

That the author's obsession centers around the popular photographic practices of this obscure town and village in Madhya Pradesh where he did his fieldwork becomes obvious from the length and narrative indulgence of this last essay. This does create a degree of imbalance and unwieldiness in the overall flow of the book. It also leads to a flabbiness of structure, as Pinney allows himself not only to include an infinite number of personal photographic profiles but also to digress into the wider "inter-ocular" field of popular painting, divine iconography, and cinematic mythological imagery within which photography resides. But, overwritten though it is, this chapter, with nearly seventy black-and-white and colored illustrations, clearly constitutes the heart and soul of this study. This is where the author comes to life as an anthropologist, possessively embracing "his" Nagda and Bhatissuda, excavating the work of every small studio, recording life history after life history, becoming one with his informants to a point where his touched-up photographs against local studio backdrops are hardly distinguishable from theirs. This is also where the book's title, *Camera Indica*, takes on its sharpest edge—where the universal subject of photography, tipped out of the "insular security" of its Euro-American history (p. 8), assumes some of its most compelling local color and inflection, continuously redefining the lines of reality and plausibility within the genre.

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*Another Reason: Science and the Imagination of Modern India.* By GYAN PRAKASH. Princeton: Princeton University Press, 1999. xiv, 304 pp. \$49.50 (cloth); \$17.95 (paper).

In *Another Reason: Science and the Imagination of Modern India*, Gyan Prakash seeks (as he explains on p. 7) to investigate "science's history as a sign of Indian modernity." This project is carried out in seven chapters discussing various aspects of science in British India: colonial museums and exhibitions ("Staging Science"); appropriation by Western-educated elites of modern scientific disciplines ("Translation and Power"); Indian representations of indigenous scientific traditions ("The Image of the Archaic"); colonial and nationalist programs for public health ("Body and Governmentality"); colonial and nationalist programs for public works ("Technologies of Government"); and the views of Nehru and Gandhi on science in the Indian nation ("A Different Modernity").

It is quite a bit of information to examine in fewer than 250 not very dense pages of text; consequently, only a few of the themes and events germane to these topics can be explored in depth. Prakash's selections among these possibilities are largely determined by his "concern to identify science's functioning as culture and power" (p. 8). Thus, he focuses on issues such as the contradiction between Western science's roles as an instrument of colonial power and as a universally accessible form of free inquiry; nationalist "hybridization" of Indian science from modern and traditional sources; and the importance of these newly negotiated concepts in imagining India as a modern state. The presentation of the relevant arguments from contemporary sources is generally careful without being corrective or critical: seeking to demonstrate the significance of these claims without arbitrating them, Prakash refrains from judging their merits. (His detachment often seems excessive in what is, after all, a work of history: many nonspecialist readers will emerge from Prakash's intense

examinations of power and legitimacy, still in the dark as to whether Max Müller did misunderstand Vedic grammar or whether urban sanitary practices were crucial to epidemics, and unconvinced by the author's assurance that such questions are "irrelevant" [p. 98].) This attempt to let diverse voices speak for themselves is on the whole successful in conveying a sense of the multitude of representations of science and of the battles for authority being fought between their lines.

But important aspects of science's history in colonial India are compressed or neglected in *Another Reason's* story. In the first place, colonial policies and actions are too often reduced to abstractions such as "colonial discourse," "colonial power," or simply "colonialism," whose behavior is described rather waggishly: in "colonialism's necessary failure to resolve its paradoxes" (p. 48), its "discourse was compelled to authorize the language of science in idioms of . . . difference" (p. 71), its "governmentality was obliged to develop in violation of the liberal conception [of government]" (p. 126), etc. This creature Colonialism, thus constrained by its nature in a way reminiscent of some colonial essentializations of "the Indian character" or "the native mind," is for Prakash the central figure in Indian perspectives on science.

As a result, the "hybridization" of Western science and Indian traditions that he describes is largely deracinated, cut off from the richness of sources that fed its development. For example, the complex problem of translating scientific works is considered only as a "renegotiation of the unequal relationship between Western and indigenous languages" (p. 50) that "reveals the emergence of the indigenous elite's counterhegemonic aspirations" (p. 52), not at all in its relation to the continuing tradition of technical translation originating centuries earlier in Sanskrit/Persian intercourse. And when noting that "in late-nineteenth-century British India . . . the Hindu intelligentsia began to identify a body of scientific knowledge in particular Indian texts and traditions" whose authority and autonomy became "a key nationalist belief" (p. 86), Prakash never mentions its indebtedness to similar identifications in the earlier work of Orientalists such as Colebrooke, Whish, Burgess, and Thibaut. (It is also surprising to find no mention of the immense support provided to this belief by B. G. Tilak or, in a different way, by Bāpudeva Śāstrī and Sudhākara Divedī.) Nor does he note the false dichotomy between the "fables" of the Puranas and the "science" of the *siddhants*, whose relationship to revealed scripture is in fact much more complex. Similarly, Yashoda Devi's 1924 book on household management is examined for what it implies about "the nature of governance aimed at women" and "the reconstitution of gender relations" (pp. 148–49), but not as a reflection of traditional treatises on *strīdharmā* (female conduct). Finally, there are very few references to Muslims, and none at all to the influence of Indian Islamic scientific traditions, in this presentation of "Hindu science."

On these and many similar omissions depends much of the coherence of Prakash's image of science as a sign of Indian modernity. *Another Reason* powerfully evokes what Prakash (quoting Nietzsche) calls "a past *a posteriori* from which we might spring, as against that from which we do spring" (p. 237); but it does not do justice to the history of science in British India.

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*Pastoral Politics: Shepherds, Bureaucrats, and Conservation in the Western Himalaya.* By VASANT K. SABERWAL. Studies in Social Ecology and