

dealing with P. Recio's arrest in 1767, and an index. It is a job of editing which reflects the high standards of the Consejo Superior de Investigaciones Científicas.

In its arrangement, P. Recio's book is partly a journal of travel and partly systematic description of the Bishopric of Quito. The First Part begins with the position of Quito and the history of its discovery and conversion, introducing an account of the author's trip from Spain to Quito in 1750 which is one of the best sections of the whole work. The Second Part describes the churches and religious foundations of Quito, with accounts of various saintly worthies. It ends with a discussion of the country's natural scourges, from insects to epidemics, and a brief sketch of the people, their appearance, language, and occupations. The Third Part descusses the missions of Maynas in very general terms and describes the Quito rebellion of 1765 of which P. Recio was an eyewitness. A "corollary" describes the voyage to Spain, and the editor has added another manuscript by the same author describing his trip to Rome.

Readers who want facts and figures on eighteenth-century Quito may ignore this book, but anyone who will be content with a missionary's personal impressions and who enjoys the rambling, rather oratorical style of the eighteenth century, peppered with Biblical and classical quotations, will find it very beguiling. The only historical event on which P. Recio's testimony is very important is the rebellion in Quito in 1765 which he describes on pp. 517-536 and pp. 553-558. He was present in the city when it broke out, took an active part in negotiating with the rioters, and reports the effects of the outbreak in other highland towns as far away as Cuenca, as he observed them on his trip home. The rest of the book is more entertaining than informative because of the general terms in which it is couched.

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Preliminares del incendio (Documentos del año de 1776 a 1780 en su mayoría inéditos, anteriores y sobre la revolución libertadora que engendró y dió vida José Gabriel Túpac Amaru, en 1780). Coordinación, acotaciones, comentarios y notas breves de FRANCISCO A. LOAYZA. [Los pequeños grandes libros de historia americana, Serie I, Tomo XII.] (Lima: Librería D. Miranda, 1947. Pp. 165. Paper. U. S. \$1.50.)

The publication of these documents, most of which are inedited, throws light on conditions in Peru in the latter eighteenth century. In the documents the causes for the great Inca revolt of 1780 may clearly be seen. In two letters to the Audiencia of Lima, José Gabriel

Túpac Amaru portrays the evils of the *mita*, a system of forced labor, and asks that his people be exempt from it because the population of the towns had greatly decreased. Indians working in the mines of Potosí under the *mita* frequently had to travel such long distances to get there that they were worn out before reaching their destination. In the mines they had to endure numerous hardships and many never returned to their homes again. Visitador José Antonio de Areche wrote to the minister of the Indies, José de Gálvez, concerning the evils of the *mita* and the abuses committed by *corregidores*, or governors.

The people expressed their wrath against Spanish officials, whom they thought had oppressed them, by criticizing them in lampoons. These they put up on church doors and in conspicuous places in the towns. Among all authorities *corregidores* and customs officials were the most hated. Loayza has included many of the lampoons, or *pasquines*, in this volume (pp. 43-59, 97-98, 105-107, 113-119) to show the people's attitude. Large rewards were offered to find the authors, but their names were seldom revealed. The writers were believed to be dissatisfied creoles who were trying to stir up the natives against the Spaniards.

One of the most important documents is the report of Mateo Urbicain about the uprising in Arequipa against the custom officials in January, 1780. The *alcabala*, or sales tax, had been raised from 4 to 6 per cent and people in many places objected to it. When the *corregidor* of La Paz reduced it, Areche reprimanded him for changing a royal decree and ordered him to collect 6 per cent again. In some places, such as Tarma, the *alcabala* was 10 and 12 per cent, so it was no wonder that the citizens were exasperated. Another cause of revolt was the enumeration of the mestizos and half-breed classes in order that they might pay the tribute like the Indians. Since the half-breeds had always been exempt from the tax, they revolted. The volume closes with the diary of Carlos A. Romero concerning the principal events of the Túpac Amaru rebellion. This diary had been published in the *Revista de archivos y bibliotecas nacionales* in 1900.

The work contains brief comments and footnotes by Loayza. The reviewer wonders why he now uses Túpac Amaru instead of Túpac, since the latter spelling is found in all his other works. Historians will welcome this book as they have the other volumes of the series of *Los pequeños grandes libros*, which reveal new facts of Peruvian history.

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