

chology—on the cultural level inevitably leads to confusion on the question of whether the Antilles belong to Socialism or to Black Power, the Andes to Ché Guevara or the Indians, and so on. Likewise, it is not clear whether Socialism can “incorporate” cultures as well as “accelerate” them in Professor Ribeiro’s view, a not insignificant question when applied to the expansion of Russian, Chinese, or Cuban influence in the Americas. Nor do the categories of the Ribeiro typology take the French Canadians, the United States minorities, or the mixture of the Central American and Antillean peoples into sufficient consideration. Nevertheless, this is a book of great erudition, and some of the loose ends may be tied up in the remaining two volumes of the planned work, which are to be entitled *The Dilemma of Latin America* and *Emergent Brazil*. It is to be hoped that the authorities will allow those volumes to appear without the harassment which attended the original publication of *The Americas and Civilization* in 1968. For the publication of this series is an event comparable to the appearance of C.L.R. James’ *Black Jacobins* or Regis Debray’s *Revolution in the Revolution?*, that is, an act in the Latin American revolution in its own right. Professor Ribeiro thus takes his place in the line of intellectual activists which goes back to Sarmiento and beyond.

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COLONIAL PERIOD

La corona española y los foráneos en los pueblos de indios de América.

By MAGNUS MÖRNER. Stockholm, 1970. Instituto de Estudios Ibero-Americanos. Series A, Monograph 1. Maps. Tables. Bibliography. Indices. Pp. 445. Paper.

Royal policy relating to the segregation of Indians may seem at first sight a minor aspect of the history of Spanish America, for as a policy it was continually flouted in practice, and it seems to stand only as one additional indication of the crown’s tragic misunderstanding of colonial realities. But when we seek the original basis of the policy and the reasons for its failure, we find ourselves at a new level of inquiry. Magnus Mörner’s book is the result of ten years of research devoted to these problems.

The policy of segregation is the point of departure. It arose from the doctrine of “bien común” applied to a colonial society of two “republics,” one Spanish and the other Indian. Originally Spaniards were

expected to provide the civilizing example, and Indians were to be imitative wards. With the Spanish "bad example," however, a change occurred, and segregation came to be justified as a means of protecting Indians from Spaniards. Other things being equal, segregation was consistent with much of the Spanish pattern of settlement as well as with the ecclesiastical organization and the political-legal structure of the colony. But neither the monarch nor any other administrative power in the imperial government was capable of reconciling segregation with another of the Spaniards' goals, Indian Hispanization. Moreover, other things were not equal. Indian isolation broke down under pressures from Spaniards, Negroes, and mestizos. Intrusion upon Indian society increased as Indian population declined. Hacienda and peonage brought social redistributions and changed the forms of Indian labor, subsistence, and land tenure. In extreme cases, Indian towns disappeared or were converted into mestizo towns.

The general outlines of the process are familiar, and certain features of it are known in some detail. But Mörner's treatment goes beyond earlier studies in its geographical coverage and in its perception of the problem as a whole. No other student of royal policy or Spanish-Indian relations has so systematically examined so many archives, including every major depository from Mexico to Chile and Argentina. For the first time we have sufficient data to make objective comparisons between one region and another. Indian segregation persisted for longer periods on the frontiers. The late colonial period, which witnessed a revival of the "good example" doctrine, was a time—paradoxically if we suppose that the Bourbon government was a centralizing one—of much local adaptation. Differences between the capital and marginal zones gradually disappeared. The segregation laws, having become dead letters, were readily abolished with independence.

This is a pan-colonial study based on full documentation, and it seems unlikely that the pattern it describes will be appreciably modified. Mörner's should be the basic treatment for a long time. The need and opportunity that remain are for more detailed local studies, quantitative comparisons, and, beyond that, a full-scale investigation of the problem of mestization.

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Minería y comercio interprovincial en Hispanoamérica (siglos XVI, XVII y XVIII). By DEMETRIO RAMOS. Valladolid, Spain, 1970. Universidad de Valladolid. Departamento de Historia Moderna, Estudios y Documentos, 31. Index. Pp. 334. Cloth.