



**ZARANKIN, Andrés & ACUTO, Félix A. (ed) *Sed non satiata. Teoría social en la Arqueología Latinoamericana Contemporánea*. Buenos Aires: Ediciones del Tridente (Colección Científica). 1999. 287 p., maps and illustrations.**

Francisco S. **NOELLI**

Lab. de Arqueologia, Etnologia e Etno-História  
Universidade Estadual de Maringá (Brasil)

This important book is a forum of those who seek "what has still remained unanswered" and "try to meet" the intellectual dissatisfaction of researchers in Latin American Archaeology. Its contents give evidence that post-processual ideas and discussions within the point of view of contemporary social theory have well-prepared followers in the academy. The historical and cultural approach, evolutionism and, in a lesser proportion, procedure New Archaeology predominate in such academic environment. The editors express the authors' views when they state that "definitely our perspective demonstrates that archaeology is a social science. Since its aim is the study of the dynamics of social life, we hold that archeological theory is social theory too" (Zarankin & Acuto, p. 8). Their unconformity is similar to that of young and unsatisfied archeologists, founders of the New Archaeology. While in the early 60s a more scientific and anthropological approach was sought after, politicized approaches were undertaken in the early 90s. The latter dealt with the struggle between social classes, the exercise of power, issues on gender, ethnicity, economic power, sexuality, resource management, and on the insertion of the archaeologist as an agent within society and Academe. They shun normative and monolithic explanations outside the "orthodox acceptance" (Giddens, 1984), as well as well-tailored solutions. They boldly seek the dynamics of social life and cultural production, while defending their position on the non-existence of neutral theoretical perspectives. Needless to say, the book under analysis opens a debate on aspects that have been forgotten or discarded by dominant paradigms in Latin American Archaeology. The establishment of a space for alternative approaches and debates is patent.

A summary of the articles will show the great diversity present in the book:

Patricia Fournier's *La Arqueología social latinoamericana: caracterización de una posición teórica marxista* is an appreciation of the historical development of Marxist Archaeology in Latin America. It is enhanced as one of the theoretical trends which, at a certain moment in history, significantly changed the archeological approach chiefly in Peru, Venezuela, Dominican Republic, Mexico and Cuba. The article

emphasizes in an analytical and critical way the main ideas and concepts employed in a Marxist theoretical approach within the various fields of archeological interest.

In *Paisaje y dominación: la constitución del espacio social en el Imperio Inka* Felix A. Acuto defends the hypothesis that socially built space is active on social beings. Acuto postulates that space manipulation and the construction of special landscapes formed an important hegemonic mechanism, largely employed by the Inka empire. Its aim was the enforcement of its worldview and the reproduction of certain practices and social relationships to form social agents more identified with *Tawantinsuyu*.

Pedro Paulo A. Funari's *Etnicidad, identidad y cultura mterial: un estudio del Cimarrón Palmares, Brasil, siglo XVII* revises the use of ethnicity and identity terms in the slave settlement of Palmares in Northeastern Brazil. It underlines that material culture is an active element in the process of society building. The author foregrounds his critical analysis of traditional approaches and shows that Palmares was a complex of multi-ethnic communities (Negroes, native Indians, half-breeds and Europeans) with various economical links with neighboring influential landowners and ordinary colonists.

In *Análisis del uso del espacio en "San Francisco de Borja del Yi" (Departamento de Florida, Uruguay)*, Carmen Curbelo discusses the formation and the disintegration of the "Guarani-misioneros" settlements (1833-1862) from the Jesuits missions of the province of Paraguay. It is an analysis of the spatial structure of the settlement from the point of view of cognitive trends in Archaeology and of concepts hailing from the *École des Annales*.

The chapter *Distancia, espacio y negociaciones tensas: el intercambio de objetos en Arqueología* by Marisa Lazzari consists of a review and a discussion on the concept of archeological "exchange". The author insists on the need of re-thinking the concept in the light of Social Theory. Objects and space form a previous condition and a means for social action. They will thus be considered a specific field of reactions of power and structuring of social life.

In *Conquista ritual y dominación política en el Tawantinsuyu. El caso de Los Amarillos (Jujuy, Argentina)* Axel E. Nielsen and William H. Walker analyze a scanty academically studied approach on the Inka domination. The so-called "ritual conquest" is the dynamic manipulation, usurpation, reorganization and destruction of objects and practices of Tawantinsuyu-dominated societies. An analysis of the archaeological site *Los Amarillos* in which the viability of archaeological contrast on the relationship between power relationships and ritual aspects is established.

Maria X. Senatore and Andrés Zarankin's article *Arqueología histórica y expansión capitalista: Prácticas cotidianas y grupos operarios en la Península Byers, Isla Livingstone, Isla Shetland del Sur* is a study on the incorporation of the Antarctic within the capitalist system in the early 19<sup>th</sup> century and strategies developed therewith. The author investigates the daily practices of workers on Shetland Islands. Although they were imbued by capitalist disciplinary practices, workers developed strategies by which they somewhat resisted the very power they represented.

*El huevo e la serpiente: una arqueología del capitalismo embrionario en el Rio de Janeiro del siglo XIX* by Tânia A. Lima is an in-depth analysis on the rise, consolidation and worldview of bourgeoisie society in Rio de Janeiro in the 19<sup>th</sup> century. It is a study of daily practices and their respective associated culture (funerals, body hygiene, food preparation and consumption). The article shows how

apparently unconnected practices integrate the same process within the development of the capitalist system.

Andrés Zarankin in *Casa tomada: sistema, poder y vivienda domestica* studies the development of capitalist system and its influence in the structuring of private homes during some 250 years. The author shows how architecture is an empowering technology, ideologically directed, with great influence on the socialization and formation of social agents.

Laura Quiroga's *La construcción de un espacio colonial: paisaje y relaciones sociales en el antiguo Valle de Cotahau (Provincia de Catamarca, Argentina)* is an analysis of strategies used by the Spanish occupation at the peripheral of the colony. The author investigates social relations and their interrelations with the construction of colonial landscapes. Control and domination on domestic environment and daily practices in which subjects produce and reproduce the basic means for their existence were exercised through the symbolic and coercive role of architecture and settlements.

*Sed non satiata* may be included within the considerable and permanent post-processualist production in Latin America. The collection of articles also reveals the remarkable cosmopolitan and international character and some of authors are members of the World Archaeological Congress. The book is one of a list of publications and a sample of a new highly critical production established, not without much struggle, within the conservative Latin American academic field (cf. Politis, 1992; Funari, Neves and Podgorny, 1999).

### **Bibliographical references**

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