in Goludev's life history, and complements this description with that of various accounts of injustice he himself and his family experienced. A major focus of the book are rituals (*jāgar*) wherein dancers become embodied by Goludev and devotees have the opportunity to engage in dialogue with Goludev speaking through the dancers. The phenomenon of the dancers so embodied has conventionally been termed "possession" and the author notes that the topic of possession has proved fascinating to the point of near obsession to many scholars of multiple disciplines who, nonetheless, have fronted their discussions of the topic with the conviction that possession (e.g., a human possessed by a deity) is not a reality. He questions the legitimacy of the term *possession* by taking to task these disciplines (especially anthropology) for utilizing "categories and conceptual frameworks that are inextricably tied up with the colonial and postcolonial enterprise of scholarship" (159) and, thus, of being conceptually constrained by modernity. The author argues that in the Indian cultural and religious context, the ontological basis of Upanishadic and Vedic thought provides for a non-dualistic understanding of possession. This would imply that such a visitation by a deity in a human body suggests the instantiation of "alterity" or the notion of "another" as opposed to "other." In this way, possession should be understood as a bodily practice forcing "us to rethink modern notions of agency and subjectivity" (162) and to forego the term possession in favor of "*transformative embodiment*, which includes body, consciousness, and the variable spectrum of being" (179). Thus, in a *jāgar*, the deity and the dancer "are not distinct" since they "both manifest themselves and express their agency through the human body," which, in turn, "is not distinct from consciousness" (178). This is indeed an intriguing interpretation of Goludev's embodiment of a ritual dancer, but, as an anthropologist, I must ask several simple questions which would not, in my understanding, stray too far from what constitutes the conditions of the possibility in a phenomenological analysis – namely, would the devotees of Goludev attending the rituals in search of justice agree with the author in his interpretation of Goludev's presence in someone's body? Would they indeed seek out Goludev if it was not Goludev alone whom they were addressing, but some subjective hybrid of Goludev and an ordinary mortal? Moreover, the author does refer to non-deity determined states of possession wherein the relatives of an individual possessed by a malignant spirit attend a *jāgar* to determine the identity of that entity in order to realise justice for that individual through the expunging of that spirit. In the case of malignant spirits, then, would the possessing entity not be regarded as an "other" that must be expelled? This reservation aside, the book is fascinating, beautifully written, and offers a wealth of ethnographic material that would excite the envy of anthropologists, and engage South Asianists, folklorists, philosophers, Religious Studies scholars, historians, and general readers.

Marcia S. Calkowski

Muckle, Robert J., and **Laura Tubelle de González:** Through the Lens of Anthropology. An Introduction to Human Evolution and Culture. Toronto: University of Toronto Press, 2016. 384 pp. ISBN 978-1-4426-0863-4. Price: $ 79.95

This book provides a clearly organized and well-written introduction to anthropology on the traditional American four-field model. It achieves this in a very efficient manner, canvassing the field in less than 350 pages. It is, as advertised, "[b]eautifully illustrated throughout" with the now standard pedagogical aids of glossary, learning objectives, summary, and review questions (back cover). It is intended for use as an introductory textbook at the undergraduate level. The authors are experienced instructors working in community colleges in Canada and the U.S.A., and their writing expresses ideas in a straightforward manner. The book has the elegant, focused economy that significant experience teaching the subject to undergraduates can bring. Subtle continuities weave together a discussion that has a coherent, overarching vision.

The first chapter introduces the four-field approach (plus applied anthropology), and gives some discussion to issues of globalization and indigenous rights, along with a brief history of the field from a North American perspective. The concluding chapter focuses on a single issue – sustainability – and uses that issue to illustrate the holistic vision of anthropology, integrating ecology, demography, and food production. The heart of the book consists of twelve chapters that introduce human evolution (three chapters), human prehistory (three chapters), culture and language (two chapters), and sociocultural anthropology (four chapters). The balance between biological anthropology and archaeology, on the one hand, and sociocultural anthropology, on the other, is roughly fifty/fifty.

The 63-page discussion of biological anthropology opens with a chapter on primates. Considerable attention is given to taxonomy, but there is some discussion of primate behavior and evolution. This is followed by a conceptual chapter on science and evolutionary theory. The main thread moves from Darwin (natural selection), to Mendel (genetics), concluding with the modern synthesis (adding mutation, genetic drift, and gene flow). Chapter four concludes this section with a discussion of human biological evolution that quickly and efficiently reviews the hominin fossil record (including up to date references to Denisovans, floresiensis, and gene flow between Neandertals and sapiens). Conceptual issues addressed include lumpers and splitters and the concept of race (a topic that is addressed again in chapter eight, on the concept of culture).

Human prehistory also receives 63 pages of discussion distributed across three chapters, but the conceptual framework of archaeology receives less emphasis than descriptive culture history, and the section has a largely chronological structure. Chapter five spans more than two million years, from the origin of the genus Homo to 20,000 years ago (fitting in discussions of fire, cooking, lithic technology, art, and ideology). Chapter six brings the discussion forward to 5,000 years ago, emphasizing the development of food production with a North Ameri-

can focus. Chapter seven is somewhat disconnected. It bounces between archaeological theory, world heritage, and the recent culture history of North America.

The longest segment of the book – about 150 pages distributed across six chapters – offers a condensed introduction to American sociocultural anthropology. Anyone familiar with introductory textbooks in this field will find familiar content that is effectively presented with great economy. The chapters address culture, language, food systems, kinship, politics, and religion. The "concept of culture" – as is normal in such books – is "explained" by listing characteristics (i.e., culture is what we think, feel, and do; culture is learned, symbolic, holistic, and shared), stating moral imperatives (relativism opposed to ethnocentrism), and discussing methods (participant observation). Similar remarks hold for the discussion of language and culture, which addresses the uniqueness of human language as a symbolic system, along with linguistic relativity, cultural categories, and sociolinguistics. Technical discussions of linguistic structure are avoided.

In what follows, the social evolutionary taxonomies developed by American ethnologists during the 1960s – classificatory devices which rapidly became remarkably durable staples in introductory textbooks – are nearly all presented. Thus, chapter ten discusses the "five basic food systems" – foraging, horticulture, pastoralism, traditional and industrial agriculture; along with the "three forms of exchange" – reciprocal, redistributive, and market. Chapter twelve surveys bands, tribes, chiefdoms, and states (however, Morton Fried's egalitarian, ranked, and stratified forms of inequality are missing, though caste and class are addressed). The chapter on kinship likewise addresses the essentials of classical social anthropology circa 1970: forms of marriage, residence patterns, and descent. As has become conventional, kinship is combined with a discussion of gender. Only the chapter on religion is somewhat idiosyncratic, although familiar topics such as cultural materialist explanations of food taboos, rites of passage, shamanism, and revitalization movements are all present and accounted for.

I was first introduced to American four-field anthropology as an undergraduate attending lectures during the fall semester of 1981. For the most part – aside from some updates on recent fossil finds, for example, or the emphasis on gender – this textbook is entirely continuous with what I heard that semester. Reading through this textbook was thus for me something of a nostalgic journey. It was in the fall of 1981 that I first learned about critiques of the concept of race, materialist explanations for the sacred cow, the difference between a band and a tribe, and the modern evolutionary synthesis of the 1930s. Anthropology seemed to fit together seamlessly and effortlessly.

In the intervening half century, anthropology in America has become a field that is very difficult to introduce within the covers of a single textbook. Indeed, it may be that introducing the four fields requires a retreat into the past. But there is, unquestionably, a lot that is missing from this textbook (and from most textbooks that endeavor to introduce the four fields today). Most notable, perhaps, is the absence of any content related to developments that came to be known as "postmodernism" and "sociobiology." That may not be an entirely bad thing. Napoleon Chagnon, for example, makes an appearance only as the "Man Called Bee" (178), and Margaret Mead as a founder of gender studies (261). The controversies that later embraced their work are – perhaps mercifully – absent.

However, this nostalgia does have a cost. For example, there is no substantial discussion of the advances in evolutionary social theory that gave rise – after the initial "sociobiology" controversies of the late 1970s – to the thriving contemporary field of human behavioral ecology. One might note that the "modern synthesis" of the 1930s – which provides the foundation of the discussion of evolutionary theory in this book – included a tacit détente between evolutionary biology and sociocultural anthropology. The truce created a border zone between the study of evolution and the study of modern human behavior that is neatly illustrated by the transition between chapter four on "Human *Biological* Evolution" and chapter five on "Human *Cultural* Evolution" (emphasis added). Biological explanation thus ends once culture begins, and culture alone provides insights into modern human behavior.

Instructors deciding whether to adopt this book will have to weigh the clarity of its vision of a unified anthropology, with the fact that unity belongs more to the prior than to the present century. Kendall House

Müller, Katja: Die Eickstedt-Sammlung aus Südindien. Differenzierte Wahrnehmungen kolonialer Fotografien und Objekte. Frankfurt: Peter Lang, 2015. 307 pp. ISBN 978-3-631-66619-7. (Europäische Hochschulschriften, 84) Preis: € 51.40

Die mögliche Rückführung von Objekten und Fotografien in die Herkunftsgesellschaft ist ein zentrales Thema der Ethnologie und Museologie. Katja Müller unternimmt mit ausgewählten Kopien von Fotografien aus der im indischen Malabar zusammengetragenen Eickstedt-Sammlung des Leipziger und Dresdner Völkerkundemuseums den Versuch, den reziproken Nutzen visueller Rückführungen zu untersuchen und Rückschlüsse auf die "Ungenügsamkeiten der musealen Präsentation" (274) offenzulegen. Es steht in der vorliegenden Dissertation von vorneherein nicht zur Debatte und schon gar nicht zur Diskussion, ob ethnologische Museen, Völkerkundemuseen oder Weltmuseen, Weltkulturenmuseen, Fünf-Kontinente-Museen oder die ethnologische Abteilung des Humboldt-Forums "Konserven des Kolonialismus" sind und koloniale Machtmechanismen versinnbildlichen. Sie sind genau dies, vermittelt Katja Müller summa summarum in ihrem Vorwort. Solche Sammlungen repräsentierten nicht allein die ungleichen Machtverhältnisse der Kolonialzeit, sie favorisierten zudem bis auf unsere Zeit die "Sprechautorität des globalen Nordens". Nimmt man diese Aussagen ernst, so befinden wir uns nach wie vor in der Kolonialzeit und die Museen ließen nach wie vor die "bisher ungehörten Stimmen" nicht zu Worte kommen und hinterfragten immer noch nicht die Autoritäten, die dahinter stünden. Der sogenannte "postkoloniale Diskurs", auf den sich Katja Müller im Folgenden als un-