maciones ligadas a las incertidumbres que provocan la vida en la urbe.

El rol que desempeña el diablo en el catolicismo popular del norte del Perú desde la perspectiva que ofrece la creencia en el "compactado" es interpretado en clave alternativa a la que ofrece el sentido explícito del dogma católico: la enseñanza o la moraleja religiosa mediante el empleo de la imagen del primero. El vínculo entre el diablo y el individuo que pacta con él encierra una relación de intercambio que involucra el tránsito de bienes (riquezas y restos corporales) entre este y el otro mundo. La médula de la creencia reside en este fenómeno de transición. El "compactado" es considerado como un ser antisocial debido a su enriquecimiento exponencial obtenido de manera inusitada que redunda en un futuro de sufrimientos eternos en el otro mundo. La abundancia de la riqueza procedente del otro mundo produce un desajuste o desequilibro en la circulación de bienes en el interior de la sociedad humana que es moralmente cuestionado y debe ser estabilizado. Pero la creencia en el "compactado" no se restringe a lograr un equilibrio en el interior de la sociedad local, sino a alcanzar un balance que permita una vida virtuosa en este mundo y en el más allá.

Hacia finales de la década de 1980 un rumor se extendió en los barrios marginales de dos ciudades de la costa peruana (Lima y Chiclayo): la existencia de un ser que extraía los ojos de los niños para venderlos en el exterior a cambio de lo cual dejaba una contraprestación monetaria y una nota de agradecimiento en los bolsillos de sus víctimas. Si bien el rumor del "sacaojos" fue interpretado desde la perspectiva que ofrecía el estado crónico de inestabilidad política y económica de la época ello no permite explicar, según Kato, el sentido sociocultural de la creencia ni tampoco apreciar su carácter más extensivo. Precisamente, y en cierto sentido de manera similar a lo observado en el caso del Cruz Velacuy cuzqueño, el "sacaojos" no es sino la traducción del *pishtaco* serrano en las grandes urbes por parte de la población rural migrante asentada en las periferias y enfrentada a nuevos retos. Mientras que el *pishtaco* es el ladrón de la grasa humana (asociada a una energía sobrenatural) de los campesinos de la sierra, el "sacaojos" es el personaje que priva a los migrantes no sólo de un órgano corporal (*ñawi*) sino también de las posibilidades a él asociadas: el acceso al conocimiento y entendimiento a través de la lectura en el contexto de una sociedad que así lo requiere.

Los siguientes dos ensayos del libro están dedicados al culto popular cuzqueño y citadino del "Niño Compadrito" cuyos elementos son similares a los que caracterizan la fe en los santos católicos de la ciudad salvo por una característica: la efigie que lo representa es un esqueleto. El primer ensayo es una reconstrucción histórica del culto en la que se subraya la tensión existente entre el catolicismo popular y el carácter hereje impugnado por la iglesia en seis pasos: el origen del culto asociado a un relato mítico en el que se asevera la ascendencia humana del ser venerado, el carácter reciente del culto y su apogeo en la década de 1970, la persecución a la que fue sometido mediante un decreto de proscripción de 1976, su paso a la clandestinidad, su reaparición a comienzos de la década de 1980 y su propia metamorfosis vinculada a las exigencias de los grupos en pugna. En efecto, el segundo de los ensayos se concentra de manera específica en el proceso de formación y transformación de la imagen del "Niño" a propósito del entretejido existente entre la revelación onírica, la transmisión del relato a ella asociada y el cambio de la fisonomía de la efigie (de calavera a la representación de un ser humano con atuendos propios de un santo) vinculadas a ambos en el proceso de su inserción paulatina en el dogma católico bajo el disfraz de un "angelito".

A manera de apéndice, y agrupados bajo el rótulo "otros estudios", cierran el volumen tres breves – mas no por ello pertinentes – ensayos dedicados a discutir, respectivamente, la unidad doméstica, el mito de las aldeas sumergidas y la creencia en el *pishtaco* en diversos sectores rurales (quechua hablantes) de la sociedad peruana. En el primer caso, se busca explicar los fundamentos de la asociación entre la comida y la muerte – a propósito de las restricciones aplicadas a la excesiva ingestión de alimentos que se expresan en la oniromancia, el agüero y el tabú – atendiendo al carácter "cerrado" del hogar campesino y a los bienes limitados que posee. La creación del lago es una de las tres variables (junto con la creación cíclica de la humanidad y la creación del primer progenitor) del mito del diluvio en los Andes. Si bien el origen de las aldeas sumergidas ha sido explicado en relación con el episodio bíblico que narra el castigo divino en Sodoma, aquí se busca ir más allá de las eventuales interferencias históricas e interpretar el mito en sus propios términos, recordándose que no necesariamente mitos que presentan una morfología similar contienen el mismo mensaje. Nuevamente, la singularidad de la narrativa en los Andes parece concentrarse en el desequilibrio que genera la oposición entre la pobreza y la riqueza. De manera similar es interpretada la creencia en el *pishtaco*. Este ser, responsable del hurto y ulterior comercialización de la grasa humana, representa la oposición entre "lo exterior" y "lo interior", la sociedad mayor y el mundo local y, de acuerdo con Kato, el proceso erosivo de la "tradición grande" sobre la "tradición pequeña".

Aunque la caracterización de la "comunidad", el "hogar" y el "mundo rural" en general como un universo "cerrado", así como la insistencia en el empleo de la "imagen del bien limitado" para interpretar algunas características de su constitución, pueden estar sujetas a discusión y debate, lo cierto es que la calidad etnográfica de los distintos estudios presentados en este volumen no merma en lo absoluto la valía del resultado final. Incluso más, debido a la unidad de temas y problemas existente entre ellos, los ensayos reunidos en este libro pueden muy bien ser concebidos como una etnografía general del Perú contemporáneo.

Pablo F. Sendón

Kenny, Anna: The Aranda's Pepa. An Introduction to Carl Strehlow's Masterpiece. *Die Aranda- und Loritja-Stämme in Zentral-Australien (1907–1920).* Canberra: ANU E Press, 2013. 310 pp. ISBN 978-1-9215-3676-2. Price: € 19.00

The work of German ethnographers and particularly German missionaries in Australia has been largely disregarded in the history of the disciplines' development. More than a dozen individuals from German backgrounds published important Australian ethnographic works in the late 19th and the 20th century. One of the most significant amongst them was Carl Strehlow (1871–1922), a Lutheran missionary stationed at the remote outpost of Hermannsburg (known as Ntaria to the local Arrernte people) in Central Australia. After graduating from the Neuendettelsau seminary in 1891, Strehlow travelled to Australia and began working at Killalpaninna mission alongside Reverend J. G. Reuther, where together they began to translate the New Testament into the local Aboriginal Diyari language. It was Strehlow's appointment to the Finke River Mission at Hermannsburg, however, that changed his life. He spent the next twenty-seven years amongst Arrernte and Luritja people developing an extraordinary fluency in their language and a largely sympathetic appreciation of their worldviews. Anna Kenny's book, "The Aranda's Pepa," makes a welcome contribution to the history of ethnography in this part of Australia by situating Strehlow's work within the broader intellectual tradition of a German anthropology and revealing the depth and value of his ethnography.

Carl Strehlow was largely marginalized by the anthropological establishment in Australia and Britain, with both Walter Baldwin Spencer and Bronislaw Malinowski disregarding him as not only incompetent, but inescapably tainted, by his missionary background. The Anglophone nature of Australian anthropology was certainly an important factor in his work being discounted, but as Kenny points out, equally important was the different "German" intellectual position that he represented, when the emergent anthropological discipline in the antipodes was largely dominated by British social evolutionism. Missionaries like Carl Strehlow stood in a markedly different "humanist" tradition that was primarily informed by the historical particularism that rejected the concept of race and the principle of hierarchical progress. While not all German ethnographers in Australia were of this mould (such as the self-styled *Forschungsreisender* Erhard Eylmann who wholeheartedly adopted the scientific empiricism of the British school), Carl Strehlow found his way to anthropology via the intellectual milieu of philology and the German Romantic Movement. Whereas his contemporaries in the region, Francis James Gillen and Walter Baldwin Spencer, spent considerable time studying material culture, physical types, and ritual life, Strehlow produced detailed records of the Arrernte and Luritja languages and mythologies with very detailed translations.

Kenny is right, however, to point out that Strehlow's work arose not only from this specifically German intellectual background, but was equally shaped by Christian theology and the methods of Lutheran missionaries. Moreover, this book discusses the important points of convergence between Lutheran missionary training and anthropological thinking in Germany at the time. Most importantly, Lutheranism (Strehlow's overriding influence) encouraged that the gospel to be translated into a people's first language and then preached in their vernacular. This emphasis on language and translation led to some missionaries, like Strehlow, to develop keen insights into people's worldviews; even when their final objective was to develop the necessary cultural and linguistic skill to convey Christian teachings.

The link between Carl Strehlow's work and the anthropological writings of the German anthropological tradition is, however, as Kenny admits, secondary and indirect. Kenny's research shows that there is very little evidence to suggest that Strehlow personally read Herder, Ratzel, or Humboldt and that it was rather his mentor, collaborator, and editor Baron Moritz von Leonhardi that brought Strehlow into contact with their "diffusionist" ideas via the questions he included in his correspondence. Well versed in anthropological studies, Leonhardi used his communication with the intellectually isolated missionary to help shape the general direction of Strehlow's investigations and encouraged his predilection towards language and particularism. Leonhardi's stress on fine-grained observations, over and above grand theorising, contributed to the production of language, myth, and song translations of considerable detail.

While the first half of this book explores the historical and intellectual context of Strehlow's work, part two focuses on Strehlow's contribution to the then nascent field of Aboriginal ontology. His understanding of kinship, social classification, and territorial organization is a particular focus of Kenny's and she provides an excellent assessment of the content and quality of Carl Strehlow's ethnography. In analyzing this material, however, numerous comparisons are made between Carl Strehlow's work and that of his son, T. G. H. Strehlow's. T. G. H. Strehlow spent four decades documenting the song and ceremonial life of Central Australian Aboriginal people and in some ways extended and deepened the work of his father. It is understandable then that Kenny often draws upon the work of the son to explain the work of the father, however more space could have been devoted to a comparison of their methods and findings. Discussing this relationship very clearly demonstrates the incremental advances made in Australian anthropology over eight decades (1890s–1970s); a point that Kenny makes in her assessment of what she describes as a "transitional" or "pre-theoretical" scholar.

Kenny makes it clear that Carl Strehlow's data was rarely, if ever, used to explicitly support a theoretical proposition. His genealogical data, for example, was never used to develop a study of social organization, and his myth translations were never subject to the kind of interpretations that were later produced by (for example) the Freudian Géza Róheim at Hermannsburg in the late 1920s. Today, however, Carl Strehlow's documents continue to be a source of great interest of contemporary Aboriginal people and researchers alike. And yet despite the significance of the material and the existence of two translations of "Die Aranda- und Loritja-Stämme in Zentral-Australien," the manuscript remains unpublished in English and on the periphery of Australian anthropological literature. Moreover, the inclusion of mythic and ceremo-

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 critics" (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