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Routledge failed to live up to this responsibility. Countless grammatical errors and convoluted sentences mar the text, making reading difficult or even painful. The index in the book is sparse and spotty. The publisher produced a cheap book with low-quality paper, a generic cover, and only two illustrations. It is difficult to see how Routledge can justify charging $110 for the volume.

In her acknowledgments, Haake states "I also need to extend my gratitude to the *Yoeme* and the *Lenape,* for enduring so that I could come along and write about them" (xi). The endurance of indigenous peoples in the face of great oppression is a struggle that scholars should certainly support. At our research team's first meeting with the Yaqui governors in Sonora, they made this point quite clearly. If we would help them preserve their land, water, and culture, then they welcomed our work. If not, then we should go away. If Haake's goal is to "analyze the weapons of the conquerors to stop them from using these even today," then she needs an in-depth understanding of the historical processes involved (9). Her comparison of the Delaware and Yaqui begins such an analysis.

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The Tupac Amaru and Catarista Rebellions: An Anthology of Sources. Edited and translated by Ward Stavig and Ella Schmidt with an introduction by Charles Walker. Indianapolis, IN: Hackett Publishing Company, 2008. 288 pages. $39.95 cloth; $14.95 paper.

It is perhaps not generally known that the Latin American independence movements historically highlighted by the figures of Simón Bolívar and José de San Martín were prefaced by several major indigenous rebellions that shook the Spanish dominions to the core.

The two renowned South American *libertadores* were yet to be born or in infancy when José Gabriel Túpac Amaru and his wife Micaela Bastidas led the first and most pronounced rebellion in what is present-day Peru, taking up arms against the Spanish colony and raising armies of thousands of Indian men and women. The central Andean region, including Peru and Bolivia (Alto Peru at the time) witnessed a repopularization of Inca identity as several direct descendants of the Inca sovereigns reclaimed their heritage in the line of nobility that had greeted and been subjugated by the Spanish conquest.

A new volume of original materials, *The Tupac Amaru and Catarista Rebellions: An Anthology of Sources,* does excellent justice to the historical sidelining suffered by the aforementioned indigenous rebels who attempted to throw off the yoke of servitude in the 1780s as conditions under Spanish authorities became increasingly intolerable. The selection and translation of original sources from the period include court claims, letters, and proclamations of the rebel leaders as well as testimonies of other witnesses and official documents, including confessions and court sentences condemning the defeated to horrible torture and execution. The volume provides English translation to

many Spanish-language documents for the first time and is a valuable primary source to the study of these events.

The rebellion of José Andres Túpac Amaru and the uprisings of the Catari brothers in the south of Bolivia and Túpac Catari (Julian Apaza) in the area of La Paz are well remembered in the Andean region. Perhaps as many as one hundred thousand people lost their lives during the failed insurrections, which caused widespread disruption of the colonial order and substantial destruction of property. Nevertheless, current political movements of contemporary descendants in Peru and Bolivia often recall the indigenous challenge of the early 1780s, while the salient figures from the time enjoy popular and even official recognition as heroes in both countries.

Many were the causes of the rebellions. The Spanish colony, even nearly three hundred years after the conquest, had not completely controlled the memory of the Inca nor had it achieved total control of the sizable indigenous populations of the highlands. As these original documents make clear throughout, it took only the spark of proclamation by José Gabriel Condorcanqui Noguera to claim his royal Inca blood and take up the name of Túpac Amaru, the "last Inca" executed by the conquistadors in 1571, to cause Indians to throw of their Spanish shirts and answer the call to arms.

By 1780, Spanish authorities, led by the despised *corregidores* (Spanish district administrators), increasingly made outlandish demands on the Indian communities. Already beset by the brutal conditions of the Mita (tribute labor system), which demanded parties of laborers from Indian communities to travel long distances for work in the gold and silver mines at Potosi as well as for the brutal work imposed in the textile mills (*obrajes*), the abusive system of the *reparto,* which forced Indians to buy imported Spanish goods at the whim of the *corregidores,* made the Indian communities seethe with anger. The fact that the Catholic Church demanded Indians' participation in its many sacraments—from baptism to marriages and funerals—and then charged exorbitantly to perform them, added to the sense of injustice.

We read among the documents the early case taken by José Gabriel Túpac Amaru to the *audiencia* in Lima protesting the Mita to Potosi, which "does not afford them the means of return" (20). Other documents in *The Tupac Amaru and Catarista Rebellions* indicate how the mining authorities were legally made to pay for the long and arduous trip to Potosi, but seldom did; thus the Indians arrived completely impoverished, becoming perpetual slaves. The unsanitary, inhuman conditions killed many each week. Protested the would-be rebel, "the extraction of gold and silver should not be given more attention that [*sic*] the conservation of the Indians" (23). Having received an education in a special school for *kurakas* (*caciques,* or chiefs), José Gabriel cited ordinances from the Laws of the Indies to make his case, but it was of no avail.

The exasperation broke out in rebellion as the new Túpac Amaru declared himself Inca, capturing and hanging a *corregidor,* gathering an army, and taking to the field. Immediately, he issued proclamations ordering the freedom of slaves, abolishing the *reparto* and the Mita, and annulling the power of the *corregidores.* "The Kings of Castile usurped the throne and dominion of my people three centuries ago, making them vassals with unbearable services,

tributes, money, custom dues, *alcabalas*, monopolies . . . tenths, and fifths. The viceroys, *audiencias*, *corregidores*, and other ministers [are] all equally tyrannous, selling justice at auction" (67). Andean prophetic tradition is invoked in the rebellions: "the time [has] come for the fulfillment of the prophesies," states one document from the siege of La Paz (69).

The insurgencies succeed in their early stages. Military victories and invasions of small towns caused many Indians to join in. Túpac Amaru's wife, Micaela Bastidas, still today a heroine to Quechua and Aymara women's movements, is seen to advise her husband and to take command of troops. One document in particular shows her to be more keenly aware of military strategy than her husband. The siege of Cuzco, Micaela warns her husband, cannot wait. While "you . . . dally in those pueblos where there is nothing for us to do," she warns him, "we will lose all those who I had rallied for our taking of Cuzco and they will unite with the soldiers sent from Lima who already have been on the road for days." He does not listen, and the mistake would ultimately cost them the war. Writes Micaela to her husband: "I warned you many times to go immediately to Cuzco, but you have not paid any attention. This has given them time to prepare themselves, as they have done, placing cannons on the Picc[h] Hill and other such dangerous machinery, so you no longer hold the advantage" (109–10).

The Spanish army was already marching, and the viceroys enacted measures to counteract the Túpac Amaru's popular edicts. The dreaded *reparto*, for instance, was officially abolished, while the bishop imposed excommunication from the church upon the rebel leader and all his followers. Many of the rebel Indians, we learn, approached by priests even when mortally wounded, renounced Catholic rites, but many others were terrified by the excommunication and refused to help the rebellion.

Excesses were committed, including massacres of Spaniards and some mestizos, sometimes even as they hid in churches. These set the citizenry of towns against the rebels, most prominently at the crucial battle over Cuzco, which was lost to the Túpac Amaru, demoralizing his army and causing his capture, along with his wife Micaela, their sons, and other followers. Of perhaps even greater importance in Cuzco's resistance, the city's Inca nobility, closely linked to the Spanish Creole elite, claimed stronger genealogical links to the preconquest Inca. David T. Garrett points out how the Inca families of Cuzco proposed themselves as the actual "ongoing ethnic nobility," contrasting to José Gabriel Túpac Amaru's distant link as a "member of the provincial elite" (*Shadows of Empire: The Indian Nobility of Cuzco, 1750–1825*, 2005, 204).

In victory, Spanish retribution was swift and brutal. The Túpac Amaru's whole family was horribly executed at the plaza in Cuzco, tongues slashed off in public spectacle, sons and wife before the leader, who was similarly tortured and ordered to be "quartered," his limbs pulled by four horses, which tried and tried but could not rip his body apart. Instead, he was decapitated, his limbs cut and sent in display to the four corners of the empire. In the official document that describes the executions, we find the stuff of legend: "after having enjoyed dry weather and calm days, that day . . . the sun did not show its face . . . and, around noon, just when the horses were [trying to] pull the Indian

[apart], a strong wind sprang up, followed by a heavy downpour that forced everybody, including the guards, to seek refuge. . . . Indians have started saying that the heavens and nature felt the death of the Inca" (140). The Spanish go on to prohibit (or attempt to) all manifestations of Inca consciousness, in dress, books, painting, assertions of Inca blood, and even language.

Yet a tantalizing document is the letter written by Túpac Amaru's half-brother, Juan Bautista Túpac Amaru, in 1825, shortly after arriving back in Argentina after decades in Spanish prisons. Eighty-six years old, Juan Bautista writes directly to Simón Bolívar, after the defeat of Spain in South America. "I have survived . . . to see consummated the great and always just struggle that will place us in the full enjoyment of our rights and liberty. This was the aim of Don José Gabriel Túpac Amaru, my venerated and affectionate brother and martyr of the Peruvian Empire, whose blood was the plow which prepared that soil to bring forth the best fruits. . . . I, in the name of the spirits of my sacred ancestors, congratulate the American Spirit of the Century" (167).

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Wings in the Desert: A Folk Ornithology of the Northern Pimans. By Amadeo M. Rea. Tucson: University of Arizona Press, 2007. 294 pages. $70.00 cloth.

Wings in the Desert presents as complete a picture of the role of birds in the culture of the Northern Pimans of Southern Arizona and Northern Mexico as possible. Folk biology is the study of how a particular people name and classify animals and plants, and this work is a beautiful example from this field of inquiry. The name Northern Piman includes groups such as the Tohono O'odham (formerly known as Papago) and the Akimel O'odham. Amadeo Rea is, without question, the expert in this area, having already produced works on Piman folk mammalogy and Piman ethnobotany. This attractive book is an artful blend of descriptive work and personal narrative, imbued throughout with a deep respect for Piman knowledge and the desire to describe this knowledge properly so that it may be passed on to a new generation. The bulk of this work—a catalog and description of different bird species—is in the book's second part. The first part discusses various topics that help show the importance of birds in this culture, including "Bird Keeping and Rearing" (chapter 6) and "Feather Use" (chapter 7). Also included is a thorough review of the sources of knowledge, both in the forms of documentary evidence and interviews with Native consultants.

Rea observes that folk biology is more than just pairing indigenous names for species with their counterparts from Western science: understanding the ordering of the animals is essential in order to understand the Piman worldview. He points out that a "native system is ordered hierarchically, as is a Western or evolutionary system," and understanding this hierarchy is necessary "in order to appreciate that culture's traditional knowledge or its metaphors." He warns that, "there are numerous examples of Piman song,