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## Summaries

### **Reconciliation among the Anufòm in Northern-Togo,**

by E. A. van Rouveroy van Nieuwaal-Baerends and E. A. B. van Rouveroy van Nieuwaal

Dispute settlement in Anufòm society (North Togo) is very much concerned with reconciliation, i.e. repair of the relation between disputants. Relations in Anufòm society – as elsewhere – have an important survival value and practically all rights (and duties) are based on those relations. The only way for disputants to be wholly reinvested in their rights is to reestablish their relationship. This is done by a judicial process in which

- parties get satisfaction by stating their cases in public;
- the conduct of disputants is weighed against the prevailing norms;
- disputants are forced to recognize their breach of the norms;
- after this recognition (of the norms) the relation is re-established by paying mutual respect in a formal way.

Official customary courts – in this case the Justice of the Peace – tend to break up relations rather than to mend them, by upholding rules at the cost of breaking off relations.

### **Credit operations on the isle Lombok**

by Fons Strijbosch

Much land owned by small Lombok farmers in semi-urban villages on Lombok is gradually taken over by Balinese and Javanese merchants and large landowners, who live in the urban region of Lombok. Such transitions usually start with a credit-contract according to which a Lombok farmer borrows money from a Balinese or Javanese money-lender in exchange for certain rights on a plot of his land. When the farmer is unable to redeem his debts more rights are transferred until in the end the full title has been turned over. In this process of depossession a variety of more or less standardized contracts is used. The first part of this article gives a description of the various credit contracts in use. In the second part some of the socio-economic implications of this process are analyzed with special attention to the role of credit-contracts and to the relation between the farmer and the new owner after the land-transition has been completed.

### **Realisation of adatlaw in Karo Batak Society (Indonesia),**

by H. Slaats and K. Portier

Living law in a legal pluralistic society like the Indonesian cannot be approached in terms of state legislation and administration of justice by state courts only. Due attention should be paid to other types of law, such as adatlaw in its various local appearances. One of the

outstanding institutions in Karo Batak society by which law is constituted, is *runggu*: the process of formal deliberations aiming at a unanimous decision within a group constituted on basis of kinship.

**Legal change in Minangkabau,**  
F. and K. von Benda-Beckmann

In this contribution the authors describe the developments in the property law of the matrilineal Minangkabau society of West Sumatra, Indonesia during the past 160 years. Because local law has been transformed in the literature and in judge made law through Dutch legal thinking and Dutch style court procedures and since changes have occurred in all three spheres, an analysis of this development is highly complex. These transformations have also had a great impact on social scientists' interpretations of social change in Minangkabau. Property rights of the matrilineages were attributed a far more communal character than they actually had according to the early literature. On the other hand are land rights nowadays far less individualized that is assumed by some authors. Thus an image of a radical social change in the property system and in the matrilineal system as a whole has been created which does not do justice to the changes which have in fact occurred.