inal manuscript. Her detective work in identifying the possible authors, or at least their circles, is fascinating and gives a great deal of richness to the accounts themselves. In brief, she also discusses some of the decisions that she made regarding the transcription of various terms and explanation of the social categories which appear in the works.

James Lockhart provides an introduction to the language of the texts, looking at how these examples fit into the schema that he and Frances Karttunen developed for Nahuatl language change in the contact period. In short, they are good representatives of documents from his Stage 3, and perhaps the largest single corpus of documents from that period. The two texts differ significantly in the presence, or absence, of loan words. The Tlaxcala document completely lacks loan verbs and loan particles, while the Puebla document manifests both. He also analyzes the markers of the particular variant of Nahuatl used in the annals, corroborating their origin in eastern Mexico. Lastly, he studies the vocabulary and the structure of discourse in the works.

The final section of the book contains the transcription and translation of the two annals. As is now customary, the original Nahuatl appears on the left-hand page, with the corresponding translation into English on the right. The documents are richly footnoted, helping to clarify the identity of specific individuals and to provide background to the events mentioned in the text. This work is a significant contribution to the growing library of Nahuatl texts that scholars have made available in English translation. As noted, it represents a different type of documentation than has been studied before. The analysis by Townsend and Lockhart gives the reader a glimpse into the people who were active in the period, into the social world that created these works, and into the language they used.

State University of New York, Potsdam
Potsdam, New York
JOHN F. SCHWALLER

FAMILY & GENDER STUDIES

Domestic Economies: Family, Work, and Welfare in Mexico City, 1884-1943. By Ann S. Blum. Lincoln: University of Nebraska Press, 2009. Pp. xliii, 351. Illustrations. Notes. Bibliography. Index. $30.00 paper.

While mothers as idealized figures are not unfamiliar to Mexican history, the work people in fact do to raise children is less well understood, and is the subject of this exciting new book. Ann Blum makes an important contribution to the history of childhood, family, and labor and helps tie together labor, cultural, and political histories. Making company with the wonderful scholarship of Marie Eileen Francois (*A Culture of Everyday Credit*, published in 2006), Blum traces relations of work and power across the divides of public versus private. While Francois focuses on the work necessary to keep up middle-class appearances such as pawning goods and domestic labor (remunerated and unremunerated) like laundry, Blum examines the ways women did the work of childrearing in such a manner that supported distinct class formations—both ideological and structural.

https://doi.org/10.1353/tam.2010.0018 Published online by Cambridge University Press

Blum shows the ways new ideas regarding hygiene, health, and motherhood that developed during the late nineteenth century lent themselves to new conceptions of childhood as a unique phase in the life cycle that should be characterized by the absence of labor. This sentimentalization of childhood informed an expanding public culture that celebrated childhood in pageants, baby contests, and advice literature. It was accompanied by a professional culture of doctors, social workers, judges, and bureaucrats that shaped the circulation of children, labor, and sentiment. The metaphor of family lent political legitimacy to the revolutionary regime, as it sought to strike an inclusionary tone. Child-centered policy, Blum points out, claimed to address the interests of working-class families and provided a veneer of shared interests with those opposed to the revolutionary regime, including conservative Catholics. Nevertheless, legislation that followed the Constitution of 1917 that identified child labor as the root cause of social ills, did not, in fact, ameliorate the conditions that led children to work. Blum surfaces rich archival records that reveal these contradictions and the way some doctors, lawyers, and bureaucrats sought to alter their work to address those inequities.

Sentimentalized childhood was fundamental to class formations, not only because it served to distinguish between those who could protect their children from laboring and those who could not, but because it was sustained by the everyday labor of women who themselves could not afford to stay home to nurse and care for their own children. Interlocking domestic economies channeled the flow of value out of poor families into privileged ones. As women moved from villages to Mexico City to work as wet nurses, for example, they also transferred wealth from rural to urban economies. Blum's work is particularly exciting as she explores the relationship between the circulations of labor (including the labor of love) within the context of shifting, often racist, discourses regarding wet nurses.

Shifting assumptions about childhood and work also informed adoption practices. Blum traces a shift away from the long-standing practice of child adoption for work to adoptions for the formation of families based on sentiment, a shift encouraged by the revolutionary government. However, while some adoptions were brokered by agencies (e.g., orphanages), patron-client relations often served as the means by which employers gained access to children. Assumptions regarding the supposedly beneficial effects of patronage also informed the practice of juvenile courts to assign domestic work as a form of probation, or for bureaucrats to approve adoptions that moved children from poor to better-off families.

With a decrease in the centrality of wet nurses in the postrevolutionary period, protected childhood required new full-time workers. As Ann Varley (2007) argues, the Law of Family Relations (1917) and the 1928 Family Code declared equity between husband and wife and at the same time reasserted women's responsibility for domestic work and childrearing. As increasing numbers of middle-class women sought remunerated work outside of the home, many as social workers as seen in work by Nichole Sanders (2006), those who could hired domestic workers. Working-class mothers relied on a growing number of public services (crèches and cafeterias, this latter the subject of recent work by

https://doi.org/10.1353/tam.2010.0018 Published online by Cambridge University Press

Sandra Aguilar Rodriguez [2007]). Blum concludes by offering insightful comments on the distinction between labor and welfare as manifest in the social security code.

University of Utah
Salt Lake City, Utah

SUSIE S. PORTER

LATINO & BORDER STUDIES

The Cubans of Union City: Immigrants in a New Jersey Community. By Yolanda Prieto. Philadelphia: Temple University Press, 2009. Pp. xvii, 204. Maps. Tables. Halftones. Notes. Bibliography. Index. $26.95 paper.

For more than fifty years, Cuban migration to the United States has generated thousands of studies and hundreds of books that have analyzed that community from every imaginable angle and perspective. Yet that abundant body of work suffers from a great imbalance since the overwhelming majority of those studies have focused on the migration's largest enclave in South Florida, particularly Miami. There are few, if any, studies of other sizable Cuban communities in Los Angeles, New York City, Chicago, Washington D.C., and the second largest Cuban community in the United States: Union City, New Jersey, a.k.a. "the northernmost Cuban province" (p. 3). Those familiar with the Cuban community in Miami will welcome this work as a useful tool that will facilitate comparative analyses and a better framework to contextualize the foundations, development, and history of Cuban communities in the United States.

Despite vast historical and cultural differences between Miami and Union City before the Cubans' arrival, the exile communities founded in both cities after 1959 developed strikingly similar ethnic enclaves. Both communities were and are driven by the same political passions, work ethics, entrepreneurial skills and experience, and family values that provided the basis for their slow but inevitable adaptation to and integration into American society, albeit largely on their own terms. Community development followed a pattern marked by the creation of private schools, Spanish-language newspapers, radio stations, and a wide variety of small and midsize businesses—restaurants; clothing, jewelry, and hardware stores; accounting and law firms; and banks—that catered almost exclusively to the Cuban community. Most if not all businesses offered the important amenity of Spanish-speaking clerks and attendants. And in Union City, like in Miami, the exiles organized themselves in social groups based on place of residence in Cuba (*municipios*) in order to preserve and strengthen their ties to the homeland, stay close to the political situation in Cuba, and to prepare for their return to Cuba as soon as Fidel Castro's government was overthrown and the Cuban Revolution reversed. That hope vanished after the failure of the Bay of Pigs invasion in 1961, and the Cuban exile communities realized that it was time to develop deeper roots in the United States.

A resident of Union City since the 1960s, the author has witnessed and participated in the community's most important cultural and political events. The narrative covers all

https://doi.org/10.1353/tam.2010.0018 Published online by Cambridge University Press