

Aceh von James Siegel und Chandra Jayawardena und für die Minangkabau von Nancy Tanner, Ute Marie Metje und Peggy Reeves Sanday durchgeführt. Das Konzept eines Matriarchats, welches in vielen Forschungen zu den Minangkabau in den Mittelpunkt gestellt wurde, tendiert dazu, multifokale Machtstrukturen in Geschlechterbeziehungen und sozialer Organisation einseitig zu beleuchten. Kathrin Oesters Präsentation ihres Feldtagebuches trägt, trotz fehlender Interpretation und konzeptioneller Einbettung, dazu bei, den Mythos von der Existenz eines Matriarchats aufzubrechen, denn sie beschreibt Paradoxien, Brüche und Wandel in den Alltagspraktiken, Ritualen und Gebräuchen der Bäuerinnen. Ihre Aufzeichnungen laden dementsprechend zu weiteren dichten Beschreibungen, Interpretationen und diskursiven Analysen der matrifokalen Gesellschaftsstruktur in Tanahjauh ein.

Kristina Großmann

Para una cultura del entendimiento. Las misiones jesuíticas en Latinoamérica. Für eine Kultur des Verstehens. Die Jesuitenmission in Lateinamerika. Córdoba: Instituto Goethe, 2010. 405 pp. ISBN 978-987-22318-3-5.

Among anthropologists, the settlement model for Indians in times of colonization called “reduction,” introduced on the Antilles (1503–30), later set up on the mainland (1530–48), especially in New Spain, and from 1548 on until the expulsion of the Jesuit order in 1767 in Paraguay, is object of ongoing debate. Some evaluations assure that the Indians’ socioeconomic and cultural structures were maintained to some extent; others argue that the reductions were a mode to conquer and reduce the Indians themselves, or insist that they lead to the cultural and ultimately physical death of the Indian population by reducing their freedom and conception of life as luxury to a system of regulating every minute of their time.

The bilingual volume (seven articles are translated from Spanish to German language and two from German to Spanish) published by the Instituto Goethe Córdoba analyzes the Jesuit missions in Latin America as a first experience of globalization at the beginning of modernity and a legitimate attempt at an intercultural encounter, based not on submission and exploitation but on mutual acceptance, recognition, respect, and dialogue. The nine contributions of seven authors (six from Argentina and one from Germany), apart from the introduction of the director of the Instituto Goethe Córdoba, were presented originally on the occasion of an international conference held at the Universidad Nacional de Córdoba in October of 2006 about the meaning of the Jesuit patrimony in Argentina. A series of recent photos documents the buildings constructed by the Jesuits in the city of Córdoba and region (Santa Catalina and La Candelaria). Indeed, the history and impact of the Jesuit mission (especially of German Jesuit missionaries) in the region of Córdoba is the central theme of the book, amplified by two articles about Jesuits and indigenous in the northeast Amazon (Peru and Ecuador), and a third one about buildings constructed by the Jesuits in Brazil, Guatemala, Paraguay, and Argentina declared patrimony of humanity by the UNESCO.

María Susana Cipolletti argues that the customary vision of the Jesuit mission which perceives the missionaries as the only protagonists is misleading: in the Amazon northeast (Peru and Ecuador) there took place an intercultural encounter, with the indigenous political and social structure being a crucial element for the success or failure of the mission. Among the Xébero, indigenous settled people with a sophisticated social hierarchy, the Jesuit mission had a deeper impact than among the Encabellado, hunters and gatherers without social hierarchy. Both missionaries and indigenous people learned to integrate new technologies to their culture and amplified their vocabulary, but there were no religious repercussions of the Jesuit mission among the Encabellado. In her analysis of the specific Jesuit contribution to an artistic language of Latin American baroque in Argentina and Paraguay, especially with respect to architecture, paintings, and sculptures, Hildegard Vieregg as well argues that indigenous artists, instructed by European Jesuit lay brothers, created as result of this intercultural encounter a new, proper, transposed style that she names “tropic baroque,” with slight regional differences in every reduction. Sculptures of saints created in Jesuit reductions by Guarani indians are carried through the streets until today on occasions of religious celebrations. María Rebeca Medina adds as example of the hybridisation of classic architectonic languages with local influences the characteristic Jesuit architectonic features of the “Manzana Jesuítica” in Córdoba with its longitudinal churches in the form of latin cross, residences with courtyard surrounded by perimetric galleries and extensive use of arcs, appropriating local resources for actual needs and leaving ample space for the inventive creativity of the protagonists, combining abundance of genius with shortages of resources. These characteristic features define an architectonic and urban identity surpassing and unifying the ethnic and cultural differences and delineate an omnipresent catholic religious culture serving the project of colonialism.

The Jesuit missions, Jeanette de la Cerda Donoso argues, reshaped the topography of the Córdoba region both economically and transcendentally by *estancias*. Units of agricultural production, cattle breeding and skilled trade, the *estancias* had to serve, like all Jesuit institutions, the missionary intention, be economically autonomous and locally adapted. Simultaneously, they transformed the transcendence of space by religious symbolism. The *estancias* formed, as Josefina Piana shows, a web or system with intense transit and mobility of products and people, a web in connection with the Jesuit and ecclesial web of the whole world. The most impressive example of the intercultural encounter between the old and the new world in religious arts is the sculpture and veneration of the “Virgen de La Candelaria.”

Cristina Bajo remembers another web of the Jesuit mission, beyond the socioeconomic web of the *estancias* and the preoccupation with evangelization and the salvation of souls: the Jesuits took care of the health and social assistance of the poor, whether black, indigenous, or Creole people. Documents and objects found in their pharmacies testify the simultaneous presence of occiden-

tal and indigenous medicine, of Jesuit surgeons, indigenous *curanderos* and *curusuyas*, male indigenous nurses trained in technics of occidental medicine, and women prepared in basic hygienics to assist birth.

The last two articles of the volume refer to the Jesuit missions declared Patrimony of Humanity by the UNESCO. Hildegard Vieregk stresses the Jesuits' respect for indigenous art, allowing the local artists to create sculptures with indigenous physiognomy, whereas Juan Manuel Bergallo argues that the Europeans ignored and had little esteem for indigenous cultural expression. Both authors agree that the referred villages and monuments deserve this international appreciation and claim at the same time that the Jesuit cultural heritage goes beyond the visible artifacts and includes an intercultural style of social existence lacking in contemporary forms of globalization. Bergallo manifests his preoccupation with Córdoba's insufficient infrastructure, incapable of satisfying the increasing number of tourists after the UNESCO's declaration.

The volume puts rightly the history of the Jesuit mission in Latin America in the context of intercultural experience and globalization. Leading ideas, such as the supposed nonviolence of the Jesuits and their respectful treatment of indigenous and African people, are questioned by the historical analysis itself: the Jesuits used violent methods against the Encabellado and had hundreds of slaves. Artifacts as the products of an encounter of cultures hide the social domination and violence present in the process of production. European forms and styles were imported and appropriated creatively, giving way to new local styles and forms: these, however, were not exported back to Europe and did not inspire European art. There was no true two-way intercultural experience.

Nevertheless, the book itself makes possible a multi-layered intercultural experience: narrating and analyzing the historical encounter of European (especially German) Jesuits and indigenous and African people, it enables contemporary Latin Americans and Europeans to encounter themselves with their own past and cultural heritage and to reencounter themselves today at the historical and cultural monuments, now declared Patrimony of Humanity. For such an intercultural encounter, perhaps – why not? – via tourism, the present volume would serve as a precious preparation and guide. Perhaps its bilingual structure points in this direction.

Two final notes: The references cited would have deserved a bit more attention. The authors do not present them according to a unique model. Two of them (Cipolletti: 62 and De la Cerda Donoso: 105) cite a second volume published by same author in same year before the first volume ("b" before "a"). In some articles, the alphabetic sorting of the references cited is not consistent; in the last article (Bergallo: 197), it is missing completely. One article (Piana) includes notes, but does not present any bibliography. – There is not any information about the authors but that they were participants of an international conference which gave origin to the articles that integrate the volume. – These minor errors, however, do not compromise the quality of the book.

Norbert H. C. Foerster

Pospíšilová, Dagmar, Ivana Hladká, and Anna Ježberová: Pavel Durdík (1843–1903). Life and Work. Ethnological Collection of the Island of Nias. Prag: National Museum, 2010. 120 pp. ISBN 978-80-7036-272-3. (Editio Monographica Musei Nationalis Pragae, 7) Price:

Like with so many other people working in the Netherlands Indies it was out of poverty that Pavel Durdík went there as doctor. Born into a poor family of 12 children young Pavel lived a withdrawn life surrounded by his books. As a young man he mastered – besides Czech – German, Latin, French, and Russian to which were added Dutch and Malay when, in 1877, he left for the Dutch East Indies as a medical doctor. After strenuous years in Batavia and above all in Aceh during the long Aceh war, Durdík was sent to the island of Nias where he arrived on September 16, 1880. Only here he did find the time to assemble an ethnographic collection, for which he had received good advice from Vojta Náprstek, the then leader of the Industrial Museum, later called the Náprstek Museum. For close to two years Durdík lived in Gunung Sitoli, as the last military doctor. With more time available to him Durdík started collecting ethnographica which he sent to the museum in Prague at intervals.

The present publication combines a report on Pavel Durdík's life, an overview of living conditions in the Netherlands Indies, and a résumé of the major characteristics of Nias culture. These are followed by photographs of objects collected and sent by Durdík to Prague as well as by a complete list of objects from Durdík's collection. Judging by the photographs quite a number of objects are of high quality, others are rare examples of their kind. From a letter sent by Durdík to Vojta and Josefa Náprstek we learn that Durdík sent a catalogue to Prague "... it is all in the catalogue, which provides rich material" (25.2.1883) but no catalogue was preserved at the Náprstek Museum. This is to deplore, the more so since Durdík was a keen observer, as can be witnessed in the article on healing practices on Nias, which was published in the *Geneeskundig Tijdschrift voor Nederlandsch Indië* (1882) and which was quoted by E. Modigliani "Un viaggio a Nias" (1890) and several times by Schröder "Nias" (1917) as well as by later authors. His catalogue would most probably form the best information available on Nias objects and their use and meaning. Maybe one day it will be found somewhere in the the museum archives. Yet for the moment we have to be thankful to the three authors to have brought to our consciousness life and work of Pavel Durdík, medical doctor as well as excellent observer and collector.

Wolfgang Marschall

Rebel, Hermann: When Women Held the Dragon's Tongue and Other Essays in Historical Anthropology. New York: Berghahn Books, 2010. 309 pp. ISBN 978-1-84545-620-7. (Dislocations, 7) Price: £ 56.00

Der Band von Hermann Rebel enthält sechs Aufsätze, gerahmt von einer längeren Einleitung und einem Schlusskommentar. Dessen Überschrift signalisiert, was den Autor umtreibt: "Reactionary Modernism and the Postmodern Challenge to Narrative Ethics" (247–280).

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