

authors furnish us with data on weaving implements and techniques, dyes, various aspects of male and female attire, hairdresses and head-coverings, belts, tortilla cloths, bags, jewelry, and designs. Some not-very-well-developed interpretations are offered, moreover, as to the possible symbolic import of some of these. Thus, for example, it is suggested that weaving implements and products of the loom are symbolically associated with human hair, rain, and fertility.

The second part of the book (pp. 193-348) is devoted to descriptions of the costumes found in various Indian communities throughout Mexico. Some of these settlements are difficult of access and virtually unknown to the outside world, and while the text is ethnographically meager, we are nonetheless grateful for whatever information it contains. Moreover, the intriguing photographs which accompany the text may well serve as stimuli in attracting anthropologists to these places.

Brandeis University

BENSON SALER

Honduras. Guía de los documentos microfotografiados por la Unidad Móvil de Microfilm de la UNESCO. Prepared by the INSTITUTO PANAMERICANO DE GEOGRAFÍA E HISTORIA. COMISIÓN DE HISTORIA. México, 1967. Instituto Panamericano de Geografía e Historia. Fuentes Documentales para la Historia de América. Guías. Index. Pp. 245. Paper. \$2.00.

According to Howard Cline, *Historians of Latin America in the United States* (1966), there were four persons in the United States who listed as their special research interest the history of Honduras. That small group, along with specialists in Honduras from other countries and other fields, will certainly welcome the present publication, which provides a detailed guide to the recently microfilmed Archivo Nacional de Honduras. Hopefully the knowledge that such rich resources are readily accessible will win converts to the fascinating but neglected study of Honduran history.

The *Guía* is simply a register of all items microfilmed in Honduras by the Mobile Microfilm Unit of UNESCO in cooperation with the Comisión de Historia of the Instituto Panamericano de Geografía e Historia. It is the third such guide to be published (the first is a general guide, and the second is on Barbados). A fourth, on Peru, is in preparation.

In the first fifty-four rolls of the Honduras microfilm are included individual *cédulas reales*, petitions, judgments, claims, reports, and various legajos with titles and dates. Probably the majority of docu-

ments are from Tegucigalpa and Comayagua during the seventeenth and eighteenth centuries. There is none earlier than 1606. Information on Indian relations, piratical incursions, defenses, collection of taxes, sale of offices, slavery, epidemics, and Church-state relations is to be found in quantity, but perhaps the most comprehensive documentary material has to do with mining.

Forty-six additional rolls contain printed material. The microfilm team photographed numerous Honduran newspapers, broadsides, decrees, government reports, and books—principally from the nineteenth century. The scarcity of these items, including even the *Gaceta Oficial*, in libraries in the United States and Central America, makes this microfilm collection especially valuable.

Unfortunately the foreword and explanation of method are so brief that it is difficult to tell what selectivity, if any, the microfilm team exercised. Apparently everything in the Archivo Nacional was microfilmed, including a few widely scattered Nicaraguan and Costa Rican periodicals and even a few standard works in European history. In the future I should think that the Comisión de Historia would wish to exclude material readily available elsewhere. Also the recruit to Honduran history should be reminded that the microfilming project did not include the archives of the Ministry of Foreign Affairs and other separate government and Church archives.

University of Kansas

CHARLES L. STANSIFER

The Autobiography of a Runaway Slave. By ESTEBAN MONTEJO. Edited by MIGUEL BARNET. New York, 1968. Pantheon Books. Pp. 223. \$4.95.

This is truly a remarkable narrative by an Afro-Cuban who experienced first-hand the rigors of slavery, life in the barracoons, the loneliness and fear of the runaway slave's existence, and the excitement and confusion of the Cuban War of Liberation, 1895-1899, when it was difficult to distinguish patriot from opportunist and collaborator. Afterwards the author lived long enough to witness Cuba's challenge and rejection of the American "presence." Esteban Montejo brings to life a little-known epoch of Cuban social history in his recollections of rural life in revolutionary Cuba. His account spans a period from about 1870, when he was a teenage cimarron hiding out in the forest for several years to avoid re-enslavement, until just after the expulsion of the Spaniards. His descriptions of life in the plantation labor quarters (which included Negro slaves as