

vorite (if this is the correct word) was chap. 4 on the ritual of “Welcome to Country” or “Acknowledgement of Country.” These ceremonies are now integral to universities in Australia and to Humanities and Social Sciences Conferences. The “Welcome to Country” entails a local Indigenous person opening a public event with an official invitation into their “country” (land) often with a promise to safeguard guests while they are there, but mostly with a heartfelt reflection of ancestors and ongoing connection. The “Acknowledgement of Country” is the matching ritual that is offered by non-Indigenous people. I work at a central Sydney University and I know our “Acknowledgement of Country” by heart. As Kowal says, there are real pleasures for some White people in reciting this ritual (87), but also deep anxieties and contradictions. In my case, the Eora people on whose land my university sits were wiped out by smallpox very early in the colonial period. Further, my wealthy university also sits next to one of the most diverse, and perhaps, disadvantaged communities of Indigenous people in Sydney. Kowal’s careful readings of the practices as well as the political, media, and informant commentary on these rituals explain the origins of some of the anxiety that attends to these rituals.

As with Kowal’s informants, I am “trapped in the gap.” This book does not provide a solution that will get me, or anyone else, out of the gap, instead it provides an innovative and extremely thoughtful model that White scholars, professionals, politicians, activists, and anyone else who cares can use to, and I quote Kowal here, “understand the limits and opportunities of our current modes of subjectivity and recognition and to think through the limits and opportunities of the alternatives.” A project like Kowal’s has plenty of critics. It is hard to “agnostically” interrogate a community and a set of practices that are so well meant, especially when you have no solution. Further, there are plenty of critics of critical Whiteness studies, who see the “return” of White people to the academic center stage as a waste of time and energy. I would argue that Kowal’s work is essential to any project that seeks to change or even imagine a different world.

Catriona Elder

Laksana, Albertus Bagus: Muslim and Catholic Pilgrimage Practices. Explorations through Java. Farnham: Ashgate, 2014. 252 pp. ISBN 978-1-4094-6396-2. Price: £ 65.00

Die vorliegende Arbeit ist eine verkürzte und überarbeitete Fassung einer Dissertation, die im Jahre 2011 als “Journeying to God in Communion with the Other. A Comparative Theological Study of the Muslim and Catholic Pilgrimage Traditions in South Central Java and Their Contribution to the Catholic Theology of Communion Sanctorum” von der amerikanischen Jesuitenhochschule Boston College angenommen wurde. Der Autor ist ein javanischer Jesuitenpater und der ursprüngliche Titel seines Werkes lässt seine theologischen Absichten deutlich erkennen. Die Katholiken bilden eine kleine Minderheit in Java, wo die überwiegende Mehrheit der Bevölkerung sich zum Islam bekennt. Die römisch-katholische Glau-

bensgemeinschaft ist dabei relativ neu auf Java: Erst mit der Missionierungsarbeit des niederländischen Jesuiten Frans van Lith (1863–1926) ließ sich eine beträchtliche Anzahl von Javanern taufen. Lange Zeit wurde die römisch-katholische Kirche als Fremdkörper empfunden und deshalb ist es den javanischen Katholiken sehr daran gelegen, zu zeigen, dass sie genauso gute Javaner sind wie alle anderen.

Der Autor dieses Buches betont mehrmals, dass sowohl Muslime als auch Katholiken durch die javanische Kultur vereinigt werden. Innerhalb dieser gemeinsamen Kultur unterscheidet er bloß eine “javano-islamische” und eine “javano-katholische” Identität: “these Javanese are arguably authentic Muslims and Catholics. However, they practice Islam and Catholicism respectively, to a large degree, through the lens of a shared Javanese religio-cultural sensibility, a rather deep layer in their selves” (197). Was ist jedoch mit dieser gemeinsamen javanischen Kultur gemeint? Der Autor scheint zu meinen, dass es hierbei um eine uralte Kultur seit grauer Vorzeit geht. Somit kann er den Islam als prägenden Faktor gefällig ausklammern, aber m. E. ist die javanische Kultur kein Abstraktum, sondern wir haben es konkret mit der zeitgenössischen Leitkultur der islamischen Mehrheitsgesellschaft zu tun, an die sich javanische Katholiken weitgehend angepasst haben. So deute ich die Bemerkung des Autors, dass “[i]n the case of south central Java, it is definitely not a mere coincidence that almost each major Marian shrine has its Muslim counterpart nearby, and *vice versa*” (193) als weiteren Beweis dafür, dass die javanischen Katholiken muslimischen Mustern nachgefolgt sind.

Die Gliederung des Buches ist folgendermaßen gestaltet: Im ersten Teil wird in drei Kapiteln die “javano-islamische” Art der Pilgerfahrt behandelt, im zweiten Teil folgt daraufhin, ebenfalls in drei Kapiteln, die “javano-katholische” Perspektive, abgeschlossen mit einer vergleichenden Analyse. Der Autor macht klar, dass es sowohl für islamische als auch katholische Pilger um die Suche nach “Friedlichkeit” (*tentrem*) und “ganzheitlichem Wohlbefinden” (*slamet*) geht (197). Intim vertraut mit javanischen Glaubensvorstellungen weiß der Autor sehr eindrucksvoll zu erklären, wie javanische Pilger beider Konfessionen ihre Praktiken als *laku* oder *tirakat* verstehen, d. h. “an intense period of spiritual cultivation and discernment, done in tandem with the necessary process of ascetic purification of the self” (197). Auch andere javanische Kernbegriffe wie *rasa* (“the deepest intuition and inner sensing”; 40) werden ausführlich und klar verdeutlicht.

Der Autor verbirgt seine eigene Identität nicht, und so ist z. B. zu lesen, dass “the kingship of Christ is becoming a reality at the shrine of Ganjuran” (187). Eine Anekdote über eine islamische Frau, die dort angeblich geheilt worden sein soll, wird als Beweis für “the universality and inclusiveness of the grace of the Sacred Heart” (183) aufgeführt. Dass diese Geschichte auch gerne auf einer großen Feier für Tausende von katholischen Pilgern erzählt wurde, könnte m. E. eher als Beweis für Siegesicherheit (“triumphalism”) gelten. Die eigene Aussage des Autors, dass das Königreich Christi an diesem Ort bereits Wirklichkeit geworden sei, scheint ebenfalls in diese Richtung zu weisen.

Die Stärke dieser Arbeit liegt darin, dass die Aufmerksamkeit vordergründig und unabhängig von der Konfession auf javanische Aspekte der Pilgerfahrtpraxis gelenkt wird. Dabei kennt der Autor als Intimus sich vorzüglich mit den Begriffen und Vorstellungen des javanischen Diskurses aus. Ein Buch also, das mit klarem Gewinn gelesen werden kann. Nur eine kleine Korrektur: Das Chronogramm zum Bau des Palastes in Yogyakarta gibt nicht das Jahr "2861 Caka" (54), sondern das Jahr 1682 der javanischen Zeitrechnung an. E. P. Wieringa

Laugrand, Frédéric, and Jarich Oosten: *Hunters, Predators, and Prey. Inuit Perceptions of Animals.* New York: Berghahn Books, 2015. 408 pp. ISBN 978-1-78238-405-2. Price: £ 75.00

"*Hunters, Predators, and Prey*" is a richly detailed and timely exploration of Inuit understandings of human-animal relationships. The volume relies on multiple sources, ranging from accounts as early as Boas, to the ethnographic work of anthropologists from the middle of the last century forward, to the authors' own work, including the "Iglulik Oral Traditions Project." Significant emphasis is placed up testimony from Inuit. At least 140 Inuit were identified as sources of information for the volume, many of whom were interviewed or recorded by the authors themselves. The book is an important work for Arctic scholars for both its central argument and its documentary contribution. The authors, for example, spent considerable time and energy compiling the largely unindexed observations and narratives of early ethnographers and explorers, and this effort alone makes the volume a significant addition to the literature.

The volume is organized into four sections, the first of which provides an orientation to the different ways anthropologists have approached the broad subject of Inuit views of animals and their environments, how Inuit perceive and construct the world they inhabit, and how Inuit socialization and training to become good hunters are connected to and driven by their social relationships with animals. Though these are important framing chapters for the book, the real value of the volume lies in the remaining seven chapters, organized by the particular relationships that Inuit have with the beings in question. Chapters devoted to the importance of Raven, as trickster, ally, competitor, and transformative figure, and the *qupirruit*, the insects, as instruments of death, rebirth, and rejuvenation, highlight a discussion about Inuit conceptions of life and death as revealed through their relationships with and views of these beings. Chapters about dogs and bears highlight the ambivalent relationships that Inuit have with animals that are intimately connected with human society yet must remain apart. Dogs, for example, are beings upon humans depend for their livelihood yet are socially ambivalent, necessary for human society but only marginal participants themselves. Bears are likewise held in similar tension. Both predator and prey, they are highly intelligent yet transitional creatures, connected to both land and sea, simultaneously human and nonhuman. The final chapters focus specifically on prey – caribou, seals,

and whales – again highlighting the complex relationships that reinforce the book's principal themes.

Hunting is a morally dangerous proposition. Killing is necessary for life, yet the animals upon which people depend for living all share human characteristics. The Raven and the Bear, for example, also have *isuma* – thinking, wisdom, and knowledge. The Caribou and Seal maintain complex connections with the deceased and are important links between shamans and the nonempirical world. Being human depends upon understanding one's place within the physical and social environment, and animals are critical components of both. Being human is not a natural state of existence but a moral and social one defined, as the authors state, "in relation to the parties that sanction the existence of human beings, notably the animals, non-human beings such as the sea woman, and the ancestors."

For scholars of Inuit culture, this central argument, and the detail supporting it, is invaluable. But, to me, the primary contribution of the volume lies in its application to contemporary problems in the Arctic. Food security, wildlife management, and climate change are heavily investigated problems in the contemporary north, and the authors have a great deal to say about those topics. They are careful – perhaps too careful – to limit their claims on the contemporary value of the information they present. Christianity and other agents of culture change have altered at least some of the ideas expressed in the past. Inuit today rely as much or more on imported, industrial foods than country food. Contemporary political and economic conditions consistently undermine hunting as a viable livelihood strategy.

The lessons of the book are critical. Contemporary Inuit *qaujimajatuqangit*, frequently coded as *IQ*, is not merely a coding of a nebulously defined "traditional knowledge," it is rather a contemporary formulation of old and deeply held understandings. The authors are clear to point out that Inuit insistence that killing animals is necessary to ensure their reproduction and health. This and other statements should not be dismissed by scientists as "anecdotal," "superstition," or "partially observation but hopelessly entwined with religious belief." Rather, these are fundamental and unquestioned understandings of how the universe works. In this way, these understandings are equivalent to those of Southerners, who never question the science upon which their own knowledge and understanding of the world is constructed.

They are correct to hedge their bets here – things *have* changed in the North – but I do wish they were much more forceful in their discussion of how their work contributes to our understanding of current problems. The rich detail of the book is valuable, but I fear that the people who *should* be reading this volume – the public health professionals, wildlife managers, and policy makers whose decisions affect Inuit lives – will dismiss the volume as irrelevant, or fail to see the larger picture that is embedded within their narrative.

These minor concerns aside, the book is excellent. It is a very strong volume, required reading for any scholar of the Arctic or for those whose work focuses on human-animal relationships. The information in the book has pro-