

far and wide in order to assemble a coherent picture of what was going on. Fortunately, this task has been made easier as far as the diocese of Michoacán is concerned by the survival of three general descriptions of that bishopric drawn up in 1619, 1639, and 1649. These reports deal with many aspects of the religious, political, social, and economic life of provincial Mexico in those years, besides giving details of individual parishes, settlements, racial composition of the population, architecture, and other matters in an area which included what is now the state of Michoacán, most of Guanajuato, San Luis Potosí, and Colima, and parts of Jalisco, Guerrero, and Tamaulipas.

While these reports can only be consulted in manuscript, Fimax Publicistas has now performed a great service by publishing still another related document recently discovered in Morelia. This is essentially a checklist, compiled by order of Bishop Rivera in 1631, of the parishes in his diocese. Under each parish there is information about Indian and non-Indian settlements, individual haciendas and farms with the names of their owners, mining camps with the number of free workers and slaves in each *cuadrilla*, hospitals and *cofradías*, and many other details. Since the collection of tithes was a prime concern, there are meticulous data on agricultural and livestock production. The document is analyzed in a scholarly introduction by Father Ramón López Lara, who concludes that the information contained in it began to be assembled in the 1620s and was brought up to date in the following decade, with a few details added as late as the 1660s. The entire bishopric is covered with the exception of the parish of Copándaro and the Río Verde missions. Four folios are reproduced in facsimile, as are two maps of the diocese (unconnected with the manuscript) dated 1648 and 1762. Altogether, this is a magnificent primary source, and its editor and publisher deserve praise.

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*La patria del criollo. Ensayo de interpretación de la realidad colonial guatemalteca.* By SEVERO MARTÍNEZ PELÁEZ. Guatemala, 1971. Editorial Universitaria. Colección "Realidad nuestra", no. 1. Graph. Bibliography. Index. Pp. 786. Paper.

*Condition coloniale et conscience créole au Guatemala (1524-1821).* By ANDRÉ SAINT-LU. Paris, 1970. Presses Universitaires de France. Publications de la Faculté des Lettres et Sciences Humaines de Poitiers, no. 8. Appendix. Bibliography. Index. Pp. 219. Paper.

There have been two currents in Guatemalan colonial historiography. One has been intellectual history in which the literary and

artistic vogues that preoccupied the educated elites have been examined at length, but in isolation. The other current, narrative history, has been taken up with the onrush of events in the colony, giving a rare nod, if that, in the direction of economics and social structure.

In these two books we have attempts to tie together these mutually isolated histories. Both authors are concerned with the interaction between the socioeconomic life of Guatemala and the way people thought and behaved. While Martínez is over deterministic—his creoles seem little more than creatures of their *ambiente* at times—both authors are to be praised for their attempts to remove colonial intellectual history from its ivory tower and relate it to the life of the times.

The book by Saint-Lu is at once more imaginative and less meticulous than his earlier work (*La Vera Paz: Esprit Evangelique et Colonisation*). He now wishes to trace and document the rise of a creole consciousness. Some of the material is not new. The crisis over the New Laws and President López de Cerrato has been better done by William Sherman and others, the story of Antonio de Remesal's persecution is well known, and Carmelo Sáenz de Santa María's introduction to the latest edition of Fuentes y Guzmán's *Recordación Florida* is superior as an examination of the motives of that fascinating chronicler. What is new is the tracing of the rise of creole discontent from these small beginnings to the feeling of separateness and nationhood shortly after independence. Especially subtle is the way in which he describes the phases between the raw "spirit of possession" of the conquistadors and the spirit of belonging of the elites of the early nineteenth century. Throughout the creoles are tied in to the world in which they lived, the lack of fleets to and from Spain, the influxes of job-hungry *peninsulares*, and the other hardships that threatened their lifestyle.

In some 170 pages of text the reader feels that too much has been attempted. Considering the quantity of research there is only a sketch of what could have been. But it is a thoughtful, readable, and pioneering sketch and that is probably what Saint-Lu intended.

Martínez Peláez cannot be accused of brevity. A text of 638 pages is followed by a large bibliography and voluminous notes. It is also clear early that the author sees no need to avoid polemics. Scorn is heaped on traditional intellectual history. He will not be concerned, he states emphatically, with the "espíritu" of an era or such generalities as "perfil cultural."

He then turns to an explanation of the Guatemalan colonial mentality by examining the economic structure of the colony and the class divisions and hostilities caused by this structure. The "laziness" of the

Indian is passive resistance, the creoles' dislike of the Indian is seen as a "poor white" response because of the creoles' inferiority vis-à-vis the *peninsulares*, Fuentes y Guzmán is examined at even greater length than he was by Saint-Lu because he was so typical of the creoles of his age. Above all, he claims, colonial Guatemalan attitudes are still to be found in the nation of today. The book is often passionate, declamatory, even simplistic. Well thought out conceptualizations are stirred in with abandoned generalizations and banalities. Economics determines all.

Martínez's book is flawed, Saint-Lu's is a rapid survey, but both these authors have placed the intellectual elites of colonial Guatemala in their social *ambientes*, and that in the context of Guatemalan historiography is pioneering work.

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*Bibliography of the Philosophy in the Iberian Colonies of America.*

By WALTER BERNARD REDMOND. The Hague, 1972. Martinus Nijhoff. International Archives of the History of Ideas, 51. Appendix. Bibliography. Pp. xiv, 174. Cloth.

For perhaps two-and-a-half centuries, Iberian culture in Latin America was dominated by scholasticism. Yet, Latin Americanists know remarkably little about New World scholasticism in any direct, first-hand way. Mostly, our approach has been to study it merely as a departure point for the discussion of innovations in the eighteenth century. This book is based on the idea that scholastic philosophy in the Iberian colonies of America is important for understanding the cultural genesis of Latin America.

As a first step toward examining scholasticism in the New World, Bernard Redmond has prepared this bibliography. The first part consists of a list of philosophical works mentioned in the literature and presumed to be extant, with an appendix of works that have been lost; the second part is a bibliography of the secondary literature on the philosophy of the colonial period. The technical preparation of the entries is excellent, and no scholar should have difficulty in obtaining exact information of the author, title, and reported location of any of the books mentioned.

The bibliographic usefulness of the work is apparent, and no one concerned with this subject should fail to consult it. Moreover, the sheer bulk of scholastic material ferreted out goes a long way toward