gion and the survival of elites for maintaining indigenous culture is not undermined. Furthermore, the Mayan sources frequently confirm what other historians have said about land tenure, migration, the importance of the Chibal (patronymic group), and Maya efforts to counteract the colonial policy of forced resettlement. Still, Restall has done much that is new, and his monograph is a major achievement.

Nevertheless, I have some qualms about the book and its methodology. Ostensibly *The Maya World* covers the years 1550–1850. In practice, however, most of the sources are from the eighteenth century and very few are from the sixteenth or from the period after independence. In order to make the documentation fit the chosen time frame, Restall has to project forward and backward from a relatively limited base of sources. This in turn forces him to assume more historical continuity than was probably the case. The book therefore does not clarify the process of change over a three-century period.

Moreover, Restall's enthusiasm for Mayan sources unfortunately causes him to slight almost everything in Spanish. This includes the secondary literature: his list of the "notables" of Mexican historiography (p. 380 n. 23) includes the name of not one Mexican. Had he paid more attention to the full gamut of Mexicanists, he would have realized that most scholars do not consider James Lockhart to be both the alpha and the omega of historiography. This slighting of everything Spanish also leads him to minor but numerous errors of fact or interpretation. Just one good example: Restall argues that the description of urban and rural properties, by identifying the plots or lands that lay in the cardinal directions, reflects the Maya worldview from a central World Tree location (p. 195). I doubt it. Spaniards, whose documents undoubtedly served as models for Maya notaries, described their plots in exactly the same way.

Despite these qualms, *The Maya World* is a good book written almost entirely from Mayan sources. It helps make Yucatán in all probability the best-studied single region in colonial Latin America.

ROBERT W. PATCH, University of California, Riverside

La Nueva España y sus metales preciosos: la industria minera colonial a través de los libros de cargo y data de la Real Hacienda, 1761–1767. By BERND HAUSBERGER. Frankfurt am Main: Vurvuert; Madrid: Iberoamericana, 1997. Plates. Tables. Appendixes. Notes. Bibliography. 323 pp. Paper.

This book is a valuable contribution to the growing literature on mining in colonial Spanish America. A synchronic study of a seven-year period (1761–67), it is based on the *libros de cargo y data* of the various mining regions of New Spain—Bolaños, Durango, Guadalajara, Guanajuato, México, Pachuca, San Luis Potosí, Sombrerete, Zacatecas, and Zimapán—with particular emphasis on Pachuca and Zimapán. But it is more than just a study of one small epoch: the author also deals with broader issues such as long-range mining trends in the seventeenth and eighteenth centuries, fraud, credit

Downloaded from http://read.dukeupress.edu/hahr/article-pdf/79/1/124/721738/0790124.pdf by guest on 08 August 2024

and exchange, technological changes, investment strategies, transport of mercury and bullion, the state monopoly over mercury, amalgamation versus smelting in the late eighteenth century, and labor in the mines.

The author's central theme is that mining varied from place to place in New Spain. He sees each silver producing area as having its own rhythm, with each mining center marked by distinct structures, different labor systems, variations in mercury supply, and divergent capacities for investment in mine exploitation and development. In this view he is a disciple of Carlos Sempat Assadourian, "who interprets mining as a stimulus for colonial economic development, and in this manner, also, for the formation of the internal market and the regional articulation of space" (p. 145). He also invokes the views of Immanuel Wallerstein on "periphery" and "semi-periphery" as a useful concept to be applied to mining areas of Spanish America. He makes a good case for differences in mining regions, documenting that wealthy entrepreneurs such as the Conde de Regla, José de la Borda, and Pedro Romero de Terreros delivered large amounts of silver to the various treasuries, but a host of smaller producers registered silver as well. During the seven years under analysis, of the 1,243 *manifestantes* listed in the accounts, almost 60 percent registered 1,000 pesos or less, 30 percent reported from 1,000 to 10,000 pesos, while the remaining 10 percent declared amounts ranging from 10,000 to 100,000 pesos or more, demonstrating that small and intermediate producers and *aviadores* were involved in silver mining and the silver trade. Still, average silver registrations of less than 1,000 pesos accounted for only 2 percent of the total, and just 13 percent derived from registrations of between 1,000 and 10,000 pesos. The dominance of large producers is revealed by the fact that 50 percent of silver came from registrations of 10,000 to 100,000 pesos, whereas 35 percent came from those of over 100,000 pesos.

Perhaps the greatest contribution of this book is methodological. Bernd Hausberger demonstrates how much detail can be extracted from a careful perusal of the colonial accounts. The published account summaries, he shows, constitute only one facet of the *cartas cuentas*. Consulting the silver tax *ramos* in the accounts, he uncovers a welter of information on the nature of mining in mid-eighteenth-century Mexico that includes the names and occupations of those who registered silver, monthly patterns of production, and other minute details.

Only two small caveats. One is that the author accepts the view of a seventeenth-century depression in New Spain. Silver mining production in this epoch was cyclical, not characterized by a century-long depression. Also, although the 1760s in Mexico was a time of economic and social travail marked by drought, epidemic disease, and generally poor economic and demographic conditions, silver mining production during this epoch reveals that some regions, such as Durango, Guadalajara, Pachuca, and Zimapán, sustained their silver output or even increased it. In others, such as Bolaños and Zacatecas, production dropped steeply; but in Guanajuato, San Luis Potosí, Sombrerete, and the *caja de México* district the decline from the previous decade was only very slight, perhaps reinforcing Hausburger's views that the mining areas of New Spain had different structures and trajectories.

Downloaded from http://read.dukeupress.edu/hahr/article-pdf/79/1/124/721738/0790124.pdf by guest on 08 August 2024

Overall, this is an excellent book, carefully crafted and judicious in its judgements and interpretations, one which can be read with great profit. The author's careful examination of the colonial *cartas cuentas* is exemplary, even more than the compilers of the original account summaries could have hoped for.

JOHN JAY TEPASKE, Duke University

Por voluntad divina: escasez, epidemias y otras calamidades en la ciudad de México, 1700–1762. By AMÉRICA MOLINA DEL VILLAR. Mexico City: Centro de Investigaciones y Estudios Superiores en Antropología Social, 1996. Notes. Bibliography. Appendix. 159 pp. Paper.

This work sets out to probe the social impact of natural disasters in Mexico City. It comprises three essays, each a separate study but sharing the common objective to examine "governmental and social responses [to disasters] . . . in a historical context of transition toward a new way of conceiving life" (p. 14). Molina's transition dates from "the germination of New Spain's Enlightenment" (p. 14) in the first half of the eighteenth century.

The first essay examines the politics of food supply in Mexico City through four episodes of scarcity from 1711 to 1750. The author seeks to sort out the relative impact of the "natural" and the "human" during times of "agricultural crises." She looks mainly at material that documents official responses to scarcities and she relies to a great extent on data collected by Enrique Florescano (*Precios del maíz y crisis agrícolas en México, 1708–1811*), Charles Gibson (*The Aztecs under Spanish Rule*), and others. Molina del Villar adds little to the meanings they attached to such "natural" events of scarcity, for they too recognized that hoarding, profiteering, distribution problems, and regional disparities in supply and consumption ordinarily accompanied these occurrences. It is hard to understand why Rosa Feijoo, Louisa Hoberman, Douglas Cope, and Chester Guthrie do not figure in this discussion (although Jonathan I. Israel and J. Ignacio Rubio Mañé do), for all of them have analyzed the social impact of food shortages in seventeenth-century Mexico City with great care.

In her second essay, Molina examines the *matlazáhuatl* epidemic of 1736–39. "Some physicians," she finds, had begun to view religious processions as occasions that were more prone to spread rather than contain disease. Thus a perception of epidemics as "naturally" contagious and spread through "pernicious vapors" (p. 70) began to displace the notion that they were supernatural visitations to punish sins. Antiplague measures of isolation and quarantine that had been worked out in Europe—"a mix of ideas and experiences implemented during the Black Death of the fourteenth century . . . [and] enlightened ideas that originated in New Spain" (p. 58)—stood as a more effective response than processions of the saints and appeals for their intercession.

Yet since the fourteenth century and before, both God and government had been invoked to deal with plagues and disasters. And appeals to both would continue to

Downloaded from http://read.dukeupress.edu/hahr/article-pdf/79/1/124/721738/0790124.pdf by guest on 08 August 2024