even abandonment, of older buildings and sections of cities, perhaps most of all to tugurización, subdivision of buildings into smaller quarters for larger numbers of people. This loss of cultural patrimony has been addressed by a UNESCO commission, examining particularly Cuzco, Quito, and Salvador (Bahía), and now by this book. As against converting historical centers into museums for tourists, the authors urge preserving them as functioning parts of the urban environment. Some buildings may be converted into museums and much reassigning of function is indispensable, as is preservation of the essential integrity of structures, but the authors plead eloquently for the retention of the center as living space for people and the involvement of the existing population in planning and preservation. They would also look carefully to the function of the center within the region and even country, emphasizing that local resources are unequal to needs so that provincial and national administrations must be drawn into an integrated effort. They are equally aware that they are urging substantial curtailment of property rights and of a free market in land. The book is an excellent survey of the problems and needs for safeguarding of historic centers. The one set of problems it does not discuss is how to cope with less than ideal enforcement.

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Woodrow Borah


This volume is a collection of ten letters written from a Mexico City jail in 1533 and 1534 by the encomendero Juan Infante to his mayordomo, Cristóbal de Cáceres. Warren’s introduction provides biographical detail on Infante and a brief commentary on the letters. Not a participant in the conquest, Infante received the encomienda of Comanja, northeast of Lake Pátzcuaro in Michoacán, as a political favor.

The letters, now in the Archivo General de Indias in Seville, are full of Infante’s advice to Cáceres concerning tribute collections and the raising of pigs for sale in Mexico City and other markets. They reveal the contentious spirit of Infante, who angered Bishop Vasco de Quiroga for fraudulently aggrandizing his encomienda holdings, stubbornly forbade his Indians to assist in building a Franciscan monastery, and struggled to protect his claims against those of rival encomendero Francisco de Villegas. His inability to supervise his encomienda in person proved frustrating; Cáceres failed to answer his letters or to send funds to secure his release from jail.

In collecting and publishing Infante’s letters, Warren has given us a rare and fascinating glimpse into the activities of early encomenderos.

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Cheryl E. Martin


In March 1979, Maurice Bishop’s New Jewel Movement seized power on the island of Grenada and set out to build a socialist state: new men, a new life, a new society. Its motto was “Forward Ever, Backward Never.” Thanks to “the unbreakable link between the masses and the party,” the “revo” thought itself “invincible.” In October 1983, however, the party