

creoles and creole self-perception. The creole-peninsular contrast, so thoroughly described by the author, points precisely to the emergence of a creole society with a dual heritage at variance with that of Castile. Since Peggy K. Liss (*Mexico under Spain, 1521–1556*) has conclusively documented this dual Spanish-Indian nature of New Spain's creole society, Bacigalupo's approach is surprising. As a consequence, her depiction of creole society appears monochromatic; that of creoles, unidimensional.

This should not detract from the study's value as a serious contribution to the literature on early creole society in New Spain. *A Changing Perspective* is a readable volume that can be assigned in Latin American history graduate and undergraduate courses.

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*Las cofradías en el Perú: Región central.* By OLINDA CELESTINO and ALBERT MEYERS. Frankfurt am Main: Verlag Klaus Dieter Vervuert, 1981. Tables. Notes. Bibliography. Appendix. Maps. Pp. 351. Paper.

This is a useful and interesting book on an important topic. The cofradías, or voluntary religious confraternities associated with the worship of saints, which often served also as mutual aid societies, played a major role in the social and economic life of colonial Latin America, but have received relatively little attention from scholars. The authors, anthropologists who have done fieldwork and archival research on the Peruvian central highlands, modestly describe this work as a "first approximation," which they are following up with the empirical investigation that will ultimately allow them to describe in more detail how the cofradías functioned. The first two chapters provide a theoretical framework and review the history of European cofradías from the beginnings of Christianity. The rest of the book traces the rise and decline of Indian cofradías in Peru, concentrating on the region of Jauja and Tarma, with which the authors are most familiar.

The authors conclude that cofradías were established soon after the conquest in the Spanish towns, spreading to the Indian communities at the end of the sixteenth century with the encouragement of the missionaries, who saw them as a means to uproot idolatry and attach the Indians more firmly to Christianity. They came to own considerable amounts of land and livestock, which were donated to them and provided revenue to cover the costs of the cults. More important, the authors see these

cofradías as a way of perpetuating the traditional pattern of *ayllu* organization in a period of radical social change, partly by compensating for the emotional trauma of conquest, but also because *cofradías* seem to have become identified with particular *ayllus*, taking over many of the functions traditionally performed by the latter. This accounts both for the strength of the *cofradías* during the colonial period and for their decline in the nineteenth century, when liberal legislation deprived them of their independence and subjected them to the tutelage of the *sociedades de beneficencia pública* as a result of which much of their property was sold off.

In conclusion, this is a well-written and stimulating book, though the arguments might have been easier to follow if the authors had more frequently summarized what they were saying. Since many of their more interesting ideas did not receive much elaboration, one awaits the results of their ongoing investigations with great interest.

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*Diario del alzamiento de indios conjurados contra la ciudad de Nuestra Señora de La Paz, 1781.* By FRANCISCO TADEO DIEZ DE MEDINA. Transcription, introduction, notes, and commentary by MARÍA EUGENIA DEL VALLE DE SILES. Prolog by GUNNAR MENDOZA L. La Paz: Escuela de Artes Gráficas del Colegio "Don Bosco," 1981. Notes. Indexes. Glossary. Map. Illustrations. Pp. xxxix, 275. Paper.

Historians who study the great Andean rebellions of 1780–82 will welcome the publication of Francisco Tadeo Diez de Medina's diary, a chronicle of events in La Paz between February and June 1781, when an Indian army led by Julián Apaza, better known as Virrey Túpac Catari, besieged the city, causing massive losses of life and property. Until now, the most accessible account of the first "*circo*" has been that written by Commander Sebastián Segurola, a Spanish officer who reached Upper Peru late in 1780 and who limited himself to reporting military developments. By contrast, Diez de Medina was born in La Paz, enjoying there a prominent economic and social position. Displaying an intimate knowledge of the city and its residents, the oidor wrote not only of battles and actions of important persons during the siege, but also of its human impact—hunger, epidemics, and widespread misery. As the editor notes in her thoughtful "Estudio preliminar," his narrative also provides insight into the creole mind. Diez de Medina was critical of Segurola's leadership and ambivalent about the nature of the Indians. His language, ranging