

repeat, it is a fairly helpful tool for modern Bolivian research.

*Un ensayo sobre la revolución boliviana del 9 de abril de 1952.* By RICARDO QUIROGA C. Cochabamba, [1959]. Editorial Thunupa Ltda. Pp. 216. Paper.

The bibliography of the Bolivian national revolution is rapidly growing. Much of it ranges from fair to utterly useless, and this new book adds nothing to this expanding bibliography. It sketches in an elementary outline the course of the revolution, repeating every single cliché. Everything is black or white. Those against the revolution and past governments are crooks, tyrants, stooges of Wall Street, etc. The revolutionaries are true patriots, saviors, thoroughly honest servants of the depressed people, and so forth.

The Quiroga treaty contains gross exaggerations such as blaming President Enrique Peñaranda for the massacre of "thousands" of workers. This is a "thousand-times" exaggeration, although I do not want to apologize for Peñaranda's inept labor policy.

It is also a badly printed work, with practically all foreign names misspelled. The Quiroga book proves one thing: the MNR is rapidly losing theoreticians. The old intellectual leaders, such as the late Carlos Montenegro, with their powerful, beautiful, intelligent, and sharp pens are not being replaced. The party is becoming stale.

*Alcides Argüedas.* By FAUSTO REINAGA. La Paz, 1960. Talleres Gráficos Gutenberg. Pp. 38. Paper.

Alcides Argüedas, Bolivia's most celebrated historian, who died in 1946, continues to be damned by Bolivians. The whipping of Argüedas—a true and honest patriot—continues at an increasing rate. Now it is Fausto Reinaga, Bolivia's newest superdemagogue, who unloads his hateful pen at Alcides Argüedas.

Argüedas was not a true historian and scholar, but he was a potent social

scientist who loved his Bolivia and who believed that the way to reform the country was to expose the truth. His social novels indirectly inspired the great social revolution of 1952.

Reinaga adds insult to insult. His writings in many other countries would be libelous. He even accuses Argüedas of failing to cooperate in 1926 in a publication of a tribute to Romain Rolland. Then he states that Argüedas is not listed among the contributors because he was "un pobre diábolito (p. 28)." Reinaga ends saying "Toda la producción de Argüedas, la obra en conjunto es inútil. No sirvió ayer, no sirve hoy, y menos servirá en el futuro." Mr. Reinaga has given us not one iota of constructive criticism. *No sé donde hay diábolos pobres pero hay muchos diábolos malos!*

*Facetas del intelecto boliviano.* By HUMBERTO VÁZQUEZ-MACHICADO. Oruro, 1958. Universidad Técnica de Oruro. Departamento de Extensión Cultural. Sección Publicaciones. Colección Cultural. No. 3. Pp. 362. Paper.

Humberto Vázquez-Machicado was Bolivia's best historian of this century. He wrote in the tradition of the great Gabriel René-Moreno, who came from the same town as Vázquez-Machicado, Santa Cruz de la Sierra. The recent death of the *cruceño*, Don Humberto, has deprived Bolivia of a true scholar. Vázquez-Machicado was a prolific writer without sacrificing quality. And dead for over two years, his publications continue to appear at an astounding rate.

This book was in press when he died. It is a collection of his diverse essays dealing with multiple topics, from Krause to José Ballivián; from Bolivian folklore to a discussion of the *novela picaresca* in colonial Potosí; from the *Pongueaje* to Pedro Domingo Murillo. Each essay is a model of sound and interesting research based on original documents. It further enhances the reputation of the late Humberto Vázquez-Machicado.