

ness" (p. 254); and that Jamaica has "essentially ethnically homogenous upper classes" (p. 283).

No bibliography can, of course, be complete. But as one struggles through this convoluted discussion on the Caribbean, one wonders on what basis the writer made his selection of reliable sources. A bibliography on Caribbean societies that does not include Oscar Zanetti and Alejandro García on Cuba; or Patrick Bryan, Kathleen Mary Butler, Philip Curtin, Gad Heuman, Kamau Brathwaite, and Swithin Wilmot on Jamaica; or Frank Moya Pons and Roberto Cassá on the Dominican Republic; or Francisco Scarano and Teresita Martínez Vergne on Puerto Rico certainly does not inspire confidence in the generalizations of the author.

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*Francisco Pizarro and His Brothers: The Illusion of Power in Sixteenth-Century Peru.*

By RAFAEL VARÓN GABAI. Translated by JAVIER FLORES ESPINOZA. Norman: University of Oklahoma Press, 1997. Maps. Tables. Figures. Appendixes. Notes. Bibliography. Index. xvi, 352 pp. Cloth, \$34.95.

This book, by a Peruvian historian who has studied in England and taught both there and in the United States, is about the entrepreneurial organization created by Pizarro to manage and exploit the properties that he and his brothers acquired in the conquest of Peru. The first half of the book comprises a chronological account of the organization that Pizarro created with Diego de Almagro in Panama to carry out the conquest; its replacement during the 1530s with a family-based organization for the long-term exploitation of properties appropriated by the Pizarro brothers; the management of Francisco's estate by guardians appointed for his children after his assassination in 1541; the consolidation of family properties in Peru as a result of the 1552 marriage in Spain of Francisco's seventeen-year-old mestiza daughter, doña Francisca, to her uncle Hernando; and Hernando's subsequent efforts to preserve and exploit the family estate through to the 1570s. The remainder of the book provides a more detailed examination of the properties acquired by the Pizarro brothers and the people, both Spanish and Indian, who worked for or were connected to the family management organization. *Francisco Pizarro and His Brothers* concludes with a brief account of the loss of the remaining properties and the subsequent history of the Pizarro family after 1570.

Varón has found some new or little-used documentary material (largely judicial and notarial records) in Spanish, Peruvian, and Bolivian archives. However, most of this material is concerned with the period after 1550, when the Pizarros were no longer in Peru, and contains only limited and fragmentary data on the local management of the family's Peruvian properties. Thus we learn little new about the conquest or about Spanish economic activity in the period that immediately followed. The author has uncovered new information about Pizarro's relatives in Trujillo and about the individuals recruited in Extremadura and sent out to help manage the family's Peruvian affairs.

But Varón raises interesting points about the connections between the Pizarros and certain indigenous groups (particularly the Indians of Huaylas—one of whom became Francisco's first Indian mistress—and those of the Lima valley). Varón also makes a useful contribution to our knowledge of the early colonial economy by bringing together available information on specific income-producing properties (encomiendas, mines, and coca fields) that the Pizarros acquired. For many, however, the most interesting part of the book will probably be its account of Hernando's campaign to reorganize management of the family's Peruvian properties from a Spanish jail and to preserve them from rival conquistadors and bureaucrats. In summary, though this well-written book does not greatly add to existing knowledge of the conquest itself, it is likely to become the authoritative account of the Pizarros and their economic activities; and for this reason it should become essential reading for students of sixteenth-century Peru.

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### National Period

*The Covenants with Earth and Rain: Exchange, Sacrifice, and Revelation in Mixtec Society.* By JOHN MONAGHAN. Norman: University of Oklahoma Press, 1995. Maps. Tables. Figures. Notes. Bibliography. Index. xvi, 394 pp. Cloth, \$42.95.

John Monaghan has made an exceptional contribution to the ethnography of contemporary Mesoamerica with his excellent study of Santiago Nuyoo, a small Mixtec-speaking town in the Mexican state of Oaxaca. This study has multiple strengths and virtually no weaknesses. It makes important contributions to our understanding of household organization, interhousehold sharing and gift-giving, the Mesoamerican civil-religious cargo system and festival sponsorship, and the relationship between individual action and culture change.

A central focus of the study is the structure and interaction of domestic activities. Households, which are defined in terms of resource sharing rather than biological distance, form the basis of Nuyoo society. The author discusses indigenous views on the composition of households, which are seen as constantly making and redefining themselves through social interaction. Particularly important are reciprocal exchange obligations indispensable for household participation in the community-wide cycle of rotating festival sponsorship. These sponsorships, referred to as cargos within the civil-religious hierarchy, are costly obligations that deplete household resources while contributing to broader community well-being. Gift exchange helps households meet resource needs at critical times during the festival cycle and creates a sense of interdependency and alliance among the participating households. The author argues that mayordomo positions within the cargo system also perform important economic functions by collecting offerings of food and distributing them to households located in different ecozones.

The author uses an emic definition of the Nuyoo community. Nuyoo is defined by