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Inquisition of the Indians?: The Inquisitorial Model and the Repression of Andean Religion in Seventeenth-Century Peru

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chapters. The environmental problems caused by the kind of modern development taking place also need to be discussed.

The numerous and diverse source materials used by West attest to his thorough and meticulous scholarship, although the bias toward colonial mining shows here as well as in his greater use of primary materials for that topic. He brings to his study of Sonora a long personal acquaintance with the state gained through numerous field seasons exploring it. His book is further enriched by many fine maps which supplement the text.

This excellent analysis of the geographical character of one of Mexico's most economically important states will be useful to students of Mexican culture and scholars of various disciplines as well as to members of the reading public who wish to understand the evolution of the diverse cultural landscapes of Sonora.

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Reconstructing a Chicano/a Literary Heritage. Edited by María Herrera-Sobek. (Tucson: University of Arizona Press, 1993. xxxii + 213 pp. Notes, bibliography, index. \$29.95 cloth.)

In *Reconstructing a Chicano/a Literary Heritage*, María Herrera-Sobek brings together a collection of nine critical essays by some of the most prominent Chicano literary critics in the United States today. The idea for this anthology first surfaced at the Modern Language Association's annual conference held in San Francisco on December 27-30, 1987, when several scholars, including the editor, were invited to participate in a panel on colonial literature. The essays in this anthology continue to examine this important subject, and their authors offer some exciting and new perspectives on both Chicano historiography and Chicano literature including their role in American studies.

The first part of the anthology, "Critical Reconstruction," is made up of five essays, all of which examine colonial texts produced in the Southwest from 1524 to 1848. In "Shipwrecked in the Seas of Signification: Cabeza de Vaca's *La Relación* and Chicano Literature," Juan Bruce-Novoa undertakes a Chicano reading of Cabeza de Vaca's *La Relación*, affirming this text as the beginnings of Chicano literature while exploring its meaning to Chicanos. The other texts examined in this first part include a Franciscan mission manual written around 1760 as well as *memorias* (memoirs), *crónicas* (chronicles), *diarios* (diaries), and *derroteros* (routes), several military dramas and *auto*

sacramentales (religious plays), including the *Comedia de Adán y Eva*, a New Mexican shepherds' play based on the Old Testament.

Besides establishing a connection between these colonial texts and Chicano literature today, the authors of these essays apply contemporary literary theories that offer new perspectives and add relevance to texts that were produced over four centuries ago. These theories include Tino Villanueva's discourse of power, Ramón Gutiérrez's rhetoric of conquest, and Jacques Lacan and language acquisitions theories in María Herrera-Sobek's new reading of Adam and Eve.

The second part of the anthology, "Sources of Reconstruction," is made up of four essays. In "Poetic Discourse in Pérez de Villagrà's *Historia de la Nueva México*," Luis Leal examines *Historia* not just as a historical document but as a literary one as well. He sees this epic poem published in 1610 as a cornerstone of Chicano literature. Many of the essays in this anthology recognize Pérez de Villagrà's epic poem as an important work that links the colonial period with the present. Enrique Lamadrid, in "*Entre Cíbolos Criado: Images of Native Americans in the Popular Culture of Colonial New Mexico*," examines some of the same dramas and rituals as Gutiérrez but focuses more on the *mestizaje* (crossbreeding) that is apparent not only in the people of New Mexico but also in the literary works they produced.

Tey Diana Rebolledo's "*¿Y Dónde Estaban las Mujeres?: In Pursuit of an Hispana Literary and Historical Heritage in Colonial New Mexico, 1580-1840*" is an excellent examination of the role of women in colonial times. As can be anticipated, there are very few historical documents whose main subject is women, but Rebolledo has discovered that there are "unofficial avenues for recording women's daily lives" (Herrera-Sobek, p. xxviii) such as *dichos* (proverbs), *cuentos* (stories), rituals, religious ceremonies, and other types of folklore. That women took an active part in settling New Mexico is only too evident; finding the written proof is just a matter of rereading colonial documents.

As *Reconstructing a Chicano/a Literary Heritage* clearly shows, Chicano literary production did not suddenly begin after 1848, nor did it appear in a vacuum. This anthology is a call to critics, professors, and students to consider the colonial texts examined here as the beginnings of Chicano literature and a call for them to be included as not just a part of Chicano studies but as a part of American studies and literary anthologies as well.

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