

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*,

men who changed sides and religions with ease. Frontier conditions also gave rise to idiosyncratic institutions such as the specialized frontier police, *alcaldes entre cristianos y moros*, who dealt with violations of treaty arrangements by men on both sides.

As for economic life, Ladero demonstrates the preeminent trading position of the Genoese, who established a virtual economic colony in the Islamic state. The Genoese bore the principal export trade (silk, the technology of which industry is interestingly described) and controlled the importation of cereals, filling the needs of Granada's chronic wheat deficit. Moreover, through Granada's North African connections Genoa was able to establish a lucrative trading link with the Saharan entrepot of Tlemcen.

The author is not an arabist, and hence his description of Islamic society in Granada is superficial. Some statements regarding institutions are wrong. It is not true, for example, that there was no *hisba* jurisdiction in Granada; ibn al-Khatīb mentions a Malagan *muhtasib* (market inspector) in 1310. The transliteration of Arabic words is often capricious or inexact, mixing archaic and current standard forms. There are frequent, but not consistent, substitutions of *e* for *a*. Some forms are garbled, e.g., *emir al-moslemir* for *amīr al-muslimīn*, chief of the Muslims. Finally, the many dozens of place-names which figure in the saga of the frontier make the lack of an index and maps keenly felt.

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Juan de Valdés and the Origins of the Spanish and Italian Reformation.

By JOSÉ C. NIETO. Genève, 1970. Librairie Droz. Travaux D' Humanisme et Renaissance. Illustrations. Bibliography. Index. Pp. xvii, 355. Cloth.

Juan de Valdés belongs to a sizable group of sixteenth-century religious thinkers whose importance was so overshadowed by the great reformers that they have never had their historical due. That more than 400 years after Valdés' death it should require so painstaking a detective and interpretive job as Dr. Nieto's to clear this interesting Spanish scholar and theologian of accumulated myths and lay bare the true source and nature of his doctrines is a comment on the tendency of historical opinion to attribute to major figures a uniqueness they never possessed. To be sure, the Inquisition had done its best to destroy Valdés' reputation by suppressing his works and maligning his name. Dr. Nieto must therefore begin with a careful reconstruc-