

environment and of modern Indian people, described as they might be in a travel account. "It is a pleasing and refreshing experience," the author writes, "to fly along the Peruvian coast, above the snow-covered peaks scattered like marble patches amid the dark mass of the Cordilleras, and above a coast of pastel shades, as in a painting by Corot, garlanded with spray from the ceaseless surf of the Pacific Ocean." The passage suggests the author's tone and mood, successfully communicated by word and picture. The Peru described in this book is a land of majestic mountains and deserts, ancient fortresses, and clean, well-lighted objects.

Ubbelohde-Doering, director of the Museum of Ethnology of Munich, made four expeditions to Peru between 1931 and 1963. He worked particularly at Locarí on the south coast and at Pacatnamú on the north coast, subsequently describing the results in the journal *Ethnos*. *On the Royal Highways of the Inca* is based to a considerable degree upon materials deriving from these expeditions. Pacatnamú, on a desert plateau overlooking the sea, is an impressive complex of pyramids and terraces, seemingly the product of contributions by different communities to a single religious center. Locarí is represented in the grave of a chieftain, whose body, wrapped in a mantle, was found with jars and beakers and with adult and child companions. Other illustrations cover additional sites in both north and south, including the celebrated constructions at Sacsayhuaman and Machu Picchu. A number of photographs show the Inca roads, twenty feet or more wide, winding around slopes or stretching straight across the landscape.

The text is not without slight defects. It speaks of Bernabé Cobo "writing at the time of the Conquest," and of Tiahuanaco-style offerings at Locarí "of the second half of the first century AD." It is true that such slips are few. Moreover one might say that the purpose and justification of a work such as this is less the presentation of materials with meticulous accuracy than the evocation of a sense of curiosity and admiration. In this the book unquestionably succeeds.

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Lords of Cuzco. A History and Description of the Inca People in Their Final Days. By BURR CARTWRIGHT BRUNDAGE. Norman, 1967. University of Oklahoma Press. Illustrations. Maps. Table. Notes. Bibliography. Index. Pp. xiii, 458. \$6.95.

Brundage describes *Lords of Cuzco* as a history of the Inca "caste," from the beginning of Huayna Capac's rule to the "ultimate

extinction," set at 1572. As a history of an elite in the last days of its greatness, this volume complements Brundage's *Empire of the Inca* (1963), also in the *Civilization of the American Indian Series*.

A fascinating tale of tyranny, intrigue, internal conflict, and finally dissolution in the face of the Spanish conquerors forms the skeleton of *Lords of Cuzco*. This historical framework is nearly hidden, however, by fanciful detailing of events and long, unintegrated considerations of Inca customs and beliefs. Brundage has tried valiantly to give the reader a real feel for or intimate understanding of Inca culture. Unfortunately the early documents which he has studied so assiduously are limited in scope. One expects that many readers, being only casually interested in the Inca world, will quickly tire of Quechua terminology, the minutiae of social and ritual organization, and Brundage's difficult prose. The text often lends itself more to impassioned oral recitation than to rapid silent reading.

Lords of Cuzco is at its best as Brundage dramatically describes the scenes of important events in and around Cuzco, giving the present-day appearance as well as his reconstruction of the sixteenth century vista. He is keenly aware of the importance of physical setting, and he takes great pains to convince the reader that Cuzco was far more than a sacred city. "The Incas of the Capac Ayllu inhabited Cuzco, not because it was a convenient or desirable site, or even because it was traditional to do so, but because they were Incas and Cuzco was in a real sense their whole existence" (p. 150). Such strained reasoning, coupled with an approach which avoids consideration of economic factors or the total cultural system, inevitably brings Brundage's interpretations into conflict with those of other historians and anthropologists. Similarly, although Brundage disclaims expertise in the Quechua language, he has a good deal to say about Quechua and its importance to history. The beginning sentence of the last major section of the book illuminates some basic problems, both linguistic and syntactical: "An imperial folk who conceive of themselves greatly and who claim for their mission in history a pivotal importance must of course have an adequate language" (p. 263).

Historians, too, may be dissatisfied with the very frequent and not always appropriate references to many fixtures of the Western world: the Flood (p. 17), the Only Lord in the Universe (p. 25), the great and universal Earth Mother (p. 29), free knights, earls (p. 33), pages, ladies-in-waiting (p. 41), communion bread (p. 54), All Souls day (p. 55), Armageddon (p. 114), daemons (p. 148), endowed manors (p. 183), and equerries (p. 227). One also wonders whether other historians, let alone anthropologists, could come to a similar under-

standing of the course of history and the fate of the Incas. Brundage concludes: "I have found in them what all of us have known since Adam delved and Eve span: that man in his pride will rise up and insult his Creator, that he will refuse to believe heartily in his own creaturehood, and that he will never escape the consequences thereof. . . . These are perhaps the only *facts* that historians can really report" (p. 319).

In balance, it is to the author's great credit that, unlike many before him, he has deliberately avoided too much depreciation or adulation of either Inca or Spaniard. Some of his descriptive passages are moving and even beautiful. The careful reader, equipped beforehand with some knowledge of Andean culture and history, can come to a better appreciation of the Incas through this study. Finally, in defense of Brundage, many of the faults of *Lords of Cuzco* could have been alleviated and even eliminated through more careful editing.

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Early Medieval Art in Spain. Text by PEDRO DE PALOL and MAX HIRMER. Photographs by MAX HIRMER. New York, 1966. Harry N. Abrams. Illustrations. Maps. Tables. Figures. Notes. Index. Pp. 500. \$30.00.

Rarely does an attractive, expensive picture book, normally destined for cocktail-table display, boast both a valuable text and relevant illustrations. This desirable combination is achieved, nevertheless, in all the books produced by Max Hirmer, an art professor who uses his obvious talent for photography to record important monuments of art history. As his previous series of art books on Greece amply prove, he is able first to choose the significant works to photograph, then commission a highly informed text to explain them. But more than just a scholar, Hirmer is a passionate *aficionado*, who wishes to lead laymen to an appreciation of Mediterranean cultures.

Early Medieval art provides a severe test for Hirmer's photographic talents, since the masterpieces of this period are either architectural spaces with curved painted surfaces or dainty miniatures in metal, ivory, or illuminated manuscripts. He handles both extremes with consummate skill; the color plates in particular are intensely beautiful. Illustrations and text both recognize the need to examine all forms of artistic production, for in no other period of European history did art touch so many facets of life.

The text, based on an original manuscript by Pedro de Palol,