

based on studies of American Indians and cultural distributions done by anthropologists, principally European, historical sources from early explorers and travelers in Brasil and the Americas, and data on the present day use of the hammock in Brasil.

The book consists of ten chapters, ranging from a survey of the Brazilian hammock and its use, to the geography of the hammock, a discussion of whether it is of Carib or Arawakan origin, the place of the hammock in superstition, traditions and in burials, the economics of the hammock (the author estimates that about 650,000 are produced annually in Brasil), a discussion of the mosquito net, and, finally, a series of poems and reflections on the hammock by prominent Brazilian writers, including an interesting vocabulary of the hammock.

The author points out that he found no specific studies about the hammock, only brief mention of it by many writers in a vast amount of literature which was examined. Some of the data was collected by means of letters sent to many people throughout the Americas, and some was contributed by Brazilian folklorists and historians.

Although the book is a contribution to the knowledge of one of the more mundane aspects of contemporary Brazilian life which no previous author has undertaken to study, and which is a cultural element which was incorporated by European settlers from Indian culture, this study is much more a sentimental treatise on the hammock than it is an ethnographic study. More particularly, the book suffers badly from the lack of a bibliography, essential to this type of research.

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A mitologia heróica de tribos indígenas de Brasil. By EGON SCHADEN. Rio de Janeiro, 1959. Ministério da Educação e Cultura. Bibliography. Pp. 183. Paper.

This is a sociological study of South American Indian mythologies. The

author concerns himself with the recurrent figure of the culture hero, particularly with the specific versions in which he appears among the Kaduveo, the Bororo, the Kaingang, the Apapokuva, the Mundurucú, and the Tukano. These tribes include samples from almost all regions of Brazil, from the Amazon Basin down to the deep south. The chapters devoted to particular tribal societies are preceded by an introduction dealing with "Mythology as a Sociological Study," a "Brief Characterization of Hero Myths and Their Position within the General Indian Mythology," and an exceedingly interesting chapter on "Messianic Movements Among the Indians of South America and Their Relationships with Hero Myths."

The author, professor of anthropology at the University of São Paulo, proposes "to verify, through the study of the mythical personality on the one hand, and through an investigation of the essential characteristics of the tribal culture on the other hand, in what way and to what extent the hero is intimately connected with the cultural context, and for what reasons he appears to be inseparable from it. We shall determine in what sense the hero is an expression of the social organization, religious life, and economic activities of the tribe." (p. 19)

Schaden refutes the notion that autochthonous manifestations of messianism were always originated by the disintegrating effects which European civilization had upon the Indian cultures. He shows that the Indian mythologies already contained all necessary elements leading to messianic movements in which the culture hero, reincarnated or otherwise revived, leads his people to another world, or saves it from cataclysms announced in its mythology.

The facts presented by the author confirm his initial assertions. There are indeed close relationships between "cultural configurations and hero myths that occupy an exceptionally outstanding position in the system of tribal traditions." Hero myths tend "to ex-

press the social value of the culture," they thus "legitimate the tribal pattern of behavior, the moral values, and the basic institutions of the society." (p. 175)

The study is well written and carefully presented. The extent to which the bibliography was actually used in the text shows an impressive familiarity with the pertinent literature in Portuguese, English, German, and French.

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Headhunter's Heritage. Social and Economic Change Among the Mundurucú Indians. By ROBERT F. MURPHY. Berkeley and Los Angeles, 1960. University of California Press. Maps. Glossary. Bibliography. Index. Pp. xii, 202. \$5.00.

In spite of the title, this volume is a careful study of the changing mores of the Mundurucú along the Tapajós and Cururú rivers. The sociology of this diminishing tribe includes many points of significance for a study for changing primitive cultures. Historically friendly to the white Brazilians, the remnants on the savannahs or by the river represent an original tribal culture as changed by Brazilian contacts. Those on the river are more adapted to the national pattern.

Dependent for a century on commodities which they can obtain only from the trader, the natives become progressively more interested in methods of obtaining such. They have often been cheated by traders, and a priest who undertook to protect them was moved. The use of alcohol to keep them subservient is used as in Africa and other places of obvious exploitation. The volume shows the native less happy as modern gadgets invade his environment.

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Brejo de Areia. Memórias de um município. By HORÁCIO DE ALMEIDA. Rio de Janeiro, 1958. Ministério da Educação e Cultura. Serviço de

Documentação. Illustrations. Pp. 301. Paper.

The town of Areia in the state of Paraíba, Brazil, appeared about 1700 as a *sertão* settlement through which cattle were sent en route to the coast. Virtually no town records survive from the eighteenth century. This book treats mostly the nineteenth, with glances ahead into the twentieth. In 1850, the town had 20,552 inhabitants; in 1950, 46,300. The history of Areia—with its feuds, its struggle for survival, its decades of penury, and flashes of prosperity—recapitulates the anonymous story of hundreds of Brazilian towns. It has suffered parching droughts, received despairing migrants from the land, and sent its own sons to larger cities. The period 1920-1940 saw a net loss of population, a trend that is now reversed.

The main economic cycles of Areia's typically unstable region have been cotton, sugar, coffee, sisal, and now stock-raising. The community has endured its hardships with little help from the central government. When political movements affect Areia they are translated into local, factional terms. The town has given Brazil a Pedro Américo and a José Américo de Almeida. But the true heroes are those who devoted their lives to the town itself, such as the self-taught Joaquim da Silva, who founded two schools, taught Latin and French, modernized teaching methods, practised law, served in the provincial legislature, was president of the municipal council, had the streets paved and a theater built, ran a cotton gin and founded a library, a dancing club, and a newspaper. In recent times many such undertakings that gave Areia a certain style in the last century have been discontinued. Surrounded by exhausted lands, the town has threatened to become a "cidade morta." Yet, we are told, the eternal hope still flickers. Perhaps the cattle industry will bring prosperity. Perhaps Areia's first-rate schools will produce a new generation. Perhaps. . . .

The author tells a rambling story