

symbolism of the Santo Niño, the Holy Child King to whom the prayers of the dancers are addressed. Ness devotes the lengthiest consideration to the *tindera sinulog*, the improvised, individualized version of the dance performed by women candle sellers on behalf of clients. Fluidly shifting among descriptions of the body's motion, the choreography of the ritual, and the social and religious relationships involved, Ness evokes subtle images of the *tindera sinulog* as a performance that is simultaneously quite personal and deeply cultural.

The other two forms of the *sinulog*, the troupe version and the parade version, provide the basis for a consideration of identity and claims to authenticity in a continually changing setting. The self-definition of competing forces, Ness suggests, shapes the arguments over the appropriateness of different choreographies in both the Spanish-influenced troupe *sinulog*, a "masculine" interpretation (as opposed to the "feminine" *tindera* dance), and the more recently developed parade *sinulog*, a secular, promotional spectacle designed to celebrate Cebu identity. At the same time, Ness concludes, certain features of both style and meaning common to all three forms unite them as one dance.

Ness develops her complex arguments through vivid ethnographic stories, also including extensive historical material and valuable endnotes (a note on movement initiation in Asian dance styles, for example, is a miniature essay on the topic). The book unfortunately contains few photographs; despite the excellence of the written descriptions, more visual information would have been helpful. Nevertheless, the book's contributions to the field of visual and kinesthetic ethnography, as well as its descriptive and theoretical consideration of a postcolonial culture, should be of great interest to all anthropologists.

**The Codex Mendoza, Volumes 1–4.** Frances F. Berdan and Patricia Rieff Anawalt. Berkeley: University of California Press, 1992. 886 pp.

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In the early 1540s, a score of years after the Spanish conquest of central Mexico, the viceroy there commissioned a document on the history and culture of the native peoples he governed. Written in the indigenous pictographs, with additional glosses and commen-

taries by Spanish missionaries, this codex (book of bound folios) apparently never reached the king of Spain, its intended recipient. A document that came into French hands by 1553 is thought to be the one commissioned by Viceroy Mendoza, and thus it was named for him.

The Codex Mendoza, now housed at Oxford University, has long been recognized as an invaluable source of information on Aztec society. Its first two sections, believed to be copied from pre-Hispanic documents, are a dynastic history of Tenochtitlan, the Aztec capital, followed by a list of the tribute paid to Tenochtitlan by conquered provinces. The third part is unique: a summary of daily life and the various social roles and occupations.

Despite its importance, the codex has been available to scholars only through incomplete editions or scarce facsimiles. The goal for this publication was therefore to provide both "an accessible facsimile edition as well as a scholarly update of the information" it contains (p. xiii). That goal has been met, and admirably so, with this high-quality, full-color facsimile of the codex plus three additional volumes supplying a thorough analysis. The \$495 price may seem steep, but it would fetch only the facsimile of some other published codices, and the analysis that makes up three-quarters of the work adds substantially to its accessibility in terms of comprehension of its contents.

Volume 1 consists of essays by different scholars on major topics concerning the codex, supplemented by 11 appendices. Three essays furnish an overview of each of the major parts. Boone's analysis of the historical section, comparing it to other pictographic histories, is a substantial treatise on all of these documents to discern possible relationships among them. The nature and extent of the Aztec tribute-collecting empire has previously been reconstructed from the information contained in part 2 of the codex. Berdan compared the tribute list here with the other known tribute records, indicating where problems exist in their interpretation as well as considering the economic value of these commodities. Calnek examined the ethnographic content of part 3, the least studied section. He reconstructed the aboriginal narrative format of the pictographic material, which had been broken up into distinct scenes. He also determined the social background and perspectives of its authors, who were more likely skilled craftsmen rather than members of the elite.

The other essays address various topics concerning the diverse types of information ac-

cessible from this one document. Nicholson detailed the history of the Codex Mendoza, from the mystery surrounding its creation to its peregrinations through various European owners. Ruwet's contribution is the first physical description of the document, and a further study of the paper's watermarks was made by Barker-Benfield. Howe analyzed the style of the pictographs, indicating the high degree of European acculturation they represent. The glyphic conventions used are summarized by Berdan within a more general study of the writing tradition of central Mexico. Anawalt researched the costumes and accoutrements depicted in the pictures in terms of the sociological and militaristic information they encoded.

The second volume is an exhaustive page-by-page analysis of the codex with extensive notes. In part 1, the conquests of each king are shown on a map; the cumulative effect of this series of maps is a history of the expansion of the empire. In part 2, each tributary province and its component towns are mapped, and information on its conquest, the characteristics of its inhabitants, and the items of tribute paid are provided. For part 3 on daily life, additional ethnographic information is drawn from other sources to flesh out the sketchy material presented in the codex. The third volume is the facsimile, while Volume 4 is its companion, furnishing parallel transcription of the Spanish text and English translation for the commentary pages, and line drawings with English translation of the Spanish glosses for the pictorial pages.

This is truly a reference resource whose information, reaching far beyond the codex itself, can be accessed in different ways and will prove useful to both the novice and the professional. The essays and other sections are well edited, so that all the material comes together as a single product. Cross-referencing among the volumes and citations to other works for additional or comparative data are found throughout. Berdan and Anawalt are to be congratulated for their vision in producing this work, for the thoroughness of its presentation, the attention to detail, and the format of the analysis. This outstanding edition should serve as a model for future publishing projects.

**Cultural Change and the New Europe: Perspectives on the European Community.**  
*Thomas M. Wilson and M. Estelle Smith, eds.*  
Boulder: Westview Press, 1993. 254 pp.

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From the political realm of the nation-state to the border zones of the European periphery every aspect of the emergent European Community (EC) seems plagued with contestation. The barrier-free Europe has placed old conflicts in new arenas and brought new challenges once faced by single nations to the entire supranational community. The anthropological lens in this book is focused on 1992, the symbolic threshold for the creation of the EC internal common market. These essays consider the impact of European integration on "the everyday lives of its residents and its citizens" (p. 3), and present the reader with a wide range of issues and perspectives from the border zones and peripheries of the new Europe. The authors outline an anthropology of the EC that seeks to draw away from the constraints of microethnography by placing European culture and society in a broad historical perspective, of residents, citizens, and Others, to "redefine their histories and cultural traditions, re-evaluate the importance of and futures of their cities and regions, and re-explore their attitudes towards race, ethnicity and nationality" (p. 5).

The book is divided into three parts; the first charts an anthropology of the EC and gives an overview of divergent political dynamics and ideological antecedents of the postwar concept of the European Community. The second part of the book addresses the many contested domains, regions, states, and nations. Taken-for-granted notions about cultural identity, historical linkages, political allegiances, and national and EC funding objectives are now challenged from every quarter. While cities articulate urban crisis through transnational channels, Corsican peoples speak of autonomy, local farmers fear the growth of agribusiness, and the European fringe is drawn increasingly into "Euro-consumer culture" of the core. The third and final part of the work is perhaps the most haunting, as it deals with boundaries and identities that cannot be effaced by the raising or lowering of arbitrary trade barriers. Such issues as protracted conflicts in the international border zones of Ireland; the impact of race, class, and immigration; the fate of nationalism; and EC boundaries and membership, present and future, are examined.

As Hervé Varenne points out, "The Europeanness of Europe, geographically and ideologically, is up for grabs" (p. 231). In this topsy-turvy world of the new Europe, old im-