

travels to the Rio Grande. Actually there is evidence that a route existed even before Castaño's time, to Los Chizos ford on the Rio Grande. The rough terrain described by the explorers after leaving the Rio Grande suggests that Castaño reached the Pecos somewhat southeast of Pecos, Texas, then followed the river to its junction with the Toyah (p. 257). The diarist reported fully a month later that they had been following the east bank (n. 15, p. 257).

The final chapter of the Introduction concerns itself with the problem of identifying Gallego's List of Pueblos. This is probably the thorniest problem in New Mexican history and a source of disagreement among students. Where the authors have differed with authorities they have done so with scholarly courtesy. Their analysis here will become a classic, for it is so clearly and carefully done, based upon both documents and archaeological field studies to which they have brought to bear their own profound knowledge of terrain and historical record.

The rest of the volume is devoted to the translation of the documents, many of them new, together with editorial footnotes. Bolton used to say that the English language too has its rights. These the authors have clearly observed, so that the smoothness of the writing makes the documents a joy to read. The editorial notes identify the documents, indicate their location and copies where such exist, and supplement significantly the data in the Introduction. In accord with the standards of this fine series of the Coronado Cuarto Centennial Publications, the volume has a comprehensive index.

Scholars will welcome the new materials, and few will disagree with the editors' identification of routes, location, and descriptions of Pueblo and other Indian groups, and their suggestions concerning important questions upon which there are differences of opinion (e.g., n. 76, p. 188). While in all cases, they have frankly stated, where pertinent, qualifications to their conclusions, the authority of these two writers, nevertheless, is so great that their work will stand for many years to come as the basic study on the Rediscovery.

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*Distribución geográfica y organización de las órdenes religiosas en la Nueva España (Siglo XVI)*. By ELENA VÁZQUEZ VÁZQUEZ. México, 1965. Universidad Nacional Autónoma de México. Instituto de Geografía. Maps. Tables. Notes. Appendices. Bibliography. Pp. 172. \$150.00 (Mex.).

The author has a very specific purpose in view as she develops the

theme of her study—to determine the early ecclesiastical territorial divisions insofar as they have a bearing on those adopted later on a national political basis. Actually the book and the seven accompanying maps present both less than the general title indicates and also considerably more: less, in that only three of the religious orders are represented and these very unequally and incompletely; more, in that the study frequently crosses over the chronological limit set in the title and also considers religious centers not directly linked with the apostolate of any of the three orders.

The three religious orders studied are the Franciscans, Augustinians, and Dominicans, with by far the greatest attention paid to the first. The Jesuits, although present in Mexico since 1572, are excluded because, in the opinion of the author, their main concern was with schools in the cities for the creoles and clergy, rather than with missionary work in the provinces for the natives (p. 11).

The time span coincides with that of Ricard in his *Conquête spirituelle*—from 1523, the year of the arrival of the first Franciscans, to 1572, which marks the coming of the Jesuits. As mentioned, the study not only goes beyond this time limit but even beyond that of the title itself.

The author first gives general data on each of the three orders and their pioneer presence in New Spain. This is paralleled by a detailed geographic study of the areas where each worked. Many scholars will find chapters IV and V the most helpful in the volume: “Expansión apostólica y distribución geográfica de la Nueva España” (pp. 51-96), and “División eclesiástica” (pp. 97-143). In the first she lists the monasteries (*conventos*) according to both the earlier designation and the modern name, localizing them by *municipios*, *distritos*, and *estado*, along with the year of foundation. In the latter chapter she draws up an analogous list of the parishes in the bishopric of Tlaxcala.

The author has drawn upon a large number of publications, mainly Spanish and English, cited in the numerous footnotes and brought together in the bibliography at the end of the volume. In order to say the last word—if such is ever possible—several years of research would be demanded, especially in Seville, where the detailed reports of the three religious orders on their apostolate are still preserved.

Not the least valuable part of the study is the series of seven excellent maps which accompany it: 1. Provincia del Santo Evangelio de México; 2. Provincia Franciscana de Michoacán; 3. Provincia Franciscana de Yucatán; 4. Provincia de Zacatecas; 5. Provincia Fran-

ciscana de Guatemala; 6. Principales conventos en el siglo XVI; 7. Obispado de Tlaxcala.

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*Instrucción reservada que el Obispo-Virrey Juan de Ortega Montañés dió a su sucesor en el mando el Conde de Moctezuma.* Edited with an introduction by NORMAN F. MARTIN. México, 1965. Editorial Jus. Bibliography. Index. Pp. 207. Paper.

Political institutions have received the bulk of research attention in Mexican colonial history. Given this observation, it is remarkable that annotated editions of viceregal *instrucciones* have been so long in appearing. To be sure, various of these official memoirs were published during the nineteenth century, but these transcriptions are both rare and unreliable. Recently, however, scholars like Eleanor Adams, France Scholes, and Ernesto de la Torre have begun the publication of substantial modern editions.

This is the second *informe* which Norman F. Martin, the noted Jesuit scholar, has edited. As in the *Instrucción del Virrey Marqués de Croix*, Father Martin has provided a model exegesis of the text through some 362 meticulous footnotes. This text is, moreover, enhanced by a long introduction, an impeccable bibliography, and an onomastic index.

Juan de Ortega Montañés served twice as viceroy of New Spain, in 1696 and again in 1701-1702. A peninsular, Ortega was bishop of Michoacán at the time of his first viceregal term and archbishop of Mexico during his second. This brief to his successor dates from 1696. It represents both a clerical view of colonial administration and an official reflection of conditions surrounding the riots of 1692 and 1696. Indeed, much space is devoted to social disorders, poor harvests, meat shortages, and regraters. The nature of Ortega's concern is suggested by his comment that "*mientras hubiere indios habrá Indias*" (p. 63).

Ortega tells the new viceroy about everything from pulque to presidios, from *religiosas* to the *Real Hacienda*, and from *mulatos* to Manila. His account is a superb source for understanding bureaucratic minds and manipulations, and one can only hope that other *instrucciones* will fare as well at the hands of editors.

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HUGH M. HAMILL, JR.

*Documentos para la historia de la Iglesia colonial en Venezuela.* 2 vols. Introduction by GUILLERMO FIGUERA. Caracas, 1965. Academia Nacional de la Historia. Fuentes para la Historia Colonial de Venezuela. Bibliography. Indices. Pp. lxxii, 397; 488. Paper.