BOOK NOTICES

Initialed notices were written by members of the editorial staff.


This work consists of addresses delivered at two recent university conferences on violence and terrorism in Latin America. In it, Venezuelan social scientist Agustín Blanco argues that through their brutal conquest of aboriginal peoples and subsequent imposition of an exploitative socioeconomic system, Europeans created a "criminal civilization" in Latin America. Violence has been the currency of exploitation, and only by employing cleansing revolutionary violence can oppressed masses of the "subcontinent" regain honor and repay their debt to the exploiters. Urging fellow Latin American scholars to advance the revolution through their research, by describing the nature and shape of present-day exploitation (that shape is revealed to us in symbolically phallic Coca Cola bottles dominating six of the book's seven illustrations), Blanco offers the vision of a better America—one in which communal patterns of pre-Columbian times supplant inegalitarian, individualistic ones imposed upon native peoples after 1492.

Grambling State University

**JAMES D. HENDERSON**


This is Isbell's dissertation based on his five-month excavation at the Middle Horizon site of Jargampata which is believed to have represented a rural collection and redistribution locus under the administration of the "state" at the urban center of Wari near Ayacucho. He argues that manifold exploitation of the vertically differentiated Andean environment, similar to the model described by John Murra for the Inca Empire, provided the economic basis for Wari. Detailed stylistic analysis of ceramics documents the nature and intensity of interaction between the rural and urban populations. The study, then, is an attempt to elucidate crucial urban/rural articulation. The city, despite its creative capacity, cannot exist in isolation. Yet, the city is more than the sum total of the rural components it encompasses and must be approached from within and without. Isbell's characterization of Jargampata as a "peasant" society is overly influenced by his assumption of the cross-cultural validity of Eric Wolf's work.

Princeton University

**IZUMI SHIMADA**