

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.

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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.

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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.

Assets of this book are its dispassionate analyses of the Inquisition (shown to be of far greater evil in spirit than in physical fulfillment), of the reciprocally barbarous war of 1936-1939, and of the Napoleonic intervention. The significance for Spain of Napoleon's ambitions, here observed by a Frenchman, are traditionally underestimated by Spanish historians. It is also fitting that a Frenchman should express the novel opinion that the 18th century was "one of the most brilliant periods in Spain's history" (p. 334). In addition to Goya, there was improved commerce, definite tolerance, and a "fresh and salubrious wind" from France; and in restricting the clergy, Carlos III encouraged the dissemination of revolutionary philosophical thought in Spanish America.

Though he writes for the layman, some readers may find M. Descola's bent for pageantry, color, and anecdote excessive. (Did Carlos V *really* eat thirty-course meals in his dying days at Yuste?) Also noticeable in his earlier book, *The Conquistadors*, a Metro-Goldwyn-Mayer flavor is here most prevalent in the chapters on remote periods, where for relative scarcity of fact the imagination luxuriates. Only occasionally does travelogue lingo rear its ugly head later on, e.g., "We must now bid the Spain of Philip V farewell" (p. 334).

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The Spanish Cockpit. An Eye-Witness Account of the Political and Social Conflicts of the Spanish Civil War. By FRANZ BORKENAU. Foreword by GERALD BRENNAN. Ann Arbor, Michigan, 1963. University of Michigan Press. Ann Arbor Paperback. Glossary. Pp. xiii, 303. Paper. \$2.25.

It is, first, the great good fortune of all students of modern Spain that Franz Borkenau traveled widely in Republican Spain and, second, that the University of Michigan has seen fit to reprint the book which records those travels. In 1936 Borkenau was a German ex-Communist who had not, however, become

obsessed with anti-Communism. He had been brought up as a Catholic; he was well-versed in both Marxist and anarchist doctrine; and he had visited Spain during the 1920's and had some speaking knowledge of the language. The heart of the present book is Borkenau's diary of two journeys to Spain, one from August 5 to September 15, 1936, and the second from mid-January to February 25, 1937. His keen powers of observation, together with his personal background, made for the accurate reporting of significant detail. Borkenau sensed immediately the existence of a "dual regime" in Catalonia: that of the Generalitat and that of the Popular Front militia committees. After a brief visit to the front in Aragon, he was aware of the absurdity of the widely held expectation of his companions that Saragossa would soon fall. In sketching politics both for Madrid and Barcelona, Borkenau saw the important cleavage between those who favored the militia system (anarchists, POUM, and Left Socialists) and those who favored the organization of a regular army (Esquerra, Left Republicans, Prieto Socialists, and Communists). With only two days in Valencia he nevertheless sensed the differences between it and Barcelona: the importance of a rich, conservative peasantry; the lesser force of the regional movement in comparison with Catalan nationalism; the less dogmatic, utopian nature of local anarchist thinking. Borkenau's chapter of conclusions, written in April, 1937, has several brilliant paragraphs, notably those on pp. 282-283, developing parallels between the early phases of the Puritan, Jacobin, and Bolshevik revolutions and the first months of the Spanish War. On the whole, however, the diary observations are much more valuable than the background and concluding chapters. Hasty writing naturally led to a number of small errors which no editor has corrected. Thus Durruti's name is consistently misspelled. The "Major Farrar" referred to (96) is Major Pérez Farras. The "General Molta" in Valencia (114) should be General Martínez Monje. Joaquín Maurín (302), was indeed re-