I have two minor criticisms. First, there is a tendency to elide Argentina with other Latin America countries and, although it is a change to see Argentina occupy the slot of regional paradigm instead of Mexico, it is no improvement. From their previous work, it is evident that Levine and Novoa are in a position to know when precise comparisons can be made with the histories of other Latin American countries and I would have liked to see them do so more often here. Second, outstanding translators as they are, these two authors have not fully made the transition in their own chapters from writing for historians of science to writing for a general audience (I doubt I will be the only reader who has to look up 'orthogenesis' or 'uniformitarian geology' and a glossary of such terms would have been helpful). Overall, though, this is a fine book, produced with great care and thought, which provides an invaluable resource for teaching both history of Argentina and history of science. Moreover, the quality of the intellectual history in Levine and Novoa's chapters make this book worthy of an audience beyond the history of science series in which it has been published. Anyone interested in Darwinism or in general Argentine history should read it.

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Gary Van Valen, *Indigenous Agency in the Amazon: The Mojos in Liberal and Rubber-Boom Bolivia, 1842–1932* (Tucson, AZ: University of Arizona Press, 2013), pp. xii + 249, $55.00, hb.

The indigenous peoples of north-eastern Bolivia experienced major challenges with the arrival of independence and the economic pressures created by the Amazonian rubber boom. Gary Van Valen argues that the residents of former Jesuit missions in the region employed diverse strategies to mitigate the erosion of valued cultural elements. Van Valen focuses on the Arawakan-speaking people known as the Mojos originally settled in the mission towns of Trinidad, San Ignacio, Loreto, and San Javier in the seventeenth century; more superficially, he addresses the history of other ex-mission groups and even peoples that remained independent of Spanish control. Chronologically, the book picks up where David Block's *Mission Culture on the Upper Amazon: Native Tradition, Jesuit Enterprise, and Secular Policy in Moxos, 1660–1880* leaves off. Van Valen begins with the creation of Bolivia's Department of Beni in 1842 and ends just before the outbreak of the Chaco War with Paraguay in the 1930s. The book challenges historiography that paints liberalism and especially the rubber boom as uniform disasters for indigenous people. Van Valen's regional study shows that the former-mission residents of Beni navigated the difficulties of the period with some success.

Bolivian liberalism sought to replace the Mojos' tradition of communal property with private property (among other changes), but like elsewhere in Bolivia, liberalism struggled in practice. Continuities with the colonial period marked Beni during the first couple of decades following independence: officials continued to demand unpaid labour and imposed a discriminatory Indian tribute mirroring highland practice. The rubber boom in the second half of the nineteenth century accelerated the pace of change. Van Valen challenges traditional assumptions about the boom: coercion, abuse, death, and the destruction of Beni's former-mission culture. Van Valen acknowledges that this describes the experiences of independent indigenous groups, but the Mojos had nearly two centuries of contact with the Spanish and their

republican heirs. This experience produced a more informed engagement with the forces unleashed in Amazonia by the international demand for rubber. Some nineteenth-century trends were negative, like population decline in many former-mission towns and decreased artisanal activity, but Van Valen argues that nothing in Mojo history during the early years of the boom supports the more apocalyptic historiography.

But indigenous groups did feel increased pressure as the boom quickened. The heart of Van Valen's study is a Mojos' resistance movement with millenarian overtones in 1886 and 1887. Bolivian authorities quickly repressed the participants, but in a surprising epilogue, dissident Mojos established a new town preserving high levels of autonomy and independence for decades. As outsider demands for labour and land increased over the course of the rubber boom, many Mojos migrated towards the more isolated fringes of the region's savannas. By the 1880s a number of these migrants coalesced in the new town of San Lorenzo under the leadership of an indigenous prophet named Andrés Guayocho. Van Valen does an excellent job of reconstructing the episode using a limited number of sources: two accounts by government officials seeking to justify their actions and a third by a Jesuit priest criticising the government's response. The Mojos of San Lorenzo decisively defeated the first military expedition sent against them. A second expedition burned San Lorenzo to the ground, murdered leaders like Guayocho and turned the Mojos into hunted fugitives. A brutal purge of Mojos still living in the departmental capital of Trinidad followed and created even more refugees. But this harsh campaign was not the definitive end of San Lorenzo. The Mojo renaissance that followed is the book's most intriguing chapter.

José Santos Noco Guaji, a literate follower of Guayocho, re-established San Lorenzo in the early 1890s and guarded the town's autonomy for over three decades. Using the Mojo leader's own correspondence and the reports of priests and government officials, Van Valen reconstructs Santos Noco's long tenure in which he successfully played the Catholic Church and the Bolivian government off against each other to preserve his town's political and cultural autonomy. This experience contrasts with Mojo tribulations in ex-mission towns like Trinidad and San Ignacio during the decades between 1890 and 1930. There, continued migration from elsewhere in Bolivia and outsider economic dominance led to a dwindling number of Mojo options. Despite the challenges, Van Valen emphasises the Mojos' creative responses, explaining the continued existence of a unique Mojo identity and culture in lowland Bolivia to this day.

In his introduction, Van Valen mentions older scholarship on Latin America that emphasised the 'resistance' of the popular classes. He then notes more recent works employing the concept of 'agency'. He oversells the distinction between the two. Van Valen also pushes the Mojos' understanding and manipulation of liberalism a bit too far. Florencia Mallon's *Peasant and Nation: The Making of Postcolonial Mexico and Peru* made the idea of indigenous people manipulating liberalism and nationalism a popular one. Van Valen argues that the Mojos created their own interpretations of Bolivian liberalism, but it is not clear how far these ideological experiments extended beyond a select group of leaders. Literate figures like Santos Noco played with the terminology of liberalism in correspondence with priests, government officials and newspapers, but even he resisted core liberal impulses. The great bulk of Mojos simply sought to be left alone to practise their cultural traditions and avoid the inevitable exactions of outsiders.

The Mojos' diverse reactions to liberalism and the rubber boom are important reminders of the need to consider regional variations in Amazonian history. Van

Valen's presentation of Andrés Guayocho's movement, its violent repression in 1887, and the Mojos' surprising recovery from military disaster under the astute leadership of José Santos Noco Guaji is a praiseworthy contribution to Latin American historiography.

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Francisco Vidal Luna and Herbert S. Klein, *The Economic and Social History of Brazil since 1889* (New York and Cambridge: Cambridge University Press, 2014), pp. xvi + 439, $90.00, $32.99 pb; £55.00, £19.99 pb.

Scholars and teachers of Brazilian history have long been waiting for a comprehensive English-language survey of the country's twentieth century. The existing texts either devote too little space to the twentieth century as part of their broader chronological sweep or portray it too exclusively through a political lens. Our teaching would greatly benefit from a survey that integrates social, economic and political history and successfully balances attention to the power of underlying structures with a nuanced narrative of key events. In this book, two seasoned economic historians take a stab at this task. For the last 15 years, Francisco Vidal Luna and Herbert Klein have been enriching the scholarship on Brazil by bringing their expertise in quantitative analysis to bear on subjects such as the history of slavery and the country's economic and political liberalisation since 1980. Both *Slavery in São Paulo* (2003) and *Brazil since 1980* (2006) have made important contributions by presenting quantitative data that revised existing interpretations. Neither book is a page-turner, but they amply reward the reader's patience, which raises the expectations for this newest collaboration.

Luna and Klein again rely on quantitative data to tell the story in *The Economic and Social History of Brazil since 1889*. The book's lifeblood is its more than 100 graphs and 24 tables, not based on original research but rather on a careful selection and thoughtful presentation of previously published data. The book contains all the standard economic, demographic and social indicators that one would expect in such a survey, ranging from industrial capital invested to migration statistics and literacy levels, but it offers greater breadth than similar quantitatively focused works. That is evident in two areas in particular. Luna and Klein place great emphasis on agricultural data and offer important insights on the history of changes in dominant crop regimes. More importantly still, for many indicators the authors highlight regional variations and trace their shifts over time, which serves as a welcome corrective to the notion that national statistics can explain the history of a country as large, complex and regionally unequal as Brazil.

Luna and Klein's approach reflects the authors' commitment to what one may think of as 'old' social history, in the tradition of the German Gesellschaftsgeschichte, the French Annales School or the writings of Eric Hobsbawn, with a dose of neoclassical economics mixed in whenever it comes to assessing government policies. That runs counter to the currently prevailing historiographical trends that have shaped most recent Portuguese- and English-language scholarship in the field of Brazilian history. Luna and Klein's approach produces a narrative that is necessarily schematic and lacks the emphasis on the human experience that the new social history has embraced, but it carries a legitimate claim to offering comprehensive coverage. In contrast, a comprehensive survey inspired by the new social history is hard to imagine, so being out of sync with the current historiography may just be what it takes.