

ing is his account of how those myths probably originated. The British, in particular, saw exiled Jesuits not only as first-class informants on the reality of Latin America but as potential conspirators capable of undermining Spanish control over the New World. In reality, very few of the exiled Jesuits actually advocated independence, at least publicly, much less entered into conspiracies to promote it.

More important was their role in correcting the prejudices Europeans entertained about the New World. Meanwhile, they enriched European intellectual life with their fresh and detailed chronicles of life in the missions and their histories of their respective homelands. Batllori also brings to light the close ties that bound the exiled Jesuits together. Clavijero knew of Viscardo's writings, and Viscardo corresponded with Clavijero. Indeed, the exiled Jesuits created the first Latin American community with a sense of a continental identity.

The second half of the book consists of documents relating to Viscardo and the other exiles: the letters exchanged between Viscardo and the British consul in Italy, notes from the Foreign Office on Viscardo's activities in London, and so on. The last and most important document is Francisco de Miranda's Spanish translation of the *Carta a los españoles americanos* (1801). All in all, this is a critical, balanced, and well-documented study.

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Between Reform and Revolution: Political Struggles in the Peruvian Andes, 1969–1991. By LINDA J. SELIGMANN. Stanford: Stanford University Press, 1995. Photographs. Maps. Appendixes. Notes. Bibliography. Index. x, 268 pp. Cloth, \$39.50. Paper, \$15.95.

Linda Seligmann, assistant professor of anthropology and director of the Center for the Study of the Americas at George Mason University, has written an uncommonly rich and important ethnographic study of the Peruvian Andes. She sets out to show how political life in the countryside changed after the sweeping agrarian reform carried out by the Velasco regime in 1969. By carefully tracing the impact of the reform in the Quechua- and Spanish-speaking district of Huanquite, whose capital is 65 kilometers southwest of Cuzco, Seligmann offers the best analysis to date of the social and political changes brought about by reform at the local level.

In examining the reform's impact on Huanquite, the author also challenges some of the principal explanations scholars have offered for the explosive advance of Sendero Luminoso and its so-called People's War during the 1980s and early 1990s. For Seligmann, Sendero's early success in penetrating Andean communities resulted from the failure of the state's agrarian modernization policies, which led to the growing fragility and fragmentation of state influence at the local level. The deteriorating relationship between peasants and the state and the ensuing political vacuum opened up political space for Sendero and led some peasants in the district initially to support the movement. The author also shows, however, that in the end

it was the Huanquiteños who, creatively and tenaciously, succeeded in organizing and defending themselves against both the state and Sendero.

Seligmann moves effortlessly from national to local events, weaving a fascinating story of peasants' struggles to shape the reform in their own interests. Her chapter analyzing the agrarian reform and its failures is the best I have seen on the subject, while her biographies of "two lives coming to power" poignantly reveal the human dimensions of the larger historical drama. *Between Reform and Revolution* eschews both structuralist and voluntarist explanations, as well as general theoretical approaches to state-local relationships (dependency, world systems), opting instead for an emphasis the role of internal class and ethnic differences in structuring the relationships between agrarian societies and the state. Such an emphasis reveals the power of peasants' own agency as they "relied on everyday forms of resistance, tactical defenses, the use of law and the courts, and participation in local and supralocal organizations in order to create sufficient political leverage to shift their relationship with the state in their favor" (p. 10).

In sum, this is a masterful ethnographic study in which the thick description delineates some of the deeper historical processes and fault lines of Andean rural society. It is must reading for all students of the culture and the region.

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Cooking Under the Volcanoes: Communal Kitchens in the Southern Peruvian City of Arequipa. By ROELIE LENTEN. Amsterdam: CEDLA, 1993. Photographs. Map. Notes. Glossary. Bibliography. xi, 216 pp. Paper.

This is a study of the *comedores* (cooperative neighborhood kitchens) recently organized in many Peruvian cities, where efforts are under way to reconcile "growing economic need and the increase of Western food aid." The comedores provide low-cost daily sustenance and thereby act as an attractive source of meals in poor neighborhoods. The author, a Dutch anthropologist, studied 22 comedores in two Arequipa *pueblos jóvenes* in 1987 and 1989; this doctoral dissertation, unrevised for publication, is the result.

Influenced by theories of gender relations and development, the author paid most of her attention to the latter. She observed neighborhoods in well-established Paucarpata *pueblos jóvenes* near Arequipa in 1987 and 1989, when Sendero Luminoso was very active and municipal election campaigns were in progress. By 1989, few such neighborhoods could boast of sewerage or water service. In spite of herself, Roelie Lenten at times became an intermediary between the comedores, local government offices, nongovernmental organizations (NGOs), and international development agencies. She devotes much space in the book to outlining the forms reciprocity took in these neighborhoods, especially as they reproduced highland social networks and gave comedores their distinctive form.

The author details the high level of intervention in the comedores by politically