

valuable studies as Frederick P. Bowser's *The African Slave Trade in Colonial Peru: 1524–1650*, and for biographical data in such works as James Lockhart's *The Men of Cajamarca*. Contracts between architects and artists and their clients frequently contain illuminating details, technical and personal, which sometimes help to identify a surviving work. And the records of book orders, receipts, and inventories reveal a remarkable diversity of literature available to colonial readers, thus demonstrating the falsity of the alleged obscurantism of Spanish rule.

In the first four chapters of this brief monograph, the author describes the general origin, nature, qualifications, practices, and the hierarchy of the *escribanos*. The last four chapters and appendixes are more narrowly concerned with these officials in Guatemala, though chapter 7 gives an interesting discussion of the importance of the *protocolos* as sources of historical investigations.

The office of *escribano*, which initiated in 1559 the dubious practice of office-selling by the crown, is mentioned in the *Siete Partidas* as in two categories: one, a kind of secretariat for the royal house; and two, *escribanos públicos*, to record ordinary transactions in the cities and towns. The first grew into the bloated bureaucracy of imperial Spain, while the second multiplied with the expansion of overseas settlements. This is a well documented monograph on a neglected subject; it emphasizes the humbler, public *escribanos* and their practices which supply interesting details and insights into the daily life of colonial Spanish American society.

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*The Vision of the Vanquished: The Spanish Conquest of Peru through Indian Eyes, 1530–1570*. By NATHAN WACHTEL. Translated by BEN and SIÂN REYNOLDS. New York, 1977. Barnes and Noble Books. Illustrations. Tables. Diagrams. Glossary. Notes. Bibliography. Maps. Appendixes. Indexes. Pp. 328. Cloth. \$25.00.

Popularization is an important intent of the present book since its author devotes much effort to direct reproduction of the ideas and research of other scholars—John V. Murra, R. T. Zuidema, Claude Lévi-Strauss, and Miguel León-Portilla, to mention only some of the most prominent. Even the title is taken, without specific acknowledgment, from León-Portilla's *Visión de los vencidos*. Nevertheless, the book is

heavily documented, and in places it brings to bear highly specific discussions of individual cases, a few of them taken from the author's own research, so that the work has something of the monograph about it.

Of the book's three sections, the first and third are slight and almost entirely derivative. The first, the one to which the title applies most directly, reviews León-Portilla's material on how the indigenous peoples of Mesoamerica and the Andean region viewed the conquest after the fact, then goes on to analyze, Lévi-Strauss style, four late "Dances of the Conquest" from the two regions. The third section briefly recapitulates existing literature concerning early indigenous revolts in the central regions and longer continuing resistance in two peripheral areas, northern Mexico and southern Chile (the relevance of which to the rest of the book is small indeed).

The core of the work, and the most monographic part of it, is the sizeable middle section, which describes the central Andean region just before the European conquest and proceeds to analyze the fate of Andean civilization in the first forty or fifty post-conquest years. Since John Murra's basic work on Andean social and economic organization has never been published, Wachtel's picture of the late preconquest situation is probably the best now available in a readily accessible book in English.

When it comes to assessing post-conquest developments, Wachtel surveys some regional samples (the two most important of which were brought to scholarly attention by Murra) and arrives at an overall interpretation of "destruction." Such a conclusion seems, to this reviewer, inconsistent with the newer view of the Inca empire as a formidable superstructure which left many varied local kingdoms and provinces as relatively autonomous and self-contained entities. Andean society was initially no more destructured by the absence of the empire than it had been in its previous nonimperial phases. Wachtel takes the position that there was hardly any true "restructuring." There may be little of which Wachtel is aware, but Karen Spalding's splendid doctoral dissertation (1967) and her numerous subsequent articles are largely devoted to demonstration and subtle analysis of the internal restructuring of the indigenous Andean world in colonial times. Nor is the author equipped to deal with the topic of acculturation, since he knows little of the hispanic sector, of the role of the *yanacunas* or Spanish-employed Indians as intermediaries between the two worlds, or of labor migrations as a crucial mechanism bringing steady contact.

Although there are some additions to the bibliography, the work

itself has not been updated since the original French edition of 1971 (reviewed in *HAHR*, 55 [May 1975], 345–347).

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JAMES LOCKHART

*Red Gold: The Conquest of the Brazilian Indians.* By JOHN HEMMING. Cambridge, 1978. Harvard University Press. Maps. Illustrations. Appendix. Notes. Bibliography. Index. Pp. xvii, 677. Cloth. \$18.50.

Recently there has been a revived interest in the fate of the Brazilian Indian. Of some two and a half million people in 1500 less than one-hundred thousand still exist. Some anthropologists and journalists have called the process of decimation “ethnocide” and even “genocide.” The cause of recent depopulation has been charged to the capitalistic development of modern Brazil—to multinational corporations, to scheming land companies, and even to callous disregard of human rights by the military government. While not disregarding such contemporary charges, it has long been apparent that this process of decimation of the Indian is not the result of some modern conspiracy. Rather it is the end of a lengthy process which began in 1500. For a considerable time, a book has been needed that provides a long-term perspective on the fate of the Brazilian Indian.

The book by John Hemming fills this lacunae admirably. It is a brilliant, integrated, and an admirably written account of the steady extermination of the Indian population of Brazil from 1500 to 1760 when the Jesuits were finally expelled from the colony. In this book, Hemming does not tell us the whole story, but he is working on a sequel. After 1760, the process continued as civilians replaced missionaries, as mission villages became civilian-ruled towns, as debt servitude replaced outright slavery, and as the rubber boom in the Amazon stimulated again the need for Indian labor. But by 1760, the Indian population had already succumbed to disease, warfare, and slavery to the point that it was no longer a numerically significant element of the Brazilian population.

Despite the “excitement and adventure” (to borrow words from the dust jacket) which characterizes Hemming’s story, this is a depressing book to read for this is a horrid tale. After the initial impact during which the Portuguese described the Indians as beautiful, free