

Chinese revolts, the exploitation of indigenous peoples, the foundation of religious schools, etc. Crossley's in-depth research and analysis convincingly demonstrate that De los Rios' many roles and skills make him an ideal subject for historical study. If, as Crossley argues, De los Rios' life proves him to have been an impressive 'Spaniard for the Philippines' (181), Crossley's approach, analysis and attention to detail prove him to be an impressive historian of the Philippines and biographer for De los Rios.

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MANUEL PÉREZ, *Los cuentos del predicador. Historias y ficciones para la reforma de costumbres en la Nueva España*. Biblioteca Indiana 29. Pamplona: Universidad de Navarra/Madrid: Iberoamericana/Frankfurt am Main: Vervuert. 2011. 245 pp.

Manuel Pérez's *Los cuentos del predicador* is not exclusively, as one might expect from his title, a listing of the many tales preachers used in their sermons with an explanation of how the various accounts may have functioned in specific religio-didactic endeavour. Instead, it focuses on the preaching done by the Jesuits in light of the writings and life-work of the Jesuit Juan Martínez de la Parra, and specifically his *Luz de verdades Catholicas, y explicación de la Doctrina Christiana, que siguiendo la costumbre de la Casa Professa de la Compañía de Jesús de México, todos los jueves del año ha explicado en su iglesia el padre Juan Martínez de la Parra, professo de la misma Compañía*, printed between 1692 and 1699, and on at least sixteen occasions times after that, which is based on *pláticas* presented in Mexico City between 1690 and 1694. *Plática*, as Pérez elucidates, using Corominas' etymological dictionary, is the equivalent of *praxis*, i.e., how Martínez de la Parra taught through sermons in a practical style, which made his message more accessible to an audience which was perhaps less genteel than one made up of Spanish colonists and their children. Martínez de la Parra was born, as best Pérez can ascertain, sometime between 1652 and 1655, and he entered the Jesuit Order at some point between 1668 and 1670 (24).

Pérez begins his study by focusing on the *exemplum*, which he defines rather broadly as an 'hecho cultural multifacético' (55). He considers the difference between the definitions of the *exemplum*, put forward by Salvatore Bataglia and Jean-Thiébaud Welter, as irresolvable. Pérez's stance regarding the *exemplum*'s immutability through history warrants a concentration on the work by Juan Martínez de la Parra because of its wide distribution in various editions, its laudable style and erudition, and its use of exempla.

The author examines in his first chapter how the Jesuits made use of classical rhetoric in their teachings. Chapter 2 continues with a study of the *exemplum* as a rhetorical device and ends with an analysis of how it was used by Martínez de la Parra in his work. Pérez goes on to examine the place of literature in the culture of seventeenth-century Mexico in Chapters 3–5, and finally returns to Martínez de la Parra's *pláticas* which use literature to teach civilized behaviour in an accessible, simple, clear and entertaining manner.

Pérez duly notes that the Jesuit Order was the last to arrive in the New World after the Franciscans, Dominicans and Augustinians. Arriving with the expectation of educating an elite audience of Spanish colonists and their children, as well as a newly-converted indigenous population, Jesuits frequently found that their charges were in greater need of a basic indoctrination into Catholicism. Thus, the plan to teach the intricacies of Catholic dogma in an elevated rhetorical style was preempted by this more basic demand which resulted in a humbler style of teaching. Because of this, a study of Martínez de la Parra's text is ideal for examining how this unexpected demand was met.

There is no doubt as to the ambitiousness and complexity of the task Pérez has chosen. The question is, how well he has risen to it? If the author is truly interested in delving into the role of Jesuit preachers during the sixteenth and seventeenth centuries, why choose the

author of what he admits is a minor work written toward the end of the seventeenth century? The number of times the work was published argues for an impact on a readership most likely of clerics. Yet, despite lamenting a lack of critical studies on the *exemplum* in Nueva España, when he does mention two luminaries against this darkness—Günter Vollmer, who has studied the translation of the Aesopic fables into Nahuatl (1989), and Danièle Dehouve, who has extracted *exempla* from various Nahuatl collections, he fails to include them in his bibliography. Moreover, other authors that he cites in footnotes to make a specific point, also fail to appear elsewhere in their full forms for the scholar interested in following up the point at hand. Besides Vollmer and Dehouve, some of these sources used but not found in the bibliography, include Olmedo (53, n. 76), Alprão (70, n. 36), Beda (93, n. 75), Caramuel (193, n. 45) and Isla (194, n. 46). Even where these are mentioned, the bibliographic information provided is minimal.

Pérez's work is, without doubt, erudite but the bibliographic apparatus which one would expect to support it is not as solid as it could be. To use a bull-fighting analogy: it is almost as if the matador is promised but all one gets is the *traje de luces*. Experts in the field will gain much from this study but novices will struggle if they wish to examine its sources. However, Pérez's focus on Martínez de la Parra's *Luz de verdades Catholicas* draws attention to a work frequently printed between the end of the seventeenth century and the mid-twentieth century, apparently being fairly popular from its first edition and up to 1948. No new edition since then, and only two works in his bibliography that treat the work provide irrefutable evidence that it has been less widely read in the last sixty-four years.

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EVA SANZ JARA, *Los indios de la nación. Los indígenas en los escritos de intelectuales y políticos del México independiente*. Madrid: Iberomericana-Veruert/México D.F.: Bonilla Artigas/Alcalá de Henares: Universidad de Alcalá. 2011. 340 pp.

This is not a book to read in one or two sittings. It requires close attention and careful reflection after each major section. Moreover, the structure and the narrative are not conducive to reading it like a thriller. Eva Sanz Jara has arranged the book so that a reader can easily follow different themes (discussed in a moment) through all the chapters, each one devoted to one political period. In this sense, the book will be used more as a reference-work than as a volume pulling together the topic of the discourse about indigenous peoples since independence. Sanz Jara declares her purpose as examining, to paraphrase, the allocation of indigenous identities and the construction of the nation (13) and in order to do that she focuses on four types of discourses that extend across the two centuries from independence (1821) until the end of the twentieth century. These focus on identifying, defining and describing indigenous peoples and their place in the nation-building project. The author's four periods are: independence to the revolution, that is, the entire nineteenth century; the revolution (1910–1960), the era associated in many ways with the Marxist paradigm, the peasant, and underdevelopment, and their decline (1960–1989), and the shift to ethnic diversity that threatens a redefinition of the nation (1989–).

In constructing the monograph, the author uses both chapter and section titles to indicate the prevailing discourses. In this summary approach the author leads the reader to the salient arguments by capturing the thesis and argument for the era discussed. Each chapter has a similar structure within each of the three sections. The first has a title characteristic of the period, the second uses a title that includes the definition of Indian defects and virtues, and the third alludes to the dominate proposal for the solution of the Indian problem, as it was described, at that time. So, for example, Chapter 3 has the title 'Los Proyectos Nacionales Marxistas y Campesinistas: dominación y liberación', and the three sections are 'El