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making the period under study come alive by making the reader aware of important details surrounding the time period and the context of the first theatrical presentations. Even though this work is clearly intended for an academic audience, it may be read and enjoyed by the non-specialist as well as the specialist of Mexican colonial studies.

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The Lords of Lambityeco: Political Evolution in the Valley of Oaxaca during the Xoo Phase. By Michael Lind and Javier Urcid. Illustrations by Ellis Domínguez Covarrubias. (Boulder: University Press of Colorado, 2010. xxv+412 pp. Illustrations, maps, tables, appendixes, notes, bibliography, index. \$65.00 cloth.)

Lambityeco is a splendid, sprawling archaeological site in the Mexican state of Oaxaca that can be seen when driving on the Panamerican Highway from Oaxaca City to Tlacolula and Mitla. The Instituto Nacional de Antropología e Historia (INAH) opened a small part of the site to the public. John Paddock of the University of the Americas began excavations at Lambityeco in the 1960s, and a parade of archaeology students, this reviewer included, helped out. It is difficult for non-archaeologists to appreciate just how much cultural material is contained in a Mesoamerican site. Paddock's excavations at just two of the 223 mounds yielded hundreds of whole pots, many with contents and residues. The site has hundreds of houses, most with tombs, burial sites, rooms, and patios with plaster floors and walls made of stone and adobe.

This book's first chapters place Lambityeco (a Spanish-Zapotec amalgam meaning "salt distilling mounds") in its chronological and regional context. As a secondary town of the Monte Albán state, it had its heyday during a brief period of several generations in the AD 700s. Lambityeco is by no means unique—similarly abundant remains can be found at scores of other places in the Valley of Oaxaca and beyond. While it is representative of the secondary towns of its time, each town had its peculiarities, and one of Lambityeco's distinctions is that it produced salt for the market, along with woven cloth, farm products, figurines, shell ornaments, and the ubiquitous gray, undecorated pots.

The heart of *The Lords of Lambityeco* consists of four chapters that interpret the sequence of superimposed houses in the two archaeological mounds. The people of Lambityeco buried their dead, not in cemeteries, but in family tombs under their house floors. Lind and Urcid use the architecture, stucco friezes, tomb offerings, and skeletal anatomy to suggest how the living

may have memorialized and promoted their ancestral line. The final chapter returns to the broader questions about the residents of these dwellings and their changing roles in the community during the final century of the Monte Albán state. The authors speculate that, in the early years, Lambityeco's rulers were local nobles of a hegemonic regional state and that they were deposed by the central authority, which was making itself into a territorial state. By the end of the book, the authors have offered their reconstruction of Lambityeco as a social community.

The book is a narrative, not a complete site report; some readers will prefer this, while some archaeologists will not. In any case, the story presented by the authors and the artifact collection (curated by INAH) remains a rich and by no means exhausted mine of information. However, the authors' chain of archaeological interpretation has a few weak links. Is it really true that the town had one ruling couple, that their house happened to be the one next to the highway that got excavated (when there are other mounds suggesting houses equally as large), and that the man's brother was a priest who lived next door? The authors do not always avoid the pitfalls of essentialism along the path of their direct historical approach, in which sixteenth-century and recent Zapotec history is the unquestioned model for a society that existed 800 years earlier. Rising above these caveats, *The Lords of Lambityeco* succeeds in conveying the richness and complexity of the Mesoamerican archaeological record and the possibilities for interpretations at a level of detail that most educated laypersons would not think possible.

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Script and Glyph: Pre-Hispanic History, Colonial Bookmaking and the Historia Tolteca Chichimeca. By Dana Leibsohn. (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 2009. xv + 199 pp. Illustrations, appendixes, notes, bibliography, index. \$49.95 cloth, \$29.95 paper.)

This art-historically driven investigation proposes a reading of the *Historia Tolteca Chichimeca* as a prime example of the "dueling modes" of representing the pre-Hispanic past in sixteenth-century New Spain (p. xii). Currently housed at the Bibliothèque Nationale de France, the manuscript gives an account of pre-Hispanic history through an alphabetic narrative in Nahuatl and elaborate paintings that combine indigenous and imported styles. Dana Leibsohn argues that this mixed form of writing history, which constituted a sizeable investment of money, time, and effort, was an original attempt to strike a balance "between inheritance and invention" (p. 10).