

Whitehead's study is particularly critical of both "the uniformly bad treatment" the Spaniards gave the Caribs and "the evil image given to them by the Spanish chroniclers" (p. 3), although it does also consider something of the negative impact of other European colonizers and critiques some of their records. The sources, difficult as they are, might have been mined more for the crucial historical differences between Spanish approaches to Carib and Arawak societies—which Whitehead too easily dismisses—to produce a more even-handed picture of colonization in the region. Ethnohistorical studies of other parts of early Latin America are revealing how the organization of local societies (e.g., sedentary vs. semisedentary) was often as important as various European groups' goals (e.g., peripheral trade vs. permanent settlement) in determining the various colonial structures that emerged. This question aside, Whitehead's book makes an admirable stab at capturing an elusive history of a valiant people which should interest historians of indigenous peoples and colonial experiences of the entire hemisphere.

University of Oregon

STEPHANIE WOOD

#### NATIONAL PERIOD

*El desgaste de las levitas: Entre el Quebracho y la elección de Batlle, 1886–1903.*

By ENRIQUE AROCENA OLIVERA. Montevideo: Barreiro y Ramos Editores, 1989. Tables. Graphics. Pp. 206.

The political and social transformations which took place in Uruguay in the second half of the nineteenth century resulted from a long process. Aided by supporting documents, Arocena Olivera examines the intimate network of that process; its complex plotting; the multiple political, cultural, and sociological factors involved in its conception and development; and, above all, its interrelation with the economic and demographic vicissitudes of Uruguayan society.

This book covers the period from the Quebracho Revolution—which, though defeated on the battlefield in March 1886, marked the end of military authoritarianism and thus made way for antimilitary constitutionalism—to José Batlle's first inauguration in 1903, a starting point of modern Uruguay. The author explains the main events and underlying developments of those years, using interdisciplinary methodology and drawing on a wide range of data, conversations, and socioeconomic references.

The Quebracho Revolution, promoted by citizens of various political hues but of the same homogeneous social and cultural extraction, was intended to end Máximo Santos's dictatorship. In it could be seen again the dichotomy between

“doctors” and “caudillos” arising in both Colorado and Blanco parties. In his effort to reconstruct a crucial period of Uruguayan life, the author has avoided the usual biographical emphasis, and, instead, undertakes a study of the country’s ruling class. He analyzes this class’s psychology, its ideological and ethical features, and its behavior and liaisons. The *levita*, after which the book is entitled, was the everyday suit worn by that class until dandies discovered other fashions in the ’80s. *El desgaste de las levitas* is a historical study offering an alluring, original, and dynamic approach.

CONICET, Buenos Aires

ALICIA VIDAURRETA

*Sandino Without Frontiers: Selected Writings of Augusto César Sandino on Internationalism, Pan-Americanism, and Social Questions. With Essays by Carlos Fonseca and Sergio Ramírez.* Edited, annotated, and introduced by KARL BERMANN. Hampton, VA: Compita Publishing, 1988. Map. Glossary. Readings. Pp. 138. Paper. \$6.95.

*Sandino Without Frontiers* introduces and demystifies Augusto César Sandino, the anti-U.S. rebel and patron saint of the Nicaraguan Revolution. Karl Bermann’s prologue and chapters by Nicaraguan Vice-President Sergio Ramírez and modern Sandinista founder Carlos Fonseca accurately describe Sandino and help dispel recent distortions of his historical significance.

Bermann’s prologue is particularly good. It succinctly lists most of the eclectic and improbable known influences on Sandino, which range from traditional Nicaraguan Liberal party attachments to anarcho-syndicalism, acquired from the Mexican labor movement, and from Freemasonry to the Zoroastrianism of Joaquín Trincado’s theosophistic “Magnetic-Spiritual School.” Bermann sets Sandino apart from those Marxists of his own era who favored a communist project, but correctly describes him as a true revolutionary. He also reveals how Sandino has been adapted by the modern Sandinista National Liberation Front (FSLN) revolutionaries—both what they borrow from Sandino and what they leave out (e.g., his mysticism). Sandino is correctly portrayed as an anti-United States, pan-Latin Americanist, anti-imperialist rebel, a true non-Marxist revolutionary with hemispheric pretensions.

Overall, the 19 documents—mainly letters and political manifestos—effectively represent Sandino’s writings during his struggle against the last U.S. occupation of Nicaragua (1927–33). This collection is smaller than Sergio Ramírez’s (in Spanish), but its coverage of the range of Sandino’s thought and its quirks is probably better than Ramírez’s. Also included are a short bibliography, a Sergio Ramírez essay with an excellent capsule history of Nicaragua and a concise biography of Sandino, and an excerpt from *Viva Sandino* by Carlos Fonseca, founder