

possible historic and iconographic significance emerge only toward the end of the book when Clancy has repeatedly associated such recto-verso portraits with foreign warriors and with the Hero Twins of the *Popol Vuh*. The next recto-verso example, she notes, also at Uaxactun, is the well-known "Teotihuacan" warrior on Stela 5, which has a (little-known) mirror image on the back; such twin warrior imagery also is found on Stela 31 at Tikal, and at Tres Islas to the south.

Clancy's careful definitions bear fruit as she finds associations among certain compositions and motifs, like twin or mirror imagery with the "extroverted" gesture. She sees the former as deriving from the foreign group described as "inter-regional warrior," whereas she suggests the extroverted gesture, which involves reaching up toward the sky, is more traditionally dynastic Maya; when paired with the foreign motif, this may signify contrasting aspects of a reign. These motifs cluster around the end of baktun eight and the beginning of baktun nine. In the next important phase Clancy describes the elaborate, densely symbolic "wraparound" stelae 1, 2, and 28 of Tikal as associated with the synthetic reign of Stormy Sky. These were followed by a period of reaction evident in the monuments of Stormy Sky's son and grandson. From 9.2.0.0.0 (A.D. 475) to the end of the Early Classic period—defined here as 9.3.13.0.0 (A.D. 507)—the stelae are reduced in size and imagery, each depicting a profile figure, the same gesture, minimal regalia, and neither basal nor supernal motifs. Clancy describes these royal portraits as "attendants" modeled on the twin warrior figures from earlier monuments at Uaxactun and Tikal, and specifically Tikal Stela 31 where such plain figures flank the resplendent Stormy Sky. Concluding the authoritative final chapter, Clancy summarizes this insightful and convincing work: "Regardless of how the political history of the Early Classic period is eventually understood, the plaza monuments, through their compositions and images, tell of a "debate" ... which existed between the traditional dynast and the more recent foreign warrior pair" (p. 134). For the non-Mayanist, this book demonstrates the power and effectiveness of the descriptive tools of formal analysis for varieties of historical reconstruction.

*Motagua Colonial: Conquest and Colonization in the Motagua River Valley of Guatemala.* LAWRENCE H. FELDMAN. Boson Books, Raleigh, NC, 1998. viii + 110 pp., 9 figures, 11 tables, bibliography. \$7.50 (electronic publication).

Reviewed by Geoffrey E. Braswell, State University of New York at Buffalo.

*Motagua Colonial* is a fascinating synopsis of ethnohistorical documents from poorly known depositories in east-

ern Guatemala. It presents demographic data, indigenous surnames, brief vocabulary lists, and even short personal accounts of life in and around the Motagua river valley during the seventeenth and eighteenth centuries. Four sections focus on the Toquegua (Chol) of the Motagua delta, the Ch'orti' and Alaguilac (probably Xinca) of the middle Motagua Valley, the Ch'orti' of Jocotán parish, and a survey of various small archives in the departments of Chiquimula, El Progreso, and Zacapa. A short opening chapter discusses the need to conduct ethnohistorical research and use the direct historical approach to link archaeological research at Classic period sites like Copán and Quiriguá with studies of the more recent past. In particular, the author emphasizes a lacuna in our knowledge of the Postclassic period.

The structure of the work, though simple, is confusing. The opening chapter, called "Part 0," does not serve well as an introduction. The section on Jocotán parish returns to the Copán region, but no explicit tie is made with the site. As interesting as the census data for San Juan Ermita are, it is unclear how they help bridge the gap between the Colonial and prehistoric periods. The direct historical approach may be useful for understanding the past, but *Motagua Colonial* makes no attempt to employ the method. A clue to the lack of structural unity is found in the opening section, where Feldman refers to the chapters as "papers" culled from earlier publications and reports. It is a collection, rather than a seamless and tightly integrated book.

Feldman's work also can be described as a salvage report. Many of the documents that he studied are not curated in national or church archives, but are carelessly stored in back rooms and sheds. He notes, "anything was possible, from seeing bugs eat the ancient manuscripts before our eyes to finding old documents baled in barbed wire" (p. 87). An important aspect of the book, then, is that it presents fast-disappearing data. A drawback is that it reads like field notes rather than a well-digested synthesis. *Motagua Colonial* has no single theme, and seems to be a narrative appendix to Feldman's earlier publications *A Tumpline Economy* (1985) and *Riverine Maya* (1975). We are treated to fascinating glimpses of marriage customs of the colonial Toquegua and Ch'orti', for example, but never discover Feldman's opinion of why these related groups had such different practices. A long list of Toquegua surnames and their etymologies are presented, and we learn that they are derived from a wide variety of languages, including Nahuatl and perhaps even Xinca or Jicaque. But the reason why so many foreign names were adopted by the Toquegua is not explored. The greatest disappointment to the reader is that the anthropological data—including some true gems—are not discussed in detail. Feldman describes the book as the conclusion of his "long *entrada* into the lands of the provinces of Acasaguastlan and Chiquimula de La Sierra" (p. 5). But the data are so

important that I hope he pursues their implications in future publications.

The book will be of most value to archaeologists and ethnohistorians looking for new sources on this poorly known part of Central America. Perhaps the greatest contribution of the work is to call attention to Feldman's longer, unpublished reports that contain complete transcriptions of the manuscripts he studied. Colonial Motagua can be used as a guide to these documents.

*Motagua Colonial* has been published as an electronic book, and the issues raised by this method of dissemination are almost as interesting as the work's substantive content. It can be downloaded directly from the Internet or purchased as a diskette. The file is encrypted in Adobe Acrobat format, a reader for which can be downloaded free at [www.adobe.com](http://www.adobe.com). One advantage afforded by this means of publication is that *Motagua Colonial* is quite inexpensive. But scholars with limited computer skills or no access to a computer may never read the book. A further disadvantage is that the illustrations are substandard. The publishers also cut costs by eliminating all editorial services. As a result, the work contains numerous spelling and grammatical errors. A rather complicated and forbidding copyright notice allows a purchaser to print one copy for his own use, but severely limits distribution and use of that copy. It is unclear if libraries may shelve the book for distribution. If *Motagua Colonial* is not archived in scholarly libraries, it may become as rare and ephemeral as the documents it seeks to preserve.

*Tecnologías Prehispánicas de la obsidiana: Los centros de producción de la región de Zináparo-Prieto, Michoacán.* VÉRONIQUE DARRAS. Cuadernos de Estudios Michoacanos, Vol. 9. Centre Français D'Etudes Mexicanes et Centroaméricanes, Mexico City, 1999. 201 pp., figures, tables, bibliography. (paper).

Reviewed by Susan Norris, Harvard University.

This impressive book is a comprehensively researched and presented publication. Perhaps it is the daunting task of wading through oceans of obsidian that discourages many scholars from the type of work assumed by Darras: an extensive, multifaceted analysis of primary obsidian workshops and mines. Only identified in 1983, Zináparo was subsequently studied with the goals of mapping and identifying the cultural context and nature of mining and production at the site.

The methodology, as detailed in the first chapter, is especially notable in its use of excavation (in conjunction with systematic survey), a technique infrequently employed at obsidian sources. The survey of Zináparo revealed mines, workshops, houses, public architecture,

and even petroglyphs. Darras includes a catalog of the 45 sites, grouping them in an archaeologically and culturally meaningful manner. Cultural and chronological data are presented in the second chapter, where we discover that while Zináparo obsidian has been exploited for three millennia, the most systematic and intensive use was during the transition from the Classic to Postclassic periods (850–1000). The next chapter is a concise explanation of the geology of Zináparo-Prieto.

Chapter 4 contains exceptional coverage of the mines and mining techniques, but the subsequent chapters will be of even greater interest to lithic specialists. Darras employs a sound methodology in the identification of lithic categories, employing a dual framework that incorporates "techno-morphological" criteria with a more detailed analysis of a representative sample. In chapter 6, she brings the results of her workshop analysis to the forefront with the revelation of two contemporaneous reduction sequences that correspond to two separate and original industries, one employing "plane face" cores and the other "conical" cores. With percussion as the only method of reduction, neither industry produced prismatic blades; the end products of the former were large percussion blades; of the latter, bladelets and scrapers. Darras meticulously outlines each reduction sequence, elaborating on the especially interesting aspects of the two industries. She suggests that this unique assemblage may be explained by a lack of political control in the region during this phase.

In chapter 8, Darras persuasively argues for an organizational model unique to Zináparo. Beginning with a presentation of the prevailing models of primary and secondary workshops, she argues against a "rupture" in the manufacturing process at Zináparo. Rather than exporting prepared nuclei to secondary workshops, the blade workshops at Zináparo were involved in the entire reduction sequence, from procuring the raw material to manufacturing the final product. The second component of this model posits that the bifacial and conical core industries also show spatial continuity; however, the later stages of production were carried out in the domestic structures. One interesting explanation proffered by Darras for this unique combination is the possibility that this work was done within the household by the nonspecialist relatives of the artisans.

Darras' craft production model, and indeed the entire volume, is strengthened by the household archaeology. Data on structural remains, agriculture, and craft activities flesh out the book's contribution to the field. Indeed, this component of the project propels her work beyond the technical aspects of mines and lithic production, creating a framework of the local economy. While Darras is unable to answer this chapter's central question of the role of the domestic structures in relation to the mines, her numerous ideas are well thought out and plausible.

Darras makes a cogent argument for the significance