

ter. The latter is not a serious criticism when the magnitude of the subject is considered. Its greatest value may be to stimulate the reader to learn more about maritime affairs, and it is to be regretted that means are not supplied in the volume for gratifying this desire.

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*Contributions to American Anthropology and History*. Vol. VI, Nos. 30 to 34. (Washington, D. C.: Carnegie Institution of Washington, 1940. Pp. 299. \$2.50 paper; \$3.00 cloth.)

Historical research currently conducted by Carnegie Institution of Washington has to do chiefly with the Mayan peoples of Middle America. The feature of this program is the contribution made to it by specialists other than professional historians. The history of the ancient Maya is being written by historians, but also by archaeologists, ethnologists, linguists, and various specialists in agronomy, biology and medicine. The result is diffuse, but interesting.

This volume is one of that series comprising shorter papers prepared by the staff of the Division of Historical Research, and associates. When enough papers are ready to make a volume, they are published. Thus unity of subject matter does not appear in every volume. The last paper in the present publication ("Some Aspects of the Jumano Problem," by France V. Scholes and H. P. Mera) deals not with the Maya but with an obscure question in the aboriginal history of the American Southwest. Who were, tribally and linguistically, the Indians reported under that name (Jumano) by Espejo, Luxan and chroniclers of the Oñate expedition? Scholes, historian, makes more precise the special questions involved, and Mera, archaeologist, at least shows the possibility of identifying archaeologically known sites in the Southwest with Jumano Indians mentioned in historical sources.

Of the four papers on the Maya, the first is the most characteristically historical. Ralph L. Roys, France V. Scholes, and Eleanor B. Adams ("Report and Census of the Indians of Cozumel, 1570") present in original text and translation six documents dealing with the island of Cozumel in the sixteenth century, and write about the island on the basis of these and other sources. To the Indians Cozumel was an important center of pilgrimage. To the early Spaniards it was a remote and unattractive island on the wrong side of the peninsula of Yucatán. The account the present authors sketch is one of conflict between the *encomendero* of the island and the church and civil authorities. The *encomendero* exploited the Indians and did not worry about

their persisting paganism. The documents here presented resulted from the visit to the island of a priest who tried to help and teach the Indians against the opposition of the *encomendero*. There results a small instance of a familiar class of stories in the early colonial history of Latin America.

The authors of this paper attempt to analyze the census made of Cozumel in 1570. They are correct in concluding that the census shows the persistence of compound families. Some of their further conclusions are not so successful. The authors give us to understand that certain cases they list (p. 15) suggest cross-cousin marriage. In fact, all they suggest is a disposition of siblings to marry siblings, with a possibility of brother-sister exchange. The analysis made of the tabular summary of households does not allow sufficiently for the custom of temporary matrilocal residence, which we know the ancient Maya practiced.

In a second paper ("Personal Names of the Maya of Yucatán") Ralph L. Roys makes a short but pioneer study of the subject. He distinguishes effectively among four kinds of names which the ancient Yucatán Maya bore, and throws light on the manner of descent of name, in which both mother-line and father-line were involved. The possibility that the name-groups were totemic is hinted, but not declared.

"Disease and Its Treatment in Dzitas, Yucatán," by Robert and Margaret Park Redfield, bears only indirectly on the ancient Maya. This paper contains the result of a study of sickness and curing among mixed-blood Yucatecans of the present day. The body of beliefs and practices is evidently in part of Indian and in part of Spanish origin. The authors do not attempt to work out the history of this fusion. They are interested in describing a "fairly coherent and widely recognized body of medical lore," and especially in pointing out that this traditional lore no longer satisfies the native of Dzitas, because rival ideas, with superior prestige, have arrived from the city. In particular it is argued that the increase of worry and of witchcraft in this town, as compared with the situation in villages, is connected with the heterogeneity of the town population, and with the general breakdown of the cultural organization.

The last paper "Maize Cultivation in Northwestern Guatemala," based on material assembled by Raymond Stadelman, deals with both the technology and the amount of production of maize in one part of the Maya area. The paper contains abundant data, which are on the whole well organized. The careful reader will experience some difficulty, however, in establishing from what has been published, the

ultimate evidential basis of some of the important quantitative conclusions. For the community chiefly studied there is no map and no census. Averages are given without the gross totals from which the averages must have been calculated. One cannot always tell whether a figure results from careful counting or measuring by the investigator, or from statements made by Indian informants. The paper purports a preciseness which it cannot quite justify.

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*Catalogue of the Mexican Pamphlets in the Sutro Collection, 1623-1888.* Prepared by the personnel of the Works Progress Administration. A. Yedidia, supervisor. P. Radin, editor. (San Francisco: California State Library, Sutro Branch, 1939-1940. 10 sections. Pp. 963. \$50 each.) *Supplements 1 and 2, 1605-1828.* A. L. Gans, editor. (San Francisco, 1941- . Pp. 198.)

Among the several government-sponsored projects which have opened rich veins of source materials to American historians, this San Francisco unit seems to have struck a bonanza indeed. The bibliomania of a successful collector was responsible for the library. On two visits to Mexico in 1885 and 1889, Adolph Heinrich Joseph Sutro purchased thousands of pamphlets. Prior to the compilation of the *Catalogue* the reviewer enjoyed the unforgettable adventure of examining the collection. He was amazed at the numerous duplicates, in some cases possibly all copies of a single edition. One can readily subscribe to the theory that entire shelves of a book-dealer's stock were bought at wholesale prices.

Except for the omission of three classes the *Catalogue* includes the bulk of the Mexican pamphlets, published between 1623 and 1888, in the Sutro branch of the California State Library. Periodicals, serials, and government publications are reserved for special catalogues. It was advisable, however, to admit borderline cases into the *Catalogue*. All church publications with the exception of prayers are included in the *Supplement*. The term "pamphlet" is applied to all publications of less than 200 pages. Entries are arranged chronologically; and under each year, alphabetically by author or title. Consequently, the value of the collection can be gauged most accurately by testing its strength at crucial periods in Mexican history.

There are approximately 7400 titles listed in the *Catalogue* and *Supplement* (to date). Of these, 922 bear imprint dates prior to 1800. Over the same period the ratio of church to political, scientific, and linguistic publications is more than eight to one. The first year of the