

Mountains to Chuquicamata. Locals describe the 1951 pipeline and the 1967 pipeline as tipping points: agropastoral herd sizes fell dramatically after their construction, as the water drained out of high-altitude wetlands to feed the ever-growing mine. It was also in the 1950s that llareta became nearly extinct; only then did Chuquicamata's smelter replace this plant fuel with natural gas.

Alongside this violence, there were some benefits. Atacameño elders remember the old mining company, Anaconda, fondly. When owned by US capital, the mine provided Atacameños with jobs like collecting llareta and sulfur, building roads, and maintaining pipelines. These provided wages, helping families stay in the rural desert. Their relations with foreigners were collegial and respectful, by contrast to the paternalism and condescension Atacameños attribute to the Chilean state and contemporary mining companies, including the state-owned Codelco. Carrasco, who grew up in a nearby mining town and worked for some months as a consultant for Codelco, is respectful with these memories and the messy reality by which mining dominates the local economy. She provides an engaging account of her complicated positionality.

Throughout the text, Carrasco grapples with a difficult question: How do lessons from the past inform present and future relations between mining companies and Atacameño peoples? She identifies a generational split. Atacameños under about forty-five years old do not view mining companies positively and instead emphasize how extraction has led to ecological exhaustion and forced displacement. Carrasco's account brings to life the fact that the Atacama's highlands are drying out. For decades, Atacameño communities have had to beg and steal for access to water. The book's six chapters each recount

a different episode in the fight for water: in urban, rural, and sacred places; in daily practice and annual canal-cleaning festivals; and at different points in time. Chapter 4 recounts a company's contemporary corporate social responsibility effort, while chapters 5 and 6 provide a historical account based on the papers of William E. Rudolph, the Anaconda Company's chief engineer in the 1940s and 1950s.

The conclusion to *Embracing the Anaconda* echoes findings by other anthropologists working in mining communities and ends with ambivalence. It recognizes that environmental crisis is here and has physically and culturally displaced Atacameños. Yet it emphasizes how far, in the past, providing jobs and showing kindness went toward creating positive relations between mining companies and Atacameños. It challenges mining companies' claim to practice "new," more ethical mining, but does not hold them or the state to account for the slow violence they unleashed. Some readers will be frustrated by the absence of a vision for a socially just Atacameño society in an exhausted world. The book's strength lies in situating today's mining conflicts in a longer history of socioenvironmental change and rural-to-urban displacement. It is a must-read for anyone interested in the Atacama, mining communities, and environmental destruction.

Javiera Barandiarán

University of California, Santa Barbara

REFERENCE CITED

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DOI: 10.1111/aman.13699

Sorcery in Mesoamerica

Jeremy D. Coltman | John M. D. Pohl

Louisville: University Press of Colorado, 2022. 409 pp.

This interesting and important volume covers often understudied but crucial aspects of Mesoamerican religion, worldview, and culture: sorcery, witchcraft, health, power, and personhood. It also combines archaeology, ethnohistory, epigraphy, and art history. To paraphrase the editors, the studies of sorcery and witchcraft in this volume do not emphasize "the Other" but focus on things that are important in the lives of Mesoamerican people according to their behavioral system. This perspective, in addition to the extensive treatment of Mesoamerican religion and Indigenous peoples' views of illness, power, the cosmos, and interaction, make the publication indispensable. Many chapters deal with sorcery in the archaeological record and the colonial period, but most provide comparative ethnographic information, and some focus on sorcery today.

The introductory chapter, one of the best introductions I have read, stands alone as a synthetic essay on Mesoamerican sorcery. It combines the editors' insights and incorporates detailed chapter summaries, outlining terminology and providing an anthropological background on sorcery. Monaghan's chapter treats superstition, witchcraft, divination, and how Spanish colonials viewed these behaviors while compiling highland Guatemala Maya dictionaries. His study demonstrates that various types of sorcery and how people viewed them were important at a time when Spanish priests tried eradicating Indigenous beliefs. Monaghan reminds us that Europeans contextualized Maya behavior according to their norms, putting equal importance on astronomy, calendars, and astrology.

Sandstrom and Effrein Sandstrom's chapter considers sorcery in Veracruz, demonstrating that Nahua religion is pantheistic due to its innumerable, interconnected spiritual energies. Nahuas interact with these energies and their benevolent and malevolent aspects to achieve balance and used ritual paper figurines to identify and counter sorcery. The authors indicate that beliefs in sorcery and its malevolent focus likely developed from Old World influences. González Chévez

analyzes modern Mixtec and Tlapanec (Nahua) witchcraft in Guerrero, pointing out that people believe witchcraft affects human health, animals, plants, matters related to work, education, love, and prosperity. Hence, people have to identify sorcery's good and bad components to address them through divination, prayer, and spells alleviating stresses and everyday concerns.

Chuchiak explores Spanish Inquisition documents related to Maya witchcraft and sorcery and subsequent *mestizaje* of magic and medicine in Colonial Yucatan. He points out that Indigenous sorcery and healing continued after the conquest. The Maya were not completely assimilated, especially in rural areas, where they continued the native use of divination, magical incantations, ethnobotany, and other medical remedies. Later, people of mixed descent maintained Maya medicine, combining it with Old World techniques as cross-cultural influences grew. People also resisted Maya medicine, associating it with black magic and the Devil's work.

In a fascinating chapter, Knab shows that witchcraft and sorcery were fundamental for the manipulation of social and political power. Individuals used sorcery to affect people and gain power. For example, food imbued with spells, blood, and chemicals was presented by Moteuhzoma's sorcerer emissaries to Cortés. Stuart discusses the convergence of ancient Maya sorcery and power, demonstrating that Maya kings openly exposed their connections with supernatural beings to profess their powers, bringing sickness and military defeat, in addition to creation and curing. Chinchilla considers the associations between women, sex, procreation, and centipede symbolism. Chinchilla links these beliefs to women's symbolic power and control of toothed beings related to sexuality, childbirth, and creation.

Nielsen, in his chapter, discusses horned/feathered serpents. Like other spiritual forces, this entity was responsible for the good and bad in people's lives, such as rain or floods, health or sickness. Rituals related to horned serpents resulted in benefits or calamities. Nielsen argues that the horned/feathered serpent is Amerindian in origin and concludes that Spaniards labeled this horned deity as the Devil. Pohl discusses an understudied Mixtec document, the *Fonds Mexicains* No. 20, demonstrating it was "image sorcery" used to communicate with spiritual forces, including male and female patron gods, through calendrical divination and directional symbolism related to conjuring gods and cosmic balance.

Coltman discusses sorcerers and patron deities in Central Mexico and their connections with Classic Maya. He describes rituals related

to death and human sacrifices and skull, bone, hand, and human body imagery. Body parts were used by deities and sorcerers to engender chaos, illness, theft, and death to unfortunate victims. Other rites were related to creation, feasting, and health. Klein elaborates on the importance of a female deity, "Woman Snake," in ancient Central Mexican art and societies. For the Aztec, this fearful god with skeletal features was associated with death and sacrifice in the ruling elites' pursuit of political and religious domination. However, the Aztec appropriated and transformed this god from earlier conquered peoples who venerated this once benevolent entity as a patron, creator, and protector of childbearing women and midwives. Klein persuades us that beliefs in this entity began with small clay figurines used in rituals for fertility, pregnancy, and childbirth but then shifted to monumental sculpture of the macabre skeletal Aztec goddess of destruction, sacrifice, and death in childbirth.

Finally, Martínez González discusses sorcerers, witches, priests, curers, and other ritual specialists as categorized by Indigenous people and Spanish colonists. He demonstrates that differences between these practitioners related to varying rituals, logic, and beliefs. For instance, many priests were seen as messengers and givers of gifts (offerings and sacrifices) to deities who gave necessities to people in return. Witches were seen by Indigenous people as ritual specialists who could transform into other beings to disguise themselves while affecting the well-being of others and the cosmos. Such powers were concentrated in elites in Mesoamerica.

The book is well conceived, cohesive, and one of the best edited volumes I have read. The authors are established scholars, and the research and writings are high quality. The chapters are fascinating, with important information and insights. The volume contains many black-and-white illustrations and excellent bibliographies. Some authors place their chapters more in anthropological context than others, but each contributes to our understanding of Mesoamerican sorcery and culture in a profound way.

Joel Palka 

Arizona State University

ORCID

Joel Palka  <https://orcid.org/0000-0002-0905-2048>