

able—horrible thought for social scientists. Why is Huaylas that way and other similar places not? A possible reason, which Doughty mentions, is that the area around Huaylas was not characterized by large haciendas or mines. He points out quite correctly that the absence of haciendas does not guarantee economic and social change. But I know of no areas of the Andes where the presence of large haciendas and the accompanying upper-class landowners has not been associated with repression, stealing of comunidad and small town lands, and retardation of social change.

Whereas in most community studies the towns seem to stand alone, Doughty does an excellent job of relating Huaylas to the outside world. He constantly points out the associations with national agencies, migrating kinsmen and friends (Huaylinos were working in Lima and going to the university in 1886), political parties and campaigns, taxes, courts, factories, and coastal plantations. Politics, religion, population, and physical setting are covered in separate chapters, and he has an excellent chapter on the structure of work. His chapter on social stratification is the best of its kind for Peru. He explains the frequently mentioned but obscurely defined Peruvian "*comunidad indígena*." He handles historical materials well. The chapter on formal education is excellent. He makes creative use of his own field notes (I would like to have seen even more, but that is a matter of taste). He makes very imaginative use of the all important songs (*huaynos*) sung, played on radio and phonograph, and sold in song books all over Peru. This is a fine book.

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*El feudalismo en América y la reforma agraria boliviana.* By ARTURO URQUIDI. Cochabamba, 1966. Editorial "Los Amigos del Libro." Notes. Appendices. Pp. 411. Paper.

The author of this volume is the Marxist rector of the University of Cochabamba and a former professor of sociology, and is highly influential on contemporary agrarian reform legislation in Bolivia. The work itself can be considered two books in one. Part One traces the development of feudalism in Spain and Spanish America by describing Iberian agricultural characteristics and their influence on indigenous agrarian practices and institutions in the New World. Special attention is given to the Aztec and Inca civilizations. Part Two describes the background and subsequent developments in Bolivian agrarian legislation since independence. In this section the Agrarian Reform Law of 1953, a product of the 1952 National Revo-

lution, is evaluated, as well as the role of the National Revolutionary Movement (MNR) in executing it. An appendix suggests a plan for development of agricultural resources and amendments to existing agrarian laws.

The interpretation and classification of historical developments and events reflect the author's philosophical preferences. Of greatest interest perhaps is the second part of the treatise. While the successes and failures of contemporary Bolivian agrarian legislation are listed, the failures are attributed primarily to MNR political expediency while in power. This would tend to absolve the theoretical framework in which it developed, and to which the author contributed, from charges of major deficiencies. The author suggests that the agrarian problem in Bolivia originated with the Spanish Conquest, and that it was modified by the feudalistic practices of the Colonial and National periods.

Of special interest to historians and political scientists may be the author's evaluation of views on the nation's rural problems held by nine political parties and social groups. These are illustrated with extensive quotations from political platforms and party leaders' speeches. The value of the work lies in the fact that as academician and public servant the author has been instrumental in developing contemporary agrarian reform legislation in Bolivia. Given his philosophical bias and the dearth of data on Bolivian agrarian reform, this volume helps to fill an existing gap.

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*Diego Barros Arana.* By RICARDO DONOSO. México, 1967. Instituto Panamericano de Geografía e Historia. Comisión de Historia. Historiadores de América. Illustration. Notes. Bibliography. Pp. xvi, 414. Paper.

This volume is another in the *Historians of America Series* published by the Comisión de Historia of the Instituto Panamericano de Geografía e Historia. It is a reprint originally written in 1931 under commission of the University Council of the University of Chile. The work has been extensively expanded and revised using documents from the papers of Diego Barros Arana, some of which were previously unavailable.

Ricardo Donoso characterizes Barros Arana and his two colleagues, Miguel Luis Amunátegui and Benjamín Vicuña Mackenna, as nineteenth-century American historians who viewed the colonial regime as a period of darkness and vassalage caused by vicious institutions,