tion," Spanish Americans were not dispossessed of their land by acquisitive Anglos; they clung tenaciously to their small farms despite severe economic hardships.

The work is most convincing in deploying a multitude of census data and other statistical evidence to document the endemic poverty of the region. But the author dismisses evidence and arguments that the U.S. courts and the Forest Service were less than fair to Spanish Americans in adjudicating claims and issuing grazing permits. Carlson argues instead that the creation of the Carson and Santa Fe national forests from rejected land-grant claims, and the Forest Service's grazing permit program, which limited grazing rights of Spanish Americans, helped sustain the Spanish American "subculture" in the region.

While professing to be "detached from any political or other cause," Carlson acknowledges that his conclusions tend to "temper the harsh criticism of Anglo Americans" who have been unfairly blamed for the waning of Spanish American culture in the region (p. xv). Unremitting resentment over the loss of communal lands and the rejection of land-grant claims by U.S. courts is, the author argues, an effort by Spanish Americans "to divert attention from other problems that stem from the region's physical incompatibility with agriculture. . . ." (p. 110). The author concludes that "There will always be those, particularly academicians, who will tendentiously place the burden of accusation and guilt upon the U.S. government and Anglo Americans. . . ." (p. 210).

NEIL F. FOLEY, University of Texas, Austin

National Period

Bandoleros, abigeos y montoneros: criminalidad y violencia en el Perú, siglos XVIII–XX. Edited by CARLOS AGUIRRE and CHARLES WALKER. Lima: Instituto de Apoyo Agrario/Pasado y Presente, 1990. Maps. Graphs. Tables. Bibliography. 393 pp. Paper.

El levantimiento de Atusparia: el movimiento popular de 1885: un estudio de documentos. By WILLIAM W. STEIN. Lima: Mosca Azul Editores, 1989. Appendixes. Bibliography. 365 pp. Paper.

William Stein sets two goals in his volume on Atusparia. One is to use extensive quotations and several appendixes to collect and preserve the essential documentary base available on the 1885 uprising. The other is to vindicate the complexity of the movement and of peasant consciousness. In contrast to earlier studies that tended to see the Atusparia rebellion as a tax revolt, jacquerie, messianic or millenarian movement, or race war, Stein argues convincingly for a multilayered uprising in which uneasy coalitions of peasants and urban merchants, Indians, and mestizo intellectuals all held diverse agendas. He also sees a strong participation

by Cacerista agents, and suggests that the millenarian or "Inca" elements so long attributed to the Indian masses were in fact intellectual constructions elaborated by a few urban mestizo collaborators.

The book's weaknesses come largely out of its strengths. In his eagerness to preserve the historical record, Stein provides large chunks of undigested materials and tends to use citation as a substitute for analysis. In his enthusiasm to prove the political and intellectual complexity of the Atusparia uprising, he dismisses the possibility of a racial component by denying a complex social dynamic to race, defining it either as a biological category or as a proxy for class. He also confines any utopian or millenarian elements to the category of mestizo manipulation, and in so doing misses the opportunity for dialogue with the increasingly complex and contradictory literature on the Andean utopia.

In their edited collection on various kinds of violent crime in Peru, Aguirre and Walker bring together a wide variety of work by Andeanist social historians and anthropologists that spans the gamut from urban to rural, coastal to highland, oral history to textual analysis. All told, the volume constitutes a good cross section of the work done over the past ten years. The most provocative essays are those by Aguirre, Walker, and Deborah Poole. Though their topics are extremely different—runaway slaves and bandits for Aguirre, the discursive construction of a racist *indigenista* criminology for Poole, and the problematic alliance between popular bandits or *montoneros* and liberal politicians for Walker—the essays share a concern to move beyond the data and confront its deeper implications for our understanding of why Peruvians have failed to construct a more inclusive and egalitarian polity. Beyond these three pieces, the essays Eric Langer and Benjamin Orlove (both previously published in English) are less conceptually or politically ambitious, yet each provides an important example of the benefits of particular methodologies. Langer demonstrates the value of comparative history in his analysis of banditry and rural social movements in two Bolivian provinces, while Orlove proves the centrality of ethnographic field work and knowledge of indigenous languages to the successful reconstruction of popular experience "from below." Ricardo Valderrama and Carmen Escalante are also to be complimented for recording and reproducing the oral history of a cattle rustler in Cuzco, though in this case the data remain relatively undigested.

The other essays are empirically rich case studies of banditry or rural violence in different parts of Peruvian territory—Carmen Vivanco on the colonial coast, Ward Stavig on late colonial Cuzco, Eric Mayer on nineteenth- and twentieth-century Ayacucho, and Lewis Taylor on Hualgayoc. While all four provide interesting new data on crime—dialoguing in particular with Eric Hobsbawm's concept of the social bandit—the analytical results are less clear. Taylor confirms Hobsbawm's model for Hualgayoc, while Stavig disproves it for Cuzco. Vivanco claims a strictly economic model for the causes of colonial banditry, while Mayer argues

for the importance of ecological factors. In the end, none of these authors ties any findings to broader questions about Peruvian politics or society, frustrating the reader who wishes to find some common threads of inquiry.

Read together, these two books provide an excellent map of how the fields of Andean anthropology and social history have evolved in the past 35 years. A participant in the original Peru-Cornell project on the hacienda Vicos in Ancash during the 1950s—when the dominant paradigms defined the Andean peasantry within a dualistic, functionalist framework and celebrated their potential modernization through education—Stein underwent a radicalization that led him to embrace Marxism and to celebrate rural and peasant movements. His study of Atusparia is a product of this personal and intellectual transformation, one of the limits of which is a continued allegiance to a class-centered model of social change. The Aguirre-Walker volume, on the other hand, constitutes a historiographical marker on the other side of this broad transition. Edited by two young scholars still in the process of completing their graduate work, it represents the work done after the first "great transformation," pioneered by Stein, among others, which has culminated in the coming of age of a new generation. As the best essays in the volume show, this new generation has the potential to move way beyond its predecessors, unfettered by their limitations. Yet the uneven quality of the book as a whole must serve as a warning that new is not always better, and that a broad commitment to explaining Peruvian politics and society, both theoretically and analytically, need not be abandoned in the search for more and deeper empirical materials.

FLORENCIA E. MALLON, University of Wisconsin, Madison

Cuban Politics: The Revolutionary Experiment. By RHODA P. RABKIN. New York: Praeger, 1991. Map. Notes. Tables. Bibliography. Index. xvi, 233 pp. Cloth. $39.95.

As the author of *Cuban Politics* explicitly defines her book, "My goal has been . . . to provide a short but reasonably comprehensive introduction to the politics of Cuba" (p. 215). Rhoda Rabkin accomplishes that goal by synthesizing the literature on modern Cuba, dividing it into thematic chapters that cover the role of Fidel Castro, the organization of the government, economic policy, the effects of changes in the socialist bloc, and foreign policy. The best chapters are "Institutions and Policy, 1970–1986" and "The Rectified Revolution: Continuing Political Tension." The author shows an impressive command both of detail and of the present scholarship on Cuba. For these purposes, the book fills a scholarly gap.

It does have weaknesses, however. The major one is the lack of a personal perspective for the purpose of analysis. The author deliberately sets out to avoid the polemical and ideological biases of much of the literature on Cuba, and she