

various solutions may be available. Some readers will agree in part with the conclusions reached, while others may dismiss them as conjecture. The true value of the work lies in the thought provoked by Professor Toynbee's reasoning and presentation, so that in disagreeing another solution may take form. The author has surely accomplished this purpose.

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BACKGROUND-

Plantas cultivadas y animales domésticos en América Equinoccial. Tomo I. Frutas. By VÍCTOR MANUEL PATIÑO. Cali, 1963. Imprenta Departamental. Maps. Illustrations. Index. Pp. 547.

The appearance of this first of a projected five-volume study of the economic plants and animals of tropical America by Victor Manuel Patiño is something of a landmark in Latin American agricultural history. Patiño, a Colombian agronomist and former Guggenheim Fellow, has spent the past fifteen years gathering material for this ambitious project, and the result seems almost certain to be the definitive work in this broad and neglected field for many years to come. In this introductory volume on "fruits" alone, Patiño's bibliography runs to an exhaustive seventy pages and he considers 113 different species, mostly "tree-crops." For each species the author attempts to establish the geographic range at the time of the conquest, the time and manner of its spread to other parts of the American tropics during the European period, and something of its economic significance to the people and economies of the different areas where it is grown. Principal emphasis is on the colonial period, where the documentation is richest. Patiño's discussions of the coconut (38 pages), cacao (66 pages), and the pejibaye palm (77 pages) are particularly detailed and each will stand as an authoritative statement. The lack of good maps and illustrations, especially of the unfamiliar minor fruits, may be lamented, but

the documentation and interpretation is of the highest quality. This is a first-order contribution to the cultural history of the Americas, and one looks forward with high anticipation, to the four remaining volumes, some of which are already in manuscript.

As an appendix there is included an interesting eleven-page document from the Archivo Central del Cauca, Popayán, concerning the payment of the *diezmos* in cacao in the cacao-growing district of Timaná in the upper Magdalena valley. The date is 1805.

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Antigüedad del hombre en México y Centroamérica. Catálogo razonado de localidades y bibliografía selecta, 1867-1961. By LUIS AVELEYRA ARROYO DE ANDA. México, 1962. Universidad Nacional Autónoma de México. Cuadernos del Instituto de Historia. Serie Antropológica. No. 14. Maps. Appendix. Bibliography. Indices. Pp. 72. Paper.

This monograph, as its title implies, contains a listing of archaeological sites in Mexico and Central America which have remains relating to the earliest American Indians and their cultures. There is a short discussion of the system of classification of cultures used by the author, a description of types of sites included, and an explanation of the format of the paper. A selected bibliography pertaining to the sites listed is included. There also is a short appendix dealing with the recent finds at Valsequillo, Puebla.

Only sites assigned to the Paleoindian or Mesoindian phases are included. In the Paleoindian category are included localities of late Pleistocene age attributed to nomadic hunters of animals now extinct. The Mesoindian phase designates cultures of advanced collectors and semi-sedentary, incipient agriculturists whose remains constitute a transition between Paleoindian hunters and the beginnings of the high pre-Hispanic civilizations.

Seventy-five sites are catalogued; 70 are in Mexico, 5 in Central America.

The culture phase represented at each site is listed, and its location, date of discovery or exploration, principal investigators, and brief outline of the finds are presented.

The work is primarily a reference tool for archaeologists or historians interested in prehistory. General readers will not find a comprehensive discussion of the antiquity of man in Mexico and Central America but can, of course, refer to the numerous bibliographic sources included for detailed discussions. The work is a most thorough compilation.

It may be noted that the type of archaeology exemplified by this report has come of age in Middle America only recently. There is such a large number of ruins of villages, cities, and ceremonial centers of the great civilizations that evolved in Middle America that archaeologists have long tended to concentrate their attention upon these sites. Much information and great quantities of artifacts, many of extraordinary artistic value, have been recovered. Archaeological finds that consist of a few stone implements associated with bones of extinct animals or scraps of desiccated plants are far from spectacular, but they do furnish valuable information about the age, distribution, and types of cultures possessed by our earliest American Indians.

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Estudios de cultura Náhuatl. Vol. 3. México, 1962. Universidad Nacional Autónoma de México. Instituto de Historia. Seminario de Cultura Náhuatl. Illustrations. Charts. Pp. 275. Paper.

Like its predecessors, this volume of *Estudios de cultura Náhuatl* consists of a series of essays by specialists on Mexican indigenous language and culture, stemming from the work of the Seminario de Cultura Náhuatl.

Nine papers are published, all relating to pre-Hispanic Indian civilizations. Ángel María Garibay K. describes the "international relations" of Aztec peoples, meaning by this relations

among the members of the Triple Alliance and between the Triple Alliance and its neighbors. Other topics studied are Aztec commerce by Miguel León-Portilla; Toltec culture by Demetrio Sodi M.; Aztec myths concerning the world of the dead by Vicente T. Mendoza; and the "paz azteca" by Rodolfo van Zantwijk. Siméon's summary of Náhuatl grammar is translated and commented upon by Enrique Torroella. Laurette Séjourné discusses the significance and the responsibility of Mexican archaeology. Finally, two students of the Seminario contribute papers: Armando Zárate on the "language of flowers" in the dialogue of Huexotzinco; and Lothar Knauth on a comparison of historical texts with his own experiences of hallucinations induced by mushrooms.

All the papers are worthwhile contributions to Mexican Indian studies. In technique and quality, though not in typography, they compare favorably with the materials of any scholarly journal. Now with three volumes in three years, the *Estudios* appears to be established as a regular annual.

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El pueblo del sol. 2nd ed. By ALFONSO CASO. México, 1962. Fondo de Cultura Económica. Illustrations. Bibliography. Indices. Pp. 136, Plates, xvi.

This is a reprint of a small classic in Mexican Indian studies, first published in 1953. *El pueblo del sol*, which has appeared in both English and Italian translation, is itself a revision and popularization of Caso's *La religión de los aztecas* (1936). It is generally considered to be the best short treatment of Aztec religion that we have.

Aztec religion was polytheistic, with a pantheon of deities of defined characteristics and a complex of magical, impersonal forces. Local gods were incorporated and subordinated to the Aztec tribal god, Huitzilopochtli. The famous assertions of monotheism by Nezahualcoyotl of Texcoco were intellectual and unpopular. The creation legends and the traits of particular gods