

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).

University of California, Berkeley

WILLIAM MADSEN

*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-

cine and relates them to modern concepts of therapy, etiology, diagnosis, and prognosis. His analytical framework is both medical and anthropological. Martínez adopts James G. Frazer's half-century-old definitions of sympathetic and contagious magic from a 1961 Spanish translation of *The Golden Bough* and adds illness to Bronislaw Malinowski's list of moments in life giving rise to religious feelings.

The author seems to have had fellow physicians in mind when he wrote this long essay. Anthropologists and historians reasonably well-read in descriptions of Náhuatl-speaking Indians are not likely to encounter much novelty in this analysis. Even speculations as to the origins of certain human behaviors sound familiar.

In summary, Martínez reports that the Nahuas believed life to be a gift of the gods. It followed that illness was generally defined as a divine punishment for human misbehavior. The Nahuas made a few empirical correlations, such as cold and humidity with rheumatic ills, but they believed that the water god cured even these ailments. They also classified fractures as supernatural castigations. Despite their animistic view of disease, however, many remedies were sold in the marketplace. Martínez presents a succinct outline of the Nahua astrological calendar, with a sample of its auguries and its relation to prognosis. He mentions peyote aiding diagnosis and tobacco helping prognosis and the owl whose message of disease or death no one needed the aid of a medical practitioner to interpret.

Martínez draws data from published sources, among which the Porrúa edition of Sahagún (1956) is by far the most frequently cited. The text is enlivened by thirty illustrations drawn from codices, published works, photographs of ruins, and representations of Náhuatl supernaturals. A cloud photograph is the author's most original contribution. Reproduction appears excellent on book paper of good quality. A text free from typographical errors pleases the eye.

University of Kentucky

HENRY F. DOBYNS

*Ancient Peruvian Ceramics. The Nathan Cummings Collection.* By ALAN R. SAWYER. Greenwich, 1966. New York Graphic Society. A Metropolitan Museum of Art Publication. Illustrations. Maps. Notes. Bibliography. Index. Pp. 144. \$8.50.

*The Ceramic Sculptures of Ancient Oaxaca.* By FRANK H. BOOS. New York, 1966. A. S. Barnes and Company. Illustrations. Notes. Index. Pp. 488. \$30.00.