

nial information that is considered to be restricted to initiated male Arrernte and Luritja men makes the prospects for republication in English even less likely.

Despite numerous biographical examinations of the Strehlow family's legacy in Central Australia, "The Aranda's Pepa" is the first manuscript to seriously confront the intellectual foundations of the anthropology pioneered by Carl and later improved upon by his son. While only a minor criticism, I do think that a better positioning of Kenny herself would have enriched the book. As an anthropologist with a great deal of experience in the same region which Strehlow studied, Kenny's own fieldwork insights could have provided excellent context for some of the theoretical issues discussed in part two. This also would have given the reader a better appreciation of how arcane, archival collections can connect with, and impact upon contemporary lives. This observation aside, "The Aranda's Pepa" does an excellent job of examining this impressively rich and under-recognized body of work.

Jason Gibson

**Kirsch, Stuart:** *Mining Capitalism. The Relationship between Corporations and Their Critics.* Oakland: University of California Press, 2014. 328 pp. ISBN 978-0-520-28171-4. Price: \$ 29.95

Mining Capitalism is an inspiring reading of the conflict between local communities and large mining projects, or between environment conservation and economic development as others would say, based on more than two decades of scholarship and activism. Stuart Kirsch is associate professor of Anthropology at the University of Michigan and he studied the indigenous movement of the Yonggom people against the negative impact of the Ok Tedi copper and gold mine in Papua New Guinea.

The mine was developed from 1980 on by the Australian mining company Broken Hill Proprietary Ltd. (BHP) that later, in 2001, merged with the Anglo-Dutch Billiton PLC into BHP Billiton. The Ok Tedi mine is located in the remote area close to the border with the militarized Indonesian territory West Papua. The Papua government also took a stake in the project. At the time, this was seen as an important manner to secure access for the nation to the benefits and development potential of natural resources. However, as Kirsch demonstrates clearly, it also reinforced the fundamental conflict of interest as a shareholder and regulator of the project (22). Thus the stage was set for an enormous environmental degradation of the Ok Tedi River and Fly River and the forest around. Kirsch uses the term "slow-motion disaster" (28), for the damage caused by the discharging of large volumes of tailings containing zinc and lead and other polluting materials and waste rock directly in the rivers. The company and the government long tried ignoring the disaster, but the Yonggom people could not do that. They were losing their livelihood because the river and forest became contaminated with the waste from the mine. "Local landscapes are no longer a site of productivity, but scenes of loss" (41).

In "Mining Capitalism," Kirsch defines his subject as "the relationship between corporations and their crit-

ics" (3) but the picture he draws for us is much more comprehensive than that. The book is an ethnographic suspense of an extremely complex field of different actors and interests. In six chapters, each with a different focus, Kirsch dissects the problem, and also proposes a – be it modest – solution. He starts with the protests (chap. 2) and legal actions (chap. 3) that the critics of the mining industry undertook. Then the focus changes to the other side of the conflict, the mining industry, and how they use and abuse science to manipulate discussions and evade responsibilities (chap. 4), and how a concerted action of the industry promoted mining as a positive contribution to development (chap. 5, called "Industry Strikes Back"). In the last chapter, Kirsch compares strategies deployed by the critics of the mining industry. He shows how the campaign against the Ok Tedi mine was based on politics of space by linking people in many different locations into one network of opposition. This was very important, but in the end it took too much time to stop the pollution. Alternatively, Kirsch proposes there should be a politics of time to raise the consciousness of the people with respect to the impacts of the mining projects in an early phase, "accelerate the learning curve" (192, 211), so that the mobilization will occur before people "concluded that the river was no longer worth saving" (189).

This is an important book for everybody interested in the large-scale exploitation of natural resources in developing countries. I will also recommend it to my students as an example of the role and consequences of engagement and activism in anthropological practice. This book is also a reflection of Kirsch's personal history living, participating, and sharing the effects of the mining project with the people living downstream the mine at Ok Tedi River. The personal involvement of Kirsch in the processes he describes is at times very palpable; the reader feels that there are still bills to settle with some opponents, but after the analysis presented here, that is completely understandable.

Marjo E. M. de Theije

**Knörr, Jacqueline:** *Creole Identity in Postcolonial Indonesia.* New York: Berghahn Books, 2014. 225 pp. ISBN 978-1-78238-268-3. (Integration and Conflict Studies, 9) Price: \$ 90.00

This anthropological research shows a trans-ethnic (urban-oriented) character, where the city itself is not only the spatial reality of the dwellers living there, but also serves them independently of specific regional origins and ethnic affiliations as an object of identification, engagement, and discourse. Jakarta as a postcolonial city established by the Dutch colonizers and a capital and prime city of the country, where the "Western" influences are particularly marked and consisting of over three hundred ethnic groups, offers a wealth of material of interethnic relationships and intercultural interaction.

The first chapter of the book tells about the Creole identity in postcolonial context. Referring to Stewart's theory, the author Jacqueline Knörr points out that the term "Creole" was increasingly applied above all to groups emerging from unions between (former) slaves

and between persons of different origins and skin color. Creolization means the amalgamation of all the cultures that the different immigrant groups brought in through the years (L.-F. Hoffman, "Creolization in Haiti and National Identity." In: G. Collier and U. Fleischmann, *A Pepper-Pot of Cultures*. Amsterdam 2003), but it is more than the mixing of people and culture. It is a process that links indigenization with ethnicization against the background of ethnic diversity in a specific social context. In the Jakarta context, the correlation of open boundaries and complete incorporation of the group's ethnic identity leads to the statement of a Creole continuity, which plays a central role in postcolonial nation-building.

In the second chapter, Knörr describes the cityscape and dwellers, the history, the emergence of Betawi as an ethnic group, and the sociopolitical status of the Betawi today. The Betawi represent 28 per cent of the 9,6 million of Jakarta (in 2010) and are located generally in the poor areas of the city. Since the 12th century, the city was settled by various people and was subject to foreign influences (Hinduism, Buddhism, and Islam, Christianity, and then Chinese or the Papangers from the Philippines). Slaves from other ethnicities of Indonesia formed the largest section of the original Betawi, as well as the free inhabitants of the new place. The interethnic conflicts and the fight against the Dutch influence have caused a kind of transethnic bond and Islam became the answer. Nowadays, Betawi as an ethnic group with its own identity represents the indigenous and traditional culture of the Indonesian capital.

The discourses, definitions, and the dichotomies of "Betawi-ness" are the central themes of the third part of Knörr's book. The main question is about the distinction between being Betawi (Orang Betawi) and being a Jakartan (Orang Jakarta) and between being Betawi Asli (indigenous) and being Pendatang (migrants). In the interviews, some claimed to be proud of being Betawi, because this could legitimate and ensure the ethnicity in the multicultural Jakarta or Indonesia as well, whereas others preferred to be called simply the Jakartan because of their mixed marriage or origin (descent) or to forget the Betawi's slavery origin in the past. Being simply Jakartan is also a symbol of being a modern citizen of urban Jakarta. Hence, Betawi culture allows for both ethnic and transethnic references, because of the fact that Jakarta is the capital city of all Indonesians, irrespective of the specific ethnic affiliations. And as the indigenous inhabitants of the city with their own cultural heritage, the Betawi people deserve to be accorded a special role, namely, as hosts of all people living in Jakarta.

The fourth chapter of the book tells about the Betawi as an ethnic group (*suku bangsa*) and their identity's integration and differentiation. Knörr refers to Pauline Milone in classifying the Betawi into three groups: Betawi Kota (Betawi Tengah), Betawi Pinggir, and Betawi Udk. The Betawi Kota people live in the central and oldest districts of Jakarta. They have better socioeconomic status, education, and degree of modernization. The Betawi Pinggir, who call themselves the guardians of true Islam, live on the fringes of Jakarta. The Betawi Udk live on the

far outskirts of Jakarta and see themselves as the experts and guardians of true Betawi tradition. But nowadays this type of categorization plays a role only in the endeavor to position the Betawi as a whole in the social and political centre of Jakarta. There are also other subcategories: Indo-Arabic people (Betawi Arab), Tugu Betawi (most are Christian descendants of black Portuguese families), and the Christian Betawi of Kampung Sawah. The offspring of recent Hindu and Islam kingdoms are trying also to revive their royal statues, but are unable to gain influence because of their minority.

In the 5th part of the book Knörr concentrates on the relationship between Betawi and Peranakan, as the Indonesians of Chinese origin are called. The relationship is thus a multifaceted one with a long historical tradition since colonial times and can be seen in rituals, such as wedding ceremonies, dance, music, religion, and language. The boundaries are fluid despite great repressions in the past, and it is often situation and context that determine whether one presents oneself or is perceived as Peranakan or Betawi. Many Chinese are then describing themselves as Betawi or Betawi China. It is often emphasized that "Betawi-ization" would make Chinese identity more evidently Indonesian, an attitude that implies that this otherwise would not be the case.

Being Betawi and being Indonesian is the central issue of the 6th part of Knörr's book. In regard to the main theme of this book, it is the national motto of Indonesia *Bhinneka Tunggal Ika* (Unity in Diversity), that is of special interest. *Pancasila* (five major principles) became the central doctrine of the Indonesian state and society, in which unity (in diversity) is one of the major points. The Betawi are regarded as a model for forging common identity on a background of diversity because of their heterogeneous origins and heroism against colonial power.

The last chapter is a description of the Betawi's politics of identity and difference. As the social recognition of the Betawi grew, at the same time they have increasingly realized their political potential inherent in their Creole background and perceived indigeneity within the Jakartan context. A next question is about the understanding of the Betawi not only as an ethnic group but also as a social class, namely the working class. The Betawi supply the ethnic background for specific features, which, once dissociated from their ethnic reference, may serve as features of class affiliation. And the notion of Jakarta Asli instead of Betawi in many contexts serves as a symbol of transethnic connectivity, since the unity in diversity needs boundaries across which diversified interaction and unification can occur.

Jacqueline Knörr, by focusing her research, among others, on identity, integration, and creolization, offers new anthropological issues of transethnic identity and culture, especially among the postcolonial societies. With this book a complete scientific research about the discourse on the ethnogenesis of the Betawi has appeared. Although there are already a number of works and publications on Betawi, this book presents the first description and analysis of the Betawi-ness, based on both ethnic and historical background. Creoleness in the Indonesian con-

text evidently could be researched in Jakarta, and Knörr has made an ethnographic in-depth exploration there. She spent much time among the Jakartans and took part in their daily life. She observed their cultural and sociopolitical life. This book seems to be a justified clarification of the Betawi identity, whereas many Betawi historians (Sagiman MD, Ridwan Saidi, Yahya Andi Saputra) or the association Al Fatawi are willing to argue that their ancestors were living there already in the neolithic period and that the name Betawi did not come from "Batavia" but is derived from the name of a tree, or from Pitawi (old Malay: to forbid), or is the Malay name of some kind of earing coming from the 11th century.

Betawi as one of the numerous ethnic groups in Indonesia is not so attractive to be explored by researchers in comparison to other larger groups as Javanese, Sundanese, Toraja, Batak, etc. Betawi culture is often seen as a hybrid version of the Javanese or a mixing of many. The promotion of Betawi culture by the state ensures an ever increased awareness of these people's own specific identity. This book supports their feeling of ethnicity, because it shows that Betawi-ness allows being truly and authentically Jakartan and Indonesian as well. Jakarta as the capital and the centre of the techno-social life of all Indonesians is the best space for all kinds of promotions. The notion "Suku Bangsa" (ethnic group) for Betawi used by the author can only precise the self-confidence of them to promote their culture.

Nevertheless, at the beginning when I read the title of the book, I was curious about the content. "Creole Identity in Postcolonial Indonesia" could have described a holistic situation and an analysis of whole Indonesia. The author, however, presents only the case of Jakarta, may be due to the fact, that Jakarta per se offers more possibilities to study a transethnic and Creole background. Thus, in my opinion, the title should be limited to the Jakarta context. Other ethnic groups of Indonesia came into being – due to their history and ethnogenesis – also through Creolization, although without the mixing with European descendants on a larger scale.

The Betawi's social significance is a product of a historical Creolization and not on a current process of it, as the author wrote. In the context of systematization of the Betawi of being nominally an ethnic group, Knörr is right. But when Creolization is understood as emphasizing the constant activity of contact and transformation, as Raymond D. Boisvert pointed out ("Diversity as Fraternity Lite." *The Journal of Speculative Philosophy* 19.2005.2: 124), I believe that a current process of an ever-lasting change is taking place, because Jakarta, as the territorial basis of Betawiness, is the more dynamic circumstance of all kinds of change.

This book has a clear structure and all subchapters are arranged systematically according to the development of the main issues. It shows a professional approach of the author and her outstanding acquaintance with the issue and the local culture or language as well. It is an enrichment for anthropological studies, due to the fact that on the Indonesian level of ethnological research Betawi is neither categorized exactly as an ethnic group nor seems

it interesting enough to be analyzed. Indonesian cultural anthropology thus can be enlarged with a new perspective of ethnicity, the so-called transethnic identity.

Vinsensius Adi Gunawan

**Krutak, Lars:** *Tattoo Traditions of Native North America. Ancient and Contemporary Expressions of Identity*. Arnhem: LM Publishers, 2014. 255 pp. ISBN 978-94-91394-09-6. Price: € 64.50

The passion that Lars Krutak has for indigenous expressions of identity through tattoos is evident in his latest offering, "Tattoo Traditions of Native North America. Ancient and Contemporary Expressions of Identity." That passion is required to bring together the divergent and elusive documentation of traditional tattoo practices that have nearly gone extinct, in many cases, among the indigenous inhabitants of North America.

Krutak sets the stage for his discussion by identifying some of the pitfalls and issues that are endemic when talking about indigenous tattooing. Among these are the issues of naming practices and identifying indigenous cultures by region. While he takes a more progressive understanding of names by utilizing culturally appropriate names for the native communities he is discussing, he falls back on a regional platform of organization to pull together similar traditions based on geographic locations. This common practice allows for coverage of a large quantity of variable tattoo practices in a strategic way. It also, however, plays into concepts of hegemonic regional existences and practices for diverse native cultural groups. Krutak addresses these issues and explains his framework before beginning his discussion starting with the most northern regions of North America.

The well-illustrated chapter discussing the tattooing traditions of the Arctic and subarctic regions is a blend of historical and contemporary people woven together by a treatise on the connections of designs to legends and beliefs. Krutak leads us into the topic with an intriguing discussion of the origins of tattooing connecting it to the etiological tale of the Sun and Moon. Explaining the tradition of skin sewing and poking that exemplified the tattooing traditions we begin to understand what individuals endured to mark their place in society. Beyond the significance of rites of passage, Krutak brings the discussion to ideas of honor marks and therapeutic tattooing. He brings the practices into context with the inclusion of practices found in other cultures exemplified by mummified remains of the Neolithic "Iceman" now known as Ötzi, and the Pazyryk chief of Siberia. Concluding the chapter is a treatment of revitalization efforts. Blending historical and contemporary voices, Krutak casts a light on the vitality of the practice of tattooing in the far north.

Setting the pace with his first chapter, Krutak continues in the next chapter to highlight the practices of the Northwest Coast and Plateau region. Within this chapter he stresses the importance of cultural context and provides important information about the social organization of some of the northwest peoples such as the Tlingit and Haida. Most importantly he gives us an insight into