

places the Formative Period at *circa* 1500 B.C. to *circa* A.D. 200. This period saw the development of “agricultural civilizations on approximately the same cultural level and with essentially the same religion throughout Middle [America]” (p. 309), within the framework of which the several peoples evolved their particular identities. By its later years the Maya were building corbeled vaults; a hierarchy had emerged; and hieroglyphic writing had appeared. Thompson now finds no sharp dividing line between Maya culture of the late Formative Period and that of the Early Classic, about A.D. 200 to 625. The years of apogee, the brilliant flowering of Maya culture and city-states, with Tikal perhaps pre-eminent, remain A.D. 625-800. Carbon-14 datings may well have answered the problem of the origin of maize, placing it in the Tehuacán region of Mexico, where agriculture flourished as early as 5200 B.C. Thompson’s expanded accounts of Tikal in its Classic, city-state brilliance and of Mayapán, capital of the late, centralized and militarized “Empire” provide vivid, contrasting pictures of Maya civilization at its height and in decadence.

Although “Maya glyphic research is now at an uncertain and frustrating stage . . .” (p. 195), there has nevertheless been progress, so that glyphs may now be not only associated with religion and time, but also related to specific city-states, ruling families, and individual rulers. Further, glyphs may have originated among the Maya of the Highlands and Pacific Slope of Guatemala, and then spread to the Lowlands, where they reached their high development.

This book on the history, culture, and achievements of a remarkable people represents exemplary synthesis and is to be read with pleasure and benefit by all interested in the record of human attainments.

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The Mixtecs of Juxtlahuaca, Mexico. By KIMBALL ROMNEY and ROMAINE ROMNEY. New York, 1966. John Wiley and Sons. Six Cultures Series. Bibliography. Index. Pp. xxxi, 150. Paper.

This book is the fourth of a seven-volume series edited by Beatrice B. Whiting on *Six Cultures: Studies of Child Rearing Practices*. The goals and methodology of the project are carefully described in Volume I of the series, *Field Guide for a Study of Socialization*, and are outlined in Whiting’s introduction to this volume. Here she states: “The overall research was designed to study the degree to which the experiences of a child in the first years of life determine his

behavior and in adult life influence his perception of the world" (p. v). The Romney volume, therefore, may be read as an integral part of a larger study concerned with ecology, culture, and personality or as a separate description of the culture and child-raising practices found in one village of Mixtecan Indians. The presentation carefully follows the format used in the other volumes and utilizes nine "behavioral systems" in relationship to the total ecological and cultural environment. This plan facilitates the use of the volume as part of a series but to some degree limits its potential as a study of a particular community.

Part I of the Romney volume presents an ethnographic study of Juxtlahuaca, while Part II is concerned with child training through the period of "late childhood." Both parts are competently and clearly written and present an excellent insight into both the Mixtecan community and the functioning of individuals within it.

The Mixtecan in question are a subordinate community in a town economically and politically dominated by Spanish-speaking mestizos. Interaction between the two groups is limited, and the Mixtecan have accepted an inferior social position. Mixtecan patterns of behavior tend to emphasize cooperation, equality, and non-aggressiveness. Economic equality is assured by siphoning off individual economic gains into fiesta activities, and the resultant honors rarely distinguish an individual for long, as most adults finance and act as members of a *cofradía* at some time during their lives. The cultural content of the society parallels that reported in most studies of Indian Mexico. The Mixtecan child is raised to seek fulfillment in traditional non-aggressive Indian patterns rather than in individual advancement. The Romneys conclude that "the severity of effectiveness of training with respect to suppressing overt aggression . . . is inherently incompatible with the development of strong achievement drives and emphasis on the development of self-reliance" (p. 143).

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Las ideas en la medicina náhuatl. By FERNANDO MARTÍNEZ CORTÉS. México, 1965. Prensa Médica Mexicana. Notes. Illustrations. Pp. 110. Paper. \$3.20.

This slim volume undertakes to analyze the ideas upon which Náhuatl medicine was based prior to the Conquest. Martínez asserts that such medical "history" shows how man has interpreted illness and reacted to it as a "bio-psycho-social" being. He categorizes empirical, magical, and religious components in Náhuatl medi-