

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

may have been a few individuals of that order who tried to work with the Indians, yet there was no collective assistance. The author mentions the bases on which some people believe that Indians with Jewish blood caused the uprising, to let the reader draw his own conclusion, although he saw no logical relation between the Jews and the Inca revolt.

In the chapter on the clergy and the uprising of Tupac Amaru, Señor Lewin says that "in such a bloody revolution only four ecclesiastics lost their lives" (p. 108). The reviewer disagrees with this statement because she has found more cases, but it is true that the Inca leader had given many orders for the clergy to be saved. Practically nothing is said about Tupac Amaru's Spanish ancestry, and the author believes he was working for independence, although only two documents clearly show this, one thought by historians to be a forgery and another, a copy of the same document, found in New Granada. In all the other edicts of the Inca, he speaks of his loyalty to the Spanish king. The author declares that Tupac Amaru sought British aid, as did all the American revolutionists of the eighteenth century (p. 215), yet there is no concrete document to support that thesis. This is rather a broad statement to make when not based on evidence and when Tupac Amaru always said that he was working to get rid of the oppressions suffered by the Indians.

The revolution of the *comuneros* in New Granada and its connection with the Inca movement in Peru, but based mostly on secondary sources, is well treated. There is a very useful appendix of seventy-five pages of inedited documents, published for the first time, and a complete bibliography, which would be more helpful if the works were arranged alphabetically. The number of the volume has sometimes been omitted in the footnotes. The book, nevertheless, is a valuable contribution and throws light on a heretofore little known subject.

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*Life in Old Tucson, 1854-1864, as Remembered by the Little Maid, Atanacia Santa Cruz.* By FRANK C. LOCKWOOD. [Published by the Tucson Civic Committee.] (Los Angeles: The Ward Ritchie Press, 1943. Pp. xx, 255. Illustrations. No index. \$2.50.)

This little book consists of short biographical sketches of twenty characters who played some part in the early history of southern Arizona. Some of these individuals were known beyond the borders of Tucson and environs, but for the most part they were men