

fornia Press. Illustrations. Maps. Tables. Notes. Bibliography. Pp. x, 185. Paper. \$4.00.

Denevan's monograph is focused on the earthworks constructed by the aborigines of the Llanos de Mojos as their way of dealing with seasonal flooding. The data were gathered through fieldwork and through library and archival research. The author provides many detailed descriptions of the various earthworks in the Mojos, supplemented with some very illustrative photographs. These earthworks are discussed as settlement, communication, and agricultural features, with smaller typologies under each of these. I found some of these lesser typologies to be confusing, for the criteria used do not appear to be consistent. For example, under settlement features he writes of artificial mounds, artificial *islas*, and house mounds. Denevan presents the archaeological, historical, contemporary, and world context of these earthworks in separate chapters. He also fits his discussion of the population of the Mojos into current research on the aboriginal population of the New World.

Typographical errors are few. I was somewhat confused by Denevan's switching from feet to meters in a single context (p. 12). Because of his frequent use of non-English words—often not italicized—a glossary would have helped. Although lakes appear prominently in Figures 2, 3, and 4, they are not identified as such in the keys accompanying these figures.

Denevan has added to our knowledge of the Llanos de Mojos in publishing these data. As a result of his research, one gains a much better view of the variety in form and function and the very impressive size and extent of the various earthworks. The biggest gaps in our knowledge of this area are of an archaeological nature, and Denevan has provided a very meaningful context for pursuing such research. It is hoped that more archaeologists will join Donald Lathrap and the others working in this general area and make this needed contribution.

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Aboriginal Watercraft on the Pacific Coast of South America. By CLINTON R. EDWARDS. Berkeley, 1965. University of California Press. Illustrations. Maps. Notes. Pp. x, 160. Paper. \$3.50.

This study by Clinton Edwards is by far the best and most systematic treatment of ancient Andean boating which has been undertaken. The subject is an important one, because many hypotheses,

both of diffusion and of independent invention, depend on its results. Edwards' review of the early colonial literature seems to be both exhaustive and definitive, and I feel that he has settled a number of questions which have long been the subject of debate. He shows convincingly that sails were used aboriginally on the balsa rafts of Guayaquil, and that these sails were not square-rigged or standard European lateen-rigged, but were rather triangular sheets lashed to curved, two-piece masts of a non-European type. He shows, too, that craft capable of long sea voyages (sailing rafts and dugout canoes) were in use only on the Colombian, Ecuadorian, and northernmost Peruvian coast, not along the main part of the Peruvian coast which is associated with the ancient pre-Inca civilizations.

The only "evidence" for prehistoric sailing rafts south of Sechura consists of certain large wooden artifacts from the southern coast of Peru which have been interpreted as centerboards. Edwards (pp. 110-112) joins Max Uhle and John H. Rowe in recognizing the possibility that these specimens were functional or ceremonial agricultural implements. I have had opportunity to examine them and found that the lower edges of all of them were polished and splintered in a manner which suggested digging rather than use as raft centerboards. By demonstrating that sailing rafts were restricted to Ecuador and to Peru north of Sechura and by reporting on the difficulty of beating southward against the prevailing southeasterly winds (p. 75), Edwards gives us a partial explanation for the enigmatic cultural barrier which separated Ecuador from the Peruvian civilizations throughout most of prehistoric times. The same evidence, taken in conjunction with the Colombian-Northern Ecuadorian distribution of dugout canoes, helps us to understand the relative abundance of Mesoamerican cultural traits in ancient Ecuador and their relative rarity in ancient Peru.

I am reluctant to carp at a study so thorough and illuminating as this one. The reader may be advised, however, to beware of Edwards' age-area reconstructions. Inferences of this sort were abandoned long ago in anthropology because they have so often been refuted by archaeological evidence. Another fallacy—though one found only rarely in Edwards' paper—is that cultural traits found historically in both the New and Old Worlds are (1) the product of diffusion, and (2) of Old World origin. Even if we grant diffusion without archaeological evidence to control the time factor, I find it difficult to see why the point of origin must always be in the Old World. Were the American

Indians so uninventive that they could not create something of interest to the people of Asia?

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EDWARD P. LANNING

El Palacio de la Alhambra en el siglo XI. By FREDERICK P. BARGEBUHR. Iowa City, 1966. University of Iowa Press.. Studies in Spanish Language and Literature. Illustrations. Notes. Pp. 176. Paper. \$4.50.

That medieval Spain was a crossroads of Mediterranean culture is familiar to all who recall the origins of the European renaissance of the twelfth century. Fewer people, however, realize the quality and extent of the interaction within that complex culture. Bargebuhr's study of the origins and character of the Alhambra will go a long way toward remedying that defect.

Despite the fact that many of our best encyclopedias place the building of the Alhambra in the thirteenth century, Bargebuhr demonstrates origins in a period much earlier. Crucial to his work is a careful and productive analysis of contemporary poetry, especially that of the medieval Spanish-Jewish poet Ibn Gabirol. The facts of architecture and poetry sustain one another as they are correlated by the author.

It is a formidable task to analyze the inspiration underlying a building commissioned by the Jewish minister of an absentee Moslem overlord. The task is the more difficult since the chief clue seems to be the Court of Lions, whose animal representations were repugnant in theory to Moslem and Jew alike. Bargebuhr solves this iconographic problem by positing a small circle of secular and heretical Jews influenced by Greco-Roman antiquity who were touched with a love of nature. Again an analysis of poetry supports the thesis.

The style of the building, as distinguished from its ideological dimension, reveals a confluence of Mediterranean traditions: Moslem, Byzantine, and other Near Eastern. The extrication of stylistic factors from internal meaning required an imaginative and brave foray into a variety of literary and artistic sources. Bargebuhr presents a convincing case as the fruit of his efforts.

It is unpleasant for a reviewer to dull his praise with fussy remarks about mechanical matters, but he must recognize that the edge is taken off this work by careless errors. One can forgive occasional typographical mistakes with a chauvinistic comment that it was printed in Mexico. The irritated reader will not accept such an ex-plantation, however, for four numbers in the Introduction (p. 17)