

the notorious “killer blonde” (124) of the revolutionary days, in their Rio apartment. Here we see ironies of Japanese-Brazilian ethnicity played out in the often tragic twists and turns of individual lives.

The book offers many other fascinating insights into little-explored historical nooks and crannies. Yet further questions arise. How important, really, was ethnic self-definition in the motivational mix of the people discussed by Lesser? How much does that matter? What was the full range of responses to these ethnic militants within Japanese-Brazilian circles, both inside and outside São Paulo? What more can we know about the attitudes of police and authorities, and especially of their Nikkei members? Lesser’s book is wonderfully concise, but even brevity has its (minor) discontents. Some of these questions may be unanswerable; for full answers to others, we will have to await new monographs, which we can only hope are equally imaginative, lucid, well conceived, and impeccably researched.

How will Japanese-Brazilian ethnicity turn out? Lesser wisely tells us: It won’t. Today, Japanese Brazilians are no longer seen as immigrant rural traditionalists; indeed, the quarter million Nikkei who have seized the new opportunity to work in hypermodern Japan are at Brazil’s “imaginary forefront” (150). In the ethnic hall of mirrors, the reflections cascade endlessly, uncertainly, into the future.

Reference Cited

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Variations in the Expression of Inka Power. Richard L. Burger, Craig Morris, and Ramiro Matos Mendieta (eds.), Washington, DC: Dumbarton Oaks, 2007. 449 pp.

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Our understanding of the Inka has taken a giant step forward during the last 25 years. To appreciate fully Burger, Morris, and Matos’ new volume, we must turn the clock back to the 1982 publication of *The Inca and Aztec States 1400–1800* (edited by George Collier, Renato Rosaldo, and John Wirth). That 1982 book had the ambitious goal of comparing the Americas’ two largest empires. And, to achieve that goal, most contributors relied primarily on 16th-century documents. Today’s scholars consider these documents both a blessing and a curse—a blessing because they continue to be a goldmine of richly detailed data that could not be obtained in any other way, and a curse because the texts are so alluring that they dissuade most archaeologists from doing extensive fieldwork at Inka sites. But the strength of the 1982 book was that it used a wide-angle lens to compare the Inka to the Aztec.

Fast forward to 2007 and the publication of *Variations in the Expression of Inka Power*, a book whose goals beautifully complement those of the 1982 book. Rather than comparing and contrasting the Aztec and Inka, this new effort reports on the diverse challenges faced by the Inka as they worked to subjugate, consolidate, and incorporate provinces that differed in their physical environments, local resources, ethnicity, political complexity, and willingness to comply with imperial demands.

The editors show (1) that Inka strategies varied from region to region and from reign to reign, requiring Andeanists to develop a much finer-grained chronology than exists at present; and (2) that given the varying degrees and episodes of local resistance the Inka were unable to impose standardized policies simultaneously. Although it is clear that local groups' desire to retain their autonomy led them to remain at odds with the goals of the empire, such tensions and conflicts were often left out of earlier models of the Inka Empire. In addition, earlier models tended to be Cusco-centric, static, and monolithic. This book replaces those generalized and simpler models with a more sophisticated approach to the diversity of strategies employed by the Inka, dwelling more on local responses and local traditions. It portrays the impact of the Inka Empire not just from Cusco's perspective, but also from the vantage point of both nearby regions (Niles and Batson) and distant lands such as Cochasquí, Ecuador (Meyers); Samaipata, Bolivia (Meyers; Múñoz); Tarma, Peru (Arellano and Matos Mendieta); Chíncha on the Peruvian coast (Morris and Santillana); and the highlands of Chile and Argentina (D'Altroy, Williams, and Lorandi).

Some chapters emphasize the diversity of local responses and manifestations of Inka expansion or control (e.g., architecture, pottery, textiles, hybrid styles, changes in settlement locations). Others focus on the mechanisms used by the Inka to integrate disparate polities. A fascinating chapter addressing one of these integrative mechanisms is that by Stanish and Bauer on the role of long-distance pilgrimage to key shrines, shrines that came both to symbolize the empire and to attain pan-Andean religious importance. They show

that the development of pan-Andean pilgrimage complexes, with their permanent attendants, temples, and support staff, only occurs in the context of state-level societies. Stanish and Bauer argue that this is because only states have the capacity to mobilize the labor and attendants necessary to maintain for decades or centuries the infrastructure of such a large structure. Other integrative mechanisms used by the Inka included the control of information and the keeping of economic records on knotted *kipu* (discussed by Urton and Brezine); the use of different kinds of cloth to create standardized military uniforms and tunics to mark different statuses and offices (Stone); the use of generous supplies of maize beer (Cummins); the sharing of power in dual palaces (Morris and Santillana); the use of the decimal system to keep track of goods and laborers (Urton and Brezine); and the imposition of different types of Inka installations, both in previously unsettled areas such as Pumpu and where a pre-existing village such as Tarmatampu was encountered (Arellano and Matos Mendieta).

Another important theme developed is how the Inka appropriated elements from earlier civilizations, such as Tiwanaku in Bolivia. As noted by Burger and Salazar, and by Stanish and Bauer, the Inka emphasized their links with the sacred places of the Tiwanaku polity—including the Island of the Sun—rather than any links with the Huari polity and places such as Pikillaqta or Huaró. The special legitimizing and ideological role played by Tiwanaku is also discussed by Salazar in her well-crafted discussion of architecture and burials at Macchu Pichu (both in this volume and in the 2004 book *Machu Picchu* by Burger and Salazar).

Finally, this book provides increasing evidence that the “short chronology” of the Inka (as proposed by John Rowe in the 1940s) is probably not accurate; rather, the origin and expansion of the Inka Empire seem to have taken more time than the short chronology allows. Archaeologists have been accumulating new radiocarbon, ceramic, and other chronological data during the last decade, which lead them to express increasing skepticism about the 90-year period originally allotted to the Inka Empire’s rise and fall. Most scholars would agree that many more well-developed local chronologies will be needed before we can specify the sequence of events that took place in each region before and during its incorporation into the Inka Empire.

This much-anticipated volume is the outgrowth of a 1997 conference convened to honor four Andean pioneers—John V. Murra, María Rostworowski de Diez Canseco, John H. Rowe, and R. Tom Zuidema—who did so much to make the Inka one of the best “case studies” of imperial rule in the world. After a decade of waiting, we can say that it indeed succeeds in honoring those distinguished scholars. Clearly, the field of Inka archaeology is entering a very exciting phase in which document-based reconstructions are being reassessed with abundant new data from the archaeological record.

Lydia’s Open Door: Inside Mexico’s Most Modern Brothel. *Patty Kelly.* Berkeley: University of California Press, 2008. 270 pp.

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The Galactic Zone is a government-run brothel on the outskirts of Tuxtla Gutiérrez,

the capital of the Mexican state of Chiapas. Replete with doctors and medical staff, adult education programs, restaurants, a jail, and police, and intended as a model facility where hygienic commercial sex might demonstrate the state’s commitment to developing and modernizing its impoverished southern region, the Galactic Zone is supposed to be a place of tolerance and safety. Instead, as Patty Kelly documents in her captivating ethnography, sex workers are subjected to unsafe medical conditions, violence from clients, and intense stigmatization. By adding institutions like a prison and hospital to the brothel area in a state effort to further regulate sexuality and further discipline the bodies and beliefs of those in the Zone, the district becomes a “Foucauldian nightmare” (45). Yet it is also a space in which people from the margins of society—prostitutes, gay food vendors, street children—converge, reconfiguring sexuality and gender in sometimes liberating ways.

Written in clear, accessible prose, *Lydia’s Open Door* focuses on the effects of local, national, and international political strife on sex workers’ daily lives. Her depictions of Mexican political parties’ factionalism and the effects of international trade policies on sexual politics turn political economy into a page-turner, making this an appealing text for academics, activists, undergraduates, and interested laypersons alike. It also contributes to feminist debates about sex work in ways that, curiously enough, might be adopted by both sides of the sex wars. While Kelly argues ultimately for decriminalization along the lines of the model pioneered by New Zealand and pays close attention to sex workers’ agency, anti-prostitution activists will appreciate the thrust of her argument: that government regulation is not the panacea many sex