

tion, the latter tried to incorporate indigenous groups into a secular state through a broadening of the auditory configuration of the public sphere, a move that was promptly attacked by grammarian and conservative politician Miguel Antonio Caro (1845–1909). Caro exemplifies the reactionary forces that eventually prevailed in the construction of the Colombian national project and attempted in vain to hegemonize the nation – culturally, economically, and politically – from the capital. Gautier discusses the legal implications of the controversy between these authors and its effect on the drawing of boundaries between nature and culture, the sound of languages and their political inscription, and the definition of a value of indigenous languages for the nation-state.

In the fourth and final chapter, borrowing the term “anthropotechnologies” (*antropotecnia* in Spanish) from Ludueña, Ochoa Gautier explores the way in which Caro, philologist Rufino José Cuervo (1844–1911), and composer and poet Diego Fallón (1834–1905) employed a series of techniques – eloquence, etymology, and orthography, respectively – to substantiate notions like the use of the voice as an instrument for the “proper” enculturation of the population, the development of a means to control language and its potentially dangerous change amid post-colonial diversification, and the use of alphabetic writing for the encryption of music and the avoidance of its inherent emancipation from language, as had occurred in Europe. Cuervo’s concerns, while overstated, did not manage to contain the fragmentation of Colombian Spanish into regional dialects. Taken together, these so-called anthropotechnologies produce a politics of immunization that generate an understanding of orality that was crucial to the political theology of the state. Overall, chapters 2 and 4 discuss the articulation of a racialized culturalism that transformed the politics of blood purity into cultural theories of exclusion and discrimination, a development that applies equally well to other corners of the Americas.

The volume is a must for enthusiasts of sound studies and/or Colombian history. Ochoa Gautier does a fine job chronicling the way in which the aural played a key role in the definition of a relation between humankind and the body politics of the nation-state. However, amid considerations of autocratic grammarians, who played such an eminent role in the configuration of a struggling nation-state, so detached from reality, it is only ironic that language continues to play an important part in the assessment of sound. At the very least, a volume of this nature should have included accompanying recordings or audio files, be it through online access or some alternate medium.

Héctor Fernández L’Hoeste

Paddayya, K.: *Multiple Approaches to the Study of India’s Early Past. Essays in Theoretical Archaeology.* New Delhi: Aryan Books International, 2014. 213 pp. ISBN 978-81-7305-478-5.

After decades at the forefront of theoretically grounded archaeological research in India, K. Paddayya has put forward a new volume containing a selection of lectures outlining various aspects of archaeological theory and its

relevance and history of application in the Indian context. The book is divided into six chapters and is primarily directed towards junior scholars. Individual chapters may also be read independently as stand-alone essays and the volume may thus also be considered a useful pedagogical resource for students focusing on archaeological practice outside of India as well.

Chapter 1 is the most general, and outlines a basic history of theoretical developments since the formation of the “New Archaeology” in the mid-20th century. Primarily oriented towards the development of theory in the discipline as a whole, Paddayya highlights not only the major principles associated with each strand of intellectual thought but also details the broader social and historical developments of each period to provide the context of the shifts he outlines for archaeological theory. Chapter 2 extends the discussion to examine the application of these theoretical paradigms in Indian archaeology. While discussions of interpretive and indigenous approaches are included, the focus of this chapter is mainly on the American strand of the “New Archaeology” and the way in which its focus on empirical studies such as settlement system patterning and formation processes led to research programs that shed much light on ancient society in India. Although Indian archaeology, and the discipline more broadly, has undergone several more paradigm shifts since the introduction of the “New Archaeology,” reflection on the more scientifically oriented research it generated is perhaps apropos in this age, when molecular studies and other increasingly sophisticated techniques of analysis are once again bringing scientific approaches to the forefront of the field in terms of our scholarly capacity to interrogate the material remains of the past.

The third chapter is an essay on the contributions of non-specialists to the field of archaeology, or “Falls through the Roof,” a charming quote by D. D. Kosambi which is used as this chapter’s title. Beginning with Kosambi, the author reviews an extremely wide ranging array of scholars and other professionals, from early nationalist leaders such as M. G. Ranade and Bipin Chandra Pal, to contemporary writers such as Ashis Nandy, Amartya Sen, and William Dalrymple. A concise presentation of their ideas serves to remind us of the volume’s title, and of the alternative ways of viewing the past outside of archaeological frameworks that view history through a singular lens of objectivity and empiricism.

Chapter 4 presents another series of bibliographies, this time of intellectuals contributing to the establishment of evolutionary thought prior to Darwin. Here, Paddayya skillfully and engagingly outlines principles figures associated with major points of evolutionary theory, including ideas of process, change, secularism and deep time. A brief discussion of early prehistoric studies in India extends the review to South Asia and overall, the chapter is an interesting reminder of the parallel intellectual developments that have existed over time and the way they may be viewed through multiple paradigms of thought in existence today.

In the following chapter, entitled “The Past in the Indian Mind,” the author reviews interpretations and schol-

arship regarding an Indian “ethos” shaped by mythological traditions and a cohesive sense of shared cultural past. Although Paddayya himself is quick to critique the inscription of this “ethos” for nationalist purposes (and indeed, many argue against the existence of such an “ethos” to begin with), his intent here is to provide an intellectual history of the idea, and notes at the end that the lecture is geared towards “younger workers” to encourage them to look more closely at different social perceptions of the past (188). This should be kept in mind by those who may object to the romantic view of cultural exceptionalism that is sometimes seen in such discussions.

Many of the above ideas are reiterated in the final chapter, which examines various scholarly views on the relevance of past studies for modern society. Ending with the plea to incorporate studies of ancient society into liberal education, Paddayya defends the field of Indian archaeology and navigates the current direction of theoretically driven scholarship towards a more meaningful relationship with the public, the inclusion of indigenous perspectives and an overall awareness of the applied potential of scholarly work.

Collectively, the scope and breadth of the academic scholarship and theory invoked and presented in these six chapters is truly an accomplishment, but perhaps more impressive is the way in which the clarity of the writing style allows the main points of the book to be grasped even by junior students or non-specialists. Though this book is primarily a review of scholarly work on various subjects that impinge on the archaeological study of the Indian past, Paddayya’s voice comes through very distinctly in his refreshingly straightforward prose. This is an excellent volume for students but would also be enjoyed by senior specialists interested in the multiple nature of past narratives and the implications this has for archaeological study in any region of the world.

Namita Sugandhi

Palma Behnke, Marisol: Fotografías de Martin Gusinde en Tierra del Fuego (1919–1924). La imagen material y receptiva. Santiago de Chile: Ediciones Universidad Alberto Hurtado, 2014. 467 pp. ISBN 978-956-8421-67-0. Price: € 24.00

The second edition of “Fotografías de Martin Gusinde ...,” the book written by the Chilean anthropologist Marisol Palma Behnke, is an excellent addition to the ongoing discussion on the photographic heritage of Fr. Gusinde, the German missionary and ethnographer, whose latest phase was held in Ushuaia, in October 2015, on the occasion of launching the Spanish translation of the monumental “L’esprit des hommes de la Terre de Feu” prepared by Éditions Xavier Barral. Gusinde’s photographs provide insight into then rapidly disappearing cultures of the Yamana, the Selk’nam, and the Kawésqar Indians who by that time (1919–1924) had already been decimated by the reckless progress of “civilization.”

The book consists of five chapters and a conclusive section that contains author’s reflection on the visual content and significance of Gusinde’s work. In the first, de-

scriptive chapter, Palma Behnke discusses material aspects of the photographic collection of Martin Gusinde as well as its “social biography” – that is, its gradual transformation into a photographic “archive” – in the context of the institutional culture of the Steyler Missionaries, the Catholic order whose member Gusinde was. In chapter 2, the author brilliantly interprets selected images from Gusinde’s collection by placing her analysis in the context of fieldwork conducted by the missionary which she views, in the first place, as an intercultural encounter. “What kind of stories can be extracted from those photographs?” “Is it possible to reconstruct the relationships and negotiations between the photographer and the photographed persons?” are only some of the questions that she poses in this section of the book. One of those contexts was the initiation ceremony *Chiejaus* in which Gusinde was allowed to participate in his double role – namely, as an initiation candidate and as ethnographer (112f.). In the next step (chap. 3), Palma Behnke widens the perspective of her analysis by placing the work of Gusinde in the broader context of the ethnographic photography concerning Tierra del Fuego that was created at the peak of the Darwinian paradigm in cultural anthropology, and specifically during the period extending from 1880 to 1930. Obviously, the author does not aspire to a detailed analysis of that large and varied iconographic material. Rather, her purpose is to review the most representative components of that inventory as well as to identify and analyze the discursive strategies associated with them. Other questions addressed in chapter 3 concern the role of those inventories in the reproduction of the contemporary concepts of race, gender, indeed “human nature” that belonged to the conceptual inventory of scientific projects in that epoch. For instance, certain photographers of that time went hunting for their “objects” in the “Jardin zoologique d’acclimatation,” founded in Paris in 1860 and later (1877–1912) renamed into the “Jardin d’acclimatation anthropologique,” which was used for (in)famous colonial “human zoos” – exhibits of “living specimens” from the colonies. In chapter 4, Palma Behnke concentrates on those photographs of Gusinde’s that represent the ceremonial body painting, the most conspicuous cultural element of the Fuegians documented by that missionary-ethnographer. Indeed, about 200 photographs from his collection contain images of painted bodies – that is about 6.7% of all known photographs of indigenous body painting from South America – which gives Gusinde’s photographs a central place in the current theoretical reflection conducted within visual anthropology on this aspect of indigenous cultures of the continent. In chapter 5, the author addresses the topic of reception of Gusinde’s collection in South America, beginning with the 1970s – the time when they gradually received public attention and became an object of systematic inquiry. She identifies a number of channels through which the archive was reintroduced to the world, namely academia, museums, mass culture, and last but not least the indigenous communities of Tierra del Fuego some of whose members, descendants of those who had been photographed by Gusinde, “met” their ancestors “face to face.” In the con-