

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

its members as a body of individuals with a collective sense of well-being rather than as a unit based on fixed territorial boundaries, kinship, or a unifying sociopolitical organization. Two corporate images are presented for the community. The first and most important is the community as an association of interacting households. The second and more generalized view of community is the image of the "Great House," where people sacrifice household well-being for the benefit of the broader society. The tension between these two conflicting views can be found in the ways individuals resist participation in the cargo, which while benefiting the broader community brings economic hardship on individual households. The last vestiges of communal cooperation are found in the institution of the *tequio*, or communal labor work group, which in Nuyoo mobilizes labor to produce resources used in church ceremonialism.

One of the most important and provocative aspects of this work is Monaghan's discussion of the relationship between materialist and ideational forces in culture change. The author examines cases in which culture change was prompted by individuals acting in their own economic self-interest. The increase of Misericordia religious activity occurred simultaneously with the expansion of private herds at the expense of church herds, and the shift of communal property into private ownership. The new Misericordia ceremonialism allowed for new socioeconomic action, and far from being simply a passive legitimizing force, it helped make the expansion of wealth at the household level possible.

*The Covenants with Earth and Rain* is well written and nicely illustrated with drawings by members of the Nuyoo community. It is an ethnography that reveals many pre-Columbian undercurrents in a turbulent contemporary setting. It is a volume that all serious Latin American scholars will welcome into their personal library.

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*Mexico at the World's Fairs: Crafting a Modern Nation.* By MAURICIO TENORIO-TRILLO. Berkeley: University of California Press, 1996. Photographs. Appendixes. Notes. Bibliography. Index. vii, 373 pp. Cloth, \$45.00.

For historians of modern Latin America who so often work with the idea of the nation-state, the exact nature of nationalism and how it developed is a constant, if at times implicit, concern. Mauricio Tenorio-Trillo attempts to grapple with this issue by tying it to modernism and examining it through an analysis of Mexico's attendance at world's fairs between the mid-nineteenth century and the 1920s. In order to compare pre- and postrevolutionary events, the author focuses on the 1889 fair in Paris and those of 1922 in Rio de Janeiro and 1929 in Seville. Based on a wide array of sources, including "Exposiciones Internacionales" files in the Fomento records of Mexico's Archivo General de la Nación, the author studies how fields such as architecture, art, statistics, maps, patents, governance, natural history, and sanitation were portrayed in Mexico's exhibitions.