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Michael Palencia-Roth

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BOOK REVIEWS


The two books under review in these pages are rather different, both in content and in quality. I consider The Conquistadors to be of little use either to members of the International Society for the Comparative Study of Civilizations or to historians of the Americas. It adds virtually nothing to the history of the conquest of Mexico. It also might seriously mislead students or casual readers. Therefore, my comments on Patricia de Fuentes' book, though short, will not be particularly sweet. New World Encounters, in contrast, is both useful and instructive. It is the product of historians and critics who realize how extensively our understanding of New World history has been controlled by the victors. These scholars realize, further, how pervasive a part of their own analyses perspectivism is, no matter how objective they strive to be.

The 1993 edition of The Conquistadors is substantially unchanged from the first and only other edition, published in 1963. Even the minor differences in the two editions reveal how inconsequential this publication really is. The short "preface" by Howard Cline in the 1963 edition has been replaced in the 1993 edition by a "foreword" by Ross Hassig. Although Hassig is a bit more sensitive to the current climate of political correctness, both the "preface" and the "foreword" are equally superficial. The thirty illustrations of the 1963 edition have disappeared from the 1993 edition. Their suppression impoverishes further a poor book. The 1993 edition repeats, without changes, the bibliography of the 1963 edition. None of the scholarship of the last thirty years even receives mention, and this despite the flood of titles occasioned by the celebrations of the quincentenary. In only one respect does the 1993 edition improve on the former one: it contains a name and subject index, and that makes the book more useful to the casual scholar. But good and responsible scholarship cannot be founded on such haphazard methods, and thus the book might mislead more than it instructs, a point to which I will return later.

Following the foreword and the introduction to The Conquistadors are seven first-person accounts by participants in the conquest of Mexico. More precisely, they are selections from accounts by Juan Díaz, Andrés de Tapia, Hernán Cortés, Francisco de Aguilar, the "anonymous conquistador," Pedro de Alvarado, and García del Pilar. Bernal Díaz del Castillo is left out entirely, as are contributions...
by such major early historians and divines as Diego Durán, Toribio de Benavente, Francisco Javier Clavijero, Antonio de Herrera, Fernando de Alva Ixtlixochitl, Francisco López de Gómara, and Bernardino de Sahagún. 

The seven accounts published in the book take us from an early exploration of Yucatán in 1518 by Juan de Grijalva as narrated by Juan Díaz, to the conquest in 1529 and 1530 of several northern and western provinces of Mexico by Nuño de Guzmán, as narrated by one of the principals, García del Pilar. In between these two framing narratives lie accounts of the first approach to Tenochtitlan, of Cortés’s flight from the city during the noche triste and of Tenochtitlan’s reconquest and destruction, a summary statement of the entire campaign by Fray Francisco de Aguilar shortly before his death, the largely ethnographic commentary by the anonymous conquistador, and an account of the military campaign in Guatemala headed by Pedro de Alvarado. 

The Grijalva expedition -- which was the second trip to the Mexican mainland -- began on May 1, 1518. Two days after departing from Cuba, the Spaniards sighted the coastline of present-day Yucatán. As usual, Indians in canoes came to greet them. As usual, the two groups exchanged information about other towns and peoples. In these conversations, inevitably, the Spanish obsession for gold surfaced repeatedly. The Spaniards informed the Indians that their only intention was to trade for gold, for which purpose they had brought many wares from Cuba. At this point, therefore, trade rather than conquest was clearly uppermost in the minds of the Spaniards. Grijalva had been authorized only to trade and he, unlike Cortés a bit later, did not disobey the orders of his superiors. As usual also at this point in the exploration of the New World, myths shaped the narrative accounts of expeditions: thus, Díaz notes a point on the mainland which, in his words, is said to be inhabited by women who live without men, i.e. Amazons (7-8). He mentions the big-ears or orejones (9) and a race of ancient Jews or circumcised men (16). Finally, Díaz describes what will become a leitmotiv in accounts of the conquest of Mexico: human sacrifice. His description here is quite spare, however.

Andrés de Tapia writes of the first expedition by Hernán Cortés. Here, too, the description is spare and, because of that, relatively uninteresting. He confirms in outline what Cortés himself and Bernal Díaz del Castillo recorded in much greater detail. Of course, one cannot criticize Andrés de Tapia for not writing like either Cortés or Bernal Díaz. However, if a scholar were foolish enough to rely solely on Patricia de Fuentes' The Conquistadors for his knowledge of the conquest of Mexico, he might well remain ignorant of one of the most significant intercivilizational first encounters in the history of the world: that between Cortés and Moctezuma. Andrés de Tapia describes that encounter in the following manner:

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From this town the marqués and his men followed another causeway that
crossed the lake, all the way to Mexico, and Moctezuma came out to meet him, after first having sent a nephew with many men and provisions. Moctezuma came down the center of the street, and all the rest of the people along the sides of the walls, according to custom. He had the marqués lodged near the chamber of the idols, in a courtyard whose halls were more than large enough to take care of all the marqués' men and many of the Tlaxcalan and Cholulan Indians who had come with the Spaniards to serve them (38).

That's it. There is not a word here of what Cortés and Moctezuma said to one another. And yet, the descriptions by both Cortés and Bernal Díaz of this encounter are extraordinarily informative of the psychology of intercivilizational encounters. The meeting resulted in one of the most important dialogues in early New World history. Unfortunately, the editorial apparatus does not mention other versions of the first encounter between Moctezuma and Cortés. While that editorial lapse certainly would not bother a knowledgeable specialist, it could seriously mislead the student or the non-specialist scholar.

The reconquest of Tenochtitlan is the subject of the selection by Cortés himself in the so-called third letter. This letter is presented entire, and it is an important document. No arguments here about its inclusion.

Francisco de Aguilar, author of the next account, was one of Cortés's officers, soldiering alongside him from the initial landing to the triumph over Tenochtitlan and the final conquest. For his efforts and loyalty he was granted land and many Indians, all of which, however, he gave up in 1529 at the age of fifty upon entering the Dominican order. For forty-two more years he served the Dominicans. Shortly before his death, urged by his fellow monks, he dictated his account of the conquest. It is spare and relatively brief, and most notable, as the editor comments, for its descriptions of the constant terror in which the Spaniards found themselves. Fray Francisco de Aguilar's version of the first meeting between Cortés and Moctezuma (146-7) is fuller than that by Andrés de Tapia. Here the reader gets an inkling of the psychology of intercivilizational encounters, but this description should be complemented by those authored by Cortés and Bernal Díaz.

The anonymous conquistador differs from all other participants in the conquest of Mexico in that he was more interested in taxonomy and ethnography than in warfare. He described the animals of the region and, more importantly, the customs of the people, how men and women dressed, what they ate, how they battled one another, what they believed in and how they practiced human sacrifice. The anonymous conquistador also described Tenochtitlan itself, its streets and market places, its temples and ordinary houses. Most of the information presented by the anonymous conquistador can also be found elsewhere, for instance, in Cortés, Bernal Díaz, and Sahagún. However, given the relative objectivity of the descriptions by the anonymous conquistador, this account is a good place to start if one is interested in Aztec ethnography.
Pedro de Alvarado, one of Cortés's lieutenants, was with him in Tenochtitlan and later was entrusted to head a campaign to conquer Guatemala. His entry in this book is very much a soldier's report. As such, it is more concerned with battles won and with Indians killed than with understanding the cultures he was overwhelming. It is clear from both the text and the editorial headnote that Alvarado wanted to be rewarded by Cortés for his military successes and that he considered Cortés to have slighted him in his communiqués to Spain. Alvarado closes the letter with the following statement:

Your Grace favored me with the lieutenancy of Tenochtitlan and I helped take the city, and defended it when I was inside, at the risk and danger Your Grace is aware of. Had I gone to Spain, His Majesty would have confirmed the services I have rendered him and would have granted me greater favors. I have been told that His Majesty has issued his decree [without bestowing lands or titles on me, Alvarado], and I am not surprised, for he knows nothing of me, and no one is to blame for this but Your Grace for failing to report to His Majesty how I have served you: for it is you who sent me here. I beg Your Grace to inform His Majesty who I am, how I have served him in these parts, where I am and what new conquests I have made; also my willingness to serve in the future, and how I have received a leg injury in his service, and what small pay these squires and I have earned, and what little benefit we have so far received. May the Lord increase Your Grace's life and excellent condition for a long time to come. (196)

The plea worked. Cortés did inform the King of Alvarado's service, and after Alvarado went to Spain in 1527 he collected the title of "Governor and Captain General" of Guatemala.

The final selection of the book narrates Nuño de Guzmán's expedition to Northwestern Mexico. We may remark here the policy -- illegal as it was -- of capturing and selling Indians as slaves (205; 207), as well as of treating them with both cruelty and indifference. For instance, they were used as beasts of burden and chained by the neck (206) as they walked under heavy loads. At one point, an Indian was roasted alive while several others were hanged. No justification is given for these Spanish actions.

In this final account, as was the case with the account of the initial contact with the mainland cultures of Mexico, the legend of the Amazon culture persists, and here a specific city in Northwest Mexico -- Cihuatlan -- is identified as belonging to the Amazons. Certainly, writes García del Pilar, there were very few males about. Through an interpreter, Guzmán asked the women where their men were and whether or not they lived alone. No answer is recorded.

Of the more than 1,200 friendly Indians who accompanied Nuño de Guzmán on his expedition, "no more than twenty survived, and these are in chains" (208). Thus ended yet another chapter in the long and sad history of the conquest of Mexico. The impression given by Patricia de Fuentes' book is that the history of Mexico is the history of its conquerors. But it is erroneous to believe that the
vanquished Mexicans had no history of their own, or no opinions about their defeat. An antidote to the mostly triumphal march of the Spanish in Mexico is the collection put together by Miguel León Portilla entitled *La visión de los vencidos*, which has appeared in English as *Broken Spears*. These native accounts of Nahua life before, during and after Cortés balance those by the Spaniards and must be read in order to counteract the impressions left by the Fuentes book. Scholars interested in the Spanish side -- supplemented by some indigenous accounts -- would also be better served by volume three of the five-volume work edited by John H. Parry and Robert Keith entitled *New Iberian World: A Documentary History of the Discovery and Settlement of Latin America to the Early 17th Century*. In fact, almost any anthology or collection would strike me as more useful than this disappointing and unnecessary book.

Historians coming from colonizing and imperial powers seem sometimes reluctant to take seriously the proposition that every encounter has at least two sides to it and thus at least two interpretations, and that perspective is part of every narrative, indeed part of consciousness itself. In the New World as well as in other conquered areas, the vanquished seldom speak. Even if and when they do, their interventions are usually mediated by the language (and hence the consciousness) of the dominant colonizing culture. In the case of the New World, those cultures were Spain, Portugal, England, and France. The collection of essays being assessed for the remainder of this review, *New World Encounters*, is intended not so much to give the vanquished back their voices -- an almost impossible task, given the scarce and thoroughly compromised nature of the record -- as to question the received interpretations of the victors. It is written also under the long and influential shadow of Michel de Certeau, who died in 1986 and to whom the book is dedicated. Certeau devoted most of his later years to a discipline he called "heterology." Heterology is the history and theory of the Other. All of these essays, regardless of the diversity of their origins and the training of their authors, are heterological exercises: they focus on the Other and on the destabilization of meaning which the encounter with the Other necessarily engenders.

Fourteen essays make up this book, plus an introduction by Stephen Greenblatt and a project description on travel narratives of the French to Brazil written by Certeau himself in 1978: Margarita Zamora provides us with a new version and commentary of Columbus's first letter to his sovereigns about his voyage of discovery; Inga Clendinnen writes about Hernán Cortés and the conquest of Mexico, focusing on the second half of the Mexican campaign and on what she cites as "fierce and unnatural cruelty; Rolena Adorno analyzes the role of fear in Cabeza de Vaca's encounters with Indians during his wanderings in the
Southwestern United States and Mexico in 1534-36; Anthony Pagden explores "ius et factum," or the relationship between law and experience, in the writings of Las Casas; Sabine MacCormack studies the place of "demonic illusion" (119) in Inca culture in the 16th century; Frank Lestringant interprets Jean de Léry's History of the Voyage to Brazil as a kind of adventurous Bildungsroman and as one of the few Protestant perspectives on Latin America in the 16th century; David Damrosch advances a new interpretation of Aztec poetry both before and after the conquest of Mexico, finding in all of it what he calls an aesthetics of conquest and violence; Sara Castro-Klarén deals with the theme of the sacred dance in Andean culture, working her way from the 16th century forward to the 20th and to a short story by José María Arguedas; Louis Montrose explores the question of "gender" in the discourse of discovery, focusing on how Sir Walter Ralegh, a powerful man in a patriarchal culture who nonetheless is subject to a queen, uses gender in his writings about the New World; Mary C. Fuller, like Montrose, also studies Ralegh but focuses on the motif of gold; David Quint traces the motif of "the epic curse" from Homer to Virgil and beyond, focusing on a 16th-century Indian curse in the American Southwest and a curse by the character Adamastor in Camões's Os Lusiadas; Jeffrey Knapp analyzes the place of tobacco in Elizabethan culture; and Luce Giard, the executrix of Michel de Certeau’s estate, comments on what Certeau meant by heterology and on its relevance to New World history. Specialists in New World history and literature know that most of these scholars have come up with new insights into the famous texts, men, and events of the Americas. Every essay in this assortment is worth reading and one learns something from each one. Given my interests and background, and given the journal in which this review is being published, I would like to comment on those essays which deal in some way with Latin America and which are most relevant to civilizational perspectives in scholarship.

Perhaps "the single most significant scholarly event of the quincentennial" (2), writes Margarita Zamora in her essay, was the publication in Madrid in 1989 of El libro copiador de Cristóbal Colón, edited by Antonio Rumeu de Armas. This is the copybook of all the writings of Christopher Columbus which he himself thought significant enough to have copied. It contains a "Letter to the Sovereigns" of 1493 which is different from the two nearly identical letters to Santangel and to Sánchez that we all know, have become accustomed to, and teach. Zamora translates and analyzes this newly discovered letter, probably the first private letter that Columbus wrote the King and Queen after his return from the New World. It does not have, Zamora states, the "sanitized" quality of the Santangel-Sánchez versions (2). It presents a more intimate portrait of Columbus: we learn more about his all-consuming egoism, about his bitterness over previous slights, and about his obsession with money. Here, too, we read of friendly Indians, of Amazons, and of cannibal Caribs, but the descriptions are less artful than in the Santangel and Sánchez can thus be definitively charac-
terized as the "revised" and "official" versions of the first voyage, that is, as the texts which the Spanish sovereigns wanted disseminated. This intention may explain why some of the comments in the original copybook were suppressed in the official versions. Zamora identifies the pattern of suppression: for instance, information that could aid Spain's competition or comments that "could put the expedition in a bad light" (2). Because Zamora has published a previously unknown text, it should interest those scholars who, like myself, prefer to work from primary sources. When all is said and done, however, this new document does not substantively alter one's view either of Columbus or of the events surrounding the discovery of the New World.

In his introduction to the collection, Stephen Greenblatt characterizes Clendinnen's essay on Hernán Cortes as "brooding and powerful" (viii). I agree. Clendinnen's Cortés is not the "model of intercultural understanding" (ix) that Tzvetan Todorov makes him out to be in his book, *The Conquest of America*; nor is Cortés the "embodiment of rational calculation" (ix) that many of us have taught in class. Rather, according to Clendinnen, he is a troubled man, a bully, a gambler, an egomaniac who treats "all men, Indians and Spaniards alike, as manipulable" (39). Clendinnen maintains that although Cortés may have conquered the Aztecs, he did not come close to understanding them. They remained irreducibly and irrevocably "other" to his imagination. Thus he could not fathom their indifference to their own suffering and death during the siege of Mexico, an attitude which Cortés characterized as a "fierce and unnatural cruelty." By implication, for Cortés "natural cruelty" was a familiar friend whom he easily recognized. It is a startling point to make, and the concept of "natural cruelty," though probably repulsive to many contemporary historians, goes a long way toward explaining the non-reflective ease with which some cultures have so violently conquered and dominated others. Imperial cultures seldom have consciences and, at this point in the history of the New World, Spain's conscience had not yet been awakened by Bartolomé de Las Casas.

Rolena Adorno's essay is entitled "The Negotiation of Fear in Cabeza de Vaca's *Naufragios.*" The Spanish conquistador first terrified the Indians he encountered and yet, through his subsequent actions, eventually "became an essential instrument for the spiritual coherence" of the same Indian culture he so filled with fear. In other words, Cabeza de Vaca became so necessary to the well-being of the tribes which he terrorized that these tribes had to come to terms with their own terror in order to continue to deal with him. They could not simply kill him or flee his presence. They needed him, and that need compelled them to "negotiate" their fear. But the Spaniards also felt fear. Both groups, in effect, lived in continuous and ambivalent dread of each other. Adorno demonstrates convincingly how the discourse that emerges from intercultural encounters like these tends to be confused, polyvalent, and opaque.

Anthony Pagden deals in general with the problem of tradition and experi-
ence in the New World. Before the discovery of the New World, the validity of an interpretation concerning one culture's contact with another depended on its agreement with ancient "authorities." When, in the case of the New World, those authorities were contradicted by experience, the result was to increase the "tensions between the appeal to authorial experience and the demands of the canon" (89). These tensions are evident in the writings of Bartolomé de Las Casas. Throughout his work, Las Casas, who as a man of the Church should yield to authority, placed primary weight on his own experience and consequently on "the uniqueness of his text" (92; emphasis given). Las Casas appealed to the trust of his contemporaries by claiming to have "seen" what he was writing about; he contrasted himself to Fernández de Oviedo, a "trifler" who "fabricated" history by turning to the authorities -- prior historians, philosophers and the Church Fathers -- for his account and its supporting materials. The same criticism could be made, of course, of someone like Ginés de Sepúlveda, and Las Casas made it during the debates in Valladolid. My major criticism of Pagden's essay is that he does not explore fully enough the clearly evident tensions between *ius et factum* within Las Casas himself, even though that seems to have been one of his original and primary intentions.

Frank Lestringant's essay on Jean de Léry is the only one in the collection concerning a French subject. Jean de Léry authored what Lévi-Strauss has called "the breviary of the ethnologist" (cited by Greenblatt xii): *Histoire d'un voyage faict en la terre du Bresil* (1578). Lestringant borrows from Lévi-Strauss in entitling his essay "The Philosopher's Breviary," a phrase referring to "the Huguenot corpus" of works on the New World organized "around two complementary themes: a denunciation of the crimes of the Spanish Conquest... [and] a defense of the free and happy savage" (128). De Léry wrote at the end of his *Histoire* that he often regretted not being back among the savages of Brazil (129)---a statement which sounds like innocent cultural nostalgia until one realizes that the savages he longed for were Tupi cannibals. Although cannibalism is against the law of Nature (130) and although Tupi cannibals were unregenerate, De Léry admired them and thought them to be quite fortunate in this world. Like any good Calvinist, he also considered Tupi behavior to have been predetermined. It was therefore also predetermined that the Tupi would be damned in the next world. However, most of de Léry's readers, especially those of the French Enlightenment, saw only noble savages, not noble savages who were damned. Lestringant comments on three of de Léry's Enlightenment readers: François Coreal (*Voyages*, Amsterdam, 1722); Abbe Prevost (*Histoire générale des voyages*, Paris, 1757); Abbe Raynal (*Histoire des deux Indes*, Paris 1770). Each of these 18th-century authors viewed Indians in a positive and uncomplicated light and, like other Huguenots, strongly criticized the Spanish for their behavior in the New World. Lestringant's conclusion is that "the eighteenth century invented a sixteenth century in its own image, an anthropological prehistory that conformed
to its desires" (136). The popularity and importance of the Noble Savage were useful to 18th-century French thought: from being the foundation of a "Calvinist breviary" in de Léry, he became the point of departure and contact for a "philosopher's breviary" in the 18th century. Like all of Lestringant's work, the essay on de Léry is well done.

One of the most fascinating essays in the entire collection is by David Damrosch, a scholar who complemented his graduate studies in English and Comparative Literature with an interest in Nahuatl. Damrosch writes against the view that separates the beauty and profound spirituality of Aztec poetry from the violence and cruelty of its sacrificial culture. In Damrosch's view, Aztec poetry was poetry in the service of a conquering and violent culture. Part of the emphasis on aestheticism was due to the shortness of life. In this, in my own view, the relationship between Aztec poetry and its warrior culture resembles that between Zen and Samurai culture in Japan. Both aesthetics prize the moment; both are conscious of the violence that lies beneath even the most placid surface; in both, "warfare becomes an artistic act and the warrior becomes a poet." This last clause from Damrosch (143) is applied to Aztec culture only, but it could just as well describe certain aspects of Japanese culture. The language of Aztec poetry reflects the connections between aesthetics and warfare; metaphorically, for instance, flowers become warriors, and warriors flowers, all "spinning in the field" (144). Damrosch goes on to demonstrate the continuity between Aztec "literature" before and after the conquest. In fact, the same aesthetics, sometimes even the same tests, were applied to very different historical realities. Damrosch explains this phenomenon by appealing to "Pierre Menard, Author of Don Quixote" by Jorge Luis Borges. In that story, a twentieth-century Pierre Menard writes word for word the text authored earlier by Cervantes. However, because of all the intervening years and history, the same words in the same order give rise to another text with a radically different set of meanings. Some Aztec poets seem to have been Pierre Menards avant la lettre. Damrosch's interpretation has momentous consequences, for its very plausibility revises the work of some of the most eminent interpreters of Aztec culture, including that of Miguel León Portilla. Things are not as clear as previous scholarship had encouraged us to believe.

One of the strengths of New World Encounters is precisely this: every contributor realizes the complex and problematic nature of his subject. Every contributor knows that every intercivilizational exchange in the New World is reflected through the prism of European consciousness. This is so even in the case of pre-conquest Aztec poetry in Náhuatl, for after all we know these texts only through their Romanized and alphabetic incarnation. Every contributor, moreover, is mindful of the enormous lacunae in New World history, of the partiality of the evidence, of the inevitable colonizing effect that the colonizer's language had on the colonized. That awareness of complexity, of the layered den-
sity of texts and events, of documentation that remains ever incomplete, is something which every comparative civilizationist ought to take to heart.

Historians used to be blithely confident in their ability to recapture the past or to interpret it "correctly." But Ranke’s picture of the ideal historian as the searcher for "wie es eigentlich gewesen ist" (how it actually was) is now considered to be the product of wishful thinking. Any view which encourages interpretive humility is, I believe, a healthy development. As long as that humility does not require an attitude of total relativism based on cognitive skepticism, I have no quarrel with "the new historicism." So much about the New World that was previously either not understood or simply not known is now being brought to light by a new generation of scholars, some of whom are in this collection. The careful, thoroughly researched, undogmatic scholarship of most of the essays in *New World Encounters* is evidence of a new maturity in New World studies. Let's hope that it lasts. And let's hope that the impulse to "recycle" old work, an impulse evident in *The Conquistadors*, is an aberration brought on by a quinquennial fever which by now has subsided.

**Endnotes**

1Most of the essays in the book were published in 1991 in an issue of the journal *Representations* dedicated to Certeau's memory. Certeau was director of Research at the "Ecoles des hautes études en sciences sociales" (Paris) and, from 1978 until 1984, Professor at the University of California, San Diego. His many fields of study included historiography, mysticism, the Renaissance, anthropology, and how people navigate through the waters of ordinary daily living, what he called "the Practice of Everyday Life." In the latter part of his career, he devoted himself to New World studies. In fact, he was so committed to this field that the decision of the *Centre national de la recherche scientifique* not to fund the project convinced Certeau to begin to teach and work at the University of California at San Diego. The project, which he never finished, is included in *New World Encounters* as an appendix (323-28).

2David Quint's essay on the epic curse as a means of indigenous resistance is the only essay in the book to cite Portuguese sources. Six of the essays deal with Spanish material; three treat English subjects; one concerns Náhuatl. Two of the Spanish articles deal, though indirectly, with Quechua.


The reader will understand that everything about this book is gargantuan. It is no passing coffee table ornament, but rather a very difficult source book that undertakes to grasp the flow and meaning of the human 'race', as a short lived species throughout its entire history and occupancy.

Cavalli-Sforza became well-known to a wide public in the mid-70s when he was able to show that the diffusion of agriculture across Europe took place in a period of about 6,000 to 2,000 B.C. and was achieved by the intrusive movement of people rather than the diffusion of the idea (Ammerman, Cavalli-Sforza, by radioactive dating, in 1972; later, in about 1978, by beginning some genetic resolution of people's movements). That was a stunning example of the possible use of genetic markers. It impressed this reviewer to write him twice at about that time asking for his help or advice on two such problems, e.g., the mixing of groups into the Americas from pre-Columbian to post-Columbian times, and a much older issue on the diffusion of the startup of languages. In this book we are presented with the results of 14 years, e.g., from about 1980 onward, of the continued intensive research of Cavalli-Sforza and his colleagues for the more total movement of humans on earth, Homo sapiens sapiens, in some sense for the past 100,000 years.

Conceptually, the book has three parts. Starting in the Preface, continuing through Chap. 1 on concepts, data, and methods, on into Chap. 2 on a genetic history of world populations, up to about Sections 2.5-2.10, the genetic theoretic is put forth. It starts out by indication that it will substitute the use of gene frequencies (frequencies of alleles at polymorphic loci known to be clearly inherited), which has emerged from study since about the mid-60's as more reliable, for the older data use of physical anthropological features, or of language diffusion. The first section discusses the polymorphic loci used, tries to provide "elementary" overview of the genetic issues "for readers who have no background in genetics." The main polymorphisms studied are those of proteins present in the liquid part of blood or red cells, also proteins on white blood cells. There is a little bit of technical theory on the meaning of evolutionary change in gene frequencies, and then there is a section that attempts to destroy the concept of race. Small sections are found on linguistic analysis, on genetic distances, and on phylogenetic trees.

A methodological problem begins to become evident in Section 1.12h, on the rationale for their choices, i.e., as dendograms, effectively really as cladograms. Their technical discussion is really murky and impenetrable by the innocent. The reviewer, addressing a community of civilizationists, can only advise such
readers to skim the section lightly, taking it with a grain of salt; consult - if you will - your favorite geneticist to give you all the pro and con arguments, and then pass on to the rest of the book, particularly the maps. You are looking at an early, first generation world map. Hope or assume that another generation of experts will further clear up the methodological picture. It will look better in the future. [For example, this reviewer is still ignorant and would claim that he still does not understand the difference among deme, race, breed, or ethnic group. They all denote organisms that do continue to breed with each other, with or without minor point mutations. Looking at the first glorious world map on ethnic regions, what he sees is 3-1/2 races, a changing fractal recomposition in some complex genetic space. This, to him, hardly destroys the concept of race. It only requires recomposition of a more complex form. Perhaps one of the groups studying complexity might get to it in time, and offer better explanations].

Mixed with the technical methodology, in Section 1.14, one learns how the maps are to be constructed. The discussion segues into Chap. 2, first by presenting what the authors view as a genetic paleoanthropological history of Homo, among its subdivisions, including a.m.h.'s (anatomically modern humans). So, Sections 2.1b through 2.4 build the reader up to the modern tree, using mitochondrial DNA (mtDNA) as the marker.

From part 2 on, one begins to find running dialogue via a comparison, contrast, or integration with more common paleoanthropological methods. It is that material and those sections that should be of greatest interest to civilizationists. From Section 2.5 on, the book, mainly pursuing single gene mappings and paleoanthropology, will take you through the clusters and the regions: Chapters 3 Africa, 4 Asia, 5 Europe, 6 America, 7 Australia and the Pacific areas. An Epilogue will deliver its moral message. The appendices will provide most readers, except specialists, with a brief nap.

Then on to the glorious adventure of the third part, the maps. There you should browse, browse, browse, until you have some sense of what is going on. It will help you have in hand any civilizational history that appeals to you, provided that it is quite complete.

[The reader will regard this parenthetical remark as a self-serving advertisement. The reviewer suggests for this purpose the Iberall-White Chapter in his own and his colleagues' book *Foundations for Social and Biological Evolution*. This is the reviewer's idiosyncrasy: it makes the world-flow clearer to him. Further to confess his vested interest: it was with more than casual curiosity that he undertook to review this book. It appears to him that this book has to be carefully compared and collated with *Foundations*. That small monograph, in very significant ways, 'validates' and is validated by this book.]