

"typical" coup d'état, according to him, has "little import for the political system beyond the immediate transfer of power from one regime to another," while the "significant" coup d'état inaugurates "a new period of political development, which . . . [is] distinguished from the preceding era by the following innovations: 1) the adoption of a new position by the leaders of the armed forces regarding their guardianship function; 2) the assumption of executive power by a new political elite; 3) a realignment of the country's political power contenders; and 4) a new role (or lack of one) for political parties." Utilizing this distinction, Payne argues that Peru has experienced three "significant" coups d'état in its history. These "watersheds in Peruvian history," as Payne terms them, occurred in 1895, 1914, and 1962. Thus Payne's analysis serves to remind us that all Latin American (or at least all Peruvian) coups d'état do not always spring from similar motives and do not, therefore, always have similar results.

Nevertheless, Payne's case for the significance of the Peruvian coup d'état of 1962 lacks development. He does not offer enough evidence to demonstrate that the 1962 Peruvian coup truly inaugurated "a new period of political development." He does adequately demonstrate that the 1962 Peruvian coup entailed "the assumption of executive power by a new political elite," but he does not adequately demonstrate that it entailed the remaining "innovations." In my opinion, it is possible that the remaining "innovations" did not obtain in Peru in 1962. For example, if the first "innovation" characterized the coup of 1962, why was Belaúnde overthrown in 1968? It might be that "the leaders of the armed forces" changed their attitudes "regarding their guardianship function" between 1962 and 1968; but if this occurred, it means that a "significant" coup might not remain significant, and, therefore, would not actually herald "a new period of political development." This same type of

comment, I think, might be made of the remaining "innovations."

On the whole, however, Payne's monograph serves the important function of providing basic information on the 1962 Peruvian coup d'état. This alone makes it valuable.

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The Mapuche Indians of Chile. By LOUIS C. FARON. New York, 1968. Holt, Rinehart and Winston. Case Studies in Anthropology. Illustrations. Map. Glossary. Pp. xiii, 113. Paper. \$1.95.

Faron's *Mapuche Indians of Chile* is essentially a selective condensation of his two earlier major monographs on this important Chilean tribal society. Published in the *Case Studies in Cultural Anthropology* series, it is intended primarily as illustrative reading for college students. But it will also afford the general reader and the Latin Americanist both a sound overview of an interesting Indian culture and some understanding of modern anthropological theory and analysis. Further, even in condensed format, Faron's work is a fine example of contemporary anthropological methods and standards of data reporting.

Although the topical outline of the book is inclusive and far reaching, it emphasizes Mapuche adjustments to the stresses of culture contact and assesses their place in current Chilean life. The systematic linkages between residential patterns, economic activities, marriage and courtship customs, domestic life, and the still functioning patrilineal descent groups are well presented. For this reader, however, the most interesting pages are those which dissect and rationalize the Mapuche world view, their conceptions of the gods and afterworld, and the role and behavior of shamans and sorcerers. Very highly recommended for Latin American survey courses in history and geography, as well as ethnology.

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