

To Drink of Death: The Narrative of a Shuar Warrior. By JANET WALL HENDRICKS. Tucson: University of Arizona Press, 1994. Maps. Illustrations. Notes. Bibliography. Index. xiv, 316 pp. Cloth. \$35.00.

The life story of Tukup', a great shaman and feared warrior of the Ecuadorian Shuar, is in many ways unique. He has allegedly murdered a hundred people and has become a legendary character imbued with superhuman powers. His mixed Shuar-Achuar ancestry (he fought with the Achuar against the Shuar and with the Shuar against the Achuar) adds an important dimension to this exceptional life trajectory.

Although Tukup's life has been extraordinary and particularly tragic, it is still very much a Shuar life—a life shaped by violence. The Shuar's active role in the recent border incidents between Peru and Ecuador is a reminder that warfare and feuding are only partly the result of uncertain and fragile kinship alliances. Warfare is central to Shuar cultural and social dynamics. And although the author does not provide a full explanation for this (nor does she discuss the work of other Shuar specialists, such as Philippe Descola, who do attempt to explain it), she certainly conveys the great importance of male bellicosity in Shuar society.

Overcoming the sterile debates one sometimes finds in the literature between those who think that anthropologists should write the life histories of ordinary people, and those who argue that meaningful and revealing data can only derive from remarkable existences, Hendricks states, "the individual is shaped by culture so that individual meanings become blurred with cultural meanings" (p. 28). Tukup' is at once a Shuar man and a legend. His way of narrating his life story is inseparable from the many stories people tell about him. If reality has inspired the myth, the myth is now part of reality. What he says about himself and the way it is interpreted form a single level of reality.

Working in the discourse-centered tradition championed by Joel Sherzer and Helen Basso, Hendricks brilliantly demonstrates that the analysis of form cannot be separated from the analysis of content. Tukup's life story is both a biographical and a linguistic document. It is not only his life that is typically Shuar, but the way he talks about it. As used by Hendricks, discourse analysis sheds new light on Shuar cultural values, feud dynamics, political rhetoric, and poetics. This rare example of linguistic treatment of a life-history narrative should interest Amazonian anthropologists and linguists, historians and biographers alike.

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Sarmiento and His Argentina. By JOSEPH T. CRISCENTI. Boulder: Lynne Rienner, 1993. Tables. Notes. Bibliography. Index. viii, 216 pp. Cloth. \$25.00.

This volume is a collection of essays inspired by the one hundredth anniversary of the death of Domingo Faustino Sarmiento in 1988. Conferences organized by

Georgette Magassy Dorn and Joseph L. Criscenti provided the forum for professors, students, and librarians of history, literature, and education to approach the great man's numerous roles and accomplishments from the perspectives of their various disciplines. Although these essays are rather uneven in quality, taken together their very diversity speaks to the complex and contradictory nature of Sarmiento's writings and public life.

The best contributions are those that address these complexities directly. Tulio Halperín Donghi offers a sophisticated (though awkwardly translated) reading of *Recuerdos de la provincia* that treats Sarmiento's apparently paradoxical embrace of the colonial "old order" as he positioned himself for political leadership in the imminent post-Rosas period. Samuel Baily looks at the contradictions in Sarmiento's writing on immigration, only some of which can be accounted for by the passage of time. William Katra presents a provocative analysis of the conflicting politics and philosophies that led Sarmiento to rewrite the early history of the Argentine nation.

Criscenti's fine chapter on Sarmiento and Rosas before 1852 sorts out the events of that turbulent period, providing an important historical grounding for the discussion of "civilization and barbarism" that occupies many of the other essays. In addition, Efraín Kristal's brief look at the literary polemics of Sarmiento's early years in Chile is nicely balanced by Diana Sorensen Goodrich's chapter on how a later contributor to national culture (Leopoldo Lugones) reinterpreted Sarmiento and his ideas.

Sarmiento's dedication to the expansion of Argentine education, his admiration for the United States, his style, vision, and policies are also treated in this slim volume. Although several authors are dubious about his legacies in modern Argentina, many are uncritically celebratory, as perhaps befits a centennial commemoration. Much of this material will be familiar to Argentine specialists, but the collection serves to introduce these diverse offerings to the English-language reader, along with a select bibliography of published works by and about Sarmiento.

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Pottery from Spanish Shipwrecks, 1500–1800. By MITCHELL W. MARKEN. Gainesville: University Press of Florida, 1994. Photographs. Illustrations. Glossary. Bibliography. Index. xvi, 264 pp. Cloth. \$39.95.

In *Pottery from Spanish Shipwrecks, 1500–1800*, Mitchell W. Marken synthesizes more than ten years of research into a major new contribution on Spanish earthenwares. The incorporation of shipwreck material into archaeological studies has been problematic because of the number of marine sites that are salvaged for profit rather than for scientific research. Not only does this practice result in the destruction of underwater sites, but it raises an ethical question for archaeologists: