

ment in America (and the responses of the creoles) in the context of underlying attitudes and values. He provides some excellent examples of how the system operated in practice, and a good discussion of the new eighteenth-century ideas. MacLachlan shows how these created havoc by destroying the element of predictability in a system which had hitherto been remarkably successful in absorbing tensions and resolving conflicts. Despite far too many misprints and a tendency to bombard the reader with monotone sentences, this book should help make the workings of Spain's American empire more accessible and more comprehensible to Anglo-American readers sprung from a very different "philosophical matrix."

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*Historia del Tahuantinsuyu.* By MARÍA ROSTWOROWSKI DE DÍEZ CANSECO. Lima: Instituto de Estudios Peruanos, 1988. Glossary. Bibliography. Pp. 332. Paper.

Tahuantinsuyu, or "the land of the four quarters," as the Inca called their vast dominion, is the topic of voluminous literature in which this innovative volume on the history of the Inca accomplishment stands apart as a refreshing landmark. María Rostworowski is the first Andean ethnohistorian to clearly articulate a multi-linear evolutionary perspective that separates mountain from coastal adaptations, thereby allowing Tahuantinsuyu to be understood as the political synthesis of markedly different highland and lowland lifeways. After reviewing fact and fiction in Inca historical lore, she makes the reader well aware that the coastal desert and the high cordillera represent contrasting extremes in environmental conditions which produced divergent evolutionary pathways of great antiquity. With original insight, she elucidates the very different types of economic adaptations that characterized responses to the contrasting environments. This is overlaid with an equally astute examination of the variable social and political formations within greater Tahuantinsuyu.

For more than a decade North American ethnohistorians have been captivated by a rather monotypical portrayal of Tahuantinsuyu. It was pictured as a polity based on a particular form of highland agropastoralism that entailed "vertical" colonization and control of altitudinally dispersed ecological holdings. The latter supposedly supported economically autonomous communities without recourse to trade and merchants. This model has all but ignored the evidence of thriving commerce on the coast, where Rostworowski has brought forth ever increasing documentation demonstrating that economic specialization and political differentiation were the norm among the largest states to contest Inca hegemony. Drawing on sound original work with both desert and mountain ethnohistorical sources, the author opens her readers' eyes to a rich multidimensional vision of Tahuantinsuyu. In so doing, Rostworowski's pioneering perspective marks a vital turning point in

how the largest of native New World empires must be conceptualized as well as analyzed. It should be read by all scholars with central Andean concerns.

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*Cave of the Jagua: The Mythological World of the Tainos.* By ANTONIO M. STEVENS-ARROYO. Albuquerque: University of New Mexico Press, 1988. Tables. Maps. Photographs. Pp. xiii, 282. Cloth.

*Cave of the Jagua* is a truly remarkable book. In this clearly written and jargon-free exploration of Taino mythology, Antonio Stevens-Arroyo touches on issues of importance to prehistoric and historical archeologists, ethnohistorians, historians, and students of mythology and comparative religions. In sum, virtually anyone with an interest in the belief systems of Caribbean and other native Latin American peoples, past and present, will find something of value here.

*Cave of the Jagua* is a significant advance in Taino studies. For the first time, the methodology from the field of comparative religions is applied. Stevens-Arroyo relies heavily on the structural analysis of myth developed by Claude Lévi-Strauss, which he complements with the first extensive analysis of native Latin American mythology using Carl Jung's archetypes. His conclusions suggest a successful application of these techniques, but the results sometimes seem forced from the method, rather than elicited from the Tainos.

The book's strengths are its detailed interpretations of Taino myths and their relation to South American myths, the examination of *cemieism* (religious spirits and idols), and contributions to the comparative study of religions. Its major weakness is chapter 2. Here the author reviews Taino studies to reconstruct their society and economy, a dangerous endeavor for the uninitiated. Those who are not familiar with Taino studies must realize that the book adopts one of many possible opinions, and that Caribbean pre- and protohistory is currently undergoing substantial revision. To its credit, this book should contribute to this revision by making possible more detailed studies of the relations between infrastructure, structure, and ideology for the Tainos.

*Cave of the Jagua* is not an ending, but a beginning. Its author has opened a new view of the Tainos—one that challenges readers to take the next steps.

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