

crises on conceptions, marriages, baptisms, and burials. The details will fascinate anyone who seeks information on the lives of ordinary people.

D. M. L.

Ritual Humor in Highland Chiapas. By VICTORIA REIFLER BRICKER. Austin, 1973. The University of Texas Press. Maps. Illustrations. Figures. Bibliography. Index. Pp. xx, 257. Cloth. \$8.50.

Illness and Shamanistic Curing in Zinacantán: An Ethnomedical Analysis. By HORACIO FÁBREGA, JR. and DANIEL B. SILVER. Stanford, 1973. Stanford University Press. Maps. Tables. Figures. Appendices. Bibliography. Index. Pp. xii, 285. Cloth. \$10.95.

Zapotec Deviance: The Convergence of Folk and Modern Sociology. By HENRY A. SELBY. Foreword by HOWARD S. BECKER. Austin, 1974. The University of Texas Press. Maps. Figures. Appendix. Bibliography. Index. Pp. xviii, 166. Cloth. \$8.50.

Ritual Humor in Highland Chiapas is unusual for an ethnographic study in that it also attempts a historic-geographic treatment of its subject. Ritual humor in the religious festivals of the Tzotzil communities of Zinacantán, Chamula, and San Pedro Chenalhó is an obscene and sacrilegious commentary on religious ritual, always occurring in ritual contexts. Most often concerned with the contrast between normative and deviant behavior, it has the function of social control. Ridicule is directed at departures from the norm in matters of morality and appropriate cultural behavior, especially conduct unbecoming to women, lax performance by religious officials, and the behavior of Ladinos. Throughout the book, but especially in Chapter 9, "Ritual Humor in Space and Time," Bricker attempts to set Tzotzil ritual humor in the context of other cultures and other historical periods. Parallels are drawn with other Amerind societies in Middle and North America. Spanish and modern Mexican influences are also evident in the humor.

Illness and Shamanistic Curing in Zinacantán is a study in medical anthropology by a psychiatrist and a social anthropologist, about the way the Zinacantecos interpret illness and how their society is organized in respect to medical care. The book focuses on the activities of the *h'iloletik*, shamanistic curers who control medical and religious practices in the community. The shaman cures by restoring a person's sense of belonging to his community and to the world beyond this one.

Zapotec Deviance applies interactionist theory to the study of witchcraft. In an unnamed Zapotec village, the category "witch" is used to label and explain various kinds of deviant behavior, especially the conduct of outsiders and of villagers who do not interact with others in a normal way. The Zapotec's traditional ways of viewing deviant behavior coincide with interactionist theory, which sees deviance as something created by the social group rather than by the individual. Selby suggests that most of the world, outside of highly complex societies, operates the way the Zapotecs do. Complex societies "have obscured the basic social conditions that give rise to deviant behavior to such a degree

that we have had to reinvent a theory that was plain common sense for the people who lived in small-scale communities" (pp. 5-6).

A. P.

Countrymen and Townsmen in the Callejón de Huaylas, Peru: Two Views of Andean Social Structure. By WILLIAM W. STEIN. Buffalo, New York, 1974. Council on International Studies, State University of New York. Bibliography. Pp. 78. Paper. Special Studies, 51.

Choosing the terms "countrymen" and "townsmen" to replace the racist and culturally biased terms "indio" and "mestizo," William Stein shows that the countrymen's view of Andean social structure corresponds to a class model and the townsmen's to a dual culture model. Reports and nonstructured interviews carried out by the Cornell-Perú project in the 1950s provide the data. Reviewing the history of the Peruvian hacienda to the present, Stein argues that Andean social structure can no longer be explained through models that serve the dominant class, but rather must be seen as part of a single, larger system of imperialist exploitation.

R. P. S.

Struggle in the Andes: Peasant Political Mobilization in Peru. By HOWARD HANDELMAN. Austin, 1975. Institute of Latin American Studies by the University of Texas Press. Latin American Monographs, 35. Maps. Tables. Glossary. Appendices. Bibliography. Index. Pp. xvii, 303. Cloth. \$10.00.

This study of peasant political mobilization in Peru focuses upon the widespread land invasions that took place during the early 1960s in the central and southern sierra. Handelman's basic aims are to answer why the invasions occurred, what effect they had on the sierra and on the attitudes of the peasants involved, and how the national governments of Peru reacted. To these ends, he utilizes a considerable amount of primary and secondary information (demographic, anthropological, statistical, etc.), and adds his own survey data gathered through interviewing the leaders of 41 highland communities. He uses these survey data (while admitting their considerable limitations and shortcomings) to generate a series of findings—the "social correlates of peasant mobilization"—which by and large go against many existing assumptions and hypotheses in peasant politics. Handelman's major thesis posits a curvilinear relationship between modernization and political mobilization—i.e., the most volatile community is that one in a transitional stage between traditional and integrated.

The book concludes with a less-than-sanguine view of the current efforts of the Velasco regime's attempts at agrarian reform, with Handelman's pessimism centering on paternalistic reform that permits little meaningful participation by the peasants. Without broader sociopolitical change, agrarian reform *per se* remains insufficient.

H. D.