

to) on modern Mongolia. It provides students with sufficient context while leaving the professor with sufficient room to lecture on topic in greater detail.

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THE JAVANESE TRAVELS OF PURWALELANA. A NOBLEMAN'S ACCOUNT OF HIS JOURNEYS ACROSS THE ISLAND OF JAVA 1860–1875. Translated, with an introduction and notes, by JUDITH E. BOSNAK and FRANS X. KOOT. pp. xii, 272. Published by Routledge for the Hakluyt Society, London, 2020.
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The Hakluyt Society's list of published historic travel accounts is strongly international but authors from outside Europe have been few, and Java was last visited in 1944 with Armando Cortesão's edited translation of Tomé Pires' *Suma Oriental*. Nearly all the Hakluyt Society volumes date from before the age of high imperialism. This is an exception. The author Purwalelana, the *nom de plume* of the nobleman Radèn Mas Arya Candranegara V (1837–1885) came from a Regent family in Pasirir on the north coast of East Java during the heyday of Dutch colonial rule. A French translation of his *Travels* appeared in 1986, and Bosnak and Koot, who published a Dutch version in 2013, are now offering an English translation for the first time. They have edited the work to the impressive standards of scholarship expected of Hakluyt Society volumes, but at the same time they have made it highly accessible to readers with more general interests, for example in travel history and comparative colonial studies. An *Introduction* and nine appendices deploy with concision and clarity much fascinating material relevant to the historical and cultural context. It is superbly illustrated with maps, diagrams, twenty-five colour plates and 73 photographs, many by Woodbury and Page, the Batavia-based British photographers. The original was a simple text, so these plates and photographs which are more or less contemporary add the possibility of a further interpretive richness to the reader's experience.

Purwalelana published *The Travels* in 1865–6, one of the first works in Javanese to be printed, but this translation is from the 1877–80 reprint which the author revised and enlarged. He changed a few *ngoko*, 'Low Javanese', linguistic features to *krama*, 'High Javanese', forms in which most had been written; and written, innovatively, in prose. He abandoned the experiment in the first version of dividing the continuous text into 'words', which he copied from what he had learned of the modern printing of Sanskrit. Javanese literature, he tells the reader, has hitherto ignored contemporary events. Hoping to enlarge its range, not to disparage its past, he offers his account of four journeys totalling five thousand kilometres beginning and ending at the town of Salatiga in central Java.

Purwalelana and his brothers were said to be the first Javanese—presumably *priyayi*, high status people—who knew Dutch. Their Regent family had close relations with the Dutch authorities, which no doubt made travel easier, or even possible. At that time it was expensive, communications were poor and before 1900 a special licence was needed to travel beyond the main cities. Nor was it easy to receive permission to use the Great Post Road, legacy of Governor-General Daendels. This was far from the modern Java of agricultural involution and a population of 140 million. It was a place of geographic and human variety, where in 1800 the population had been a mere 4–5 million. Different islanders and the

Chinese spoke their own languages; visiting Besuki, he found that the Madurese palace guard could understand neither his Javanese nor Malay. Regulations—for opium, for example—differed in the various residencies, and tigers prowled the forests. However, the details of Purwalelana's *Travels* point to an integrated future. He is constantly interested in language, he visits the new schools in the towns on his journey, and his record of his first encounters with railways is memorably vivid.

If we ask what is not there, we may be deceived by the serenity of tone which records the beauty of the land and the interesting details of travel where all difficulties are rapidly resolved. Other people, who are named only if they belong to princely families, scarcely exist in their own right. Though he stays for a month in Surakarta, he presents himself as a total stranger when he visits Prince Mangkunegara. The editors helpfully remind us that he was his father-in-law. Then, we are not made aware of the violence of colonial rule. Sick Dutch soldiers are noticed in hotels and sanatoria, but there is no mention of the contemporary Aceh War in the far west. There are a few historic references to Dipanegara's war from which Yogyakarta has not yet recovered, and he notices a spiked skull still displayed from the Eberveld Conspiracy of 1742. But for all their contemporary relevance, one might recall that in the not very distant past there will have been alive Londoners who remembered the spiked heads on Temple Bar. When he began his travels, an ethical debate about the Culture System, triggered by the novel *Max Havelaar*, was raging in Batavia and in the Netherlands—with interest, too, in British India. Of this, there is no explicit mention. Superficially, relations of the *priyayi* with the Dutch seem close; they too were direct beneficiaries of the Culture System, and the great wealth of the Regent of Bandung is noted. Purwalelana records the details of cultural assimilation, dress, way of eating, furniture, often with approval, sometimes with surprise. At Temanggung, he thought it 'remarkable' that those waiting for the Prince were sitting on chairs. Criticism is rare. On the approach to Madiun, he blames the run-down state of the country on Dutch leaseholders. The beautiful homes of the Dutch and Chinese in Surakarta prompt a reflection on the exploitation of the Javanese, though he allows that some *priyayi* share the responsibility and the profits.

A close reading guided by Bosnak and Koot reveals another level of interpretation. A recurring element in his description of important towns is his attention to the *alun-alun*, the central square with its surrounding buildings, especially the *kraton*, or palace of the local ruler, whose compass orientation Purwalelana always records. His account of the *alun-alun*, the Koenigsplein, at Bogor/Buitenzorg, the site of the Dutch governor-general's residence notices the absence of fenced banyan trees whose symbolic presence would have been indispensable for the legitimacy of indigenous rule. In his travels he seeks out the graves of pious Muslims and chides superstitious practices that he encounters. But he respects the pre-Islamic ancestral achievements he finds at Borobodur and, as the editors point out, he draws on the tradition of older spirit-wandering tales and on the vocabulary of the *wayang*, the shadow puppet plays based on the *Mahabharata* and the *Ramayana*. To interpret *The Travels*, Bosnak and Koot use the term "autoethnographic expression" to describe the way 'colonized subjects undertake to represent themselves in ways that *engage with* the colonizer's terms.... [It] appropriates the idiom of travel and exploration writing, merging or infiltrating them to varying degrees with indigenous modes".

Purwalelana may have been a pioneer but he was closely followed by others, notably Sastradarma whose *Description of Batavia* (1867–9) was also trying to come to terms with the colonial transformation. In the same decade, international interest was focused through some powerful writing which still commands attention. E. Douwes Dekker's *Max Havelaar* (1860) turned a harsh searchlight on its economic dimension, while a favourable comparison was drawn by James Money in his *Java: or how to manage a colony, showing a practical solution to the questions now affecting British India* (1861). British Indian comparisons interested Dutch officialdom as can be seen from remarks in the novels of Louis Couperus. In 1869 Alfred Wallace published his classic *The Malay Archipelago* (1869) which matches the rich topographical

description of *The Travels*. This foreign literature can no longer be confidently read without also listening to the subtle indigenous voice of Purwalelana.

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EMERGENCY CHRONICLES: INDIRA GANDHI AND DEMOCRACY'S TURNING POINT. By GYAN PRAKASH. pp. viii, 439. Princeton, Princeton University Press, 2019.
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On 25 June 1975, India's prime minister Indira Gandhi announced an auto-coup. Quite literally overnight, democracy gave way to dictatorship. Over the course of the next twenty-one months, a hundred thousand, three score parliamentarians included, were banged up in prison. Two dozen parties were banned. The government's blue pencillers set about establishing a regime of prior restraint. Unions were crippled, judges threatened into submission. A couple of thousand were even killed for resisting the Emergency in some form or other. All the same, and just as suddenly, Mrs Gandhi decided to revoke the dictatorship in January 1977. Elections were held and the incumbents went down in defeat. Democracy 'returned', as it were. What, then, is one to make of this very Indian coup, its harbingers and legacies, its premature revocation?

It turns out that in his well-written but ultimately superfluous account, Gyan Prakash does not quite know. *Emergency Chronicles* presents itself as a history of the Emergency, but one is hard-pressed to find much about it between its covers. Less than a hundred of the book's four hundred pages, in fact, concern the Emergency itself. Not unlike in Gertrude Stein's Oakland, in Prakash's account "there is no there there".

But before considering the book's contents, a few remarks on form. *Emergency Chronicles* is a pleasant read. Prakash's prose is brisk and crystal clear, reminiscent of the rest of his corpus. Few sentences are encumbered with subordinate clauses. Moreover, Prakash has an eye for detail, always appropriate for the period under study. He does a commendable job bringing the analogue world—transistor radios, telegrams, 'oversized sunglasses'—of the seventies to life. The treasure trove of photographs—some thirty of them, all tastefully chosen and very well produced—point to the same end. What is more, his book is a welcome work of *haute vulgarisation*. There is now a wide literature—legal, social, cultural—on the Emergency, much of it on very specific themes and in specialist journals. Prakash skilfully synthesises all this information in nine neat chapters, even if the volume in its entirety—on account of the tenuous thread tying the discrete chapters together—never manages to bespeak quite the same internal consistency. Admirably, too, there is no endless methodological navel-gazing (so common in recent histories of postcolonial India) here—only the occasional reference to the Nazi jurist Carl Schmitt so beloved of so many South Asianists for his observation that "sovereign is he who decides on the [state of] exception" (p. 9). (Its use here strikes one as out of place: for in making this claim, Schmitt was justifying absolute state sovereignty—his immediate concern was to defend Article 48 of the Weimar Constitution, which granted the executive greater emergency powers—while Prakash