

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.

In this first English translation, Keating has rendered the edition of Horacio H. Urteaga (Lima, 1920) into clear prose and has appended a full glossary of Quechua words. The work is unusually free of errors and is typographically attractive. A few defects may be noted. "Doctrina" is not a synonym for mission as the wording on p. xiii implies, for a new area may become, but is not initially a doctrina. It seems unlikely that Totopon (p. 81) is a town in Spain. Arriaga repeatedly mentions the burning of stone *huacas*, a point which the editor might have clarified, as it would seem that a hammer might have been a more effective means of extirpating this form of idolatry.

University of New Mexico

TROY S. FLOYD

William Augustus Bowles. Director General of the Creek Nation.

By J. LEITCH WRIGHT, JR. Athens, 1967. University of Georgia Press. Map. Notes. Bibliography. Index. Pp. viii, 211. \$6.95.

In the twenty years between 1783 and 1803 William Augustus Bowles attempted to establish an independent Creek state in southeastern America and Spanish Florida. After the American Revolution the so-called director general of the Creeks hoped to influence England to accept his Indian nation as a British protectorate. Bowles' personal ambitions as well as his sincere concern for the natives were both involved in what became a triple-nation conflict for north central Florida and southern Georgia. England, Spain, and the United States all ultimately entered the borderlands struggle. After two decades of international competition for control of the Creeks and the disputed Southeast, Bowles was eventually seized by Indian enemies in 1803, subsequently delivered to Spanish authorities, and imprisoned in the Morro until his death in December 1805.

The Bowles story becomes a fine study of the southern frontier in this well-written biography by J. Leitch Wright. Indeed, this work offers a very revealing view of a colonial adventurer in the age of international rivalry for Florida, the Gulf coast, and the Caribbean Sea. It is also a fascinating account of Indian life and affairs in the late colonial period. As frontier history, moreover, this book is first-rate since it methodically scrutinizes the significant forces, nations, personalities, and Indian tribes which determined the course of borderlands events in the late eighteenth century. Wright's kind of chronicle really exposes everyday and local life in the era of colonial American empires. The biography of William A. Bowles therefore serves