

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.

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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,

however, is based on permanent fields and plantations and disturbs the traditional complementary, cyclical production.

The mystic-ritual environment of production is an important aspect of the people's economy (37-38) and reflects their world view: a syncretism of animism, Buddhist and Hindu, as well as Islamic and other monotheistic elements. Central to their belief system is the concept of transmigration of souls, both of human beings and animals, as well as flora. The rituals relate the plants of field and forest production to the community: living beings and their ancestors.

Chapter 3 (41-49) provides insight into the world view of ancient Indonesian culture. The cosmos is perceived as a three-tier world: in the middle are human beings, who are influenced by and continue the permanent conflict between both the upper and the underworld. It constitutes a house which is embodied in the micro-cosmos: the house, hut and stores. The cultural framework is structured according to a number of antonyms such as 'above' vs. 'under' or 'upward' vs. 'downward', and this conception (*ulu-ilir*) is also reflected in house and village construction.

Chapters 4-6 provide the ethnographic details of production. Those villages situated along trade routes have a higher share of market production. A wide range of non-timber forest products is collected for subsistence and market sale. Both mountain rice agriculture and non-timber forest production are embedded in a number of rituals. Specialised agents (*piawang*) have the knowledge of these rituals and can cope with the spiritual powers. In chapters 7 and 8 Thomas Psota describes in detail rituals performed for the opening-up of the forest, the collection of honey, and rituals connected with mountain rice. Subsistence production and spiritual world are closely related to each other.

Infrastructural development has drawn a number of Rejang people into, and made them dependent on, the market. Unlike subsistence production, cash-crop production is not accompanied by rituals. The government substituted extensive mountain rice production by intensive wet high-yield rice production with a harvest twice per year. Most villages renounced these programmes, because they were afraid of loss of traditional security in complementary production. Instead, they revitalised the rituals of traditional production. Therefore the government organised a rice fertility ceremony in traditional style. However, this ceremony did not meet with higher acceptance by the local people, because this rice was not the traditional kind and the local ritual specialists had not been invited. Finally, Chapter 9 (149-172) provides four case studies of the contemporary importance of complementary production, which differs according to geographical factors.



The book is an interesting case study that proves an increase in subsistence production even in market-related regions, because people realise that their traditional economy provides them with higher security than market production/market dependency. It combines important aspects of agricultural anthropology with the anthropology of religion. Thomas Psota's comprehensive field work, his personal comments on research methods and his literary style are such that the book can be highly recommended to social anthropologists, sociologists of development and Indonesianists in general. Last but not least, the book shows that from an anthropological point of view, a people's economy is no autopoietic sub-system but a 'total social phenomenon'.

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GERD TROGEMANN, *Doi Moi - Vietnams Reformpolitik in der Retrospektive*. (Passauer Beiträge zur Südostasienkunde, 1). Passau: Universität Passau, Lehrstuhl für Südostasienkunde, 1997. XI, 164 Seiten, DM 34,80. ISBN 3-9805413-0-4.

Ziel des Autors ist es, eine „zusammenhängende Darstellung der Ursachen, der Entwicklung und der Charakteristika des vietnamesischen Reformprozesses“ (S.1f.) vom Ende des Vietnamkrieges 1975 bis zum 7. Kongreß der KPV Mitte 1991 zu geben. Dementsprechend gliedert sich die Arbeit in vier umfangreiche Kapitel, die in chronologischer Reihenfolge die Entwicklung verfolgen. Im ersten Kapitel skizziert der Autor die schwierigen Ausgangsbedingungen im wiedervereinigten Vietnam mit seinen zwei gegensätzlichen Wirtschaftssystemen und dem außenpolitischen Hineinschlittern in die internationale Isolation.

Die Regierung versuchte, mit Hilfe des zweiten Fünfjahresplans 1976-80 das „DRV-Modell“ in ganz Vietnam durchzusetzen und die Entwicklung des Landes auf der Basis der als komplementär angesehenen ökonomischen Strukturen in Nordvietnam (Schwerindustrie) und Südvietnam (Leichtindustrie, Landwirtschaft) voranzutreiben. Die Sozialisierungspolitik stieß im Süden auf erhebliche Schwierigkeiten. Zunächst gelang es nicht, weder den Privathandel und die Privatindustrie in den Städten zu zerschlagen, noch das Land vollständig zu kollektivieren.

Nicht zuletzt der verdeckte, indirekte Widerstand der Bevölkerung gegen die Politik verschärfte die nach Kriegsende herrschende Wirtschaftskrise, zu deren Lösung, wie im zweiten Kapitel des Buches gezeigt, zuerst mikro-ökonomische Reformmaßnahmen ergriffen wurden. Im Gegensatz zu anderen Autoren sieht Trogemann darin zu Recht lediglich den Versuch, durch