

sarily designed for that purpose, this new edited collection paves the way for a similar reexamination of Rivers's 1908 fieldwork and one of its eventual outcomes, his contribution to the classic "Essays on the Depopulation of Melanesia," published in 1922, the year of his death.

British anthropological fieldwork in that era was directed toward Melanesia and was done with an urgency prompted by the conviction that the cultures of the Pacific were under severe threat and the populations on the verge of dying out. After World War I, Rivers edited the volume of eight essays by missionaries and colonial officers on this topic. In his own, concluding, paper, Rivers argued from his field experience in the Solomons that the primary cause of depopulation was "the psychological factor," a lack of zest for life that led to a decline in the birthrate. The opening paper in the 1922 book, written by an experienced missionary of the Melanesian Mission, W. J. Durrad, did give ample consideration to other factors, particularly respiratory diseases introduced by visiting ships.

The volume under review picks up the thread of research in Melanesian demographic history where Rivers left off. In the middle of 20th century Melanesian populations rebounded. Studying the local circumstances of the mid 20th century demographic recovery in conjunction with new epidemiological and medical knowledge sheds new light on the postcontact depopulation. A majority of the ten chapters in the book originated as papers given in a seminar series in the Fertility and Reproduction Study Group at the Institute of Social and Cultural Anthropology, University of Oxford.

In his opening paragraph, the editor refers to a relative lack of recent literature concerning population issues in Melanesia. One of the papers in the volume suggests one reason for this silence. Postcolonial anthropologists have been reluctant to present subaltern peoples as passive or helpless in the path of the "fatal impact" of colonialism. Considering a group of neighboring societies in Western New Britain that experienced population decline between 1884 and 1940, C. Gosden recasts the "fatal impact" of colonialism with a more nuanced view of the agency of local people responding to demographic change in the colonial period by changes in settlement pattern and economy and ritual.

The centerpiece of the volume is a paper by Tim Bayliss-Smith, Cambridge-based geographer, who discusses Rivers's use of genealogical data from the Solomons to study demographic change, particularly the dramatic increase in the percentage of childless marriages between 1870 to 1908. Bayliss-Smith questions Rivers's psychological interpretation of infertility, considering that infertility is as readily attributable to epidemiological effects of introduced diseases, especially gonorrhoea and malaria. From his own field data at a second site, Ontong Java, Bayliss-Smith concludes that fetal and infant mortality rather than infertility were a more significant cause of population decline there.

Stanley Ulijaszek's own chapter on the Purari of Gulf Province, Papua New Guinea (PNG), is similarly biocultural. The Purari population declined steeply through

the early twentieth century and began to recover in the mid-1950s. Introduced epidemic diseases and sexually transmitted diseases are implicated, as well as declines in total fertility rate related to male labor migration. Monica Minnegal and Peter Dwyer, adding a chapter on their fieldwork with the Kubo and Bedamuni of Western Province, share with Ulijaszek an attempt to understand fertility differentials partly in relation to the demands of the subsistence labor required of women and children, in the context of different social systems. (All three of these societies depend on palm sago, processed mostly by women.)

Urban migration, and its implications for fertility during the period from 1955 to 1994, is a central focus of the paper by Yuji Ataka and Ryutarō Ohtsuka on Perelik village in Manus. In contrast with other PNG populations, urban migrants from Perelik have maintained high total fertility, while fertility in the rural area began to drop after 1975 due to the adoption of modern family planning.

Each of the four papers discussed above is explicitly biocultural, bringing both cultural and biological fieldwork data to bear on demographic problems. The remaining papers in the volume fall fully within the discipline of social or cultural anthropology, describing belief systems related to fertility or reproduction, with little or no relationship to quantitative data on reproductive outcomes, either contemporary or historical. Melissa Demian describes adoption practices on the western Suau coast in Milne Bay Province, PNG. Sean Kingston adds to an extensive literature on conception beliefs in Melanesia those of the Lak on New Ireland, as revealed in life cycle rituals. Writing of the Wahgi in highland PNG, Michael O'Hanlon is also concerned with a system of thought as it is related to reproduction and fertility. Also writing of highland PNG, Pascale Bonnemère compares male rituals among the Ankave, Enga, and Duna, as Pierra Lemonier sets the "absence" of fertility rituals among the Ankave and the Enga generally in a comparative context of their South Coast New Guinea and Highlands neighbors.

What is missing that one would expect in a volume of this nature? What would make it a book, rather than simply a collection of fine original papers that might more economically have been published separately in various journals? For that, it would need a broad review chapter that puts the papers in context by engaging fully with significant earlier research on the demographic anthropology of Melanesia. That is missing here, in the editor's brief introduction, but there are seeds here that might well grow up into such a work by the time of the centenary of Rivers's 1922 "Essays on the Depopulation of Melanesia."

Patricia K. Townsend

Vandervort, Bruce: *Indian Wars of Mexico, Canada, and the United States, 1812–1900.* New York: Routledge, 2006. 337 pp. ISBN 978-0-415-22472-7. Price: £ 16.99

The author of this publication is professor of Modern European and African History at the Virginia Military In-

stitute, and hence, can add some new viewpoints to the already existing literature in the field. As can be expected, his contributions to this topic especially refer to military aspects and comparisons with imperial warfare on other continents. Not all conflicts between the above mentioned states and its indigenous people can be discussed in one volume, but unfortunately, Vandervort rather chose examples which are already well-documented through other publications, viz., the removal of the indigenous population of the southeastern United States, the wars on the Plains, as well as conflicts which concerned the southwest of the USA, the north of Mexico, and Yucatán.

The book is divided into two parts. The first part is dedicated to general topics, whereas the second part deals with examples from the battlefield. Nevertheless, Vandervort takes the battle of Beecher Island – Northern Cheyenne, Northern Arapaho, and Brulé Sioux versus volunteers from the frontier under the command of US Army officers on the Arickaree River in eastern Colorado territory in 1868 – as a starting point in the introduction to “Part One,” because it provides valuable insights for discussion.

The first chapter, “Worlds in Motion,” gives an overview of historical and political developments in the world in general, the Euro-American expansion into the areas mentioned above, and the situation of the New World populations who were confronted with this expansion. Aside from the Crimean War, national struggles for unification in Germany and Italy, and the decline of the Ottoman Empire, the 19th century was rather peaceful for Europe, whereas the rest of the world suffered from conflicts with European imperial powers.

Hence, the second chapter presents “The New World in a Century of Small Wars.” Those readers who don’t have military knowledge certainly learn that the term “Small Wars” goes back to the definition of a British colonel first published in 1896, which designates all conflicts including nonregular troops from at least one of the opposing sides and has nothing to do with the amount of people actually involved in such a war. But the main aim of this chapter is to discuss various aspects concerning these conflicts in Mexico, Canada, and the USA. E.g., regarding the Native North American topics such as motives for war, ways of war, the introduction of the horse and the gun, battle tactics, and logistics are in the center of interest, whereas concerning the Euro-American side special problems of “Small Wars,” the history of these armies, and their European models are described.

“World Views and Fighting Faiths” are the third chapter’s subjects of discussion. Indigenous revivalist movements, which also influenced the White population of North America are among the themes related to religion. Vandervort also points out that religion was not an important factor in the United States army, because the military preferred religious neutrality or indifference in order to avoid trouble between the enlisted ranks, who were often Roman Catholic immigrants, and the mainly Protestant officer corps. In contrast to North America, the Mexican

opponents were all Roman Catholics, although Catholicism practised by Indians was regarded as crude and inferior. Policies towards aboriginal peoples also differed: Canada and the USA based their relations on treaties formally recognizing legal rights; the Spanish regarded the christianized Natives as inferior and kept them in dependency or oppression, but they used intermarriage and assimilation as a means for colonization.

Despite its title “Chiefs and Warriors,” the fourth chapter not only characterizes the indigenous combatants, but also their Euro-American adversaries. Whereas the Canadian military was, of course, influenced by the British, the USA and Mexico relied especially on French military models. Among the further topics concerning Euro-Americans mentioned here are officer corps and other ranks, training – which was rather modest – and weaponry, among those concerning the Natives are war leadership and military societies.

The second part of the publication begins with a chapter on “The ‘Great Clearance,’ 1815–42,” which mainly deals with the wars between the USA and the indigenous population then living in the southeast of the States as well as the final removal of most of the Native inhabitants to present-day Oklahoma. The wars with the Creek and Seminole serve as examples for armed conflicts of the period in this area.

The sixth chapter offers room for “Indian Wars in Mexico, 1821–76,” a period which starts with the revolution against Spain and ends with the dictatorship of Porfirio Díaz. Mexico’s independence was not welcomed by two important segments of the population in the new republic, the Yaqui, who lived in the northwestern state of Sonora, and the Maya of Yucatán. The former rejected new ideas such as republican citizenship and private land property, whereas the latter had hoped that the revolution would improve their political and economic situation, which on the contrary grew even worse. Both conflicts flared up several times, but the one in Yucatán was especially long and bloody.

“War on the Plains, 1848–77,” which is the subject of chapter seven, includes many examples of warfare in this area, which begin with the Comanche raids into Mexico as well as Texas, and end with the wars on the northern Plains, where the Lakota and their allies fought their last famous battle at the Little Bighorn in 1876. Furthermore, an epilogue briefly mentions the Modoc war (1872–73), the Nez Percé war (1877), and the Wounded Knee massacre (1890) as the last armed conflicts in this area.

In chapter eight, Vandervort discusses the “Conquest of Apachería, 1860–86.” The Apache were extremely quick in their movements and easily integrated Euro-American military equipment into their own gear, hence, this contributed to the fact that the Apache raids took their time to be terminated. For his presentation of the topic Vandervort chose a cast of famous characters like, e.g., Mangas Coloradas, Cochise, Victorio, and Geronimo versus, e.g., George Crook and Nelson Miles as well as well-known incidents such as the battle of Apache Pass (1862) and the fight at Cibicu Creek (1881).

In contrast to the previous chapters, the ninth chapter,

which is dedicated to the “War on the Canadian Prairies, 1870–85”, mainly describes only two conflicts, both of which concerned the Métis. When the British colonies in North America were transformed into the Canadian Confederation in 1867, the new government convinced the Hudson’s Bay Company to give up its political and territorial rights in the western part of Canada through the payment of a large sum. Hence, the mixed-blood population feared for their autonomy and land titles, and proclaimed a Métis Republic in December 1869. The Canadian government sent troops to the Red River region, which arrived in August 1870, but found no opponents to fight against because the rebels had already left the area. This was not the case during the second uprising in the region in 1885, when the Métis, who again feared for their rights and their identity, received support by some discontent Cree, and were finally beaten.

The tenth and last chapter examines the “Indian Wars of the Porfiriato, 1876–1900.” It is a thematic continuation of chapter six, i.e., it is shown how the conflicts of the Yaqui and the Maya of Yucatán further developed in Mexico under the dictatorship of Porfirio Díaz. In short, although both groups were not defeated at once, the improved equipment and leadership of the Mexican army finally brought the desired results for the central government.

The “Conclusion: Long Shadows,” which is subdivided according to opponents and states, briefly touches upon rather recent developments, conflicts, and attitudes, which concern Native North Americans and Euro-Americans alike.

Aside from the questionable fate of the Yaqui military leader Juan Maldonado alias Tetabiate, who is mentioned to have died in a battle in 1900 on page 236, only to be resurrected and killed again in an ambush by scouts of a former follower in 1901 on page 238, the publication does not give much reason for criticism. Perhaps not all the incidents an already well-informed reader would expect to be mentioned are discussed, but nevertheless, the material included in the book is very representative for the topic. Furthermore, Vandervort’s work is well-written, he gives graphic descriptions of the incidents mentioned, and his texts are sufficiently supported by maps. As his publication leaves a solid impression, it is appropriate to readers with minor knowledge in the field, but it also comprises details which might be new to experts, hence, it can generally be recommended.

Dagmar Siebelt

Veur, Paul W. van der: *The Lion and the Gadfly. Dutch Colonialism and the Spirit of E. F. E. Douwes Dekker.* Leiden: KITLV Press, 2006. 859 pp. ISBN 978-90-6718-242-3. (Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, 228) Price: € 45.00

How to review a book of the size and the weight of a brick stone? Paul van der Veur, the outmost expert on Indo-European culture in colonial Indonesia, has delivered such a work with his meticulous biography on one of

the most fascinating personalities in the Netherlands East Indies in the first half of the twentieth century.

Ernest François Eugène Douwes Dekker, born in 1879 and a grandnephew of Eduard Douwes Dekker alias Multatuli (1820–1889, an anticolonial former colonial administrator to become the greatest Dutch author ever), spent his life as overseer in a sugar plantation in Java, dog breeder, Dutch volunteer soldier in the Boer War in South Africa, journalist, novel author, founder of the first political party which urged for Indonesian independence, educationalist, nationalist leader, and, finally, also cabinet minister shortly before his death in 1950. Several times he got into conflict with various authorities and was subsequently interned three times in Ceylon, the Netherlands, Singapore, and Suriname between 1902–1946. In Indonesia he is remembered as Danudirdjo Setiabuddhi, a name he took at his conversion to Islam in the 1940s, and was labeled as a *pahlawan nasional* (national hero) after his death.

Douwes Dekker’s mother’s mother was a Javanese Christian, therefore, in the Netherlands Indies colonial society he was labeled as Indo-European. Being a such, his later career was rather untypical for his social group as he later in his life took the side of the local population and their fight for independence from the Dutch motherland by becoming a staunch nationalist leader. Indo-Europeans, usually called “Indos” in the colony, officially were equal in rights and positions to “pure-blooded” Dutch, although in social reality they were often discriminated in Dutch colonial society as second-class citizens. Factors like “race” counted much in the Netherlands East Indies during the colonial time and were matters of open discussion in political circles and colonial society.

Therefore many Indo-Europeans started to emphasize their European backgrounds and acted more “Dutch than the Dutch.” A literary testimony of this group is the character of the Indo Robert Suurhof in Pramoedya Ananta Toer’s outstanding novel “Bumi Manusia” (1981) – in the third part of Pramoedya’s so-called “Buru-Tetralogy” Douwes Dekker also appeared as historical figure under the name of Douwager. Other Indo-Europeans advocated for the equal status through Dutch newspapers edited in Batavia, Surabaya, Semarang, or elsewhere. Douwes Dekker found himself in both of these groups: He was a strong Dutch nationalist (33) who fought on the side of the Boers as volunteer soldier in South Africa and when interned as prisoner-of-war by the British in Ceylon. In search of a mission he entered journalism after returning to Indonesia in 1903, writing critical articles on Indo-European concerns (142 ff.) and Dutch colonial matters. These articles were not published in newspapers of the Indies only, but also in European journals and magazines, among them several well-known German periodicals of the time like *Das freie Wort* or *Koloniale Rundschau*. Again there was a change of mood between 1907–1910 when he developed a strong sense of independence for the colony. He then became the founder and first president of the “Indische Partij” in 1912 which was the first political party in Indonesia which requested full independence from the mother country. Although many later