

ception of the state as the regulator of the economy and society evolved. They are less successful in explaining the failure of many policies and may lean too heavily on a faith in the power of the state. This volume will be of use to specialists and nonspecialists, since it clearly illustrates the basic issues in Colombian economic history and is an accurate reflection of the state of the field.

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*La historia del Ecuador: Ensayos de interpretación.* Edited by ENRIQUE AYALA M. Quito: Corporación Editora Nacional, 1985. Notes. Tables. Bibliography. Pp. 403. Paper.

Since the late 1960s and early 1970s, a generation of young Ecuadorian social scientists, of whom Enrique Ayala M. is one, has sought to understand their country's seemingly permanent crisis in order to lead to the construction of a more stable, equitable, and prosperous society. According to its editor, this book has two basic objectives: to provide a general, if unavoidably superficial, introduction to the vision of Ecuador's history, and to reveal the ideological diversity implicit in that vision. The contributors were consciously selected according to their academic reputations; the influence they exercised through their writings and teaching; and their ideological, methodological, and political diversity. It makes for quite lively reading.

Two questions are uppermost: what is Ecuador and when did it come about? There is an attempt to define just who the people are who comprise the nation. Whose history should be written? Judging from the essays, there is a clear consciousness of Indians past and present, and of a rural and urban working class whose members are every bit as much a part of Ecuador as archbishops, presidents, bankers, and landowners. However, these historians are by no means equally conscious of the neglected actors, nor do they agree about what role these actors played in creating their nation. Another issue subsumed in the question, what is Ecuador, is the understanding of its culture, its institutions, and its future. Some argue that Ecuador should be secular, not Christian; that the Indians should be integrated into a dominant European culture, not protected in isolation; that the oligarchy should be overthrown as the only way to achieve social justice, and not be permitted to continue ineffective reform.

When did Ecuador appear? The answer seems to depend on the response to the first question. Those who emphasize the Indians as part of their nation (e.g., the Marxist Oswaldo Albornoz or Plutarco Naranjo) find origins in prehistory or in the Incan invasion. Others (e.g., Jorge Luna Yepes and Fray José María Vargas) find roots in the Spanish conquest and settlement of Quito, and still others see the emergence of Ecuador in the failed attempt to break away from Spain in 1809,

the declaration of independence in Guayaquil (October 9, 1820), or the definitive split from Gran Colombia in 1830. What emerges from this collection of essays is that Ecuadorian history, once dominated by a polemic between Liberals and Conservatives, now embraces a much broader agenda which will undoubtedly provide more and better information to employ in building Ecuador's future.

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*To Be a Slave in Brazil, 1550–1888.* By KÁTIA M. DE QUEIRÓS MATTOSO. New Brunswick: Rutgers University Press, 1986. Map. Tables. Figures. Appendices. Glossary. Bibliographies. Index. Pp. xii, 250. Cloth. \$35.00.

Kátia M. de Queirós Mattoso, one of Brazil's most respected social historians, here surveys more than three centuries of Brazilian slavery from the viewpoint of the slave. Divided into three parts, her work traces the slave experience from capture in Africa through manumission. Part one, "To Be Sold into Slavery," concentrates on the mechanism of the slave trade and the business side of slavery. An analysis of slave prices over time sheds light on many economic topics, since slaves were Brazil's principal source of labor. Part two, "Being a Slave," focuses on the slave's adaptation to a new and often unfriendly environment. There is a subtle examination of the master-slave connection and also of the often-neglected relationship of slaves with each other. Both relationships were key to slaves' socialization. Mattoso emphasizes that the process was complex, and that slaves were anything but passive participants. Part three, "The End of Slavery," examines the slaves' pursuit of freedom. Freedom, too, was complex. There was a wide difference, for example, in the acceptance given by the white community to freed creoles and freed Africans. The latter also often found themselves torn between the attractions of Brazilian culture and their African roots. Too often, freedom was also an illusion. Manumission was frequently granted under conditions which severely restricted the freed slaves' liberty. The end of slavery in 1888 was a final disappointment. It brought most blacks "nothing but the freedom to remain poor" (p. 211), and heightened white racism.

First published in French in 1979, *To Be a Slave in Brazil* was written for a popular audience, and thus lacks footnotes. Its style is vigorous and engaging. The translation is generally good, except for the minor but annoying habit of giving many Brazilian terms in French, rather than Portuguese. Mattoso shows a good command of the historical literature on slavery, updated since 1979. She also effectively blends secondary and archival sources. The latter, however, are almost exclusively from Bahia; thus some of the conclusions drawn from them may not necessarily be applicable to the rest of Brazil. The question can only be resolved by research of equal quality in other parts of the nation. Combining an original