

mode of life in the Argentine capital, many details of which are equally applicable to other colonial communities of Spanish America.

Though this book is somewhat more popular in character than most of Sr. Torre Revello's studies, he does not fail to supply, in his customarily thorough manner, detailed footnotes with most of the chapters, while at the end of the volume is an extensive bibliography indicating both the manuscript and the printed sources used. The format, paper, printing, combined with numerous illustrations and artistic capital letters initiating each chapter (drawn by the author himself) all cooperate to produce an attractive book, pleasing to read and to own.

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Descubrimiento y población del norte argentino por españoles del Perú (Desde la entrada al Tucumán hasta la fundación de Sgo. del Estero, 1543-1553). By ROBERTO LEVILLIER. (Buenos Aires: Espasa-Calpe S. A., 1943. Pp. 190.)

This most recent volume from the assiduous pen of Roberto Levillier is published as an *homenaje* to the fourth centenary of the exploration and occupation by Spaniards of the Argentine northwest. It is also designed to be a protest against concentration of attention in literature and school textbooks upon the history of Buenos Aires and the Rio de la Plata, and consequent neglect of the early history of Tucumán. Statues are raised in the federal capital to Pedro de Mendoza and Juan de Garay; but there are no monuments of any sort, even in the north, to commemorate the band of intrepid Spaniards who for three years (1543-1546) traversed the present-day provinces of Jujuy, Salta, Catamarca, Tucumán, Santiago del Estero, Córdoba, Rioja and San Juan, and prepared the way for the subsequent colonization of that region.

Although it is nowhere so stated, the book is in reality a recasting and condensation of the early chapters of the *Nueva crónica de la conquista del Tucumán*, published in three volumes by Levillier in 1926-1931, a work which occasioned the polemic with the Chilean historian Tomás Thayer Ojeda. So far as the reviewer has been able to discover, nothing new has been added. Either version gives the fullest and best documented account to date of the expeditions of Diego de Rojas and Juan Núñez de Prado which resulted in the establishment in 1550 of La Ciudad del Barco, transformed three years later by Francisco de Aguirre into Santiago del Estero, the oldest settlement within the Argentine Republic. It is based upon

documents not accessible to earlier writers—Samuel A. Lafone-Quevedo and Ricardo Jaimes Freyre—most of which have appeared in the numerous collections of printed sources edited by Levillier during the past thirty years. As an appendix of fifty-three pages is printed the *probanza de méritos y servicios* of Pedro González de Prado, a companion of Rojas, presented in Cuzco two years after the return of his expedition—an important document previously published by Levillier in *Gobernación de Tucumán* (2 vols., Madrid, 1919-1920).

The events covered by the narrative are of importance for the early history not only of the Argentine provinces but of Peru and Chile as well. In this handier, abbreviated edition, therefore, the book will be welcome to many students of Spanish colonial history. Unfortunately paper and binding are much inferior to what we are nowadays led to expect in publications emanating from Buenos Aires.

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Tupac Amaru, el rebelde, su época, sus luchas y su influencia en el continente. By BOLESLAO LEWIN. (Buenos Aires: Editorial Claridad, cop., 1943. Pp. 496. \$6.00 m/n.)

This well-documented and careful book shows that more liberal influences were working in South America in the eighteenth century than was usually believed. The Spanish colonies were never closed to outside influences from Spain or other countries, and the novel was allowed to come freely to America despite the edict of 1531 prohibiting it. Even forbidden writings found their way into the libraries of private people and into the convents. The Spaniards, creoles, mestizos, women, and some of the Indians read them, since more natives knew how to read than was generally supposed. There was a nucleus of educated women at the end of the eighteenth century who lamented the conditions of life and were influenced by new ideas. English philosophy exercised greater and earlier influence in South America than it did in France before the end of the French Revolution, and the colonies were feeling the beneficial effect of free trade

The stage was well prepared, therefore, for the revolutionary movement of José Gabriel Tupac Amaru in 1780, which was preceded by many precursory uprisings showing the dissatisfaction of the people. The author maintains that there was a strong creole revolutionary spirit being shown at the same time as the Indian revolt, but the two movements did not reach a common action, thus retarding independence. He disproves the belief of some historians that the Jesuits participated in the Inca revolt by saying that there