

the death of Cuauhtémoc. By careful study of the paper, print, and ink, Sáenz gleans evidence of changes made by copyists, thus bringing new interpretations to the annotations made in the manuscripts. The author also evaluates various editions and translations of the manuscripts, as well as critics of the manuscripts and their translations.

The weakest section of the book is that in which the author involves himself in the typical speculation of Bernal Díaz' historical identity and his official position in the Conquest and later in Guatemala. To substantiate his arguments on these matters Sáenz cites such official documents as death certificates, the credentials of the encomienda, the testimony of Hernán Cortés, and the records of the Council of the Indies.

The entire work is characterized by thorough scholarship. Sáenz approaches his subject with care, utilizing the archival holdings of Spain, Mexico, and Guatemala, and his analysis, as described above, is painstaking. Despite the amount of detail, the book is both clear and concise. Moreover, the section concerning Díaz' life does not detract from the value of this work, for it is strengthened by Sáenz' critical erudition. In addition, the annotated bibliography of manuscripts, documents, letters, and works on Díaz and the *True History* will be of use to all who are interested in Hispanic American studies.

Chapman College

MERRILL MULCH

*Juan Vázquez de Coronado y su ética en la conquista de Costa Rica.*

By VICTORIA URBANO. Madrid, 1968. Ediciones Cultura Hispánica. Bibliography. Pp. 317. Paper. Ptas. 250.00 (Span.).

One of the most controversial periods of Latin American History is the age of the conquistadores. Historians have been attracted to sixteenth-century conquests for over a century, but they frequently become preoccupied with individuals and not with the relationship of the man to his environment and age. Furthermore, they either endorse or attack the *leyenda negra* and focus repeatedly upon the same figures, thereby failing to discover new individuals and fresh material from archival sources. Even those unfamiliar with Latin America can recount some of the events and figures of these conquests. But who has heard of Juan Vázquez de Coronado? It is safe to say that not many professional historians have or else they confuse him with Francisco Vázquez de Coronado, the famous explorer of the

southwestern United States. Yet Juan Vázquez de Coronado succeeded as a colonizer where his better-known uncle failed.

The obscure conqueror of Costa Rica emigrated to New Spain in 1540, when only fifteen years old, and served mostly in Nueva Galicia for the next eight years. Thereafter he occupied posts in Guatemala, El Salvador, and Nicaragua before initiating the pacification of Costa Rica in 1562. Three years later, at age forty, he had completed the "conquest" and colonization there before returning to Spain. He died at sea in the same year en route to Central America where Philip II had appointed him perpetual adelantado and governor of Costa Rica.

Victoria Urbano's book is a well-written, thoroughly researched biography of this lesser-known conquistador. It derives from her doctoral dissertation with Mario Hernández Sánchez-Barba of the University of Madrid. Urbano demonstrates historical perspective, balance, and knowledge of her subject, as well as the period in which he lived. Her thesis is that Vázquez de Coronado applied ethical standards in the pacification of her native land. He bartered with the Indians, would not allow goods to be seized from them, carried on infrequent "just wars" within legal limitations, allowed the natives to remain under the control of their own caciques, and never considered them as natural slaves. In short, he "saw and judged the Indian as any other man, capable of having defects and virtues . . ." (p. 271).

The work's nine parts analyze the methods, problems, and sources of the author's study; historical antecedents; the early life of Vázquez de Coronado, his residence in Nueva Galicia, and the conquest of Costa Rica; his return to Spain and death; and his application of ethical practices in Costa Rica. There are two informative appendices, a glossary of geographical terms, an unclassified bibliography, and footnotes at the end of each chapter. Sources used are basically manuscripts from Madrid, Seville, and Costa Rica. However, a map depicting prominent locations and routes would have been useful.

This thoughtful study is a first step in revealing the importance of a figure little known outside of Costa Rica. It highlights errors of fact and interpretation advanced by previous authorities, supports new contentions with documentary evidence, and raises questions about the possible influence of Pedro de Alvarado and Cristóbal de Oñate on Vázquez de Coronado during the Mixton War in Nueva Galicia. This reviewer has felt since he was in Costa Rica two years

ago that Vázquez de Coronado deserved serious study. The present work accomplishes that objective and reveals that the "conqueror" of Costa Rica might more properly be called its "*pacificador*." Historians should be more aware of his methods; perhaps this study would bear translation into English.

U. S. Air Force Academy

OAKAH L. JONES, JR.

*Crown and Clergy in Colonial Mexico, 1759-1821. The Crisis of Ecclesiastical Privilege.* By N. M. FARRISS. London, 1968. Athlone Press. University of London Historical Studies. Notes. Appendix. Glossary. Bibliography. Index. Pp. xii, 288. (Distributed in U. S. by Oxford University Press, New York.)

The significance of the Church and religion in Spanish America is well known; the close relationship of Church and State and the importance of that relationship to the colonial system have long been recognized. But we lack scholarly monographs to explain the various elements of that connection, the changes in Crown policy and their impact. This lucid, competent study, solidly based on archival materials in Spain and Mexico, is thus a welcome addition to the literature.

Nancy Farriss traces the evolution of royal policies for ecclesiastical control in New Spain from the early sixteenth century to the end of the colonial period. She explains the early colonial system founded on the *patronato real* and then proceeds to an examination of Hapsburg variations. These increased royal control of colonial clergy through the *vicariato*, but left the basic nature of the system untouched, so that the Crown continued to exercise authority through ecclesiastical officials and institutions whose freedom was restricted.

After laying the foundation for her study, she describes the Bourbon shift in royal policy and analyzes the impact of the Caroline reforms. The Crown continued to use the familiar methods of indirect control over the clergy, but these were strengthened and supplemented by direct control. The clergy were brought under the jurisdiction of secular courts. Clerical judicial immunity was increasingly curtailed and finally abolished altogether during the War of Independence.

The author explains the attitudes of the clergy, high and low, as royal policies of control evolved. While accepting subordination to royal authority in theory and sometimes welcoming royal intervention, the clergy were particularly sensitive to infringement of their judicial