Building on Bacon's science and mechanics, Hobbes fully draws the various strands of the corporate idea into a unified whole. In his masterpiece, Leviathan, he fuses together the individual and the aggregate in his conception of the sovereign state as an artificial and fictional entity existing and functioning materially without mystical qualities or divine essence. The collective transfer of power creates the indivisible sovereign in a covenantal act that assumes the continued involvement of those who constituted it. With Hobbes the corporation has become a completely abstract idea even while remaining conceptually organic in nature.

Turner concludes his literary and historical analysis of the corporation by returning to its etymological origins in the Latin word universitas, from which we also get university. He argues that the corporate essence of the modern university has been largely forgotten to its great detriment. If we would open ourselves up to the potential of the university as a unified whole committed to using its capacities as an artificial person to pursue the common good, the centrifugal forces that divide and alienate will not seem so threatening. In the final analysis, corporations need not be at all about selfish exploitation and greed.

There is much in this book to ponder and Turner calls our attention to how words and concepts change over time, while also demonstrating how important it is to understand the constituent historical elements contributing to this process. This kind of meticulous scholarship is all too rare but enormously important. At times, however, Turner has a tendency to read into his texts meanings that are contingent or speculative, even if thoughtful. There are also sweeping statements that perhaps give too much credit to particular works—e.g., Hooker's "Laws thus stands as an important transitional statement in the political history of corporatist arguments" (63)—especially when the choice of works can seem a bit arbitrary. The author might too have given some mention to earlier English writers who broached the corporate idea, such as John of Salisbury or Edmund Dudley. These small matters aside, Turner has produced a fascinating study, even manifesto, for our times.


Reviewed by: Joshua D. Englehardt
El Colegio de Michoacán, México

As Emiliano Gallaga notes in his introduction, mirrors and other reflective objects are among the most sophisticated artifacts produced by ancient societies. Their aesthetic beauty belies a complex production process and such objects are loaded with symbolic significance in numerous cultures, both past and present. It is thus somewhat surprising that mirrors, and reflective surfaces more generally, remain relatively understudied. The present volume aims to address this lacuna in received scholarship, specifically as regards the manufacture and use of mirrors in pre-Hispanic and contemporary Mesoamerica. The study of mirrors in this region is particularly cogent, since, as many of the chapters in this volume emphasize, mirrors themselves often have been considered a defining element of the Mesoamerican cultural area.
Thus, the goals of this volume are to synthesize current studies on this highly significant yet often overlooked class of material culture. Contributions focus on the functions and cultural significance of mirrors and reflective objects, as well as the technological aspects that underlay their manufacture, in various contexts across Mesoamerica. Other chapters explore the use of mirrors beyond ancient Mesoamerican peripheries, including in Central and South America, as well as in the ethnohistoric accounts and among contemporary Maya and Huichol communities. In this sense, the volume offers both interdisciplinary and cross-cultural perspectives.

Spatial constraints prohibit an in-depth discussion of the substantive content of the constituent chapters. As such, I provide a brief précis of each, which I would hope inspires the reader to more closely explore these varied studies. Gallaga's introduction offers an overview of the significance of mirrors in a variety of ancient cultures, as well as a concise summary of the historical development of reflective objects throughout Mesoamerican history. Chapters 2 through 5 focus on the production process of mirrors. The second chapter, also by Gallaga, presents an experimental archaeological study. Drawing on ethnohistoric sources and archaeological materials, he attempts to determine the parameters of production of pyrite mirrors. The following chapter, coauthored by Emiliano Melgar, Gallaga, and Reyna Solis, complements this experimental study via a technological analysis of pyrite inlays from various ancient Mesoamerican contexts, similarly attempting to elucidate the manufacturing techniques involved in the production of pyrite mirrors. Brigitte Kovacevich's chapter 4 explores pyrite production at Cancuén, Guatemala. She discusses the contexts of production in specialized workshops at this site, highlighting an intriguing context that potentially suggests nonelite production and use of these ostensibly "elite" prestige items. Chapter 5, by Julie Gazzola, Sergio Gómez Chávez, and Thomas Calligaro, examines the use of the metallic, reflective minerals pyrite and hematite in both ritual contexts and as abrasives and pigments in other specialized production processes at the ancient metropolis of Teotihuacan.

The second "section" of the volume, as identified by Gallaga in the introduction, includes chapters 6 through 9 and, curiously, chapter 11. It is unclear why, despite the absence of sectional divisions or labels, the order of chapters 10 and 11 was not reversed, since chapter 10 apparently belongs to the third section. These chapters treat questions regarding the use and cultural significance of mirrors in the pre-Hispanic world. José J. Lunazzi's chapter 6, an "exploratory...think-piece" (138), offers ruminations on six potential functions of low-reflectivity polished-stone artifacts in ancient Central and South America. Chapter 7, by Joseph Mountjoy, explores forty-nine objects of iron pyrite from the Masoeta valley, Jalisco that date to the Middle Formative period, and he argues that such objects demonstrate the participation of far western Mesoamerica in wider, pan-Mesoamerican systems of regional exchange and ideology. Achim Lelegmann's chapter 8 details the specific contexts of iron ore mirrors and mosaics recovered at several sites in the state of Zacatecas. His detailed analysis permits deeper inferences regarding the functional and symbolic, particularly cosmological, facets of these artifacts, as well as their implications for interregional interaction. The following chapter, by Marc Blainey, explores the role of what he labels the "reflective surface complex" (181–82) in entheogenic shamanism among the ancient Maya. His analysis, based on iconographic, archaeological, and ethnographic data, is both convincing and illuminating. Chapter 11, by Carrie Dennett and Blainey, offers a critique of traditional models regarding the presence of mirrors beyond the southeastern Mesoamerican periphery in the classic and postclassic periods.
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.