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*The Art of Two Worlds. Studies in Pre-Columbian and European Cultures.* By ALFRED B. SCHUSTER. New York, 1959. Frederick A. Praeger. Figures. Plates. Index. Pp. 189. Cloth. \$10.00.

In this book the pre-Columbian and colonial arts of the Americas are compared and contrasted with European styles. The author points out the limitations of Toynbee's classification of cultures and the fallacy of a purely historical approach to early civilizations. Chapters on sculpture, painting, architecture, music and dance, literature, language and science present pertinent observations as to the differences in the "fundamental thinking processes." Schuster's thesis is that the American Indian has a plastic three-dimensional concept, in contrast to the linear or painterly preferences of European art. He wisely cautions against the *fata morgana* of the trans-Pacific importation of pre-Columbian civilization.

Among the 32 well-printed plates, a Maya relief is paired with one from classical Greece, the Caracol in Chichén Itzá with the mausoleum of Theodoric in Ravenna, and the architectural complex of the acropolis at Piedras Negras, Mexico, with the Spanish stairs in Rome. The 164 pages of text are augmented by 22 pages of commentary on the plates, offering considerable information and elucidation. The author displays an excellent knowledge of the vast literature of his various subjects. It is a refreshing work, with many original observations and the understanding and love of the arts of both worlds.

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*Excavations at La Venta, Tabasco, 1955.* By PHILIP DRUCKER, ROBERT F. HEIZER, and ROBERT J. SQUIER.

Washington, 1959. Smithsonian Institution, Bureau of American Ethnology. Bulletin 170. Frontispiece. Illustrations. Appendixes by JONAS E. GULLBERG, GARNISS H. CURTIS, and A. STARKER LEOPOLD. Bibliography. Index. Pp. viii, 312.

This volume reports in great detail the extensive excavations of 1955 at La Venta, an isolated ceremonial center of the remarkable Olmec culture of southern Mexico. Considerable manpower was used to uncover areas that promised to throw light on the major constructional features at this site. Most of the work was done in Complex A, a court area just north of a truncated pyramid over 100 feet high. The results of this massive operation were gratifying, for important information was obtained on what was obviously a carefully planned ceremonial complex involving the nearby pyramid, a large ceremonial court, stone and brick-faced platforms, and several earthen mounds. With these structures were associated sculptured stone monuments and stelae, as well as a large number of dedicatory offerings that included mosaic pavement masks, pottery vessels, ceremonial celts, concave stone mirrors, human figurines and numerous ornaments made of jade, serpentine, and rock crystal.

Four constructional phases are demonstrated for Complex A, and a series of radiocarbon dates is interpreted by the authors as indicating a time span of 800 to 400 B. C. for this complex. They assign La Venta to the Formative or Preclassic stage of Mesoamerica. The concluding section of this volume contains a very useful résumé of opinion concerning the status of the Olmec culture.

T. N. CAMPBELL

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*Juan de Valdés y el pensamiento religioso europeo en los siglos XVI y XVII.* By DOMINGO RICART. Mexico City, 1958. El Colegio de México. Index. Pp. 139. Paper.

Juan de Valdés is known in Spanish history as one of the Erasmists who

flourished in the 1520's and were promptly squelched by the Inquisition. Domingo Ricart explores a new side of the Valdés story—how his writings spread through Europe (the risky word “influenced” is eschewed). Ricart’s interesting conclusion is that European readers were attracted less by Valdés’ *Doctrina cristiana*, whose publication led to his flight from Spain, than by his *Consideraciones divinas*, written later in Italy when his Erasmusian humanism had given way to mysticism. In various translations the latter found favor in the mid-sixteenth century among persecuted religious groups in Spain, France, and central Europe. Its most avid public appeared in England after 1640, when Independents, Familists, and Quakers all found solace in its thoughts.

Ricart’s treatment is scholarly, his footnotes a trifle overpowering, and his subject of general European interest; for the Valdés case offers support for Paul Hazard’s theory that despite religious and national divisions, Europe is intellectually a unit.

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*Migrations in New World Culture History*. Ed. by RAYMOND H. THOMPSON. Tucson, 1958. University of Arizona Press. Social Science Bulletin, 27. Figures. Tables. References. Pp. 68. Paper.

These papers on aspects of American Indian migrations were presented at the Chicago meeting of the American Anthropological Association in December, 1958. They relate to: a migration from northern to southern Arizona (Point of Pines) in the thirteenth century; a possible migration from the Río Napo in Ecuador to the mouth of the Amazon; migrations as factors in the Pueblo population of New Mexico; migrations from Mexico to South America as revealed by blood-group and finger-pattern evidence; and the general dispersal of Indians throughout America as revealed by linguistic evidence. A summary paper by Irving Rouse concludes the collection. All the papers depend

on anthropological material. There is no attempt to study modern migrations or historically recorded ones, and the work is therefore more selective in its content than might be assumed from the title. Relations between various types of anthropological data and the hypotheses of migration are clearly and critically discussed in each instance.

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*Pecos. New Mexico: Archaeological Notes*. By ALFRED VINCENT KIDDER. Andover, 1958. Robert S. Peabody Foundation for Archaeology. Papers of the Robert S. Peabody Foundation for Archaeology, V. Illustrations. Tables. Appendices. Bibliography. Pp. xx, 360. Paper.

Between 1915 and 1929 A. V. Kidder spent 10 field sessions at or near the Pueblo Indian ruins of Pecos in north-central New Mexico. This large site has a number of multiple-story unit structures that formerly contained some 1,000 rooms and was occupied continuously from about A. D. 1300 to 1838. In 1929 Kidder joined the staff of the Carnegie Institution of Washington and moved into the field of Maya archaeology. He was never able to complete the final report on his Pecos excavations. Now, after an absence of nearly three decades, Kidder has returned to Southwestern archeology and produced the final Pecos volume.

This report covers brief excavations at three sites near Pecos, but most of it is concerned with an analysis of architectural features at Pecos, special attention being given to the ceremonial structures known as kivas. A section on burial custom is included (nearly 2,000 burials were encountered at Pecos), and the concluding chapter evaluates the factors involved in the decline and final abandonment of Pecos. Historians will be interested in archeological evidence of the Pueblo Indian Rebellion of 1680 and of Spanish mission activity, and Southwestern archeologists will relish Kidder’s frank statements about his earlier errors as well as his generous