

a rumination about the varying ways sociopolitically subordinated populations relate to the material remains of the built environments and violences of previous times, and the ways national elites attempt to appropriate and exalt these same sites as “ruins”: spaces frozen in time to be revered in manners that authenticate hegemonic narratives about the past and disavow the destruction of people and spaces involved in the production of colonial, postcolonial, and neoliberal orders.

Drawing on the ideas of Karl Marx, Theodor Adorno, Henri Lefebvre, and Walter Benjamin, Gordillo gives new life to the dialectical materialist observation that production is simultaneously consumption (or, in this case, destruction) and makes an important contribution to anthropological theories of space and place. Echoing Lefebvre, Gordillo reiterates the Marxist tenet that space does not precede social action but is, instead, a social product. Since it is a social product, however, Gordillo argues its production always involves the destruction of something and someone, be it a forest and the indigenous populations who lived there, as in the case of Gran Chaco’s arduous colonization by Spanish imperial forces and missionaries, or the lifeways of *gaucho* cowboys by capitalist soy agribusiness. Rubble, or the material remains of destruction, Gordillo argues, beckons us to think about the negativity of bourgeois space—that is, the cost of present socio-spatial orders of global capitalism, which hegemonic discourses encourage us to celebrate as a necessary, unavoidable, and progressive state of affairs.

*Rubble* is remarkable because Gordillo does not shy away from complex theorizing while also providing us with rich ethnographic storytelling. The result is a book that is as engaging as it is innovative, and which should capture the interest of a diverse audience. Chapters on the material remains of ships, rivers, forts, mass graves, churches, and convents document the destruction implicated in processes of state, nation, and capitalist economy building, while simultaneously tracing the ways political elites and church institutions instruct residents of Gran Chaco to forget the human and environmental cost of these endeavors. At the same time, the book’s ethnographic approach captures how local populations that identify as indigenous and *mestizo* cultivate affective attachments to both rubble and ruins in ways that repeatedly conjure the violence that made the present possible. The book lends itself to advanced undergraduate and graduate-level courses and seminars dealing with the social production of space, racialized and ethnicized relations in Latin and South America, human-environment relationships, and affect theory. If the purpose of a book is to change the way one sees the world, *Rubble* succeeds.

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**The Great Maya Droughts in Cultural Context: Case Studies in Resilience and Vulnerability.** *Gyles Iannone*. Boulder: University Press of Colorado, 2014, 448 pp. \$75.00, cloth.

Iannone brings together many of the leading scholars in Maya archaeological and paleoenvironmental studies for his volume, presenting case studies from across the Maya lowlands. The first two chapters detail the application of resilience theory and coupled socioecological systems. Aimers and Iannone (Chapter 2) set the stage in the volume, detailing the developmental history of Maya civilization within adaptive cycles of resource exploitation, intensification, release, and reorganization. In Chapter 3, Iannone, Yaeger, and Hodell offer important insights into the key issues in paleoenvironmental studies across the Maya lowlands. The most notable contribution of this chapter centers on shortcomings in the dating and sampling resolution in climate proxy records and in the equally imprecise archaeological chronologies. The recent publication of a precisely dated speleothem record from southern Belize (D. J. Kennett et al., 2012, *Science* 338:788–91) has helped to

alleviate these issues in the paleoclimate record, a contribution that has not been matched within archaeological studies.

The chapters by Griffin and colleagues (Chapter 4) and by Ford and Nigh (Chapter 5) offer specific examples that highlight the environmental impacts of human activity during periods of drought. Most notably, Griffin's simulation suggests that deforestation exacerbated existing dry conditions at the end of the Classic period. The remaining eight chapters in the volume consist of case studies that show the substantial diversity in the timing of the collapse at polities across time and space in relation to periods of increasing aridity. Dahlin and Chase (Chapter 7) offer an important contribution to this section, discussing the effects of the AD 536 worldwide climate event. They suggest that strategies centered on buffering agricultural losses contributed to growth of Caracol and Calakmul during a period noted for a hiatus in epigraphic activity at some sites (e.g., Tikal).

The remaining chapters offer case studies on the impacts of the Terminal Classic droughts across the Maya lowlands. Four of the seven chapters are focused on western Peten and present evidence that droughts had less substantial impacts in this region, as the breakdown of political systems began prior to the severe droughts in the ninth century. The most important contribution of these case studies comes from Repussard and colleagues (Chapter 11), who present the results of oxygen isotope analysis of deer remains. This study demonstrates the potential contributions of isotopic studies for generating local climate proxies, but it is hampered by a reliance on the broad ceramic chronological phases. Although the volume's focused attention on southwestern Peten is important to understand how drought was not always the driving force behind cultural change, this section could be better balanced by more geographic variability. In particular, the northern Maya lowlands (especially Chichen Itza) appears to have a historical trajectory that is distinct from the south. Major questions remain as to why polities in the wetter southern lowlands collapsed first, while many in the drier north persisted (Dahlin et al. 2002).

The final case studies offer examples where droughts exacerbated social and environmental conditions and contributed to the breakdown of political systems. In Chapter 12, Valdez and Scarborough suggest that some settlements in northern Belize were quickly abandoned whereas others showed evidence of violence and termination activities during the Terminal Classic period. Iannone and colleagues offer evidence from central Belize, arguing that the changing political and economic structures at Caracol may have offered flexibility that was lacking at other Vaca Plateau sites, enabling them to persist through drought episodes. Emery and Thornton (Chapter 14) compile published evidence from across the southern lowlands and identify general correlations between declines in water-related taxa from small bodies of water, such as swamps, with drying trends during the Early Classic and Terminal Classic periods. This study offers an innovative method to identify arid periods and to understand associated impacts on animal and plant resources. David Webster contributes the concluding chapter, offering a practical perspective on the "drought as prime mover" explanation. Most notably, Webster's discussion of niche construction is particularly insightful, attributing the increased vulnerability of Terminal Classic populations to drought on their inheritance of environments that had been degraded over two millennia.

The increased attention on climatic change over the past two decades in Maya archaeology has offered important new information on the development and decline of social complexity. This volume offers a vital multidisciplinary perspective that will help scholars of future generations to understand the diversity in historical trajectories and social responses to severe drought across time and space in the Maya lowlands.

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