Contrary to the myth of the 'easy' creole woman, Desdunes gives us a more sympathetic, realistic, and positive picture of those family mothers. Some gave their wealth to the Catholic Church; others participated in charitable activities to help the poor and the helpless. One of the most dedicated creole women to leave her name in the religious history of Louisiana was Miss Delile, the foundress of the Society of Holy Family (p. 99).

Desdunes' account is a pathetic history, the history of a people who had to fight for their civil rights, for the education of their children, and for justice. His account sheds light not only on the creole society, but also indirectly on the American society.

What makes *Our People and Our History* a valuable book is that it is written from a creole point of view by someone who loves his people and speaks through his own experience, even when he interprets the events of others' lives.

Historian Charles O'Neill's foreword helps the reader to understand Desdunes' account on two grounds. First, O'Neill gives the historical background of creole society in New Orleans and, second, he provides information on the author obtained from Desdunes' relatives and friends. Also, Sister McCants' translation is accomplished and displays great concern for the accuracy of historical facts. By adding footnotes, she provides us with information about persons that Desdunes had simply mentioned.

Historians and anthropologists interested in Louisiana history can learn a great deal about creole culture, creole society, and creole people of color from *Our People and Our History*. The general reader will find the book thoughtful and interesting. It remains an important work, not because it is a systematic study of the creole population of Louisiana, but because the information in it may hardly be found elsewhere.

Beyond the Serengeti Plains: Adventures of an Anthropologist's Wife in the East African Hinterland. BETTY GRAY. Foreword by Robert F. Gray. New York: Vantage, 1971. xii + 197 pp., illustrations. $4.95 (cloth).

Reviewed by E. H. WINTER
University of Virginia

This is an unusual book, and it deserves to be more widely read than will probably be the case. In recent years, a number of anthropologists have written at length about their personal reactions to life in the field. This book, however, is written by the English *wife* of the American anthropologist Robert Gray. A number of women who are themselves anthropologists are married to men who are also anthropologists. Again, many women who go into the field for the first time with their anthropological husbands have spent years and many a long (and often for them boring) evening listening to their husbands and their friends talking interminably about anthropology. Mrs. Gray had no such background. When she met and married Robert Gray, who at that time was already a very experienced fieldworker in Kenya, anthropology was merely a word to her, and one that she understood only in a vague sense. She found herself almost immediately plunged into fieldwork among the Sonjo, a small but extremely interesting tribe inhabiting a remote area in Tanzania adjacent to the famed Serengeti Plains.

The book is very well written from a stylistic point of view, and it contains a fascinating account of how an essentially urban woman coped with a group of people of a type she had never expected to deal with on an intimate day-to-day basis. The book is more than this, though. It contains a number of ethnographic facts about the Sonjo that are nowhere else available. Thus it is required reading for the East Africanist interested in the Sonjo. Looking at it from a wider perspective, it presents, as Robert Gray himself says in a disarmingly modest Foreword, a completely different and more "human" view of the Sonjo and their society than one finds in his analytical works written in the tradition of British social anthropology.

In short, I consider this a rather unexpected little gem in the anthropological literature, of interest not only to anthropologists and their wives, but to others who are interested in the problems of fieldwork, particularly from a woman's point of view.

Change and Uncertainty in a Peasant Economy: The Maya Corn Farmers of Zinacantan. FRANK CANCIAN. Stanford, CA:

Stanford University Press, 1972. viii + 208 pp., figures, illustrations, maps, tables, 4 appendices, bibliography, index. $7.95 (cloth).

Reviewed by JAMES DOW
Oakland University

Don't read this book if you can't bear the shock of learning that the exotic Zinacantecos of Chiapas, who pray to ancient Mayan gods at misty mountains shrines, are strictly penny capitalists when it comes to making a fast buck in the corn-farming business. Once again penny capitalists are found hiding in the garb of Mayan Indians. The book describes Zinacanteco corn-farming, proposes a theory of economic innovation, and innovates, itself, in the use of quantitative methodology; but it falls short of revealing the whole nature of economic decision-making in peasant societies.

Between 1957 and 1966 the Mexican government installed a network of dirt roads and a series of marketing graineries in the region between the Grijalva River and the Chiapas highlands. The Zinacantecos took advantage of this expanded infrastructure to increase their commercial corn-farming. The book gives a detailed picture of the costs and returns of this productive process for men of two Zinacanteco hamlets, Nachig and Apas. It also shows that the Zinacanteco farmers by and large end up following rational production strategies when faced with opportunities to change the sizes and locations of their annual plots. Deviations from optimal strategies are explained in part by the peculiar responses of the farmers to the uncertainties created by the changing infrastructure.

Statistics gathered by the author, his wife, and workers provide the foundation for a quantitative methodology. Hypotheses are stated explicitly, translated into algebraic inequalities, and tested against the figures in a refreshing way, without the use of chi-squares or the other sampling-theory baggage that is often abused in social-science literature.

The ultimate desire of this book seems to be to contribute something to understanding the rationality of economic man. As a contribution to the quantitative microeconomics of peasant societies, it is an unqualified success; so it is unfortunate that it attempts to take on this other difficult issue, because it cannot save itself from being mired in the theoretical morass surrounding the problem. The book tries to separate the rationality of economic systems from the rationality of human beings by giving its *homo economicus* a cloak of "uncertainty" and by having him respond to the "noneconomic" pressure of economic stratification, but it succeeds only in stripping the poor fellow of his deserved dignity. If one compares the idea of economic man in this book with another idea proposed for the Zinacantecos by Vogt (1974), one can see that it is very difficult to provide a final answer to the problem of economic rationality.

Furthermore, the book's theory of how economic stratification is related to the rationality of risk-taking does not receive convincing proof because its methodology is geared to proving hypotheses without proving the theories giving rise to them. For example, the confirmation of Hypothesis 6 is supposed to prove that farmers of high-middle wealth ranking who are reluctant to take risks when they know little about new farming situations will take more risks when the advantages and disadvantages of new practices become more apparent (p. 156). Yet any kind of inertia that is a function of the scale of operation, such as the time required to organize work groups or develop capital, will confirm Hypothesis 6 as it is stated for testing on page 147, because the risk of the situation is measured merely by the passage of time, and stratification, by the amount of corn seeded. The credibility of this part of the theory is further eroded by the glossed-over fact that Hypothesis 6, even as stated, while proven for Apas farmers, is not proven for Nachig farmers adopting new marketing practices (twenty-nine percent of the cases), and is only barely prove for Nachig farmers adopting new locations for their plots (thirty-five percent of the cases) (Fig. 8.4, p. 152).

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Between Two Cultures: The Life of an American-Mexican. JOHN H. POGGIE, JR. Tucson: University of Arizona Press, 1973. xiv + 94 pp., map. $2.50 (paper).

Reviewed by ARTHUR J. RUBEL
Michigan State University

Between Two Cultures is a sensitive account of the life of one of the hundreds of thousands of Mexican nationals who cross and re-cross the border each year in determined efforts to obtain employment in the United States. Some of the most interesting episodes in the book describe the casual manner by which a man illegally enters this country, the relative ease with which he secures employment, and his use of an extensive network of relatives and friends that enables him to move relatively freely throughout Arizona, California, and northwestern Mexico.

By a stroke of fate, the protagonist—Ramón Gonzales—happened to be born in Mexico, rather than in the United States. He spent his childhood in California, and it was not until he was twenty-one that he was deported for the first time and became familiar with Mexico. During the next twenty years, he was deported nine times to Mexico; finally he decided to attempt to accommodate to, and remain in, the country of his birth.

This portrayal of the life of a *pocho*—an Americanized Mexican—is engaging and simply written. Unfortunately, Poggie provides no information about the criteria that he used to edit Ramón's information. Nevertheless, *Between Two Cultures* can give undergraduates a better understanding of what it means for someone to participate in two different societies, albeit remaining marginal to both.

Latin American Modernization Problems: Case Studies in the Crises of Change. ROBERT E. SCOTT, ed. Urbana: University of Illinois Press, 1973. viii + 365 pp., figures, graphs, tables, index. $12.50 (cloth).

Reviewed by FRANK C. MILLER
University of Minnesota

There seems to be an emerging cultural norm for reviews of books such as this. The reviewer is supposed to first lament the publication of "one more non-book" and then complain about the lack of integration of the various contributions. Although Scott's volume has some defects, it merits more serious consideration.

All of the authors are Associates of the Center for Latin American Studies at the University of Illinois in Urbana. They are distinguished by their relative youth—only two of the eight are over 38—and by their ability to publish the results of extremely varied projects four years after the collection of data began. That must be some kind of record for efforts of this sort; perhaps the editor practices a new kind of sorcery. In February 1969, the authors began a seminar to discuss common interests, and they collected data during the summer and the following academic year. After a series of colloquia, the papers were revised for publication.

I would like to consider the chapters individually, and then assess the coherence of the volume and the intellectual framework of the editor. In the first section, entitled "The Human Element," Byars, a political scientist, offers an extensive analysis, filled with vivid quotations, of a long interview with an urban Brazilian factory worker. He interprets the life and thought of this man in the light of several theoretical approaches, including Alex Inkeles's views about "participant citizenship" and John Gillin's ideas about "ethos components" of Latin American culture. In perhaps the least satisfactory paper in the book, sociologists Kronus and Solaún examine race and class in the city of Cartegena, Colombia. They explain the absence of racial conflict by the prevalence of miscegenation and the presence of non-whites at all social levels. Their definition of social classes is fuzzy, and their techniques for determining racial background vary curiously according to class.

Papers on land reform, migration, and shantytowns are grouped together under the strange rubric of "The Physical Setting." Editor Scott remarks that "Roger Findley's discussion of the endless complexities en-