

is possible anywhere in Latin America, it will happen in Nicaragua." Yet on p. 300, "in neither Honduras nor Nicaragua is there any chance of a reform party composed of new groups coming to power."

This kind of monograph might better be left to university presses, if commercial presses cannot provide a better product at \$15.00 per copy. Printed from typescript, it suffers from ragged margins, numerous errors in names, and an annoying inconsistency in the use of Spanish accent marks, all of which lessen its thoroughness. Finally the lack of an index is a very serious deficiency. In spite of these unfortunate shortcomings, the work is a significant contribution to the recent political and economic history of Central America.

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The Law of the Saints. A Pokoman Pueblo and its Community Culture. By RUBEN E. REINA. Indianapolis, 1966. Bobbs-Merrill Company. Advanced Studies in the Social Sciences. Illustrations. Maps. Figures. Notes. Appendices. Bibliography. Index. Pp. xx, 338. Paper. \$3.25.

Two ethnographies of Mesoamerican Indian communities have recently been published bearing titles that reflect the integrative role of service to the community saints. Van Zantwijk's study of a Tarascan community in Mexico, *Servants of the Saints*, and Reina's description of community culture in Chinautla, Guatemala, describe communities widely separated in Mesoamerica, but sharing a system of community service which has deeply influenced world view and social organization throughout the area. For an introduction to this community culture, Reina's *Law of the Saints* is excellent; it is a comprehensive ethnography, yet not so detailed as to weary the non-specialist.

The monograph is expressly descriptive, despite the commitment of the Bobbs-Merrill Advanced Studies series to theoretical treatment of clearly delimited problems. In the author's words: "By observing the Chinautlecos in their daily life over a period of time and by analyzing their history, I have attempted to disclose their world view and, in turn, throw light upon the nature of this culture and the dynamics of culture" (p. xv). To this task Reina brings a wealth of data gathered over the years 1953-1957. Through the eyes of many Indians he presents a composite view of their customs and attitudes, climaxed by the life history of one man.

A historical review of the Chinautlecos' adjustments to other Indians, local ladinos, and authority emanating from the national capital (just seven miles from Chinautla) facilitates the reader's understanding of the emotional commitment to local saints and customs. The quality of social interaction within the Indian community is sensitively portrayed, as are differences between Indian, Mengala (Indianized ladinos), and ladino life styles and patterns of association. The roles of Indian men and women in socialization, production and marketing, ceremonial ritual, and community service are fully described, revealing greater autonomy among the women (who are potters) than is typical of Guatemalan Indian societies more fully dependent upon agriculture.

In describing world view, Reina samples Indian beliefs (*creencias*) rather fully in preference to offering integrative, summary statements of the basic premises underlying behavior. He briefly mentions variations among Indian and ladino belief patterns, but omits any systematic examination of these differences either between ethnic groups or within the Indian community variously influenced by Protestantism, by membership in the Third Order of St. Francis (Catholic Action), or by formal education. Since he does not consider the impact of these recent institutional innovations upon the social relations and world view of Chinautlecos, his monograph leaves unanswered a number of questions.

In fairness to the author, one must make clear that his stated objectives did not include an analysis of these new religious affiliations. Since they potentially threaten allegiance to the "law of the saints," however, one assumes that they must concern Chinautlecos. References are made in numerous contexts to Protestants and to members of the Third Order of St. Francis, but data are lacking on numbers of Indians affected and the kinds of influence. In many instances elsewhere in Guatemala, Protestantism and/or Catholic Action have served to make manifest a conflict in values latent in these societies—the conflict between acquisitive, entrepreneurial values (or financial security) and communal, conspicuous consumption through care of the saints (or social security). Elsewhere Protestantism and education provide new bases of social interaction among Indians and ladinos, often conforming to ladino norms of association. These changes in social relationships, leading to increased intermarriage, influence belief patterns and further undermine dependency upon the saints and upon the status hierarchy traditionally resulting from service to the saints. Perhaps these are not the implications of such innova-

tions in Chinautla, but if not, this is significant and warrants explanation.

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A Search for Stability. United States Diplomacy toward Nicaragua, 1925-1933. By WILLIAM KAMMAN. Notre Dame, 1968. University of Notre Dame Press. Notes. Bibliography. Index. Pp. xiii, 263. \$7.95.

This work is a useful and scholarly review of United States policy in Nicaragua, 1925-1933. The data have been laid out in orderly fashion, and extensive use has been made of primary sources such as Department of State papers in the National Archives and papers of Calvin Coolidge, Henry L. Stimson, Frank R. McCoy, and others in the Library of Congress and elsewhere.

Curiously, while the staffs of the *Archivo General de la Nación* and the *Biblioteca Nacional* in Managua are said to have been "kind and helpful" (p. xi), the lack of any reference to these repositories in the sections of the bibliography on "Printed Sources and Government Publications" and on "Manuscript Sources; Archives and Personal Papers" (p. 249-253) suggests that such friendly assistance did not produce any documents. It is regrettable that the author does not comment on the accessibility of Nicaraguan archives as distinct from the affability of their guardians.

The style of the book is factual and declaratory, with occasional lapses. Two of these raise serious questions about such a fundamental issue as the author's perception of causation. These are: "Perceiving that the San Juan [River] might provide too easy a passage, nature installed rapids and sandbars, and a Costa Rican volcano silted up the channel" (p. 6); and "Presence of a large Indian population in Central America forced the Spanish to imperialism" (p. 3). On the other hand, we are indebted to the author for this insight into Nicaraguan politics. When ex-President Emiliano Chamorro was appointed by his successor as "minister on a special mission" in Europe, a Nicaraguan official was asked what his duties would be. He replied that "his only duty was to be absent from Nicaragua" (p. 73).

The author's stated purpose is "to analyze what happened in hope that it will not repeat itself elsewhere in American foreign relations" (p. 2). His work, however, is far more descriptive than analytical. He deals only with Nicaragua in an eight-year period. There is no comparative analysis of United States policy in other Latin American countries during this period, and only fleeting references (pp. 1, 235)