

sympathy for and understanding of the people of a small rural settlement in the state of Oaxaca, Mexico. In view of the fact that the author's visits were few and brief and were scattered over a period of two decades, the sustained rapport with the populace is noteworthy.

Almost incidentally, the volume gives some insights into Mexico's famous cultural missions, launched 20 years ago, as well as observation concerning local leadership. Scattered throughout the book, and sometimes tucked away in biographical sketches, are first-hand data with respect to culture change. For example, there is the charcoal vendor who hawked his fuel to a bakery in the city of Oaxaca; there, he observed bread making and later established himself as a baker in his home town. In time, he added candles, cigarettes, tequila and other wares to his stock of bread and thus developed the first approximation to a store in Santa Cruz Etla.

The book contains tantalizing references to the operation of the *faena*—the stint of labor devoted to public works—and further details would have been welcome. The mere presence of such an institution in an exclusively mestizo settlement is rather unusual in Mexico.

By and large, the photographs are poor and consist almost exclusively of portraits. Inasmuch as the author comments frankly that her Spanish is considerably less than perfect, the editors might well have been expected to catch a number of minor slips in spelling.

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Santa María Ixcatlán. Habitat, Population, Subsistence. By SHERBURNE F. COOK. Ibero-Americana: 41. Berkeley and Los Angeles, 1958. University of California Press. Map. Tables. Appendix. Pp. 75. Paper. \$1.50.

S. F. Cook writes as a human geographer. His view keeps perspective on

the ecological entity, without sentimentality and without burdensome detail. The portrait emerges of a wholesome, industrious, and pious town, still isolated from the rip-tides of modern Mexican life, still retaining the virtuous integrity of a community wholly adapted to this harsh and ungenerous, yet adequate habitat in the Mixteca Alta of northern Oaxaca.

Based upon twenty days' residence during three visits in 1939, 1948, and 1956, Dr. Cook's account treats of geography and communications; the physical environment, demographic trends; crops and livestock; industries and occupations; food and nutrition; health, disease, and medicine. Some ethnographic remarks on housing and festivals conclude with an appraisal entitled "Notes on intangibles." The style is limpid, the observations are acute, and the total effect is one of extreme readability, sustaining the reader's interest both by the methods of qualifying all observations, and by the intrinsic interest of the lives of these sober and isolated townspeople, whose hat-weaving industry is in compensatory balance with their environmentally fluctuating agriculture.

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La reforma social en España y México. Apuntes históricos y principales leyes sobre desamortización de bienes eclesiásticos. By MANUEL PAYNO. Mexico City, 1958. Imprenta Universitaria. Introduction. Pp. 127. Paper. \$10 pesos.

This publication makes available selections from a little known two-volume collection of laws relating to ecclesiastical property, originally published in Mexico City by Manuel Payno in 1861 with the title *Colección de las leyes, decretos, circulares, y providencias relativos a la desamortización de los bienes de corporaciones, y a la reforma de la legislación civil que tenía relación con el culto y con la iglesia.* The present work includes a brief explanatory introduction by the editor,

Don Francisco González de Cosío, the text of eleven key documents concerning *desamortización* in Mexico between 1823 and 1860, and a forty page essay on this problem by Payno (taken from the *Colección*).

Payno's thesis is that the Reform was in no sense an attack on Catholic dogma and sentiment, but rather a necessary economic and legal solution to the problem of the enormous entailed wealth of the clergy. He points out that Charles I, Philip II, and Charles III all expropriated Church property, and that all were faithful sons of the Church. It is his opinion that the Spain of the 1830's had concluded the work begun by Charles III, and that the Reform associated with Miguel Lerdo de Tejada was completing the same important task in Mexico. Neither the essay nor the documents include points that are unfamiliar to students of Mexican history. The references to Spain are parenthetical only.

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Los últimos días del Presidente Madero (Mi gestión diplomática en México). By M. MARQUEZ STERLING. Mexico City, 1958. Editorial Porrúa. Photographs. Index. Pp. xiv, 379. Paper.

Scholars interested in the Mexican Revolution are indebted to the Editorial Porrúa for making available this second edition of Marquez Sterling's work on the Madero regime. The author, Cuban minister to Mexico, enjoyed a peculiarly advantageous position to view the fall of Madero, though he served in his post for less than three months. *Persona non grata* to the regime of the fallen dictator, personally sympathetic to the revolution and to its leader, an intimate friend of members of the Madero family and circle, and a witness himself to many events of that critical period, Marquez Sterling reported events with an immediacy and tension that later narrators can never quite recapture. Of less importance, but of some interest for his attitude toward

the U. S. and his sketches of contemporary political figures, are his opening chapters on his diplomatic activities in Argentina, Brazil, and Peru.

The editors of the second edition have added as a frontispiece a picture of a recently erected statue of Madero in Mexico City, and at the end of the volume a series of twenty-seven eye-catching photographs of men and events of the Tragic Ten Days.

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PERU

Gypsies of the Pampa. By JANE DOLINGEE. New York, 1958. Fleet Publishing Co. Photographs. Pp. vi, 179. Cloth. \$3.95.

Two loosely joined tales of adventure in Peru relate the author's experiences while on a condor hunt in the north and during a four months' visit with a happily "lost" people who live in villages scattered on the great pampa between Ayacucho and Cuzco. The latter are the Morochucans, whom the author trustingly accepts as descendants of Almagro's defeated army of 1542 and of their Incan wives. Blissfully untroubled by civilization, some 18,000 of them live hidden in the mountain valleys of the pampa, where they raise livestock for food and breed the horses which they trade for any other simple necessities at the annual fair held at the edge of Ayacucho, some 50 miles from their first village. They are not gypsies, despite the book's title.

Obviously, this is not history, but it was never intended to be. Moreover, it is far more interesting reading than most histories. It also includes data which may well be of interest to sociologists, anthropologists and, particularly, to the Peruvian government which reportedly has neglected to intrude in this mountain Eden with either schools, induction boards, or tax collectors.

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