

passed dealing with pesticides, nuclear power, legal remedies against polluters, and trash removal. In 1974 an Environmental Office in the Ministry of the Interior was established. Though the "new social movements" certainly slowed and in some instances stopped further construction of nuclear power plants, this extensive environmental legislation was already in place before these movements emerged.

It is not clear why Dominick ends his account with the year 1971, especially given that the Green Party was not founded until the late 1970s. This also leaves out the intertwining of the environmental and "antinuclear" movements of the early 1980s. Moreover, the book does not cover the important subject of environmentalism—or the lack thereof—in the former East Germany. The shock with which West Germans greeted the ecological catastrophe left behind by communism in East Germany was itself surprising. Given the close contact between East and West made possible in the era of détente, could Western journalists and environmentalists not have seen earlier what was so obvious after the Wall came down? One hopes that Dominick and other historians will turn their attention to providing an account of the destruction of the environment in East Germany.

The differences between the radical democratic, leftist, multicultural Greens and the totalitarian, racist Nazis are evident enough.

But there are continuities between the German cultural despair of the right before 1945 and the cultural despair of the West German left from the 1960s to the 1980s. They include a disdain for liberal democratic politics, a tendency to see in science and technology autonomous forces beyond human control, a deep suspicion of the Enlightenment, and an inclination toward apocalyptic political visions. The Greens were not descendants of the Nazis, yet neither were they simply American liberals who happened to speak German. They were heirs to a disquieting German counter-Enlightenment tradition.

Dominick is right to distinguish conservation and environmentalism from Nazism and to indicate the multiplicity of sources of environmental concern in Germany. Moreover, it is well to remember that the Nazis were advocates of "reactionary modernism," which blended technological modernity with themes of the German counter-Enlightenment. They "struggled" and "battled" to control nature, unlike environmentalists who try to reconcile with nature—efforts the Nazis would have considered pacifist and effeminate. Yet Dominick protests a bit too much. Historians of German political culture, such as Fritz Stern, Richard Lowenthal, and myself, have not equated the Greens with Nazis but merely pointed out that romantic and counter-Enlightenment skepticism can take, and has taken, different political forms. Dominick

conceives the ideological affinities of environmentalism and Nazism too narrowly and thus underestimates the continuities between the counter-Enlightenment of the old right and the postmodernism of the new left. He nonetheless succeeds in drawing to our attention the traditions other than those of cultural despair from which Germans have approached environmental problems.

Jeffrey Herf

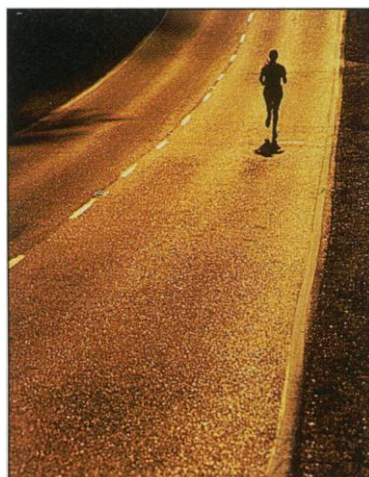
*School of Advanced International Studies,
Johns Hopkins University,
Washington, DC 20036*



A Village Reemergent

Cuello. An Early Maya Community in Belize.
NORMAN HAMMOND, Ed. Cambridge University Press, New York, 1991. xxii, 260 pp., illus. \$90.

Rigoberta Menchú, a Maya villager, this year received the highest moral accolade from the civilization that conquered her people, the Nobel Peace Prize. The Maya villagers endure. Out of their vision and experience they created a civilization encompassing millions of people and spanning over 2000 years (400 B.C. to A.D. 1697). Five centuries of foreign domination have left them battered but large-



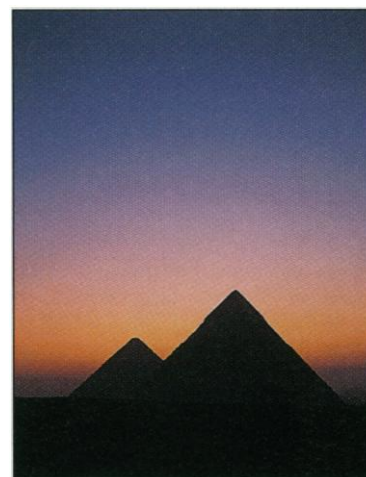
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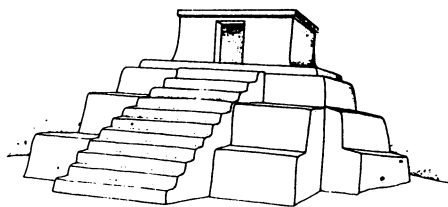
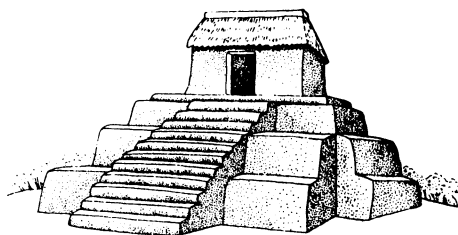
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ly unbroken in spirit. Today people of Maya culture and language are still three times as numerous as all the native Americans within the United States.

The archeological project at Cuello, Belize, became famous among Mayanists in the 1970s for the indications Cuello offered of being the earliest Maya village in the lowlands. That promise faded in the 1980s with additional radiocarbon assays and systematic comparison of Cuello's artifacts with those from other early lowland sites. Disappointing as a historical first, the Cuello site is nevertheless very early, and the corrective comparative scrutiny it has undergone exemplifies good science in archeology. In the wake of the initial hoopla, the genuine importance of the research has emerged in this book: it's about a village, not about a great city. The royal capitals of the Maya richly deserve the attention they are receiving these days. But the antecedent and later coeval villages potentially contain answers to questions they raise. How and why did the majority of Maya, plain and simple folk, relate to the kings, courtiers, and city denizens? What was the Maya version of the social contract? This book provides no clear answers to such basic questions, but it does examine them productively in the context of substantive empirical evidence.

In broad outline, the Maya social contract as viewed at Cuello was first established in the homes of respected families and always re-

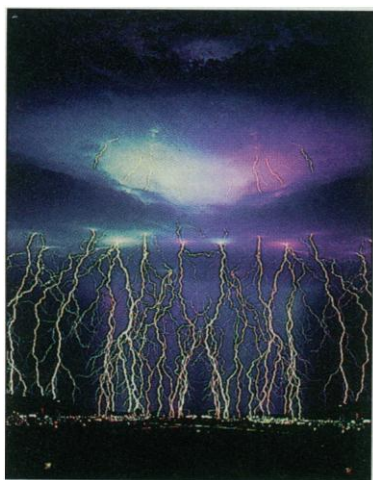


"Reconstruction (by Sheena Howarth) of the superstructure of Structure 350," a pyramid at the west side of the plaza on Platform 34 at Cuello, with (top) a thatched roof and (bottom) a flat one, also a possibility. "The construction of Platform 34 and at least the pyramids, if not any of the other structures on it, was undoubtedly a communal project." [From *Cuello*]

tained a focus on founders and ancestors. The nucleus of the early community, and the object of intensive excavations reported here, is a low artificial hummock prosaically dubbed Platform 34. At the base of the deposit is a rectilinear compound of small wood and thatch houses on plastered surfaces founded

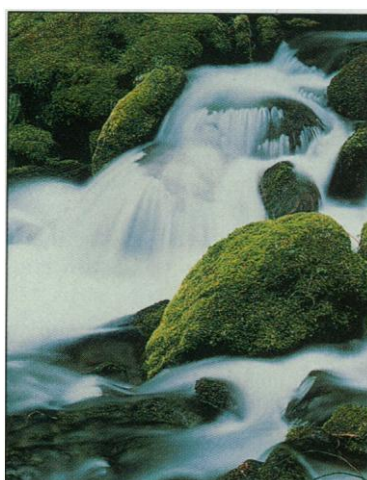
some 3200 years ago. Although simple, modest, and decidedly domestic, from the outset this household was more formal and more permanent than the dwellings scattered in its vicinity. It has all of the features of a first-comer's, a founder's, home.

The passage of centuries of village life at Cuello, in a Middle Preclassic (around 1000 to 400 B.C.) lowland world populated mainly by villagers, witnessed the repeated refurbishment and gradual elaboration of this central place. Hammond and his colleagues are confident that their evidence points to an egalitarian society at Cuello during the Middle Preclassic period, the era presaging the Late Preclassic (400 B.C. to A.D. 200) advent of kings and capitals in the lowlands. In the Late Preclassic period, Cuello remains small and unimportant. But the domestic compound is dramatically rebuilt into a public platform designed for the kinds of ritual activity legitimizing hierarchy and complex society. Still, the archeology documents clearly that Cuello always had a center. What changed with civilized life was not the introduction of the idea of centrality, with all its social concomitants. Rather, the center at Cuello changed from a place housing living leaders to one inhabited by ancestral souls seated on their bones and precious offerings. Patricia McAnany has articulated this insight from the vantage of the nearby ancient village center of K'axob, but it holds for Cuello as well. The



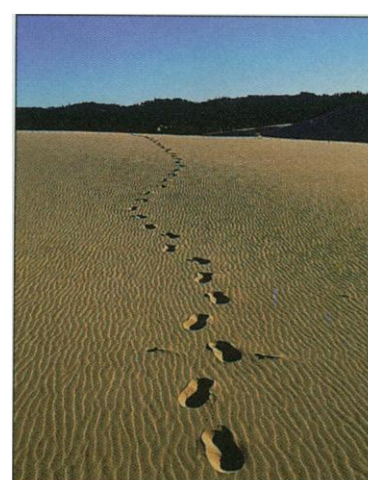
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translation of original leaders and founders into eternal ancestors promoted their direct descendants into communicant adepts and mediators for the rest of the community. The essence of the Maya social contract seemingly bound the ancestral dead to the living in mutual reliance. Maya kings were called Ch'ul Ahaw. *Ahaw* means lord; *ch'ul* means holy, with connotations of soul. Maya leaders were lords of soul force.

The significance of Cuello is that it documents a remarkable continuity between the patterns of ritual behavior defining centrality in a village and those exalting hierarchy in the royal capitals. Formal burials, cached deposits, and human sacrifice mark the growth of Platform 34 as these features empower the Preclassic and Classic centers emerging around Cuello. One can detect a twinge of envy in the narrative of this book when Cuello is compared with larger early centers graced by monumental art. In its modest, clear echo of the same themes this village provides an especially precious insight into the Maya civilization's advent.

This is a daunting book to read. The prose is clean and consistent, but the coverage varies from highly technical first-order presen-

tations of some data, through summary analyses of other material, to several different attempts at generalization. For those in the field, it's a useful compendium. For those interested in going beyond general books on the Maya, it's worth attempting. Wilk, Seymour, Kosakowsky, Gerhardt, Donaghey, Pring, Miksicek, Wing, Scudder, Wilhite, Saul and Saul, McSwain, Johnson, and Robin contributed to the draft and final product. Hammond contributed to sections and edited the whole. It's a fine multidisciplinary work and a genuine advance for Maya studies.

David A. Freidel

Department of Anthropology,
Southern Methodist University,
Dallas, TX 75275-0336



Reactions to Parasites

Allergy and Immunity to Helminths. Common Mechanisms or Divergent Pathways? REDWAN MOQBEL, Ed. Taylor and Francis, Philadelphia, 1992. xii, 271 pp., illus. \$99.

Sharing airspace with an *Ascaris* causes an almost instantaneous tightening in my throat; feelings of impending suffocation, panic, and despair come on in quick succession. These responses are a testament to the extraordinary speed, power, and sensitivity of allergic reactions to parasite allergens, which is the theme, more or less, of this timely book. I say more or less because, despite its title, allergy to other agents gets disappointingly short shrift in this collection derived from a Royal Society of Medicine symposium on relationships between immunity to helminth infection and the development of atopy.

The lineup of authors includes most of the leading scientists on the British immunoparasitology/parasite-allergy scene, supplemented with a few representatives of, principally, European and Australian schools of thought. The most successful chapters cover the elements of allergic reactivity. For example, immunoglobulin E (IgE)-dependent mechanisms are reviewed and a good case is made for the importance of Fc_ε receptor II by Capron *et al.* Regulation of IgE synthesis is illuminated expertly by Zanders and colleagues from Glaxo, and mast cell functions and heterogeneity are made to make sense by Miller; the same job for eosinophils is accomplished by Wardlaw and Moqbel. Rather less successful is a heterogeneous collection of chapters on themes such as population dynamics of helminth infections and gut inflammation in human helminthiases, none of which, though interesting in

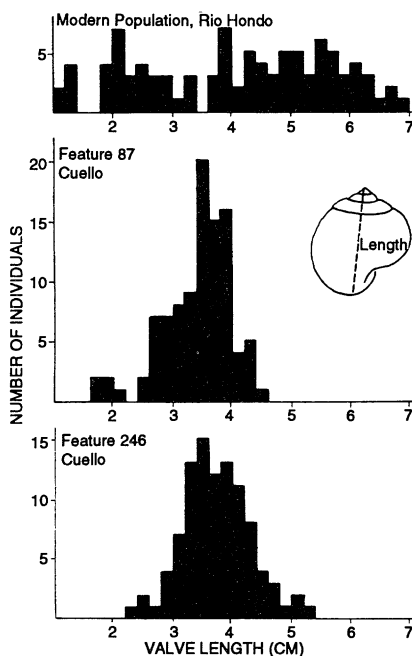
themselves, casts much light on the question posed in the book's subtitle. The contribution by Lynch on relationships between allergies and helminthiasis in humans in the tropics is especially valuable, drawing on a lot of recent observations in a controversial area.

The rapidly developing topics of immunoregulation, genetics, and the roles of T cell subsets in shaping allergic reactivity and allergic inflammatory events are well covered by Wakelin and Grecis, Nutman, and others. However, references here, as elsewhere in the volume, seldom extend into 1990, so the relentless accumulation of even more interleukins and their constellations of overlapping functions may by now have clouded further what was murkily perceived even then.

Throughout the book, the imperative to return to in vivo systems to corroborate notions derived from elaborate in vitro experiments gets too little acknowledgment for my liking. Powerful new tools with extraordinary utility in the dissection of events in tissues in vivo are available that have great potential for this purpose. The omission is representative of a failure to incorporate very much in the way of envisioned directions or opportunities that will enable questions to be approached in new ways. Consideration of such matters would have enhanced the book, especially for its likely audience, newcomers and students entering the field.

Absent the surfacing of novel concepts or approaches, discussions of how allergic reactions to helminth antigens might participate beneficially in immunoprotective events have an uncomfortably conventional ring to them. It seems as if the same old issues are being addressed with newer reagents rather than looked at with better insights and ideas. I am surprised that the emerging picture of IgE and its role in antigen processing did not get more serious attention, especially in the struggle to find a silver lining to the clouds produced by the appearance of IgE on the inflammatory stage. No points are awarded to the IgE receptor for its role as the fastest trigger on the immunological scene, even if it does lead to shotgun-like blasts at our health and equanimity rather than the precision marksmanship we would prefer to have associated with our defense mechanisms. Here is where the lack of involvement of allergy/IgE investigators from outside the field of helminthiasis is particularly noticeable in this collection. Such contributors would certainly have brought different perspectives, valuable for the mix of ideas that a reader might have expected to find between these covers.

The production quality of the book is disappointing. Figures lack uniformity in style and are often reduced to illegibility



"A comparison of the length of *Pomacea* shells recovered from two Cuello *chultunob* [subterranean storage chambers] with that of a modern population collected from the banks of the Rio Hondo in northern Belize ($n = 100$ for each sample)." The size distribution at Cuello "suggests careful selection for optimal size and taste." When the forms typical of Cuello were compared with those from Rio Hondo by "gas-troarchaeological tests," the former were found "when boiled and seasoned with garlic [to be] delicious, comparable with *escargots*, whereas the latter "were tough and unpalatable—rather like rubber bands in pond mud." [From *Cuello*]