

This reassuring ideal was increasingly threatened by the rise of a “new woman” who, in her hunger for *lujo*—excess in both the material and the physical realm—threatened to breach feminine decorum and lead the nation toward moral decadence. A growing misogynist tone is discernible among writers at the end of the century, and Galdós was not immune. A café habitué, the novelist inhabited an all-male world, and his personal library contained many antifeminist books. His later novels in particular depict “flawed angels,” including cases of consumption, cancer, hysteria, and passionate extremes resulting in madness.

Yet in many of his greatest novels—*Gloria* and *Fortunata y Jacinta* come immediately to mind—disobedience involving gross breaches of feminine decorum leads to a new definition of the angel role by strong-minded women, veritable “devils in skirts” who are prepared to strike out on their own, at times with their creator’s vacillating approval. Often the dilemma is unsatisfactorily resolved only through the protagonist’s death, or through the stark choice between a loveless marriage or the convent—hardly true emancipation.

As Jagoe shows, the result is far from a strong statement of feminist support on Galdós’ part but rather a series of unresolved contradictions. In her penetrating study, Jagoe makes a convincing reassessment of the novelist’s attitudes toward Spanish women, showing Galdós in a human—all too human—light as a man of his times and prejudices.

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Background

Caciques and Their People: A Volume in Honor of Ronald Spores. Edited by JOYCE MARCUS and JUDITH FRANCIS ZEITLIN. Ann Arbor: Museum of Anthropology, University of Michigan, 1994. Photographs. Maps. Illustrations. Graphs. Tables. Figures. Notes. xi, 300 pp. Paper. \$26.00.

Ronald Spores, who recently retired from Vanderbilt University’s anthropology department, has been a leader in the study of the Mixteca civilization. His books on ethnohistory, as well as many articles on the archaeology and history of the Mexican state of Oaxaca, in both English and Spanish, have pushed our knowledge to new levels of research. In recognition of his work, this anthology begins with a chapter by Joyce Marcus and Kent Flannery reviewing Spores’s contribution to Mesoamerican studies and especially studies of the Mixtec. Of the 13 subsequent chapters, this reviewer concentrated on those dealing with chiefdoms or cacicazgos, as the book’s title suggests.

John K. Chance presents a stimulating comparative analysis of the Indian elites during the late colonial period (chapter 2). He compares the Indian elites of northern Yucatán, the Valley of Oaxaca, the Oaxacan Sierra Zapoteca, and Central Mexico.

He presents a very interesting model that accounts for the variability observed in the elite structure of these regions.

Another excellent contribution is by John Monaghan (chapter 8). He uses the model developed by John Murra for the Central Andes, known as *control vertical de pisos ecológicos*, and, in a very refreshing way, relates it to the Mixtec chiefdoms. Monaghan discusses the control of irrigation systems in Mixtec chiefdoms and shows how politics developed mechanisms to integrate ecozones of different altitudes to supply the central cacicazgo with more diverse resources. In reviving Murra's model, Monaghan adds an aspect that the original ignored: the seasonality of food production; this dimension makes his model more dynamic and meaningful.

An article by Elsa M. Redmond and Charles Spencer (chapter 10) compares the Taino chiefdoms to the highland chiefdoms of the Cuicatlán Cañada that at one point were dominated by the Zapotec. It also explores the possibility that some chiefdoms persisted even when tied to the tributary domain of expansionist states. The last article on chiefdoms (chapter 13), by Judith F. Zeitlin, focuses on the role of pre-Columbian barrios in the *señoríos*, or cacicazgos, of the Zapotec population in Oaxaca. Zeitlin concludes that the prevalent view of the Zapotec as politically highly centralized does not agree with the archaeological study of the barrios and settlement patterns, which seems to suggest more autonomy at the sociopolitical level of the barrio units than had been previously thought.

The chapters on chiefdoms unquestionably are excellent, and open new avenues for theoretical and practical understanding of the caciques in Latin American studies. Other interesting contributions to this book include the comparative study by Joyce Marcus on the Aztec, Mixtec, and Maya; Teotihuacan; and the inauguration of a Zapotec lord, an issue that is new and very enlightening for the study of empowerment. On the topic of codexes, two articles, by Michael Lind and Mary E. Smith, discuss, respectively, the codexes of Cholula and of Selden. A chapter by Frederic Hicks presents a historical view of the Xaltocan region under Aztec domination. The book lacks an index; a significant deficiency, because some of the chapters are destined to be obligatory reference sources.

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The Paris Codex: Handbook for a Maya Priest. By BRUCE LOVE. Austin: University of Texas Press, 1994. Illustrations. Figures. Bibliography. Index. xviii, 124 pp. Cloth. \$37.50.

The Paris Codex is one of four surviving Mayan screenfold books that predate the Spanish conquest of Mesoamerica. Recent advances in Mayan epigraphy have generated a good deal of literature detailing the life of the pre-Hispanic Maya. Bruce Love has built on much of this recent scholarship to produce an excellent work emphasizing the use of the *Paris Codex* in the hands of a trained Maya priest. The