

cavalry. But if a movie is to be made, the cutting up of the 10,000 should make a great scene.

With regard to accuracy the situation is no better in the chapters on contemporary Spain. Fernando de los Ríos, "far from being a pantheistic Krausist like his uncle, was a Marxist with an abiding hatred of all religion." The Krausist doctrine of pantheism is quite different from pantheism; Fernando de los Ríos was distinguished by his eloquent defense of the humane, ecumenical, and charitable facets of the Spanish Catholic tradition; there were and are many Marxists in and out of Spain who do not feel a hatred, abiding or otherwise, for all religion. On the same page Indalecio Prieto is referred to as a Mason, a false charge which even that eager polemical journalist tired of denying during his long life-time. Hills defines the Radical Socialist Party of Marcelino Domingo as "ideologically Marxist." It was in fact a small bourgeois group without the slightest Marxist character. He has Luis Companys declaring Catalonia an independent republic in April, 1931, whereas it was Colonel Macià who made that gesture, and Luis Companys who helped the Madrid government to get the Colonel to withdraw the demand.

Despite the many inaccuracies, Hills is fair-minded in his interpretation of passionate events, a good example being his discussion of the post-Civil War repression. Nor do I blame him personally for the errors on Prieto and Companys. No doubt nine out of ten books currently available on the 1930s contain these errors, repeated from one another. Since 1939, Spain has been smothered in propaganda and mythology. Libraries ought to establish a special hyphenated category for Spain: "history-mythology." Under this combined rubric Hills, along with Joaquín Arrarás, García Venero, Comín Colomer, Generals Kindelán and Martínez Campos, and many another, would get high marks; but not as a historian without the hyphen.

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Irrigation and Society in Medieval Valencia. By THOMAS F. GLICK. Cambridge, Mass., 1970. Belknap Press of Harvard University Press. Illustrations. Maps. Tables. Note. Glossary. Appendices. Bibliography. Indices. Pp. xviii, 386. \$15.00.

Near the commencement of this informative work, the author affirms that "it was not merely coincidental that the Law of the Indies stipulated norms for administering native American irrigation systems in terms almost identical to those found in the dispositions of

James I of Aragón and Alfonso the Wise of Castile in Valencia and Murcia." To be sure, since his work deals solely with the water distribution system of the medieval kingdom of Valencia between the 13th-century reconquest and 1500, two large sectors of direct concern to Ibero-Americanists remain to be explored: the law and operation of irrigation agriculture in Andalusia, as the presumably immediate antecedents for the Indies; and the amalgamation of Iberian with pre-Columbian Indian hydraulic methods and structures in the New World, particularly in the zones of Aztec and Inca imperialism. But Glick, drawing upon the rich, largely unused medieval Valencian documentation, provides so much light upon the nature, genesis and operation of a major Iberian water-based society that any future advance in these other two directions will be heavily indebted to his investigation.

Of the two parts into which the treatment is divided, the first, after describing the river and canal system of the five Valencian *huertas*, notably that of the lower Guadalaviar (Turia) in the vicinity of the capital city itself, and the adjacent coastal swamplands (*marjals*), goes on to analyze in detail the village and municipal communities themselves, their internal organization, their selection of syndic-representatives to the regional councils (including the famous Tribunal of Waters) that supervised water allotments and adjudicated disputes, and their reaction to crises of water insufficiency, above all during extreme drought. Part two, of great general interest, surveys the still lively 19th- and 20th-century controversies between proponents of the Roman or the Islamic foundations of Valencian irrigation agriculture, with some particularly penetrating pages aimed against the well-known thesis of Wittfogel on the necessarily centralized and despotically state-operated character of any 'hydraulic' society. Glick demonstrates conclusively how overwhelmingly local was the community control of the whole Valencian river and canal network, with crown intervention exceptional. In the context of general Islamic (chiefly Persian and Syrian) water technology, water use, administrative techniques, and Arabic-Romance vocabulary, he strongly supports the case for the Muslim establishment and perfecting of the whole irrigation structure of the Valencian kingdom.

The book's insistently sociological-anthropological approach and its contemporary weakness for the relevance of conflict do not do full justice to the fundamental stability of a century-old institutional and technological complex, still very much in use; and here perhaps it has been unduly affected by the character of the surviving records, which relate to cases of adjudication. Too little has been done with the irri-

gators themselves and the social cadres involved in irrigation agriculture, or with the place of these and their organizations in the total social-institutional-juridical complex of medieval Valencian society. The question of Ibero-Christian institutional and legal modifications in the post-reconquest epoch is too readily passed over. The bibliography surprisingly omits Dante Caponera's useful *Water Laws in Moslem Countries* (FAO Paper no. 43, 1954); and Betty E. Dobkins' *The Spanish Element in Texas Water Law* (Austin, 1959) might well have been cited for its Roman, Muslim, and Ibero-Christian sections. The reviewer found it annoying to have the bibliography placed before the extensive footnotes; happily, the index remains terminal.

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Granada. Historia de un país islámico. By MIGUEL ÁNGEL LADERO QUESADA. Madrid, 1969. Editorial Gredos. Biblioteca Universitaria Gredos, 2. Bibliography. Pp. 198. Paper. Ptas. 100.00.

The Kingdom of Granada has generally been neglected by students of Spanish Islam in favor of the more glorious days of the Caliphate, the high adventure of the Berber invasions, or the intellectual splendour of the Party Kingdoms. Ladero's book, therefore, is a welcome synthesis of a subject only briefly treated in other works. The book covers the period from the establishment of the Nasrid emirate in 1232 until the expulsion of most of the Muslim population of Granada after the second Alpujarras revolt (1571).

Ladero is at his best when discussing Granadan political and economic history within the context of international relations. From this point of view Granadan history can be developed only in counterpoint to that of Castile. For Granada survived as a state only so long as she was able to maintain a politics of equilibrium by playing off Castilian against Marinids and waiting out periods of Castilian aggressiveness by paying the traditional tribute or by skirmishing on the frontier.

In spite of rivalry with Castile, the Granadan frontier still remained the locus of a surprising degree of cultural fluidity. Political instability and insecurity seemed paradoxically to have created conditions favoring the maintenance of stabilized cultural pluralism, some of whose attributes recapitulate those of more tolerant days, before Castilians had been overwhelmed with crusading frenzy. Ladero's discussion of "frontier fauna" is most revealing. As late as 1477 one still found groups of Christians converting to Islam. There was considerable evidence of bilingualism and biculturalism, notably among *enaciados*,