rary one; *pintura* (as in *portrait of*) was the rule. And the portraits in the *relaciones* reflected the backgrounds of their predominantly native painters. We are told of how the mendicant orders influenced them, of how the *pinturas* used complex symbolization and iconographic representation, and of their inheritance of styles and designs from the prehispanic past. We learn that in many cases these maps portrayed elements of communal identity. Topography and toponymy combine in spatiotemporal counterpoint; pictographs and logographs abound to confuse most of us (before reading this book), as they did the cartographers awaiting the data back in Spain.

The beauty of this volume is that we can follow all the arguments and interpretations by means of a skillful blend of eloquent text, elegant line drawings, and dozens of reproductions of the original maps, eight in full color. Little wonder then that the author was awarded the 1995 Kenneth Nebenzahl Prize for the best new manuscript in the history of cartography. This is a book that I can imagine carto-geographer Brian Harley exploding over in joy [My God but this is good!] as was his wont. It represents a landmark study whose quality will be hard to match in future studies of the evolving representations of space and place in the Hispanic New World.

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The Maya World: Yucatec Culture and Society, 1550–1850. By MATTHEW RESTALL. Stanford: Stanford University Press, 1997. Maps. Tables. Figures. Appendixes. Notes. Glossary. Bibliography. Index. xiv, 441 pp. Cloth, $55.00.

One of the most important developments in ethnohistory has been the increasing use of native-language, rather than Spanish, sources. This has most affected the study of Nahua people because of the plethora of extant documents in Nahuatl. Least affected are native Andeans, for there are few if any colonial manuscripts in Andean languages. The impact on the Mayas is somewhere in between these extremes, for while Mayan sources do exist, they are neither as numerous nor as diverse as those in Nahuatl. Matthew Restall's book is not the first to use documents in the Mayan language, but it is the first since the pioneering studies of Ralph Roys to use those relating to the history of Yucatán in a major way.

Do these Mayan sources make a difference? The answer is a qualified yes. Restall has written a major book that makes important contributions to our understanding of the Maya—and especially Maya culture—of colonial Yucatán. *The Maya World* covers such topics as community, kinship, inheritance, gender, sexuality, religion, writing, and language. Restall also either reinterprets or improves our understanding of important topics of political and material culture such as government, politics, land tenure, inheritance, and settlement patterns. For scholars of the Maya, this book is "must reading."

Because the Mayan sources that Restall uses tend to be overwhelmingly notarial documents, the historiographical impact of *The Maya World* is not as revolutionary as recent books in Nahua studies. Nancy Farriss's thesis on the importance of Maya reli-

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.

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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