

Manuel at the command of the Franciscan General in Rome. It tells of the founding of nine convents and three Indian *doctrinas*, and ends with an account of opposition to these missions by the Jesuits who wanted to keep their monopoly.

The editor gives a careful translation into Portuguese. Footnotes are adequate to understand this earliest Franciscan manuscript source. Its uniqueness indicates its importance. It is too brief, however (eighty-three folio pages), to give more than a cursory account of early Franciscan activity.

Academy of American Franciscan History MATHIAS C. KIEMEN, O.F.M.

Getulio Vargas of Brazil, 1883–1954: Sphinx of the Pampas. By RICHARD BOURNE. London, 1974. Charles Knight and Co. Map. Illustrations. Bibliography. Index. Pp. ix, 236. Cloth. £5.75.

Bourne gives us a breezy, narrative portrait which omits footnotes although it acknowledges use of the Oswaldo Aranha (but not the Vargas) archive and of the documents in the possession of Hélio Silva in Rio de Janeiro. The events of Brazilian history which span Vargas' career are viewed through the gaúcho's career, and there is little original insight into either the Brazilian political system or the man whom the author calls the "Sphinx of the Pampas." The bibliography is perfunctory.

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Estórias de Engenho. By CLARIBALTE PASSOS. Preface by LUIS DE CAMARA CASCUO. Rio de Janeiro, 1973. Instituto do Açúcar e do Alcool. Illustrations. Pp. xiii, 255. Paper.

In 1974, *Estórias de Engenho* won the Premio João Ribeiro, a literary prize for folklore conferred by the Brazilian Academy of Letters. The book is a delightful repository of stories which commemorate the life and spirit of the people of Caruarú and the surrounding cane fields in the *agreste* of Pernambuco. More than simple recollections of his childhood in the 1920s and 1930s, Claribalte Passos' tales probe the psychological make-up of the people he loved and admired and even some whom he feared. Only rarely do his reminiscences lapse into exaggerated sentimentalism. Passos conveys the inner fears, aspirations and pleasures of people at all levels of society from the proud and kindly paternalistic Coronel Josias to the illiterate, good-natured human beast of burden, Zé Moba. Although the cosmos of each may differ, they all share a similar religious matrix with its blend of superstition, spiritualism and Catholicism.

Brazil's Northeast comes alive in *matuto* linguistic expressions and descriptions of religious holidays, culinary favorites, the clay figurines of Caruarú's market, folk medicine, Christmas eve mass, the toil of sugar cane workers, the luxuriant foliage and fauna of the Engenho Graúna. The ordinary and the bizarre, the humorous and the tragic all come together to create a realistic mosaic of life in the interior of Pernambuco. One must affirm, as does Passos, that his nar-