makes it quite clear why the Brazilian government is not likely to allow their return. Instead of serving as an appeal for reconciliation, it acts more as a political indictment which is likely to open old wounds and impede any movements toward amnesty by those in positions of authority in Brazil. More emphasis upon amnesty as an historical tradition in Brazil would have helped to correct this.

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ROBERT A. HAYES


Senhor Fausto Cupertino, an economist, seems to have just discovered that there are social classes and wants to inform others of his discovery in this naive scissors and paste compilation. He divides his book into two parts: "Theory" and "Empirical Reality." For theory, he introduces his readers primarily to Karl Marx and Rodolfo Stavenhagen through long—very long—quotations. The readers would have to be beginning their introductory course in Latin American history not to have encountered these basic ideas before. The author makes no effort to apply any original interpretations to the quotations.

The second part relies almost exclusively on statistics. Few of them will surprise researchers or readers interested in contemporary Brazil. Most or all of them are readily available in the national censuses. At any rate, the raw data of part two will require readers to construct their own "reality." The author fails to connect the theories of part one with the realities of part two, assuming that you agree that the hodgepodge of part one contains some theory. The title to this little book outshines the content.

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E. BRADFORD BURNS


Traditional ethnographic data obtained in 1956 is utilized to argue the absence of a rule of legitimacy in Caribbean nonelite—and by implication—nonelite families of African descent throughout the New World. Although basically the same 1958 dissertation, the book adds to the relatively scant French Caribbean data available in English.

Utilizing a combination of synchronic (mid-1950s) and diachronic approaches, three interconnecting levels, the broader Caribbean, the community per se, and family and household structure and organization, are presented in a concise, sometimes cryptic style. Traditional economic, associational, and stratification patterns and life histories focusing specifically on marriage, household, sex, and reproduction are analyzed. Few have utilized, even in part, M. C. Smith's perceived color categories, that is, associational, structural, and behavioral as does Slater to