

“cooked” (worked or processed; plants that are the result of sowing a seed and tending fertile land). In short, ethnohistorians must take special care in looking backward and choosing categories and words so as not to confuse the emic with the etic.

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Colonial Period

Conquista y resistencia en la historia de América. Edited by PILAR GARCÍA JORDÁN and MIGUEL IZARD. Barcelona: Universitat de Barcelona, 1991. Maps. Graphs. Tables. Appendixes. Notes. Bibliographies. 485 pp. Paper.

A product of the third Encuentro-Debate América Latina Ayer y Hoy, sponsored by the History of America Program of the University of Barcelona, this edited volume presents a large but very uneven set of conference papers. Thirty-two essays range over extremely diverse periods and topics, employing a variety of analytical methods. Quality varies from seminar-paper polemic based on secondary sources to some original gems. Most of the contributors are graduate students or faculty in the History of America programs at the Universidad Complutense, Madrid, and the Universities of Barcelona, Seville, and Granada.

After a one-page introduction, the papers are grouped chronologically. Two papers on periodization of Mesoamerican archaeology are followed by four in the category of “conquest period,” of which one treats the Columbian fort of Navidad, another the question of the literary genre of Guamán Poma’s work, a third the Welsers of Venezuela, and the last the chronicles of colonial Venezuela. Seven essays address the colonial period, 8 the nineteenth and early twentieth centuries, and 11 “the present” (some based on ethnographic or sociological research). The volume is rounded out not by a vain attempt to sum up its heterogeneous contents, but by two interpretive essays.

Although the topics here include the conquest of the northwest coast of North America, tobacco workers in Tampa, maritime traffic in Chinese “coolies,” and U.S. drug intervention in tropical Bolivia, plus an essay that attributes oppression of Latin American indigenous peoples to the evil “North American empire,” most of the essays focus on the circum-Caribbean region (El Nuevo Reino de Granada, Mexico, Guatemala, Venezuela). Demetrio E. Brisset offers a competent survey of contemporary performances of the “dance of the conquest” in Guatemala, while three contributors (Victoria Borrell Velasco, Manuela Cantón Delgado, and Pilar Gil Tébar) focus on evangelical protestantism in that country. Two contributors deserve special mention. Núria Sala Vila concisely portrays indigenous participation on both sides in the war of Peruvian independence and offers a fresh interpretation of native motives in attacking or defending the crown. And Scarlett O’Phelan Godoy, in “El ‘castigo ejemplar al traidor’ durante la Gran Rebelión de 1780–81,” offers an elegant synthesis of findings on rebel ideology in the great Peruvian rebellion.

No doubt the editors succeeded in their stated aim of bringing fresh debates to a new academic program. But volumes like this are of little interest outside their original context. Given this book's lack of focus and uneven quality, few readers will want to tackle more than a handful of its essays.

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Christophe Colomb et la découverte de l'Amérique: réalités, imaginaire, et réinterprétations. Edited by JOSÉ GUIDI and MONIQUE MUSTAPHA. Aix-en-Provence: l'Université de Provence, 1994. Illustrations. Notes. Bibliography. Index. 309 pp. Paper.

The volume under review consists of 20 papers delivered during a colloquy under the aegis of the Société des Italianistes de l'Enseignement Supérieur (SIES) and the Société des Hispanistes Français (SHF) at the University of Provence in April 1992.

It should be stated at the outset that this reviewer earned a doctorate in history and holds another graduate degree in political science, and so can be regarded as an interdisciplinarian—but most certainly not as a multidisciplinarian, a deconstructionist, or a semiotician. This is mentioned because it is my belief that one would have to be “all of the above” to understand all of the papers in this book, and especially to comprehend the specialized vocabularies (jargon?) employed by some of the authors. Certainly Bruno Toppan, in his paper, “Images de Christophe Colomb en Italie des Lumières à Leopardi,” has completely mystified me by terming Columbus “en proie à l'ennui existentiel” (a victim of existential ennui). What in the world is that condition supposed to entail? Was Columbus a neurasthenic? And Ricardo García Cárcel, in an “introductory communication,” employs the Spanish word *hispanidad*, which my dictionary defines as “Hispanic solidarity” but which in a French summary of the paper becomes *l'hispanité*; such a word is not even included in a major French-English dictionary.

Frank La Brasca's paper reexamines the influence of Toscanelli; Faul Roche's paper emphasizes the lack of attention to Columbus in the *Decades* of Peter Martyr; Monique Mustapha considers the status of Columbus' accomplishments in López de Gómara's *Historia general*; and Charles Minguet discusses the evaluation of Columbus—and Vespucci—by Humboldt in his *Histoire de la géographie du nouveau continent*. I enjoyed reading and, especially, viewing the illustrations in Jean-Paul Duviol's paper, “Le débarquement de Christophe Colomb à Guanahaní: histoire d'un stéréotype,” in the section “Colomb dans l'iconographie,” although he could have greatly profited from a reading of Carla Rahn Phillips' article on the subject in *Terrae Incognitae* 24 (1992), 1–8. Alain Milhou's paper, “Le messianisme de Christophe Colomb: tradition hispanique, tradition juive, ou tradition joachimite?,” while exploring a fascinating aspect of the Admiral's personality, similarly could have profited from a reading of one of the most seminal papers ever to have appeared on this topic: namely, Pauline Moffit Watt's “Prophecy and Discovery: On the Spiritual Origins of