

Instead of confining their attention to the Indian to rhetoric conceived in Lima, they are at last considering living with the Indians, becoming as nearly as possible a part of their culture, so as to discover the best means for inducing these non-citizens to become Marxist-Leninist revolutionaries.

For all their experiments conducted through the years in missions and other settings, Spaniards largely failed to make the Indians Christians. The new experiments contemplated in Peru seem little more likely to achieve their goal, especially in view of the fact that those conducting them expect total success in a matter of a few years at the longest.

The established system with its appalling injustices makes one fervently wish that there were something promising to be discovered in Latin America's sub-culture or revolutionary culture. Alas, the more this reviewer reads the works of the revolutionary culture, such as the present book, and finds them at worst hollow, pretentious and cant-ridden, at best passionately sincere and dedicated but highly derivative and totally lacking in historical perspective and balance, the more he tends to grit his teeth and to summon up patience in contemplating the established culture.

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Los antecedentes constitucionales argentinos (La historia de la constitución). By JUAN CARLOS PEREIRA PINTO. Buenos Aires, 1968. Editorial El Coloquio de Económicas. Notes. Pp. 328. Paper.

This is a textbook for students of early Argentine constitutional history. In less than 200 pages, the author describes the successive institutions of government from the revolution of May, 1810, to the Constitution of 1853. There is some effort to place these descriptions in social-economic context, principally through references to other secondary sources, but the work is mainly valuable as a textual analysis of the various laws and constitutions. The last 130 pages of the book are devoted to an exhaustive Appendix, including the full texts of the principal organic laws from the *Acta del Cabildo de Buenos Aires* of May 25, 1810, to the present amended version of the Constitution of 1853. (Perón's 1949 Constitution is omitted. A non-political justification for the omission is that the work stops with the adoption of the Constitution of 1853; amendments to that document are included simply to round out the presentation.) Of particular interest is Chapter IX, on the origins of the provincial governments and on their earliest (pre-1825) constitutions. The author's footnotes include many references to the literature of Argentine political history.

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Tapirapé: Tribo tupi no Brasil Central. By HERBERT BALDUS. São Paulo, Brasil, 1970. Companhia Editôra Nacional and Editôra da Universidade de São Paulo. Appendix. Bibliography. Index. Pp. 507. Paper. Cr.\$50.00.

The Tapirapé River flows into the Araguaia from the west at a point approximately 10 degrees 40 minutes south of the Equator. Tampiitaua, a Tapirapé Indian settlement located on the Tapirapé River, was visited by ethnographer Herbert Baldus on two field trips, in 1935 and 1947. The results of these expeditions were reported in the *Revista do Arquivo Municipal* (XCVI-CV, CVII-