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Cieza de León en Sevilla y su muerte en 1554 by Miguel Maticorena Estrada

Review by: George Kubler

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environmental limitations. Edmonson indicates that the relationships are not conclusive but rather are suggestive hypotheses pointing mainly to a synthesis between motivation and social structure.

Although the study is not conclusive or ethnographically exhaustive, it deserves attention for its originality in bringing knowledge from social sciences together in an unusual manner. The work is brief, well-written, and certainly unaffected by the theft of the first manuscript.

El Calendario Mexicano. ALFONSO CASO. (Sobretiro del No. 1, Tomo XVII de Memorias de la Academia Mexicana de la Historia.) Mexico: Academia Mexicana de la Historia, 1958. Pp. 41-96, charts, 2 figures. n.p.

Reviewed by CHARLES E. DIBBLE, *University of Utah*

El Calendario Mexicano by Dr. Alfonso Caso is an expanded version of a paper read at a Mexico City "Mesa Redonda" in 1955. In a twenty-four page discussion, Caso presents the workings of the two Aztec calendrical systems (the *tonalpohualli* and the year). The reviewer considers this the most complete and lucid exposition of the Aztec calendar in print.

The day signs, numbers, lords of the day, lords of the night, gods of the day signs, the months, are described in detail. The translation of the Nahuatl names for the day signs is carefully considered. Information is drawn from the codices as well as early Aztec and Spanish writings. In each case the discussion is amplified with pertinent comparative data from the surrounding regions of Meso-America. In separate tables, day names from thirty-one different authors or languages are tabulated and compared. The month names from thirty-two authors and from twenty-three languages are also tabulated.

The fate of the days, the numbers and the months was the *causa sine qua non* of the Aztec daily existence. The metaphorical meaning of the word for day (*tonalli*) is fate or future. In his study, Caso gives this aspect of the calendar the emphasis it merits.

The second half of the booklet is a consideration of correlation problems and the translation of four Nahuatl sources which are cited to support Caso's correlation theories. Aztec-Christian calendrical correlations are not, as yet, definitive; all students do not agree entirely with Caso. However, we have in the study a forthright presentation of the problems which must be solved to clarify any correlation controversy. They are: the position of the *nemontemi*, the first month of the year, the beginning of the day (midnight vs. noon), the day which begins the year.

The study concludes with an extensive bibliography of calendrical and correlation studies. These citations together with the present study give a good picture of the present status of the correlation question.

Cieza de León en Sevilla y su muerte en 1554. MIGUEL MATICORENA ESTRADA. (Documentos, Vol. 12.) Seville, Spain: Anuario de Estudios Americanos, 1955. 60 pp. n.p.

Reviewed by GEORGE KUBLER, *Yale University*

During several years' residence at the Escuela de Estudios Hispano-americanos in Seville, Sr. Maticorena, a Peruvian pupil of Raúl Porras in Lima, assembled and studied these ten newly discovered documents. They bear upon the life of the "príncipe de los cronistas" from 1551 until his death at Seville in 1554. We learn many details

of Cieza de León's private life, and why the manuscript of his history of the Civil Wars in Peru remained so long unpublished: his testament asked that the manuscript be withheld for fifteen years after his death, in order to protect the living persons named in the history. Cieza was probably related through his mother's family to Pizarro's page, López de Cazalla, later secretary to La Gasca. The newly discovered papers document Cieza's humanitarian views on the Indian peoples of Peru, as well as his friendship with Las Casas, who was his literary executor. The transcriptions are impeccable. Maticorena explores the new information with cautious, sensitive, and complete care.

Araucanian Child Life and Its Cultural Background. SISTER M. INEZ HILGER. (Smithsonian Miscellaneous Collections, Volume 133.) Washington: The Smithsonian Institution, 1957. xx, 439 pp., appendices, 10 tables, 80 plates. n.p.

Reviewed by ELDEN JOHNSON, *Saint Paul Institute, Saint Paul*

This valuable work consists of two well-written descriptive ethnographies. The first describes the culture of the Araucanians or Mapuche of Chile, and the second concerns their cultural-linguistic relatives in Argentina. The groups are often lumped together as Araucanians. Both are accounts of the contemporary culture of these peoples with the data presented in the framework of the care and training of the child as seen in the varied aspects of Araucanian culture. The title of the book may be misleading, for Sister Inez' approach is that of the ethnographer and the works follow the format seen in her earlier monographs on the Arapaho and Ojibwa.

The Chilean Mapuche are concentrated in the south-central provinces of Valdivia and Cautín with a population estimated at between 95,000 and 150,000 persons when studied by Sister Inez and her field assistant, Margaret Mondloch in 1946-47. They are today, as in the past, primarily sedentary agriculturalists living in dispersed settlements. Sister Inez and Miss Mondloch visited the Argentinian Mapuche in 1951-52 where approximately 3,500 persons were found living largely in the Territory of Neuquén of western Argentina. They are presumably descendants of Chilean Mapuche who crossed the Andean passes, largely in post-horse times, to become Pampean hunters.

The value of these ethnographies lies both in the wealth of data they present and in the clarity of the presentation. As Matthew Stirling says in the Foreword to the book, "The abundance of direct quotes from informants and the frequent recounting of personal experiences give to the narrative an intimacy that not only makes it entertaining reading but imparts a human quality which adds to its value as a sociological and psychological document." It is interesting to note that in addition to the normal subsidization of the field research, the publication itself was partially subsidized by Mr. I. A. O'Shaughnessy of St. Paul. His aid added materially to the value of the book for it enabled the Smithsonian Institution to include much of the detail and many of the photographs not ordinarily seen in these days of high publication costs.

An Atlas of African History. J. D. FAGE. New York: St. Martin's Press, 1958. 64 pp., 62 maps. \$5.75.

Reviewed by GEORGE P. MURDOCK, *Yale University*

The author, who is Professor of History at the University College of Ghana, provides scholars in a variety of fields with a very useful supplement for their courses on Africa. With the exception of Map 3 on Roman Africa, Map 6 on the Christian and pre-