

*Historia de la Compañía de Jesús en la Provincia del Paraguay (Argentina, Paraguay, Uruguay, Perú, Bolivia y Brasil)*. Según los documentos originales del Archivo General de Indias extractados por el R. P. PABLO PASTELLS, S. J. Continuación por F. MATEOS, S. J. Tomo VII, 1731-1751. [Consejo Superior de Investigaciones Científicas, Instituto Santo Toribio de Mogrovejo, Biblioteca "Misionaria Hispánica."] (Madrid: C. Bermejo, Impresor, 1948. Pp. xl, 868. Maps. Paper.)

When completed in the projected nine volumes, this important collection of documents will be an easily available source which all students of colonial South America will wish to consult. A brief account of the project and of Mateos' connection with it was presented in this journal by Jerome V. Jacobsen in the August, 1948 number (pp. 427-428) in his review of Vol. VI. This seventh volume contains documents numbered 3898 to 4589, or 692 in all. In addition to the series number, each document carries its old *estante-cajon-legajo* designation and, a feature introduced in Vol. VII, the present number under which a *legajo* is filed. The introduction provides a guide in the form of a brief synthesis and the list of *legajos* shows their origin. Some of the documents are merely calendared, others are abstracted so briefly as to be tantalizing; but many, like Nos. 4284 and 4422, cover several pages and apparently omit little of significance. The maps and index of names are valuable aids.

The twenty years following the execution of José de Antequera were critical in the history of Paraguay, Argentina, and Uruguay. *Comuneros* followed Mompó y Zayas in renewed rebellion, the Portuguese pressed on with their trespassing, and Jesuit missions stood as a barrier holding back the restless *bandeirantes*. In these years Jesuit missionaries endeavored to spread Christianity and Spanish domination southward into Patagonia, and to improve the struggling missions among the Chiquitos of the Chaco Boreal. A brief review of the documents shows clearly how closely the civil and ecclesiastical arms cooperated in the work of colonization. Reports by governors, Jesuit provincials, bishops, and other dignitaries on these and other subjects provide information without which colonial history cannot be written.

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*Rafael Landívar's Rusticatio Mexicana [Mexican Country Scenes]*. The Latin text with an introduction and an English prose translation by GRAYDON W. REGENOS. [Middle American Research Institute, Philological and Documentary Series, Vol. I, No. 5.] (New Orleans: Tulane Press, 1948. Pp. 157-312. Paper.)

A fortunate by-product of the expulsion of the Jesuits from Spanish

America in 1767 was a series of important learned and literary works by expelled members of that order who thus utilized much of the imposed leisure of exile. It was the Age of the Enlightenment and most of these writings reflect the current exaltation of "useful knowledge" and the scientific study of nature. Of a more literary character was the excellent *Rusticatio Mexicana* (1781), a descriptive poem in Latin composed and published in Italy by a Jesuit native of Guatemala, Rafael Landívar (1731-1793), probably as a result of nostalgic yearnings for the scenes of his earlier years. This metrical composition, consisting of over 5,000 hexameters, is divided into fifteen sections, each depicting an aspect of life in New Spain, of which Guatemala was then a part, such as the lakes of Mexico, a volcanic eruption of Jorullo in Michoacán, the waterfalls of the poet's province, the various industrial and agricultural pursuits of the latter, and so on. It ends with a description of typical pastimes, cock-fights, *corridos de toros*, the *voladores*, and others. In the final verses Landívar exhorts the youth of his country "to abandon old ideas and adopt the new, with a high resolve to uncover the mysteries of nature. . ."

Had this poem been written in Castilian instead of Latin, its importance in Spanish American letters would, undoubtedly, have been much greater. It has, nevertheless, considerable significance because it offers a rare instance in colonial literature of the utilization of local themes and landscapes as literary material, and the poet's lyrical praise of rural life suggests the contemporary influence of Rousseau. Landívar's subjective portrayal of scenery and nature also adumbrates a conspicuous feature of early nineteenth-century romanticism. Thus this later literary movement is curiously prefigured in the classical tradition which uses Latin instead of the vernacular.

For the cultural historian, this poem is not without documentary value, particularly those portions of it which describe the cultivation of cochineal and indigo, the current processes of mining and refining silver and gold, and the methods of planting, harvesting, and grinding sugar-cane. Two interesting contemporary illustrations accompany the account of the last-named activity.

Arranged in parallel columns are the original Latin verses and a prose translation in English, the first in that language of any part of the poem. On the faithfulness of the rendition the reviewer is too feeble a Latinist to render a reliable judgment, but it can be stated emphatically that the English version reads smoothly and naturally, carrying the reader along easily. Well printed on excellent paper, it is regrettable that the large format of the Middle American Research Institute series makes the size of this useful publication awkward and unsuitable for handy use or for reading pleasure.

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