The authors provide several new hypotheses, all of which serve to nuance current understanding of the relationship between the Intermediate Area and Mesoamerica proper.

The final section centers on the use of reflective objects in contemporary indigenous communities, with an aim to reconciling the relationship between ethnographic “realities” and archaeological interpretation (19). John J. McGraw, in chapter 10, examines ethnographic evidence for the use of crystals, as part of the reflective surface complex, in divination rituals among contemporary Maya groups. McGraw’s excellent theoretical discussion may have been better placed more toward the beginning of the volume. Chapter 12, by Olivia Kindl, complements chapters 9 and 10 by offering ethnographic evidence regarding the use of mirrors in divination and initiation rituals by modern Huichol (Wixaritari) communities. Like Blainey, she suggests that reflective surfaces serve as representations and mediators between the natural (visible) and spiritual (invisible) worlds. This interpretation is also explored by Karl Taube in his chapter 13, which provides a fitting concluding discussion, synthesizing the varied contributions and offering new insights on the ontology of mirror stones in a variety of contexts.

The volume succeeds in illuminating a class of material culture sadly underrepresented in the archaeological literature. However, I do wish to point out a few issues that I consider slightly problematic. First, many of the studies presented remain ongoing, and openly discuss their future plans. Although this fact is understandable, given that the volume represents an initial approach to an understudied topic, it does lend the collection a somewhat incomplete feel, although perhaps this will simply pique the reader’s interest in the volume’s object of study. Additionally, one feels that there is a certain amount of repetition throughout, with many chapters reiterating generalizations, for example, regarding elite ritual use of mirrors. In fairness, however, contributors do present data to support such bald assertions. Finally, I wonder why no contribution directly addresses mirror use among the Olmec, since almost all chapters allude to the early presence of mirrors in this culture. That said, I freely admit that these quibbles may be more a question of personal taste or style, or research interests, and in the end I offer these critiques not to discount the value of the contribution made by this volume, but rather as an invitation to continue and expand the important discussion begun by these authors. In the end, I feel that providing a starting point for continued investigation and dialogue will be this volume’s most lasting and significant contribution.

Ancient Zapotec Religion: An Ethnohistorical and Archaeological Perspective.
Michael Lind.

Reviewed by: Ronald H. Fritze
Athens State University

The religions of pre-Hispanic Mesoamerica are numerous and complex. Scholars have debated whether these various religions are fundamentally similar to each other, with the differences largely being the local names for the various pantheons of individual gods, or if each regional religion is largely unique in its pantheon of gods, rituals, and sacred calendars. Michael Lind’s Ancient Zapotec Religion synthesizes the large body of modern research that has been done on the religion of the Zapotec cultural region. That region roughly corresponds with the modern Mexican state of Oaxaca.
The religion of the Zapotecs is not nearly as well documented as the religions of the Aztecs or the Maya. As a result, many questions remain about important details. Many scholars view the Zapotec religion as characterized by a hierarchy of priests, a system of rituals, and a formal pantheon of gods like the Aztecs and the Maya. Others argue that Zapotec religion is animistic which is defined in Lind’s book as attributing life to inanimate objects, although the strict dictionary definition is the attribution of consciousness to inanimate objects making the distinction from animism somewhat blurry.

The sources for most information about Zapotec religion come from Spanish documents dating from the sixteenth and seventeenth centuries, archaeological evidence, and reports of scattered survivals of Zapotec rituals from the nineteenth and twentieth centuries. In the ten chapters of his book, Lind synthesizes what scholars have learned about Zapotec religion from their study of these sources.

The sixteenth-century sources for Zapotec religion consist of the two books of Fray Juan de Córdova, Vocabulario en lengua zapoteca and Arte del idioma zapoteco, and the Relaciones Geográficas which were questionnaires sent out by the government of Philip II in 1578 and completed by 1581 by local administrators in New Spain. Córdova ministered to the Zapotecs and recorded their language along with the various names for their gods in his two books both published in 1578. The Relaciones asked questions of the Zapotec elders about the pre-Hispanic political and religious situation in their area. Córdova's account provided greater depth while the Relaciones had a greater geographical coverage of the Zapotec territories. Both, however, failed to provide information about many aspects of Zapotec religion. A major source from the seventeenth century was the priest Gonzalo de Balsalobre who ministered to the native population in the Sola Valley and collected confessions from Zapotecs who continued to practice the old religion clandestinely. He published his findings in 1656 as Relación auténtica de las idolatrias, supersticiones, vanas observaciones de los indios del obispado de Oaxaca which provided much detail about Zapotec religion but only for a limited area. A few years later in 1674 another Spanish priest Francisco Burgoa published a two-volume description of the missionary activities of the Dominicans in Oaxaca titled Geografía Descripción which contained much incidental information about the local Indians and their religious practices. Unfortunately, these sources were not illustrated so only scattered ruins of temples and a few native codices have survived to depict the iconography of the Zapotec gods. The Spanish missionaries tried to eradicate the pre-Hispanic religions by defacing their temples and destroying their books. The result is that much information about Zapotec religion has not survived. Despite those efforts, Lind’s account testifies to the partial survival of traditional Zapotec religion from the conquest to the present.

Despite the partial survival of evidence concerning Zapotec religion, considerable research has been done on the subject and Lind ably synthesizes it. Although some scholars contend that Mesoamerican religions were basically similar in their pantheons of gods and their theology, Lind shows that the Zapotec religion's pantheon had many significant differences from those of the Aztec and Mixtec. At the same time, close study of the major and minor deities of the Zapotecs does not bear out that their religion was animistic. Lind also describes the roles of the temple priests and the community or colani priests of the Zapotecs. The nature of the Zapotec temples and their decorative murals is also discussed. Lind's synthesis of the scholarship of Zapotec religion is encyclopedic in its coverage.
Ancient Zapotec Religion is an authoritatively researched study and provides a very useful synthesis of a complex subject. It has many useful tables and other illustrations. The book's maps could have been larger and a bit more detailed. Lind’s prose is dense and his chapters end abruptly without conclusions. The book itself does provide a concluding chapter, "Religion in Ancient Zapotec Society," that helpfully summarizes the book. Scholars of Mesoamerican religions will find Ancient Zapotec Religion a valuable addition to the scholarly literature.

Involuntary Confessions of the Flesh in Early Modern France. Nora Martin Peterson.
Newark: University of Delaware Press, 2016. xxvi + 159 pp. $75.00.

Reviewed by: Jason Sager
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Nora Martin Peterson opens her study with Marguerite de Valois's account describing her emotional response at the unwelcomed sight of her brother, Charles IX. Peterson draws attention to Marguerite's difficulty in controlling her trembling in the presence of the king and of her awareness of her body's involuntary reaction and the need to conceal this response.

This anecdote introduces the central argument of this well-researched book; these kinds of involuntary confession of the flesh, as Peterson defines them, were not unique to Marguerite. Indeed, these slips are found throughout the majority of early modern texts. As Peterson contends, involuntary confessions of the flesh destabilize and disrupt the concepts of body, self, and text, making difficult any solid interpretation of visual clues such as blushing, trembling, etc., and that these three ambiguous concepts "reveal the central role of the body's volatility in shaping early modern thought and culture" (xii).

Peterson successfully demonstrates how the interplay between body, self, and text called into question any attempt to "locate truth inside or outside the body" (xiii). The strength of Peterson's work rests on her ability to identify the ambiguity of the concepts of body, self, and text as understood by early modern authors which made identifying truth so difficult for early modern Europeans.

Chapter 1 examines French confessional manuals between the years 1492 and 1708 with an emphasis on those published during the sixteenth century. Peterson argues that the confessional texts' reliance on a vocabulary of the body created difficulties for confessors to identify the locus of truth. Confessional manuals throughout the sixteenth century explained in great detail how priests were to coax confessions out of their penitents. This required a delicate interplay between the control which the priest was to exert over his body while encouraging the penitents to fully confess their sins. As Peterson notes, confession was a bodily experience that put into question the reliability of what the penitent revealed verbally. Confessors were to be aware of the porous boundaries between body and self. A verbal confession could be practiced and edited for the priest, but the body could betray that through its involuntary slips, such as tears or sighs that escaped the confessor's control.

Chapter 2 continues with the theme of confession, but moves away from confession manuals and instead focuses on Marguerite de Navarre's Heptaméron. This choice of text is a natural progression from the first chapter as the presence of the confessional is prevalent throughout Marguerite's work. Indeed, the bodies of Marguerite's characters show a