in recent years. This atlas will doubtless remain a standard work for many years to come, reflecting, as it does, the reliability we are used to in Robert Cribb's publications, e.g. by his *Historical Dictionary of Indonesia* (1992).

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KIRSTEN W. ENDRES, *Ritual, Fest und Politik in Nordvietnam. Zwischen Ideologie und Tradition*. (Südostasien: Entwicklungen – Problemstrukturen – Perspektiven 10). Hamburg: Lit, 2000. XII, 271 Seiten, Glossar, € 20,90. ISBN 3-8258-5128-1

Basierend auf zwei Feldforschungen in einem nordvietnamesischen Handwerkerdorf (Kupfer- und Bronzeverarbeitung) in den Jahren 1996 und 1998 untersucht Kirsten Endres die Veränderungen der dörflichen Rituale im nachkolonialen Vietnam. Dabei steht die Interaktion zwischen Politik und ritueller Praxis im Zentrum ihrer Fragestellung. Den historischen Überblick über die Dorforganisation und die Rituale während der Kolonialzeit, die revolutionäre Kulturpolitik ab etwa 1943, die die Kultur neben Politik und Wirtschaft als „dritte Front“ im revolutionären Kampf konzeptualisierte, und den Versuch, nach den revolutionären Exzessen der Landreform und der darauf folgenden „Korrekturkampagne“ in der „Zeit der Planwirtschaft“ der sechziger und siebziger Jahren staatlicherseits eine „neue Kultur“ zu etablieren, handelt Endres angesichts lückenhafter dörflicher Quellen im wesentlichen auf nationaler (d. h. nordvietnamesischer) bzw. regionaler Ebene ab.

Die längsten Abschnitte, die sich in diesem ersten Teil des Buches zusammenhängend den Geschehnissen in dem untersuchten Dorf widmen, betreffen die sechzi-