

and valuable for specialists; and it fills out the context for the life history of Bohorques. Yet the narrative account and biographical reflections in the second half of the book are especially engaging and often gripping.

Was Bohorques a power-obsessed charlatan? A utopian dreamer or revolutionary? A picaresque trickster? The man who presented himself as both conquistador and Inca was charismatic, complicated, and intriguing. Ana María Lorandi situates him—"a man who had not fit in the world," in the words of Peruvian viceroy conde de Alba—as one of a handful of extraordinary characters who moved ambiguously at the margins of colonial society and between its contrasting poles. For his hostile eighteenth-century Jesuit biographer Lozano, nothing was more bizarre than his inexplicable inversion of colonial cultural values: Bohorques cleverly sought to elevate himself to king of the Indies, yet he made the mistake of feigning to be an Indian, the lowest colonial subject. It is not entirely clear how Indians themselves, whether Ameshuas in the lowlands or Calchaquí community members in the highlands, might have viewed him (or used him, as Bishop Maldonado suggested at the time).

Lorandi seeks to make sense of her subject by drawing on a range of theoretical and historical references—turning most often to J. A. Maravall's work on baroque culture, utopianism, and picaresque heroes. Yet ultimately she sees the limits of a priori or generic categories and refuses to assign a single, fixed valency to Bohorques. She reaffirms his enigmatic qualities while encouraging readers to reach their own conclusions. This they cannot help but do, for the tale of Bohorques fairly bursts beyond its telling. (It will undoubtedly find its way next into film or fiction, seeking a new storyteller perhaps somewhere between Manuel Mújica Láinez and Werner Herzog.) Yet Lorandi's scholarly contribution is very important, and she communicates a passion for her story that will indeed be felt by readers. It is a story conveying the strangeness of the colonial Latin American past while also awakening a vivid, immediate sense for it.

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The Discoverie of the Large, Rich and Bewtiful Empyre of Guiana.

By SIR WALTER RALEGH. Transcribed, annotated, and introduced by NEIL L. WHITEHEAD. The American Exploration and Travel Series. Norman: University of Oklahoma Press, 1997. Illustrations. Maps. Notes. Glossary. Bibliography. Index. viii, 232 pp. Cloth, \$37.95. Paper, \$19.95.

Raleigh's account of his voyage to Guiana in 1595 and his search for the golden city of Manoa has been seen as a literary masterpiece, but useless as ethnography. For many scholars, the book has exemplified the extension of the fabulous world of ancient and medieval myth to America, which Raleigh treated as a blank canvas. His literary and scholarly pretensions and his unquenchable thirst for gold prevented him from seeing what was before his eyes, and so his *Discoverie* has been seen as a source for understand-

ing literary and economic aspirations in early modern Europe, but as telling us little about America and its people. This is the picture challenged by Neil Whitehead's new edition of the *Discoverie*, the result of a decade's work in archives in Seville, Paris, The Hague, London, and Oxford, as well as intensive study of the ethnographic and literary record. In two long introductory chapters, he seeks to situate Raleigh in his own time and as a source for understanding in ours.

Raleigh, seen as the quintessential Elizabethan Renaissance man, has attracted novelists, historians, literary scholars, and anthropologists—European, American, and Latin American—and each has found in his work a reflection of his or her own concerns. Chapter 1, “The *Discoverie* as Enchanted Text,” examines the range of treatments that Raleigh and his work has received and the theoretical considerations on which these treatments draw. Whitehead is particularly critical of some “new historicist” literary scholars who have failed both to understand ethnographic literature and, more surprisingly, to place Raleigh's work in the context of the broader textual production of his period. They have followed earlier interpreters such as Vincent T. Harlow in seeing Raleigh's book as a fabulous story, entirely self-reflexive and worthless as a source of information about anything except Elizabethan theatricality and Renaissance appropriation of medieval literary traditions.

In his second introductory chapter, “The *Discoverie* as Ethnological Text,” Whitehead argues that the book represents Raleigh's distillation of information gathered from native sources, from earlier Spanish experience in the region, and from the literature of discovery generally. Whitehead, as anthropologist, reminds his readers that such texts, because they necessarily involve collaboration between writer and subject, are always more than simply the appropriation of a colonial other. He demonstrates in painstaking detail that Raleigh was a close observer and listener, and that the names, terms, and political relationships he presents are meaningful. Even the gold mine on which Raleigh staked his entire career, and which most writers have simply dismissed as fantasy, did exist. Raleigh wrote of a Guiana at a time of rapid change. His expedition's failure to find any of the leaders and sites he needed to avert disaster on his return to Guiana in 1617 has been taken as proof that his earlier visit was steeped in romantic self-deception. But Whitehead points out that events in the intervening decades, knowledge of which is readily available from other sources, had displaced the arrangements Raleigh had observed and made his resumption of links impossible. Whitehead challenges readers to understand the role of indigenous lore, often transmitted through Spanish sources, in stories of El Dorado, Amazonas, *acepbali*, and the Inca invasion of Guiana, and to see that the *Discoverie* is an important source for understanding life in the region before its transformation after 1600.

Whitehead's argument is challenging, both in content and in presentation. He makes few concessions to readers who may be less steeped in the literature than he is, but the introduction is definitely worth the effort required. Readers unfamiliar with the *Discoverie* should turn to it first and then take on Whitehead's introduction. He has done scholars a very great service by preserving not only the spelling, but also the pag-

ination of the original. This edition, based on the first of three editions in 1596, is essential reading for anyone interested in early modern ethnography, literature, and colonialism.

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Imaginería y piedad privada en el interior del virreinato rioplatense.

By ANA MARÍA MARTÍNEZ DE SÁNCHEZ ET AL. Buenos Aires: Phrisco-Conicet, 1996. Tables. Figures. Notes. Glossary. Bibliography. xxxii, 382 pp. Paper.

This collection of essays explores an innovative subject in the study of popular culture in colonial Latin America: household Catholicism as expressed through pious images and objects. The authors focus their studies on four cities in the viceroyalty of La Plata (Córdoba, Santa Fe, Salta, and Mendoza) between 1776, the year the viceroyalty was created, and 1810, the eve of independence. By using a research approach solidly grounded in archival work, the authors aim to assess the significance of a diversified set of handmade artifacts associated with domestic religious practices. Among other pious objects, these artifacts included figures and statues of saints, paintings, crucifixes, reliquaries, rosaries, and canvases, all mentioned in a sundry assortment of documents produced by both humble and prominent *vecinos* of the four selected cities. The authors appropriately consulted wills, dowries, inventories, and lawsuits, as well as documents covering inheritance hearings and assessments of property values. They also attempt to reconstruct the circulation of these objects within these local societies by using information provided by wills and dowries to trace the provenance and destination of selected artifacts.

Daisy Rípodas Ardanaz offers an engaging introduction to the subject in her preface. She provides the reader with an overview of the Tridentine dispositions governing the domestic use and worship of religious objects. Additionally, she includes a short yet interesting description of the prescriptions on the topic issued by Church authorities in contemporary Spain. However, the subsequent essays do not altogether fulfill the expectations created by such a thoughtful preface, although they do offer an impression of the nature of provincial domestic Catholicism on the fringes of the Spanish empire. The sources reveal, for example, that reproductions of passages of Christ's and the Virgin Mary's earthly lives were common objects of domestic devotion. Devotees also kept statues and portraits of saints inside their homes, often selecting the image according to the given name of a family member (particularly the wife or child of a male household head) as a guarantee of providential protection. Additionally, the authors also note how the selection of domestic holy artifacts could also be influenced by the identity of the religious orders at work in the cities' jurisdictions, or by local beliefs, recurrent natural disasters, occupations, and childbirth.

The examination of the data raises two noteworthy points. One relates to the circulation of these pious objects within urban societies. The authors' findings suggest that