

The individual sections show internal integrity, but the volume as a whole is unwieldy. The essays in the first section reflect the current state of the field. In many places historical archaeology is young, still at the initial phases of cataloging cultural resources, stabilizing and reconstructing standing remains, and prioritizing sites to be excavated. Limited resources also restrict the scope of research and conservation projects. Additionally, archaeologists have difficulty securing the unpublished reports and limited-circulation journals in which much work is published. In this sense, the three essays in part 2 are helpful syntheses, but they do not consistently address the issues raised in the editor's preface or the reviews of the first section. The three essays on culture change are the most thought provoking, but they are theoretically shaky. Loftfield builds his argument on scant evidence. Farnsworth and Wilkie rely upon a structuralist framework that equates patterns of form with ideational substance and cultural affinities.

*Island Lives*, like many wide-ranging edited collections, is uneven. The volume lacks focus, and the contributions vary in quality. Nonetheless, the volume provides useful and accessible reviews of colonial and postcolonial archaeology in the Caribbean, summaries of a few of the major projects either completed or under way, and provocative interpretations of culture change through the analysis of material culture. The articles evince the rapid advances the field has made in the region, as well as the obstacles and limits it faces.

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*Mesolore: Exploring Mesoamerican Culture*. By LIZA BAKEWELL and BYRON HAMANN. Providence: Brown University; Prolarti, 2001. Illustrations. Glossary. Index. CD-ROM.

*Mesolore* is a multimedia exploration of indigenous Mesoamerican culture on two CD-ROM disks. The great majority of the material concerns precolumbian Mesoamerican culture. This offering must not be confused with the traditional historical overview, however, for here the reader encounters a significant number of primary documents and an important part of the history of scholarship in place of a single linear narrative. Among the most important primary documents are extensive sections of precolumbian and colonial codices in color reproduction, while a databank of over 150 articles and book chapters provides an extensive historiography. Audio and video clips of scholars explaining and debating certain fundamental aspects of Mesoamerican culture form the final category of materials.

The great advantages of the CD-ROM format over the traditional book are the amount of information that can be placed on one compact disk, the low cost of lush color production, and the ability to go beyond type and image to provide time-based media such as digital video, audio tracks, and so on. *Mesolore* wisely uses

all of these advantages. With all this material at the fingertips of the student, *Mesolore* must really be judged on the way it organizes and deploys the material. At its best, *Mesolore* is able to introduce the student to several levels of Mesoamerican history with a few mouse clicks (and some careful reading on the part of the student). A typical exploration would go like this: the reader is consulting the introductory video in which Maarten Jansen (Professor, University of Leiden) is explaining the basics of reading the codices. From the video the reader may turn immediately to articles Jansen has written on this topic, reached easily from a menu that appears with the video. At any point in this investigation the reader may also consult reproductions of two codices, with helpful basic commentary and a searchable database of personages and motifs.

The limitation of *Mesolore*, and this is freely admitted throughout the work, is the concentration on the Postclassic (ca. A.D. 900–1520) Mixteca area of Oaxaca for the bulk of the more in-depth examinations. Both the codices studied come from this area, as does the indigenous vocabulary, but this limitation allows the authors to explore the historical context of these primary materials much more fully. For example, the reader is prepared to read the Codex Selden through the digital re-creation of a sixteenth-century Spanish courtroom, with a discussion of the document's possible placement in such a context. The codices themselves are annotated through "mouse-over" descriptions as the cursor moves through the page. Although the information provided by such a technique is limited to a succinct description of the scene, this reviewer found the feature very helpful. More detailed information is provided by clicking on any figure, which brings up a description, as well as a database searchable by several attributes, including costume, name, and date associations.

Many of the quibbles this reviewer had with the disks were not related to the restricted time and place of the materials, but to the way those materials were related. The late-sixteenth-century Mixtec-language vocabulary is not well integrated into the fabric of other materials. All the important Mixtec terms are glossed and available to the reader at any time through a hypertext link elsewhere, making the vocabulary seem rather superfluous to all but the most specialized student. The corpus of articles on Mesoamerica requires an Internet connection, as the articles themselves are stored remotely with only the reference provided on the disks themselves. Each article is supplied with images, making downloads potentially burdensome for students without broadband access to the Internet. That said, this feature is still one of the most exciting for a teacher of Mesoamerican culture and history, for here is a major collection of articles covering most major Mesoamerican areas and research themes.

While there are several interesting surveys of Mesoamerican history and culture in book form, there has been to date nothing quite like this introduction to the

primary documents, fundamental questions, and classic scholarly articles in the field. Those who want a linear narrative history will be disappointed, but the compensation is the richest tapestry now available to the student of the stuff from which those linear narratives are crafted.

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*Reclaiming the Political in Latin American History: Essays from the North.*

Edited by GILBERT M. JOSEPH. Foreword by ELENA PONIATOWSKA. American Encounters/Global Interactions. Durham: Duke University Press, 2001. Photographs. Map. Notes. Index. viii, 379 pp. Cloth, \$59.95. Paper, \$19.95.

This collection is mainly an *homenaje* to Emilia Viotti da Costa. Aside from an essay by her, all but one of its pieces are by her students in Latin American history at Yale between 1979 and 1999; the exception is by an old junior colleague at Yale. Moreover, all their specific questions lie in the last two hundred years, *HAHR*'s "national period."

Otherwise, like most *homenajes*, this is a mixed bag. The honoree's own essay, "New Publics, New Politics, New Histories," a slight revision of her address to the 1991 Southern Labor Studies Conference, is most interesting for her ideas on the deep intellectual history of the now old "new social history." Most teacherly (though now trite) are her historiographic criticisms both of "economic reductionism" (typical of "the 1960s," she thinks, despite E. P. Thompson and E. D. Genovese) and of "cultural reductionism" (which she seems to date from the 1980s). She has some ripping words on "postmodern" provinciality. But in calling (then and still) for a new "synthesis," particularly on labor history, she gets wrong what historiographic synthesis can do—and misses labor history's mechanics.

The best articles are by three young scholars. Mary Ann Mahony vividly explains the "collective [and selective, self-serving] memory" of twentieth-century Bahian cacao elite concerning its own origin and development. Diana Paton does a brilliant analysis of "gender ideologies and women's labor after slavery in Jamaica," to explain ex-slave women's "consciously political strategy" (p. 178) of "flight from the fields." Most impressively, Heidi Tinsman demonstrates the gendered premises of Chile's agrarian reform and the consequent turbulence in "sexual negotiation and labor struggle," 1964–73. Here are excellent lessons for the social historian of modern Latin American reforms.

Other articles have faults as considerable as their merits. Barbara Weinstein's misconception of 1960s structuralism at São Paulo University as "Marxist" (or "Marxist-inflected" or "Marxist-influenced," pp. 81–82) puts an irrelevant puzzle in front of her otherwise clear and richly significant thesis on the embarrassment of Brazilian slavocracy over slavery. Greg Grandin, without acknowledgment, has copied 70 percent of his article on cholera, racism, and nationalism in Guatemala