

the interior Jívaro. There are economic benefits to becoming a shaman in this setting of increased trade. The number of trained shamans has greatly increased with a predictable increase in intra-group sorcery which also tends to disrupt and disperse the Jívaro social units. In crude summary the effects of the more efficient metal tools feed back through several loops to decrease the agricultural productivity of the individual Jívaro male, increase the level of tensions among individual males, and must lead in the long run to a greater dispersal of communities and an overall lowering of population density.

These systemic relationships are of great interest to those experts who are working to understand the dynamics of man's adjustment to the tropical forest environment over the last 6000-7000 years. They should also have a more general interest to all Americans who are concerned about their own environment and the stresses it is undergoing. It is part of our total faith in technology to believe that crises in man's relationship with his environment can and should be solved by innovations which will increase sheer technological efficiency while leaving other parts of the system unchanged. Harner's Jívaro material is a convincing argument that such faith is unjustified. The social aspects of that complex network of relationships which we call human ecology cannot be neglected; and any simple, linear "solution" which involves just more technology or more efficient technology can be guaranteed to produce results which are unexpected and probably undesired!

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Dictatorship and Armed Struggle in Brazil. By JOÃO QUARTIM. Translated by DAVID FERNBACH. New York and London, 1971. Monthly Review Press. Map. Tables. Appendix. Index. Pp. 250. Cloth. \$6.95.

Recent English-language publications on contemporary Brazil generally convey contradictory images of the essential nature of developments there. There are on the one hand works stressing the impressive and sustained economic growth, along with governmental stability and movement towards South American preeminence. Other authors emphasize the negative features of continued wide-spread poverty, political repression, and systematic torture, as well as the mistreatment of Brazil's Indian minority. João Quartim's book, like those of Miguel Arraes and Márcio Moreira Alves, represents the latter ten-

dency. Originally written in French, this book has been modified for the North American reader by inclusion of a 40-page chapter capsuling political trends of the 1930-1964 period. This quite superficial survey leads into a coherent Marxist critique of the Castelo Branco and Costa e Silva governments as a time of "construction [of] a military-oligarchic state, a state of a new type which despite superficial similarities cannot be equated with previous fascist or colonial models" (p. 62).

The heart of the book deals with the 1968-1970 period during which "armed struggle" against the military régime appeared to hold some prospects for success. Some of the prose is sheer polemics as illustrated by such passages as "Admiral Rademaker was made Vice-President so that Garrastazu could have as many thromboses as he pleased without provoking another constitutional crisis . . ." (p. 84). Yet the author does present a reasonably perceptive analysis of a "society in which political struggle shows a remarkable autonomy in relation to the fundamental class structure, and in which the real interests of the ruling class need not reveal themselves obviously or straightforwardly at the political level" (p. 85). Unfortunately his figures are generally quite out of date with the rapidly changing Brazilian economic reality, for they rarely come past 1968, while since that time GNP has risen at an annual average of 10 percent. Most provocative is Quartim's identification of "a *new type of national bourgeoisie*, whose economic base is no longer national private capital and whose political strength derives not from the alliance between the bourgeoisie and the popular masses, but from military nationalism . . ." (p. 105). Examining the several societal groups outside the present system, he recognizes the manifest weakness of the working class and finds that "though there is a vast revolutionary potential contained in the Brazilian peasantry, it is buried deep" (p. 139). He also grapples at some length with the confusion between the students' potential for revolutionary struggle and their specific role in that process.

The author's detailed account of the 1968-1970 episodes of "Revolutionary War" has as a unifying conceptual theme the inapplicability of Régis Debray's theses in the Brazilian context. He also correctly identifies the drawbacks of "overestimation of terrorism as a form of struggle . . ." (pp. 194-195). His final chapter emphasizes what the revolutionary left must do if it is to meet with increased success. In the past three years, however, the divided components of this movement have not heeded the message of Quartim's writings and have become significantly less rather than more effective. A minimal chro-

nology of Brazil's political history and an appendix stressing revolutionary political organizations are included for the non-specialist.

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Die Zeremonialzentren der Maya: Ein Beitrag zur Untersuchung der Planungsprinzipien. by HORST HARTUNG. Graz, Austria, 1971. Akademische Druck- u. Verlagsanstalt. Maps. Illustrations. Figures. Bibliography. Pp. 136. Cloth.

At first glance, this large, handsomely-bound volume appears to be the sort of scholarly work which Mayanists might expect at this stage of research, a discussion of patterns emerging from accumulated excavation data. A "Contribution to Research on Planning Principles" would be welcomed by those engaged in analysis of Maya cities, and is certainly likely to be more meaningful now than it would have been, before the excavation projects of the 1960s. Unfortunately, Hartung's work takes no really useful step in the direction of understanding the workings of Maya city planners' minds. In 106 pages and 508 footnotes, he first presents a general summary of Maya prehistory which is sound enough, and then launches into a disquisition on a familiar theme, the existence of meaningful orientations, alignments, and lines of sight in Maya centers. Coverage of this aspect of Maya planning might well be useful if it resolved some of the old problems, or provided clearcut insights into new avenues of research, but this volume unhappily does neither.

Few Mayanists would argue with the postulate that orientations, alignments, and vistas were important in Maya city planning; the argument, and the main difficulty with Hartung's work, comes in translation of this postulate into a concrete form which not only exists today but also can be demonstrated to have existed in the eyes of the ancient Maya. Hartung's discussion of the approach which supposedly permits this difficult step, in which (as elsewhere in the text, and in the illustrations) much extraneous material is introduced, remains unconvincing. The same can be said of the specific treatment of four sites, Piedras Negras, Yaxchilan, Uxmal, and Chichén Itzá, which forms the principal part of the volume.

Apart from the philosophical problems posed by the study, and the omission of data from many other sites for which plans are available, the greatest practical difficulty is Hartung's unquestioning acceptance