

Barrenechea, was unaware of the third edition, issued four months earlier in Madrid by C. Bayle (see *THE HISPANIC AMERICAN HISTORICAL REVIEW*, XXVI [May, 1947], 299.) Hence he was unable to take account of the superior, illustrated manuscript used by Bayle, and his edition lacks the new chapters now available in the Madrid issue. But the preface by Porras stresses Morúa's relation to Guamán Poma de Ayala, and provides new biographical notices, although without reference to the putative archival sources.

In the reviewer's opinion there is a possibility that Morúa derived his interpretation of Inca dynastic history from the lost *Relación del origen . . . de los ingas* by Cristóbal de Molina of Cuzco. The hypothesis is supported by the fact that in 1575, when Molina finished his work, the Mercedarian provincial of Lima sent the king a work entitled "El origen de los ingas desta tierra," which he characterized as being "con alguna curiosidad y en algo diferente del que alla hay" (see Pedro Nolasco Pérez, *Religiosos de la Merced que pasaron a la América Española* [Seville, 1923], I, 209). If this was the lost manuscript by Molina, then Morúa would have had access to it in the archives of his order. Thus Molina of Cuzco, Morúa, Cabello Balboa, and Guamán Poma de Ayala may form a connected series or family of sources on Inca dynastic history.

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Genealogía de Túpac Amaru (Documento inédito del año de 1777). By JOSÉ GABRIEL TÚPAC AMARU. *Causas de la sublevación indígena (Documento inédito del año de 1788)*. By ANTONIO GONZÁLEZ PAVÓN. *Daños que se hacen a los indios (Códice del Siglo XVI)*. By FRANCISCO FALCÓN. Arreglo, introducción, notas y comentarios de FRANCISCO A. LOAYZA. [Los pequeños grandes libros de historia americana, Serie I, Tomo X.] (Lima: Librería D. Miranda, 1946. Pp. 172. Paper. \$5.00 m/n.)

This work is a collection of inedited documents found in the Archives of the Indies at Seville, with an introduction, notes, and comments by Francisco A. Loayza. The genealogy of José Gabriel Túpac Amaru was drawn up in 1777 to refute the claims of Diego Felipe Betancur to direct descent from Felipe Túpac Amaru, beheaded by Viceroy Francisco de Toledo in the latter sixteenth century. Betancur's mother gave false information and changed a certain important document to prove her son's claims to the descent, to the caciqueship of Surimana, Pampamarca, and Tungasuca, and to lands and honors which went with it. José Gabriel therefore had to appeal to the Audiencia of Lima to

uphold the rights of his family, the legitimate heirs of Felipe Túpac Amaru through his daughter, Juana Pilcohuaco. Betancur based his claims on a male descendant, who was never heard of before, for the purpose of taking the caciqueship away from José Gabriel, although it had been handed down in the latter's family for generations.

The second document is a report by Antonio González Pavón, dean of the cathedral in La Paz, to Joaquín de Cleto, the king's confessor, about the causes for the Inca revolt (1780-1783). In it he discussed the cruelties suffered by the Indians and declared they were worse than described in accounts sent to Spain. He spared neither civil officials nor ecclesiastics in their unjustifiable treatment of the natives, who had no redress even when their cases went to the highest courts.

In the third document Francisco Falcón, a lawyer of Lima, contends that the Indians were treated worse under Spanish rule than under the Incas. He maintains that they paid higher tribute, worked harder, were despoiled of more lands, used more coca (which had the effect of an opiate), carried heavier burdens, had more corrupt officials in the latter than in the former period, and that Spain had no right to conquer Peru.

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Mártires y heroínas (Documentos inéditos del año de 1780 a 1782). Introducción, adiciones, notas y comentarios de FRANCISCO A. LOAYZA. [Los pequeños grandes libros de historia americana, Serie I, Tomo IX.] (Lima: Librería D. Miranda, 1945. Pp. 205. Paper. \$6.00 m/n.)

This volume contains unpublished documents relating to Micaela Bastidas, wife of José Gabriel Túpac Amaru, hero of the last Inca revolt (1780-1783); Cecilia Túpac Amaru, his sister, and to Tomasa Titu Condemayta, a woman cacique in the town of Arococ. The women were accused of aiding the movement, and they conducted themselves like heroines even when they had to meet the awful punishment inflicted upon them after the cause failed.

These documents show that Micaela did as much as some leaders of the uprising. When her husband was absent on campaigns, she issued passports, sent letters to various people to further the Inca's cause and to urge them to raise forces for him, and gave orders like a man. She arrested men who contradicted Túpac Amaru's commands and decided judicial cases. She kept in touch with much of the territory under revolt and received many communications advising her of the enemy's movements. She told priests to keep the Indians under control and