

At the same time, collective rituals constitutive for syncretism were either discontinued (e.g. village cleansing rituals) or acquired a more individual character (e.g. *slametan*). The growth of two mysticist or *kebatinan* movements in the village is considered as evidence of the same process towards individualism. Thus a number of minor and major ideological revisions are observed with no clear trend toward either syncretism or orthodoxy ("Islamism"). From the outset, orthodoxy had much to offer seekers after an individualist religious outlook. However, even as the communal focus of village religion disappeared, the growth of *kebatinan* movements accommodated syncretist stances in the new context and the emergence of a Javanist alternative to orthodox Islam.

In sum, this study provides the reader with a fine picture of the economic situation of various strata in a contemporary rural setting of Java. One would, however, have welcomed a more extensive discussion of the village concept, as the author maintains that economically a "new type of Javanese village" has emerged. (p. 118)

In addition, the reader gets a glimpse of the numerous activities outside village borders. This creates difficulties in both analysis and representation. How can the complex web of interaction and interdependence between urban and rural areas, between farming and off-field activities, between attitudes called "traditional" and others considered "modern" be integrated into the framework of a village study? How can comparative research be linked with empirical data from one location? I finished reading this book with a wish to reverse the anthropologists' journey to the village and to follow the many villagers who leave their domiciles every day for a multitude of purposes.

Jürg Schneider

REINHARD WENDT: *Fiesta Filipina. Koloniale Kultur zwischen Imperialismus und neuer Identität*. (Rombach Wissenschaft: Reihe Historiae 10). Freiburg im Breisgau: Rombach Verlag, 1997. 449 pages, DM 148,-. ISBN 3-7930-9101-5

Celebrate fiestas, wrap them up attractively and colonize the Philippines. Such a simple idea could have been in the Spanish colonizers' minds as they set about conquering this Far Eastern archipelago for Crown and God at the end of the sixteenth century. This pattern of conquest, admittedly portrayed in simplified terms, could be taken from Reinhard Wendt's study *Fiesta Filipina: Colonial Culture between Imperialism and New Identity*. But how was it possible that the fiesta as an essential part of Spanish cul-

ture, transplanted by the conquistadores to the Philippines, could be transformed into a Fiesta Filipina? What were the consequences of such a transformation for the Filipino search for identity? These are some of the basic issues analysed in Wendt's monograph which developed from his postdoctoral thesis (*Habilitationsschrift*) submitted to the University of Freiburg.

With this book the author breaks new ground. Even from an international point of view there is no monograph available which deals with the historical genesis of the fiesta in the Philippines, its function as an instrument to implement colonial power politics and its cultural significance in the Filipino search for identity. The fiesta, however, as an integral ingredient of Philippine everyday life in past and present could not be a more appropriate subject for analysis in order to attain deeper insights into the encounter between European and indigenous cultures at the local level and its consequences.

The book distinguishes itself by providing a comprehensive analysis of source materials from archives and libraries in Italy, Spain, the United States and the Philippines. The main emphasis is on the critical interpretation of diverse official and private documents written by Jesuits. At the same time, however, Wendt's personal visits to the Philippines leave their mark on the book. The predominantly historically-structured study thereby gains in importance and vividness, for it takes the reader time and again into the present. In this context the black and white as well as the colour photos in the appendix serve as a kind of optical link. This high quality monograph thus has a correspondingly high retail price. That is a pity, because the book is not only of interest to academic specialists but also to readers generally interested in cultural subjects. Furthermore, Wendt presents his historical subject in a concrete and readable manner, at the same time drawing his scientific-theoretical conclusions precisely and convincingly.

The focus of this monograph are six case studies of fiestas from different parts of the Philippines during Spanish colonialism. These case studies not only convey essential characteristics of fiestas and their status within the colonial system but also elucidate by their appropriate selection the ethnic heterogeneity of the Philippines. They range from the strongly Hispanicized lowland Filipinos, the only superficially influenced highland peoples, the Chinese minority to the Muslim ethnic groups in the south. These case studies also make a valuable contribution to local history.

To rule efficiently, it was necessary for the Spanish colonial state to enforce its system of cultural values on these diverse ethnic groups. The fiesta was an extremely adequate medium to do so. Of special interest are the author's findings on one of the most famous Philippine fiestas, the Moriones festival on the island of Marinduque. Based on his thorough study of



sources, the author concludes that the Moriones is not a historically autonomous and venerable fiesta but was a part of the Holy Week festivities. It only developed as an autonomous festival in the 1960s as a result of a growing cultural self-confidence and for commercial reasons.

The second section of the book contains the results of the single case studies on the fiestas and an idealtypical picture originates. The fiesta examples are confined essentially to Spanish colonialism, while their role during American colonial rule is examined more superficially. It would, however, have been interesting to learn to what extent, under a secular colonial government, the Filipinos were able to transform these fiestas even more intensively into something 'indigenous'.

In the last section of his book the author first analyses the role of the fiesta within the existing colonial system. According to him the fiesta fulfilled a cultural-imperialistic function. It was an appropriate instrument of power to integrate the lowland Filipinos into the religious-administrative colonial system through the high attractiveness of the ceremonies. It served to alter the indigenous culture in favour of that of the colonizers by imposing the fiesta on the population and bringing their own traditions to an end. Moreover, the fiesta conveyed the idea of the superiority of Western culture, which resulted in the mental acceptance of Spanish colonial rule in the Philippines. On balance, the author draws the conclusion that the fiesta not only had the cultural-imperialistic effect of altering the indigenous culture, but also helped set up the colonial structures of rule and establish the political and economic supremacy of foreign powers.

Wendt, however, goes beyond these cognitions, and this is the special significance of his study. By altering the perspective he succeeds in deducing the possibilities which the Filipinos had within the framework of this mental process of colonization. Thus, the colonized people are no longer seen as being passive or only victims; their role as active participants in this process is emphasized. This approach enables an interesting insight into the extremely important aspect of the Philippine search for cultural identity. In many respects the Filipinos accepted the cultural characteristics of the fiesta forced upon them by the Spaniards, but linked them with their own traditions. Consequently, they also shaped the fiesta according to their own necessities, made use of what scope they had or created it within certain limits, even against the explicit will of the colonial power. Only by such a combination and mixture of foreign and indigenous cultural traditions could a Philippine-Spanish-Catholic moulded culture emerge, at least in the lowland areas, and serve as the basis for the formation of new identities and cultural self-confidence. Wendt concludes that the fiesta is a mixture of foreign and indigenous elements which shaped the collective ways of thinking and behaviour. Thus, the fiesta must be considered as something special,

even unique, which distinguishes the Filipinos from their neighbours. Such cultural syncretism is one of the outstanding characteristics of the peoples of Southeast Asia, and thus the Filipinos are to be regarded as an integral part of this cultural region. With this comprehensive and thorough analysis of the historical genesis of the fiesta in the Philippines Wendt has made an essential contribution to the scientific discussion of the Filipino search for cultural identity.

Volker Schult

PETER HABERZETTL / RODERICH PTAK, unter Mitarbeit von ERDMANN GORMSEN und MONIKA LAWOW: *Macau. Geographie, Geschichte, Wirtschaft und Kultur*. (South China and Maritime Asia 3). Wiesbaden: Harrassowitz, 1995. 233 Seiten, DM 128,-. ISBN 3-447-03673-7

Als „Territorium unter portugiesischer Verwaltung“ bildet die Halbinsel Macau mit den beiden vorgelagerten Inseln Taipa und Coloane seit Mitte des 16. Jahrhunderts den ältesten europäischen Brückenkopf in Ostasien. Nach dem benachbarten Hong Kong wird Macau im Dezember 1999 (voraussichtlich in stillerem Rahmen) an die Volksrepublik China übergehen. Die allgemeine Kenntnis und öffentliche Behandlung in den Medien ist trotz dieser Prämissen durchaus gering, so wie die ehemalige portugiesische „Überseeprovinz“ Goa ganz und die dramatische Situation in Ost-Timor fast völlig aus dem Blickfeld der Öffentlichkeit fällt. Die Gründe sind vielfältig. Für Macau gilt, nicht nur für den deutschen Interessenten, auch das sprachliche Hemmnis: die entsprechende Information ist entweder in der unterbewerteten Weltsprache Portugiesisch oder in chinesischer Sprache verfaßt. Das hier anzuzeigende Handbuch möchte vor allem für ein deutsches Publikum eine schmerzliche Lücke füllen. Dabei sind die Themen so breit gestreut, daß nicht nur Spezialisten sondern ebenso allgemein interessierte Leser auf ihre Kosten (das fest gebundene Buch ist nicht ganz preiswert) kommen können.

Das Werk ist in fünf Teile gegliedert: Der allgemeinen Einführung „Macau im Überblick“ (1-13) folgen das eigentliche, alphabetisch nach Stichwörtern bzw. Eigennamen geordnete „Handbuch“ (15-175), ein Zeichenglossar (177-183), eine umfangreiche Bibliographie (185-216) und ein gemischtes Schlagwort- und Namensverzeichnis (216-233). Die Stichwörter sind in Deutsch, Institutionen normalerweise unter ihrem portugiesischen Namen aufgeführt. Die Einordnung chinesischer Personen- und Firmenamen erfolgt „nach der in Macau üblichen Umschrift des Kantonesischen, die sich - wohlgermerkt - von den in Hong Kong üblichen Umschriften un-