
I think that this book has something to offer to anyone interested in or working in the social sciences. Reactions to the book and to various articles will vary, I am sure, from irritation to amusement to, on realization of the grasp of fact and problem achieved 50 or 70 years ago, achievement of a certain humility. Placement of sociology and psychology as minor and subsidiary branches of anthropology in 1892 will surprise some, and a thoughtful reaction to an often forgotten and very critical review of Durkheim's "Les Formes Élémentaires de la Vie Religieuse" by Goldenweiser in 1915 is anticipated. Hobbyists may find Major Powell's observations on flint-chipping techniques which he watched in 1867-1873 somewhat chastening, and practical relationships between fact and theory in history, ethnology, sociology, and art are delineated in many articles under many headings.

The volume closes with a selected bibliography on the history of anthropology in America, and an author-title index.

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The author of this work is one of the leaders of the modern Nahuatl revival in Mexico. His purpose is to apply Indian texts to the study of ancient Mexico, and thus to arrive at a "visión indígena de su propia cultura." The work follows the lead of the same author's La filosofía náhuatl, in that texts are used for evoking the mood and discovering the inner meaning of Nahuatl-speaking civilizations, not for tracing their history in precise terms. The principal texts are those that recount narratives or reveal their mes-

sages in literary language. Aztec civilization is interpreted as the resolution of two distinct characters, represented respectively by Tlقاءdetl and Nezahualcoyotl. Tlقاءdetl typifies warfare, human sacrifice, and military conquest. Nezahualcoyotl typifies Toltec spiritualism and philosophical values. The conflict is identified in Aztec art, part of which appears understandable to western eyes, while the remainder appears grotesque. It is proposed that the vacillation manifested by Montezuma II in the Spanish conquest was less personal weakness than a further expression of tension between the two traditions. The spiritual-philosophical tradition is traced through many Nahuatl literary passages, with abundant quotation, in Spanish, from the Cántares mexicanos, Sahagún's Codice florentino, and other works.

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This is the third of the new translations of the "Informantes de Sahagún" to be issued by the Seminario de Cultura Náhuatl in Mexico. The first two were the Ritos, sacerdotes y atavíos de los dioses (1958) and the Veinte himnos sacros de los nahuas (1958). The present text is published in NahuaJ from the Madrid manuscripts of Sahagún, with a clear literal Spanish translation by Garibay. The material corresponds to Book IX, Chapters 1-14, and Book IV, Chapters 16-19, of the Codex florentino (both books have been issued in the Dibble-Anderson edition), but in the corpus of Sahagún manuscripts it is a fuller and more "original" text. It describes the origin and history of the merchant "gremios" in Tlatelolco.