

encomenderos not only guaranteed to preserve in peace the vast viceroyalty but to give outright several million *ducados* to an almost bankrupt Spain. A tempting offer, indeed. But then came the bombshell: the Peruvian natives' counteroffer, inspired by Las Casas, to top by 100,000 *ducados* any offer made by the encomenderos. Pereña cites (p. 468) Las Casas' *De thesauris*, but I think he failed to recognize its real significance: the treasures found in the Peruvian tombs, Las Casas contended, belonged to the natives and they could pay for the ransom offered by the caciques. Still to be investigated is the link between Bartolomé de Carranza's defense of the Peruvian natives and his subsequent imprisonment.

The last article, Eufemio Lorenzo Sanz' "Los indios de Nueva España y su pugna con las pretensiones encomenderas en la época de los comisarios," gives a brief and far less documented version of the Peruvian encomenderos' offer, before he goes on to analyze a similar offer made by their counterparts in New Spain. The author would have found a wealth of information on the Mexican situation, especially on the complicated problem of tithes there (pp. 492-496), had he consulted the writings of Alonso de la Vera Cruz.

Nearly every one of the twenty studies in this volume is a worthwhile contribution to Hispanic American history and is based mainly on unpublished sources. Since the symposium was held, Helen Rand Parish and Harold E. Weidman, S.J., have found evidence which establishes that Las Casas was born some ten years later than the traditional date of 1474—see their article in the *HAHR* (August 1976, pp. 385-403), which is now being published in Spanish translation in the third volume of these Valladolid symposium papers.

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*Conquest and Agrarian Change: The Emergence of the Hacienda System on the Peruvian Coast.* By ROBERT G. KEITH. Cambridge, Mass., 1976. Harvard University Press. Maps. Tables. Appendix. Notes. Bibliography. Glossary. Index. Pp. 176. Cloth. \$17.50.

The aim of the author is to outline the evolution of agrarian society in the central coastland of Peru, comprising seven valleys from Huaura in the North to Ica in the South, from pre-Inca times through the early seventeenth century. Even within this limited

territorial space, Robert Keith declares himself to be interested in how “local patterns of change . . . varied from valley to valley” rather than in discerning the general socioeconomic trend.

Based mainly on the estimates of Noble David Cook, the author emphasizes the drastic drop of Indian population after conquest. Coupled with the increasing Spanish urban food demand, he finds this Indian demographic decline to have caused the transition from the *encomienda*-type of indirect economic exploitation to Spanish-directed agriculture. He underscores the lack of institutional connection between *encomienda* and *hacienda* while admitting the “extremely important role” of individual *encomenderos* in shaping the *hacienda* system (cf. his criticism of Lockhart in *HAHR* (August 1971). When describing the evolution of Spanish land tenure, Keith opts for 50 *fanegadas* (359 acres) as the border line between *chacras* and *haciendas* but, at times, he uses the two concepts as synonymous. He claims to discern two basically different patterns. Where agricultural productivity was high, small-scale, more intensively cultivated units of production (*chacras*) continued to prevail. His prime example is the wine-growing area of the Ica Valley. Where productivity was low, depressed prices and labor shortage, instead, caused the ruin of *chacra* agriculture. For partly non-economic reasons, members of the elite would replace them with huge, low-productive *haciendas*. Although seemingly aware of the heterogeneity of coastal agrarian structure, Keith finds the first pattern to be typical of the southern valleys of his region, the latter of the northern valleys. However, the documentation at his disposal concerning the different local levels of profitability seems to be fragmentary and weak. Furthermore, if one takes a closer look at the 1790 (sic) estimate which he presents in support of his thesis (p. 104), the per capita income of the three northernmost provinces of the Peruvian coast at that time turns out to be higher than that of the five southernmost provinces.

Keith's book constitutes interesting reading. It is often thought-provoking and contributes valuable data for the central coast. The concluding generalizations go far beyond the framework of the book. More research is needed to uncover the agrarian evolution of the Peruvian coastland during early colonial times. Two important contributions have already been presented (although Keith was apparently unable to use them); the Ph.D. dissertation of his American colleague Keith Davies on “The Rural Domain of the City of Arequipa, 1540–1665” (The University of Connecticut, 1974) and the

monograph of Manuel Burga, "De la encomienda a la hacienda capitalista. El Valle de Jequetepeque del siglo XVI al XX" (IEP, Lima, 1976). They help to complement the picture highlighting, even more, the great variety of the rural society. In Arequipa, wine growing was not enough to preserve the *chacra* structure in the way it did in the Ica Valley, as described by Keith. A new group of large landholders (merchants and Jesuits) emerged around 1600. In the Jequetepeque Valley, in the North, meanwhile, haciendas passed from the hands of laymen to those of other religions, mainly Augustinians. Here, besides stock-raising, the main product was rice.

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*The Revolt of the Comuñeros, 1721–1735: A Study in the Colonial History of Paraguay.* By ADALBERTO LÓPEZ. Cambridge, Massachusetts, 1976. Schenkman Publishing Company, Inc. Maps. Notes. Bibliography. Index. Pp. 214. Cloth. \$12.50.

The historiography of colonial Paraguay takes a significant step forward. Adalberto López has written a vivid account, with novel detail and reasonable interpretation, of a lengthy confrontation between colonial authorities and local settlers which goes under the name of "the revolt of the comuneros." The result is a work of scholarship, based on archives and a good bibliography. The reader ought not to be deterred by the curious misspelling of the word "comunero" on the dustjacket, the spine and the title page of the book; this is the publisher's responsibility, not the author's.

Professor López first explains Paraguay's tendency towards autonomy within the Spanish empire; its identity was forged by a sense of grievance, partly over the taxation of its exports, partly over the burden of militia service on the Chaco frontier. He then describes the powerful presence of the Jesuits in Paraguay, their superior resources, their Indian militia, and their control of labor. He thus sees the background of the comunero revolt in terms of regional autonomy and of competition for resources between settlers and Jesuits. In 1721 Governor José de Antequera identified with settler interests, and his cavalry defeated the forces of the viceroy and the Jesuit Indian army. This was a victory of settlers over Jesuits, of whites over Indians, of rebel junta over outside authority. Gradually, however, the forces of imperial order closed in, once again backed by the Jesuit