

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 reenounter 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

Pospišilová, 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).