

the available evidence about this important and neglected subject. Despite their minor shortcomings, both his and Aditjondro's works will be of considerable interest to Indonesia scholars, and to those with a more general interest in issues of resistance, rebellion and human rights.

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MENTAWAI SHAMAN: Keeper of the Rain Forest. *Photographs and Journals* by Charles Lindsay. *Historical Essay* by Reimar Schefold. New York: Aperture. 1992. 110 pp. (Photos) US\$39.95, cloth. ISBN 0-89381-520-9.

IN LESS THAN twenty years, tribal peoples and minority cultures have gone from being an embarrassment for the Indonesian state to a crucial source of tourist revenue. In this same period, the prospects for autonomy and survival of the remaining "ecosystem peoples" of the "Outer Islands" of Indonesia have become increasingly precarious. While there is more coverage of non-metropolitan and non-Islamic cultures in Indonesia, much is chauvinistic, at best patronizing, and will ultimately contribute to new more pernicious forms of cultural disintegration if not genocide. The work of Lindsay and Schefold runs counter to this tide and presents an exceptional record of a culture under seige by both the state and well-meaning ecotourists.

This beautiful book is both a key document on the Mentawai people of the island of Siberut off the southwest coast of Sumatra in the Indian Ocean and a model for more activistic cultural documentation. The focus is on the traditional healers, the *kerei*, and the narrative is structured around the unfolding of a series of interchanges between the insider and the outsider. There is an introduction through a monkey hunt, then a religious festival, a ceremony for the spirits of the dead, a stay in a long-house, and a trip for local trading. Along this journey are marvellous stories and careful photographs of everyday life and personal events such as a young woman's first tattooing. Lindsay is careful not to exoticize. Schefold's scholarly essay on Mentawai shamans is clear and based on his years with the Sakkudei people of south central Siberut distilling many years of his research on religious beliefs and practices.

The sorrow of such a gorgeous book is that it alone will produce few tangible benefits for these communities. But as well as being a key ethnographic record of the Mentawai for university libraries, the book is an important model for more activistic photodocumentation. There are literally hundreds of cultures and traditional communities in Indonesia that need this kind of collaborative record in the coming years and Lindsay and Schefold have provided a signpost for a movement.

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GORDON BRENT INGRAM