

major sites of the Postclassic: Chichen Itza, Mayapan, Tulum, Acanceh, and others. Thus a curious situation is created of major holes around which the authors and editors talk. Nonetheless, some quite good data is placed on record, and some very stimulating interpretations are suggested. The Lamanai site in Belize is discussed by David Pendergast who points out the continuities and lack of disjunctions between the Classic and Postclassic at the site, which seems to have been continuously occupied from ca. 250 BC until ca. 1700 AD. Important work on the Yucatec intrusions into the south at the time of the Classic collapse are documented and discussed by the Chases, the Rices, and others. Here one wonders why Hammond's crucial data on the question were not used; the bibliography has citations up to 1983 when that information was available. It becomes clear, on reading closely, that not all papers were updated after 1979. Mis-citations and some other bibliographic problems compound this atavism. Some papers contain misstatements of fact and misreadings of the writings of others.

Among the most stimulating of the papers is the work of Joseph Ball who suggests that in the Postclassic record of Central Campeche we have a set of refugee populations. Wonderly, in his discussion of the Sula area of Honduras, makes excellent use of archaeological and ethnohistoric data. Other candles also shine in the general darkness.

Freidel attempts to draw together the disparate threads of discussion and information. He notes three themes that emerge: continuity and disjunction, the role of external groups in the lowland Maya postclassic, and the heterogeneity of postclassic cultural groups. In spite of this readable and interesting essay, the volume does not constitute what is needed. That is, we still lack a comprehensive, carefully systematic, and balanced assessment of all of the data and theory on the Lowland Maya Postclassic; a volume which will complement those on the Collapse, the Origins, and the Settlement Patterns.

The book can be used with care by professionals who already know the literature, and can avoid the pitfalls of error in interpretation, citation, and fact.

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### **Yawar Fiesta**

Jose Maria Arguedas

Translated by Frances Horning Barraclough. Austin, Texas: University of Texas Press, 1985. lxxi + 200 pp. \$19.95 (cloth), \$8.95 (paper).

*Reviewer:* Susan Niles

Lafayette College

Set in the highland town of Puquio in the 1930s, Arguedas' novel describes residents' plans for a bullfight to celebrate Peru's national holiday. Traditionally a way for men of two *ayllus* to compete for honor in the bloody festival that gives the work its title, the "Indian bullfight" is banned by officials who force the town to hire a Spanish bullfighter to instill proper moral values in the peasants. The novel focuses on the interaction of members of the *ayllus*, local mestizos, representatives of the government, and university students returning from Lima as they react to, and eventually reject, the government edict. Arguedas compares the history of Puquio's construction of a road with the story of the domination of the bull to demonstrate the

effectiveness and courage of the natives as they work toward a common goal and to show the failure of alien institutions to meet the needs of that population.

Despite the richness of the characterization in the work and the inherent drama in the events it chronicles, *Yawar Fietsais* a difficult novel for a reader who is not already familiar with the Andes. It requires an understanding of the intricacies of the Peruvian class system, conveyed in style of speech and terms of address, to follow the conflict between the various groups. Most of the events are recounted in dialogue, in a style of speech Arguedas created to include regionalisms and syntactic errors that a monolingual Spanish speaker might expect to hear from a Quechua speaker. As he explains in his introductory essay (pp. xiii-xxi), it is a speech style with great connotative value in Peruvian Spanish. Unfortunately, this kind of dialogue poses enormous challenges to the translator. Ms. Barraclough chose to offer a literal translation of the dialogue, resulting in an ungrammatical and distracting speech. The Puquians end up sounding less like members of an underclass than like Yoda: "'My eye first he'll take out! Like thieving sparrowhawk my eye first he'll eat!'" (p. 8). It would have been more effective for the translator to be less faithful to the original and create a language that would make sense in English.

The decision to offer a literal translation results in the use of uncommon and formal words that sound unnatural and lead to a stiffness of style that is not appropriate to the spirit of the novel. For example, *gamonal* is consistently translated as "landowning exploiter." This phrase is plausible when it is used by a university student, spouting revolutionary phrases as he sits beneath a photograph of Mariategui (p. 73); it is absurd when offered as a neutral description of social status: "'The Priest is inside there, the Mayor, all the landowning exploiters, and Don Julian Aranguena'" (p. 50).

The same problem is seen in the lumbering translation of the ethnographic essay that follows the novel. Anthropologists will be dismayed to see that native terms for social divisions and political offices have all been translated into English, with minimal explanatory notes.

I had hoped that this edition would make Arguedas' fine novel available for classroom use as a fictional supplement to an ethnography that considers highland class interactions. Unfortunately, the translation is so unsuccessful as to be nearly incomprehensible to me, and I could not imagine using it with students new to Andean studies. It is to be hoped that future offerings of Indianist novels in this series will be more successfully translated, as there is a real need for such works to be available.

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### **The Production of Inequality: Gender and Exchange Among the Kewa**

Lisette Josephides

New York: Tavistock, 1985. x + 242 pp. Maps, charts, glossary, bibliography, name and subject indexes.

*Reviewer:* Paula Brown Glick

State University of New York

The top "in" words this year are inequality and production; exchange and gender are demoted to subtitle status. Power is rising, transaction steady, reciprocity declin-