

José Urquiola is the author of the quantitative essays (chaps. 4–7). These are extraordinary pieces of scholarship. Urquiola's findings on productivity and wages are quite arresting. Based on an analysis of nearly a thousand labor contracts, Urquiola finds that most workers freely contracted to work in the manufactories. They typically demanded nearly all of their salary in advance. Their implicit discount rates were very high; they valued present far more than future income. Most contracts ran for a year, but only half the workers of a typical *obraje* could be found there a year later. So lots of workers got their money up front, then fled or died before their contracts expired. No wonder physical security was at a premium; it could keep people from escaping, if not from dying.

The labor market for *obrajes* was not in equilibrium. Wages in the Bajío (Querétaro) were three times those in Tlaxcala at the turn of the seventeenth century. This was presumably the mechanism that drew resources to the Bajío over the next hundred years. Yet the implied disparity in productivity is striking. Sheep are sheep and looms are looms. Simple calculations suggest that *obrajes* in the Bajío could not have paid a large premium for labor and remained competitive, even if their location spared them the costs of transporting raw wool. The source of Querétaro's large productivity advantage is still undetermined.

There is not enough space to discuss Urquiola's studies of real wages or of the prices of raw wool or woolens. Every student of early Mexican history should purchase and read this valuable and provocative study.

RICHARD J. SALVUCCI, Trinity University

When Jesus Came, the Corn Mothers Went Away: Marriage, Sexuality, and Power in New Mexico, 1500–1846. By RAMÓN A. GUTIÉRREZ. Stanford: Stanford University Press, 1991. Notes. Bibliography. Index. xxxi, 424 pp. Cloth. \$49.50.

This well-written, exhaustively researched book is part of an emerging trend among historians of colonial Latin America to pull areas long viewed as peripheral—such as Spanish New Mexico—more centrally into their purview. Using marriage practices as the key organizing theme for his social history, Ramón Gutiérrez examines a long span of time (1500–1846) and the varying groups of people, differentiated by ethnicity, status, or class, who interacted, competed, and warred with each other in this region.

The book is divided into three parts. Part 1 analyzes sixteenth-century marriage practices of the Pueblo Indians. Using the work on marriage and inequality of anthropologists Jane Collier and Sylvia Yanagisako, Gutiérrez shows how Pueblo marriage customs served to perpetuate culturally defined inequalities and differential access to power, even though marriage often united households of roughly equivalent material wealth. Part 2 shifts the focus to a description of the long, drawn-out process of the Spanish conquest of the region and the institution of colonial rule during the seventeenth century. Until the eighteenth century, religious

authority—in the form of Franciscan missions—held primary control. Gutiérrez' description of Franciscan ideology and of the variation between ideals and actual practice is exceptional.

Part 3 weaves together a discussion of the imposition of strong civil authority in New Mexico with a description of an evolving class structure, in which beliefs about honor and marriage practices served to maintain inequities of class and race even as, ironically, there was a “convergence of sexual values and attitudes [that] diffused upward from the Pueblo Indians through mixed-bloods to the Spanish, and outward from Europe to the colonies. . . .” (p. 330).

While it is unfortunate that the book is not informed by the work on gender, marriage, and sexuality of other Latin American historians and anthropologists, such as Serge Gruzinski, Donna Guy, Asunción Lavrin, Patricia Seed, and Irene Silverblatt, Gutiérrez' book remains a major contribution to both Latin American and Mexican American history.

SUSAN KELLOGG, University of Houston

National Period

Admirals and Empire: The United States Navy and the Caribbean, 1898–1945. By DONALD A. YERXA. Columbia: University of South Carolina Press, 1991. Photographs. Notes. Bibliography. 202 pp. Cloth. \$34.95.

Though of limited use to Latin Americanists, this book nonetheless has a clearly stated goal: the assessment of the U.S. Navy's mission in the circum-Caribbean from the Spanish-American War to the end of World War II. The author develops his principal argument—that the Mahanian concept of the Caribbean as the American Mediterranean was broadened from its initially narrow strategic definition to incorporate the Navy's assignment of policing and pacification—in narrowly defined but informative accounts of policymaking and operations. For those who want a capsule summary of U.S. naval operations in the Caribbean during these years, *Admirals and Empires* is a handy guide. Its strength is the author's reminder that the Navy did not seek this mission; rather, circumstance (notably the building of the Panama Canal and the perceived external threat from Germany) required it.

The book's weakness, however, is the author's too-casual acceptance that the second mission of the U.S. Navy in the Caribbean—policing and pacification—was largely unavoidable. That the principal reason for the “Banana Wars” was strategic may be unarguable from the Navy's perspective; but to maintain that U.S. motives and methods are understandable and explainable in this framework is quite another thing. Here, the author's reliance on the official record (as contrasted with other works that delve into the rich personal accounts of these interventions) and his apparent unfamiliarity not only with Spanish-language works but, more