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Kenneth J. Andrien and Rolena Adorno (eds.),
*Transatlantic Encounters. Europeans and Andeans in the Sixteenth Century*

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next priority, although the decision is left to you.

I used the mouse interface, which is recommended, but for some commands, the keyboard was preferable. The sophistication of the graphics is impressive, as is that of the sound displays and the ability to view monuments, resources, world discoveries and the relative standing with competing civilizations.

The creators have included what they call a “civilopedia” that categorizes, defines and explains about a hundred key civilizational concepts. I have played this game with my eight-year-old son at my side and have marveled at how useful this was as an educational tool. (If enough schools adopt this game for instruction, the ISCSC will have highly knowledgeable teenage members within a few years!)

There are drawbacks to the game for civilizational purists. The geographical location of other empires may vary from game to game. For instance, I assumed the role of the Roman chief in one game, but discovered that the German civilization was located in Mexico. Also, Zulus or Babylonians are as likely to discover atomic fission as Germans, Americans or Russians — something intrinsically possible, but factually untrue. There were some minor discrepancies between the manual and my version of the game, notably no text on the German civilization.

I found the game very absorbing, even to the point of addiction. But it takes several hours to advance significantly, and the game has to be saved over and over after each play. After four months, I have reached the 1940s, but it takes several hours now to advance just 3 or 4 years. Decisions on how to manage a local city become boring at this stage. I have derived the most satisfaction from the antiquities stage and also from replaying certain crucial periods of confrontation. Some may call this “cheating,” but it engages the hypothetical in civilizational study in a realistic way. I wish there were a way to play “against” another person in charge of a civilization, instead of being pitted against the computer each time. Such person-to-person competition might engage tournaments, much like chess games, that could be played among civilizationists. Also, it may yet be discovered how this program could be used in a college classroom to make civilization norms a part of regular instruction. All in all, this is worth its cost (I paid about $42 at my local Sears). Civilizational study will never be the same once you have played this game!

Anthony M. Stevens-Arroyo

A BUSINESSLIKE CONQUEST

The distinguished authors of the chapters in this book probably would have liked to have paid more attention to the Andean’s side of the 16th century encounters between Andeans and Spaniards, but this book deals mostly with Spanish traits and adaptations. (I use the words Spaniards and Spanish as terms of convenience; there was, of course, no such generic category at the time — only Castilians, Aragonese, Basques, etc.) James Lockhart (in chapter 4) laments the paucity of sources about the Indians in the conquest period before they learned to write their languages in the Roman alphabet, but he does hopefully cite one source indicating that Inca record-keeping in the Quechua language may have been widespread. R. Tom Zuidema’s chapter 6 describes the mythical and ritual evidence contained in the design motifs of Inca royal tunics. The Incas “had an elaborate dress code for making local, temporal, and hierarchical distinctions.” (p. 92) Lockhart does express his belief (p. 114) that there were deep and wide similarities between Indian and European societies which enabled both sides to adjust to one another. As might be expected, the Spaniards clung to their European habits whenever possible, while Indians had to do much of the adjusting, having been defeated by European military technology and tactics. (See chapter 2 by John F. Guilmartin, Jr. concerning the military.)

About the Spaniards, this book is persuasively revisionist. Lockhart notes wryly that the Spanish were not adventurous explorers except when they had to be. They were not driven by a lust for gold per se. They were not professional or permanent soldiers. Nor were they preoccupied with religion. Their primary motive was to exploit local resources to gain enough wealth to raise their extended families to high position, preferably going back to Spain after riches had been obtained; if not, then in the New World. Emphasis was on gaining wealth through exports. Although there was an inordinate desire for hidalgo status, this was no impediment to business. Also, the Spanish needed exports to pay for the European imports which they preferred instead of native products. Numerous professional merchants came to the New World. Commercialism pervaded the whole continent. Silver-mining became a full-scale industry since hardly any Indian products were exportable. The most profitable areas were those that combined silver-mining possibilities with large pools of sedentary Indians as a labor supply.

As a result, most Spaniards were distributed along two trunk lines leading in each case from an Atlantic port to the silver deposits. These lines were not direct but took into account Mexico City and Lima, which were the Spanish consumption and administrative hubs, and large Indian settlements. The port for Mexico City was Vera Cruz. Puebla grew because it straddled the trunk line from port to capital. From Mexico City the line led to Zacatecas and other northern mining areas. The Yucatán and Guatemala supplied indigenous goods to the trunk line through feeder lines. The port for Peru was a combination of Cartagena and Panama. The trunk route went by sea from there to Lima and continued south by sea through Arequipa and La Paz.
to Potosí, where the silver was. Mercury for silver production came from Huancavelica. The Spanish avoided poorer areas as much as possible. If they were pushed into marginal areas, they looked for secondary export products.

The Spaniards quite naturally took as their model the socio-economic patterns prevailing in 15th century Spain, which William Phillips and Carla Rahn Phillips describe in chapter 1, and which were more like those in the rest of Europe than some people have thought. The Spanish economy was based on agriculture and livestock-raising, but nobles in Spain tended to live in cities. Their income came not only from the land but also from trade and political rewards. Spaniards at home or abroad tended to be business-minded.

The early conquerors of Peru and very high-ranking later arrivals received encomiendas (grants of the right to labor or tribute or both from Indians). This established a pattern of large estates, which carried over into the later period after encomiendas were abolished. Following the Spanish model, estates diversified their sources of income as much as possible. The church organization, Lockhart tells us, fed off of and fit into the lay economy. Some clerics not only administered encomiendas but also diversified into other business. Following the Spanish model, leading estate-holders lived in cities.

Indians fit into the interstices of the European-dominated economy. They produced “cacao, pulque, and cotton cloth in Mexico, and coca and textiles in the Andes.” (p. 105) Once the Spanish accepted an indigenous food (which they did only slowly), they developed estates to produce such food for their own market. Because transportation, though important, was held in low esteem, Indians were permitted to work in that field.

Lockhart’s chapter is the most rewarding in general, although it does not mesh closely into the central concerns of civilizationists. He concludes with remarks about areas for future research. Each of the other chapters makes a contribution concerning a particular specialized topic. Among others, there is a chapter about the failure of Toledo’s attempt in Peru to impose a more centralized government (a failure despite the fact that Inca rule had been quite centralized). Perhaps of most interest to civilizationists is Part III, entitled “Cultural and Artistic Encounters”, but the evidence there seems fragmentary. It is best to take Lockhart’s cues that much more research and analysis can and should be done about “Transatlantic Encounters.”

Corinne Lathrop Gilb