

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

leading native nationalists like Soewardi Soerjaningrat, Tjipto Mangoenkoesoemo, Tjipto's brother Goenawan Mangoenkoesoemo or Abdoel Moeis joined his party, it did not attract as many members as, e.g., the "Sarekat Islam" party, which was founded in the same year and became the first Indonesian nationalist mass movement, because of its too strong Indo-European element in the party. Douwes Dekker already wandered in the footsteps of his great-uncle Multatuli as he also published an anticolonial novel under the title "Het boek van Siman den Javaan" in 1908 which was discussed in the Dutch parliament (99).

The Dutch authorities reacted quickly: although its colonial "Ethische Politiek" pronounced a policy more oriented on the needs of the native population since 1901, the "Indische Partij" was immediately forbidden after a critical essay written by Soerjaningrat in 1913, its party leaders Douwes Dekker, Soerjaningrat, and Mangoenkoesoemo were interned to Europe. After Douwes Dekker was allowed to return to Indonesia after the First World War, other actors became active in Indonesian nationalism like the young engineer Soekarno who in 1945 became the first president of the independent Republic of Indonesia. Douwes Dekker was still close to many early nationalist leaders including Soerjaningrat, Mangoenkoesoemo, or Soekarno, but concentrated his work on nationalist educational matters by founding an elementary and secondary school for native children in Bandung which he named "Ksatrian Instituut" ("Warrior's Institute") (487 ff.). It was established in 1924 and formally alleged in 1926, and although it suffered from many financial difficulties it was run by Douwes Dekker until the beginning of the Second World War. Douwes Dekker ventured, just like his friend Soerjaningrat who found the "Taman Siswa" school system around the same time, into a combination of the traditional education of the natives with the modern Dutch education system and/or add something new, namely nationalism to both. He also partly wrote the teaching books and materials himself. Several former pupils of the "Ksatrian Instituut" later became well-known Indonesian politicians or diplomats.

Here cannot be the place to go into deep details of this voluminous book. Van der Veur delivered a well-written and well-edited biography of one of the most important figures of early Indonesian nationalism which will remain authoritative for probably many decades. What about some critical remarks? The reviewer culled through the over 800 pages in his search for something to criticise and found – nothing. Holger Warnk

**Wadley, Reed L.** (ed.): *Histories of the Borneo Environment. Economic, Political, and Social Dimensions of Change and Continuity*. Leiden: KITLV Press, 2005. 315 pp. ISBN 978-90-6781-254-6. (Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, 231) Price: € 35.00

Over the last decade in Southeast Asia, as elsewhere, we have witnessed to a polarization of views on what is distinctively "indigenous" and what is not, benign human

ecology versus colonial/national extractive and unsustainable approaches, local trade networks versus global markets, and so on and so forth. A detailed look at the environmental history of Borneo is a useful start to move beyond and away from these simplistic dichotomies. This volume shows how local communities are embedded within larger systems at the regional, national, and international levels and how their perceptions, as well as dominant images about them and their environment, have evolved over the long term in response to new production, a more specialized division of labour, population pressure, the creation of national boundaries, and post-colonial states policies followed by modernization and globalization.

It also reveals that we can no longer talk of "hegemonic" and "colonial" discourses shaping local events, without taking into account that people's microresponses, coping strategies, and forms of resistance are also pivotal in shaping state programmes and attitudes. Therefore, a multidisciplinary approach is required to take into account the economic, political, and social dimensions of change and continuity, as well as the multiplicity of voices and perceptions of local actors through time. Along these lines, ten well-known scholars coming from different disciplines (history, anthropology, geography, social forestry, etc.) have compiled this concise and vibrating account of the "Histories of the Borneo Environment." The volume covers eleven centuries of histories and it shifts the focus between local events and wider contexts, merging together both archival data and field research.

In chapter 1, Eric Tagliacozzo provides a lucid examination of the most important trade patterns from premodern to late colonial times with a particular focus on the impact of Chinese trade. Clearly as it appears, the larger history of regional commerce could not be fully understood without taking into account the essential and long-standing role that Borneo has played over the centuries. Particularly relevant is Bernard Sellato's (chapter 2) examination of, and distinction between resources with local subsistence value and those with long-distance trade value. He shows how the commercial exploitation of forest products for the external market and with no local use has led to unsustainable and opportunistic extractivism. From this it follows that the romanticised image of indigenous peoples portrayed as wise custodians of natural resources needs to be reassessed in the context of external trade and market demands. This also entails, as Cristina Eghenter argues (chapter 3), that we should discard those dichotomous views seeing indigenous people's practices either as "destructive" or "conservative." Her contextual approach, and the comparison between two historically distant cases of exploitation (gutta-percha in early 20th century and *gaharu* in the 1990s), indicates how social factors, as well as the choice environment of individuals, can have significant repercussions on either under-use or over-use of forest resources.

Prevailing environmental ideas rising from colonial writings (from 1870 to 1930) are examined by Lesley Potter in chapter 4. These provide a unique insight on