

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 Huexotzincó; 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