

photos of Cantona's architecture. The concluding chapter summarizes the productive processes, chronology, and basic subjects of the material and attempts to identify substyles. The result is an attractive and user-friendly compendium of basic data on the statuary of Cantona, to be supplemented by future catalogs covering other sculptural types at the site.

All of the sculptures illustrated tend toward an abstract and simplified style, in contrast to the Classic art traditions of neighboring Veracruz. A number of human representations dating to the Cantona II (50–600 CE) and Cantona III (700–800 CE, the city's Epiclassic florescence) phases emphasize facial deformities (e.g., catalog nos. 125, 142, 283). Sánchez suggests that the grotesque faces reflect ballgame injuries and represent decapitated players; perhaps they were intended as images of trophy heads honoring heroic victors (pp. 101, 260–261). This interpretation seems supported by the context of no. 283: although a surface find, it was discovered in a ballcourt. The apparent injuries could also be the result of ritual boxing or of warfare, although Sánchez does not raise these possibilities.

Of importance to the issue of long-distance interactions, Sánchez identifies stylistic subgroups based on affinities with other sculptural traditions – Mezcala, Huastec, and “Chichimec” – with similarities to both northwest Mexico and Early Postclassic Tula. He interprets this artistic diversity as reflecting the multi-ethnic population of the Cantona polity. He dates the “Chichimec” sculptures to Cantona III (though some are surface finds with less than a sterling context) and notes the similarity of their facial features and rectangular ear ornaments to Tula's atlantids and chacmools, suggesting that they are forerunners of Tula's sculptural style (pp. 152, 255). However, a significant problem for this suggestion and for Sánchez's claim that Tula's development began at least a hundred years after the fall of Cantona is posed by the Epiclassic relief fragments from Tula Chico, which he does not mention. Though there are no sculptures in the round known from Tula Chico, the surviving reliefs show that Tula's distinctive sculptural style was already present by the Prado phase (650–750 CE), coeval with or earlier than Cantona III. Sánchez also suggests that the similarities to Tula could be the result of intrusions of “Chichimec” populations from the Bajío and northwest Mexico in both cities (this claim is well supported for Tula by the Epiclassic archaeological record). Whatever the connection with Tula, Sánchez speculates that the “Chichimec” sculpture of Cantona was the product of immigrants from the northwest. This point stands in need of further elaboration and additional support by both comparative analysis

and archaeological data from Cantona, and Sánchez fails to cite key books on northwest Mexican sculpture by Eduardo Williams (*Las piedras sagradas*, 1992) and Marie-Areti Hers (*Los toltecas en tierras chichimecas*, 1989) that could support his case. He also fails to make comparisons to the Early Classic sculpture of Loma Alta, Michoacán, which like that of Cantona includes phallic forms. Additional Cantona sculptures of other types that he identifies as showing Chichimec traits will appear in future volumes of the catalog series.

The Cantona statuary that Sánchez places in the Huastec substyle seem to be Classic (Cantona II) in date, contemporary with some of their putative counterparts from the Huasteca. In addition to formal similarities, they share phallic iconography, suggesting a common religious ideology focused on concerns with fertility that goes beyond shared sculptural styles. Longer-distance connections to the Maya area are hinted at as Sánchez discerns a possible *ik* sign on the pectorals of two anthropomorphic statues, nos. 392 and 477, though as he notes in both cases the condition of the sculptures makes it unclear whether that sign could be a star or inverted *almena*.

The bibliography is brief (four pages) and has several significant omissions. For a publication emphasizing Marxist approaches to ideology, the absence of Gramsci and Althusser is striking. As noted, Sánchez does not refer to Williams's or Hers' work on northwest Mexican sculpture, despite possible connections between this material and Epiclassic Cantona. Neither is Elizabeth Jiménez García's 2010 preliminary catalog of Tula's sculpture for FAMSI cited.

Despite these limitations and the problems noted earlier, this book represents a major contribution to the archaeological literature on Cantona: it is a well-presented collection of useful basic data that will serve as a solid foundation for future comparative art-historical analysis. It addresses not only the city's links with West Mexico and Tula but also potential connections to Cacaxtla, Cholula, El Cerrito, and Teotenango.

Entre la vertiente tropical y los valles: Sociedades regionales e interacción prehispánicas en los Andes centro-sur. SONIA ALCONINI, editor. 2016. Plural Editores, University of Texas at San Antonio and Universidad Mayor de San Andrés, La Paz, Bolivia. 387 pp. \$28.00 (paper), ISBN 978-99954-1-692-8.

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This first volume in the series *Investigaciones arqueológicas en Bolivia*, edited by Sonia Alconini, seeks to advance archaeological knowledge on the eastern valleys of the Andes, situated between the Andean high plateau and the Amazon and Chaco plains. Partly because of the lack of systematic archaeological research in this area, scholars have tended to see the valleys as an “empty,” marginal transit zone between the highlands and the lowlands. Traditionally, much more emphasis has been given to the Tiwanaku state and the Inca Empire as they sought to extract products from this so-called yungas region than to autochthonous cultural development in the eastern valleys. Alconini’s edited volume, in contrast, highlights how the Andean eastern valleys were “strategic spaces of social and economic interaction” (p. 335; translation by reviewer) and sites of important cultural processes. While those processes were to a large degree endogenous, they also drew from the Andean and the Amazonian and/or Chacoan areas, leading to hybrid identities and multiethnic social settings.

Entre la vertiente tropical y los valles has 15 research chapters. It also has a three-page introduction and a slightly longer concluding chapter, both by Alconini. Before taking their final form, the individual contributions were presented and discussed in a workshop held in Sucre, Bolivia, in July 2013. In the book, the chapters are organized geographically so that the focus moves from north to south from the areas east of Lake Titicaca through Cochabamba and Chuquisaca (Bolivia) to northwest Argentina.

Chapter 1, written by Carla Jaimes, is an outlier in the context of the volume, because it focuses on the Beni region, a lowland setting. Still, this chapter is important, as it questions the degree to which the earlier posited *barrancoide* influence can actually be seen in the pottery of lowland Bolivia and, more specifically, in the material that Erland Nordenskiöld excavated at the site of Chimay. In Chapters 2 and 6, respectively, Alconini discusses two long-lasting ceramic traditions of the eastern valleys: the *yunga género toscó* and the *estampada e incisa de bordes doblados* traditions. Both were widely distributed and show features clearly adopted from the lowlands.

Several chapters discuss the varying nature and timing of the influence of Tiwanaku (ca. AD 500–1100) in distinct valley settings. Chapter 3 by Juan Carlos Chávez and Sonia Alconini presents excavation data from the site of Kalla Kallan, in Charazani Valley. Patrizia Di Cosimo in Chapter 4 discusses survey results from the Chungamayu Valley, where the Tiwanaku presence was apparently earlier than in the Cohoni region, the subject of Juan Villanueva’s chapter that follows. Based on his excavations at Chullpa

Loma, Villanueva argues that this site was founded by altiplano people around the time of the collapse of the Tiwanaku state. In Chapter 9, Claudia Rivera compares the interaction between the Tiwanaku people and local groups in three areas: the La Paz Valleys (strong and continuous contact with the Tiwanaku heartland), the Tacaparí Valley of Cochabamba (adoption of Tiwanaku traits through trade networks and social ties), and the Cinti Valleys of Chuquisaca (weak, indirect Tiwanaku influence).

Chapter 7, the first of Walter Sánchez’s two chapters, analyzes the Paracti, Tablas Monte, and Nina Rumi Punta archaeological complexes of Cochabamba. Tiwanaku pottery was present in all three, but so too were local and Amazonian ceramics. In this and Chapter 8 on the agricultural technology of Tablas Monte, Sánchez emphasizes the creativity and agency of the local inhabitants of his research area. Chapter 10, by Orlando Tapia and José Capriles, presents survey data from the Mojocoya municipality of Chuquisaca. These results are very interesting, especially regarding the Mojocoya (AD 1–900) and Late Yampara (AD 1300–1550) phases and the notable differences in the use of space between the two.

Of the five chapters on northwest Argentina, the first two treat the San Francisco Valley of Jujuy. In Chapter 11, María Beatriz Cremonte and colleagues present a petrographic study of the pastes of 20 ceramic vessels of the San Francisco tradition (700 BC–AD 500). In the next chapter, Gabriela Ortiz and Violeta Killian inspect the San Francisco diet through stable isotope analysis, arguing for a mixed economy in which specialized agriculture played only a small role.

Chapter 13 is written by Beatriz Ventura and María Ester Albeck, and Chapter 14 by Ventura alone. Both treat the Inca occupation of the Nazareno, Iruya, and Bacoya Valleys of Salta. To gain access to this region’s mineral riches and to protect the empire’s eastern frontier, the Incas planted mitmaqkuna people in the zone. This process required the creation of an extensive agricultural infrastructure. The volume’s last research article, Chapter 15 by Cremonte, deals with Inca strategies in Salta, with a focus on the San Antonio department, particularly, the Agua Hedionda archaeological site.

The volume succeeds in collecting important information on recent archaeological research in the eastern Andean valleys and presenting it in an easily digestible manner. The book’s 45-page bibliography guides the interested reader onward, and the plentiful figures (one page per chapter in color and other figures in grayscale) are an asset to future scholarship. Several chapters would have benefited from deeper theoretical discussion regarding center–periphery relations, local

agency, and identity. I also would have liked to see more intertextuality between the chapters. Furthermore, the two-chapter sets by Sánchez (Chapters 7 and 8) and Ventura (Chapters 13 [with Albeck] and 14), have a good deal of overlapping content, including figures that are the same or very similar. In addition, many Bolivian sites and regions apparently lack radiocarbon dates, and so the interpretations advanced in the volume rely heavily on relative (ceramic) chronologies. Still, *Entre la vertiente tropical y los valles* is undoubtedly a valuable contribution to the archaeology of the eastern valleys of the Andes.

The Oxford Handbook of the Incas. SONIA ALCONINI and R. ALAN COVEY, editors. 2018. Oxford University Press, New York. xi + 861 pp. \$175.00 (cloth), ISBN 9780190219352.

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Inca social organization has been a subject of global inquiry from the entry of the Spaniards into *Tawantinsuyu*—the Realm of the Four Quarters—in 1532 until the present. Interest in the Incas, and in Andean societies in general, is also part of the public and scholarly discussion of indigenous rights and representativeness, inequality, and relationships between society and land. Within that broader context, the volume edited by Alconini and Covey contains an ensemble of contributions that stand out by the diversity of approaches and issues covered. *The Oxford Handbook of the Incas* summarizes data currently available in Inca research, while exposing new research problems and offering a welcome reflection on the links between modernity and the past.

Given the number of chapters in the book, this review proceeds by sections. Part 1, which includes essays by Pillsbury, Moore, Covey, and Farrington, works as an extended introduction to Inca culture and history. One of the first topics examined is the different, and at times contradictory, approaches to Inca origins and evolution by Europeans, mestizos, and indigenous peoples, who approach the task of recreating history using not only written documents but also oral and performative media. The authors also explore how the documental and material sources about the Incas were reread and used politically after the European conquest. A survey of the origins of the Inca state in the southern highlands of Perú circa AD 1200 follows, with comparisons to earlier regional

forms of statecraft. This section also delves into the organization of the capital city Cuzco—also spelled Qosqo—and the peculiar character of the Inca civilization, given the absence of currency-based commerce and writing *sensu stricto*.

Part 2 reviews the shape and function of key settlements. With contributions by Quave, Gyarmati and Condarco, Coben, Bray and Echevarría, and Eeckhout and López Hurtado, this section analyzes the status of royal estates and imperial centers in Cuzco, the Peruvian central coast, Bolivia, and Ecuador. Management of the workforce and resources at those settlements is related here to the Inca rhetoric of state reciprocity and the local experience of Tawantinsuyu values. Usefully, this section and the next two parts make distinctions between contact with and control by Cuzco's lords. The third part analyzes Inca economic and administrative institutions. Chapters by D'Altroy, Kosiba, Aland, Turner and Hewitt, Costin, and Jennings and Duke offer updated visions of the practical structures that gave shape to the Inca realm. As noted in D'Altroy's valuable synthesis, the expressions of Inca organization—tribute and redistribution, gift-giving, infrastructure, and deployment of military strength—always had ceremonial and religious undertones. This has obvious implications for current and future research about Inca rulership.

The chapters in Part 4, by Acuto and Leibowicz, Santoro and Uribe, Zori, Ogburn, Alconini, Schjellerup, and Troncoso, remind us about the diversity in scale and tempo of the Inca regional experience. This section examines interactions among local populations and Incas in Chile and Argentina's northwestern sierra, the eastern border of Bolivia, Ecuador, and Chachapoyas. The revision of concepts and evidence on frontiers, ethnic relationships, hegemony, and pre-European colonialism is complemented by examples of acceptance, manipulation, and opposition to the Incas and two of their characteristic institutions: the *mitmacona*, resettled communities, and the *acllacona*, groups of women in the service of state and cult.

Essays in Part 5, by Bauer, Christie, Chase, Yaeger and López Bejarano, and Mignone, deal with several facets of Inca and prehispanic Andean religion. The Andean world was one of ceremonial landscapes with immanent power and nested meanings. This section illustrates a selection of those spaces, from Lake Titicaca to the far southern sanctuaries of the empire where *capacocha* (child sacrifice) was conducted. As presented in the ideology of locality cases brought up by Chase, this part of the book underlines the need for a renovated and critical approach to archaeology and ethnohistory that aims to understand both the religiousness of the populations integrated into