

The compendium is organized chronologically by the date of the document. Although there are entries from 1523 to 1828, over three-fourths of the collection refer to the eighteenth century. Each item is accompanied by its location in the AGI, its date, and usually by the number of folios involved. The analytical index is well done and eminently usable, although more detailed key words would have helped. It is hard to know what to do with a half-page of numbers referring to the key word *Caracas*.

Any work of this kind necessarily frustrates the reader, for extracts only indicate the type of information included and fail to reveal the depth or detail contained in a document. In any event, the Fundación Boulton of Caracas has again given us a worthwhile publication which will prove useful to many students of colonial Venezuelan culture.

Indiana University

JOHN V. LOMBARDI

Sonora y Sinaloa en el siglo XVII. By LUIS NAVARRO GARCÍA. Sevilla, 1967. Escuela de Estudios Hispano-Americanos de Sevilla. Maps. Tables. Notes. Pp. 319. Paper.

This volume is an interesting effort to write the history of the West Coast of Mexico—Sinaloa and Sonora—from the secular point of view. For this reason, the author has excluded from consideration the “tierras de misiones,” which have been treated so exhaustively by Jesuit chroniclers in behalf of their order, to which the area had been assigned by the Church and the government. The reader will therefore look in vain for the history of the west coast, as told by Pérez de Ribas, Eusebio Francisco Kino, or other chroniclers of the mission era. On the contrary, he will find that the first seventy-two pages are devoted to a cursory review of the exploration of the Gulf of California, early mining activity, and the population of the Gulf Coast, as well as Indians and Spaniards.

Then comes the heart of the book beginning with Chapter III. This is devoted to administration, particularly the “Alcaldías mayores.” It is a comprehensive treatment of the institution of the alcaldía mayor, from the issuance of patents by king, viceroy, governor, or audiencia. Although the author states that while he found numerous examples of the first three, he found none actually issued by the audiencia. He cites a typical “título,” quoting it in full, together with commentary. This is an interesting section, and well worth the eighty-six pages allotted to it. Virtually all of it is based on documentation from the AGI.

Equally interesting is the theme of Chapter IV, relations between Spaniards and Indians, as they developed in *encomiendas*, slavery, tribute, and trade. The use of forced labor by miners, practiced on this frontier as elsewhere in the Spanish empire, and of "forced" labor in the fields of the missions forms the substance of the discussion. The author cites examples of the practice and some of the controversies that arose over this vital subject. To ranchers, miners, and planters alike such labor was essential, and when attempts were made to upset the system, controversy and lawsuits inevitably followed. These examples are followed by a discussion of the socioeconomic structure of society in the late seventeenth century on this remote frontier.

Chapter V, entitled "Dominación y Defensa," deals almost entirely with outbreaks of Indian hostility before 1700 and with the various military officers in charge of defense, from Captain Hurdaide to Mange. It is rather sketchy and presents notable cases of Indian outbreaks and military retribution, rather than a comprehensive treatment.

The reviewer's copy of this book was defective, pp. 313-319 being duplicated, and the "Índice Analítico," announced in the table of contents, missing.

University of California, Berkeley

GEORGE P. HAMMOND

The Extirpation of Idolatry in Peru. By FATHER PABLO JOSEPH DE ARRIAGA. Translated and edited by L. CLARK KEATING. Lexington, 1968. University of Kentucky Press. Notes. Appendix. Index. Pp. xxiv, 192. \$7.50.

How to eradicate idolatry was a question of prime concern to virtually every synod held in Peru during the sixteenth and seventeenth centuries. This account of idolatry by the Jesuit Arriaga, first published in 1621, is especially valuable, because the author participated in a visita of towns in the *corregimiento* of Chancay in the early seventeenth century. Also he gathered information from other clerics in Peru and was himself thoughtful about the shortcomings and psychological attractions of animism and about the tendency of Spanish priests to acquire only a perfunctory knowledge of either Indian languages or Catholic theology. As a result, Christianity was ineffectually explained, and, partly for this reason, idolatry persisted. Arriaga's report is fascinating because of its detail on the variants of animism and the practices of sorcery. This description, which is not implied in the title, comprises the greater part of the work.