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necessary constellation of historical events, influences, and personages among which Flores Galindo navigated.

The book's unfurling of the notion of Andean utopia from the colonial period through the twentieth century effectively communicates its power: in the region, utopia has been identified with a particular culture, society and history, that of the Inca, and so stands apart from other definitions. Flores Galindo was primarily concerned with understanding the absence of an achieved social revolution in the Andes, and so the book seeks to understand why and how powerful revolutionary forces had been in some instances unable to shake off the yoke of the colonial system and in others incapable of rectifying the abuses of modernization that were part and parcel of the republic. For Flores Galindo, the notion of Andean utopia must be unpacked in order that it be superseded, because the historian's own political will toward social justice also motivates the text. Aguirre and Walker are entirely correct to signal the difference between the author's own sense of utopia in distinction to the versions he identifies in Andean history. This differential animates the text.

The book has a broad historical arc. It begins at the outset of the Conquest, in whose course it locates the emergence of one of the manifestations of the Andean utopia with which it is concerned, and then proceeds to focus on indigenous and other rebellions and revolts of subsequent centuries. Flores Galindo is particularly concerned with the Tupac Amaru and indigenous revolutions of the eighteenth century and later and the twentieth-century rebellions across the southern Andes that Flores Galindo and others have famously argued to be the motivating factor behind modern *indigenismo*. Given his attention to both these movements, he is understandably expansive with respect to two figures: Tupac Amaru II and José Carlos Mariátegui. *In Search of an Inca*, however, does not end with a recounting and dissection of early twentieth-century rebellions, or even with a commentary on the mid-century indigenous mobilizations against mining concerns and landed estates that shook the central Andes. Writing just a handful of years after the public debut of the Shining Path in 1980, Flores Galindo becomes so much part of his subject that it threatens to overwhelm him. The author's "Epilogue," written in part to dispel the opinion that Flores Galindo empathized overmuch with contemporaneous and violent followers of Andean utopia, also has the effect of stressing just how engaged—*comprometido*—with Andean history the author was. Much to Flores Galindo's credit, that engagement is a defining quality of his towering study.

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Brazil's Living Museum: Race, Reform, and Tradition in Bahia. By Anadelia A. Romo. Chapel Hill: University of North Carolina Press, 2010. Pp. xi, 221. Illustration. Map. Notes. Bibliography. Index. \$59.95 cloth; \$24.95 paper.

Over the past twenty years a growing number of books have dealt with issues of race in Brazil. *Brazil's Living Museum* examines the construction of ideas of race in Bahia's

public sphere from the end of the nineteenth century to the first half of the twentieth. The author shows that in the early twentieth century the Bahian white medical elite dominated the debates on the idea of race, in which the physician and anthropologist Raimundo Nina Rodrigues played an active and crucial role.

During the 1930s, the study of race left the arena of medical sciences to become a central concern of the social sciences. Mainly under the influence of Gilberto Freyre, Bahian intellectuals started thinking of race in terms of culture and the defense of Bahian authenticity. These claims of authenticity later contributed to disseminating the idea of Bahia's "African roots." During the Getúlio Vargas era (1930–1945), the idea of Bahia as an Afro-Brazilian cultural treasure, earlier present in the academic field, emerged in the artistic sphere as well. The author shows the extent to which artists were engaged in building an image of Bahia as the authentic root of Brazilian traditions, distinguishing itself from the rest of Brazil. Intellectuals such as José Antônio do Prado Valladares, who served as director of the Museu do Estado da Bahia from 1939 to 1959, oriented this institution to foster the contribution of indigenous and African cultures to Bahian society, helping to disseminate the idea of racial harmony.

The author also examines the role of U.S. scholars like Ruth Landes, Melville E. Herskovits, E. Franklin Frazier, Donald Pierson, and Charles Wagley, all of whom worked in Bahia during the 1930s and contributed to the race debate. In the 1940s and 1950s, Bahian intellectual circles discussed the idea of tradition as opposed to the emerging ideas of reform. During this time, UNESCO developed a project aimed at exploring racial relations in Brazil. Romo argues that although in São Paulo the project contributed to deconstructing the idea of racial democracy, in Bahia it rather helped to depict the region as a place where racial relations had traditionally been cordial. She emphasizes that according to scholars such as Wagley, racism in Bahia was the result of growing modernization.

Carrying these themes from the turn of the nineteenth century on to the middle of the twentieth, the book is successful in showing how Bahia over time redefined itself socially, culturally and racially. Following her analyses of the main public debates on race in the disciplines of medicine and social sciences, Romo shows how the promotion of ideas of racial harmony by white Bahian intellectual elites starting in the 1930s grew in the following years into a celebration of African roots, a transformation that resulted from continuous and controversial efforts. The author justifies her choice of focusing on the writings of white Bahian elites by explaining that most black Bahians are not represented in the written records. Although the author acknowledges that an extensive history of black Bahia in the early twentieth century remains to be written, black intellectuals did work and write during the period examined, which makes hard to justify why the book contains only two very short references to the work of Manoel Querino, for example. The emphasis on the role played by U.S. scholars in the construction of the idea of racial democracy, even though some of them attempted to criticize this vision, is undoubtedly valuable. Unfortunately, the author did not examine the role of French scholars such as Roger Bastide and Pierre Verger, whose works and

activities were certainly crucial not only to disseminating the image of Afro-Bahia in Europe but also to promoting the connections between Bahia and West Africa.

Despite this omission, *Brazil's Living Museum* is a well-organized and clearly written book that adds to the extensive scholarship in the field and contributes to a better understanding of the intellectual discourses on race that developed regionally in Brazil during the first half of the twentieth century. The book succeeds in showing how the promotion of Bahia's African roots was not only a project developed by people of African descent but part of a long process that was also embraced and sometimes led by white Bahian intellectual elites and U.S. scholars.

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El fin de la colonia: Paraguay 1810–1811. By Jerry W. Cooney. Asunción: Intercontinental Editora, 2010. Pp. 155. Notes. Bibliography. Index.

The study of the independence period in Paraguay has often been overshadowed by other monumental events of the nation's turbulent nineteenth century, including the dictatorship of José Gaspar Rodríguez de Francia (1813–1840) and the War of the Triple Alliance (1864–1870). However, this oversight is corrected by Jerry W. Cooney, who has taken the opportunity to explain the events of 200 years ago with clarity and precision. While arguing that the social fabric of Paraguay changed little during the eighteen months of struggle, Cooney points out that the political position of the provincial *gachupines* (peninsular Spaniards) on the one hand and the designs of *porteños* (the peoples of Buenos Aires) on the region were displaced by a new Paraguayan-born governing elite led by Fulgencio Yegros and Pedro Juan Caballero.

Placing the Paraguayan independence movement in the larger context of the tumultuous events of Río de la Plata, Cooney adroitly narrates the challenges facing the province. After the events of May 25, 1810, in Buenos Aires, the porteño leadership decided that it had the right to govern all of the former viceroyalty of Río de la Plata, including Paraguay, and sent Manuel Belgrano to ensure that the Paraguayans submitted to porteño rule. Belgrano was surprised when the Paraguayans bravely resisted the assault, winning the battles of Paraguarí and Tacuarí. However, when the Paraguayan governor, Bernardo de Velasco y Huidobro, fled the battlefield at Paraguarí his position with the Paraguayan people deteriorated so severely that in May 1811 Pedro Juan Caballero mounted a coup that forced Velasco to concede to a power-sharing agreement with Francia and Juan Valeriano Zavallos, a Spaniard who was partial to the revolution. The triumvirate of Velasco, Francia, and Zavallos ruled until a congress could be convened in the middle of June, when the leaders of the coup placed Velasco under house arrest because of his continued conspiring with the Portuguese. When the congress opened, the first Paraguayan ruling junta was formed, with Fulgencio Yegros, hero of Paraguarí, as president. The junta would remain in power until 1813.