

the colonialists' impact on a people, and the indigenous people's responses to them. However, this book deals with both internal indigenous and colonialist-indigenous interactions.

Third, this book examines the internal dynamics in each of the villages from the perspectives of gender and age. Such an approach is rare in either archaeology or ethnohistory.

The book reaches several interesting conclusions. Among them are that the end of warfare among indigenous groups coincided with the appearance of Russian traders and caused several changes in the physical structures of indigenous villages. Also, the end of warfare and the arrival of missionaries led to the disappearance of the men's house and associated tunnels. These changes were also associated with those in differences between men and women, and between the young and elders. Although the end of warfare weakened the influence of men and elders, the rise of commercial trade increased the power of men and reduced that of women. Similarly the rise of commercial trading gradually weakened the elders' influence and strengthened that of young men. Since women at the beginning of missionary-indigenous interactions were much more cooperative with missionary activities than men, elders, and shamans, women became more influential than others. Also, the weakening of the men's house system was caused in part by the privatization of fur for commercial trading and the introduction of new technologies before the arrival of the missionaries.

This reviewer highly esteems the synthesis approach and the new insights provided by the book, which makes a great contribution to the exploration of sociocultural change in an indigenous society of Arctic North America. The work is one of the most significant in the literature of Arctic anthropology, archaeology, and ethnohistory. The author might next link his results to the history of the North Pacific Rim, as this would enhance our understanding of the wider history in which Native Alaskans have played important roles.

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Voices from Vilcabamba: Accounts Chronicling the Fall of the Inca Empire.

Brian S. Bauer, Madeleine Halac-Higashimori, and Gabriel E. Cantarutti.

Boulder: University Press of Colorado, 2016, 264 pp. \$28.95, paper.

ISBN 978-1-60732-425-6.

Vilcabamba's jungles lie less than 100 miles to the northwest of Cuzco, the capital of the Inca Empire, but the broken and secluded region confounded Spanish *conquistadores* for decades, until a 1572 expedition eliminated the leadership of the Inca

kingdom-in-exile that took refuge there. The Spaniards consolidated their victory by colonizing Vilcabamba, which faded into obscurity through the colonial period and was largely unknown to the outside world when expeditions seeking lost Inca cities brought new attention to the region in the early twentieth century. Explorers such as Hiram Bingham used colonial documents to trace their route to monumental ruins, but they failed to do justice to Vilcabamba's ethnohistoric and archaeological significance. Recent work by Brian Bauer and colleagues has improved this situation, beginning with a 2015 book on the Inca and early colonial archaeology of Vilcabamba (*Vilcabamba and the Archaeology of Inca Resistance*, Los Angeles: Cotsen Institute of Archaeology, UCLA). *Voices from Vilcabamba*, an essential collection of primary colonial sources pertaining to the conquest and colonization of the region, makes a worthy companion to the archaeological overview, and an important documentary collection in its own right. The volume offers a welcome synthesis of the events of the late sixteenth century and presents readable and well-noted translations of essential texts.

To orient readers, Bauer and colleagues provide two introductory chapters on the sixteenth-century transformation of Vilcabamba. The first explains the region's role in the last organized Inca resistance, including repeated Spanish diplomatic overtures to co-opt the rulers of the Vilcabamba kingdom and introduce Catholic priests there. The viceroy Francisco de Toledo brought an abrupt end to decades of rapprochement when he ordered a large-scale invasion of the region and executed the last Inca, Tupac Amaru. Toledo then sent Martín Hurtado de Arbieta to colonize Vilcabamba, and the second chapter describes his efforts, as well as the Spaniards' mixed success in subjugating local populations of that part of the Amazonian slope. By 1600, the Spanish Crown administered the Vilcabamba region, but hopes of using the former Inca realm to spearhead further annexations of the lowlands were not realized, and the region declined over time as local mines were exhausted and commercial enterprises shifted elsewhere.

Following the introductory chapters, the book presents five early colonial documents to chronicle the historical arc of Vilcabamba after the Inca uprising of 1536. Each document has an accessible historiographic introduction, and the English translations are readable and made more accessible by maps and illustrations, as well as by extensive endnotes. The first document consists of fifteen chapters on the fall of Vilcabamba from Martín de Murúa's chronicle (ca. 1616), a major work that has never been fully translated into English. The second, a contemporaneous account by Baltasar de Ocampo Conejeros, describes Spanish interventions in Vilcabamba following the arrival of Francisco de Toledo.

The remaining three documents describe specific moments in the last days of Vilcabamba. Document 3 reproduces Diego Rodríguez de Figueroa's report on his 1565 diplomatic visit to Vilcabamba to parlay with Titu Cusi Yupanqui, the penultimate ruler of Vilcabamba. The mission led to an agreement that arranged a marriage for the Inca's son and brought Catholic priests to Vilcabamba. Although

the viceroy Toledo arrived in Cuzco with instructions to fulfill the terms of the treaty, he opted instead to use military force, and the account of Antonio Bautista de Salazar, a man in Toledo's entourage, recounts the 1572 invasion in Document 4. Spanish forces and their Andean allies moved against the Incas following the murder of a prominent Spaniard, but after Vilcabamba fell, details emerged regarding the violent deaths of the Augustinian priests who were allowed into the Inca realm just years earlier. The Vilcabamba Incas blamed the priests for the sudden illness and death of Titu Cusi Yupanqui, and they reportedly tortured and killed them. An account of the "martyrdom" of Fray Diego Ortiz serves as the final document in the volume and includes a description of ecclesiastical investigations undertaken at the end of the sixteenth century.

Voices from Vilcabamba is a valuable scholarly assemblage that makes the Vilcabamba region intellectually accessible to an unprecedented degree. The book offers a straightforward historical narrative, solid historiography, and primary sources that make it possible to consider both Inca and Spanish aims and actions. It is a valuable addition to the scholarly literature on the Incas and colonial Peru.

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Traditional Arid Lands Agriculture: Understanding the Past for the Future.

Scott E. Ingram and Robert C. Hunt, eds. Tucson: University of Arizona Press, 2015, 392 pp. \$70.00, cloth. ISBN 978-0-8165-3129-5.

This book is certainly timely. Barbara Schaal, a member of the President's Council of Advisors on Science and Technology, and the 2016 president of the American Association for the Advancement of Science, is advocating curiosity-driven research without regard to immediate application because basic research often results in practical benefits. Important in this regard is coming to grips with what is not known, rather than only trying to inform about what is known. Investigations of ancient and traditional agriculture have been conducted in the arid American Southwest for more than a century. A great deal is now known, and much of this knowledge can be and, indeed, is being used to inform development efforts around the world today. However, for all that has been learned, what remains to be learned? That is the fundamental question posed in this book.

The title might suggest to some that this is a "how to" book promoting the currently in vogue, if not romantic, notion of "sustainable" farming. To others it might appear as a well-intentioned anthropological joust at the proverbial windmills of the likes of the Monsanto Corporation. Neither is true. This book is principally academic and aimed straight at the core of a specific line of intellectual pursuit.