

described in the detailed accounts of the *visitadores*, a "Mulligan stew of ethnography."

The editing of the main document and supplementary documents is generally to be commended. The reader is well-advised at the start, however, to jump to the section called innocuously "Documentos suplementarios a la visita" in order to orient himself before reading the entire manuscript. This section, improperly buried in the index, elucidates the ethnic identity of the Chupachu. Even so, this reviewer is still not certain whether the Yacha and Queros (which will presumably appear in Volume II) are distinct ethnic entities from the Chupachu and each other.

One other criticism relates to the unevenness of the commentaries. The article by Mellafe is a solid contribution to Andean historiography, presenting a threefold periodization of sixteenth-century Peru, a really provocative proposition which challenges the formulation of Kubler (1946). The essay on archaeology should not have been presented, for it is incomplete (in one site there was no scale for the architecture, and in the other no illustration of the pottery), and it does not represent a solid methodological use of the data. Also conspicuously lacking are the findings of a reconnaissance survey which would show the correspondence between the archaeological sites and the villages visited by fñigo and at least suggest to what extent archaeology can confirm his report.

Hadden's essays are an attempt to establish a ratio of limited application between tribute payers and total households, while Bird's piece only makes the reviewer wonder why a botanist was taken along on the expedition. A salacious biography of Ortiz de Zúñiga by José Antonio del Busto Duthurburu reminds us that the spirit of Suetonius lives on.

University of Texas

RICHARD P. SCHAEDEL

Spanish Peru, 1532-1560. A Colonial Society. By JAMES LOCKHART. Madison, 1968. University of Wisconsin Press. Illustrations. Map. Tables. Notes. Appendices. Bibliography. Index. Pp. xii, 285. \$10.00.

James Lockhart's study of Peruvian society, 1532-1560, is a distinguished first book. Going beyond the drama and horrors of the Conquest and the ensuing civil wars, he has set out to analyze what he calls the "precocious society" of Peru during its turbulent formative period.

Lockhart has used the rawest sort of data as the basis for his work—notarial records for sales, wills, work contracts, marriages, dowry agreements, powers of attorney, and the like. Drawing from the miniscule details in these documents, he has reconstructed broad societal patterns and has described the roles of encomenderos and majordomos, noblemen, professionals, merchants, artisans, sailors and foreigners, transients, Spanish women, Negroes, and Indians, all Hispanicized city dwellers.

Although Lockhart's conclusions do not contradict earlier interpretations, they are significant in giving a whole new dimension to our understanding of early Peru. He argues that Spanish society was transplanted in Peru virtually intact with the encomenderos, and majordomos (500 in 1555) as the most important single group, the center of the Spanish Peruvian world. Negroes were vital as loyal auxiliaries of their white masters. Spanish women migrating to Peru made it possible to produce a second generation to inherit and carry on the economic and social privileges accorded the first. Artisans were also fundamental. Tailors, shoemakers, carpenters, stonemasons, barber-surgeons, pharmacists, confectioners, muleteers, bookbinders, silversmiths, and musicians sustained and perpetuated the society during and after the Conquest.

The author believes, however, that other occupational and ethnic groups were not as significant. The professionals—clergy, lawyers, doctors, and notaries (one thousand strong in 1555)—made less of a contribution, perhaps because of their attachment to legalism and formalism. Some 150 noblemen played little role in Peru to 1560, while an estimated 350 merchant-profiteers failed to establish deep roots in the community. Foreigners, especially Portuguese, were more numerous than generally supposed, but made their mark only in a limited number of occupations. Of the estimated 10,000 Spaniards in Peru in 1555 between 2,000 and 4,000 were parasitic transients, reminiscent of the *pícaros* of Spain and a bane to society. Hispanicized Indians initially came from Nicaragua and other parts of the Indies, but by 1560 they gave way to acculturated Peruvian Indians living in or near the principal cities.

In sum, this book is a major contribution. The author's occasional stylistic pretensions and preachments on methodology, the sometimes monotonous case-study method (for which, however, there seems no alternative), and the overabundance of typographical errors can be irritating, but these are minor defects greatly overshadowed by the merits of the book. Lockhart has ingeniously pulled together a large

mass of data to develop a totally new picture of Peruvian society in its formative stages. He has also given new insights into the nature of Spanish colonization in the New World and provided a model study for future research in other areas of the Spanish empire in America.

Duke University

JOHN J. TEPASKE

The Intellectual Conquest of Peru. The Jesuit College of San Pablo, 1568-1767. By LUIS MARTÍN. New York, 1968. Fordham University Press. Illustrations. Notes. Appendices. Bibliography. Index. Pp. xiii, 194. \$5.50.

Cleanly executed, well organized, making a definite contribution to the history of Peru and the Jesuits, this book requires description more than criticism. It is narrower than its title and broader than its subtitle. Rather than intellectual history in a strict sense, it is an institutional history of the Jesuit colegio of San Pablo in Lima, with chapters on such topics as educational activities, the library, the pharmacy, a moral-theological seminar, missions, and sodalities. The broader significance stems from San Pablo's position as the first Jesuit foundation in South America, Jesuit headquarters for the Viceroyalty of Peru and trainer of personnel for the whole continent.

Most scholarly works on the Jesuits in Spanish America have been written under the order's auspices. The present book is very much in that tradition. Though no "S. J." appears after the author's name, the publisher is Fordham University Press, and the sources are almost all of Jesuit provenance, including the private collection of Jesuit historian Rubén Vargas Ugarte. The author automatically takes the side of the Jesuits in all their controversies. At one point he quite legitimately brings in the social and economic context to explain Jesuit acceptance and use of Negro slavery; yet he ignores the same kinds of arguments when he comes to the Jesuits' doctrinaire position on Indians. None of this will prevent the experienced reader from making his own assessments. But for objectivity, Magnus Mörner's book on the Jesuits in the Plata region still stands alone in the field.

Martín has gone far toward filling a near vacuum on the Peruvian Jesuits and offsetting a more general overconcentration on Jesuit missions. Perhaps he would have done even more in this respect had he not explicitly set himself the goal of writing concisely. His intention is admirable; no one wants to see more multivolume church history in which identically zealous priors march chronologically