provocative collection of cultural developments and propositions that study the settlement, religious, social, and historical aspects of the valley. The volume contains several high-quality chapters on the area, with emphasis on the presence of the Wari empire, on the Inca sanctuary of Coricancha, and on ancestor worship and the royal mummies of Inca lords.

The book consists of 12 chapters, an appendix, and extensive notes. One of the highlights of the book is 19th- and early-20th-century photographs and drawings of Cuzco and surrounding areas, which are published together for the first time. Also provided is a highly useful appendix of all radiocarbon dates for archeological sites in the valley. Bauer wrote the majority of the chapters and coauthored three with other archeologists (Alex Chepstow-Lusty, Michael Frogley, Bradford Jones, Cindy Klink, Alan Covey). The chapters are organized chronologically, beginning with the early Archaic period and ending with the colonial city of Cuzco. The presentation of data in chapters is solid and thorough, and Bauer acknowledges the weaknesses in available information, making few inferential leaps. In several instances, Bauer negotiates unclear paths between fact, opinion, and speculation. He presents reconnaissance and systematic survey and excavation data that make possible new regional-scale models of settlement patterns and sociopolitical organization in the valley. Most chapters discuss early independent farming communities giving way to politically centralized hierarchical societies that culminate in the Inca state. Special attention is given to the variable influence of the Wari empire in the valley and to the incipient formation of the Inca state between C.E. 1000 and C.E. 1400. In addressing the late pre-Inca and Inca periods, Bauer challenges the traditional views of some ethnohistorical works while developing a comprehensive and testable model of cultural change in the valley.

It is difficult to do justice to the many empirical and interpretative considerations addressed in this work; I have touched on only a few here. This volume is indispensable for anyone interested in Cuzco and the Inca Empire. The photographs and drawings of historic sites provide a wealth of information and could stand alone as an invaluable reference. Although all of the chapters would have benefited from more consideration of the implications of the variation in the data evident from the author's analyses, they all provide welcome new data and interesting discussions, which, it is hoped, Bauer and his colleagues will pursue in subsequent publications.

If there is a weakness in the book, it is limited discussion of the valley's impact on adjacent regions in southern Peru. Further, the chapters could be more effective if more material culture (e.g., artifacts, architecture) were illustrated to help contextualize the survey and excavation information for those less familiar with the local cultures. Also missing is a theoretical and comparative discussion of Cuzco's place in the broader social, economic, political, and ideological traditions of the New World's great preindustrial states. Thinking in terms of state formation raises questions of political control, economic development, agency, identity, and diverse ideologies that seem to be productive ways to engage in a comparative study of the Inca society and other preindustrial expansionistic societies.

To date, the archeology of the Cuzco Valley has largely been defined by the city of Cuzco, the massive fortress of Sacsayhuaman, and the town of Machu Picchu in the neighboring Valley of Urubamba. Bauer and his colleagues perform a great service in synthesizing a previously scattered body of new and old archeological evidence for the pre-Inca periods and competently relating it to the ethnohistory and archeology of the Inca period. The book goads the reader into realizing that much more work is needed to document the increasingly apparent complexity and variation in the political structure of the city of Cuzco and the long cultural development of the Cuzco Valley. In this regard, the book is an excellent summary of archeological inquiry and solid current research, and it demonstrates that we need not wait two to three generations for Cuzco archeology to play a major role in understanding social complexity and polities in the Central Andes.

A World of Others' Words: Cross-Cultural Perspectives on Intertextuality. Richard Bauman. Malden, MA: Blackwell Publishers, 2004. 184 pp.

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The term *intertextuality* was introduced by Julia Kristeva some 40 years ago to capture the dialogic quality of texts as originally articulated in the writings of Mikhail Bakhtin's and his associates and alter egos. Among the scholars who have shown us how to identify and analyze intertextuality in oral performance (as opposed to written texts), Richard Bauman is one of the most productive and theoretically sophisticated. Bauman has been consistently attentive to the aesthetics of the spoken word and to the properties of performance as a distinct mode of language use. For these reasons, the publication of *A World of Others' Words: Cross-Cultural Perspectives on Intertextuality* is more than welcome. Readers who are not already familiar with Bauman's work will have an opportunity to read through a series of thematically linked studies spanning a period of 18 years. A newly written introductory chapter establishes the theoretical tone of the book and its key concepts: genre, performance, entextualization, and intertextual gap.

One of Bauman's interests is the ways in which narrators offer cues or metapragmatic frames to help listeners interpret what is being said. In " 'And the Verse is Thus': Icelandic Stories about Magical Poems," we are introduced to the *kraftaskáld,* the Icelandic poet who is able to compose a verse that has magical power and which allows him to get

control of an adverse situation and take revenge. Bauman analyzes how stories about kraftaskálds are contextualized in such a way to reconstruct the line of tellers who kept those stories alive. This is a process of traditionalization "as an act of authentication" (p. 27). A later chapter, " 'Go, My Reciter, Recite My Words': Mediation, Tradition, Authority," returns on the same themes in a cross-cultural framework that provides evidence of their universal relevance.

The concept of "intertextuality" finds an ideal testing ground in those situations in which one genre is inserted into another, to create a "hybrid" (another Bakhtinian concept). In "'I'll Give You Three Guesses': The Dynamics of Genre in the Riddle Tale," Bauman examines how the genre of the riddle finds its way in the middle of folktales. He shows that certain formal properties of the riddle (e.g., its ambiguity, the implied unequal power relation between the knowing and the unknowing, the expectation of a clever resolution) are easily exploitable for narrative purposes (e.g., the hero or heroine's ability to overcome adverse conditions). The mixing of genres is also the central theme of the chapter on the language of vendors in a Mexican market. In " 'What Shall We Give You?': Calibrations of Genre in a Mexican Market," Bauman starts out by describing two contrastive genres of market cry, which he renders in English with the terms "calls" and "spiels." Through the analysis of transcripts of audio recordings, we are shown that calls can go from simple lists of products and their prices to more elaborate lines, displaying syntactic and phonological parallelism, as well as the patterning of particular prosodic contours and the skillful use of pauses. Things get interactionally more dynamic when two vendors alternate their calls, producing a collaborative performance. Spiels are used by vendors who deal with specialized, less ordinary merchandise. In addition to descriptions and repetitions, spiels contain epigrammatic statements with risqué innuendos and brief narratives directed to specific addressees but meant to be overheard by others. Having established the features of the two genres, Bauman presents a functional–economic argument to explain in-between cases, in which the two genres are merged, he argues, by vendors who offer goods that "fall in-between the low-end necessities [of the calls] and the high-end specialty items [of the spiels]" (p. 79).

The mixing of genres is also discussed in a chapter in which Bauman expands on a phenomenon described by Dell Hymes as "breakthrough into performance." The term refers to the situation, not unusual for ethnographers, in which a native consultant may suddenly step out of the interview genre to engage in the telling of a traditional story. Bauman points out that a sensitivity to these moments—and, more generally, to performance as a mode of speaking marked by accountability for how something is said—is crucial for critical, reflexive ethnography.

In sum, Bauman has put together an empirically sound and theoretically rich collection of chapters that elegantly illustrate the power of intertextuality in the social life of verbal art.

A Companion to the Anthropology of American Indians. Thomas Biolsi, ed. Williston, VT: Blackwell Publishers, 2004. 567 pp.

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This is an odd book: It has both brilliant, often challenging ideas and rich resources for scholars, practitioners, and students, but, at the same time, it is disappointing in what it fails to include and in its biases. It is one of Blackwell's "companion to" series focusing on various aspects of anthropology. Editor Thomas Biolsi accomplishes a challenging task by including 27 original chapters by different authors. Content synopsis, extensive reference lists, an excellent index, and cross-references enhance its usefulness. Only available in hardback, the cost takes it beyond the reach of many. Otherwise, I would recommend that it be on everyone's shelf.

Some of the chapters (see, esp. Loretta Fowler, "Politics"; Eugene Hunn, "Knowledge Systems"; George Castile, "Federal Indian Policy and Anthropology"; Renya Ramirez, "Community Healing and Cultural Citizenship"; and Peter Whiteley, "Ethnography") are particularly noteworthy by placing their topic within the context of anthropological thought and also exploring contemporary topics.

Biolsi makes some bold editorial decisions, and he is owed respect for creating a thought-provoking book. However, there are some troubling aspects as well. The somewhat narrow, but richly developed, shaping of this book, give it its "odd" character.

It is dedicated to Vine Deloria, the subtext responding to his 1969 and later works critiquing anthropology. Biolsi says in the introduction, "We have chosen to focus this book . . . on the native peoples of the United States. . . .its rationale in the *colonial situation faced by native peoples*" (pp. 2–3). The unifying theme is *"native resistance, adaptation, and accommodation to the U.S. social formation"* (pp. 2–3). Thus, the book heavily emphasizes the U.S. relationship with federally recognized tribes, as well as policy and legal issues especially relevant to reservations. For example, Part 2 ("Political, Social and Economic Organization") is characterized by Fowler's "Politics" and by Miller's "Tribal and Native Law." Part 4 ("Colonialism, Native Sovereignty, Law, and Policy") has strong contributions by Biolsi's "Political and Legal Status ('Lower 48' States)," Castile's "Federal Indian Policy and Anthropology," and Larry Nesper's "Treaty Rights." "American Indians in the United States: A Political and Legal Focus" would have been more appropriate than its current title.

The focus reduces the time frame of the depth and sweep of native legacy in what is now the United States and beyond and in the breadth of inquiry by anthropologists. A slight nod is given to linguistic anthropology with James Collins's chapter, and the last 15 pages by Larry Zimmerman are titled "Archaeology." Physical anthropology is absent. Rebecca Dobkins's fine chapter on "Art"