

in a deterioration of the pastoral dedication of the Mexican church (except in the Franciscan *colegios de propaganda fide*), a weakening of confraternities and their benefits to the laity, and the transfer of wealth away from regular clergy and local elites to the crown and diocesan elites. These shifts deepened divisions in the secular ranks. Not only did an increasingly peninsular hierarchy confront a creole and ethnically diverse parochial clergy, but the gulf widened between popular baroque religiosity and enlightened upper clergy.

In developing these themes, Brading uses statistics to analyze church finances and the disastrous effects of the *Ley de Consolidación* for creoles. Here and in discussions of other topics, such as those already mentioned, the analysis could have been strengthened by comparative historiographical reference. The extensive use of ecclesiastical archives provides much new information, but it also gives greater play to elite, particularly peninsular, perspectives—leaving some of the author's arguments about popular religious culture in need of further validation.

These concerns will not divert the reader from giving careful scrutiny to the book's implications for the independence movement. Brading is provocative and insistent in his portrayal of peninsular Bourbons who did not understand the peculiar and integrative nature of Mexican religious culture. "Whereas the Baroque culture of late Tridentine Catholicism had succeeded in uniting both intellectual elite and the masses in common devotion and equal aesthetic delight, by contrast its repudiation led to a growing division between educated opinion and popular religion" (p. 169). Furthermore, members of the creole clergy found access to bishoprics and cathedral chapters blocked at the same time that the *Ley de Consolidación* jeopardized their personal assets.

In the end, despite similarities in their enlightened views, loyalty to their respective *patrias* determined the choices made by Abad y Queipo and Hidalgo. This patriotism, as well as their ability to countenance a military solution to political problems, derived, according to Brading, from their detachment from baroque religious culture. Paradoxically, Hidalgo and many of his followers supported insurgency precisely because of losses suffered during the Bourbon attack on the baroque church.

SUSAN M. DEEDS, Northern Arizona University

Maroon Heritage: Archaeological, Ethnographical, and Historical Perspectives. Edited by E. KOFI AGORSAH. Kingston: Canoe Press, University of the West Indies, 1994. Photographs. Illustrations. Maps. Notes. Bibliography. Index. xx, 210 pp. Paper. \$15.00.

This important book about the maroons of Jamaica is based on papers presented at a conference held at the University of the West Indies, Mona, in October 1991. It is an innovative and informative book; not only does it take an international and interdisciplinary approach, but it includes contributions by leaders of Jamaica's maroon

communities as well as by scholars. The volume presents discussions of pathbreaking archaeological research at maroon sites in Jamaica that indicate cultural links among Amerindians, Africans, and Spanish and English settlers. It also offers thoughtful interpretations of maroons as cultural innovators in the Americas. As some of the first truly autonomous societies in the region, maroon communities began the biological and cultural merger process, which generally proceeded on a more egalitarian basis than in areas more tightly controlled by European colonists.

Jamaican maroons were unique in several respects. Although Jamaica is not a very large island, it is essentially a mountaintop protruding out of the sea. Its wild interior is vast, steep, and difficult to penetrate, offering protected bastions in which maroon communities quickly developed techniques of guerrilla warfare. Those communities thus posed an ongoing threat to the stability of the slave system; they were not so far away as to be isolated, but they were so well fortified and skillfully organized and defended as to be nearly impregnable.

The British adopted a treaty system that recognized the maroons' freedom and territorial autonomy in return for military and police services to the British authorities, including the return of runaway slaves. While such treaties between colonial authorities and maroon communities were common in the Americas, the Jamaican system was the most enduring and effective. The result was the congealing of a distinctive culture among Jamaican maroons, which is to some extent a throwback to the Jamaican slave population as it existed during the mid-eighteenth century. It includes Akan influences in social, linguistic, musical, religious, and artistic traditions. There is great pride in the independence and military triumphs of the ancestors, as reflected in the contribution in this volume of Collin Lloyd George Harris, chief of the Moore Town maroons. It is surprising that Kamau Brathwaite has had to go to great lengths to prove the existence of Nanny, the great woman maroon leader, and to have her historical significance recognized in Jamaica.

This book is a reflection of the intellectual contributions of more than a generation of Caribbean scholars who have devoted themselves to freeing Caribbean scholarship from the dead hand of Eurocentric empire history. Caribbean historians are indeed creating a history from the inside out while maintaining an international and interdisciplinary perspective. It is a promising as well as a fruitful approach that is on the cutting edge of multicultural studies in the Americas.

GWENDOLYN MIDLO HALL, Rutgers University

The Town of San Felipe and Colonial Cacao Economies. By EUGENIO PIÑERO. Philadelphia: American Philosophical Society, 1994. Tables. Appendixes. Notes. Bibliography. Index. 189 pp. Paper. \$20.00.

Eugenio Piñero has written a difficult to read but interesting study of the colonial cacao economies of the province of Caracas. From the beginning, the author makes