

for Aeneas (p. 148). “Nimègue” (p. 154) is surely Nijmegen and “Hierome” is surely Jerome (p. 179)?

Perhaps some of these problems derive from the author’s dense, erudite, and elliptical style; but such a style calls for a particularly expert translation, which is not apparent here. As a result, the opaque language compounds the inherent difficulty of the book. Such flaws aside, however, *Images at War* remains an important, original and stimulating study, painted on a broad canvas with verve and insight. Pursuing the metaphor, which seems appropriate, one could say that the brushwork is boldly sweeping rather than carefully meticulous; and the resulting canvas is therefore more Baroque –rich, jumbled, and evocative– than cautiously and lucidly neo-Classical.

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ERICK D. LANGER with ELENA MUÑOZ (eds.): *Contemporary Indigenous Movements in Latin America*. (Jaguar Books on Latin America, No. 25). Wilmington, DE. 2003.

Since the controversy surrounding the Columbus Quincentenary back in 1992, there has been renewed interest in the analysis of contemporary indigenous movements throughout the Americas, above all in the so-called “nuclear” Latin American regions of Mesoamerica and the Andes. Most of these studies of new phenomena of indigenous ethnicity, the participation of indigenous communities in broader social movements and their struggles for retaining or recovering regional autonomy are generally monographs that focus on particular regions or national settings.

Therefore, readers and collections of essays –such as the pioneer compilations by Urban & Scherzer (1991) and Van Cott (1994)– have so far been the only attempts to offer broader views of the phenomenology of contemporary indigenous mobilization. This new collection, edited by Erick D. Langer, a professor of history at Georgetown University, does not differ from previous readers either in its thematic scope or in its geographical variety. Its most distinctive feature is its target audience, which clearly goes beyond the usual academic specialists or political activists.

As part of *Scholarly Resources’* already well established series “Jaguar Books on Latin America”, which also features Kicza’s (1993) collection on the historical dimension of indigenous struggles, this reader successfully presents the topic in a manner suitable to undergraduate students and the general public. The eight chapters each present a case study and are structured around three main

axes. The first of these is the struggle for indigenous land and territorial integrity as presented through two case studies, namely Emilienne Ireland's analysis of the *Wauja* in central Brazil and Mario Sznajder's article on *Mapuche* territorial claims in the context of democratization in post-dictatorship Chile.

The second axis, the issue of indigenous movements' contribution to political participation, is illustrated by four case studies. Leon Zamosc analyzes the 1990 *Levantamiento Nacional Indígena* in Ecuador regarding its origins in agrarian reform issues and its impact on Ecuadorian democracy and indigenous political representation. His analysis is complemented by Erin O'Connor's study of the indigenous participants in the 2000 *coup d'état* in Ecuador. In her essay, Silvia María Hirsch compares different experiences in political organization gained by Guaraní actors in Bolivia and in Argentina. In the last part of this section, René Harder Horst focuses on the often neglected but important contribution made by indigenous organizations in the overthrow of the Stroessner dictatorship in Paraguay.

The third thematic axis comprises the complex and often conflictive relationship emerging in several Latin American countries between indigenous and guerrilla movements. A chapter from Orin Starn's 1998 monograph on Sendero Luminoso in Perú illustrates the intertwining of indigenous political participation and the "counter-revolutionary" mobilization exemplified by the *Rondas Campesinas*. Finally Kay B. Warren contributes a chapter from her 1998 study on pan-Mayan activism in the context of the Guatemalan civil war.

Although half the essays included in this book have been previously published in academic journals or edited books, they complement one another to such an extent that they offer – particularly to the non-specialist reader – a broad view of the varieties of indigenous struggles in contemporary Latin America. Nevertheless, two disturbing features of the collection should be corrected in future editions.

On the one hand, the choice of the case studies remains rather "voluntaristic". Langer states in his introduction: "I have tried to provide information on geographically dispersed peoples as well as on ones with widely differing cultures" (p. xxvii). However, the criteria for his selection remain rather opaque. For instance, certain indigenous actors such as the *Zapatistas* in Mexico – who have not only had a crucial impact through media coverage on indigenous movements elsewhere, but have also been very influential in the current processes of redesigning the legal and constitutional frameworks of several Latin American nation-states – are not included at all.

On the other hand, Langer's attempt to include the often-silenced voices of the indigenous protagonists themselves is praiseworthy, but their voices are actually heard only towards the end of the book. Why not include some contribu-

tions of the indigenous leaders themselves as equally valid chapters? There are plenty of examples of an emerging literature of ethnic “self-analyses” created by the ever more important and self-aware indigenous intelligentsia, which provide alternative and complementary studies on indigenous struggles. Apart from these minor shortcomings, this collection is excellently suited as a point of departure for an increasing audience of students and scholars interested in the comparative study of those fascinating, innovative and contradictory new social actors who are substantially reshaping the physiognomy of Latin American states and societies.

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SHANNAN L. MATTIACE: *To See with Two Eyes: Peasant Activism & Indian Autonomy in Chiapas, Mexico*. University of New Mexico Press, Albuquerque, 2003.

The *Zapatista* rebellion commands scholarly attention. The novelty of the rebellion’s tactics combined with the sophistication of its discourse provides rich material for understanding Latin American social movements. We have greatly benefited from both scholarly theoretical approaches and substantive academic analysis and debate regarding the meaning of democracy, citizenship and politics. Shannan Mattiace’s contribution, *To See with Two Eyes*, is a valuable addition to this expanding literature.

Mattiace establishes the “central concern” of the book as “the power of meaning,” especially “how cultural identities shape collective action” (p. ix). Analysis falls within the context of cultural politics. “The principal research question that motivates this book,” Mattiace explains, “centers on the politicization of Indian identity” (p. 3). The author’s goal is to explain “why and how an Indian movement emerged in Chiapas, Mexico” (p. 3). These questions and objectives are successfully explored throughout the book, while research, theory, and design are well selected for this agenda.

*To See with Two Eyes* contains five chapters, not including an introduction and conclusion. In addition, there are four “vignettes” spaced throughout the book, which provide insight into particular themes through micro-case studies. While rich in material, they might have better been incorporated into the main chapters. The first chapter examines how anthropologists understand indigenous communities. Mattiace provides a solid but standard critique of the “closed corporate community” model, before shifting to consideration of Marxist, class approaches to indigenous peoples. The chapter concludes with an evaluation