

“are more inclined to delay their gratification.” However, Uipan’s account does not yield the evidence for such an interpretation (although it may, of course, be true). Furthermore, Sexton mentions the significant Spanish introduction of *compadrazgo*, without really explaining what such god-parenthood consists of or providing any evidence from Uipan’s interviews or diary that it did, in fact, constitute an important adoption by the Tzutuhil. Nor does the anthropologist adequately explain *susto*, a psychological illness with which Uipan, in the view of some of his contemporaries, was afflicted. There is a considerable literature about how this interesting ailment is tied to sex roles and social status considerations. Lastly, Sexton’s desire to protect Uipan’s identity appears ill-motivated. It is not done so that government officials would be unable to discover who this Tzutuhil really is because internal evidence is sufficient to determine that. Since Third World peoples rarely receive recognition for their significant accomplishments in their native societies, it seems imperative that someone who has produced as excellent a work as this not remain nameless.

These shortcomings do not, however, seriously detract from the book’s value. *Son of Tecun Uman* is a pioneering study which conveys valuable information about a man and his culture.

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David Sibley. *Outsiders in Urban Societies*. (New York: St. Martin’s Press, 1981) x, 212 pp., \$25.00

While minority groups are usually not associated with the locus of social, political, and economic power in a society, some groups may be more marginal than others. Such is the characteristic position of gypsies, a semi-nomadic people found in several parts of the world. In this book, David Sibley, a lecturer in Geography at Hull University, presents a study of British gypsies based on several years of personal experience in gypsy communities.

Sibley examines the economic and social organization of British gypsies and public and governmental reactions to their activities. Gypsies are portrayed as an ethnic minority with a distinct world view and culture. They engage in opportunistic, small-scale economic pursuits, for example scrap metal dealing and the hawking of crafts, that

supply goods and services which represent unfilled gaps in the mainstream economy. Gypsies are often perceived by others as a deviant, deprived group whose disorderly way of life threatens the integrity of British society. Local and national governments have emphasized the regulation of gypsy movement through land use policies that designate areas in which gypsies must reside. These policies incorrectly assume that stable settlement patterns will occur along with subsequent gypsy assimilation.

Sibley's discussion of gypsies is designed to contribute to a general conceptualization of peripheral groups in urban societies. Sibley contends that groups like gypsies should be seen as standing apart from the social and economic fabric of a society. Such groups maintain a high degree of economic self-sufficiency and constantly adapt to changing conditions to preserve their culture, much of which is hidden from the view of others. Sibley compares gypsies with settled, indigenous groups like the North American Eskimo who try to rely on local land or marine resources but are unable to control their economic relations with outsiders. The traditional Eskimo economy has been disrupted because of the intrusion of the capitalist market system and the development of extractive industries which have transformed the Eskimo into laborers and led to their dependence on welfare and social programs. The Eskimo experience, unlike that of the gypsies, closely corresponds to a Marxian interpretation of the exploitation of peripheral groups.

Outsiders in Urban Societies accomplishes two types of things. First, it provides material on urban gypsies, an often neglected minority group. However, much of the specific detail will be of greatest interest to those already familiar with gypsies or with British society and politics. Second, this book helps elucidate and broaden the concept of peripheral groups, primarily through its criticism of existing theories and its examination of several aspects of this concept using relevant information on gypsies and Eskimos. However, Sibley's important idea, that some groups remain apart from the mainstream economic and social system does not fit the experience of many minorities, including racial groups in the U.S. The latter, like the Eskimo, are more apt to be within the dominant system though at the bottom as part of a reserve labor force or within a secondary labor market. Unfortunately, Sibley does not go far enough in systematically investigating the similarities between both types of situations which represent different points on the same dimension. Until such an investigation is conducted, the concept of peripheral groups will merely identify a descriptive category rather than a powerful analytic variable.

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