

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 Erasmian 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