different ways of 'emplotting catastrophe' (p. 230): 'phantasmatic' (*sic*; p. 247) characters like Viracocha are signs of traumatic loss and social dislocation. Given this perspective, as suggested by Julio Ortega, translation could allow Garcilaso not only to reorganise cultural discursive schemas, but also to overcome the 'genealogy of violence' and design a reading model that enables its processing (p. 261).

Because of Garcilaso's interest in *Dialoghi d'amore*, scholars have traced Neoplatonic features throughout the *Royal Commentaries*. Nevertheless, Castro-Klarén goes beyond Garcilaso's connection to Hebraeus and studies his relation with the work of Marsilio Ficino, Plato's Renaissance translator. Garcilaso's attentive observation of Ficino's methods of translation and commentary as well as his adoption of Plato's conception of civilised worlds 'as systematic human constructs' gave him the necessary tools to make Inca culture intelligible for a European audience, and present it within a single frame of understanding (p. 197).

This volume also explores the impact of the *Royal Commentaries*. Based on colonial historiography and archival materials, Pedro Guibovich offers a clear image of how the chronicle was received in the viceroyalty of Peru as well as evidence of how it was constantly cited and glossed. Although the volume does not give an account of the widespread appropriation of the *Royal Commentaries* in European literature and historiography, James W. Fuerst offers a glimpse of it in his original study of John Locke's political thought and the way in which the English philosopher relied on the work of Garcilaso to support his theory of limited government.

In short, *Inca Garcilaso and Contemporary World-Making* serves as both a useful introduction to the *Royal Commentaries* and a casebook of fundamental specialised studies. Because each chapter offers a unique dimension of Garcilaso's work yet deals at the same time with greater questions about the experience of coloniality, the compilation constitutes an essential tool for researchers and students across disciplines who are interested in, among other subjects, race and ethnicity, colonial and postcolonial studies, and indigenous studies.

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Sarah A. Radcliffe, *Dilemmas of Difference: Indigenous Women and the Limits of Postcolonial Development Policy* (Durham, NC, and London: Duke University Press, 2015), pp. xii + 372, £19.99, pb.

Few books are the cumulative result of decades of ethnographic research and at the same time an empirically grounded critique of development policy and practices. Radcliffe's contribution is one of them, and also has the virtue of providing a significant theoretical reflection from the point of view of the paradigms of intersectionality and decolonialism. The book presents a historical analysis of development interventions in Ecuador, where indigenous women have been targeted as objects of policies for some time. The author also looks at how indigenous women constitute themselves as subjects of their own individual and collective trajectories in relation to the state, NGOs and their communities. Radcliffe is an expert on Andean women, gender and ethnicity, and as a social geographer she has built a solid body of work on social exclusion, discrimination, poverty, and agency. This book reads as the cumulative product of different projects carried out over a long time span, as it would be very

difficult to carry out what was needed to produce such a rich and self-reflective contribution within one single research study.

The book is structured around different social problems that have emerged in the construction of the Ecuadorian state and in relation to the implementation of transnational development programmes. These problems share the fact that indigenous women have been framed as one of their causes, and/or as a key component of efficient recipes to overcome them. At their heart reside the many facets of racism, sexism, exclusion, and coloniality. The language of progress and development that shapes the policies elaborated by dominant actors confronts those sought by indigenous women themselves: autonomy, dignity, citizenship. The social positionality produced by colonialism reproduces itself but is constantly confronted in the post-colonial politics of social difference.

The methodology of Radcliffe's book uses the insights of a number of indigenous women that she has met over the years and with whom, in many cases, she has become friends. This perspective 'from the inside' is accompanied by the critical analytical eye of the author, who provides the context to interpret and select the ideas and stories that were shared with her. As one reads the book, one goes through a kind of historical chronology of the development paradigms that have successively determined the relations between different policy-makers, bureaucrats, women leaders, and common citizens. Social problems such as reproductive health, political participation and interculturalism gave way to specific policy interventions that attempted to reverse centuries of exclusion and poverty, and that inadvertently – in the majority of cases – reproduced the hierarchies involved in knowledge production, decision-making and resource distribution.

Yet Radcliffe's argument also signals the relative improvement in the terms of post-colonial politics, notably in what is thought of as the causes and consequences of social difference. The emergence and empowerment of indigenous movement organisations, and women's role in them, has been a key transformative process that has gradually allowed more space to indigenous women in the public sphere, and granted more ownership of political processes. In that regard, the book is prudently optimistic.

In the last chapter, Radcliffe addresses the challenge brought by the recognition of the 'more-than-human' agents – or earth-beings – in the politics of Ecuador. Radcliffe's account of her informants' worldview is refreshing, as it treats ontological difference from the perspective of another layer of complexity in decolonial politics, one that calls for more intellectual openness on the part of non-indigenous researchers. She shows that even on that terrain, the Ecuadorian state and progressive-minded elites attempted to recuperate indigenous political language through the adoption of an official discourse on 'Buen Vivir' (living well). What seems most attuned to the spirit of decolonialisation ends up reproducing the colonial hierarchy of state imposition and the deviation of meanings to foreground the purposes of elite development goals.

Against that, '*indígenas*' (as Radcliffe calls indigenous women subjects in her book) emphasise the Sumak Kawsay ('Buen Vivir' in Kichwa) as their own political vocabulary and project. As the new horizon of radical indigenous struggle, the Sumak Kawsay is always potentially a source of problems for '*indígenas*', because it must be constructed in a world built in opposition to it. Radcliffe's book closes on the open-ended dialogue that needs to be furthered on the multi-dimensional consequences of this project. This leaves the reader interested in looking for the same qualities that she deploys in showing respect, commitment and perseverance in developing

meaningful knowledge about a social group, informed by history and fine theoretical elaboration.

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Steffan Igor Ayora-Diaz (ed.), *Cooking Technology: Transformations in Culinary Practice in Mexico and Latin America* (London: Bloomsbury Academic Publishing, 2016), pp. vii + 196, £65.00, hb.

This edited collection explores the changes within the kitchen that lead to transformations in cooking practices and the taste and meanings of food. It challenges the assumption that isolated or rural societies do not experience changes in their cooking and eating habits by looking at daily life from an anthropological, archaeological and ethno-historical perspective. This book evaluates critically the extent to which traditional and modern culinary practices are maintained or negotiated. It fills a gap in food studies by looking closely at the use of technology and household organisation in daily food preparation. According to the editor, Steffan Ayora-Diaz, all the contributors look at the kitchen as a privileged space where the global, local and translocal converge, highlighting the importance of this space to culture and identity. This edited collection focuses on Mexico, Guatemala, Venezuela, Brazil, Cuba, Peru, Colombia, Costa Rica and the United States. In this review I will make reference to only some of the chapters for the sake of space.

Lilia Fernández-Souza explores the symbolic component of culinary technology among the Mayas in Yucatan, Mexico, by looking at grinding and cooking tools like *metates*, *molcajetes* and pit ovens. She concludes that the use of these tools has changed, from being used on a daily basis to grind maize to being used on special occasions to produce particular dishes or to grind spices such as *achiote*. In any case, food and its ancestral technologies reinforce a sense of community, sociability and identity ties.

Julián López García and Lorenzo Mariano Juárez study the reach and limitations of technological change among the Mayas of eastern Guatemala. Making tortillas among the Mayas is central to homemaking. Women transform the corn with the help of a *metate* and a *comal* into food to nourish not only their family's bodies but also their souls. In addition, tortilla-making skills give pride to women and help them reproduce their culture. Therefore, an attack on the *metate* implies a criticism of the cultural value of the tortilla. Introducing any technological change such as mechanical corn mills or solar ovens requires working with the community to assess the dimension of cultural affectivity involved in the use and adoption of new gadgets. Otherwise, the authors conclude, promoters of change are in danger of reproducing neocolonial dynamics.

Claudia Rocío Magaña González investigates how indigenous cooks from a Zapotec community in Oaxaca, Mexico, combine modern and traditional values, techniques and technologies to build, rethink and negotiate their ethnicity. This chapter reveals that modern appliances such as gas stoves and blenders have become more common mainly due to migration. Children working in urban areas in Mexico or in the United States tend to provide these appliances to facilitate women's daily cooking. However, not all women are welcoming of these new technologies. Although such objects are a symbol of prestige, cooking skills are a source of respect