ed in the so-called "Libro de Oro" together with fragments of lost works of the Franciscan monk Toribio de Benavente Motolinia. Their state of preservation is rather good. However, numerous errors, misspellings, and omissions in both texts probably were made by later copyists which had turned critical reading and interpretation of both manuscripts into a serious challenge for any modern researcher. Moreover, a strong similarity between both texts provokes the inevitable question: Do we have two independent, separate texts or just two versions of the same one?

One of the main objectives of the team of authors was to answer this question. It should be stressed that they succeeded in answering it by means of a careful and meticulous comparison of both texts, line by line, combined with data from other non-related archival sources to specify the chronology and identify possible authors and persons to whom these texts were addressed. Their work proved the opposite of the once commonly accepted conclusion of Joaquin García Icazbalceta, the late-19th-century Mexican historian, who discovered both manuscripts and published their first edition in 1891. García Icazbalceta believed that the "Relación de genealogía de los señores que han señoreado en esta Nueva España" is an earlier, more comprehensive source and "Origen de los mexicanos" nothing more than its late, secondary, and partly distorted version. Applying paleographic, chronological, and lexical evidence, the authors convincingly show that "Origen de los mexicanos" is an earlier primary source, which the anonymous author or authors of the "Relación de genealogía …" used to produce a concise version of pre-Hispanic events destined for the officials of the Royal Audiencia of Mexico, the highest court of New Spain. Meanwhile, the "Origen de los mexicanos" was written for Charles V, king of Spain from 1516 to 1556 and Emperor of the Holy Roman Empire from 1520 to 1558. In brief, the authors achieved their objective and proved that both manuscripts are two distinct works written for different purposes.

The edition opens with a critical study of both manuscripts revealing the story of their discovery and previous publications. Furthermore, the authors determine the chronological period of the composition and the main protagonists. They also try to identify with the highest possible degree of precision the author/authors of both texts and their informants.

The second part of the book contains both the facsimile edition of the aforementioned sources and, what is more valuable, the parallel publication of the "Relación de genealogía de los señores que han señoreado en esta Nueva España" and "Origen de los mexicanos" in two columns allowing to compare literally both texts, word by word. This unprecedented work in the given case is done with careful precision and admirable attention to important details.   Anastasia Kalyuta

Prendergast, David, and **Chiara Garattini** (eds.): Aging and the Digital Life Course. New York: Berghahn, 2015. 289 pp. ISBN 978-1-78238-691-9. (Life Course, Culture, and Aging: Global Transformations, 3) Price: $ 120.00

Despite popular assumptions to the contrary, digital technologies are increasingly part of older adults' lives in the industrialised world. Often by choice, at other times involuntarily, these devices and infrastructures in various forms facilitate communication, connectedness, monitoring, management, and care. "Aging and the Digital Life Course" opens a window unto the many different ways that digital technologies figure in older age as well as to some of the various ways older adults and other stakeholders make sense and meaning out of these technologies. The anthology, which has grown out of the editors' long-running corporate research on the relation between older adults and technology, consists of an introduction and 13 chapters. The book is separated into three themes: 1) "Connections, Networks, and Interactions"; 2) "Health and Wellbeing"; and 3) "Life Course Transitions." The editor's stress the overall aim to contribute to "the literature on ageing that counteracts stigma and problematic simplification of 'old people'" (8). Despite its brevity, the introduction expertly underlines the complexity of dealing with two multifaceted topics, later life and technology, not to mention their intersection. Hence, it is a good place to start for anyone who requires a quick and non-reductive brush-up on the two central topics.

As is often the case with anthologies, it contains both highly insightful and inspiring as well as weaker chapters. Judging on the basis of the various contributions, it has not been fully clear what the overall aim of the volume is; to offer preliminary reports, provide interesting cases, or theorise the relationship between old age and technology? This leaves a rather uneven impression. Secondly, not all chapters reflect the introduction's reflexive approach to ageing and technology. Finally, due to the fast technological changes a few of the chapters already appear somewhat out-dated in terms of the technologies that are being discussed and developed. Yet, the strengths of the anthology make well up for the weaker contributions.

Due to the introductory nature of the chapters and the ability of most contributions to present and analyse the complexities of technology development, introduction and use in relation to older adults as well as vice versa, the anthology is highly recommended to policymakers, technicians, care-personnel, researchers and students alike. Thus, many chapters provide brief state of the art overviews, and chapter 12, in particular, offers a well-founded and important overview of the state of the art in relation to the growing research on older adults and digital games. Other highlights of the anthology are the following chapters.

Chapter 3, which on the basis of empirical studies carried out in Ireland discusses the ways in which older adults' uses of "constant contact media," such as messaging services and social networking media used on stationary computers, laptops, and mobile phones, are causing "shifts in the structure of their social world." Although the offered analysis is not ground-breaking, the chapter contributes with an illuminating set of portraits that in different ways illustrate how constant contact media contrib-

ute to "new dimensions of social awareness." Thus, the chapter serves to emphasise the need for more research into the area, offering a starting point for further studies.

Chapter 7, which combines a nuanced approach to dementia with a focus on how digital technologies can serve to enhance the faculties not affected by the illness as well as support those that are. Pointing to the many forms the illness may take, both across different disorders and between individuals, the contribution urges to take the "activities people carry out" as a starting point for the development of assistive technologies, rather than the disruptions caused by dementia. Based on fieldwork, the chapter goes on to discuss how such a bottom-up approach to the development of assistive technologies may be taken.

Chapter 9, which on the basis of ethnographic field work in Spain challenges the understanding of home-based tele-health technologies as "plug-and-play." That is, as artefacts easily placed in the home environments of older adults without much consequence for the wider home environment and social situation. Rather, the authors argue, that technicians are forced into the role of unrecognised care workers in order to succeed with their work, precisely because the installation of the technology for the individual older adults have widespread consequences beyond the mere technical. The chapter urges that much more attention, both within research as well as on policy and practice level, needs to be given to the "hands-on-tech care work" that takes place when tele-health and welfare technologies are introduced into the homes of older adults.   Sara Mosberg Iversen

Price, David H.: Cold War Anthropology. The CIA, the Pentagon, and the Growth of Dual Use Anthropology. Durham: Duke University Press, 2016. 452 pp. ISBN 978-0-8223-6125-1. Price: $ 29.95

For more than 20 years, David Price has been exposing American anthropology's dark side: a largely hidden history that reveals complex connections between the discipline and military and intelligence agencies. In previous books, Price examined the activities and ethical dilemmas faced by anthropologists during World War II (Anthropological Intelligence. Durham 2008) and the FBI's surveillance of "activist anthropologists" in the early 1950s (Threatening Anthropology. Durham 2004). His latest book is a fitting sequel to these works. In it, Price critically analyzes the rapid growth of American anthropology during the Cold War – a period characterized by the influence of the military-industrial complex.

Among the themes developed by Price is the notion of "dual use" anthropology. For Price, "dual use" refers to the ways in which basic scientific research can be applied to the needs of military or industrial organizations. It can also refer to how technologies originally developed for military applications (like the Internet or GPS navigation systems) can later take on civilian uses. Early in the book, he notes that "American anthropology has been slow to acknowledge the extent to which it is embedded in dual use processes, preferring to imagine itself as somehow independent not only from the militarized political econ-omy in which it is embedded but also from the traceable uses to which American academic geographic knowledge has been put" (xvii). Naïveté appears to be a recurring phenomenon in American anthropology.

The book's theoretical framework relies heavily upon a political economy approach, which is appropriate given the subject matter. Methodologically, Price is as eclectic as ever, using an array of sources including declassified government documents, American Anthropological Association (AAA) archival materials, anthropologists' letters and obituaries, and interviews, including a remarkable 1995 interview with the late Clifford Geertz. According to Price, Geertz's involvement with the so-called Modjokuto (Indonesia) Project in the 1950s "fits a dual use model of the half-unwitting scholar who was not directly concerned with the forces and politics of the Cold War, even while contributing to the intellectual discourse in ways that supported American hegemony" (98).

Price does a thorough job of revealing the ambiguous and often contradictory positions held by other influential anthropologists. For example, George Foster, who as AAA President in 1970 typically aligned himself with those opposing anti-war anthropologists, was a staunch critic of US military policy twenty years earlier. He reported that those leading the post-WW II occupation of Japan were taking an "almost unbelievable" approach "predicated on the assumption that American institutions are perfect and that success in the occupied countries consists only in recasting them more nearly in our own image" (41).

Another interesting story is that of anthropologist (and RAND Corporation counterinsurgency expert) Gerald Hickey's work in Vietnam during the height of the war. Hickey enthusiastically helped the US military "improve" its Strategic Hamlets program in the 1960s. Price notes, "there is no reason for contemporary anthropologists to not learn from his experiences. Some might claim the moral of Hickey's story is that we must work harder to make the military understand what anthropology has to offer, but such an interpretation ignores the importance of institutional culture and the possibility of larger contingencies governing the use of military knowledge … motivations can have little impact on outcomes" (322). Price contrasts Hickey's work with that of Delmos Jones, an anthropologist who conducted village research in Thailand during the same period. Unlike Hickey, Jones realized that the military could easily coopt ethnographic knowledge and began to publicly warn colleagues about these dangers.

The book chronicles many crucial moments that shaped the relationship between American anthropology and US military and intelligence agencies. For example, in the early 1950s, the CIA secretly collaborated with the AAA's Executive Secretary, Frederick Johnson, to produce a questionnaire for Association members. The questionnaire was designed to identify anthropologists' areas of expertise, but the CIA was nowhere mentioned on the document.

Another fascinating episode occurred a few years later, when the Human Ecology Fund and the Society for the Investigation of Human Ecology – two CIA front orga-