

THE NAHUA NEWSLETTER

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NAHUA NEWSLETTER NEWS

Welcome to the first all-electronic issue of the *Nahua Newsletter*. As explained in the last issue, skyrocketing costs of paper, printing, and mailing have compelled us to innovate in the way we distribute the newsletter to readers. We hope that our new e-*NN* format will continue to meet readers' needs and not reduce interest in the publication. Of course, readers are free to print copies of the newsletter if want a paper copy. Overall, we are convinced that the new method will significantly reduce our carbon footprint and make information accessible to more readers.

Due to copyright restrictions, we will include illustrations in the online version of the *NN* only if authors provide publicly accessible book-jacket art or other images for which they have provided copyright permission. That is the only change that we envision. The *NN* will continue to present announcements, queries, calls for cooperation, book reviews, commentaries, news items, and anything that might be of interest to readers who wish to find out more about the culture, language, and history of the Nahua and other indigenous peoples of Mesoamerica.

Anyone reading this issue for the first time, as well as our long-time readers, know that back issues of the *NN* are freely available online via the official *Nahua Newsletter* Web site —

www.nahuanewsletter.org

We are planning to send out a notice to each current subscriber announcing a strategy for alerting readers when new issues are posted. We are searching for a free service that will allow individuals simply to provide their current e-mail address and receive this notification. In the meantime, please forward your current e-mail address to the editor, so we can begin the process of building our list.

With this issue we complete 23 years of service to scholars, students, and others interested in indigenous Mesoamerica. Please mail in comments, questions, updates on research activities or anything else that would be of interest to fellow readers. The *NN* is an ideal venue to help you create a network and communicate with people who have similar interests. If your statement is more than a few lines long, please send it to the editor as an attachment to an e-mail message. This method saves work and insures accuracy.

We have survived and thrived for over two decades on the generous contributions of readers. We have set up a special *NN* account at Indiana University-Purdue University Fort Wayne through which all business is conducted. Our new e-*NN* approach should significantly reduce expenditures but we must still pay some expenses to retain our place on the Internet. So please continue to send your donations to the address below. All money goes to defray our production costs, and there are no administrative expenses.

Please keep in touch. We look forward to hearing from you. Send all communiques to:

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NEWS ITEMS

1. As an update to *NN* no. 45 (February 2008), Mark Lent of Lionbridge Federal writes:

"I came across your information while researching the Nahuatl language over the Internet. As the editor of *The Nahua Newsletter*, I was hoping that you may be able to provide guidance in where to search for Nahuatl language resources.

"My name is Mark Lent and I work for Lionbridge Federal. As the Recruiter of the Americas, I have been searching for people who speak Nahuatl as well as several other indigenous languages (Trique, Totonac, Kekchi, etc.). Lionbridge is committed to providing detainees and immigrants their right to a fair trial and as such are the sole providers of interpreters for the United States Department of Justice as well as the Department of Homeland Security. There are a number of people in the system waiting for their fair day in court and are unable to be heard due to a shortage of available language resources. One respondent in the system has been waiting since November 2006. In the case of Nahuatl, there are two detainees who have been awaiting trial since March and August of 2007. There exist numerous other instances and we are working extremely hard to provide detainees with fair trials.

"As a native Central American who has worked with indigenous children in Guatemala, I have personally undertaken the process of ensuring this right be fulfilled for people who find themselves facing a court date. If there is anyone that you can think of that may be able to fit the mold of an interpreter (including yourself), I would appreciate any help that you can give. I look forward to your response and any direction that you can provide on this matter. Thank you so much for your time and attention to this email."

For more information, contact: Mark Lent, Recruiter, The Americas, Lionbridge Federal, 1101 14th Street, NW, Suite 200, Washington, D.C. 20005 | phone 202-289-4777 ext. 3968 | Fax: 202-289-4677 | <http://www.lionbridge.com/lionbridge/en-us/services/interpretation.htm> |

2. This communique has been received from Fidel Herrera Reyes:

"Soy el Ing. Fidel Herrera Reyes y este es mi proyecto: traducir a náhuatl el sistema de computo Ubuntu Linux, yo creo que con esto y con los avances en telecomunicaciones, la red de Internet específicamente se tiene una gran oportunidad de rescatar el descenso de una lengua que es tan hermosa y que nos ata a nuestro pasado.

"Mi visión es que un día muy pronto parlantes de náhuatl podrían comunicarse entre ellos mismos, en todos los estados de México y partes de Centro América, que intercambien correos electrónicos, música, chats, ideas, cultura, comercio, organización, que usando la internet estos pueblos que siempre han estado tan lejos uno de otros, pero que tienen tanto en común, ahora si comunicados puedan otra vez ser una comunidad un pueblo con voz y unidad.

"Yo se que hay muchos retos a que enfrentarse, como la diferencia de modismos entre los pueblos náhuatl, pero tenemos que empezar en algún lugar, como la falta de conectividad a la internet en estos pueblos que tienen tan pocos recursos y tantas necesidades, pero conectividad es una realidad que va a venir, si es que no esta ya en muchas casas y centros de comunidad.

"Aquí la idea es no esperar, si no preparar el camino y ir resolviendo problemas en el camino. Se buscan traductores de español a náhuatl para traducir un sistema de computo basado en Ubuntu Linux, este es un proyecto de código abierto para interconectar las comunidades que hablan náhuatl y unirlos y parar la desaparición de náhuatl abajo esta el link para ayudar a traducir.

"Para ayudar a traducir, no es necesario saber de sistemas de computo, o programación, solo saber hablar y escribir español y náhuatl, usted contribuiría a una muy buena causa, con muchos beneficios a una lengua que cada año tiene menos y menos parlantes.

"Cualquier ayuda para reclutar mas personas que sepan traducir a náhuatl, sera apreciada, en este link puede cualquier persona empezar a trabajar y su trabajo sera revisado por el equipo de revision:

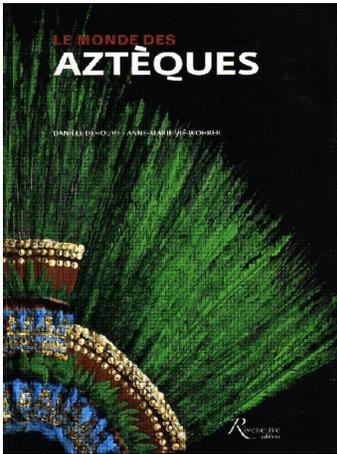
<https://translations.launchpad.net/ubuntu/gutsy/+source/debian-installer/+pots/debian-installer/nah/+translate?>

"Este es mi link personal y explica un poco mas de este proyecto:

<https://launchpad.net/~nahuatlero1>

"Estoy a su disponibilidad para cualquier aclaración, pregunta, critica o observación."

3. Here is an announcement from Danièle Dehouve.



"Estimado colega, me es grato informarle de la aparición en noviembre 2008 del libro *Le monde des Aztèques*, por Danièle Dehouve et Anne-Marie Vié-Wohrer. Paris: Riveneuve, 2008. Pp. 336, mapas, figuras, fotos, ilustraciones en color. ISBN 978-2-914214-51-3. €38.

"Il y a plus de cinquante ans paraissait le livre de Jacques Soustelle, *La vie quotidienne des Aztèques à la veille de la Conquête espagnole*. Depuis cette date, ce peuple qui occupait le centre du Mexique à l'arrivée des conquérants espagnols n'a cessé d'intriguer. De nombreuses découvertes dans différents domaines, notamment en archéologie, anthropologie, archéoastronomie et épigraphie, sont venues compléter nos connaissances. Cet ouvrage en présente la synthèse actuelle. Il entend également faire découvrir au lecteur le rôle éminent que jouèrent au XIX^{ème} siècle les scientifiques français envoyés dans ce pays. Leurs recherches contribuèrent puissamment à la reconstitution de son passé. Parmi les centaines de dessins qui furent exécutés, les plus beaux sont reproduits dans cet ouvrage et mis à la disposition du public pour la première fois depuis plus d'un siècle."

For more information, please contact Danièle Dehouve, 20 rue de Chateaufort, 91400, Orsay, FRANCE | daniele.dehouve@ephe.sorbonne.fr |

4. Francis Norbert writes to inform *NN* readers of a new publication (see review by Scott Hadley, this issue): "The Seminario de Estudios Modernos y de Cultura Acal-Ian (SEMYCA) announces the upcoming release of *Cuentos náhuatl de la Malintzin*, edited and translated by Pablo Rogelio Navarrete Gómez. San Miguel Canoa, Puebla: Seminario de Estudios Modernos y de Cultura Acal-Ian (SEMYCA), 2009.

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Prólogo

Introducción

In tomin = El dinero

In tototzintli Mimincueo = El pajarito Mimincueo

In acocoxochitl = La flor dalia

In Coyotl huan in Tlacuatl = El Coyote y el Tlacuache

In Pillo = El Pillo

Ica ce cual-li cecchihhua, ica se amocual-li ceclaxtlahuia = Un bien con un mal se paga

In Ixpopoyotl huan Coatl = El Ciego y la Víbora

In Mazacoatl huan Coyotl = La Boa y el Coyote
 In axno, in cuahuitl, huan in ahcopechtli = El burro, el palo y la mesa
 In piltontli tlen opoli huan ocuel onez umpa Covadonga = El muchacho que se desapareció
 y reapareció en Covadonga
 In tlacatzintli tlen amo oquinequia tlamanaz = El señor que no quería poner ofrenda
 Chapulin huan Coyotl = El Grillo y el Coyote

"This anthology of traditional narrative is part of a larger language documentation project that has gathered material from the towns of San Isidro Buensuceso, Tlaxcala, and San Miguel Canoa, Puebla. The stories might also be useful for educators in this region where many children still speak or understand Nahuatl. Commentaries and observations are welcome."

Send comments and questions to the e-mail address on the SEMYCA Web site at <http://www4.nau.edu/seminario/>, where the full text of the collection is also freely available.

5. In *NN* no. 45 we provided publication details on the first three volumes of the monumental series *Nahuatl Theater*, edited by Barry D. Sell and Louise M. Burkhart. The final volume in the series is due out in May 2009:

Nahuatl Theater, Volume 4: Nahua Christianity in Performance, edited by Barry D. Sell and Louise M. Burkhart. Norman: University of Oklahoma Press, 2009. Pp. 368, illustrations. ISBN 978-0-8061-4010-0. \$49.95 (cloth).

"This concluding volume in a remarkable series contains a rich collection of eighteenth-century Christian-themed dramatizations performed in the Aztec language. Of the seven scripts, plus a fragment of an eighth, five have never before been published, and the other three have never been made available with their original Nahuatl orthography intact.

"Barry D. Sell and Louise M. Burkhart have chosen plays that represent the types of dramas performed in late-colonial Aztec communities and underscore the differences between local religion and church doctrine. Included are a complex epiphany drama from Metepec, two morality plays, two Passion plays, and three history plays that show how Nahuas dramatized Christian legends to reinterpret the Spanish Conquest. Fruits of a performance tradition rooted in sixteenth-century collaborations between Franciscan friars and Nahua students, these plays demonstrate how vigorously Nahuas maintained their traditions of community theater, passing scripts from one town to another and preserving them over many generations.

"The editors provide new insights into Nahua conceptions of Christianity and of society, gender, and morality in the late colonial period. Their precise transcriptions and first-time English translations make this, along with previous volumes, an indispensable resource for Mesoamerican scholars."

Further details and order information can be found on the University of Oklahoma Web site at <http://www.oupres.com/>

6. Michael Smith writes to announce publication of *Aztec City-State Capitals*. Ancient Cities of the New World series. University Press of Florida, Gainesville, 2008. Pp. 272, illus., maps. ISBN 0-8130-3245-8.\$27.95 (paper). Here is the expanded table of contents:

Chapter 1. City and Society in Aztec Central Mexico

What is a City? | The Four Dimensions of Mesoamerican Urbanism | Theoretical Approach | Aztec Society and Aztec Cities | Sources of Evidence | Historical Context: Toltecs and Aztecs

Chapter 2. The Roster of Aztec Cities

Early Aztec Capitals | Major Late Aztec Capitals | Cities in the Basin of Mexico | Cities in Morelos | Cities in Other Valleys | Small Towns | Isolated Temples and Ritual Compounds | The Imperial Capital

Chapter 3. The Founding of Cities and Dynasties

Identity Politics: Chichimecs and Toltecs | Chichimecs from the North | Foundation Rituals | The Toltec Heritage | Organization of the Altepetl

Chapter 4. Public Architecture and the Urban Townscape

Construction Materials and Methods | Single-Temple Pyramids | Double-Temple Pyramids | Circular Temples | Ballcourts | Shrines | Portable Altars and Sacrificial Stones | Palaces | Other Public Buildings | Urban Public Architecture

Chapter 5. Form, Meaning, and Urban Planning

Urban Planning in Ancient Cities: Introduction | Aztec Urban Planning | Levels of Meaning in the Built Environment | High-level Meanings: Cosmology and the Gods | High-Level Meanings: Astronomical Alignments | Architectural Communication and Middle-level Meanings | Form and Meaning in the Aztec Townscape |

Chapter 6. Life in Aztec Cities

The Size of Cities | Social Classes | Public Life: Townscape Interaction | Private Life: Houses and Households | Public Life, Private Life, and Civic Ritual | Rural and Urban | Aztec Urban Life

Chapter 7. Cities and Their Hinterlands: Urban Functions

Farming and Urban Food Supply | Markets and Commerce | Craft Production | Cities as Religious Centers | Education and Elite Culture | Urban Functions and the Altepetl

Chapter 8. Cities, City-States, and Aztec Urbanism

Aztec Cities as Political Capitals | Kings, Nobles, Commoners, and Cities: Insights from Political Economy | Models, Reality, and the Destruction of Archaeological Sites | Aztec Cities and the Mesoamerican Urban Tradition | The Functional Approach to Ancient Urbanism

Notes + Bibliography + Index

7. Antonio Escobar Ohmstede writes to announce a new publication: *Agua y tierra en México, siglos XIX y XX*, 2 vols. Antonio Escobar Ohmstede, Martín Sánchez Rodríguez y Ana Ma. Gutiérrez Rivas, coords. Colección Debates (El Colegio de Michoacán). Zamora, Michoacán, México: El Colegio de Michoacán; El Colegio de San Luis, 2008. Pp. 687, illus. ISBN 978-970-679-260-0. Información y adquisición: publicaciones@colsan.edu.mx (El Colegio de San Luis); publica@colmich.edu.mx (El Colegio de Michoacán).

"Frente a la escasez de esfuerzos en la producción histórica y antropológica para entender el papel del agua y la tierra de manera combinada en los procesos sociales, este libro es el resultado del ejercicio de diálogo y evaluación en torno a la manera en que los diversos actores sociales respondieron a la cuestión agraria e hídrica en varias regiones de México durante los dos últimos siglos.

Índice, vol. I:

"El agua y la tierra en México, siglos XIX y XX ¿camino separados, paralelos o entrecruzados?" — Antonio Escobar Ohmstede y Martín Sánchez Rodríguez

"Brigitte Bohem Schoendube (1938-2005)" — Teresa Rojas Rabiela y Fernando Salmerón

"Historia antigua del río Lerma" — Brigitte Bohem

"Historias de los ríos: Un modo de hacer historia agraria en México" — Luis Aboites Aguilar

"La legislación decimonónica y la Media Luna (San Luis Potosí)" — Claudia S. Berumen Félix

"Cambios, innovaciones y discontinuidades en los sistemas de riego por galería filtrante en Parras de la Fuente, Coahuila, México" — Cristina Martínez García y Herbert H. Eling, Jr.

"La fuerza del agua: Su uso como motor de la agroindustria en la Tierra Caliente michoacana a finales del siglo XIX, principios del XX" — Alberto Aguirre Anaya

"Efectos de la Ley Lerdo sobre los poblados de hacienda en el altiplano potosino" — Juan Carlos Sánchez Montiel

"De Condueñazgo a municipio: El caso de Tlacotepec Plumas, Oaxaca" — J. Edgar Mendoza García

"El fraccionamiento privado y comunal en el oriente potosino durante la segunda mitad del siglo XIX: Una aproximación." — Antonio Escobar Ohmstede

"Entre dos estados: Derechos de propiedad y personalidad jurídica de las comunidades hidalguenses, 1856-1900" — Diana Birrichaga Gardida y Alejandra Suárez Dotto

"Tierras y aguas de Huixquilucan en la segunda mitad del siglo XIX: Comunidades, vecinos y el ayuntamiento ante el desafío de la desamortización" — Daniela Marino

"Desamortización y reforma agraria en Ocoyocoac y Lerma, 1856-1930" — Gloria Camacho Pichardo

"La propiedad comunal según El Estandarte" — Ivonne Neusette Argáez Tenorio

"Los juicios de apeos y deslindes en san Luis Potosí, 1883-1893" — Inocencio Noyola

"Las proclamas de la revuelta del Valle del Maíz" — Clara García Sáenz

Índice, vol. II:

"El efecto del reparto agrario y la política hidráulica posrevolucionaria en la cuenca del Lerma" — Martín Sánchez Rodríguez

"Los límites a la reforma agraria: Petróleo y tenencia de la tierra en el norte de Veracruz" — Ana Ma. Serna

"La reforma agraria en San Luis Potosí: Revisión historiográfica y propuesta metodológica" — Rocío Castañeda González

"Disputas por la tierra en el valle de Guadalupe, Baja California, en la década de 1950: El establecimiento del poblado Francisco Zarco" — Rogelio E. Ruiz Ríos

"El derecho territorial en el sur de la Huasteca potosina, 1900-1981" — Ma. del Carmen Salinas Sandoval

"Agua, tierra y ejercicio de poder en la subcuenca del río la Pasión, lago de Chapala" — José Luis Rangel Muñoz

"La organización social de tierras y aguas nahuas: Un caso en el valle de Puebla, 1870" — Eileen M. Mulhare

"Agua, tierra y sociedad en el nacimiento del río Moctezuma" — Fernando I. Salmerón, José Sánchez Jiménez y Soledad de León Torres

"Riego, agricultura y cultura en la historia de San Nicolás Atecoxco, Hidalgo" — Ana Bella Pérez Castro

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8. The following announcement has been received from La Prensa Ecuatorial:

"La Prensa Ecuatorial es un publicación del internet de línea trimestral, mostrando la escritura en todas sus formas de culturas, regiones, y las naciones que son infrarrepresentadas en la corriente principal. Buscamos obras para nuestro edición próxima del diciembre de 2009, especialmente de Mexico. Lee por favor nuestra llamada para las sumisiones y remita lo a cualquier persona que pudo estar interesado en la escritura que contribuía en Nahuatl o cualquier otra lengua para la publicación. También, si usted está interesado, fije por favor nuestra llamada para las sumisiones en un lugar público en donde la gente interesada puede leer más lejos sobre cómo ella puede someter su propio trabajo. Muchos gracias. Es comunidades como sus propios que hacen la prensa ecuatorial posible.

"The Equatorial Press is a quarterly online magazine seeking material for its upcoming December 2009 issue, showcasing writing in all its forms from cultures, regions, and nations that are underrepresented in the mainstream. We're hoping to see our submissions increase this year, especially from Mexico. Please take a look at our Call for Submissions and forward it to anyone whom might be interested in contributing writing in Nahuatl, English, Spanish, or any other language for publication. Also, if you are interested, please post our Call for Submissions in a public place where interested people can read further about how they can submit their own work. Don't hesitate to contact us with any questions you might have. It is communities like your own that make the Equatorial Press possible!

— Tlazocamati, Personal de editorial, La Prensa Ecuatorial
| www.equatorialpress.com | info@equatorialpress.com |

Llamada para las sumisiones

¿Quién son nosotros?

La Prensa Ecuatorial publica la escritura de comunidades como sus propios en todo el mundo. Estamos buscando siempre las nuevas obras. Pedimos eso: las obras no son más de 4,000 palabras las obras se envían a info@equatorialpress.com o se envían a The Equatorial Press, P.O. Box 109, Annapolis, MD 21404 U.S.A.

¿Qué necesito?

Una letra o un email con su nombre, dirección, e información de contacto (número de teléfono y/o email). La obra en email o sobre el papel, cualquiera fotografías, y/o ilustraciones que acompañen la historia.

¿Qué consigo?

Consideramos todas las sumisiones. Los se eligen que serán publicados y alcanzan a una audiencia en todo el mundo. Si publicamos su primera obra, somos probables publicar un segundo. Pagamos generalmente toda su obra después de su primer pedazo que publiquemos.

Call for Submissions

Who Are We?

The Equatorial Press publishes writing from communities like your own around the world. We are always looking for new work. We ask that works are no more than 4,000 words, submitted to info@equatorialpress.com, or to The Equatorial Press, P.O. Box 109, Annapolis, MD 21404 U.S.A.

What Do I Need To Send?

A letter or e-mail with your name, address, and contact information (phone number and/or e-mail) and a note telling us what language it is written in, along with the work submitted either by e-mail or paper, with photographs and/or artwork that accompanies the story.

What Do I Get?

We consider all submissions. Those that are chosen will be published and reach an audience around the world. If we publish your first work, we are likely to publish a second. Usually we pay for all of your work after your first piece that we publish.

9. Here is an announcement from Nicolas Balutet: "Saludos desde Francia. Acaba de salir mi último libro titulado = Chers collègues et amis, veuillez trouver ci-joint la fiche de présentation de mon dernier ouvrage: *Homosexualité et imaginaire sexuel chez les Aztèques*. BAR International Series, 1823; Paris Monographs in American Archaeology, 22. Oxford: Archaeopress, 2008. Pp. 193, illus. ISBN 1407303090.

Readers may reach the author at the following address: Nicolas Balutet, Université Jean Moulin–Lyon 3, Faculté des Langues, Manufacture des Tabacs, 6 cours Albert Thomas 69008 Lyon, FRANCE.

10. And this announcement comes from Eric Roulet of the Université de Reims: "Chers amis, chers collègues, je vous informe que mon livre vienet de paraître aux PUR: *L'évangélisation des Indiens du Mexique: Impact et réalité de la conquête spirituelle au XVIe siècle*. Collection "Histoire." Rennes: Presse Universitaires de Rennes, 2008. ISBN 2753505624. Pp. 321, maps.

11. And here is an offer from another reader in France:

"Bonjour. Je souhaiterais un renseignement. Quelqu'un serait-il intéressé par un exemplaire que je possède de la publication par Guy Stresser-Péan du *Codex de Xicotepetec* et que je désire mettre en vente? C'est un très bel exemplaire dans un état pratiquement neuf. Je suis à votre disposition pour tout renseignement. Merci."

Contact: J.-J. Milhau, 7, rue Voltaire, 13410 Lambesc FRANCE | telephone 04 42 57 07 36

12. Finally, Fred Hicks forwards the following job announcement received from Dr. Nikolai Grube:

"My colleague at Bonn University, professor Berthold Riese, will be retiring in about six months. We would like to fill this vacant position with a person whose specialization is comparable to that of Riese and mine. We certainly want to extend the search for the qualified persons to outside Europe as well. Unfortunately I am not sufficiently familiar with the younger colleagues in the U.S. who might meet the requirements. Therefore, I would like to ask for your help. If you know of anybody who might be eligible, please let me know and/or forward the enclosed description to the person concerned. We would, of course, be glad to provide additional information. You may contact us at ngrube@uni-bonn.de." For further information about the status of this job search, please also contact: Univ-Prof. Dr. Hanns J. Prem, University of Bonn, Oxfordstrasse 15, 53111 Bonn GERMANY | telephone 49 228 73 4412 | fax 49 228 63 4385 | e-mail: prem@uni-bonn.de |

BOOK REVIEWS

Cuentos náhuatl de la Malintzin. By Pablo Rogelio Navarrete Gómez. San Miguel Canoa, Puebla: Seminario de Estudios Modernos y de Cultura Acal-Ian (SEMYCA), 2009. Pp. 132.

The first thing that strikes the reader about this interesting collection of Nahuatl stories from the area of Malinche mountain between the states of Puebla and Tlaxcala is the fact that it is not just a simple collection of stories. These twelve stories have been collected and edited by Pablo Rogelio Navarrete Gómez, and are accompanied by both the Nahuatl original and a Spanish translation along with an illustration for each story. The book has a short glossary at the end that includes Nahuatl numbers.

The scholarly introduction by Norbert Francis from Northern Arizona State University also makes the book stand out from others of its kind. Dr. Francis develops a good description of the places where the stories were collected (chiefly San Isidro Buensuceso, Tlaxcala, and San Miguel Canoa, Puebla) and talks about the rapid changes that have taken place over the last 50 years that have led to the erosion of language there and in other areas.

The introduction logically leads to an explanation of the project itself, beginning with a look at the informants' narrative texts at the Xicohtencatl school in San Isidro. These informants were between 16 and 70 years of age and it was found that their production in the native language was comparable to that in Spanish, which is the language in which they are taught to read and write. According to the author, it makes sense to exploit these bilingual skills in order to help students develop cognitively and at the same time save both their tradition and language from extinction. Books like this one will also serve as didactic material for primary students in this region for years to come. Through such assertions as these the author emphasizes models from bilingual education and gives them practical application.

Another revealing part of how the project was carried out can be seen in the criteria for editing the informants' stories. Trying to avoid being too purist nor too syncretic, they decided on the following policies: (1) substituting Spanish borrowings for Nahuatl equivalences, (2) correcting speaking errors, (3) standardizing spelling, and lastly, (4) compiling a single story from several different informants.

It is important to mention another polemical area that Miguel León-Portilla pointed out about how oral discourse is altered in transcription to the detriment of the original text. Dr. Francis argues that this is not as much of a problem as the critics seem to think it is, since it is more important to talk about the texts being "comparable," rather than "equivalent" as the word is used in translation. Reading the Spanish versions of the stories gives us an idea of how the oral nature of the texts was preserved. The use of short, paratactic sentences gives each story a certain rhythm that belongs more to speaking than to writing.

Here is an example from the beginning of the story "In tototzintli Mimincueo," or "El pajarito Mimincueo":

Cepa, nican ochantiah ipan nin to altepetl, ce teta huan ce tenan, oquinpiayah ome nipilhuantzitzin: ce popocatzin huan ce pipiltonzin. Cuac ocatca chocotzitzin, oquinnennequiah; nitahtzin oquihtoaya: Xihuiquican nican, nopiltontzitzin. Oquinenpipitzoaya, oquinnanapaloaya, oquinnenahuiltiaya (p. 29).

Había una vez en nuestro pueblo un señor y su esposa que tenían dos hijos, un niño y una niña. Cuando eran pequeños, los querían mucho. El señor decía: Vengan aquí mis hijitos. Los besaba, los cargaba; jugaba mucho con ellos (p. 87).

Even though it is evident that the story is not a strict transcription, which would have been impossible if the editorial criteria mentioned above were to be strictly followed, there is enough in the style to suggest a very skilled compromise between written and oral texts. Other issues about what is lost or gained are brought up in the introduction in reference to the questions that Edward Sapir raised about translating from one language to another or how much is lost when a narrator starts to lose the language in which the stories he or she tells were originally conceived. These are certainly tough questions to address. Fortunately, we get some very convincing and positive answers in reading these stories.

Moving out of the realm of the specific into a much broader one, the author brings up the universality of the stories with the help of Vladimir Propp and his *Morphology of the Folk Tale*. The author argues that the very origins of literary creations are implied in the universal structures of cognition. For example, while reading "Ica ce cual-li cec-chihua, ica ce amo cual-li cec-tlaxtlahuia" ("Un bien con un mal se paga"), one is reminded of the Aesop fable where a man takes pity on a poor snake that is freezing to death, only to be bitten by the very snake when he is thawed out. Yet the similarity with Aesop ends and this story becomes a fascinating example of defamiliarization when the snake sends the man out to explore the points of view of the other animals, only to come to the conclusion that man is their worse enemy.

The introduction concludes with observations on children's abilities for telling stories by referring to Lev Vygotsky's comments about the penchant of children for hyperbole and the fantastic, which goes back to internal and primitive roots that are unfortunately lost as they grow older. Children also have longer attention spans for oral stories than adults do, and for these reasons, any bilingual storytelling project should include them.

Now concentrating on the stories themselves, we find a strong element of the fantastic but it is these fantastic elements that seem to blend into ordinary life as we find with many indigenous literatures. There are never strange and unusual places and we never seem to leave the forest, the home or, on rare occasions, the city. In the story "In piltontli tlen opoli huan ocuel onez umpa Covadonga" (translated as "El muchacho que desapareció y reapareció en Covadonga") there is a magic store where a man's son enters and stays for a year until the father gets him back. As far as we can tell by the son's account, he was not in some strange world. It was just that time slowed down for him, leading him to believe that he was gone only for an hour. This story concludes with a warning about avoiding other similarly enchanted places in the same matter-of-fact way that warnings are written for deep wells or high-voltage cables. Another story that seems to be linked to the spiritual world in order to give a warning is "In tlacatzintli tlen amo oquinequia tlamanaz" ("El señor que no quería poner ofrenda"). In this story we have a man who doesn't believe that the dead come back to partake in the offerings that are made on the first and second days of November. While in the woods the man sees the spirits returning, enjoying the things that were offered. An exception is his own relatives, who come away empty-handed, just picking up the leftovers of the other spirits. From that time on, he is a believer and always puts out a good offering for his relatives.

Very ordinary objects can also take on magic powers, assisting the bearer who is in trouble, or offering thanks for his or her good deeds. In the story "In axno, in cuahuitl, huan in ahcopechtli" ("El burro, el palo y la mesa"), a father sends out three sons to make their living. One goes to Tlaxcala to help out an overworked old carpenter. He walks away with a magic table that produces a table cloth and food to go with it. The next son also goes to Tlaxcala and gets a donkey from a cruel man who beats it. The donkey has the strange ability of spitting in a bag to produce money. The last son goes to Huamantla and saves an old lady from a man who tries to stop her from stealing firewood. The son defeats the man, who has no papers to prove the land is his, and carries her firewood back home where he is invited to stay with her. In return, she gives him a magic stick that can fly through the air and attack enemies at the bearer's command. Needless to say, when the three sons come home and their father sees the things that his sons brought with them, he was very disappointed until the sons duly demonstrated their magic properties. This is indeed a story about magic, with a moral to it about how ordinary things can be changed because of the heroic deeds of their possessors.

But the moral is not so evident in a story like "In tomin" or "El dinero." Here, there is a man who sees money lying about on the ground but is too lazy to pick it up, which provokes the anger of his scolding wife. He even leaves behind a pot of money in the hollow of a tree. But the lazy man's brother, overhearing the conversation between him and his wife concerning the money, finds only excrement in the pot when he goes to retrieve it. As revenge, he dumps it on his brother while he sleeps. In the morning, the lazy man is found covered with money instead of excrement, and he and his wife live happily ever, giving thanks to God for their blessings.

But we must not be too judgmental about the moral of the stories in these cases. As we know, the morals of Aesop's fables were imposed by later generations and were not written in by Aesop himself. Or maybe we are dealing with an ironic moral like Washington Irving in "Rip Van Winkle" where the scolding wife is the antagonist of the tale and laziness triumphs. One would rather believe that the story is an invective against ambition and that the lazy man was so blessed precisely because he was not a greedy person.

To look at a different story with a definitive moral, we should move back to a conflict involving two animals, as in "Chapulín huan coyotl" or "El chapulín y el coyote." Here we have the grasshopper who seeks refuge during a rainstorm in his humble home of bull excrement, and a coyote comes by and tramples upon it. The grasshopper wants retribution from the coyote, but the coyote refuses to pay amends, saying that the grasshopper is so small that he won't be intimidated by him. The grasshopper proposes a series of physical tests to prove which is better and wins each test, but the coyote will not accept defeat. So an all-out war is declared between the grasshopper (along with his fellow insects the bees, the wasps, and the ants) and the coyote (who brings together the bigger animals like the donkey, the bull, and other coyotes). Needless to say, the coyote and the other animals are defeated again by the insects, which sting them until they plead for mercy. The coyote repairs the grasshopper's house and the grasshopper proposes that they should love each other and go before God for his blessing. The message here of nature living in harmony is a very indigenous one and something that modern people in general might learn from in this day and age of ecological deterioration.

In conclusion, this is a well-balanced work. The stories themselves live in harmony and complement the book's scholarly introduction. Neither one upstages the other but instead each speaks for itself without outside interference. The didactic use for these stories is also suggested, making the work useful as a textbook in a storytelling class. All in all, it is a wonderful contribution to the enterprise of saving indigenous traditions and languages in central Mexico.

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Social Change and the Evolution of Ceramic Production and Distribution in a Maya Community. By Dean E. Arnold. Boulder: University Press of Colorado, 2008. Pp. xxx+351, 97 figures, 40 tables, references, index. ISBN 978-0-87081-923-0. \$65.00 (cloth).

Dean E. Arnold's *Social Change and the Evolution of Ceramic Production and Distribution in a Maya Community* is a significant contribution to Mesoamerican ethnography and ethnoarchaeology. The work has much to offer scholars, graduate students, and advanced undergraduates with interests in Maya studies, ceramic technology, or the application of ethnographic analogies to challenging archaeological questions.

The book focuses on the Yucatec Maya community of Ticul, located approximately sixty miles south of Mérida in the Puuc region of Yucatán. Arnold began work in Ticul in 1965 and made nine subsequent trips to the community (not including a brief visit in 2002). Significantly, his study documents a shift in consumption from ceramics produced for local use to vessels primarily marketed to tourists following the rise of the Cancún-focused so-called "Maya Riviera" in the 1980s. Against this historical backdrop Arnold explores the effects of changes in social organization, the role of ecology, and impacts of a series of technological transformations on Ticul's potters.

This contribution to the scholarly literature on ceramic production and specialization possesses two great strengths. First, while explicitly setting out to address ethnoarchaeological issues, the program of research upon which the study is based was undertaken by a highly regarded cultural anthropologist. This contributes significantly to the work's validity, weight, and overall value to the discipline. Rather than reflecting the efforts of an archaeologist grappling with unfamiliar methods and data sets, the study presents research undertaken by an experienced anthropologist whose primary training lies in linguistics and ethnography. The study's longitudinal nature is also particularly noteworthy. While there is an increasing tendency for ethnographies to be based on single, relatively short stints of fieldwork, Arnold's research spans a virtually unprecedented 32-year period. This impressively diachronic approach is particularly appropriate considering Arnold's focus on shifting patterns in ceramic production systems. The long-term perspective he brings to bear on production practices in a single community and his ability to track changing patterns over multiple generations make this an example of ethnography (and ethnoarchaeology) at its best.

Appropriately, the book's structure follows the behavioral chain of activities defining the ceramic-production process. It is divided into ten chapters: an introduction, eight topically focused chapters, and a conclusion. Chapters 2 through 8 each systematically address key components of ceramic production in Ticul: the population and organization of potters, demand and consumption, pottery distribution, clay procurement, temper procurement, pottery composition, forming technology, and firing. This organization is effective as the presentation builds logically on information presented in earlier sections. Each chapter assumes an explicitly diachronic perspective, considering issues of continuity and discontinuity in traditional ceramic production practices between 1965 and 1997.

Of particular note are the impressive qualitative and quantitative data sets that Arnold compiled during his time in the field. Utilizing a combination of participant observation, surveys, photography, and an ethnoscientific question/response approach (early in the research), Arnold constructed multiple databases that facilitated analysis and presentation of the information presented in the monograph. The first of these drew together the genealogical data he collected (reflecting 1,024 individuals and 287 nuclear families) and graphically represented intergenerational relationships between Ticul's potters. The second, a production-unit database, provided a mechanism for tracking individual potters and production units over the course of the 32-year study. The third, his so-called "potters database," represents a compilation of information for 451 community members who learned pottery making at some point during their lifetimes. As Arnold demonstrates, this information proved critical in determining factors potentially contributing to perpetuation of the craft.

While addressing multiple aspects of pottery production and distribution in Ticul from a quantitative perspective, Arnold's interest in and attention to the stories of individuals means that his research simultaneously incorporates a decidedly qualitative dimension. Arnold's long-term friendships with many of his informants and his status as a participant-observer allow him to develop usual insight into the range of challenges potters face when procuring and processing raw materials, and constructing, decorating, firing and distributing ceramics in a tropical setting. By documenting the everyday complexities of ceramic production, Arnold highlights the motivations, choices, and flexibility of his informants and is able to bring a very human element to issues that archaeologists usually only discuss in the most general of terms. A particularly valuable result of this approach is the extent to which it provides insight into the "ethnographic realities of pottery production" (pp. xxiv) and encourages archaeologists to consider more carefully how comparable technological constraints would almost certainly have operated in the past.

While Arnold dedicates a significant amount of energy to examining technological issues, he also explores the social embeddedness of pottery production in Ticul. Significantly, the breadth of his data sets allow him to assess a variety of factors (including demand, distribution, market, household-based production, fabrication techniques, raw materials, and religious beliefs) and to consider the role each plays in ceramic production over multiple generations. This aspect of the book has particularly important archaeological implications because Arnold is able to identify factors closely linked to perpetuation of potting that are relatively resistant to larger-scale social changes. Identification of this set of conservative factors presents a fresh perspective for archaeologists to approach issues of craft production during periods of political and economic dislocation. Arnold's findings should prove useful to Mayanists considering ceramic specialization and production during intervals such as the Terminal Classic period (A.D. 800-1000), which is typically associated with the so-called Classic Maya "collapse" in the southern lowlands. While ceramic production remains poorly understood during this period, archaeological attention to the categories Arnold explores will no doubt prove important in developing a better understanding of the transitions and transformations accompanying the northward reorientation of commerce characteristic of the Classic-to-Postclassic transition in the Maya area.

In addition to being a monograph that Maya ethnographers and archaeologists will certainly want to have on their shelves, Arnold's contribution is a potentially indispensable teaching resource. *Social Change and the Evolution of Ceramic Production and Distribution in a Maya Community* would be an excellent text to incorporate into a range of graduate-level courses, including Mesoamerican ethnography, ceramic technology, and/or ethnoarchaeological offerings.

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COMMENTARY

After reading James Maffie's article "The Centrality of *Nepantla* in Conquest-Era Nahua Philosophy" in the November 2007 issue of the *Nahua Newsletter*, I have seen examples of *nepantla* in places I wouldn't have expected. Maffie's article begins with *nepantla* described in a report by Fray Diego Duran and continues with Molina's definition of it as meaning "'mutually,' 'reciprocally,' 'middlingly'" (Maffie 2007:15). Maffie explains (2007:16) that *nepantla* is a "fundamental descriptive category of Nahua metaphysics" describing something situated "betwixt and between two endpoints."

In D. H. Lawrence's novel *The Plumed Serpent*, published in 1926 [Vintage Press ed., 1959], the author describes an imaginary social movement based on a new Mexican philosophy. Lawrence lived in Mexico for a period shortly after the Mexican Revolution. In his novel he writes about a "Church of Quetzalcoatl" and pits it squarely against modernity (Lawrence 1959:367). The novel revolves around Kate, a particularly strong, independent modern woman just turned 40. Kate arrives in Mexico and quickly moves to a small village near Guadalajara. There she encounters the awareness of an ethos of reciprocity that is new to her, and that Lawrence develops throughout his novel. If we read on, we can discern that *nepantla* and this ethos about which Lawrence writes are similar.

This ethos of reciprocity means that Kate must choose to relinquish her independence to a man, giving up the one thing that defines her and makes her strong. In point of comparison, Lawrence develops the character of Teresa, who does appear to give up some part of her independence so that she could devote herself to her husband. Teresa is as strong as Kate but has something that Kate lacks, namely a richness in her soul. Lawrence attributes this richness to living in a kind of state of *nepantla*, as she is living reciprocally, mutually, and "betwixtly-and-betweenly" (Maffie 2007:15). Kate, on the other hand, struggles with the choice of living independently as she always has, or living interdependently in a state of reciprocity.

Lawrence states that both men and women live at their best in this state of reciprocity. We could assume that his paradigm of reciprocity with regard to another person involves all humankind — men too — and not only women, as there are several descriptions in the novel that show how a man does not transcend as a man until he finds reciprocity with a woman (Lawrence 1959:362, 382). He explains, for example, that a man cannot be called a man until he gives *to* a woman, and is not simply *with* one (Lawrence 1959:448).

In fact, both men and women give themselves up to something Lawrence calls the "Morning Star" (Lawrence 1959:277, 373). This metaphor could be *nepantla*. The Morning Star presents itself between men and women, a place for both of them to meet. It is the twilight where night and morning come together, and it represents the place where man is not completely man, but can go to, and where woman, who is not completely woman either, can go to also; both can meet there and create a new whole. It is, in terms of *nepantla*, betwixt and between manhood and womanhood. It is like the point where the two rivers meet and become one, an image Maffie also uses to describe *nepantla* (Maffie 2007:14).

This giving up of oneself and meeting in the middle is a creative process. Lawrence explicitly describes it as the coming-in-contact of two great opposites. This is the point where someone gives oneself to something else. It is, he writes, the god-power in humankind (Lawrence 1959:459). He uses an image of a seed, explaining that the seed is no good until it is given, and once it goes out or breaks open and is no longer a seed, it can become something greater (Lawrence 1959:448). This is the process where only in the giving up of oneself to something else can someone create something greater. What Lawrence called god-power, in terms of *nepantla*, is called *teotl* — a power that comes from two mutually related "complementary polarities" (Maffie 2007:17).

Reciprocity also appears in the form of the mixing, or shaking up, of things. Lawrence writes (1959:458) about blood, and how the blood in us really rises from the same pool of blood for all humanity. There exists an important sense of godliness when we recognize how our blood in the individual sense, and the blood we share with all humanity, is a mixing that makes us universal. In recognizing this duality or reciprocity, we become universal and eternal. The way Maffie talks about *nepantla* throughout his article as a process involving the mixing of things helps us to understand Lawrence's work better.

Lawrence contrasts these ideas to a European perspective in which, he writes, people are like machines. They have a spirit and body that exist independently of other people. They are units, while in what he calls the "Quetzalcoatl religion," people are part of a duality. People have a soul and blood that finds completion when faced with another. He claims this "dependency" on other people is more human and real than the illusion of being an individual. In his novel, Kate is faced with both possibilities. She can live as an independent unit, or as part of a duality.

Kate could be considered a sage. She realizes clearly the need to live in duality, as part of a whole. She has experienced the two opposite ends of a philosophical spectrum — Europe's modernity and individualistic model and the model based on reciprocity and duality of the Quetzalcoatl religion. In the end of the novel, Lawrence has her precisely in the middle of both, not choosing one or the other. He has her betwixt and between two worlds, as a force that can possibly create something greater. His character knows this, she knows that living "middlingly" brings power and her knowledge of this is what makes her a sage.

D. H. Lawrence wrote his novel more than 80 years ago, and he grasped some of the key issues that Nahua specialists, and writers in general (for example Elizabeth Gilbert's *Eat, Pray, Love*), are dealing with. Lawrence writes about the Morning Star, which arises when it is neither light nor dark, but rather both. He also writes about the mixing of complementary opposites, and about sages. Without calling these things *nepantla*, Lawrence's work gives examples that are just as relevant today. His work might be useful to a student who wants the perspective of a novelist who lived a century ago yet was tuned into today's important issues.

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Editor's note: The original PDF listed the mailing list & directory in this section of page 19. For privacy reasons, that list is only visible on the print version. If you have any questions, please contact the editor at sandstro@ipfw.edu.



Nahua sacred precinct of Chicontepepec, Veracruz.
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