

cessful adaptation to the opportunities of the outside world. An encouragement to this adaptation is the declining belief in the guardianship of the ancestors. Younger men, rather than the old and conservative *principales*, may now make political decisions concerning new relations with non-Indian groups. Simultaneously, cooperatives provide a device for at least partially countering the fear of witchcraft, for their members fully appreciate that they socialize the risk of making a profit. "The organization of the cooperatives is one means of diverting envy directed against individuals and permitting some increase in productive efforts," although higher consumptive standards are still frowned upon. The more progressive villagers also recognize the advantages accruing to them as members of an ethnically and linguistically separate community: special help from the Mexican government, the opportunity to play the "dumb Indian" when apprehended in contraband activities, and their very sense of identity and worth, as contrasted to deculturated Indians. "They see the community not only as a defensive screen against the outside world, but as a springboard for entry into the national economic and political life." Although full participation in national life is still far from the ability of most villagers, strategic devices which set the course have been decided upon, and it will be interesting to follow the community over the years to see if the right decisions have been made.

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*El inmigrante mexicano. La historia de su vida.* By MANUEL GAMIO. México, 1969. Universidad Nacional Autónoma de México. Instituto de Investigaciones Sociales. Tables. Pp. 271. Paper. \$60.00 (Mex.).

The late Manuel Gamio, dean of Mexican anthropologists, was trained at Columbia University and later organized Mexico's Bureau of Anthropology. He directed the famous study of the Valley of Teotihuacán and published such influential works as *Forjando patria* (1916). In 1926 and 1927 he was asked by the Social Science Research Council to carry out a study of Mexican immigration to the United States, which resulted in the publication of the classic *Mexican Immigration to the United States* (1930). A selection of immigrants' autobiographies, too lengthy for inclusion in this volume, were translated by Robert C. Jones and published as a separate

work, *The Mexican Immigrant: His Life Story* (1931). The bulk of the present work is a translation of the latter back into Spanish. The remaining 80 pages consist of "Notas preliminares de Gilberto Loyo sobre la inmigración de mexicanos a los Estado Unidos de 1900 a 1967." These consist in fact primarily of brief summaries of some of the Advance Reports of UCLA's Mexican American Study Project, plus some random thoughts of Sr. Loyo on Mexican immigration to the United States. This section is of considerable value to the Mexican who does not read English or has no access to the original UCLA reports.

As far as the translation of Gamio's book is concerned, two points warrant consideration, the content and the quality of the translation itself. With reference to the first point, it should be emphasized that the autobiographies, though interesting and enlightening, are neither highly analytical nor particularly critical, nor do they purport to be representative. Instead they constitute valuable raw historical data for understanding the impact of the United States upon the grandparents of today's young adult Mexican Americans. The publication of the present work makes these data widely available for the Spanish-speaking reader.

With reference to the translation itself, it is most unfortunate that the original documents written in Spanish were not located and utilized in this volume. The present retranslation is inelegant, to say the least, and a poor substitute for Jones' English translation, which appeared skillfully to reproduce the spirit of the original. This translation is excessively literal, reproduces English syntax too faithfully, coins Spanish words based on English words with Spanish endings, utilizes false cognates, and fails to translate idioms. Some examples of these tendencies are as follows: the use of *Baptista* instead of *bautista* with reference to the Baptist Church; *batería* instead of *acumulador* for automotive battery; and the following gem: "Alberto bebe mucho claro de luna. . . ." It is somewhat disconcerting that the University of Mexico's Institute of Social Research should sponsor such a translation. The serious student of the history of Mexican immigration will still have to rely upon the original English-language editions of Gamio's works.

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