

It is for all these reasons that his memoirs, edited by several researchers at the Instituto de Estudios Peruanos, are such a welcome addition to the literature. Based on a series of taped conversations, and supplemented by references to Valcárcel's sizable personal archive, this volume bears witness to the varied political, social, cultural, and personal experiences of its author-subject. Through his participation, he presents a window into the history of *indigenismo*, twentieth-century politics, and the development of the social sciences and the university system. His reminiscences reflect the richness of life in Cuzco at the turn of the century, and trace the roots of his *indigenismo* back to his experiences as a sensitive youth who grew up surrounded by the combined grandeur of Inca and colonial Spanish traditions.

Ironically, the book's conversational tone is both an important strength and a central weakness. Not truly an autobiography, the volume does not present a unified interpretation of the author's life, and it thus allows us a glance at "raw data" that have not been organized carefully to create a particular impression. At the same time, however, the broad-ranging conversational tone occasionally results in pages upon pages that are little more than the listing of famous names, while in other places the reader is left wishing for greater elaboration when certain substantive topics—debates about *indigenismo*, Vallejo's reaction to the Spanish Civil War, the personalities or creative impulse of Argüedas or Sabogal—are mentioned. It is here that one wishes the editors had taken a more active role, cutting or expanding the commentary through guided questions or editing the manuscript.

Ultimately, while the book does not have a unity of argument or theme, it is a rich source on a variety of topics. The good geographical and name indexes should facilitate its use. In addition, the volume provides a close personal look at one of Peru's most important intellectuals of this century. In both these main dimensions, it constitutes a valuable resource for modern Peruvianists.

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FLORENCIA E. MALLON

*Bolivia: The Evolution of a Multi-Ethnic Society.* By HERBERT S. KLEIN. New York: Oxford University Press, 1982. Maps. Tables. Bibliographical essay. Index. Pp. xi, 318. Cloth. \$19.95.

In keeping with other books published in the same Oxford University Press series, Herbert Klein's *Bolivia* focuses principally on the economic and political history of the country. Following a rather simplistic discus-

sion of geography, the book takes a strict, chronological approach: Pre-Columbian Civilization; The Creation of a Colonial Society; Late Colonial Society; Revolution and the Creation of a Nation-State, 1809–1841; The Crisis of the State, 1841–1880; The Ages of Silver and Tin, 1880–1932; Disintegration of the Established Order, 1932–1952; The National Revolution, 1952–1964; and, finally, The Emergence of a New Order, 1964–1980. Although specific leaders are constantly mentioned, including practically every president of the republican period, the primary emphasis is on institutional, cultural, and social processes. Klein takes the reader through the silver booms and busts of the colonial era, traces the rise and fall of Chuquisaca as a major center for administration, education, and finance, and stresses the crucial role of the agricultural hinterland to the development of La Paz and Cochabamba. He sees the Túpac Amaru rebellion of 1780–82 as an independence movement—the first in South America—and argues that its principal result was to deal a “deathblow for the kuraka class in Upper Peru” (p. 77). He leaves one wondering, however, about an almost companion statement that “the Tupac Amaru rebellion, despite its actual and symbolic importance, had little lasting impact on Upper Peru and represented the last great effort of the Indian nobility to give their people freedom and justice” (p. 78). If I were an Indian, and had lost my last effective voice in government, I would think otherwise; for me the impact would have been tremendous.

The strongest sections of the book are those dealing with mid- and late-nineteenth-century events, with the Chaco War and its aftermath, and with the post-MNR period. All contain information that is hard to find and little known. Klein deftly handles the sporadic incursions of British and North American capital into the Bolivian economy, and, without either defending or castigating it, defines its role in both promoting and frustrating long-term development. He gives particular attention to the importance of United States intervention following the 1952 revolution, and ties Department of State policy much more closely to United States business interests than most authors have in the past. He gives solid figures to support his argument that the Banzer regime was one of the most prosperous of Bolivian history and finishes the book by arguing that, in spite of the political unrest and economic difficulties that have plagued the nation since Banzer stepped down, “long-term trends would seem to suggest that Bolivian society has the will and capacity to meet [the] problems [of distribution of wealth and resources] in a positive way” (pp. 269–270).

Given the fact that Klein has handled so much historical documentation so well, it is a shame that he felt that he also had to cover the archaeological record. That coverage leaves much to be desired, both in

comprehensiveness and accuracy. It is also a shame that he did not have a better editor to catch typographical errors, misspellings, mistranslations, and errors of fact. To cite only three, he translates *cuenca* as “foot-hills” (p. 9), talks about the domesticated vicuña (pp. 9, 11), and consistently refers to the archaeological site of Wari as Waru (pp. 13–14).

Despite these rather minor shortcomings, the book offers a succinct, basically accurate, and insightful introduction to the complexities of Bolivian history. Its usefulness is considerably enhanced by the inclusion of an eighteen-page bibliographical essay, probably the most comprehensive such essay to be found anywhere. In addition, the appendixes contain valuable tables of census and economic data, and a chronology of major historical events.

Library of Congress

WILLIAM E. CARTER

*Revolution and Rebirth of Inequality: A Theory Applied to the National Revolution in Bolivia.* By JONATHAN KELLEY and HERBERT S. KLEIN. Berkeley: University of California Press, 1982. Tables. Figures. Appendixes. Notes. Bibliography. Index. Pp. xvi, 279. Cloth. \$26.50.

This work, an earlier version of which received the AAAS Prize in Socio-Psychology, will no doubt appeal to a substantial audience interested in the study of revolution and social change. Perhaps ironically, though, the audience will not include many Bolivian specialists because this is not a book *about* Bolivia. While Bolivian material provides the data base for an empirical description of “the effects of revolution on inequality and social mobility” (p. 2), it does so only through coincidence (in particular, the availability of the important RISM studies of the 1960s). Modern Poland, used for some comparisons, would have served as well had the data been sufficient.

The authors make what is essentially a simple, if poignant, argument, which recasts for agrarian societies the Durkheimian focus on expanding complexity and specialization in society. “Radical revolution” in peasant-dominated, agrarian societies unleashes two-sided forces. These forces bring about societywide redistribution, opening opportunities for the oppressed to participate in new economic niches created by the expansion of the market economy. Such participation and specialization on the part of the individual household inevitably depend upon the advantages it possesses “from the beginning” to compete, especially its “human capital” (which cannot be redistributed). The advantage of some over others ultimately generates a new pattern of inequality and “inherited privilege” among the previously exploited.