

zung von Feldforschungsergebnissen, “verschlossene Kasermentore”), Unternehmensberatung, (Transparenz, den “Erforschten” die Forschungsergebnisse zur Verfügung stellen) und Touristik (Einfluss von Tourismus auf Kultur und umgekehrt, über oder mit Menschen sprechen). Mit der Vielseitigkeit an Berufsbildern und der vielgestaltigen Betonung kulturwissenschaftlicher Kenntnisse und Kompetenzen hebt sich der Sammelband weiterhin von der “typischen”, also der fächerübergreifenden Bewerbungsliteratur sowie von älteren vergleichbaren Publikationen ab. An wenigen Stellen kann man aber den Eindruck bekommen, dass einzelne Autoren mehr für ihren Beruf bzw. für ihr Unternehmen werben wollen, denn darüber zu berichten. Ggf. hätte auch noch ein Bericht z. B. aus der qualitativen Marktforschung ergänzt werden können, in der zuletzt auch einige Ethnologen u. a. wegen ihrer Kompetenzen in der Feldforschung eingestellt worden sind.

Keine Antwort kann dieser “Best Practice-Ansatz” darauf geben, und das vermerken die Herausgeberinnen selbst in ihrer Einleitung, wie die Berufsaussichten von Kulturwissenschaftlern statistisch einzuschätzen sind. Auffallend lässt sich abschließend noch der geringe Männeranteil bei den Autoren nennen (19 der 21 Autoren sind weiblich). Dieser erscheint nochmal um einiges geringer als die Geschlechterverteilung in den meisten kulturwissenschaftlichen Studiengängen. Über die Gründe kann nur gemutmaßt werden. Ist es Zufall, sind Frauen stärker in den verschiedenen Berufsfeldern tätig oder sind es auch strukturelle Gründe bei der Fächerwahl (Kulturwissenschaften im 2. Hauptfach oder im Nebenfach usw.)? Ob dies für männliche Kulturwissenschaftler ein Vor- oder ein Nachteil in ihrer Berufsorientierung und -wahl ist, müssen diese wohl für sich selber entscheiden. Alles in allem gibt dieser Band ausgesprochen lesenswerte Einblicke in die Berufsfelder von Kulturwissenschaftlern und ist damit auch für die Hochschullehrer, die diesen Nachwuchs wissenschaftlich ausbilden, eine informative Lektüre. Er sollte in keiner Universitätsbibliothek fehlen.

Christian Johannsmann

Bemile, Sebastian K.: *Dàgàrà Proverbs*. Berlin: Dietrich Reimer Verlag, 2010. 342 pp. ISBN 978-3-496-02834-5. (Sprache und Oralität in Afrika, 25) Price: € 79.00

“Dàgàrà Proverbs” is an ambitious work about a key and a universal linguistic notion in both oral and written cultures that has always proven difficult to explicate in many scholarships. Proverbs, as Bemile describes in his opening chapters, have specific ethno-generic meaning and function, as well as a universalizing character linking the ethnic culture to common human understanding. There is no doubt that Bemile, as far as his stated objectives go, has the ambition to both present a comprehensive knowledge on Dàgàrà cultural expressions through proverbial sayings and at the same time to properly document a true reflection of Dàgàrà mentality and thought processes within a global cultural context. Bemile is very much aware that the thought processes embedded in proverbs do not just exist as preserved and unusable iconic collec-

tions in a memory bank, but exist as living literary and linguistic elements in a variety of use in the everyday life context of the people and their society. Within this light, one main objective of the book is to make as many people as possible understand the social and cultural context out of which the iconic proverbs are created and pronounced. The desire to reach as wide a readership as possible partially account for the translation of the Dàgàrà text on the corpus of proverbs into as many languages as five including English, Latin, German, French, and Spanish.

Besides the cultural analysis offered, the book is also effectively dealing with the literary study of proverbs in general and analyzing in detail the specific sociocultural knowledge embedded in each of the proverbial saying that are collectively constituting the corpus and forming the major content of the book.

As an introduction to the corpus, Bemile is first taking us through the literary and cultural origination and conceptual meaning of the Dàgàrà term *zùkpar* (proverb) in order to insert his research study and ethnographic material into a global theoretical and methodological framework. The perspective of proverb as part of wisdom and good speech is very well developed and consistently maintained as a theme of focus throughout the first part of the book. It is unfortunate that even at this early stage no mention is made of other related linguistic and cultural terms such as the riddle or the story narrative as icons of knowledge and of wisdom and which often accompany proverbial utterances in Dàgàrà society. The focus solely on the proverb as a linguistic element without much reference to these other linguistic elements seems to be at odds with what is stated about the documentation of proverbs within the global context; namely that the ground has been set by ethnography through the collection and documentation of proverbs in Africa and the world in general allowing scholars to now advance towards their comparative analysis and detailed study of their cultural meaning and significance.

One main problem scholars dealing with the documentation of proverbs usually face is how to deal with the very large corpus of proverbs that they tend to collect and how to understand proverbs given the fact that the cultural use and meaning of proverbs is dynamic. Bemile has dealt with this problem very well by justifying, among other things, the criteria for the selection of the current corpus for comparative and analytical study. Accordingly, proverbs are selected based on their “attested utterances,” popularity of usage, and personal interest of the author. It is clear that the corpus presented here has taken many years to collect and that the author has had a long time interaction with public use of proverbs to enable him to produce such refined contextual explanation and analysis of each proverb within its specific cultural theme and context.

Yet, for those interested in viewing proverbs as a universal phenomenon, this corpus is taking a broad perspective and is touching on many aspects of Dàgàrà cultural practices including the main aspects of their oral literature. Among other things, the reader is given a good insight into the main constituent elements of Dàgàrà cultural history (slave raiding, migration movement, and shifting land

cultivation), religious and mystical beliefs, sociocultural habits, and gender relations and their moral code or order. It is also including references and comparative analysis of linguistic and literary elements both within Dàgàrà cultural context and within the universal context of comparative studies on proverbs. The point is made that even though much of the research studies on proverbs have been carried out within literary works, and even though Dàgàrà society and culture are still in the initial stages of their literary cultural development, the literary and linguistic elements of Dàgàrà proverbs bear all the marked universal characteristics discovered in proverbs throughout the world. Hence, the book is also a very good documentation on how the Dàgàrà create and use proverbs as figures of speech including metaphor, irony, innuendo paradox, simile, and the like. In all, over twenty of such figures of speech are analyzed within the context of Dàgàrà proverbs. This is not to mention the portions devoted to the phonetic and syntactical systems of the language.

Focused study on Dàgàrà proverbs is extremely limited and Bemile has been at the forefront in this domain. However, there are quite a number of Dàgàrà ethnographic studies focusing partly on language, oral literature, and culture. Some of these studies are demonstrating the creative links between proverbs to other iconic cultural elements including riddles, tales, stories, mythical narratives in ritual context, and musical lyrics. These, together, demonstrate authoritatively some of the context within which proverbs are created and used. References to these studies and to the ethnographic content they provide would have broadened the reader's understanding of the sociocultural context within which proverbs are embedded, used, and reproduced.

That been said, the richness of "Dàgàrà Proverbs" is in the way the studied material is being presented to the public. First, the perfection of the translations into so many languages is ensuring that it is effectively capturing the attention of the global readership. Secondly, it is a work that will be very pleasing to scholars who are interested in didactic material and source reference on proverbs. This is particularly the case with regards to the arrangement and presentation of the corpus in chapter seven; where a cultural thematic structure is developed to serve as a framework for the presentation and analysis of the large corpus of proverbs. Both the cultural themes and the set of proverbs relating to each are presented in alphabetical order, thus making it easy for the reader to follow the Dàgàrà mode of thinking as embedded in their proverbs.

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Berg, Hans van den: Con los yuracarees (Bolivia). Crónicas misionales (1765–1825). Madrid: Iberoamericana; Frankfurt: Vervuert, 2010, 616 pp. ISBN 978-84-8489-528-2; ISBN 978-3-86527-561-5 (Biblioteca Indiana, 23) Precio: € 48.00

El proceso de expansión colonial y religioso en las tierras bajas de Bolivia quedó marcado en profundidad por la implementación del sistema de las reducciones y, en particular, por el éxito que tuvieron los jesuitas. Desde el

último tercio del siglo XVII hasta 1767 (fecha de su expulsión), redujeron una gran parte de los pueblos que ocupaban los llanos de Mojos y de la Chiquitanía, generando procesos identitarios y religiosos que siguen siendo notables actualmente entre los pueblos que comparten este pasado misional. No obstante, el proceso de expansión colonial que se realizó mediante el sistema reduccional no tuvo siempre el mismo éxito ni desencadenó los mismos procesos "sincréticos". En esta perspectiva, los yurakaré, moradores del piedemonte central boliviano, presentan un contra ejemplo llamativo: dejados de lado por los jesuitas por razones que no se han esclarecido hasta ahora – particularmente si se toma en cuenta que ocupaban un territorio no tan lejano de las misiones de Mojos – no pudieron ser reducidos de manera duradera ni en la época colonial tardía ni en la época republicana. Tal trayectoria lleva evidentemente a preguntarse lo que tuvieron de particular los intentos de reducción realizados entre ellos para no prosperar y no reproducir lo que los jesuitas lograron con eficacia en otras partes y con otra gente.

Para reflexionar sobre esta pregunta, el lector encontrará en el libro de Hans van den Berg, sacerdote agustino y actual rector nacional de la Universidad Católica Boliviana, "Con los yuracarees (Bolivia). Crónicas misionales (1765–1825)" una contribución clave, tanto para hacerse una idea precisa del proceso de reducción como para acceder a una síntesis de los argumentos que ofrece la historiografía para explicar el fracaso del primer intento sistemático de reducción de los yurakaré. La mayor parte del libro (cap. I–V) consiste en una sólida reconstrucción de la historia de las misiones yurakaré, basada sobre un rico acopio de fuentes primarias. Los dos primeros capítulos abordan los contactos con los yurakaré que llegaron a la fundación de Nuestra Señora de la Asunción en 1775 y la historia de esta misión, que fue creada y mantenida gracias al financiamiento de dos sacerdotes diocesanos hasta su abandono en 1803. Los dos capítulos siguientes se concentran en las misiones de San Francisco de Asís y de San José que fueron creadas a principios de la década de 1790. Fundadas ambas por un ex misionero de la Asunción y, en el caso de San Francisco, gracias a la ayuda y los fondos de un cura presbítero, estas dos misiones pasaron, a partir de 1796, a manos de los franciscanos del Colegio de Propaganda Fide (creado para encargarse de las Misiones de la Gobernación de Santa Cruz) pero desaparecieron repentinamente a consecuencia de la fuga generalizada de sus habitantes en 1805. El quinto capítulo trata de las misiones que fueron recreadas por los franciscanos del Colegio a partir de 1806 (principalmente San José de Ipachimucu y San Antonio), que se mantuvieron a trancas y barrancas durante muchos años antes de desmoronarse hacia el final de la colonia. Este escueto resumen no hace justicia, evidentemente, a la riqueza de esta crónica; por lo tanto, se debe destacar que, quienes se interesan en la microhistoria descubrirán aquí un material valioso, tanto para reflexionar sobre la agentividad de los actores, como para descubrir "desde dentro" el funcionamiento del aparato colonial civil y religioso.

En el último capítulo del libro, el autor toma una cierta distancia con respecto al transcurso de la historia propia-