

its organization reflects the social sciences rather than history, it will be of considerable value to the student of the Latin American past. Its 6,906 entries are grouped in six principal categories: Orientation, Economic Development, Marketing, Agriculture, Communications, and Methodology; and these categories are further broken down into subdivisions. Most items are briefly described, and the compiler has supplied lists of cross-references and a general index of authors. He has used *The Handbook of Latin American Studies* (edited by Earl J. Pariseau) as his starting point in selecting entries, but with few exceptions he confines his list to books and articles in English by American authors.

D.M.P.

#### BACKGROUND

*Masks, Mummies, and Magicians. A Voyage of Exploration in Pre-Inca Peru.* By SIMONE and ROGER WAISBARD. Translated by PATRICIA RUSSELL. New York, 1966. Frederick A. Praeger, Publishers. Illustrations. Glossary. Pp. 176. \$5.95.

*Masks, Mummies, and Magicians* is a testament to the Waisbards' enthusiasm for Peruvian antiquities. Some readers may find the enthusiasm contagious and may enjoy the book for its glowing words of awe. It is illustrated with some fine photographs of Peruvian mummies. The serious reader, however, will realize at once that the book has nothing to do with archaeology, history, or any other form of scholarship. It is a procession of tribes, migrations, rulers, deities, myths, etymologies, and even "historical" manuscripts, all derived from the Waisbards' imaginations and all presented as serious (but of course undocumented) facts. What are we to say of the scholarship of authors who give us a historian named "Quesada" (p. 1), "painting in dazzling colors on fine silks" (p. 3), "the sixty-ninth ruler of the first dynasty" (p. 54), and hundreds more such fantasies and inaccuracies? How does one judge the

Waisbards' repeated hints that they participated in the excavation of Huaca Pan de Azúcar, when in fact they were only interested onlookers to Dr. Jiménez Borja's work? What shall we say of the claim that they used "the resources not only of history and archaeology, but of linguistics, ethnology, paleomagnetism, archaeography, botany, carbon-14 dating . . ." (p. 6), when none of these sciences has contributed to the book? In short, I am dismayed that Praeger has compromised its reputation for publishing good books in archaeology.

Columbia University

EDWARD P. LANNING

*Tejidos prehispánicos de Chile.* By JORDI FUENTES. Santiago, 1965. Editorial Andrés Bello. Illustrations. Bibliography. Pp. 124. Paper.

This pretentiously titled monograph actually deals with 376 pieces of weaving in the Chilean National Historical Museum excavated in 1912-1913 by Max Uhle from cemeteries on Punta Pichalo. Fuentes employs frequency analysis of elements in the textiles to infer the course of cultural development in the Pisagua area. He posits continuous local development strongly influenced from the Andean highland civilizations.

Differences in raw material (alpaca, vicuña, and llama wool mainly) and technical characteristics (number of yarn strands, twists per meter, threads per centimeter, weave, finish, color, and design) demonstrate differences between cultural-temporal units which Fuentes adopted from Uhle's chronological theories. Amending Uhle's relative dating, Fuentes reasons only from the textiles without the Carbon-14 dates that could be obtained from these materials. Since the frequency analysis omits that portion of Uhle's finds sent to the University of California, it cannot be taken as absolutely accurate. Yet the study constitutes a solid contribution to detailed reconstruction of prehistoric technology in arid Chile. It is abundantly illustrated with clear-