these political and ideological connections deserve even greater emphasis. The title of the book, *A Revolution for Our Rights*, even comes from a 1947 letter written by a peasant leader in Cochabamba and a "mineworker comrade" to Juan Lechín, the leader of the Syndicalist Federation of Bolivian Mine Workers (FSTMB). In this letter, the two authors write, "luckily it has been publicly decreed that there be a revolution against exploitation and misery" (p. 242). Gotkowitz cannot explain this belief in a revolutionary decree and attributes it to a misunderstanding. The most likely explanation is that the letter was referring to the "Thesis of Pulacayo" adopted by the FSTMB in November 1946—a Trotskyist-inspired program for socialist revolution. Also, Gotkowitz declines to engage in a detailed presentation of events in rural Bolivia between 1947 and 1952. While this is only a handful of years, it stands as an odd empirical omission considering the author's broad assertion of continuity.

A Revolution for Our Rights is the most readable and comprehensive work currently available on Bolivia's rural peasant and indigenous movements of the first half of the twentieth century. Gotkowitz makes her point that the country's National Revolution of 1952 had deeper rural roots than previously acknowledged by scholars of twentieth-century Bolivian history.

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DAVID COOK NOBLE and ALEXANDRA PARMA COOK: ***People of the Volcano: Andean Counterpoint in the Colca Valley of Peru.*** Durham & London: Duke University Press, 2007.

Total history, like total football, is no longer much in fashion. Fernand Braudel and Johann Cruijff belong to another era; but, in thinking about what type of history *People of the Volcano* represents, I could come up with no better analogy. The geographical scale is, of course, different: the Colca Valley is not the Mediterranean. The timeframe, too, is different; although, on a much more modest scale, *People of the Volcano,* like *The Mediterranean and the Mediterranean World in the Age of Philip II*, ranges forward and backward in time. Where the analogy fits best is the sheer multiplicity of historiographical approaches employed by David Cook Noble and his collaborator Alexandra Parma Cook. *People of the Volcano*'s most compelling characteristic is the almost seamless way in which environmental, social, cultural, economic, epidemiological and ecclesiastical historiographical approaches, as well as ethnohistorical methods, interweave in order to produce a comprehensive and possibly definitive account of the Colca Valley's history in the sixteenth and seventeenth centuries. As *People of*

the Volcano conveys admirably, this is one of the most extraordinary places in the world for geomorphic reasons: "From the summit of Hualca Hualca (6,025 meters) overlooking much of the Colca Valley to the deep trench off the Pacific Coast, a horizontal distance of only 100 kilometres, the vertical distance from the bottom of the trench to the mountain peaks is twelve kilometers. Few places in the world can match such great variation in so short a distance" (p. 224). This is the setting in which takes place the equally extraordinary history of the two main ethnic groups in the Valley, the Cabanas and Collaguas, as they experienced Inca and later Spanish colonization.

People of the Volcano condenses effortlessly some three decades of research on the Colca Valley and its people. Though a regional history, the story of the Colca Valley broadly mirrors that of Peru as a whole in the colonial period: the experience of colonization was an experience of domination and coercion (a process characterized by the political and cultural subjugation of one group by another leading to, or rather, enabling, the forced extraction of labor services and resources) but it was also an experience of resistance and contestation and of adaptation and accommodation. There was no single linear development. European domination in the Colca Valley was a reality and through its ecological, epidemiological, demographic, economic, and cultural consequences it led to a major destructuration (to use Nathan Wachtel's term) of Andean society. But European domination developed haltingly, was sometimes momentarily reversed, and rarely complete. Moreover, it was shaped by a pre-existing experience of domination by a power that was, like the Spanish, similarly external: that of the Incas. Although always on the basis of unequal and asymmetrical relations, cultural and economic exchange, and more generally social interaction, between the European and the Andean realms occurred. Andeans adopted and adapted European ideas, institutions, and practices (most notably Christianity and certain foodstuffs). But Europeans too adopted and adapted Andean ideas, institutions, and practices (such as tribute and the *mita*). For varied reasons, Europeans targeted aggressively certain Andean customs (such as the veneration of the *huacas*), but left others more or less intact (the *ayllu* and the *saya*) and effectively gave added gravitas to others (such as the *kurakas*, although that would change after the Tupac Amaru rebellion).

The authors draw extensively and assuredly on both archival documents, culled from repositories in Peru and Spain, and Spanish chronicles (and, occasionally, and somewhat problematically in my opinion, on contemporary ethnographic material). The authors' mastery of the sources allows them to bring to life the experience of both the indigenous and the Spanish colonizers. But equally impressive is the varied work to which these sources are put. In exploring the impact of the colonial process, *People of the Volcano* succeeds

admirably in combining economic history perspectives with approaches drawn from the history of disease. Similarly, in accounting for resistance and accommodation to Spanish laws and institutions, the authors draw deftly upon insights from cultural history, legal history, and the history of religion and of mentalités. *People of the Volcano* wears its theory lightly, but uses it effectively. Although there is no direct reference to Foucault in the text, in a particularly interesting chapter, the authors interpret Toledo's reforms as what can only be described as a Foucauldian project of governmentality – "social engineering on a scale previously unthinkable" (p. 82) – whose object was the creation of an ordered "New World" society, regimented through technologies of rule such as the census and the creation of new urban experiences (a new "habitus" perhaps) through the *reducciones*. The authors see this project as an Andean utopia distinct from, and, in effect, opposite to the Andean utopia that Alberto Flores Galindo identified in his now classic study.

Some readers may find the lack of a systematic discussion of the ways in which *People of the Volcano* fits with, or differs from, analogous studies on other regions of the Andes a weakness. Others may query the paucity of consideration given to the ways in which the story told here inflected, and was inflected by, gender relations in a colonial context (a topic that has received considerable attention in both studies on the Andes and in studies on other colonial contexts and which would have provided a rich theoretical and comparative seam for the authors to mine). I was not completely convinced by the attempt to frame the book within the "Andean counterpoint" of the subtitle. This counterpoint refers to the duality that the authors see as key to Andean society (evident in institutions such as the *saya* or in the centrality of reciprocity to Andean social relations) and which the Epilogue, unsuccessfully in my view, attempts to discuss on a broader historical canvas. But there is no doubt that this is a major piece of historical scholarship that students of Peruvian and Latin American history, and those interested in the colonial experience more generally, will have to take very seriously for many years to come.

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LISA YUN: ***The Coolie Speaks: Chinese Indentured Laborers and African Slaves in Cuba.*** Philadelphia: Temple University Press, 2008.

Lisa Yun's book *The Coolie Speaks: Chinese Indentured Laborers and African Slaves in Cuba* is an extraordinary exemplar of scholarship that examines the under-investigated and often misunderstood phenomenon of Chinese coolie