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Networks of Power: Political Relations in the Late Postclassic Naco Valley, Honduras. By Edward Schortman and Patricia Urban. (Boulder: University Press of Colorado, 2011. xx + 277 pp. Illustrations, maps, tables, bibliography, index. \$75.00 cloth.)

Edward Schortman and Patricia Urban's work is based on their research at three major Late Postclassic sites in the Naco Valley of northwestern Honduras (Naco, PVN 306 and PVN 144), which were occupied during the Roble phase (AD 1300-1523). Until recently, this area of Mesoamerica had only been studied to the extent that archaeologists had produced a cultural chronology of prehistoric and contact period cultures and was generally neglected by archaeologists in favor of larger Classic Maya sites to the west (pp. 1, 7). From both a historical and archaeological perspective, this part of Honduras was "generally characterized during the fourteenth through sixteenth century as a politically balkanized landscape situated on the margins of the expanding Mexica (Aztec) empire" (p. 2).

Spanish documents relating to the 1523 conquest of western Honduras are not extensive, characterizing this as "an area for slaving rather than for systematic exploitation through the use of Indian labor" (p. 5). As an exception, the Valley of Naco, mentioned in the chronicles as an ally and provider of substance for the Spanish conquistadors, was noted as an important center of long-distance trade in gold, cacao, and feathers between the Valley of Mexico and the Pacific coast of Central America. According to the authors, Spanish documents "hint at the operation of a dynamic political and economic system but do not allow us to address the basic questions of who was involved in interactions at multiple spatial scales, what resources were marshaled through these webs, and how they were employed in support of political projects" (p. 6). The authors employed archaeological research to study the cultural mechanisms of the contact period in the Naco Valley, which were not well detailed in the early Spanish chronicles.

The authors, while working in the Naco Valley, faced the same problem that all archaeologists encounter: how does one reconstruct an intangible social network using tangible remains? After analysis of their field work, they determined there were two sets of tangible remains that could help to identify social networks. The first consisted of identifying the networks of related elite and common households by noting the distribution of obsidian imported by elite members, which was made into blades at commoner's households as a part-time craft and which benefited all the members of the social network through its trade with other areas (p. 71). According to Schortman and Urban, the elite of the Naco Valley regulated "the production-distribution-consumption cycle of a generally desired good" [imported obsidian] and rewarded "those who comply with their demands by granting them access to that item and punish resistance by denying access" (p. 159), thus creating an economic foundation for their social network.

The second artifact significant in the identification of a social network consisted of specialized religious ceramics or *incensarios* and their distribution in both elite and common households and open space where public ceremonies were held (p. 89). All household areas were found to contain the same type of ritual decorated incense burners, which linked these households to a set of common beliefs. A higher concentration of these ceramics within certain open areas "implies that this extensive open space was a major center for religious observances involving relatively large numbers of *incensarios* (incense burners) wielded, presumably, by considerable numbers of people" (p. 121). Through this analysis of the spatial relationship of ruins, imported obsidian, and incense burner ceramics, the authors were able to determine the layout of the social network of common and elite households, activity areas for obsidian blade production, and ritual areas. The authors conclude that the distribution of small amounts of tightly controlled foreign raw materials and ceramics fostered craft work in "both private domestic settings and public ritual contexts" (p. 175). Finished goods were returned to the local rulers under a debt incurring system which fostered labor demands for construction of public buildings and spaces for a unifying religious purpose that further strengthened the bonds of the social networks of the Naco Valley at the time of the intrusion of the Spanish.

In addition to attempting to define the extent of social networks at selected sites in the Naco Valley, the authors appear to have made a significant discovery with regards to the public architecture of the area and its relationship to the social networks. There is convincing evidence that large temple structures from the Classic period—some five hundred years before the Roble phase—were preserved and incorporated into the later time period works, an apparent attempt by the elite of the Late Postclassic to adopt the past to legitimize their positions (p. 47). In the authors' view, preservation of the past was, in part, an effort by PVN 306's rulers to make direct claims to the past, as "evidenced by their preservation of architecture associated with what had been a Terminal Classic center..." and did not rob the stone from them to construct the Roble phase public works (p. 205). The elite of the Roble phase wanted "to make their pretensions to power seem like parts of a timeless and unchanging universe rather than the machinations of enterprising agents taking advantage of opportunities offered by particular moments in time. To achieve this objective, these rulers had to build networks that connected them to previous notables and notable events" (pp. 215-16).

Through this work, the Naco area may be viewed today as an entrepôt on the margin of Mesoamerica "which facilitated trade within and across the boundaries of the multicentric Mesoamerican world" (p. 21). The early Spanish chronicles appear to have correctly identified this area as a significant trading center on the southern edge of the Mesoamerican core area, shuttling goods and raw materials between the Aztecs to the north and distance smaller settlements of Central America. However, the social mechanisms that

supported this trade and its participants would very likely have been invisible or of no consequence to the Spanish.

Schortman and Urban's work and their research methodology could serve as an important supplement to Spanish chronicles of other areas on the edges of the Mesoamerican core areas of the early sixteenth century. The Naco Valley of the Postclassic Roble phase may have been "home to cultures that basked in the distant glow of their far better-known Maya neighbors" (p. 8), but their social networks supported these larger and more complex cultural areas to the north in a symbiotic relationship.

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Luis de Carvajal: The Origins of Nuevo Reino de León. By Samuel Temkin. (Santa Fe: Sunstone Press, 2011. xvi + 249 pp. Illustrations, maps, tables, appendixes, glossary, notes, bibliography, index. \$29.95 cloth.)

Cuando Vicente Riva Palacio (Ciudad de México, 1832-1896) tuvo la oportunidad durante la década de 1870 de sumergirse en los pliegos inquisitoriales que atesoraban la historia de la familia Carvajal, de seguro no tuvo la más mínima sospecha de la trascendencia del hecho de haber inscrito a la familia Carvajal en el amplio lienzo de la historia de México; y todavía más allá, en el marco de la historia de la diáspora criptojudía. Desde entonces, y en una profusión cada vez mayor, la familia Carvajal ha sido el centro de atención de historiadores y escritores, quienes la han estudiado desde una gran variedad de puntos de vista.

Ya en el siglo XX, el primero en explorar esta historia e intentar una biografía familiar fue el historiador mexicano Alfonso Toro (*La familia Carvajal*, 1944). Pero no fue sino hasta las décadas de 1960 y 1970, con la publicación de las traducciones de Seymour B. Liebman (*The Enlightened*, 1967) y el excelente estudio de Martin A. Cohen (*The Martyr*, 1973) que la historia de la familia Carvajal cruzó las fronteras de la cultura mexicana y del idioma español para asentarse con pie firme en la dimensión global que ahora ocupa. Es cierto, como lo señala el propio Samuel Temkin (p. 2), que Luis de Carvajal, el joven, pareció acaparar casi toda la atención de los reflectores, mientras que los otros actores del drama quedaban reducidos a un rincón oscurecido del escenario. Esta situación ha cambiado de manera significativa en los últimos años, en los que se ha presenciado un renovado interés por la figura de Luis de Carvajal y de la Cueva.

Luis de Carvajal: The Origins of Nuevo Reino de León se presenta como una adición notable a la bibliografía de la familia Carvajal no sólo por tratarse de la primera biografía de Luis Carvajal y de la Cueva, sino también por ser el resultado de una acuciosa investigación en los archivos de Sevilla, Lisboa, Cabo Verde y México. Haciendo uso de estas fuentes, así como de