

is not clear why the book should end in 1961. A great deal has been published on coca since then, and an additional chapter on the contemporary relevance of the different arguments would have been quite useful and entirely appropriate.

Finally, Gagliano repeatedly assumes—like some of the chroniclers and prohibitionists who loom prominently in his book—that nutritional deficiencies or unstable, inadequate food supplies are the primary reason for coca-leaf consumption in the Andes. Unfortunately he does not directly address this important issue, on which a great deal has been published that seemingly disproves the assumption (see Roderick E. Burchard, “Coca Chewing and Diet,” *Current Anthropology* 33:1, 1992). He thereby may have unwittingly played into the hands of contemporary prohibitionists.

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En pos del tributo: burocracia estatal, elite regional, y comunidades indígenas en el Cuzco rural, 1826–1854. By VÍCTOR PERALTA RUÍZ. Archivos de Historia Andina, 13. Cuzco: Centro de Estudios Regionales Andinos “Bartolomé de Las Casas,” 1991. Graph. Tables. Notes. Bibliography. Index. 159 pp. Paper.

The persistence of Indian tribute in Cuzco following independence, argues Víctor Peralta Ruíz, illuminates Peru’s failure to form a national commonwealth. At independence José de San Martín abolished tribute, and Simón Bolívar granted citizenship to the Peruvian Indian. Yet these liberal initiatives quickly failed, and tribute appeared under a variety of names (*contribución voluntaria*, *contribución única*). Several factors in the old Cuzco intendency helped tribute survive. The indigenous population preferred to pay one rather than many taxes; more important, tribute payment conferred a right to agricultural land, the “moral economy of the Andes.” Only in 1854 did tribute officially end.

In this book’s most original part, chapters 3 and 4, census data for Cuzco show that indigenous communities prospered during the two decades after independence, in contrast to nonindigenous haciendas. Half as many haciendas existed in 1845 as in 1786, and they controlled only 15 percent of indigenous labor. Bolivia’s restrictions on trade disrupted the haciendas’ commercial ties to Potosí. Meanwhile, to pay tribute, Indians continued producing for the regional economy. Tribute constituted two-thirds of Cuzco’s fiscal income but less than one-fifth of national revenue. By midcentury, tributaries outstripped available land. Mestizo tribute collectors embezzled taxes and aggravated the land shortage by taking communal property for themselves. The moral economy broke down. Tribute’s abolition removed any bureaucratic power capable of defending indigenous rights to land. The haciendas somehow recovered, and latifundios dominated the region.

Based on secondary literature and published primary sources, the other three chapters show the consequences for Peru of indigenous tribute and creole racism.

Unlike their counterparts in Mexico, contends Peralta Ruíz, Peruvian creoles did not develop a nationalism capable of integrating the indigenous population and *castas* as citizens. By inclination, creoles instead perpetuated colonial-style oppression. Republican Peru was “more racist than the colony” (p. 138). Creole attitudes and the provinces’ reliance on tribute made liberal capitalism impossible.

Peralta Ruíz’ conclusions are thought-provoking, if not always entirely convincing. He does not clarify the economic dynamics underlying rural society. Somehow indigenous communities flourished, despite the general economic malaise that beset Cuzco after independence. The author also believes that creoles permitted the abolition of tribute in 1854 because state guano revenues far surpassed it; but tribute still yielded nearly 20 percent of national revenue. The extent to which conditions in Cuzco paralleled those in other parts of Peru also remains uncertain. Cuzco clearly had the largest indigenous population and the highest tribute revenues, but did attitudes toward tribute differ elsewhere?

Still, Peralta Ruíz’ study offers many rewards. Its pages are filled with insights based on a wide familiarity with the historiography of nineteenth-century Peru. The book ambitiously looks for the historical roots of contemporary Peruvian problems.

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Mirages of Transition: The Peruvian Altiplano, 1780–1930. By NILS JACOBSEN. Berkeley: University of California Press, 1993. Maps. Tables. Figures. Notes. Bibliography. Index. viii, 481 pp. Cloth, \$55.00. Paper, \$25.00.

This reviewer first encountered Nils Jacobsen and his work at a Bielefeld symposium on the late colonial economies of Mexico and Peru held in 1982, the year Jacobsen received his Berkeley Ph.D. for his much-cited dissertation on land tenure and society in the southern Peruvian province of Azangaro in the period 1770–1920. Since then, occasional sightings of the man and of infrequent, but important, articles and essays have prompted the question, What happened to the book? At last we have it, covering the same region and essentially the same period as the dissertation. In one sense it is overdue, although an advantage of the long maturation process is that the author has been able to enrich his analysis by assimilating the findings of a significant number of other scholars, including a new generation of Peruvian historians who, during the last 15 years or so, have published key works on the social and economic structures of rural Spanish America since the late eighteenth century.

The province of Azangaro lies in the northern altiplano northwest of Lake Titicaca. Its low, scattered, largely indigenous population (32,000 in 1798, 97,000 in 1940); its fragile, livestock-based economy; and its vulnerability to national and international political and economic forces make it arguably an important test site for the analysis of caste and class relationships and, at a broader level, the links between commercial stimuli and relations of production or power.

The time frame embraces three significant conjunctures. The first is the struc-