

gene Vertreibung, Zuwanderung und Ausländerfeindlichkeit geprägt ist.

Der Autor bestärkt abschließend die Leser, sich eine alternative Zukunft vorzustellen, die "Australia's capacity to assist people in need of a new home, its responsibility as a regional power, its legal obligations as a member of the international community, and, most importantly, the precarious circumstances of the men, women and children who are seeking Australia's protection" (299 f.) berücksichtigt. Dieser Appell für eine humane und solidarische, die Menschenwürde achtende Asyl- und Flüchtlingspolitik und damit gegen Nationalismus, Rassismus und Xenophobie gilt gleichermaßen für einen nicht unbedeutenden Teil der EU-Mitgliedsstaaten. (Anm.: Am 26. April 2016 und damit nach Fertigstellung der Besprechung erklärte der Supreme Court von Papua-Neuguinea die Internierung von Flüchtlingen auf Manus für illegal, weil diese das in der Verfassung verankerte Recht auf persönliche Freiheit verletzt.)

Roland Seib

Ochoa Gautier, Ana María: *Aurality. Listening and Knowledge in Nineteenth-Century Colombia.* Durham: Duke University Press, 2014. 266 pp. ISBN 978-0-8223-5751-3. Price: £ 16.99

In this book, Colombian ethnomusicologist Ana María Ochoa Gautier discusses how 19th-century debates weighed the role of voice on the emerging boundaries between the civilized and the barbaric, nature and culture, and inclusion or marginalization in a public civic domain. Overall, the volume addresses the use of voice to determine inclusion within the confines of the state. Through voice, sound becomes a way to make sense of the world and a medium to build knowledge about it. Ochoa Gautier speaks of the relevance of the aural in the construction of history, culture, and politics in late 19th-century Colombia, in which sound becomes a parameter for the configuration of a national project. Nevertheless, a main feature of the theoretical framework is that, uninterested in simple oppositions, the author does not pose the aural as another of the lettered city, but rather as an element that questions and upholds, alternatively, its very foundations. She is also very attentive to how, in the context of the postcolonial period, the zoopolitics of the voice – a term coined by Argentine scholar Fabián Ludueña to distinguish between politically qualified life and a more natural version – served as a means to redefine the relationship between the colonial and the modern. In this sense, voice offers a boundary between notions from the past and emerging constructs of consecrated identity. The volume is divided into four chapters that deal in an orderly manner with each of the pertinent cases. Theoretically, the text is deeply indebted to Ludueña and Brazilian anthropologist Eduardo Viveiros de Castro. The language can at times be jargony, so semantically-challenged readers may find it vexing.

Chapter 1 is divided into two main narratives. Initially, it dwells on the difference between the way in which Creole elites and Europeans assessed and mapped the vocalizations of *bogas*, the boat rowers of Colombia's lon-

gest river, the Magdalena, which once played a role in transportation akin to the Mississippi's, and the way in which Afro-descendants and indigenous groups understood these very same vocalizations. According to Ochoa Gautier, the *bogas'* capacity to envoice animal sounds resulted from their acceptance – unlike the Creole elites and the scant Europeans traveling through Colombia – of a shared capacity of humans and animals to have a voice, sing, and speak. Through their imitation, bogas did not enact hybridity. Instead, through their transduction – Ochoa Gautier borrows the term from Viveiros de Castro, meaning the transformation of one form of matter or energy into another – they undermined the politics of purification as categorization, upsetting the aesthetic measurement the Creoles and Europeans so eagerly embraced. Secondly, the chapter includes the work in Colombia of German explorer Alexander von Humboldt to question the distinction between music and sounds, culture and nature. In the context of the "Berlin Enlightenment," with the rise of ideas like the acceptance of clear pitch as a main element of music, the interrelationship between language and identity as central to musical nationalism, or how climate influenced the production of racialized ideas related to music, language, and culture, Humboldt's work points to the ecology of acoustics.

The second chapter explores how the idea of popular song became part of a literary knowledge in 19th-century Colombia. With this object, the author discusses the work of philologist José María Vergara y Vergara (1831–1872), Afro-Colombian poet Candelario Obeso (1849–1884), and renowned novelist Jorge Isaacs (1837–1895). Through the inscription of popular song into the literary, it is possible to see how demographic heterogeneity defied a clear relation between an imagined community and the foundational texts or genres that were supposed to embody and contain it. In particular, the case of Obeso, a renowned Afro-Colombian poet from the northerly province of Bolívar, highlights the distance between an alternate understanding and the stringent world of Bogotá grammarians, so bent on a fixed way of conceiving the popular. The fact that Obeso legitimated sounds correlated with African descent, so disdained by the Creole elites, attests to the emerging state's substantiation of racism.

In chapter 3, relying heavily on theories by Viveiros de Castro, in which the conceptualization of difference does not depend on the history of social construction but rather assumes the presence of different modes of comparative, mutually constituted notions of alterity, which do not fit a conventional paradigm, Ochoa Gautier explores the importance of conceptualizing a relationship between the valorization of indigenous languages and the political dimension of the dialectic between nature and culture. Colombian scholar Ezequiel Uricoechea (1834–1880) as well as Isaacs, the two main cases covered in this chapter, used comparative methods to study indigenous languages and answer questions about the nature and history of Colombia. The former tried to substantiate his theories about the origin of the American continent. Through his travels around the Colombian Caribbean, hoping to finish the work by the Agustín Codazzi Geographical Expedi-

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-