

other volume that treats Cushing's return to the Southwest in 1886 as vector of the Hemenway Expedition.

Mesoamerikanische Skulpturen der Sammlung Lukas Vischer, Museum für Völkerkunde Basel/Ancient Mexican Sculptures from the Lukas Vischer Collection, Ethnographic Museum Basel. Edited by Gerhard Baer and Ulf Linkmann. (Basel: Wepf Verlag, 1990. 179 pp., foreword, bibliography, illustrations. SFr 89, DM 98.)

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When the Basel merchant Lukas Vischer (1780–1840) returned to Switzerland in 1837 after nearly a decade in newly independent Mexico, he brought with him an extraordinary assemblage of fourteen hundred Mexican objects—one of the earliest and most important European collections of ethnographic art of its time. Although Vischer provided little information regarding his acquisitions, the early date of his collection makes it valuable in the history of Mesoamerican art and archaeology. The quality and range of the collection indicate that he sought to assemble a representative sample of Mexican antiquities, and his effort thus marks a critical moment in the nineteenth-century rediscovery of Mexico's indigenous heritage.

This catalogue presents sixty-six examples of the stone sculptures that form the bulk of the collection. Although they range from early Olmec to late Aztec specimens, the most numerous and notable ones can be identified as Aztec works from central Mexico. Among these are masterful depictions of prominent deities such as Chalchiuhtlicue, the water goddess; a seated male deity variously identified as the earth god Tepeyollotl, the creator god Tonacatecuhtli, and the fire god Xiuhtecuhtli; a striking seated figure of the flayed fertility god Xipe Totec; and two rare examples of the sun god (Tonatiuh or Piltzintecuhtli). Smaller stone sculptures include vessels and animal carvings; stylized Mixtec figures of the rain god; and outstanding Olmec, Teotihuacan, Mixtec, and Aztec masks.

The informative bilingual introduction discusses the origin of the collection, its place in the history of early Mexican archaeology, and nineteenth- and twentieth-century studies about it. While items are named in both English and German, the essays on them are entirely in German. Detailed and carefully observed physical descriptions constitute the basis of the entries; historical background and iconographic interpretations incorporating past and current scholarship are provided where available. The authors also specify the mineralogical composition of ob-

jects and list scholarly references. Particularly valuable for appreciating three-dimensional sculpture are the black-and-white photographs offering multiple views of each piece: front, back, sides, and, where relevant, three-quarter and top and bottom views. In a few cases nineteenth-century drawings of historical interest also appear.

Although some pieces in the collection are already well known, this publication makes a larger segment of it accessible. Because most of the book lacks an English translation or summary, its appeal may be limited to a scholarly audience. Nonspecialists may, however, consider the numerous reproductions adequate visual compensation. Certainly, libraries will want to add this well-researched, abundantly illustrated work to their pre-Columbian or Latin American collections.

Mesoamerican Dualism/Dualismo Mesoamericano. Edited by Rudolf van Zantwijk, Rob de Ridder, and Edwin Braakhuis. (Utrecht: RUU-ISOR, 1990. 190 pp., introduction, tables, illustrations, notes, bibliographies. Paper.)

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Symposium proceedings tend to be uneven in quality and theoretical orientation, and this volume is no exception. It is composed of seventeen papers presented at the Forty-sixth International Congress of Americanists in Amsterdam in 1988, in a session organized by Rudolf van Zantwijk. Although Zantwijk anticipated that presentations on the theme of dualism would tend towards the structuralist approach, virtually none of the authors utilized it. The resulting volume is thus characterized as lacking "a shared theoretical framework" but offering "a great variety of approaches to resolve the problems inherent in the operations of bipartition" (1).

Despite the title, only about half of the papers deal directly with dualism; the remainder have only minor references to it. Most of the contributions are too short to relate their topic to theoretical concerns or to larger questions of dual classification as a pan-Mesoamerican phenomenon. Many of the dualities discussed are familiar to Mesoamericanists: dual sovereignty in central Mexico (in papers by Zantwijk, Graulich, García Samper, and Corona Sánchez), male/female deity pairs (van Leeuwen-van Koppen), the dry season/rainy season bipartition of the year (Aguilera, Braakhuis, Guliaev), and the dual civil and religious hierarchies in contemporary village life (Kandt, Kuroda). The majority of the papers deal with pre-Columbian or early colonial topics in central Mexico and highland Guatemala, making primary use of ethnohistorical

and for his words of caution in the interpretation of colonial period texts; other authors could have benefited from his admonitions. Vázquez León raises important questions on the prevalence of duality in his examination of the cyclical alternation of in-power/out-of-power groups in a modern Tarascan community.

Sugar Is Made with Blood: The Conspiracy of La Escalera and the Conflict between Empires over Slavery in Cuba. By Robert L. Paquette. (Middletown, CT: Wesleyan University Press, 1990. xvi + 346 pp., introduction, maps, tables, illustrations, appendix, notes, index. \$15.95 paper.)

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Robert Paquette's *Sugar Is Made with Blood* is a compelling analysis of one of the most controversial episodes in colonial Cuban history: the conspiracy of La Escalera in 1843-44. While most historians agree about the extent and brutality of the repression of slaves and free people of color that followed the discovery of the conspiracy, everything else about the Escalera process is subject to debate. Did the conspiracy really exist? Was it fabricated to justify a colonial clampdown? Were Cuba's well-known poets of color, Plácido and Juan Francisco Manzano, involved in the conspiracy? What was the role of British agent David Turnbull? The questions go on indefinitely. Paquette does not pretend to answer all of them definitively. He does argue, however, that the conspiracy did exist, "not as one conspiracy but as several distinct yet overlapping conspiracies" (vii), and presents a picture of a highly complex, transatlantic network with both emancipation and independence at its center and encompassing an intricate and diverse cast of characters.

Paquette succeeds in giving his readers "a political history in a socio-economic context" (vii). He outlines that context in the first part of the book, in which he discusses features of Cuban slave society in 1840. In the second part, he examines the transatlantic dimensions of the Escalera events, concentrating on the roles played by England and the United States. The final part is devoted to an examination of the actual rebellions and subsequent repression within Cuba.

In discussing the transatlantic aspects of the conspiracy, Paquette is imaginative and meticulous, comparing accounts from Cuban, Spanish, British, and North American sources to see where they overlap or diverge. In this way he attempts to reconstruct different aspects of the conspiracy. This section of the book, together with his earlier discussion of Cuban slavery and sugar production in 1840, gives a sense of how local and

documentation. Three contributions are based on ethnographic research, and another three utilize archaeological and other sources of data. Half of the papers are in English and half in Spanish; one is in French. Regrettably, no multilingual summaries were provided. The lack of a standardized bibliographic system makes it difficult to evaluate some authors' arguments.

The first two papers, by Davies and by Durand-Forest and Durand, take a nearly identical tack in limiting their discussion to the narrow definition of dualism given in the history-of-religions perspective—which posits the existence of two opposing deities (in contrast to monism)—and in summarizing well-known instances of dualism in Old World religions. To no one's surprise, they conclude that this form of dualism did not exist in Mesoamerica.

The contributions by Zantwijk and Puite are also comparable and more helpful in their discussions of concepts in central Mexican thought that indicate the union of paired phenomena. Zantwijk's study deals with a political arrangement between two independent polities in prehispanic central Mexico known as *coāpancayotl*, which he translates as "that which pertains to a dual union." Puite's study of the Nahuatl text of the *Historia Tolteca-Chichimeca* reveals a similar notion in the term *nacīca*, translated as "a perfect or complete state." He shows, by drawing heavily on the work of López Austin on dual classification in Mesoamerican thought, that this meaning is based on the union of complementary oppositions and relates its usage to the emphasis in this document on communities composed of paired ethnic groups, such as those in the title of the document.

Graulich's paper on the Cacaxtla murals, the most detailed study of dualism in the volume, provides the necessary background and understanding of this phenomenon in Mesoamerican ideology. While the editors (5) and some of the contributors (e.g., Durand-Forest and Durand, van Leeuwen-van Koppen) see dualism as a problem, because it can encompass opposition, complementarity, and asymmetry, Graulich presents it more pragmatically as "the Mesoamerican concept that everything has two aspects which are both opposite and complementary" (94). He is also one of the few contributors to place the concept of dualism within the context of its long history in Mesoamerican scholarship. His conclusions regarding the murals as representations of central Mexicans conquered by a Maya group, while intriguing, are problematic, especially considering his reliance on Aztec ideology to interpret paintings that he believes are Maya-inspired.

Among the ethnohistorical contributions, Ridder's study of "Epi-Toltec" migrations into highland Guatemala stands out, both for his explanation of the paired numbers 13 and 7 as representative of totalities