

Indian Crafts of Guatemala and El Salvador. By LILLY DE JONGH OSBORNE. Norman, 1965. University of Oklahoma Press. Illustrations. Maps. Appendices. Bibliography. Index. Pp. xxvi, 278. \$7.50.

This is a delightful and eminently usable book, for it combines a pleasant style of writing with good scholarship. Mrs. Osborne has searched the Spanish documents to trace the history of the major crafts of weaving, basketry, ceramics, and even the minor ones like gourd decoration. She carefully gives native terms, always translated, scientific names for native plants, and accurate information about the exact geographical locations of the items or actions being discussed. There are detailed maps of El Salvador and Guatemala (my copy had only the latter, but that may be an error in binding). The plentiful and charming illustrations range from color photographs to reproductions of original water color paintings, both in color and black and white. They all have excellent captions.

The author, being primarily interested in weaving, has given a detailed description of the processes involved, materials and their preparation, the looms, the weaving techniques, and finally the historical and modern uses of woven materials. There are detailed descriptions of costume, especially modern uses, together with the inroads of industrialization on materials and costumes associated with dress. The understanding of the attitude of the people toward their art is expressed by the author in this passage:

Costumes . . . are not only handsome and colorful but are important to the Indian's identity as an individual and as a member of his tribe. The Indian considers his costume to have a soul like his own to be cherished, spoken to kindly, and amused as if one of the family. When I asked a woman in the market the meaning of the gay red and yellow chickens, rabbits, comb, and tiny figures of jars that decorated her *huipil*, she said that they had been placed on it so that the textile might have something to amuse it, have water to quench its thirst during the long hours she was in the market, and a comb to comb its threads into place when they become unruly. (pp. 153-154).

The study is not the first of its kind, at least of the textiles. Lila O'Neale's fine monograph on "The Textiles of Highland Guatemala" published by the Carnegie Institution of Washington (Publication no. 567, 1945) is a scholarly work of great importance but not readily available. It is, of course, even more detailed on the complex weaving processes, but Mrs. Osborne gives enough of the techniques here, as well as interesting data on the customs surrounding the products.

Indices are good, and the native and Spanish terms used in the text always understandable.

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Spain and the Western Tradition. The Castilian Mind in Literature from El Cid to Calderón. Vol. III. By OTIS H. GREEN. Madison, 1965. The University of Wisconsin Press. Bibliography. Index. Pp. 507. \$10.00.

In Part I of this third volume of his attempt to interpret Spanish literary culture, Professor Green shows how Castile extended its political, religious, and intellectual influence into new territories, forging with them a bond of common culture. He comments on Spanish Renaissance philologists and on the state of Greek, Latin, and Hebrew studies in Spain, as part of her intellectual expansion, and reveals how Spain achieved a "disciplined conformity" in religion by means of great sacrifices, producing through this new-found spiritual unity her greatest masterpieces.

Part II shows us that Spain scorned the secular culture of other nations, preferring religious and ethical problems to those of science and technical philosophy. Yet she made valuable contributions to European thought in the philosophy of law and in the modernization of metaphysics. Feeling the universe had a moral order which served divine purpose, Spaniards continued to be "naturally and obviously Christian" (p. 227); nevertheless, they managed to assimilate often opposing philosophical currents such as those of Augustinianism, Aristotelianism, Skepticism, Pantheism, Platonism, and Stoicism. Spain generally rejected the idea of a present or past cultural inferiority and compared favorably her Renaissance achievements with those of the ancients and Italy. Professor Green finally remarks on the relationships between literature and society and on the human values of the cultural creation of the Spanish Renaissance.

Green saturates his work with statements such as "It is not the purpose of this section to document," "In later chapters we shall perceive," and "their names will concern us later." Equally annoying are "But let us return to our chronological review" and the like. He gives us dozens of titles with brief remarks about each to exemplify a particular subheading, for example, "Suicide" (pp. 204-224), a practice which, while revealing his scholarship, gives the entire work a disjointed and fragmented effect.

Nevertheless, Green is capable of forceful statements. For example, he declares that ". . . it is impossible to think of the period