

las casas andinas de la antigüedad. En el capítulo 10, Moore analiza la forma en que proyectos arqueológicos fundacionales como el *Virú Valley Settlement Survey* (1940s), el *Teotihuacan Valley Project* (1960s) y el *Chan Chan-Moche Valley Project* (1970s) han influenciado la forma en que se han estudiado los restos de la vida doméstica (“household archaeology”) en los Andes, incluyendo las investigaciones donde el autor ha sido partícipe, como en el Proyecto Chimú Sur y el Proyecto Arqueológico Quebrada Santa Cristina (1980s). En el capítulo 11 (*Big Houses and Big Men*), se realiza una revisión de las premisas y metodologías desarrolladas para el estudio de la desigualdad social, utilizando casas como unidad de análisis cuantitativo. En el capítulo 12, en cambio, se evalúa otras variables, mayormente cualitativas, que puedan ser indicadores de estatus y poder en las antiguas comunidades andinas, como las elaboradas columnas y otros elementos arquitectónicos para el caso detallado de la costa norte peruana.

Ancient Andean Houses es un libro muy ambicioso y detallado que se beneficia de las décadas de investigaciones arqueológicas e históricas de Jerry D. Moore en la costa norte del Perú. Esta obra enfocada en la arquitectura doméstica complementa sus anteriores contribuciones sobre el análisis y entendimiento de los espacios ceremoniales, muchas veces de escala monumental. Lo ambicioso de este proyecto se ve reflejado no solamente en la variedad de casos presentados, sino también en las 50 páginas de referencias bibliográficas que constituyen por sí un valioso aporte a la academia. Si bien el libro cuenta con 86 imágenes, queda la sensación de que las abundantes descripciones de la arquitectura se hubieran beneficiado de una mayor cantidad de imágenes y quizás reconstrucciones de los edificios. Un comentario que queda como pregunta al autor es si quizás pudo haber sido relevante incluir las habitaciones de los ancestros, es decir, aquellas estructuras construidas para resguardar los cuerpos preservados de los fallecidos. Estos edificios fueron construidos muchas veces para parecer casas, y en algunos casos están plenamente integrados en los pueblos. La incorporación de estos ancestros, y su presencia física, en la vida de la comunidad es quizás una característica muy peculiar de muchas comunidades andinas.

Si bien el libro se concentra en casos etnográficos, históricos y arqueológicos de los Andes, los temas tratados y las metodologías analizadas son de utilidad también para investigaciones enfocadas en otras partes del mundo y otros momentos de la historia. El libro está pensado como una bisagra entre lo que se ha hecho y lo que falta hacer, y con seguridad servirá como una guía para las investigaciones futuras sobre casas y unidades familiares de la antigüedad. La arqueología de los

espacios domésticos ha estado fuertemente enfocada en el análisis de los restos de actividades consideradas “domésticas”. Ante esta obra, el lector debe verla como un complemento a esta aproximación basada en el análisis de artefactos y no como un reemplazo de esta.

Southeastern Mesoamerica: Indigenous Interaction, Resilience, and Change. Whitney A. Goodwin, Erlend Johnson, and Alejandro J. Figueroa, editors. 2021. University Press of Colorado, Louisville. vi + 343 pp. \$85.00 (cloth), ISBN 978-1-64642-096-4.

Reviewed by John S. Henderson, Cornell University

This volume marks a watershed in archaeological scholarship in southeastern Mesoamerica. With its diversity of societies, cultural features, and languages, this region holds great potential, which has gone largely unrealized, for elucidating the nature of Mesoamerica, the significance of the differences between Mesoamerican societies and their southern Central American neighbors, and the factors driving and constraining the emergence of complexity, inequality, and political centralization.

The chapters in *Southeastern Mesoamerica* reflect the diverse methodological and theoretical perspectives that inform current research in the area; many of these perspectives depart from conventional approaches. The nature of units of analysis receives considerable attention, as does interaction both within and beyond the southeast. Contributors insist that southeastern societies must be understood in their own terms, not framed by what they lack in comparison with their neighbors. Readers will often find themselves wishing for more detail on the archaeological data discussed, especially ceramics—but that is inevitable in a collection of this kind.

Alejandro Figueroa and Timothy Scheffler characterize the transition from foraging to farming documented at the El Gigante rockshelter, occupied from 9000 BC through AD 1000. These data, from outside the area usually identified as the core of Mesoamerica, provide new perspectives on processes leading to domestication and sedentary life, highlighting the importance of agroforestry and the relatively late development of agriculture.

Erlend Johnson’s analysis of the distribution of Maya features in settlement patterns, architecture, and craft products reflects shifting perspectives on the impact of Copán on adjacent regions. La Unión in the Cucuyagua Valley was arguably a subsidiary center in Copán’s polity, but there are many fewer

Maya features in the nearby Sensenti Valley. Johnson suggests that Copán's political control did not extend much beyond 50 km from the city.

The chapter on Río Amarillo, located only 20 km from Copán's civic center, by Cameron MacNeil, Edy Barrios, Walter Burgos, Antolín Velásquez, and Mauricio Díaz García provides a complementary perspective. Sculpture and hieroglyphic texts leave no doubt that the center was part of the Copán state, but features of community layout, building techniques, and decorated pottery indicate significant linkages with non-Maya central Honduras.

William McFarlane and Miranda Stockett's work in the Jesus de Otoro Valley reveals monumental construction at some sites, especially Sinsimbla, but no dressed stone, ballcourts, or hieroglyphic texts. Ulúa polychromes and related painted pottery are common, but there are few indications of a Copán connection. The authors emphasize the variability in all these elements across the valleys of central Honduras.

Eva Martínez uses survey data to document the late and brief (ca. AD 600–1000) occupation of the Jamastrán Valley in southeastern Honduras. She problematizes the recognition of archaeological sites and their linkage to social entities, using sherd densities as a proxy for population to define households, hamlets, villages, and clusters of settlements. Rank-size distributions do not suggest hierarchical relations or political unification.

Christopher Begley emphasizes that features shared by northeastern Honduran societies and their Maya neighbors must be understood locally, not as markers of an undefined Maya influence. Following Helms, he argues that local leaders used ballcourts and their supernatural associations to naturalize a new hierarchical sociopolitical order.

Lorena Mihok, Christian Wells, and Whitney Goodwin use demographic trends in the Bay Islands from about AD 600 to 1788 to explore the consequences of the arrival of Europeans. They emphasize the interesting contrast between authoritarian attitudes of the Spanish in dealing with Indigenous people and less nakedly exploitive English approaches; their insistence on embracing both under the label "royalization" is, however, puzzling.

Russell Sheptak suggests that archaeologists could profitably adopt the perspectives of historians in conceptualizing linguistic and ethnic groups, focusing on towns rather than reconstructed territories. He provides a nice example of how recognition of a community of practice in ceramic production reveals a connection between towns that is not otherwise clearly reflected in material remains.

Summarizing contact-period distributions of Indigenous groups, Gloria Lara-Pinto identifies several

large ethnolinguistic provinces (mostly Lenca and Nahua-Pipil) that also correspond to polities. She sees these distributions as the result of the breakup of an original "Lenmichi" population (based on a controversial reconstructed language family embracing Lencan, Misumalpan, and Chibchan) and the arrival of proto-Ch'orti' and Nahua-Pipil.

Pastor Gómez Zuñiga argues that "provinces" in colonial documents more often refer to ethnic or linguistic territories than to ancient political units. Noting that segmentary lineages, which were common features of Indigenous social systems, would create lines of political fission, he reconstructs a more varied political landscape than does Lara-Pinto, occupied by many simple chiefdoms with restricted territories.

William Fowler sees early colonial Spanish *entradas* into southeastern Mesoamerica as good analogs for prehispanic trade and military expeditions. Conventional interpretations of prehispanic travel estimate group size and range very conservatively, but the argument that constraints on Indigenous and Spanish mobility were essentially the same requires a detailed assessment of the effects of horses and maritime logistical support.

Rosemary Joyce proposes communities of practice—essentially interaction networks focused on shared concerns—as an analytical frame for Honduran archaeology, illustrating their potential with reference mainly to the production and use of painted pottery and carved marble vessels in the Classic period. Such communities are unlikely to correspond to the social groups that archaeologists often seek to recognize; as a complement to analysis of these other groups, however, the concept has the virtue of broadening archaeological views of social relations. Much of the significance of communities of practice stems from the fact that they cut across linguistic, ethnic, and cultural contrasts.

Like Joyce, Edward Schortman and Patricia Urban prefer heterarchical to hierarchical interpretations and deemphasize bounded territorial units in favor of intersecting interaction networks, which is another way of describing communities of practice. Their characterization of southeastern Mesoamerica—as a mosaic of cultural and social processes operating and producing patterns at multiple scales—nicely sums up the collective perspective. They close the volume aptly, pointing to a question most directly raised by Joyce but not pursued by any of the contributors: Why were hierarchies, which were so prominent in Lowland Maya societies, weakly developed and evanescent in the adjacent southeast?

There is much to like here. *Southeastern Mesoamerica* will be an essential reference for those

interested in archaeology and ethnohistory in this area for a very long time.

Ancient Households on the North Coast of Peru. ILANA JOHNSON, DAVID PACIFICO, and ROBYN E. CUTRIGHT, editors. 2021. University Press of Colorado, Louisville. 317 pp. \$76.00 USD (hardback), ISBN 978-1-64642-090-2. \$0.00 USD (ebook), ISBN 978-1-64642-091-9.

Reviewed by Aleksa K. Alaica, University of Alberta and University of British Columbia

This volume emerged out of a timely session “Daily Practice and Encultured Experience: Exploring Domestic Life among the Moche of Northern Peru” held at the 2014 meeting of the Society for American Archaeology in Austin, Texas. This edited volume expands beyond the Moche to include a set of key chapters about household archaeology through two millennia on the North Coast of Peru. The volume has 10 contributions, with each author carefully crafting their chapter to address the wider state of household studies in the region.

In their opening chapter, David Pacifico and Ilana Johnson effectively establish the central themes that are explored throughout the volume; their consideration and definition of a household lay the foundation for later discussion and debates. I found it interesting that “household” rather than “house” was the central word used to consider daily life, domestic practices, and local activities. Nuances in these terms could introduce slight differences in the types of interpretations of how communities persist or change over time. Furthermore, it begs the question: Is “house” just the physical architecture of a “household,” or does it have its own set of constraints and affordances in maintaining domestic lifeways?

Each chapter focuses on individual case studies from the Early Horizon to the Late Intermediate period between the Nepeña and Lambayeque Valleys. Although Brian Billman alludes to his own extensive work in the Moche Valley, his broader take on the state of household archaeology is direct and critical of the overt favoring of large urban and mortuary contexts by research projects since the 1990s. These critiques are striking, alerting readers to the fact that household archaeology has not been a key part of research design and objectives since the 1970s and 1980s. This early chapter therefore frames the innovative work of the rest of the authors and showcases the importance of studying households to better understand the lives of people in the past.

David Chicoine and colleagues discuss some of the earliest contexts considered in this volume at the Early Horizon site of Caylán in the Nepeña Valley. By focusing on the layout of *cercaduras*, Chicoine meticulously reveals common planning and coordination across household contexts. This evidence supports his innovative interpretation that controlling access patterns within *cercaduras* led to the social engineering of privacy and thus hierarchy in residential spaces. This research attests to the ways that prehispanic Andes communities coordinated across neighborhoods and that intergroup consensus manifested in cohesive domestic spaces for daily activities and self-sufficient practice.

Moving from the Early Horizon to Middle Horizon, Guy Duke considers mobile domestic communities in the Moche cultural phase of the Jequetepeque Valley. He situates his important work within the framework of the household as a process rather than a discrete entity. Examining variation across the valley, his work at the sites of Wasi Huachuma and Huaca Colorada links choices made about culinary practices. Rejecting the household as exclusively a process of the physical house, Duke effectively links the domestic context with seasonal changes in residence according to economic, social, and ritual schedules. This stance restores agency to past communities that were in control of their own lives as they responded to environmental and political situations. Giles Spence Morrow also considers the site of Huaca Colorada and makes a thought-provoking argument for elite monumental spaces as sacred houses, à la Levi-Strauss’s *société a maison*. Although he examines the same site as Duke, Spence Morrow constructively describes how collective renovations can foster a profound sense of place and belonging. Beyond the (re)construction of Huaca Colorada’s monumental sector, the religious practices involving elites and commoner participants formed powerful bonds through the model of the sacred house, a replicated set of features in the built environment.

Farther north in the Lambayeque Valley, Johnson expands the discussion on Moche household practice by examining gender dynamics through previously identified “Priestess” and “Labretted Lady” figurine styles and the recently identified “Feline Headdress Female” style. Pivoting between the subject and object dichotomy, she explores how figurines were involved in individualized activities along with shamanistic practices that were particularly related to phases of menarche and maternity. I found that the discussion of Fabiola Chavez Hualpa’s work on *curanderas* in the Piura region enriched Johnson’s interpretations on figurines as proxies for feminine identity. Furthermore,