

politics is a backdrop for considering the workings of life for an important segment of society. This chapter also provides convincing details on how speeches moved crowds to violent action, and shaped governmental policy; important points that ground that link some of the more abstract discussions to political causality.

The final section of the book, "Taming Opinion," contains three chapters. The first two are similar in emphasis and sources to other studies on honour in Latin America. One considers the abolition of the "press jury, the focus of chapter one, as an example of how Díaz reigned in various elements of an unruly public culture. The other examines the "Everyday Defense of Honor" in Mexico-City and Morelia, Michoacán. These chapters are not as rewarding as the rest of the book, in part, because the organization is not particularly strong. The book returns to form with a consideration of dueling in the final decade of the century, especially the meeting between José Verástegui and Colonel Francisco Romero and the trial that followed. In contrast to the duel between Paz and Sierra, when Romero emerged as the victor he was prosecuted. This change in how public men were allowed to defend their name signaled a shift in how the relation between honour and the law was understood. The conclusion contains the sort of matter of fact discussion that Piccato skips in the introduction, where he considers the nature of romanticism as an influence on Mexican political culture. This book is an important investigation into the changing political world of Porfirian Mexico, and will prove a necessary resource for anyone interested in understanding the different forces that shaped the public sphere in nineteenth-century Latin America. It is also one of the most fully realized portraits of life in a major Latin American city at the end of the nineteenth century to be published in English.

Joshua M. Rosenthal

Western Connecticut State University

Indians and Leftists in the Making of Ecuador's Modern Indigenous Movements, by Marc Becker. Durham, North Carolina, Duke University Press, 2008. xxv, 303 pp. \$79.95 US (cloth), \$22.95 US (paper).

Among contemporary works on indigenous movements in Latin America, and the Andes in particular, it has become almost *pro forma* to preface one's work with a long list of acronyms of national and regional indigenous organizations. Marc Becker's work on Ecuador, the site of what is arguably Latin America's most vigorous indigenous movement, is no different. However, tucked within his list of modern organizations are the initials of groups largely unfamiliar to scholars, many with institutional histories stretching back before the formation of Ecuador's modern Indian movement. Most prominent in that list is one of the

book's main protagonists, the Ecuadorian Indian Federation (FEI), an organization that began advocacy efforts on behalf of Indians in the early 1940s, disappearing only in the late 1980s with the solidification of CONAIE (Confederation of Indigenous Ecuadorian Nations), the country's large umbrella indigenous organization.

Locating the origins of Ecuador's indigenous movement in the 1940s is a significant move for a number of reasons, not the least of which is a revision of the periodization that often plots the birth of the movement in the mid-1960s, and activities in the lowland Amazon. More significantly, the work serves to upend long-standing critiques by social scientists (including Ecuadorian intellectuals) who posit that Ecuador's leftist groups historically failed to identify the importance of indigenous identity and the power of ethnicity as a key mobilizing force. While at once a historical debate, the presumed gulf of understanding between leftists and Ecuadorian indigenous movements has been cited as one of the great hindrances to sustained force of progressive politics in Ecuador. While leftist groups aimed to rewrite their own histories, positing a perhaps inflated role for themselves in the creation of contemporary activism, there has long been no historical account to set the record straight. This work changes all that.

Indians and Leftists is laid out in eight chronological chapters, each exploring in great detail the "continual cross-fertilization between left-wing intelligentsia and rural indigenous activists" from the 1920s until the present (p. 3). Becker's central argument is that, while not denying that leftist (often socialist) activists demonstrated strong proclivities for class analysis and conditions of economy, they did not turn a blind eye to ethnic identity and indigeneity. To be sure, in the early twentieth century, indigenous leaders found affinities with members of Ecuador's Socialist and Communist parties and were often critical interlocutors in the creation of the left's political platforms. Part and parcel of this cross-fertilization, leftist activists played a key role in shaping the language and initiatives of the fomenting indigenous movement in ways that "gave [Indian] protests visibility and sustainability that exceeded the capability of the government to contain" (p. 60). From the formation of agricultural syndicates in the 1920s to key watershed strikes and uprisings (including the Guachála massacre and the Pesillo hacienda strike — key turning points in the indigenous movement's own narration of its history) to the mounting pressure for agrarian reform in the 1960s, the work presents a complicated history of toggling political allegiances, maneuvers, and coalitions.

Becker builds his argument through a rich layering of source material. In addition to public archives and private papers, as well as close analysis of periodicals, Becker also draws on the historical documentation and narratives produced by the indigenous movement itself, mostly official CONAIE materials. On this front, Becker is perhaps at times too accepting of the official indigenous version, treating it as historical fact rather than the rhetorical documents that they are. Yet, potential skepticism of any particular piece of evidence is quickly alleviated with the corroboration of dozens of voices from activists themselves, culled from interviews conducted by Becker himself. The cumulative effect of so much layered documentation gives the work a kind of documentary honesty

rather than a streamlined historical narrative where every bit of evidence is marshalled in the service of a particular outcome.

It should be pointed out that for readers seeking a fine-grained history of Ecuador's left or indigenous peasant struggles in the early twentieth century, much of Becker's analysis may feel too sweeping. Often times, interesting individual characters are introduced, but only briefly, leaving the reader wanting to know more about the intersection of personal biography and political mobility. The same is true with place. Becker's work — which has been especially useful for anthropologists — ranges so widely across Ecuador's highland region (and a bit into the Amazon) as to feel unmoored. Becker works against these trends, in part, through his finely-detailed localized emphasis on state-owned haciendas in Cayambe in the northern highlands, and his attention to the role of women and gender. The former focus serves to deepen Becker's central arguments and to draw into vivid detail the real life-or-death stakes indigenous leaders assumed when they made alignments with the left. The material on gender makes a more novel contribution. Becker provides the first English language treatment of Dolores Cacungo, an enormously important female indigenous leader whose biography is not well known despite the fact that her name adorns schools throughout Ecuador. The presentation of a gendered history also holds the key to understanding the overt lack of female leadership in the contemporary indigenous movement, save a few key exceptions. Becker speculates a bit on this, arguing that as Andean gender complementarity and parity have given way to the adoption to more mestizo-blanco gender norms, women's power has eroded. The claim, while not implausible, goes unsupported and Becker unfortunately does not reach into the historical record for answers.

The comments above are not so much criticisms, but rather requests for more information on a topic so masterfully investigated by Becker. *Indians and Leftists* stands as a book many constituencies will want to read, including the plethora of anthropologists and political scientists working on contemporary issues of the indigenous movement in Ecuador and Latin American historians interested in other left-indigenous collaborations. This book also deserves to find its way into Spanish translation. Not only would it help to redirect some of the debates within Ecuador (and the Andes more generally) concerning leftist involvement in Ecuador's indigenous movement, but would also serve as an indispensable history for indigenous activists and intellectuals who will chart the future of native struggles.

Jason Pribilsky
Whitman College