

The addition of a simple corn-beans-squash agriculture to this scene hardly changed the picture at all, for as Mangelsdorf, MacNeish, and Galinat show, it was not until Formative times (after 1500 B.C.) that maize, at least, had been improved to the point where it could provide significantly more energy than some of the wild plants available as food to the early Tehuacán people.

Volume Two will principally interest practicing archaeologists. It is, however, an outstanding contribution to the study of pre-Columbian material culture in Mesoamerica. For instance, in most Mexican and Central American excavations perishable items like baskets, cordage, textiles, sandals, and mats are absent; here the dry Tehuacán caves have preserved excellent specimens, which are subjected to a very professional analysis. Nevertheless, in the total context of civilized Mesoamerica, the Tehuacán culture was a backwater, and the caves were used for shelter by poorer peoples and from time to time as burial areas. Thus the Classic and Post-Classic textiles recovered must be an extremely poor sample of the great weaving arts that were once practiced by the Mexican highlanders. But for even that we must be grateful.

Everyone interested in the American Indian, in Mesoamerica, and in the prehistory of the New World should own these beautifully edited and illustrated volumes—not just to decorate a bookshelf but to read and use. The subsequent volumes in the series (to cover ceramics, chronology, and excavations) are eagerly awaited.

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*Reports of the Norwegian Archaeological Expedition to Easter Island and the East Pacific*. Vol. II: *Miscellaneous Papers*. Edited by THOR HEYERDAHL and EDWIN N. FERDON, JR. Stockholm, 1965. Forum Publishing House. Illustrations. Maps. Tables. Figures. Notes. Appendices. Bibliography. Index. Pp. xi, 512. \$15.00. (Distributed in U.S. by Rand McNally, Chicago.)

Archaeological expeditions are supposed to gather their data first and then try to arrive at theories to explain their discoveries. Thor Heyerdahl, however, first developed his theory of Peruvian and Northwest Coast Indian penetration into Polynesia, then attempted to prove its feasibility in his famous Kon-Tiki voyage of 1950, and finally set forth the confused proof in his *American Indians in the Pacific* (1952). Only later did he assemble an international team of archaeol-

ogists to excavate in the South Pacific. The reports of this expedition began to appear in 1961, with the first volume concentrating on Easter Island.

In this second volume of the series, reports of the excavations on other islands of the southeastern Pacific occupy the first half. Little remained on Pitcairn (Report 1), but the Austral Group revealed many fortified sites on Rapa Iti (Reports 2-6) and Raivavae (Reports 7-8). A superficial survey of monumental stone sculpture on the Marquesas (Report 10) gives Heyerdahl the occasion to revive his old theories about South American influence in the east Pacific islands. Admittedly the absence of monumental sculpture in the western Pacific indicates that it was not brought with the Polynesians on their migrations eastward. Admittedly Polynesian seamen may have contacted the coast of South America, 2000 miles distant. Yet the two facts are not necessarily related, in spite of Heyerdahl's claims. For example, his detailed study of the infrequent stone sculpture of Polynesia ignores the intimately related wood sculpture, which does have a continuous distribution from the Asian mainland to Easter Island. And despite his claim to the contrary, stone sculpture is not found in a continuous arc from Bolivia to Colombia; the technique appears sporadically and is never an important artistic expression. Proof of short-sighted methodology which invalidates his conclusions about art styles also casts into doubt his theories on other topics.

The second half of this volume offers reports which synthesize special aspects of eastern Polynesia, notably stone artifacts (Reports 11-12, 18) and physical anthropology (Reports 13-15). In Report 16, however, Heyerdahl offers his hypothesis on *rongo-rongo*, the mysterious form of writing found on wooden tablets on Easter Island, but nowhere else in Oceania. After carefully stating the opinions and contributions of all other investigators, he concludes that the script came from South America. The arguments may be convincing to a nonspecialist, but his conclusions undoubtedly suffer from the same myopia which afflicts his analysis of monumental sculpture. Significantly, none of the four epigraphers who wrote appendices to his report lends support to his conclusion, although like good guests they refrain from mentioning their own theories.

The factual information contained in this volume is reliable, since each contributor wrote his own report. For this reason, though, the book remains too compartmentalized to be of general interest. But this fault is preferable to an editing of each report by Heyerdahl,

given his unflinching devotion to the theory of South American influence on Polynesian culture.

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*If Not, Not. The Oath of the Aragonese and the Legendary Laws of Sobrarbe.* By RALPH E. GIESEY. Princeton, 1968. Princeton University Press. Notes. Appendices. Bibliography. Index. Pp. x, 277. \$9.50.

In the middle of the nineteenth century constitutionally-minded Spanish liberals sought to justify their position by appealing to a historical tradition which embodied an ancient Aragonese formula of liberty, according to which the king was obligated to respect the rights of the governed just as they, in turn, were bound to obey him. If he did not, they would not; or, as the formula ran, *Si no, no*. By the end of the century, however, scholars had clearly established that the formula was not a true one: it was the product of historians, not of history. Still a problem remained, for although the debunkers might be correct in their conclusions, their evidence was open to question. In this attempt to clarify the historiography of the legendary oath Ralph E. Gieseey has sought to do three things: to reveal the historical circumstances permissive of the growth of such a legend; to unfold the conditions of the formulation of the legend; and to trace the transmission of the legend from its inception to the present.

Gieseey's investigation reveals that the oath belonged to a set of fueros drawn up in the thirteenth century whose substance was believed to have descended from the formation of the kingdom of Aragón in the eighth (or ninth) century. Yet the first explicit statement of the oath comes only in the fifteenth century, when the nobility of Aragón tried to preserve their identity in the face of absorption into the Hapsburg system. Under similar circumstances in the sixteenth century the oath was revived and began its career as a modern symbol of liberty.

This account of a myth, its formulation and subsequent life, is carefully drawn. Where direct evidence is wanting, Gieseey makes imaginative use of data drawn from comparable institutional and legal history. The result is a brilliant piece of historiography.

As admirable as the book is, it seems to offer little of direct value for students concerned with the New World. Perhaps, however, those who are concerned with the history of political theory in Hispanic America have heard echoes of this pseudo-Aragonese formula across