

the world has gone through four previous epochs, each of which ended in disaster. We are currently living in the fifth epoch, Orsun, which will end with terrible earthquakes. The latter part of the narration also includes the Mexica peregrination myths, taking them from the legendary Aztlan to the Valley of Mexico.

Bierhorst has done a very thorough job of transcribing the often difficult handwriting. For this alone the work will be an important part of the library of Nahuatl source materials. But beyond that, he has done a solid translation of the text. He has attempted to maintain as much of the flavor of the original Nahuatl as possible without ending up with a very stilted English. Moreover, he has provided the scholar of Nahuatl with a glossary of the terms and words used in the manuscript. Terms that differ little from their definitions in Molina's dictionary, however, are not included. While Bierhorst's translation undoubtedly will spark debate among scholars of Nahuatl, for the general reader his English rendering makes a very interesting and important work more accessible. By bringing his whole study out in two volumes, Bierhorst has provided most scholars with one volume, *History and Mythology of the Aztecs*, which can be readily used; it contains the introduction, the English translation, a concordance to proper names and places, notes, and the bibliography. The companion piece, the *Codex Chimalpopoca*, is geared more to scholars of Nahuatl, containing the text in Nahuatl and the glossary.

Bierhorst has done much to make works written in Nahuatl accessible to the scholarly public. His effort with the *Cantares mexicanos* was a mixed success; his hypothesis about the nature of the manuscript as an art form colored his translation. In these volumes on the *Codex Chimalpopoca*, however, Bierhorst has acquitted himself well.

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Chavín and the Origins of Andean Civilization. By RICHARD L. BURGER. New York: Thames and Hudson, 1992. Photographs. Illustrations. Maps. Appendix. Notes. Bibliography. Index. 248 pp. Cloth. \$49.95.

This major work explores the Chavín cultural phenomenon of Peru's first millennium B.C. and its immediate antecedents. For decades, archaeologists have conceived of Chavín as the culture that either gave rise to Andean civilization or, less grandly, first broadly integrated Peruvian societies during the Early Horizon era. In this volume, Richard Burger draws on his two decades of field research to assess those ideas. The reader does not have to agree entirely with Burger's underlying premise—that ideology was the dominant force in the formation of early complex societies in the region—to appreciate the comprehensive and lucid text, which is matched by clear and profuse plates, maps, and line drawings. Burger's work will be greatly valued by readers interested in Andean prehistory, the rise of civilization, and pre-Columbian art.

The book contains seven chapters and a brief epilogue. Chapter 1 sets the stage for chronology and environment. Successive chapters then describe the Late Preceramic and Initial Period societies of the coast, highlands, and eastern montane forests. Chapter 5 focuses on the highland ceremonial complex of Chavín de Huantar, and chapter 6 describes the surrounding settlement. In Chapter 7, the author assesses Chavín's impact on Andean societies, evaluating various explanations for the rise of that civilization. The text consists largely of detailed discussion of the material remains from numerous sites, with a strong emphasis on architecture and artistic features. Monumental architecture and fine craft objects have been far better studied than domestic or mortuary remains or settlement patterns; the text reflects this balance. Although his analysis is necessarily driven by the kinds of information at hand, Burger marshals the data into a coherent argument for the gradual emergence of social complexity.

Burger's central thesis is that early civilization in Peru is best understood as an outcome of ideological and social interaction. He is careful to note the Initial Period antecedents of many of Chavín's cultural features (for example, iconographic motifs, agricultural economy, layout of monumental architecture, specialized craft production), but concludes that Chavín's coalescence and elaboration of these features produced a major advance. He adopts the prevailing notion that the fantastical artistic style was the religious iconography of an expansive cult, which combined imagery from the forest, highlands, and coast with allusions to hallucinogenic drug use.

Burger brings a refreshing approach to his study by analytically distinguishing among ideology, economy, and social form. A main point is that cultural diversity combined with shared Chavín ideology and material culture to produce locally focused societies within regional spheres of interaction. He argues that religion provided the social glue of these early societies, and he downplays the organizational impact of coercion, differential control of productive resources, or class exploitation.

Without detracting from Burger's meticulous scholarship or Chavín's achievements, I am uneasy with the continued weight attributed to Chavín's ideology in forming early Andean civilization. Although architectural proportions, and their implied labor investment, are only one measure of social complexity, much of the evidence suggests that the zenith of Chavín's integration followed the demise of larger-scale coastal societies of the second millennium B.C., whose architecture dwarfs that of Chavín de Huantar. For example, Sechín Alto's monumental complex is 20 times the area of Chavín's, and Sechín's main pyramid alone could cover the entire Chavín ceremonial complex. Similarly, Burger underscores the notable technological advances of the Chavín era, but the development of irrigation agriculture and the craft economies of the second millennium are discussed more as context or social product than as major organizing features of society, which is my inclination.

To a large degree, the differences highlighted here stem from emphasis, not

basic substance. Burger provides a far richer view of Early Horizon society than is found anywhere else in the literature, and Chavín religion undoubtedly contributed to the form of society in the late Early Horizon in many places. As Burger notes, however, it remains to be seen to what extent its proponents triggered change or helped fill a leadership vacuum left by local collapse or conflict. In sum, we will be debating the importance of ideology and the rise of pristine cultural complexity for some time to come, and this book is an enormously welcome addition to the literature.

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Disease and Demography in the Americas. Edited by JOHN W. VERANO and DOUGLAS H. UBELAKER. Washington, D.C.: Smithsonian Institution Press, 1992. Plates. Illustrations. Maps. Graphs. Tables. Notes. Bibliography. Index. x, 294 pp. Cloth. \$62.00.

Seeds of Change, the phrase developed by the national museum to commemorate the Columbian Quincentenary, took on meaning through symposia, exhibitions, and edited volumes devoted to exploring aspects of the Columbian experience. Conceived to refer to plants, animals, and diseases brought to the New World, these seeds, once introduced, sent “ripples around the globe affecting the people as well as the flora and fauna of both the New World and the Old” (p. ix). This volume, part of the larger project, evolved from a two-day symposium held at the Smithsonian in the fall of 1989. Itself a commemorative Quincentenary seed planted by the Smithsonian, it represents one of those Columbian seeds of change that had far-reaching consequences.

The general goal of the volume is to provide a scholarly review of extant knowledge about prehistoric and historic health, disease, and demography of native populations. The structure of the volume reflects its title; accordingly, it comprises two major sections. The first focuses largely on evaluating morbidity and mortality through skeletal biology and paleopathology. Although documents are employed, they play a minor role. The second section concentrates on population size. Given the importance of documents in estimating population size, the temporal focus of this section is the historic period.

In addition to two summaries by Aufenheide and Crosby, there are 12 papers in the first section (Ortner, Verano, Larsen et al., Powell, Stodder and Martin, Owsley, Buikstra, Milner, Saunders et al., Walker and Johnson, Carlson et al., Bogdan and Weaver) and 11 in the second (Ubelaker, Snow, Thornton et al., Meggers, Cook, Dobyns, Upham, Kiple and Higgins, Boyd, Trimble, Reff). The spatial focus ranges from the Great Lakes to the Andes. The editors have made a concerted effort to be exhaustive in their coverage, incorporating as much contemporary thought as possible.

The question tackled by the skeletal biologists is whether or not the Ameri-