

are described in some detail and illustrated (by Miguel Covarrubias) after codex paintings. There are sections on calendrical ritual and priestly organization. Aztec religion is analyzed as a fundamental native value governing Indian attitudes toward work, life, and society, in some degree, even to the present time.

CHARLES GIBSON

State University of Iowa

*Venezuelan Archaeology.* By IRVING ROUSE & JOSÉ M. CRUXENT. New Haven, 1963. Yale University Press. Illustrations. Appendices. Bibliography. Index. Pp. 179. Cloth. \$7.50.

The present volume is an effort by the authors to reduce their two-volume work, *An Archeological Chronology of Venezuela*, published in 1961 by the Pan American Union, to "simpler form for the benefit of the nonspecialist and layman interested in Venezuelan archeology" (p. vii).

Unfortunately, the goal is not met. The volume is difficult to read, terminology is highly technical, and periods (Paleo-Indian, Meso-Indian and Neo-Indian) are described in terms of series, styles, and complexes of stone artifacts and pottery that can interest only the specialist. A reader gets the impression that the pre-Spanish inhabitants of Venezuela spent their full time inventing local pottery styles without contact with or influence from the rest of South America, the Caribbean islands, or Central America. A popular book should create a dynamic picture of the way of life during each epoch and its adaptation to a variety of geographic situations that range from savanna to mountains to coast to tropical forest and to the network of rivers and tributaries. Compared to recent popular books on pre-Columbian Mexico and Peru by specialists, the historian will find Rouse and Cruzent very uninteresting reading.

As a reference work it must be used with caution. There are some bad errors resulting from contradiction between C-14 dates in the text as compared to listing in the Appendix table, assump-

tions made by the authors which later they state as if fact to argue proof of their point of view, and an almost total lack of recognition that the artificial modern political boundary of Venezuela has no bearing on aboriginal cultures of the past.

The two volume version published by the Pan American Union in both English and Spanish is equally readable, much better illustrated, and far more economically priced.

CLIFFORD EVANS

Smithsonian Institution

*A History of Spain.* By JEAN DESCOLA. Translated from the French by ELAINE P. HALPERIN. New York, 1963. Alfred A. Knopf, Inc. Charts. Index. Pp. viii, 483, xi. \$7.50.

M. Descola chooses to see Spain "as a living person" and organizes his chapters in the image of personalities: the Cid, Ferdinand and Isabella, Charles V, Philip II, the ineffectual monarchs and militarists since 1788, and General Franco. Although he includes the most significant events, his book is not a formal interpretation of the structure of Spain's history but, rather, a somewhat sensuous appreciation of her mysteries and frustrations.

Charles V is portrayed as a king for whom Spanish affairs were "merely an additional concern," but the author demonstrates how thoroughly the emperor's obsession with heresy permeated Spanish life until after the death of Philip II and how the resultant ideal of national Catholicism would reappear with the Carlists and with the last Civil War. Descola implicitly suggests a unifying thread of ambivalence, due largely to the subjugation of national principle to personal endeavor, in several leaders, including the Cid ("man with two swords"), Cortés, Isabel II—of execrable memory, and Franco, everybody's yet nobody's ally. But as Stendhal is quoted (p. 453), the Spaniards are possibly "the last individuals left in Europe," and Descola succeeds in convincing us that personal principle is at once their flaw and virtue.