

Finally, there are many inconsistent ends lying about. Blank remarks (p. 153) that “. . . parties have not acted as sources of innovating ideas or policies,” although the book is full of contrary proof. His treatment of the agrarian program is nearly pejorative; granted a later essentially conservative stance, implications of leftist criteria seem to turn into mere cavilling. Violence of 1958-1964 is termed “representational,” and thus parallel to more legitimate forms of policy guidance; but this term is used almost interchangeably with “revolutionary violence.” Blank cannot have it both ways.

The book demonstrates many areas of competence, to be sure. The specialist will find it conceptually useful, and students will have a base for class work. It can be hoped its second edition will meet some of the more demanding tests of academic craftsmanship.

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*Conflict, Violence, and Morality in a Mexican Village.* By LOLA ROMANUCCI-ROSS. Palo Alto, California, 1973. National Press Books. Illustrations. Appendices. Bibliography. Pp. ix, 202. Paper. \$2.95.

This anthropological study of a mestizo village in Morelia complements the already published psychoanalytic study of the same community—*Social Character in a Mexican Village*—by Erich Fromm and Michael Maccoby. Lola Romanucci-Ross, who cooperated with Fromm and Maccoby, presents an insightful analysis of the villagers' concepts of morality, describes the types of conflicts that occur within and between families, and offers several vivid descriptions of behavior in actual situations. But this study suffers from the conceptual disease common to so many anthropological studies of Mesoamerican communities: it treats the village as the unit of analysis and glosses over intra-community variation and social inequality. Whereas Fromm and Maccoby link type of “social character” to socioeconomic status and conclude that the gap between rich and poor villagers is increasing, Romanucci-Ross barely mentions economic differences and leaves the reader with the impression that political leadership is based on ability, that conflict is structured by sexual differences—men and women fight over different issues in different ways—and that violence is primarily related to alcoholism. These observations are undoubtedly true, but Fromm and Maccoby tell us that political leaders tend to be older men who own *ejido* land (only 26 percent of adult men own such land), that alcoholism is most prevalent among poor *ejido* holders (men suffering from downward mobility), while common sense should

allow us to relate the prevalence of conflicts between women over men to women's dependence on men for economic survival in a community where men gain prestige from supporting mistresses.

The first chapter describes the village and its history. Although the village is very old, most of its present inhabitants are post-Revolution migrants who arrived after 1919 to take advantage of the land reform program. The early arrivals obtained most of the *ejido* land and became the village elite; those arriving after 1935 became landless laborers in the rich, well-watered fields.

The third chapter presents a fascinating analysis of family relations, documenting the fragile link between spouses, the strong mother-son tie, and showing that women leave their husbands more frequently than men abandon their wives. After describing how ego-centered networks are built from kinship, friendship, *compadrazgo*, and patronage ties, the author concludes that vertical, asymmetrical ties—cross-generation kinship bonds, patron-client relations, and *compadrazgo*—are more durable than the horizontal, egalitarian ties of friendship or same-generation kinship.

The fourth chapter focuses on two components of the village status system—"categorical" and "moral" status—and contains a sensitive analysis of villagers' concepts of *egoísmo*, *categoría*, and *envidia*. The chapter ends with a description of political office holders as "compromised people in undermined roles" for graft and corruption abound at all levels of government, both inside and outside of the village. The most effective leaders have been men who are capable of dealing with the outside world and who have extracted such important benefits for the community that the profits they skim off for themselves have caused little comment. While the author's descriptions of conflict, violence, and morality are clear and interesting, her failure to link the intra-village variations she observes to socioeconomic variables leaves the reader wondering what will happen in the village if, as Fromm and Maccoby predict, the rich get richer and the poor get poorer.

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*In Search of the Maya: The First Archaeologists.* By ROBERT L. BRUNHOUSE. Albuquerque, 1973. The University of New Mexico Press. Maps. Illustrations. Bibliography. Index. Pp. x, 243. Cloth. \$7.95.

The emphasis in this book is on "the personal aspects of the individuals," rather than on the history of Maya archaeology. However, the two subjects are necessarily interrelated, and throughout the body