

five isthmian republics met in San José and signed the Pact of Union, which sought the creation of a supranational governing body. Unionists envisioned the dismemberment of national militaries and the formation of a supranational military alongside the creation of a regional court to ensure the peaceful resolution of disputes between neighbors. Additionally, many hoped that union would provide countries in the region with greater bargaining power in their negotiations with the United States. Fumero shows how the unionist flag, anthem, and other symbols took center stage in the centenary celebrations that Guatemalans, Hondurans, and Salvadorans organized.

Even though Fumero is quick to recognize that federation failed, she compellingly suggests that unionist politicians envisioned a more inclusive political structure that would shape political ideals in the isthmus in the years ahead. The stillborn 1921 Federal Constitution legislated a 40-hour work week, sought to restrict monopolies (a measure clearly directed at the United Fruit Company), and extended suffrage rights to women, among other progressive measures. The unionists' progressive vision was eagerly embraced by the popular classes in El Salvador, Guatemala, and Honduras, but disquieted conservatives. Indeed, in December of 1921 a military coup in Guatemala marked the dissolution of the short-lived Central American tripartite union.

Throughout her book, Fumero highlights the role that women, students, and workers played in defining the public sphere, yet she does not allow individuals from these groups to speak for themselves in any significant way. Even though this may reflect the perspective provided in the newspapers and other documents she examined, Fumero might have chosen to read some of these sources against the grain to help bring into better clarity how the ideas of unionism impacted ordinary Central Americans in 1921.

Despite this critique, Fumero has produced a well-written and smartly argued transnational monograph that will no doubt be of interest to Central American scholars, especially those interested in twentieth-century nation-building.

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RELIGION IN MAYA GUATEMALA

Religious Transformation in Maya Guatemala: Cultural Collapse and Christian Pentecostal Revitalization. Edited by John P. Hawkins. Albuquerque: University of New Mexico Press, 2021. Pp. 413. \$65.00 cloth.
 doi:10.1017/tam.2022.44

Ostensibly a volume of contributions edited by Hawkins, this book reads like a monograph. There is a good reason for this: except for the foreword, Hawkins is

credited as sole or contributing author on all chapters. The result is a coherent and coordinated manuscript of considerable scholarly value. The preface does an apt job of summarizing the work to follow, emphasizing the multi-site approach, introducing the context of data collection, and identifying potential sources of bias, while a couple of introductory chapters establish the scope of the study and its overarching themes. Specifically, the volume seeks to investigate and explain the religious variety and religious transformation among the K'iche' Maya living in several closely related communities. Hawkins's thesis for the change centers on maize as it systematically impacts subsistence, culture, and economy. As population increases out of pace with the availability of new viable agricultural land, traditional economies are faced with a shortage in their primary resource, maize. The result is a collapse that sees a casting off of traditional cultural systems, including Maya Traditionalism and Roman Catholicism.

The maize crisis, in turn, leads to a cultural crisis, which leads to a religious crisis that has precipitated religious change on a massive scale and in parallel with systematic external social and economic exclusion. "Convert by convert and sometimes community by community, Mayas move from relatively sedate Maya Traditionalism and thoroughly sedate Ortho-Catholicism to various forms of trance-inducing, tongues-speaking, bodily animated, electronically hyper-amplified ecstatic Christian Pentecostals" (2). More importantly, as much of the data presented in subsequent sections is drawn from ethnographic field observations, presumably collected without this volume in mind, Hawkins' introductory material serves to contextualize potentially divergent narratives in such a way as to allow for the subsequent coherent analysis.

The very substantial remainder of the volume is organized into three primary sections. The first section consists of a selection of monographs, collected as part of Hawkins and Walter Randolph Adams's long-running undergraduate ethnographic field school in the *municipios* of Nahualá and Santa Catarina Ixtahuacán, Department of Sololá, Guatemala. Though each article is co-authored by Hawkins and Adams, all the articles are written in first-person singular and chronicle the personal experience of the lead authors (students). The chapters in this section are deftly arranged to insinuate (however accurately) a sense of change: Traditionalism to Neo-Traditionalism, Neo-Traditionalism to Orthodox and Charismatic Catholicism, Orthodox and Charismatic Catholicism to Evangelical Protestantism (with the latter serving as a major influence in the development of charismatic forms of the former). The middle or second section places the modern Maya religious landscape in a historical context. The third section is a series of sole-authored chapters that synthesize and analyze the dataset put forth in the first section, which is the most varied in tone and content.

Diverse in its dataset, sweeping in the scope of its analyses, both ethnological and ethnographic (and indeed, ethnohistoric), the book offers a glimpse of a religious, social, and economic world on the brink of change. The volume, however, has value beyond this specific study. Adroitly historicized, it avoids framing religious transformation exclusively as the continued victimization of a colonized people and

makes space for simultaneously seeing it as the continuation of a well-established cultural tradition characterized by adaptation and resilience. Although the “Pentecostal wail” may be drawn from feelings of angst and insecurity, the sense of the volume is somehow and at the same time optimistic.

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CHACO WAR AND POPULISM

¡Vamos a avanzar! The Chaco War and Bolivia's Political Transformation, 1899–1952. By Robert Niebuhr. Lincoln: University of Nebraska Press, 2021. Pp. 260. \$60.00 cloth.
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Framing Bolivian history around the Chaco War (1932–35), Robert Niebuhr narrates how politics of the late nineteenth and early twentieth centuries were shaped by a “growing inclusion of the Bolivian people in politics, as engineered from above and ultimately, as manifested from below” (21). The book also seeks to put Bolivia in dialogue with other global political trends of the era, most importantly, populism. By engaging with the historians and political theorists who study World War I and its aftermath, Niebuhr successfully places Bolivian politics, economics, and military conflict into larger global movements that shaped the tumultuous early decades of the twentieth century.

The title of the book, *¡Vamos a avanzar!*, is a reference not only to the military’s advance in the Chaco War, but also to the hope that the broader era held for the development and modernization of the Bolivian nation. This period saw dramatic transformations of Bolivia’s Indigenous people. Significantly, Indigenous women became active and eager participants in political activity. The war helped foment a sense of national identity that had not existed before soldiers’ experiences in the vast Chaco. Moreover, the book seeks to understand the rise of the 1952 Movimiento Nacionalista Revolucionario (MNR) as a “logical outcome” to the events of the 1899 Federal War, which brought the Liberal Party to power in Bolivia (25). This, the author argues, was the beginning of Bolivia’s engagement with “populism or proto-populism” (10–11). Unfortunately, the author does not explain in any depth what the 1899 Federal War was about—its major actors, causes, or results; it is simply assumed that the reader knows about this conflagration in Bolivia and hence why it would be used to frame the text.

When moving on to the events of the Chaco War, the author does an excellent job of describing the most pivotal moments of the war for Bolivian troops, while not getting distracted by the bloody detail or each battlefield maneuver. Focusing simply on the engagements that shaped the larger Bolivian experience with the war, the author makes