

was arrested in Concepción in 1627, taken to Lima, and incarcerated by the Inquisition for 12 years. During his protracted trial and imprisonment, he wrote commentaries on his faith and discussed his beliefs with Catholic theologians assigned to his case. He was one of 11 Judaizers executed in the auto de fe of 1639.

Much of the biographical information on this tragic figure has already appeared in print. Böhm himself, in *Nuevos antecedentes para una historia de los judíos en Chile colonial* (1963), extracted data on the trial from José Toribio Medina's *Historia del Tribunal del Santo Oficio de la Inquisición en Chile* (2 vols., 1890). The present book draws heavily on archival materials and fills in some, but not all, of the gaps concerning Maldonado de Silva. There is an informative account of the sequestration of his property that describes how the surgeon's wife sought to regain possession of the marriage dowry that was legally hers.

Although Böhm devotes too much space within the narrative to facsimile excerpts from manuscripts and contemporary printed works, the lengthy documentary appendix (pp. 219–429) he compiles is a valuable feature. A bibliography, that includes studies of the Jews in both Latin America and Europe as well as works on the Inquisition, serves as a useful guide to sources, but many of the items are not cited in notes to the brief text.

Eastern Michigan University

DELLA M. FLUSCHE

Sistema de casamento no Brasil colonial. By MARIA BEATRIZ NIZZA DA SILVA. São Paulo: Editora da Universidade de São Paulo, 1984. Notes. Bibliography. Pp. 264. Paper.

This is a solid work on a subject of great interest for the social historian: marriage as a personal and social experience. Nizza da Silva examines the ideological and the legal framework of marriage; its rituals as both a civil and a religious ceremony; and the dysfunctions and eventual dissolution of the marital bonds. She has surveyed laws, theological treatises, and a considerable number of personal cases brought before the bishopric of São Paulo. Despite its title, this is a regional study, and other areas of colonial Brazil could and should be explored by other researchers.

Nizza da Silva has based her work on the assumption that the process of population starts with marriage and the formation of families. Although the prevailing customs in colonial Brazil were imported from Europe via Portugal, certain popular understandings and rituals of personal unions were of pre-Columbian origin. Thus, the study starts with an examination of the practices of indigenous societies, as a preamble to the study of the European marriage patterns. The latter unfold with the themes of choice of partners, concepts of virginity, seduction and elopement, betrothal, marriage rituals, dispensations and impediments, conjugal life, sexuality within marriage, marital problems, and divorce.

The society reflected in this work is largely that of persons of European descent. The author has made efforts to include other ethnic groups, but her sources have an implicit bias towards those who actually married. It is more than mere assumption that marriage itself was a status symbol, practiced mostly among the social elite in São Paulo, while a large sector of the population lived in consensual unions and escaped the socioreligious controls examined in this work. Class, gender, and ethnic consciousness were important factors in determining not only the choice of partners but the course of marriage itself, as this work makes abundantly clear. The examination of attitudes was one of Nizza da Silva's concerns and, in addition to a wealth of informative material on the institution of marriage, she stresses the ambiguities in the definition and practice of personal and social relations between the sexes.

This work presents marriage as something more than a demographic phenomenon and, by doing so, it enriches our view of colonial society in Brazil. The section on female education is not totally relevant to the book's objectives, and the lack of a final synthesis is also disappointing. However, we are indebted to the author for meticulous research and a sensitive treatment of one of the most basic of all social institutions.

Howard University

ASUNCIÓN LAVRIN

NATIONAL PERIOD

Notable Family Networks in Latin America. By DIANA BALMORI, STUART F. VOSS, and MILES WORTMAN. Chicago: University of Chicago Press, 1984. Illustrations. Notes. Maps. Appendix. Bibliography. Index. Pp. vii, 290. Cloth. \$27.00.

Notable Family Networks is an important work in that it redefines our approach to understanding nineteenth-century Latin America, describes and generalizes family strategies and behavior for the first time, and presents a valuable historiographic essay on family studies pertaining to the nineteenth century. Chapter 1 describes in general terms the political, economic, and social activities of notable families, and chapters 2-4 give specific examples from Central America, Mexico, and Argentina. The authors present clear patterns of rural and urban or national and regional conflict. They emphasize the importance of local political power: the caudillo becomes part of a family network, as does individual entrepreneurship.