operationalizes the definitions he uses throughout the book (e.g., city, urban, multiplicity, neighborhood), enabling the reader to easily follow his arguments. The transparent use of data (especially in chapter 4 by Hutson and Jacob Welch) makes results reproducible. Qualitative and quantitative measures are employed to induce aspects of neighborhoods at Chunchucmil. This method can be extended to other ancient cities, furthering its contribution to our understanding of the past. Ethnography, bioarchaeology, linguistics, and art history appropriately flesh out the archaeological record, along with the comparative method mentioned above.

It is obvious that Hutson is an accomplished teacher—the layout of the book, the enumeration of points, the reinforcement of main arguments, and the smooth transitions between paragraphs and sections all enhance the reading experience. Lying at the heart of ancient Maya studies is the debate surrounding the degree of urban life experienced in communities of varying sizes and the size of Classic Maya cities. Density of remains does not always accompany the heterogeneity of such remains, but to Hutson’s credit, he tackles this reality head on and deconstructs in a very purposeful way the conceptual differences between “city” and “urban.” He reiterates throughout that “a settlement can qualify as a city if it has three of the following four characteristics: social differentiation, large size, high population density, and specialized functions” (p. 52). Cities are composed of neighborhoods, and one way to analyze this social unit in an archaeological context is to employ explicit criteria, as done by Hutson and Welch for Chunchucmil. Whether the ancient Maya were truly urban may not be settled by this publication, but it offers us one step to resolving the issue and considering afresh the data and theories. This book would be enjoyable and useful for anyone who is interested in the process of urbanization, ancient city life, and the Classic Maya.

NANCY GONLIN, Bellevue College

“The Only True People”: Linking Maya Identities Past and Present.

This volume is a stimulating, important exploration of Maya ethnic origins and development (“ethnogenesis”) from a multidisciplinary (archaeology, history, cultural anthropology, and linguistics) perspective. It challenges deeply held assumptions among scholars and the general public alike about Maya peoples. The editors have assembled a first-rate group of eleven chapters, which are divided into two parts—past and present, along with a very helpful introductory chapter by Beyyette and a fine foreword by J. Hill
that provides a clear intellectual framing for the book. The writing in some of the chapters can be dense, but a careful reading of them is well worth the effort.

The chapters as a whole make a persuasive argument—contrary to widely held assumptions—that the cultures of Mayan language speakers were very heterogeneous, like the diverse languages of the Mayan family, in both the past and present. Moreover, they show that Maya communities generally identify (and identified) locally and not regionally. Even in modern times, several chapters argue, a pan-Maya identity has been relatively difficult to forge. Many of the authors utilize the writings of a variety of cultural anthropologists and archaeologists as theoretical backgrounds, especially Fredrik Barth’s 1969 edited book *Ethnic Groups and Boundaries: The Social Organization of Cultural Difference*, in their arguments for a multiplicity of Maya ethnic groups over the past two thousand years.

Part I (Maya Identities of the Present and Ethnographic Past) contains five chapters. The first is “Reimagining the World: Maya Religious Practices and the Construction of Ethnicity in a Mesoamerican Frame” by C. Matthews Samson, which examines ongoing adaptations to external influences through Protestantism. The second is “Ethnorexodus: Escaping Mayaland” by Juan Castillo Cocom, Timoteo Rodriguez, and McCale Ashenbrener, which principally consists of trenchant observations by the former (in conversations with the latter two) on an emic rather than an etic, outsider view of “Maya.” The third is “Itzaj and Mopan Identities in Peten, Guatemala” by Charles Andrew Hofling, which makes a strong case for heterogeneous identities. The fourth is “Maya Ethnogenesis and Group Identity in Yucatan, 1500–1900” by Matthew Restall and Wolfgang Gabbert, which presents a very insightful discussion of how recent the term “Maya” is (by and large a twentieth-century construction). The final chapter in this section is “Differentiation among Mayan Speakers: Evidence from Comparative Linguistics and Hieroglyphic Texts” by Martha J. Macri, whose careful epigraphic analyses shows the presence of multiple Maya-speaking groups in the hieroglyphic texts.

Part II (Archaeological Explorations of Identity Construction) also contains five chapters. The first is “Establishing the Preconditions for Ethnogenesis among the Classic Maya of the Upper Belize River Valley” by Lisa J. LeCount, which shows how archaeologists can investigate past ethnicity and illuminates both internal and external hegemonic processes that lead to ethnic affiliation and attribution. The second is “He’s Maya, but He’s Not My Brother: Exploring the Place of Ethnicity in Classic Maya Social Organization” by Damien B. Marken, Stanley P. Guenter, and David A. Freidel, which clearly identifies the nature of identity-confirming practices and symbols in the archaeological record, especially in regard to the Classic city of Palenque. The third is “Considering the Edge Effect: Ethnogenesis and Classic Period Society in the Southeastern Maya Area” by Marcello A. Canuto and Ellen E. Bell, which provides an excellent case study of ethnogenesis in the region between the Classic period sites of Copan and Quirigua. The fourth is “Copan, Honduras: A Multiethnic Melting Pot during the Late Classic?” by Rebecca Storey, which carefully analyzes burial patterns at Copan and com-
pares them with patterns at the site of K’axob in Belize. Although her study does not find anything statistically conclusive about ethnicity in the patterns, it does point the way to future examinations, perhaps with larger sample sizes. The final chapter in the section is “Conclusion: Identity, Networks, and Ethnicity” by Edward Schortman. This concluding chapter is superb (and to my mind is a model of what a concluding chapter can and should accomplish), as it integrates the many diverse views in the volume, points out key differences of opinion among the authors, and notes the overall significance of the book.

In sum, this book casts a thought-provoking light on the question of Maya ethnicity and the whole concept of the “Maya” and is highly recommended not only to Mesoamerican scholars but to all those interested in ethnogenesis.

JEREMY A. SABLOFF, Santa Fe Institute


Scott C. Smith’s book provides the first thorough description of the excavated evidence for the important Titicaca Basin Late Formative site, Khonkho Wankane. The project, Jach’a Machaca, directed by Dr. John Janusek, has produced a wide range of information on the southern basin Formative and Middle Horizon settlements, of which this book is a part. Smith worked on the excavations at this site as well as several along the Rio Desaguadero, such as Simillake and Iruhito. This book focuses on understanding the lived experience at this important site situated at the central axis of a network of llama caravan routes that led to the growth of the later Tiwanaku state. Smith shows that Khonkho Wankane was a center in its own right for the Altiplano people, who lived between the river and the lake across the broad, productive altiplano. Much of the detail in the first part of the book describes the building sequence and ritual movement through the ceremonial core of this Altiplano Late Formative site, showing what these structures might have looked like. He makes the complex stratigraphy comprehensible, which is no small feat. He applies a range of spatial techniques to reveal this multifaceted core, including spatial syntax analysis, convex integration, proxemic distances, and thresholds of individual construction events to organize the nested complexities uncovered in the excavations.

Two features of this book stand out and reflect its import. The first is the detailed synthesis of the complex construction sequence. The stratigraphy from early Late Formative through the end of the Late Formative and into the ascendance of Tiwanaku is dif-