

and his message on the Bolivian constitution. Also reproduced are eight shorter Bolivarian texts, which deal as a rule with significant and interesting aspects of his thought (e.g., his proclamation in 1813 that Spaniards not supporting the war for independence would be shot). The rest of the book consists of selections about Bolívar by certain of his contemporaries and by later writers—in both cases, Spanish American, European, and U. S. citizens. They offer samples of the “cult” and the “anticult” that have long been directed toward the Liberator, and also several modern interpretations of his political and intellectual role that are not precisely cultist or anticultist. The book concentrates on the thought of Bolívar, giving only a little attention to him as a purely military leader. Bushnell contributes an enlightening eight-page introduction, a pithy explanation preceding each document, a thirteen-page chronological outline of the Liberator’s life, and a useful annotated bibliography.

Bogotá, Colombia

WILLIAM B. BRISTOL

Cuzco: Window on Peru. By MIRIAM BELTRÁN. Rev. ed. New York, 1970. Alfred A. Knopf. Illustrations. Maps. Index. Pp. 221. \$5.95.

Although Beltrán’s publication can be classified as a guide book written primarily for the tourist to Cuzco and the surrounding area, once the seat of the Inca Empire and a major political and religious center of Colonial Peru, it is also of value to the general reader interested in a non-technical summary of the region. In the quality of the printing, illustrations, and readability it is superior to the average tourist guidebook that is frequently cluttered with factual errors and advertisements. In spite of these qualities, however, the book would be more serviceable if it had detailed maps and more information on accommodations and other types of tourist services.

In addition to detailed descriptions and historical accounts of Cuzco and nearby sites, both prehistoric and contemporary, there is a major section on the well known archaeological site of Machu Picchu. However, only those sites which contain spectacular architectural features are mentioned. Judging by the content and the published list of references the writer has utilized the major archaeological summaries of the area, but the lack of attention to the technical monographs and primary historic documents prevents this book from being a regional summary of much service to scholars.

Indiana University Museum

WESLEY R. HURT

Peru 1965: Notes on a Guerrilla Experience. By HÉCTOR BÉJAR. Translated by WILLIAM ROSE. Interview by WINSTON ORRILLIO. New York, 1970. Monthly Review Press. Maps. Notes. Appendices. Bibliography. Pp. 142. \$6.00.

Since González Prada virtually everyone has talked about the Indian in Peru, but almost no one has done anything about the Indian. Outside of Peru, in the early conquest period, some Spaniards did something about the Indian. As Lewis Hanke and others have pointed out, they conducted social experiments to discover the best means of dealing with the Indians in order to persuade them to take to a new set of values and life styles. The present book shows that Marxists in Peru, learning something from the failure of guerrilla activities in 1965, have now gotten around to doing what the Spaniards did hundreds of years ago.

Instead of confining their attention to the Indian to rhetoric conceived in Lima, they are at last considering living with the Indians, becoming as nearly as possible a part of their culture, so as to discover the best means for inducing these non-citizens to become Marxist-Leninist revolutionaries.

For all their experiments conducted through the years in missions and other settings, Spaniards largely failed to make the Indians Christians. The new experiments contemplated in Peru seem little more likely to achieve their goal, especially in view of the fact that those conducting them expect total success in a matter of a few years at the longest.

The established system with its appalling injustices makes one fervently wish that there were something promising to be discovered in Latin America's sub-culture or revolutionary culture. Alas, the more this reviewer reads the works of the revolutionary culture, such as the present book, and finds them at worst hollow, pretentious and cant-ridden, at best passionately sincere and dedicated but highly derivative and totally lacking in historical perspective and balance, the more he tends to grit his teeth and to summon up patience in contemplating the established culture.

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FREDRICK B. PIKE

Los antecedentes constitucionales argentinos (La historia de la constitución). By JUAN CARLOS PEREIRA PINTO. Buenos Aires, 1968. Editorial El Coloquio de Económicas. Notes. Pp. 328. Paper.

This is a textbook for students of early Argentine constitutional history. In less than 200 pages, the author describes the successive institutions of government from the revolution of May, 1810, to the Constitution of 1853. There is some effort to place these descriptions in social-economic context, principally through references to other secondary sources, but the work is mainly valuable as a textual analysis of the various laws and constitutions. The last 130 pages of the book are devoted to an exhaustive Appendix, including the full texts of the principal organic laws from the *Acta del Cabildo de Buenos Aires* of May 25, 1810, to the present amended version of the Constitution of 1853. (Perón's 1949 Constitution is omitted. A non-political justification for the omission is that the work stops with the adoption of the Constitution of 1853; amendments to that document are included simply to round out the presentation.) Of particular interest is Chapter IX, on the origins of the provincial governments and on their earliest (pre-1825) constitutions. The author's footnotes include many references to the literature of Argentine political history.

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Tapirapé: Tribo tupi no Brasil Central. By HERBERT BALDUS. São Paulo, Brasil, 1970. Companhia Editôra Nacional and Editôra da Universidade de São Paulo. Appendix. Bibliography. Index. Pp. 507. Paper. Cr.\$50.00.

The Tapirapé River flows into the Araguaia from the west at a point approximately 10 degrees 40 minutes south of the Equator. Tampiitaua, a Tapirapé Indian settlement located on the Tapirapé River, was visited by ethnographer Herbert Baldus on two field trips, in 1935 and 1947. The results of these expeditions were reported in the *Revista do Arquivo Municipal* (XCVI-CV, CVII-