

economic, and cultural landscape. While the “in transit” status still poses challenges for children of Haitian parents born in the Dominican Republic, it is not the same for other national groups. A child who is born in the Dominican Republic of parents who are U.S. citizens can claim both Dominican and U.S. citizenship. Several grassroots organizations are currently working to change the “in transit” clause for Dominican-Haitian children (children born in the Dominican Republic of Haitian parents) so that they may claim and benefit from the rights that come along with Dominican citizenship, attend school, have a *cédula*, et cetera. In this chapter, Stinchcomb highlights the writings of Juan Sánchez Lamouth, Jacques Viau Renaud, and Norberto James Rawlings.

Chapter 4 brings the book full circle back to Stinchcomb’s objective. Entitled “The Afro-Dominican Author since 1961: Aída Cartagena Portalatín, Blas Jiménez, and Afro-Dominican Identity,” she examines Dominican literature that not only expresses Afro-Dominican sentiment but also reflects the authors’ own sense of identity. Cartagena Portalatín opened the definition of Dominicanity by refusing what was generally accepted to be the more popular image of Dominican identity. Jiménez’s poetry “offers a more pluralistic view of Dominican identity that is cognizant of the cultural richness of its racial mixture, on the one hand, and respectful of the struggle of its African ancestry, on the other” (109). Because Jiménez does not differentiate between mulatos and negros in his work, in this way, mulatos and negros become part of the larger Afro-Dominican category, which emphasizes African ancestry. This type of positioning goes beyond Blas Jiménez’s poetry as he has worked to create alliances with other Afro-Latinos/as

and African Americans to articulate broader African diaspora identities and connections.

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The Offerings of the Templo Mayor of Tenochtitlan. Revised edition. *Leonardo López Luján*, Albuquerque: University of New Mexico Press, 2005. 421 pp.

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The excavation of the Aztec Templo Mayor was one of the most important archaeological projects in Latin America in the past few decades. The finding, by chance, of a major buried sculpture in downtown Mexico City in 1978 led to the discovery that the remains of this central temple of the Aztec empire—whose location was long known—were far better preserved than anticipated. A happy combination of Mexican political will and archaeological leadership by Eduardo Matos Moctezuma and others led to a thorough multi-year excavation of great scope and quality, and fieldwork around the Templo Mayor continues to this day. Although much attention has rightly focused on the foundation walls of the great temple itself, the most abundant, complex, and spectacular findings have been the numerous buried offerings placed in and around the temple.

This book is a revised edition of a work first published in Mexico (in Spanish) in 1993, and then in English (by the University Press of Colorado) in 1994. There is a new preface by H. B. Nicholson, many new and

improved illustrations, some minor corrections to the text, and some updating of citations and text in the extensive endnotes. As one of the most important scholarly books in English on the Templo Mayor excavations, it is good to have this work back in print, now in a paperback edition for the first time.

The opening chapters summarize the history of the Templo Mayor project. Chapter 3 outlines the author's theoretical approach to ritual and offerings. The discussion of classic authors such as Marcel Mauss and Mircea Eliade is very good, although some consideration of more recent work on ritual (e.g., Maurice Bloch and Catherine Bell) might help improve our understanding of this rich body of material. Chapter 4 outlines the chronology of the Templo Mayor (one of the best discussions of this topic in English) and reviews evidence for astronomical orientations.

Chapter 5, "The Symbolism of the Templo Mayor," is another presentation in a long line of rich interpretive studies of this building based around the concept of "cosmovision." Chapter 6 presents López Luján's scheme for analyzing the contextual aspects of the offerings. Each feature was scored for a variety of attributes, from location to orientation to the nature of the elements, and the overall contextual data are summarized in this chapter. The following chapter describes a cluster analysis based upon over 100 attributes of the offerings themselves (e.g., individual deity representations, animal remains, and other objects). The clusters that result from this exercise are termed "offering complexes." These are groups of offerings that share characteristics and therefore most likely had similar religious and social significance. This innovative quantitative analysis was necessary to deal adequately with

the quantity and complexity of information from 118 offerings, most of which contained many objects.

Chapter 8, "Approach to the Meaning of the Offerings," is the heart of the book. Its 94 pages provide rich and detailed analyses of individual offerings and complexes of offerings. There are numerous photographs and line drawings. Individual objects are described and compared to other Aztec objects, and data from the codices and textual sources are brought to bear on objects and offerings. López Luján considers alternative interpretations and viewpoints, and in many cases he is able to reconstruct the rituals that produced the buried offerings. The studies in this chapter add up to nothing less than an analytical tour de force. This is one of the most complete analyses of a set of ritual data ever carried out in Mesoamerica.

The success of these analyses can be attributed to several factors. First, the offerings were excavated with great care and excellent documentation. Eduardo Matos Moctezuma, director of the Templo Mayor project, deserves much of the credit here. Second, fragile and perishable objects were recovered and preserved with care and skill by an outstanding team of conservators. Third, López Luján's systematic approach to recording and quantitative analysis allowed him to transcend the subjective biases that all too frequently mar studies of ancient ritual and symbolism. Finally, his wide-ranging and insightful use of comparative archaeological and ethnohistorical data helps illuminate the nature and significance of the offerings and their meanings to the Aztec priests who created them.

A brief Epilogue is followed by three appendices. The first is a list that identifies the offering complex of each individual

offering. The second appendix, at 75 pages, describes each of the complexes identified in the cluster analysis. These are rich and illuminating descriptions that include contextual patterns, maps, and summaries of contents. A third appendix describes unique offerings; that is, offerings that do not fit into any of the complexes. This is followed by a section labeled "Plan, Matrices, and Dendrograms." Finally, there are 33 pages of notes, a 15-page bibliography, and a thorough index.

There are a few examples of over-interpretation of the data, but generally the discussion is far more grounded and empirical than much prior work on the interpretation of the Templo Mayor. Some additional effort by the author and/or publisher could have made the book more user-friendly. For example, the tables are not numbered or listed at the beginning; some of the pie charts are not legible; too many drawings and photos of objects lack scales; some poor-quality line drawings from the first edition should have been improved, and some mistranslations and typographical errors should have been caught; and the elimination of a series of graphs from the first edition makes it difficult to navigate efficiently between offerings, complexes, and objects. Nevertheless, this book is a remarkable study whose positive features far outweigh its minor deficiencies.

The Offerings of the Templo Mayor of Tenochtitlan is really two books in one. First, it is an interesting, important, and readable textual account that will benefit anyone interested in Mesoamerican archaeology or the study of ancient state religion. Second, it is a well-documented analysis with ample presentation of data that can be used by specialists for a variety of purposes.

Thunder Doesn't Live Here Anymore: The Culture of Marginality Among the Teeneks of Tantoyuca. *Anath Ariel de Vidas*. Boulder: The University Press of Colorado, 2004. 436 pp.

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This highly informative work adds substantially to our knowledge of the Veracruz Teenek of northeastern Mexico, and provides surprising insights into how an apparent acceptance of social inferiority and marginality can be viewed as part of an ethnic survival strategy in a situation of colonial heritage and ongoing victimization within the wider Mexican society.

Teenek is a self-referential term used by indigenous speakers of a Mayan language usually termed Huastec by outsiders. While focusing on the Teenek of Loma Larga, in the district of Tantoyuca, Veracruz, the author, whose relevant fieldwork was undertaken during the years 1991–1995, devotes considerable effort to placing them in temporal and spatial context within a social milieu including other indigenous peoples such as Nahua, Otomi, Tepehua, Totonac, and Pame speakers in addition to local mestizos. Indeed this was necessary, as the author's goal in writing the book is to "account for the construction of Teenek identity through historical and social processes confronted with indigenous discourse on social marginality" (387). In this volume, of major importance to indigenous studies in Latin America, Ariel de Vidas succeeds in achieving that goal quite admirably.

In an appropriately enthusiastic foreword to this contribution to the Mesoamerican Worlds series, the series editors suggest that the Teenek community being described has mysteriously survived

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