

known figure of Elisa Griensen as the probable cause of the explosion at Parral.

Stanford University

C. C. CLENDENEN

*Chihuahua: Storehouse of Storms.* By FLORENCE C. LISTER and ROBERT H. LISTER. Albuquerque, 1966. University of New Mexico Press. Maps. Notes. Glossary. Bibliography. Index. Pp. viii, 360. \$6.50.

The 450-year history of Chihuahua state is outlined from the period of the "indios" (before 1550) through the "Reconstrucción" following the revolutionary period of 1910-1920. Indian warfare, political intrigue, and revolution are traced across the state from the Indian attacks upon Coronado to the last Apache raid in 1927, and from the first Spanish probe northward for gold and souls to the settlement of the Chamizal dispute.

The Listers make no pretense of primary research, but confine themselves to assembling, sorting, and digesting the considerable existing literature. Because it is well annotated and has a good bibliography, the book should make an excellent reference work for the student. But because it compresses almost five hundred years into three hundred and sixty pages, the narrative is sometimes scanty to the point of becoming a bare recitation of names and places. However, it visits many a fascinating bypath of Chihuahua's stormy past.

One of the Listers' best stories is an archaeological anecdote told to illustrate the point that "red tape is a seemingly inexhaustible Mexican commodity and that petty officials love to throw their weight around" (p. 186). In 1907 a Jesuit priest went to a pueblo in Sonora to search for the earthly remains of two priests slain during an Indian uprising in 1632. After an eighteen-day trip by foot and burro the priest learned from the local *comisario* that a civil law prohibited opening graves. An Indian runner was dispatched to obtain permission. After many days of travel over rugged terrain he returned with a document which the commissioner could not read. He recognized the official state seals, however, and so permitted the dig to begin. The headless remains of the two martyrs were eventually exhumed and given a proper burial, almost three centuries after their death.

This anecdote is closely followed by the story of the brief world heavyweight championship bout between Bob Fitzsimmons and Pete Maher in 1896, staged on a large, flat rock projecting from the Mexican side of the Río Grande while the audience sat in seats located in

Texas—a vast amount of trouble for a fight which lasted less than a round. Later revolution came to Ciudad Juárez and provided the residents of El Paso with a fight of another kind as the vengeful Pancho Villa lashed out at Columbus, New Mexico.

The book's greatest shortcomings are minuscule maps upon which to follow the action and a tendency for the narrative to lose the reader in its chronology. Still, this handsomely printed volume is well worth a spot on your Mexican history shelf.

El Paso, Texas

FRANCIS L. FUGATE

*El estereotipo del mexicano. Estudio psicosocial.* By MA. LUISA RODRÍGUEZ SALA DE GÓMEZGIL. México, 1965. Universidad Nacional Autónoma de México. Instituto de Investigaciones Sociales. Notes. Bibliography. Pp. 217. Paper. \$32.00 (Mex.).

With the recent appointment of Pablo González Casanova as director, Mexico's major center for social research has been reoriented toward a more technical and less philosophical conception of the sociological enterprise. A full-time member of the Institute's staff, Miss Rodríguez self-consciously (but modestly) flies the new banner. "It is incongruent," she writes, "to call oneself a specialist in sociology without a knowledge of statistics" (p. 57).

Fifteen hundred subjects, equally divided by sex, were provided with a check-list of more than a hundred characteristics and asked to underscore those which they considered descriptive of the Mexican, both nationally and regionally. Most of the characteristics were presented as "forced choices": for example, dark-brunette-blonde, happy-sad, worker-idler. The author is less explicit than she might be with respect to just how the sample was drawn. Judging from the data on age, the subjects were predominantly students at the University.

A brief summary can scarcely do justice to the extremely interesting findings. If we take the first five characteristics most often chosen for the national stereotype, these subjects believe that the Mexican is happy, hospitable, clean, sociable, and optimistic in that order (p. 92). "Courteous" ranks twentieth, and "proud" is surprisingly twenty-third. Two contradictory traits—self-confidence and lack of self-confidence—rank at the bottom of those characteristics underscored by fifty percent or more of the subjects.

Taking the first three choices as illustrative of the regional stereotypes, we find that northerners are thought to be frank, hardworking, and active. *Los Yucatecos* are clean, hospitable, and happy. The people of the center are brunette, religious, and of moderate stature.