

*L'État militaire en Amérique Latine*. By ALAIN ROUQUIÉ. Paris: Editions du Seuil, 1982. Tables. Notes. Maps. Epilog. Bibliography. Index. Pp. 476. Paper.

In a stimulating yet disappointing book, Alain Rouquié discusses at length both the historical and contemporary relationships of the military and the state. He shows convincingly just how the military has reflected the verticality—social, economic, administrative—of Latin America. He attempts to describe and analyze this phenomenon for the entire region.

The well-framed first portion of the book (pp. 31–189) emphasizes the strong heritage of authoritarianism and social stratification—a “civil-agrarian-military continuum,” dominated over the *longue durée* by men on horseback. He asserts properly that the emergence of states in modern form coincided with the development of armies as professional organizations. The two processes were not simply parallel; they were inseparable. The process of professionalization separated army and society, created a disjointed socio-politico-military relationship, and upset the previously set continuum. Professional armies became political organizations.

Despite some thin ice in case studies used to prove the author's hypotheses, notably those dealing with Chile and Peru, the first portion of the book is noteworthy for its interpretive treatment of military-civilian relations and overall grasp of the material. Chapter 5 (pp. 149–189) provides a good discussion of United States policies in the region. Those with expertise in the history of a specific country or era may disagree with some findings, but this is to be expected. It is the result of stimulating scholarship.

In the second portion of the book the author's use of Latin America as structural framework creates problems. The complexity of the subject is manifest, and the promise demonstrated in earlier pages fails to materialize, save for a reasoned treatment of United States training and orientation of armed forces (pp. 193–222). Scholarly discourse gives way to journalistic narrative.

The reader is confronted with attempts to categorize military-state affairs. Such attempts frequently prove all too myopic. Often the categories fail to outlive their elaboration. Chapter 6 (pp. 193–231) on Central America and the Caribbean, “Praetorian Guards and the Patrimonial State,” is reminiscent of the care exhibited in Part One, but the treatment of Venezuela, Mexico, and Colombia in chapter 7 (pp. 232–275) shows the problems of fitting square pegs into round holes.

Military participation in Chilean and Uruguayan civilian affairs produces “the terrorist state”; in Argentina and Brazil (no terrorists need apply?), “praetorian republics”; and in Peru and Bolivia (free from praeto-

rians, one asks?), “revolution by general staff.” Rouquié merits our praise for taking stands, but the stands are precariously subjective. A generally cautious set of conclusions on the future of military-civil relations owes as much to the vagaries of evidence presented as to the overall scope of the study.

The dust jacket’s blurb defines this book as “an x-ray of authoritarian regimes.” Rouquié’s x-rays penetrate some parts of both region and topic, but do not allow the emergence of sharp images.

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*El hombre y su ambiente en los Andes centrales.* Senri Ethnological Studies, No. 10. Edited by LUIS MILLONES and HIROYASU TOMOEDA. Osaka: National Museum of Ethnology, 1982. Illustrations. Figures. Tables. Maps. Bibliography. Pp. vi, 307. Paper.

Interest in Peru has been growing among Japanese anthropologists ever since the Japanese archaeological excavations at Kotosh during the 1960s. This book derives from an international symposium held at Osaka in 1980. Although it is directed primarily to Peruvian and Japanese scholars, North Americans with an interest in central Andean ethnohistory will also find it of value.

The principal objective of the symposium was to evaluate the ecological hypotheses of John Murra: that Andean society evolved out of attempts to establish and maintain control over a maximum vertical range of ecozones (*pisos*). Murra emphasized *ethnohistorical* investigation as his main research methodology, but many ethnographers suggest that *contemporary* groups demonstrate the survival of verticality. Of the ten papers presented here, six utilize ethnographic data, three draw on archaeological material, and five make use of ethnohistorical sources; not all of them deal with the issue of environmental relations, however.

Most contributors do find confirmation of the Murra hypotheses. Norio Yamamoto argues that vertical control is a basic Alpine adaptation replicated in the Himalayas and Alps, and that seasonal transhumance among zones led to domestication and, later, to improvement of crops and domesticated animals. Shozo Masuda points out that exchange among different zones involves more than economic goods, and extends to social linkages and even ideas. Both Masuda and Franklin Pease discuss how the colonial Spaniards incorporated the indigenous system of vertical control and ex-