

p. 139, he is directing himself to the general public, not the specialist, and his purpose, as he puts it, is to spread understanding among both Argentines and foreigners of how this nation came to be. He has succeeded in producing a highly readable volume, one that can be read with profit and enjoyment by adults as well as young people. The ironic touches he employs in dealing with Argentina's past sets this work off from much of the existing literature.

Levene's interpretation of that past adheres pretty much to the liberal tradition. He sees the colonial era as an arid and unprogressive one and in the first half of the nineteenth century his great hero is Rivadavia. Rosas on the other hand is depicted as a reactionary, a defender of the colonial system and a tool of the British to boot. His regime is made responsible for the economic disequilibrium between Buenos Aires and the interior and for the social inequities resulting from concentrated land ownership that complicated the democratic organization of the nation after Caseros.

In his treatment of the role of foreign capital in developing Argentine resources, Levene, drawing on economic historians like the late Ricardo Ortiz, tends to give emphasis to the negative aspects. But if he is quick to blame British imperialism for distorting Argentina's economy, he is equally forthright in denouncing German imperialism for deforming its army. In the last analysis Levene's commitment is to a democratic as well as economically free Argentina and it is in the light of these values that he judges Argentina's rulers down to Frondizi.

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Folklore del Paraguay. By PAULO DE CARVALHO NETO. Quito, Ecuador, 1961. Editorial Universitaria. Bibliography. Index. Pp. 475. Paper.

The author deploras being unable to stay longer in Paraguay—he was there hardly two years—to study the “immeasurable wealth of folklore material,” as he declares, of that little known South American country. His accomplishments in such a brief period, however, reveal that he has taken full advantage of every minute of his visit. Not only did he produce an extraordinarily informative book but blazed the way for future students to follow in his footsteps, mapping a road which will probably necessitate few rectifications.

Folklore del Paraguay is the first attempt to investigate with technical skill this field of knowledge in an area where there were no specialists and only a few amateurs doing their best without much

incentive. Professor Carvalho Neto, already a distinguished scholar of solid renown, has been trained under the guidance of the most prominent sociologists and anthropologists of his native country, Brazil. Thus he was certainly well equipped to undertake the task assigned to him by his government in Paraguay, where he took over the chair of Ethnology in the Faculty of Philosophy in Asunción. He was, moreover, fortunate enough to enlist the help of a number of students, who helped him in translating a large number of many traditional legends, stories, fairy tales and so on, which had been stored by the people in the Guaraní language. (Paraguay is the only country in Latin America where the people are bilingual, speaking Spanish and Guaraní, long after the disappearance of the Indians.)

The result is *Folklore del Paraguay*, a book as the author relates in his preface that had to wait over ten years to find a publisher, in spite of its high scientific value. The book is divided into six parts, as follows: Folklore Calendar, Poetical Folklore, Narrative Folklore, Magic, Social Folklore, and Ergologic Folklore. As a pioneer work, *Folklore del Paraguay* has some gaps and some small mistakes. On some occasions the author seems to share the common misconception that because in Paraguay the people use an Indian language most of the folklore beliefs are of Indian origin. One point in case is Perurimá, a "pícaro" of the Paraguayan folklore. For the origin of this character, Professor Carvalho Neto relies on a version of Señora T. L. C. de Rodríguez-Alcalá, who thinks that the Indians invented Perurimá as a vengeance against the iron discipline of the Jesuit Fathers. But actually Perurimá is an old Spanish "pícaro": the name is simply a Guaraní corruption of Pedro de Urdemalas (or Urdimalas, or Urdimales), adapted to the Guaraní phonetics. Concerning the study of the Paraguayan folklore, therefore, the remarks of Professor Julian H. Steward of the University of Illinois, who has a first hand knowledge of Paraguay, should not be neglected: "It might be expected that, since education and a rational or scientific point of view have made little headway [in Paraguay], beliefs regarding natural and biological phenomena would include an appreciable amount of Indian supernaturalism. Surprisingly, this is not the case. The innumerable folk beliefs and practices recorded . . . , such as the evil eye, the classification of foods as 'hot' and 'cold,' the belief that worms cause sickness, the planting of crops at appropriate phases of the moon, and the like, are all of Spanish origin."

But if there are any errors in *Folklore del Paraguay*, they are minor ones. The book stands as a classic in its field and Paraguay

should be deeply grateful to Professor Carvalho Neto for this remarkable service that he has rendered to better knowledge of their own country.

The University of Texas

PABLO MAX YNSFRAN

Child of the Dark. The Diary of Carolina Maria de Jesus. By CAROLINA MARIA DE JESUS. Translated by DAVID ST. CLAIR. New York, 1962. E. P. Dutton and Company, Inc. Illustrations. Pp. 190. \$4.50.

In 1947, when she was thirty-four years of age, Carolina Maria de Jesus came to the *favela* of Canindé, one of the slums of the Brazilian city of São Paulo. Unemployed, pregnant, and abandoned by the Portuguese sailor who had been her lover, she collected boards at a construction site five miles from the favela, carried them there on her head, and with her own hands built the shack which was to be her home. There she began a struggle for survival, made even more desperate by the three children she bore—the sailor's son who came three months after her arrival, a second son in 1950 fathered by a Spaniard "who was white and gave [her] . . . love and money" before he returned to Europe and, in 1953, a daughter by a shameless Brazilian defined as "a rich white man." To escape from her misery Carolina spent her spare moments in writing futile, imaginative novels which, with their portrayal of life in palaces where all was beauty, found no eventual favor with the *Reader's Digest* when submitted to its editor; fortunately, she also wrote this precious diary of her own life.

The diary covers only three of Carolina's nearly fourteen years in the favela. A truly great book, it brings vividly alive a woman of astounding courage, strength, gentleness and wisdom, in her dramatic conflict with Hunger which threatens to destroy her and her children. It describes social conditions which are rightly termed the cancer of modern civilization, and it is largely motivated by Carolina's desire to make this world a better one. The formal education of the Negro author ended in the second grade, but she proves that life can also be an educator if one has the ability to observe and the energy to think.

The narrative covers the account of how she earned the food to keep herself and her children alive. It describes her shack with its rotting boards and cardboard roof, the tin cans that served for dishes, the mosquitoes killed by the seemingly risky process of running a burning newspaper over the walls, the mud and the stinking