

versities. His findings are interesting, but many of the conclusions are tentative. Had he devoted more time to the admittedly arduous task of data collection, he might have avoided the frequent practice of citing his data, extending conclusions well beyond what could be justified, and then clinching his argument with personal observations of isolated events. There are stimulating and suggestive insights, especially those relating to the Colombian party system and the impact of party identification. But again, this is largely the result of impressionistic and intelligent insight rather than scientifically demonstrable testing. The social scientist who examines both the text and appendices will lament Payne's proclivity to go beyond his data.

A concomitant characteristic is the author's insistent use of the first person to remind us that "I was present," "I witnessed," and "it seems to me." While improved editing might have deleted such statements, they are representative of Payne's overbearing intellectual attitude. In Olympian fashion, without citation, he attacks the "echoing assumptions" erroneously held by most scholars tilling the Latin American fields. In the first part, then again in the final chapter, he sets up straw men and merrily knocks them down with evident self-satisfaction. He tilts unnecessarily with Martin Needler (pp. 156-157); he pauses for a shot at Albert Hirschman (p. 249); and he ends his criticism of Robert Dix with the bibliographical comment that Dix unconvincingly makes "many of the usual neo-Marxist allegations" (p. 338) Payne also misrepresents the present reviewer (pp. 310-311).

I would be the last to protest sharp and critical intellectual exchanges, sharing with Payne considerable dissatisfaction over the state of social science research on Latin American politics, including my own. Nonetheless, he has gone further than good judgment or discriminating scholarship warrants. Hopefully he will come to realize, as we all must, the limits of knowledge and understanding in a field which is rife with complexity. If so, he promises in time to become a major talent in an area too often represented by mediocrity.

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JOHN D. MARTZ

Health and Disease in Four Peruvian Villages. Contrasts in Epidemiology. By ALFRED A. BUCK *et al.* Baltimore, 1968. The Johns Hopkins Press. The Johns Hopkins Monographs in International Health. Maps. Charts. Tables. Figures. Appendix. Bibliography. Index. Pp. xvii, 142. \$5.00.

This monograph is a valuable addition to the still small body of literature on Latin American epidemiology. It focuses on sociological and ecological factors in four villages of Peru (each located in a different geographical and climatic region) and provides clues to the distribution and significance of disease phenomena. The multidisciplinary team sent to Peru by the Geographic Epidemiology Unit of the Johns Hopkins School of Hygiene and Public Health included specialists in epidemiology, parasitology, entomology, sanitary engineering, and anthropology.

Among the specific subjects discussed are the following: the distribution of infections and diseases in the four villages; the sources and sanitary quality of their water supply; waste disposal and housing; nutrition and its influence on certain aspects of disease; and the health significance of coca chewing. The technical nature of the material discussed may restrict interest in the volume largely to specialists in public health. Social anthropologists, however, would likely be interested in the detailed discussion on methodology (pp. 119-130). There is very little in the volume of specific interest to historians.

One of the most interesting sections is the one on coca chewing. It was found that the average daily consumption of coca leaves by a regular chewer was about thirty-five to fifty grams. Practiced on such a scale, coca chewing was found to be "an important disease determinant in the vicious cycle of hookworm infection and malnutrition" (p. 103), because "in all categories coca chewers had lower hemoglobin and hematocrit levels than the control subjects" (p. 102). Other points raised that might be of general interest include the fact that Peru has achieved an excellent level of smallpox vaccination, and that malaria eradication there has reached an "advanced state." This latter important achievement is threatened, however, by "the lack of an efficient malaria eradication program in the Brazilian part of the Amazon Basin, [which] is responsible for a more or less permanent reintroduction of infected cases via the Amazon River" (p. 58).

There is one puzzling statement in the book which appears to be in need of clarification—that arbo-virus infections are "new to Peru" (p. 39). But historical sources leave no doubt that one such disease, yellow fever, occurred epidemically in Lima and Callao as early as 1852. What the authors may have intended was the more specific statement (p. 83) that "no previous serologic surveys of arbo-virus infections were carried out in Peru prior to the conduct of this study."

The style and editing are excellent. Despite the highly technical vocabulary, the reviewer found only two slips by the proofreader—misspellings of “toucan” (p. 31) and “gringos” (p. 129). Several maps and dozens of charts and tables summarize and clarify the textual material.

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Ocherki istorii Chiliti. By A COMMITTEE OF THE INSTITUTE OF HISTORY OF THE ACADEMY OF SCIENCES OF THE U.S.S.R. Moscow, 1967. Izdatelstvo Nauka. Illustrations. Maps. Table. Bibliography. Index. Pp. 528.

This volume, which gives us a Russian, Marxist interpretation of Chilean history, with special reference to the present period, is especially important in view of the fact that Chile may in the next few years go Marxist via the ballot box. According to Marxist theory, historical determinism forces countries irresistibly through a series of phases, the last of which (far in the distance!) will be the withering away of the State. At present the world is moving toward the inevitable dictatorship of the proletariat, a phase which Chile is now entering. To promote revolution before the time is ripe is “dangerous and irresponsible adventurism,” which this book repeatedly condemns.

There is a metaphysical infrastructure in the study reminiscent of older Christian histories in which the facts were marshaled to prove that the irresistible will of God required that the pagan world should be Christianized. At the same time, the book is utterly factual, but the facts are given in a humorless, relentless way with a total lack of literary grace. Lest at the end of the book the reader be unable to see the wood for the trees, there are a chronological table of Chilean history and an index of names. A detailed bibliography opens with a section listing the works of Marx, Engels, and Lenin. They have nothing to do with Chile, but they provide the necessary dogmatic basis for the study.

The book is a collective “scientific” study, planned no doubt as part of the massive Soviet concentration on Chile, and it follows similar volumes on Mexico, Argentina, and Brazil. The team preparing the Chilean volume consists of N. M. Lavrov (editor in chief), M. C. Alperovich, V. I. Ermolaev, and M. F. Kudachkin. While they made a careful study of Chilean historiography and documentation (including statistics), they are especially indebted to Chilean Marxist