

in local society. He then posits the pattern of social organization that he feels best explains that distribution, and compares the pattern he presents with the accepted picture of the social organization of the Inca state. The procedure is akin to the careful comparison of pottery sequences from different areas in reconstructing the expansion or contraction of the social patterns associated with physical remains. This study is almost a manual for those who want to do such a comparison. It is not a book for the casual reader, who could easily miss the importance of the details that have been carefully amassed and meticulously presented here.

Salomon builds a picture of the Quito region as a social entity distinct from the Inca state, although in process of absorption into it. He challenges the tendency of some scholars to apply the "archipelago" model of centralized access to distinct microclimatic zones posited by John Murra some decades ago to any area where there is evidence of access to goods from distant regions. Salomon argues, with ample evidence, for a pre-Inca pattern of trade between communities rather than central control of distinct ecological niches achieved via long-distance colonists. He presents the "archipelago" pattern as a mechanism of state control utilized by the Incas, rather than an element of Andean culture independent of the state.

Before the centralizing efforts of the Inca state, Salomon argues, the characteristic pattern of the region of Quito, at least, was one of complex trade relations, often articulated through long-distance traders or *mindalaes*. These traders, who occupied a privileged position by virtue of the goods they provided, also seem to have acted as sources of intelligence to chiefly patrons seeking to expand their authority over other areas in the time-honored pattern that made traders often justly regarded with suspicion in many parts of the world.

All of this makes for a considerably more complex picture of the Andean world than has been available to date. By linking the "archipelago" model with the centralizing state, the problem of assuring the lines of access to distant resource areas is removed, for the state provides the required protection. Salomon's hypothesis also makes it easier to comprehend the very different patterns of exchange in the Andes and in Mesoamerica at the time of the Spanish conquest, for both were characterized by a pattern of "microclimates" in which access to resources could be achieved through trade as well as state control—and probably was.

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*Early Hapsburg Spain, 1517–1598.* By A. W. LOVETT. New York: Oxford University Press, 1987. Maps. Tables. Bibliography. Glossary. Index. Pp. 352. Paper. \$17.95.

This collection of essays draws on some of the classic literature dealing with Spain and its empire in the sixteenth century, as well as recent additions to that literature. The 19 chapters and a brief conclusion are arranged in roughly chrono-

logical order, designed as a teaching manual. Although the chapters cover a variety of topics on sixteenth-century Spain and its empire, most attention seems to focus on matters of special interest to the author. In many ways, the bibliographical essay following the text is the most valuable part of the book, mentioning and briefly commenting on a wide range of works in several languages; there are no source notes to the text itself. Specialists will know the scholarly controversies surrounding each chapter. Students trying to make sense of the historiography of early Hapsburg Spain may be confused at times.

The essays are gracefully written and well detailed, particularly in diplomatic and political matters. A brief survey of the geography of the Iberian peninsula emphasizes the difficulties to human settlement posed by terrain, climate, soil, and variations in rainfall. The essay on Charles of Ghent's Hapsburg inheritance of Spain and its embryonic empire in 1517 rightly stresses the unplanned character of that inheritance, and its disastrous consequences for Spain. Another essay ably summarizes Charles's imperial career and the continuing dynastic struggle with France.

The early history of conquest and colonization in the Americas takes up 60 pages of text, in places an extended summary of recent works mentioned in the bibliographical essay. The best chapters in the volume concern imperial finance and Spanish relations with northern Europe. The intricate financial arrangements of the Hapsburgs are well explained, drawing heavily on the pioneering work of Felipe Ruiz Martín, as well as on Lovett's own research. The essays dealing with the Netherlands rebellion, the armada against England, and Spanish intervention in the French Wars of Religion are similarly detailed and, for the most part, presented with fairness to all sides. One reads with dismay, therefore, of the author's great admiration for John Lathrop Motley (p. 321), whose 1856 analysis of Philip II can properly be described as vitriolic and untempered bias. Relations with the Ottoman Empire get short shrift, and the bibliographical essay fails to mention John Guilmartin's pioneering book on Mediterranean warfare.

Surprisingly, given the title of the volume, Spain itself receives cursory attention, and, although recent works are mentioned in the bibliographical essay, Lovett's general conclusions hark back to an earlier time. The discussion of demographic growth in the sixteenth century makes little attempt to relate population to the economy. Moreover, the seven-page chapter on the economic life of the peninsula deals only with wool production and export, despite the availability of many recent works on agrarian and industrial development as a whole. The author blames the failure of rebellions in Castile (the *comuneros*) and Valencia (the *germanías*) in 1521 for Spain's character as "monarchical," "aristocratic," "agrarian," and "authoritarian" (pp. 35, 39). One might ask how many unified monarchies in the 1520s were anything else?

The religious life of the peninsula is better served, largely due to distinguished publications on the Inquisition, popular religion, and related topics in recent

years. It is misleading, however, to portray converts to Christianity from Judaism and Islam as the only Spanish middle class. It is also misleading to blame religious intolerance for stunting economic growth. The economic effects of religious belief are far from clear, and the ups and downs of Spanish economic and political power have no simple explanations.

The study of Hapsburg Spain is undergoing major revisions. Until a new synthesis emerges, Latin Americanists looking for a comprehensive survey of the early Hapsburg period may find several of Lovett's chapters useful in updating John Elliott's *Imperial Spain* and John Lynch's *Spain Under the Hapsburgs*.

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*Els menorquins de la Florida: Història, llengua i cultura.* By PHILIP D. RASICO. Montserrat: Publicacions de l'Abadia de Montserrat, 1987. Notes. Maps. Photographs. Appendixes. Bibliography. Pp. 369. Cloth.

The recruitment during the later 1760s of hundreds of Mediterranean contract laborers for the East Florida plantations of Andrew Turnbull provides an excellent lesson in unintended consequences. A mere decade later, economic failure and open revolt among the laborers combined with bitter disputes between planters and British administrators to doom Turnbull's less-than-noble experiment. The flight of the workers—the large majority of whom hailed from the island of Minorca—to the nearby city of Saint Augustine put a belated end to this unusual experiment in private colonization. The exodus of 1777 also cemented the foundations for the emergence of the longest-lived Catalan-speaking community within the United States.

Cultural and linguistic concerns are the centerpiece of Philip D. Rasico's study of the Minorcans of Saint Augustine. The general outline of the Turnbull enterprise is a story well known to students of East Florida history. Rasico's contribution is to provide an updated narrative of this episode, supplementing a generally lean documentary record with original research in Balearic archives. He then carries the story of Minorcan Saint Augustine into the later nineteenth century. In particular, his close reading of travelers' descriptions and poetic evocations by illustrious visitors like Emerson highlights the widespread (and ongoing) tendency to conflate specifically Minorcan culture and language into a more generic "Spanish" Saint Augustine—a vision which characteristically ignores the extensive internal ethnic differentiation among local Hispanic settlers. The result is a meticulous chronicle of an intriguing community, curiously neglected by students both of ethnic history and comparative linguistics. Not surprisingly, it is in the latter capacity that Rasico makes his most significant contribution. The second half of his book contains an exhaustive analysis of local survivals of Minorcan speech. These constitute a richly expressive lexicon, especially of obscenities and insults, and provide interesting