

experiencia personal tan fuerte de lo divino que cualquier comunicación racional de lo divino a través de la catéquesis o la indoctrinación parece irreal” (282, trad. M. S. C.)

La monografía no contiene ninguna imagen, aunque hubiera sido enriquecido el texto por ejemplo el templo de la Iglesia Universal en Sao Paulo, o los cultos kumbanguistas.

Joachim Piepke falleció repentinamente poco después de publicada su monografía, después de una vida consagrada a la religión y la enseñanza, así como su extensa actividad en el Instituto Anthropos, que dirigió durante más de treinta años (1986–2017).

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Restall, Matthew, Amara Solari, Joh F. Chuchiak IV, and Traci Ardren: *The Friar and the Maya. Diego de Landa and the Account of the Things of Yucatan.* Denver: University Press of Colorado, 2023. 396 pp. ISBN 978-1-64642-504-4.

The four authors have produced what should become the new authoritative volume on Diego de Landa and his “Relación de las Cosas de Yucatán” (referred to as *The Account* in the book and in this review). The book is the result of over 10 years of work on an updated translation of the *Account* itself (21–215) that adheres to the document’s original structure, a surprisingly novel proposition. The new translation maintains the folio and section numbers used by earlier translations for cross-referencing purposes. In addition to the new translation, the book has an introductory chapter and seven essays that form Part II of the book, which are critical reading to fully contextualize Landa and the *Account*. Each essay ends with a succinct overview of the key points presented and was welcome given the detail provided in each essay. As I discuss below, the authors do an excellent job of situating Landa as an historical figure within the Franciscan order, Spanish society, and turbulent world of the Yucatan in the 16th century. They also provide a detailed analysis of the *Account* itself, which has a very different life history than Landa himself. The *Account* was never a coherent whole literary work. In fact, the authors argue the source of the *Account* is a now lost document that Landa most likely compiled during his time in Yucatan and Spain. His *recopilación* would have included his own writings plus the writings of others that he found interesting. As an archaeologist, I am going to focus my review on the second part of the book as I do not have the linguist or ethnohistoric skills to properly review the new translation itself.

In writing this book, the authors have done an excellent job producing a book that I never knew that I needed. I, like many archaeologists working in the Maya

world, had treated Landa’s work with the skepticism reserved for all documents produced by Europeans during the Colonial era. Upon reading this book, I readily identified myself, when they discussed how scholars have wrestled with the “Landa Conundrum.” He is vilified for his violence toward the Maya, in particular the 1562 conflagration at Mani, while his work is treated as something akin to a reference book that provides insight into precontact Maya lifeways. As the authors discuss in detail, that is too simplistic a view, and it is only when the history of the document itself is combined with a contextualization of Landa that the importance of the *Account* can be truly appreciated. It is that combination that makes this book such an important contribution to Maya studies and to our understanding of the colonial period in Yucatan.

The first essay focuses on the *Account*’s discussion of the Spanish invasion. It points out the clear contradictions between the “facts” of the Conquest of Yucatan as presented in the *Account* and those that are known and agreed upon today by historians. The authors make a case that the *Account* reveals a great deal about the history of the Yucatan Peninsula before and during the invasion, but “what it tells us is enormously unreliable and misleading” (240). I think readers will appreciate and relate to the analogy the authors make to “fake news.” The authors present the concept of “mythistory” to explore the way in which the *Account* presents the historical events and characters involved in the Spanish invasion of the Peninsula. This conceptual tool allows them to weave in other themes associated with the myth of the invasion and how that relates to both Franciscan ideologies and political alliances between the Montejos (the family officially charged with the Conquest of the Yucatan), the Franciscans, and Landa’s Maya informants.

In the second essay the authors provide context on Landa’s early life and on the Franciscan order more generally. Landa was an excellent student who joined the observant wing of the Franciscans. Those in the order shared a millenarian ideology and a mystic ethos emulating the spartan life of St. Francis. This chapter also highlights the tensions between the Spanish settlers and the *encomienda* system that was established in the Yucatan and the Franciscans. This tension continued throughout Landa’s time in the Yucatan, and arguable grew more pronounced when he was appointed bishop in 1572. What was particularly surprising to me was the small number of Franciscans in the Yucatan during these early years of Spanish occupation. Landa was part of the first group to arrive directly from Spain in 1542, and shortly thereafter there were only 19 friars for the entirety of the Peninsula. This reinforces the point made in the first essay about the myth of the conquest – it was far from complete in those later decades of the 16th

century, contrary to what the Montejos and the Account would have one believe.

This history of the Account's translation and its treatment by more modern scholars is the focus of the third essay. This begins with the work of Brasseur who brought the manuscript to light in 1861 while search through Madrid's Biblioteca de la Real Academia de Historia. The impact of Brasseur's decisions cannot be over-emphasized. Brasseur decided to treat the Account as a cohesive document. He created structure that was not there and glossed over the fact that the Account was clearly disjointed and written from different perspectives that would indicate that some of it was Landa's original writing while other sections were clearly copied from other sources. As the authors note, while Brasseur founded the field of Landa studies, he did so based on a lie that had a ripple effect through generations of scholarship. The essay goes on to highlight shortcomings with other versions of the Account that have been published over the years, especially the English-language versions by Gates, Tozzer, and Pagden. These issues range from poor translation into English, lack of footnoting to provide historical contexts, and poor-quality reproductions of the illustrations.

The fourth essay provides a fascinating look into Landa's intellectual roots and the life histories of his key Maya informants. This essay works in dialogue with the second essay but investigates the broader intellectual contexts of his education and the structure and content of the Account. Landa was living during a turbulent time when he and others were grappling with "the breakdown of medieval hermeneutics and the transition to early modern thinking" (277). The different traditions have implications for the ways in which information was gathered and what was valued. For medieval peoples, knowledge was divinely ordained and therefore preexisted. It was not something that was created through one's own intellectual efforts. Therefore, scholars of Landa's day relied on the memory of individuals which was obtained through various means, one of which was through the use of questionnaires. While we do not see the questions themselves in the Account, there are sections where we do see the responses to those questions. These are the so-called "que" sections (Segments A-C – see Essay 6), where each response begins with "que." A fascinating section of the essay explores the libraries that Landa had access to in Spain. Through existing 16th century booklists, the authors make an argument about how the influence of those books manifest in the Account, including Roman literary traditions. This essay also discusses the Maya interlocutors Landa used – Gaspar Antonio Chi, don Juan Cocom, don Francisco Euan, along with other members of the Nah and Pech dynasties. The authors

argue that the dynamic relationship between the Maya and Franciscans is often downplayed, another factor that obscures the messy nature of the Account.

The fifth essay focuses on the topic of gender. The essay highlights Landa's positionality as a male and as a foreigner and how that would have limited his access to women and children. In addition to issues of access, Landa's own androcentric worldview made it impossible for him to reconcile that gender roles among the Maya were more complementary. The fact that Maya women could easily divorce, were involved in traditional ritual practices, or that they could simply do things for their own pleasure was contradictory to everything he knew. The essay includes an interesting thought experiment on what was excluded from the Account based on Landa's limited access to women and children. A critical economic activity like the production of cotton *mantas* (bolts of cloth) is barely mentioned in the Account. The essay also discusses how acts like child sacrifice were impossible for Landa to understand because he could not grasp the non-Western worldview and how ancestral spirits were still active societal members in the present.

Essays 6 and 7 discuss the irregularities of the Account and what they reveal about its production and the identity of the copyists who produced it. The authors make the important point that they recognize and interrogate the irregularities of the Account and do not (like previous editions) try to make the Account into some coherent whole that it never was. The authors divide the irregularities into four categories: 1) purpose, 2) authorship, 3) structure, and 4) style. The forensic-like work done on the document itself, including the dating of the paper and handwriting analysis, is particularly interesting. This chapter also provides 11 thematic segments (A-K) to help organize the different components of the Account. The "big reveal" comes in the final section of Essay 6 where the authors discuss the most likely identity of Scribes A and B. Scribe A, they argue, was López de Velasco, an individual who was charged with compiling a history of the Indies in the late 1500s and would have had access to Landa's original *recopilación*, as it would have been treated as a top-secret document. The second scribe is most likely Antonio de Herrera y Tordesillas who became Cronista Mayor shortly after Velasco left the position, and he might, in fact, also be Scribes C and D. The final essay focuses on the images in the Account. These have not been reproduced in good detail in previous publications. While the old maps are fascinating, I still find them difficult to read. The book concludes with a strong statement about the importance of the Account which is made even more significant if one understands its messy history. I concur with the authors and applaud them on a thoroughly researched and clearly written text about one of the most (in)fa-

mous characters and widely cited books in the history of Maya studies.

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Roß, Ina: Die Eroberung des Museums. Aneignung und Mitgestaltung des Tribal Museums Bhopal durch seine indischen Besucher*innen. Bielefeld: transcript Verlag, 2023. 331 pp. ISBN 978-3-8376-6449-2.

Ina Roß' „Die Eroberung des Museums. Aneignung und Mitgestaltung des Tribal Museums Bhopal durch seine indischen Besucher/-innen“ ist eine umfangreiche Studie, die aufschlussreiche Einblicke im Bereich der Museums- und Publikumsforschung liefert. Das Tribal Museum in Bhopal, der Hauptstadt des indischen Bundesstaates Madhya Pradesh und seine Besucher/-innen bilden dabei den zentralen Forschungsgegenstand. Um das Thema zu erschließen, wendet Roß Theorien und Methoden aus dem Bereich der Ethnologie und Kulturanthropologie an. Durch dieses Vorgehen gelingt es der Autorin aufzuzeigen, dass die Besucher/-innen das Museum auf viele verschiedene eigenständige Formen nutzen. Die Monografie ist eine überarbeitete Version ihrer Doktorarbeit am Institut für Kulturmanagement und Gender Studies der Universität für Musik und darstellende Kunst Wien. Roß' Arbeit spricht eine Reihe von Disziplinen an, von den Südasiawissenschaften über die Museumsforschung bis hin zur Publikumsforschung.

Die Publikation ist in vier Teile gegliedert, denen eine Einleitung (15–45) vorausgeht, in der die Autorin ihre Ansätze und Herangehensweise ausführlich beschreibt. Im ersten Teil (47–75) der Publikation umreißt Roß kurz die Geschichte des Museums in Indien und untersucht, wie sich die Sicht von Museumsadministratoren im Laufe der Zeit verändert hat. Im zweiten Teil (77–120) stellt Roß ihrer Leserschaft das Tribal Museum im Detail vor. Hier erläutert sie die Geschichte des Museums, seine Gestaltung und kuratorischen Ideen. Dabei hebt sie hervor, dass sich das Tribal Museum in vielerlei Hinsicht von etablierten Museen in Indien unterscheidet. Im Jahr 2013 eröffnet, widmet sich das Museum dem Leben, der Kultur und der Ästhetik verschiedener indigener Bevölkerungsgruppen, die sich selbst als Adivasi bezeichnen. Wie Roß in einem Unterkapitel (19–29) ihrer Einleitung erläutert, bezeichnet dieser Begriff in Indien im Allgemeinen indigene Gemeinschaften und wird häufig synonym mit dem englischen Begriff „tribe“ verwendet. Eine bemerkenswerte Besonderheit des Museums besteht darin, dass es weder über eine Sammlung historischer Exponate verfügt noch Objekte, wie in herkömmlichen Museen üblich, in Vitrinen präsentiert. Stattdessen setzt es auf eigens für das Museum angefertigte Objekte, welche den Besucher/-innen in spektakulären, immersiven Ausstellungsräumen präsentiert wer-

den. Roß betont auch, dass Mitglieder der Adivasi-Gemeinschaften aktiv bei der Gestaltung der Ausstellung und der Ausstellungsräume beteiligt sind. Sie haben nicht nur Mitspracherecht in der Präsentation ihrer Kultur und Lebensweise im Museum, sondern übernehmen auch vielfältige andere Positionen und Aufgaben innerhalb des Museums.

Der Schwerpunkt der Studie liegt jedoch im dritten Teil (121–314), der die eigentliche Besucher/-innenanalyse enthält und die genaue Nutzung des Museums untersucht. Auf der Grundlage von Interviews mit Besucher/-innen und Museumspersonal, Publikumsbeobachtungen, sowie Dokumenten wie dem Besucher/-innenbuch, Museumsberichten und -statistiken unterscheidet Roß sechs Nutzungsgruppen unter den Museumsbesucher/-innen. Neben gängigen Nutzungsprofilen des Museums als Ort der Inspiration, Erinnerungsraum, Lernraum und Kulisse für Selfies identifiziert Roß das Tribal Museum auch als Lieblingstreffpunkt für Dates und Picknicks. Die folgenden Unterkapitel gehen auf diese Bereiche genauer ein, was es Roß ermöglicht, in jedem Fall bestimmte Fragen und Aspekte intensiver zu erörtern. Das anschließende Literaturverzeichnis stellt die wesentliche Literatur zum Thema zusammen. Den vierten Teil bildet der Anhang (315–331), der zusätzliche Informationen zur Studie, beispielsweise Raumpläne und die Besucher/-innenzahlen des Museums aus den Jahren 2018 und 2019, liefert.

Mit der Wahl ihres Themas stößt die Autorin in einen wichtigen, bislang selten behandelten Bereich der Museumsforschung vor. Im Gegensatz zu westlichen Museen, für die viele Aspekte der Besucher/-innenstruktur, ihrer Erwartungen und ihres Verhaltens bereits umfassend erforscht wurden, gibt es nur wenige Untersuchungen über die Besucher/-innen indischer Museen. Außerdem ist zu begrüßen, dass die Arbeit Aufmerksamkeit auf die indische Museumslandschaft lenkt, die trotz ihrer langen Geschichte und Komplexität viel zu selten untersucht wird. Eine der größten Stärken der Publikation ist die detaillierte Beschreibung der Methodik und Herangehensweise durch die Autorin. Sie bietet ein klares Modell, das sich nicht nur für ihre Studie eignet, sondern das sich auch als Grundlage für zukünftige Untersuchungen anderer Museen und der Formen von Besucher/-innen-Beteiligung eignet. Das Buch bietet sich daher hervorragend als Einführung in diesen Themenbereich.

Obwohl die Publikation in vieler Hinsicht überzeugt, bleiben auch einige Fragen unbeantwortet. Da das Tribal Museum in Bhopal kein typisches indisches Museum ist, stellt sich beispielsweise die Frage, inwiefern diese Einzelfallstudie repräsentativ ist und sich die Ergebnisse der Untersuchung übertragen oder gar generalisieren lassen. Gerade wegen der lückenhaften Forschungslage im Bereich der Besucher/-innenforschung