

and into the literary expression of the people of Latin America. They demonstrate effectively that outstanding scholarship on Latin America is, and has been for some time, an established fact in the United States. They are authoritative and well-documented. The Spanish and Portuguese in which they are written are flawless.

Although the volume was published in Mexico for the Latin American market, it is an excellent reference work for interested persons in the United States.

HUBERT MATE

University of Alabama

*Tlacuilolli. Die Mexikanischen Bilderhandschriften Stil und Inhalt.* By KARL A. NOWOTNY. Berlin, 1961. Verlag Gebr. Mann. Monumenta Americana. Vol. III. Charts. Illustrations. Index. Bibliography. Pp. 287.

The Náhuatl word *tlacuilolli* means something written or something painted and can be applied to any of the group of native Mexican pictorial documents generally known as codices. The European tradition in the study of these materials, which received its major impetus under Eduard Seler in the late nineteenth and early twentieth centuries, continues today under the leadership, among others, of the author of this work, who has in recent years published studies of Codices Becker I and II, Codex Mendoza, and various objects in the Museum für Völkerkunde and the Nationalbibliothek in Vienna.

The present book is his most ambitious undertaking, the result of many years of work. Essentially it is a catalogue and stylistic study of some well-known but complicated codical texts. There is no effort to assemble or treat all Mexican pictorial manuscripts in an exhaustive or bibliographical way. The concentration is rather on texts with religious, ritualistic, or calendrical content and deriving in whole or in substantial part from the pre-conquest period. These are divided into four groups, relating to four geographical

areas: Tenochtitlán, represented by the Tonalamatl Aubin; Cholula-Tlaxcala, represented by Codex Borgia; Mixteca, represented by Codex Vindobonensis; and an unknown area, represented by Codex Fejervary-Mayer and Codex Laud. There follows a series of sixty-seven plates reproduced from these and other codices, together with descriptive and analytic commentary for each and clearly sketched plans of page layouts with identifications of figures and signs. The final section is a catalogue of the codices themselves (location, dimensions, commentary, and bibliography) and of their contents (calendrical elements, deities, other iconographic forms).

This work is an important contribution to the technical study of ritual codices. Although much of the commentary has appeared before, much also has not, and nowhere else do we have so systematic and clearly expressed an analysis of components of so large a corpus of texts. The catalogue of the final section makes an encyclopedic reference work, summarizing and making accessible present knowledge. The placement of layout sketches on verso pages so that they may be directly compared with the pictorial originals on the facing rectos is a practice of which all students will approve.

CHARLES GIBSON

State University of Iowa

*Catálogo descriptivo de los libros impresos en la ciudad de Salamanca en el siglo XVI existentes en la biblioteca pública de Guadalajara.* By ROBERT DUCLAS. México, 1961. Universidad Nacional Autónoma de México. Biblioteca Nacional de México. Instituto Bibliográfico Mexicano. No. 6. Indices. Illustrations. Pp. 247. Paper.

Convincing evidence of the early and rapid diffusion of Hispanic culture in the New World is provided by the study of the book trade. The latter makes clear that neither purchasers nor book collections were confined to vice-

regal capitals but were also present in provincial towns and even in mining camps. The variety of imported books increased in time but the staples of trade remained the professional literature of the clergy. With meticulous bibliographical detail the present volume presents the titles of 153 different works of the sixteenth century preserved in the Public Library at Guadalajara in Mexico, all products of 24 presses of Salamanca, Spain, about one quarter of which were apparently owned by Frenchmen. The titles refer mainly to commentaries on the Gospels, on Aristotle, and on St. Thomas Aquinas, sermons, and here and there a work of jurisprudence. Aside from *Las partidas* of Alphonso X, *De natura novi orbis* . . . of José Acosta, and possibly Juan de Pineda's *La monarquía eclesiástica o Historia universal del mundo*, and his *Agricultura cristiana* in 35 dialogues, the historian is likely to find few titles of interest. An appendix of 66 illustrations of *portaldas* enhances this volume as a bibliophile's delight.

IRVING A. LEONARD

University of Michigan

*Never the Golden City.* By SISTER MARY JEAN DORCY, O.P. New York, 1962. Sheed and Ward. Pp. ix, 213. \$3.95.

The review of this book in a scholarly journal can be questioned, but this does not prevent the book from being a refreshing sortie into the venerable traditions and legends of a New Mexico that exists largely in the minds of romanticists. Sister Mary Jean, a devout but far from stuffy Dominican Sister living in California, came into contact with Jaime Valdez, an aging Apache whose great love for New Mexico was matched only by his ability to transmit this fervor to the adventurous sister.

Based on the advantage of her aboriginal contact, who was reputedly a grandson of Gerónimo, and armed with a bevy of names of Jaime's friends and relatives, Sister Mary set out in

company with Sister Christine to write a story of New Mexico—of its legends, its natives, and of the faith of its inhabitants. First in Albuquerque, then at Santa Fe, Bernalillo and Sandía Pueblo, all of her "contacts" seemed to have either died or existed as figments of the fertile imagination of her enthusiastic informant. As her house of cards crumbled, Sister Mary Jean felt that she was destined to find "Never the golden city where the radiant people meet, But the dolorous town where the mourners are going about in the street."

Soon this initial opinion changed, the Land of Enchantment had its effect, and Sister Mary Jean concludes that perhaps Jaime's fabrications had been for the purpose of introducing her to a land where "even the dubious doings of time cannot steal away the peace of eternity that lies upon the place."

DONALD C. CUTTER

University of New Mexico

*The Navy and South America, 1807-1823. Correspondence of the Commanders-in-Chief on the South American Station.* Ed. by GERALD S. GRAHAM and R. A. HUMPHREYS. London, 1962. *Publications of the Navy Record Society*, vol. CIV. Maps. Index. Pp. xxxiv, 394.

This attractively bound volume of British naval correspondence is a valuable addition to the published documents concerning the independence period. The naval commanders commented on many matters and many individuals, and their remarks will provide additional bits of information for filling in the complicated story of the various movements for independence. The excellent index is of considerable assistance, and a real time-saver.

The documents included are selections of the letters of five British naval commanders and their subordinates, and these make the five chapters of the book. The commanders were: Rear-Admiral Sir William Sidney Smith, 1807-1809; Vice-Admiral Michael de Courey, 1809-1812; Rear-Admiral Man-