

allow us to relate the prevalence of conflicts between women over men to women's dependence on men for economic survival in a community where men gain prestige from supporting mistresses.

The first chapter describes the village and its history. Although the village is very old, most of its present inhabitants are post-Revolution migrants who arrived after 1919 to take advantage of the land reform program. The early arrivals obtained most of the *ejido* land and became the village elite; those arriving after 1935 became landless laborers in the rich, well-watered fields.

The third chapter presents a fascinating analysis of family relations, documenting the fragile link between spouses, the strong mother-son tie, and showing that women leave their husbands more frequently than men abandon their wives. After describing how ego-centered networks are built from kinship, friendship, *compadrazgo*, and patronage ties, the author concludes that vertical, asymmetrical ties—cross-generation kinship bonds, patron-client relations, and *compadrazgo*—are more durable than the horizontal, egalitarian ties of friendship or same-generation kinship.

The fourth chapter focuses on two components of the village status system—"categorical" and "moral" status—and contains a sensitive analysis of villagers' concepts of *egoísmo*, *categoría*, and *envidia*. The chapter ends with a description of political office holders as "compromised people in undermined roles" for graft and corruption abound at all levels of government, both inside and outside of the village. The most effective leaders have been men who are capable of dealing with the outside world and who have extracted such important benefits for the community that the profits they skim off for themselves have caused little comment. While the author's descriptions of conflict, violence, and morality are clear and interesting, her failure to link the intra-village variations she observes to socioeconomic variables leaves the reader wondering what will happen in the village if, as Fromm and Maccoby predict, the rich get richer and the poor get poorer.

Stanford University

JANE COLLIER

In Search of the Maya: The First Archaeologists. By ROBERT L. BRUNHOUSE. Albuquerque, 1973. The University of New Mexico Press. Maps. Illustrations. Bibliography. Index. Pp. x, 243. Cloth. \$7.95.

The emphasis in this book is on "the personal aspects of the individuals," rather than on the history of Maya archaeology. However, the two subjects are necessarily interrelated, and throughout the body

of the work, and in an epilogue, Brunhouse takes note of the professional impact or lack of it made by individuals treated in this book. The focus is on eight persons with a chapter devoted to each. The time period covered is from 1787 to 1935. The group is wildly disparate. Del Río, a Spanish artillery captain who made a descriptive report on the site of Palenque, is the earliest. Dupaix, also an army officer, made a careful report on many sites in Mexico. He also rejected the theories of the time which derived the ancient civilizations of Mexico from everywhere but the old world. He sarcastically remarked that only a direct route from the moon had not been suggested. Eric von Daniken has since supplied that lack with *Chariots of the Gods*. Galindo was an Irish political adventurer who wrote a good descriptive report on Copán. He seems to have been the first to argue that American civilization was indigenous. Waldeck was a Frenchman who published a book on Palenque, illustrated by drawings more dramatic than accurate. John Lloyd Stephens and Frederick Catherwood were extraordinarily active, accurate, and perceptive in their four volumes of travel books. They have been rightly characterized as being the first professionals in Maya archaeology. Brasseur de Bourbourg's accomplishments were primarily in his discovery of indigenous scholarship: the Ximénez manuscript of the Popol Vuh, the Flores Cakchiquel grammar, Landa's *Relación*, and other important materials. He reversed previous theories, and advanced America as the source of world civilizations. Brunhouse's sketch of LePlongeon makes clear the nature of this egomaniacal trivialist whose ambitions far outran his abilities. And, finally, E. H. Thompson's accomplishments were genuine, although most of his work was published by others who gave him credit. The Loltun cave and the Cenote of Sacrifice dredging operation were among his important activities.

This is an intriguing and an exasperating book. It is intriguing because of the anecdotal and interesting detail, which Brunhouse has worked hard and conscientiously to gather and organize. Brunhouse accomplishes much of what he set out to; to outline the personalities involved in the early days of Maya archaeology. Exasperation comes from the fact that a good deal more information was available, had Brunhouse talked to some Maya archaeologists. A serious error and allegation is made in the final chapter; the author implies that Peabody illegally retained material from the Cenote of Sacrifice. The Supreme Court of Mexico in 1944 ruled that the Peabody owned the material and that the antiquity act in force at the time of Thompson's excavation allowed Thompson to dispose of the artifacts. In the meantime, Peabody has voluntarily returned one-third of the Cenote gold objects.

Also missing from the book are other important pioneers: Maler, Char-nay, and Maudslay. These flaws aside, the book is a worthwhile contribution.

University of Texas,
San Antonio

R. E. W. ADAMS

New Poems, 1968-1970. By PABLO NERUDA. Edited and translated by BEN BELITT. New York, 1972. Grove Press. Pp. xxxii, 153. Cloth. \$5.95.

Pablo Neruda: regresó el caminante (aspectos sobresalientes en la obra y la vida de Pablo Neruda). By MORRIS E. CARSON. New York, 1971. Plaza Mayor Ediciones. Bibliography. Pp. 153. Paper.

Seven Voices: Seven Latin American Writers Talk to Rita Guibert. By RITA GUIBERT. Translated by FRANCES PARTRIDGE. Introduction by EMIR RODRÍGUEZ MONEGAL. New York, 1973. Alfred A. Knopf. Pp. xvii, 436. Cloth. \$10.00.

The death of Chilean poet Pablo Neruda (1904-1973) in the midst of the tragic events that shook Santiago and all of Chile last year has deprived Latin America of one of its two modern-day Nobel laureates in literature. Guatemalan novelist Miguel Ángel Asturias received the Nobel Prize in 1967. Four years later, after final balloting to determine which Latin American writer would receive the award, Neruda won out by one vote over the Argentine Jorge Luis Borges.

The award stimulated interest in Neruda's work, and new editions of his poetry in translation began appearing at a quickened pace. One of the most recent of these is Ben Belitt's bilingual edition entitled *New Poems, 1968-1970*. This volume carries an introduction by the translator in which he knowledgeably situates this most recent segment of the poet's prolific work, which includes three separate volumes: *The Hands of the Day* (1968), *World's End* (1969), and *Stones of the Sky* (1970).

While translator Belitt cannot be faulted for temerity (or even humility) in approaching the task of rendering Neruda's verse into English, in his aggressive and sincerely *creative* charge at the poems he sometimes takes what one cannot help but consider as unusual liberties with the originals. Liberties, yes; but only rarely does one come upon obvious errors. The latter are infrequent and in a larger battlefield are, in perspective, but minor casualties. Belitt's unques-