

to which they belong; the decisions, in turn, influence the future structure of the households and consequently the variety of ways they participate in the local economy. Thus, “the transformation of the rural economy and of Maya culture proceeds through the conjunction of global and local processes” (p. xx).

The detailed study of agriculture, hunting and gathering, livestock rearing, and participation in trade and wage labor shows how households’ social organization varies in response to local economic and ecological challenges and factors such as access to markets and the availability of land. Social and economic inequalities within and between households cause and are caused by changes in their systems of production, including the organization of labor. Households that engage in large-scale cash-crop production, for example, use different means of motivating and organizing labor than those that primarily engage in subsistence farming.

Wilk’s argument that the household is both a microcosm and a vehicle for structural transformation is well supported by his evidence. He carefully uses the scarce historical sources on the Kekchi, who came to Belize in the 1880s, and describes long-term continuities in external pressures—from missionaries, colonial officials, plantation owners, and recently the U.S. Agency for International Development—as well as similarities in their responses, such as migration and ethnic mobilization, and their willingness to try new ways of wresting a living from their environment.

Wilk’s field work was chiefly among the men who undertake most agricultural labor, so we learn less about women’s activities, such as food preparation and child rearing, or about relations between women or between women and men. The perspective of individuals is rarely expressed in their own words. Wilk makes many laborious calculations, but he neglects the voices of his informants, which could have brought his statistics to life. When his point is that Kekchi farmers actively shape the system in which they live, it is a pity that he names and quotes so few of them.

These shortcomings aside, this well-written and clearly organized book is a major step toward explaining how people participate in those processes of social and economic change that have been so dramatically shaping their world for almost five centuries.

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The Life and Times of Grandfather Alonso: Culture and History in the Upper Amazon. By BLANCA MURATORIO. New Brunswick: Rutgers University Press, 1991. Photographs. Illustrations. Map. Appendixes. Notes. Glossary. Bibliography. Index. xii, 295 pp. Paper. \$15.00.

The title of this monograph is at once enlightening and a bit misleading. A considerable portion of the book is devoted to narratives of Grandfather (better known as Rucuyaya) Alonso, a Napo Runa Indian from a province near Quito, Ecuador.

He told his stories to his eldest son while Muratorio tape-recorded the sessions. The stories run the gamut of topics, from hunting trips to Alonso's relationship with the church and his recollections of the rubber boom years. He possesses an excellent memory, and though it is difficult to know exactly how much editing has been done, his stories are always clear and to the point, with a minimum of rambling and repetition. He describes in considerable detail his contact with outsiders, such as cattle ranchers and oil men, usually as a burden carrier. Other stories deal extensively with his belief system of hallucinogenic shamanism, which exists simultaneously with a superficial level of evangelical Christianity. The chapters on the shamans are probably the most powerful in the book. Thus roughly half of the book is an excellent ethnographic documentary recording of his life and times. The author apparently spent a great deal of time recording and transcribing these stories with care and an understanding of Rucuyaya Alonso and his culture.

The other half of the material is a solid analysis of the history of the Napo Runa and other tribes of the region. These chapters are scattered between the narrative chapters, but with sufficient continuity of context. Muratorio begins the historical portion with the mid-eighteenth-century contact and continues through the remaining colonial period, when the Indians were used principally as bearers. She follows through most of the nineteenth century, giving considerable attention to the influx of outsiders looking for rubber, oil, and pasture land. A chapter describes the native political structure and its ties to foreign incursion. The twentieth century is shown to be every bit as intrusive on Napo Runa culture as any other.

This is an excellent book, well written and well researched, both on site and in the local and national archives. The blend of historical facts and ethnographic discussion of hunts and curing ceremonies is extremely well done. The prose is easy to read and entertaining, and it imparts a wealth of information on the region. This would be an excellent monograph for either historical or anthropological undergraduate courses. The bibliography is useful for further research, and the glossary is a godsend. The index seems reasonably complete. The book's organization and style leave little to criticize. I commend the author for a difficult job well done.

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Memory and Modernity: Popular Culture in Latin America. By WILLIAM ROWE and VIVIAN SCHELLING. New York: Verso, 1991. Photographs. Illustrations. Notes. Index. ix, 243 pp. Paper. \$17.95.

This engaging book, part of a series designed to map the field of contemporary Latin American culture, fills a void in the available literature. Although it is a survey, it starts from the premise that "the tendency for products from different cultural environments to mix on a global scale is and has always been accelerating." Rowe and Schelling, from Kings College, London, and the Open University, re-