

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.

EMILIO WILLEMS

Vanderbilt University

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.

CHARLES G. HAMILTON

New Orleans, Louisiana

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