

BOOK REVIEWS

CLIFORD GEERTZ, *The Religion of Java*, Foreword by Douglas Oliver, Glencoe, Illinois, The Free Press, 1960, xv+392 p., 2 maps.

This book could be called a "Glanzstück" of cultural anthropological study of the Javanese. Its intrinsic characteristics are readily understandable in the light of basic scientific research methods used in the United States.

In the United States, there have been many fruitful joint research projects in various social sciences. These joint studies are either monodisciplinary, interdisciplinary, or, in the study of conditions in "super community", multi-disciplinary. They include studies by specialists in the natural sciences. Dr Geertz's book also indicates that use of long and organized preparatory works and integrated scientific joint action can bear fine fruits.

The book is divided into four parts. The first three parts explain the three patterns of culture, *i. e.*, *abangan*, *santri*, and *prijaji*, which are found in Mojokerto. (According to Dr Geertz, *abangan* is a farmers' cultural pattern stressing animistic-like religious characteristics; *santri*, a merchants' and farmers' pattern stressing on Moslem characteristics; and *prijaji*, a pattern of the bureaucracy stressing Hindi characteristics.)

The fourth part deals with the problem of conflict and integration in the society of Mojokerto.

The three patterns of culture are found together not only in Mojokerto but in almost all areas of Java. In some areas, some elements of Chinese culture are mingled with them.

The reviewer did ethnological research for several months in the fishing village of Sukolilo, a day's drive from Mojokerto. First-hand observations prompt the following comments on this book.

It is true, as the author mentioned, that the three patterns of culture can be found everywhere in Java. But it is important to note that they form their own cultural configuration based upon various historical, sociological, and/or natural conditions. This is true throughout Java, for example, at Mojokerto or Sukolilo.

One concrete example would be that *gogol*, the central economic concept in Java, means "right of land use" at Mojokerto, and in other areas it means "central villagers" (Dutch *Kerndorper*) who own farm-land. However, at Sukolilo where there is only 0.15 hectare of farm-land, it means the fishing right by means of *masang* (a long bag net set between two poles erected on the sea-bottom) and has nothing to do with land.

Dr Geertz interprets the word "djimat" to mean "a written amulet". At Sukolilo the reviewer saw "djimats" at the entrance to the villagers' houses, on the wall of which was written "yāsin w al-Qur'ān al-hakīm" (in the name of God, etc.), a quotation from the Koran. But originally, some

natural objects like *téngkéh* (cactus leaves) and beak of *ikan perampang* (a sort of sea mammal) were hung from the eaves of houses to ward off *sétan* (evil eyes). These natural amulets existed as *djimat*s before the entry of Moslemism. Dr Geertz describes several roles of a *dukun*. But I found at Sukolilo that a *dukun* performs a judicial function as well. I also found that *dukuns* resorted to an ancient document called a *primbon* as authority for their practice. Since Java is rich in literature older than the advent of Christ, it is necessary to study such bibliographical material written in Sanskrit, Kawi, Arabian, or Chinese in order to thoroughly study Javanese culture. The studies made by the scholars from the Netherlands, which ruled Indonesia for 300 years, are also very useful. For instance, it is only with this literature that we can find such religious and political movements as *Masjumi* and *N. U.* (Nahdatul Ulama, religious political party) to be "nativistische Bewegung".

Also, unless one understands thoroughly the structure of the Javanese world view, which supports their culture internally, one cannot fully understand the nucleus of the Javanese culture. For example, one must understand the meaning of the Javanese birth ceremony since birth is a cosmologically significant event like death. If this is not understood, the birth ceremony might be taken merely as a series of rituals and its mystical concept peculiar to the Javanese will be overlooked. It is difficult to study the culture of a people which has been rooted deeply in history if one is to study only a cross-section of one period of that culture. (*Asahitarō Nishimura*)

WILFRED MALENBAUM, *Prospects for Indian Development*, London, George Allen & Unwin, 1962, 325 p.

The Center for International Studies at Cambridge, Mass. has a programme of research into the problems of those underdeveloped countries which have recently started their economic plans, and has carried out an intensive study of the problems of economic development in India with the help of Prof. Malenbaum who assisted them in this task over a period of seven years from 1953 to 1959. This book is one of the results and embodies his personal analysis and reflections on Indian development.

The book is not merely an introduction to the Indian economy but is a detailed study of India's economic development during the past 10 years and its prospects for the near future. As such, this book is comparable with Japanese studies on India's economic development—especially those of the Institute of Asian Economic Affairs.

Among the studies of the underdeveloped countries of Southeast Asia, those on India are the most numerous. The practical reason for this is that among the countries which lost their colonial status after World War II, India was the first to initiate her own economic development plan and accordingly she offers us the most abundant literature, data and statistics, which make it possible for us to contrast the plan with its performance.