

(Bangkok, Jakarta und Ho Chi Minh City), die sich auf eine funktionelle Kartierung und teilnehmende Beobachtung stützen, werden die Auswirkungen des AT-Tourismus beispielhaft und vergleichend analysiert.

In einem eigenen Kapitel wird schließlich die interkulturelle Begegnung von Rucksacktouristen und Einheimischen behandelt: der soziokulturelle Wandel; die Frage Alternativtourismus und Völkerverständigung.

Resümierend kommt auch der Autor zur Auffassung vieler Tourismuskritiker: Der Alternativtourismus ist der Vorläufer für planmäßige pauschaltouristische Erschließung und daher kein Modell für einen „besseren Tourismus“.

Ein hochinteressantes Buch, ein Desideratum der Tourismus- und der Drittweltforschung.

Herbert Baumhackl

PETER CAREY (ed.), *The British in Java, 1811-1816. A Javanese Account. A Text Edition, English Synopsis and Commentary on British Library Additional Manuscript 12330.* (Babad Bedhah ing Ngayogyakarta) (Oriental Documents, 10). Oxford: Oxford UP, 1992, XIV, 611 pages, 2 maps, £ 40.00. ISBN 0-19-726062-4

In August 1811 the British take control of Java after the Dutch Governor-General in Batavia has fled from the city. In the meantime an intercourt rivalry between the ruling Sultan, Hamengkubuwana II and his Prince Regent, the future Hamengkubuwana III, is going on in the Central Javanese Sultanate Yogyakarta. After increasing tensions between the British and the Sultan, Sir Stamford Raffles, new Lieutenant-Governor of the British Empire in Batavia, finally sides with the Prince Regent. In the early morning hours of 20 June 1812 British and Sepoy troops take the *kraton* of Yogyakarta by assault, imprisoning the Sultan Hamengkubuwana II and his close family.

This episode is well known from documentary sources and historical accounts by British eyewitnesses. The present book, however, offers a new view of this historic event and the emerging short-lived British rule in Java from precisely the opposite perspective. What the reader finds in this voluminous book is a diary manuscript kept by one of the brothers of the deposed Sultan, who is also the father-in-law of Raffles' favourite. The author, Prince Panular (Bendara Pangeran Arya Panular, 1771-1826), son of the first Sultan of Yogyakarta, Hamengkubuwana I, is not really at the centre of

the political intrigues in the *kraton* but close enough to become one of the independent princes answerable to the Sultan himself.

The manuscript, a *babad* chronicle now in the possession of the British Library in London, covers the events from August 1812 until May 1816. Written in stages during this period Panular's report is one of the very rare cases in Javanese historiography of a contemporary account not corrupted by the author himself or later copyists by adding, eliminating or smoothening the manuscript. This becomes especially clear when one compares this manuscript with another version of the text kept in Leiden. This second manuscript renders the first eventful part of the London manuscript, however in a smoothened style, probably adopted to a presumed European taste. Moreover, those parts dealing with internal matters of the royal family are left out in the Leiden manuscript, probably because the copyist considered them less interesting to the receiver of the manuscript, the Dutch scholar de Groot.

Thus Panular's account is interesting and significant for its originality, the more so because its author considered it an uncorrected draft that had to be rewritten.

For the historian of modern Javanese history and its British period the manuscript represents an important source containing quite a few lengthy excerpts of British proclamations and other archival materials not known in any other form.

Panular gives a first-hand account of the Javanese reactions and attitudes towards the British administration that opens a new perspective for the study of this period, which up to now had to rely on British or other European sources. More importantly, however, Panular informs his readers about his "unswerving loyalty to the Yogya Crown Prince throughout the terrifying events of the British attack." (p. 7) Therefore the *babad* must be seen, as the editor states, as "an intimate family history dealing with the political vicissitudes of two prominent royal relations. As such it tells us much about the trials and tribulations of a courtier's life in Java [...]."

Peter Carey, fellow and tutor at Trinity College, Oxford, known for his research on Dipanegara, has done an excellent job in preparing this version of the manuscript. Besides a transcription of the full text (pp. 204-398), this edition provides both a brief summary (pp. 47-53) and "as comprehensive an English synopsis as possible" (p. xvii) comprising some 150 pages. Combined with the historical and literary introduction (pp. 1-66) and the enormous amount of helpful historical notes and commentaries (pp. 399-527) the book indeed provides a "useful corpus of material for future historians who wish to study the social and political history of early nineteenth century Java" as Carey expresses it (p. xvii). Considering the historical sig-

nificance of this *babad* manuscript as a first-hand account and the quality of Carey's editorial job one can only wish that this book will receive the broad attention it deserves.

Klaus H. Schreiner

THOMAS PSOTA, *Waldgeister und Reisseelen. Die Revitalisierung von Ritualen zur Erhaltung der komplementären Produktion in Südwest-Sumatra*. (Berner Sumatra-Forschungen). Berlin: Reimer, 1996. 203 pages, 9 maps, 2 figures, appendix with 30 photos, DM 38,-. ISBN 3-496-02579-4

This book is the result of a Ph.D. thesis based on 23 months of field work in the highlands of south-west Sumatra between 1986 and 1989 and was part of a larger project on market integration in this region. It is a volume of the series "Berner Sumatra-Forschungen" (ed. Wolfgang Marschall). It investigates the contemporary and past economy of the people of Lebong (Province of Benkulu) in the rain forests of the Sumatran highlands who have long practised horticulture, combining the gathering of non-timber forest products with extensive subsistence agriculture and market sales. They lived on the periphery of extensive trading networks that led from the trading states at the Straits of Malacca into the hinterlands. The contemporary horticulturists are shifting cultivators (raising dry mountain rice for subsistence), cash-crop producers and collectors of forest products.

The 'traditional' production and collection of forest products for subsistence and their storage were accompanied by rituals which form a major cultural element of the Rejang people. This ritual embeddedness of economic action supports local solidarity. Cash-crop production which is on the increase, lacks such rituals. Recently, however, traditionalists among the Rejang, and with them whole villages, have revived these rituals and ceremonies. Not only from the cultural but also from the economic point of view, the maintenance of traditional complementary production makes sense, because cash-crop monoproduction is subjected to high fluctuation in prices and household risks (10-11).

Chapter 2 provides an interesting review of traditional shifting cultivation (25-31) which has proved to be ecologically embedded. In most contemporary horticultural societies shifting cultivation is combined with or supplemented by forms of permanent cultivation (in particular cinnamon, pepper, cloves, nutmeg, coffee) and the collection of non-timber forest products (rotan, fruits, bamboo, resin, honey, game, wood, herbs, furs, tannin, etc.) for subsistence and market sale. An export-oriented agriculture,