

der westlichen Dichotomisierung des Denkens (persönlich/unpersönlich; Materie/Geist)? Führt ihn gar "political correctness" und eine protektive Haltung gegenüber "seinen" Hawaiianern ("Seht, auch sie können durchaus wissenschaftlich argumentieren") zu solch einer Auffassung des mythischen Textes? Oder hat er Recht und die Geschichte der Entwicklung des abstrakten Denkens muss anhand des KL neu geschrieben werden?

Charlots Werk ist eine Einladung, dieser für einen wahrhaft *anthropologischen* Blick auf den Menschen so wichtigen Frage anhand hawaiianischer Texte auf umfassenderer Basis nachzugehen. Dem Anthropos-Institut sei dafür gedankt, dass es durch die Veröffentlichung von Charlots Werk die Grundlage dafür geschaffen hat. Und an Charlot sei die Bitte gerichtet, auch zum Rest des KL-Textes, Anmerkungen wie im vorliegenden Buch zu veröffentlichen.

Thomas Bargatzky

Córdoba, Lorena (ed.): *Dos suizos en la selva. Historias del auge cauchero en el Oriente boliviano*. Santa Cruz de la Sierra: Solidar, 2015. 406 pp. ISBN 978-99974-52-03-0.

Over the past few years, we have enjoyed an increase in the studies of the rubber boom in Bolivia. This book is a welcome addition to this literature, as it presents two of the most informative and entertaining first-person accounts of the boom in Spanish, translated from the original German.

The rubber boom occurred in the Amazon region during the latter half of the 19th century, when a rapidly industrializing world found the sap of two trees, *Castilla elastica* and *Hevea brasiliensis*, useful for all kinds of uses in machines and clothing, as well as tires for bicycles and later, automobiles. The boom ended abruptly in 1913, when the British plantations in Malaysia came on line from seeds that a British explorer had stolen from Brazil. The companies that exploited the wild trees in the Amazon forest could not compete with the plantations, where there were no natural predators or diseases and the plants could be planted and harvested in an industrial manner. The Bolivian boom started in the 1880s, later than in countries such as Brazil, because of the remoteness of the region. It reached its high point, exporting mainly down the Amazon through Brazil, in the first decade of the 20th century.

The book brings together two accounts of the rubber boom by two Swiss adventurers who spent time working in the tropical Beni region of Bolivia, at approximately the same time, from about 1906 to the end of the rubber boom in 1913. These accounts were published in German in Switzerland, Franz Ritz's "Kautschukjäger im Urwald" in 1934, and Ernst Leutenegger's "Menschen im Urwald. Ein Schweizer erlebt Bolivien" in 1940. Ritz worked for the French Braillard merchant house, whereas Leutenegger worked for the Bolivian rubber magnate, Nicolás Suárez. Although both returned to Switzerland after a number of years, they went back to Bolivia later on; on his return Leutenegger even married the daughter of Suárez and occupied important positions in his father-in-law's

company. However, in both instances the accounts only cover their first stay in the rubber regions and not their subsequent ones.

The accounts are valuable because they give us detailed narrations of foreign employees' experiences during the height of the rubber boom. They show that even European employees such as Ritz and Leutenegger earned very little money despite given managerial positions quite quickly. Although the stories are written in an entertaining fashion – travel literature during the early 20th century was a popular genre in Europe – they provide an almost ethnographic feel for the place and time. The travel literature genre had its own tropes about the benighted savages in what were considered the marginal regions of the world, but both authors, though with their own prejudices and perspectives, were pretty frank in their estimation of labor conditions in the region. Of course, first-hand information is best about the conditions for the Europeans in the tropics. Leutenegger, for example, shows that even white-collar employees lived pretty miserably, eating bad food and working all the time. Both also suffered from malaria and especially Leutenegger went into great detail about his almost fatal encounter with that disease.

Both Swiss authors also describe at length the living conditions of the native labor force. Ritz asserts that the indigenous population was not mistreated as, for example, Roger Casement claimed for the Putumayo region of Peru, but, in fact, he shows that the exploitation was great. Leutenegger instead focuses mainly on the indebtedness of the natives (and all employees), illustrating very well how that system tied all workers to the companies despite relatively high earnings. People saw credit as a benefit and most did not worry whether they could leave or not. There are also detailed descriptions of the procedures for making rubber, its sale, and the administration of the rubber enterprises.

The translation of the books is excellent. The editor, Lorena Córdoba, offers a very useful introduction, providing a good overview of the rubber boom and also a lot of biographical information on the authors. Leutenegger's section has hand-drawn illustrations that are not terribly illustrative; I assume they were copied from the original book. More useful are the more than almost two dozen photos in Ritz's account and the more than three dozen photographs appended after Leutenegger's section.

All in all, this book is very useful as a primary source on the rubber boom in Bolivia. The authors present compelling portraits of a crucial period of the rubber boom in tropical Bolivia that can serve as an entry into the living conditions of that era and are a welcome complement to the secondary literature on this important episode in the economic history of the Amazon. Their republication in Spanish makes their insights more widely available to scholars in the field.

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Costa, David J. (ed.): *New Voices for Old Words. Algonquian Oral Literatures*. Lincoln: University of Nebraska Press, 2015. 546 pp. ISBN 978-0-8032-6548-6. Price: £ 65.00