

sionary work. One supported it as a part of the reform established by Santa Teresa, who, they claimed, had regarded proselytizing work as an essential part of her order. On the other hand, some influential Carmelites claimed that missionary activities detracted from the spirit of contemplation and strict discipline which was characteristic of the order. Although the former advocates had the temporary support of Viceroy Conde de Monterrey and even of Pope Paul V, the latter were ultimately successful in curtailing all missionary work after 1607.

In regard to New Mexico, despite royal support for the plan to send Carmelite missionaries, the late arrival of a fresh group of monks prevented the order from taking part in Juan de Oñate's expedition in 1596. In 1601 the Crown granted permission to found a convent in the Philippines, but because of disapproval by the superiors of the order in Spain, the plan was not followed through. Finally, in 1602-1603 the Carmelites managed to send three members of their order in the Vizcaíno expedition to the coast of the Californias, having succeeded in overcoming the opposition of the Franciscans. Since this was mostly a voyage of geographical survey and not a missionary trip, however, the Carmelites contributed nothing to the spiritual conquest of this region. After 1607 the order had definitely abandoned all missionary ambitions, despite the brave efforts of one or two members of the Mexican community to keep the idea alive. The only contact that the order had with the Indians of New Spain was through the Doctrine of San Sebastián (Atzacolco) in Mexico City, which it maintained from 1586 until 1607. At that time the order voluntarily transferred the doctrine to the Augustinians. The contemplatives within the order had won the ideological conquest, and the author of this work feels that this was perhaps best for all. On the whole, he has offered us some interesting insights into the problems facing the early development of one of the lesser known religious orders of New Spain.

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La nobleza indígena de Pátzcuaro en la época virreinal. By DELFINA ESMERALDA LÓPEZ SARRELANGUE. México, 1965. Universidad Nacional Autónoma de México. Instituto de Investigaciones Históricas. Illustrations. Notes. Appendices. Bibliography. Index. Pp. 389. \$100.00 (Mex.).

This social and political history of the Tarascan Indian nobility in colonial Michoacán was written originally as a doctoral thesis at

the National University of Mexico. The author did her research not only in the many printed works available but also in the numerous pertinent manuscripts of federal and state archives and libraries. She is one of many students now making use of the expanding microfilm collections located in the Centro de Documentación Histórica de Chapultepec. This center began operation on a small scale in 1951 and now contains hundreds of reels of important historical manuscripts still located in archives and libraries throughout central Mexico. Codices are also a part of her source material, especially the Códex Huapeán, which is reproduced between pages 98 and 99 and described in an appendix.

The author gives a brief survey of the origin of the Tarascan monarchy and the hierarchy of the nobility before and during the Conquest. The pattern of Tarascan society was so firmly set that the Spaniards were unable to make drastic changes in the social structure, although they did distribute lands among certain *encomenderos* and placed a tribute on the Tarascan villages. Each village, however, retained its own *cacique* and *principales*. The *cacicazgo* (the area over which a hereditary *cacique* ruled) had its original capital in Tzintzuntzan. But shortly after the Spaniards arrived, the capital was moved to Pátzcuaro, where the Indian nobility and principals retained some control over the *macehuales* until about 1800.

López Sarrelangue presents a carefully documented account of the privileges and obligations of the nobility and the continual conflicts with the Spanish authorities. She also describes the social and family life of the nobility class, and discusses the royal line, the descendants of the legitimate and illegitimate succession from the original monarch. One chapter of this work is devoted to a catalogue-dictionary of all known members of the nobility class from 1518 to about 1800, listed by village, of which Pátzcuaro naturally has the largest number.

Obviously the main objective of this study is to explain, if possible, why the Tarascan nobility disappeared before the period of the Independence. Many causes are suggested, and the Spaniards were not entirely responsible for this decline. Perhaps the main reason was psychological: the inability of the nobles to adapt fully to Spanish culture and their gradual sinking down into the *macehuales*.

The work contains a number of useful illustrations, some in color, an acceptable index, a short Tarascan vocabulary, and a long bibliography of both printed books and manuscripts.

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