Missouri River Valley, and following this Vargas Ruiz shows a similar concern for social complexity and territoriality in eastern Colombia during the period of early European contact. Ikehara-Tsukayama moves us to coastal Peru in late first millennium BCE with a discussion of changing styles of fortification; continuing this theme, Kohut uses GIS to model the emergence of local alliances in the first millennium CE in the southern highlands of Peru.

It follows from the criticisms made in the opening statements of this review that this publication is of limited value as an indicator of the current state of studies of conflict, and especially warfare, by archaeologists. As also indicated, the theoretical framework in which the book operates is one of solid processualism: while this does not affect the value of individual contributions, it does raise questions about the currency of the approaches to landscape it represents, which may mislead students as to the status of landscape studies more broadly. This however does not deny the value or interest of individual chapters, especially to readers most interested in the specific parts of the world to which they relate. There is also an evident flow to each main section which serves to place the focus on specifically landscape approaches.

The real focus throughout is, however, upon expressions of power over territory as represented in landscape change rather than war: to avoid misleading potential readers, the book would be better retitled to reflect this.

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The Myths of Popol Vuh in Cosmology, Art and Ritual. Holley Moyes, Allen J. Christenson, and Frauke Sachse, eds. Louisville: University Press of Colorado, 2021, 348 pp. $38.95, paper. ISBN 978-1-64642-198-5.

No other work of Indigenous literature has had such a profound impact on our understanding of the Maya as the Popol Vuh. Already the first translations and publications of the Popol Vuh in the nineteenth century inspired scholars to study and interpret its detailed mythological narratives. Ethnohistorical research saw in the Popol Vuh an important source about the history and origin of the K'iche' people. In particular, the identification of the hero twins of the Popol Vuh on painted ceramics opened the door to our present understanding of Classic Maya iconography.

This edited volume addresses the question of how the Popol Vuh can be used to analyze and interpret the ancient Maya past. It contains twelve contributions from authors from different disciplines who have drawn on the Popol Vuh in their research on the Maya.

The introduction by Allen Christenson and Frauke Sachse is one of the strongest chapters because it not only deals with the history of the Ximénez copy of the Popol Vuh, which is now preserved in Chicago, but also tries to reconstruct the environment in which the version of the Popol Vuh on which the Ximénez version is based was created. This chapter also describes the career of the Popol Vuh after it became known and the impact it had on Maya research.

The first three chapters of the main section deal with the question of to what extent the Popol Vuh can shed light on the religion and cosmology of the Highland Maya. Allen Christenson traces the narrative of the four creations and interprets it using ethnographic data from the Tz'utujil and K'iche'. Frauke Sachse examines an essential metaphor in the Popol Vuh and other colonial-era K'iche' documents. Iyaxel Cojtí Ren's chapter addresses a particular group of founding rituals described in the Popol Vuh that are associated with the erection of altars and were performed at critical moments for K'iche' society. These altars can be traced in the archaeological record, and knowledge of them is still essential for religious specialists today.

A much more limited reference to the Popol Vuh characterizes the following three contributions, which approach the Popol Vuh creation myth from an archaeological perspective. Jaime Awe's contribution deals with basic aspects of Maya cosmology, such as the levels of the cosmos, the meaning of quadripartite arrangements, and the rebirth of the Maize God, topics that are well known from Classic iconography but not directly related to the Popol Vuh. This is also true of the following chapter by Thomas Guderjan and Colin Snider, which analyzes the transformation of Blue Creek architecture in Belize, without establishing a clear link between the iconography of the architecture and Popol Vuh creation mythology. In the subsequent chapter, Holley Moyes and Jaime Awe analyze the use of space and artifact distribution in the Actun Tunchil Muknal cave in Belize and relate it to rituals that reiterate the narrative of the creation.

The third section contains two chapters on epigraphic and iconographic topics. Barbara MacLeod's interpretation of the texts and scenes of a series of codex-style ceramics is the most comprehensive and convincing attempt to reconstruct this mythological narrative. Although some of the proposed hieroglyphic readings are problematic, MacLeod succeeds in piecing together the isolated scenes and recognizing some of the motifs in the Popol Vuh as well. However, a major shortcoming of this book is the poor quality and small size of the illustrations, which makes it nearly impossible for the reader to follow the detailed iconographic and epigraphic analyses. Karen Bassie-Sweet and Nicholas Hopkins analyze the predatory birds of the Popol Vuh and relate them to the birds that are ubiquitous in Maya and Mesoamerican art.

The three contributions in the last section of the book broaden the theoretical and geographical perspectives. Oswaldo Chinchilla Mazariego's chapter analyzes solar and lunar heroes in Classic Maya art and presents a critical examination of previous correlations between Classic Maya supernaturals and protagonists from the Popol Vuh. He

suggests that the Popol Vuh should not be the only source for the interpretation of Classic mythology and proposes an alternative approach, grounded in a comparative study of Mesoamerican mythology. He stresses that there was no unbroken line of direct transmission from the Classic lowland Maya and the Early Colonial K'iche'. Although his proposed interpretations of Classic figures are not supported by epigraphic data, Chinchilla's contribution is an important critical reflection on the value of colonial sources. Similarly, Julia Guernsey traces the evolution of the Principal Bird Deity narrative, noting that it was continuously transformed and part of a template for civilized behavior and elite legitimation. The final chapter by Jesper Nielsen, Karl Taube, Christophe Helmke, and Héctor Escobedo also interprets the myths of the Popol Vuh as shared with several other Mesoamerican cultures, tracing mythological narratives as far as Teotihuacan.

Overall, this volume brings together stimulating and critical studies of the continuity of Popol Vuh mythology from very different perspectives and raises key questions about the significance and interpretation of colonial-era original sources for the interpretation of pre-Hispanic religion and cosmology.

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Sustainability and Water Management in the Maya World and Beyond. Jean T. Larmon, Lisa J. Lucero, and Fred Valdez Jr., eds. Louisville: University Press of Colorado, 2022, 268 pp. $67.00, cloth. ISBN 978-1-64642-231-9.

Sustainability and Water Management in the Maya World and Beyond approaches sustainability through the lens of past human interactions with and manipulation of water. Nodding to the well-known scholar of Maya water management Verne Scarborough, the book's stated goal is to present lessons from the past to ensure a sustainable future in the present. Maya archaeology has often treated water cursorily, as many of the volume's contributors point out, simply noting the lack of surface water in many zones. This book works to highlight some of the ways that water impacted politics, economics, and religion and ritual among the Maya (and other groups). Three categories of chapters are apparent: (1) synthetic overviews of Maya water management techniques, (2) theoretical discussions concerning the role of water in social and political development, and (3) site-specific case studies. The synthetic reviews, all of which could be well used in Maya archaeology courses, are focused on the central Maya lowlands. Dunning and colleagues (chapter 2) describe the numerous methods the Maya used to capture and store water, ranging from