

preface (p. xi). It needs a great deal more explanation than this. In the course of compiling a rival map, I have had to review all the problems involved and have found a very large number of inaccuracies and distortions in Steward's map, most serious, perhaps, in Colombia and Venezuela. Like the text, the map should be approached with caution.

The volumes of the *Handbook* issued to date have no indexes, but a separate index to the whole work has been promised. It is to be hoped that this index will appear soon, for the work is too complex to be used easily without it.

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BRIEF MENTION

The Pre-Conquest Tribute and Service System of the Maya as Preparation for the Spanish "Repartimiento-Encomienda" in Yucatan. By ROBERT S. CHAMBERLAIN. [University of Miami Hispanic-American Studies, No. 10.] (Coral Gables: University of Miami Press, 1951. Pp. 31. Paper.) A study based on a wide acquaintance with the sources and the literature by an expert in the history of Yucatan. In brief compass it provides an excellent explanation of the Spanish institutions involved and by quotations from various sources illustrates the Maya antecedents. Exemplifies one of the many ways in which sixteenth-century Spaniards and Indians reciprocally influenced each other, apart from the influence of brute force.

Etnografía del Estado Mérida. By JOSÉ IGNACIO LARES. [Publicaciones de la Dirección de Cultura, Universidad de los Andes.] (Mérida: 1950. Pp. 34. Paper.) A reissue of an ethnographical curiosity written in the late nineteenth century by an amateur scholar. Because a good deal of tradition, since lost, and some linguistic data are included the reprint is justified. The author apparently did a good deal of field work in an unsystematic way.

COLONIAL PERIOD

Historia de México. By ANDRÉS CAVO. Annotated by ERNESTO J. BURRUS, S. J. Preface by MARIANO CUEVAS, S. J. (Mexico City: Editorial Patria, S. A., 1949. Pp. 491. Index, bibliography. Paper.)

This new edition of Cavo's *Historia de México* may be regarded as the definitive text for scholars and general readers. Previous publications (Mexico, 1836; Mexico, 1852; Jalapa, 1870) depended upon the editorial labors of Carlos María Bustamante and were not wholly faithful to the original. The present text is a transcription of the Spanish manuscript in the University of Texas, with notes by Cavo, Bustamante, and the new editor, P. Ernesto J. Burrus, S. J. An edition of the Latin manuscript, which parallels the Spanish, is also planned.

Cavo, an eighteenth-century Mexican Jesuit, moved in the historical circle of Pichardo and León y Gama. His life was spent in New Spain

(Guadalajara, Tepetzotlán, Puebla, Nayarit) until the Jesuit expulsion of 1767, after which he moved to Italy and there engaged in his historical labors. The *Historia de México* was completed in Rome in 1797, six years before his death. The two manuscripts, Latin and Spanish, passed to Pichardo and were acquired by the University of Texas as part of the Icazbalceta collection.

Cavo's significance derives from the fact that he was the first historian after Torquemada to consider the colonial history of Mexico as a whole. Pre-conquest history and the history of the conquest he ignored almost entirely, thus breaking from tradition and focusing attention upon the civil history of the sixteenth, seventeenth, and eighteenth centuries. Within this period his main concern was with the sixteenth century after 1521, to which approximately half of the text pertains. The work comes to an end with events of the year 1766, a terminal date deliberately chosen in order to avoid consideration of the Jesuit expulsion.

Cavo's treatment of this history is annalistic, with the events of each year recorded under a rubric date. The style is simple and straightforward, appropriate to the direct factual presentation. Political events centering in Mexico City form the bulk of the material. The history of nearly every year begins with a list of *alcaldes*, *regidores*, and other officials of the municipal government, and the whole is dedicated and presented to the city itself, "the first, wealthiest, and most populous city of America." Cavo oriented himself in the urban administration and found in this the key and value of colonial Mexican history. During his exile in Rome, one of the city's *regidores* supplied him with archival materials, evidently including extracts from the municipal *actas*. Political struggles, viceregal ceremonies, epidemics, *flota* movements, lawsuits, floods—in short the familiar potpourri of annalistic recording—fill out the yearly notations.

The history was written from a wide range of sources, to which Cavo carefully made citation. For the sixteenth century he depended heavily on Torquemada and Herrera; for the seventeenth, on Vetancurt; for the eighteenth, on Villaseñor. But scattered throughout the text are references to some seventy other authorities with all of whose writings Cavo was clearly familiar. In general he followed his sources closely, extracting from one or another, repeating both truth and error, and adding almost nothing by way of analysis or personal interpretation. An uncritical attitude, including a simple respect for historical names and events, characterizes the work.

The editor has added a biographical and bibliographical prologue and a number of explanatory notes. A separate section lists and identifies

the authorities cited by Cavo. These editorial notes are extremely valuable, but their effect is marred by a number of errors in detail: birth and death dates are carelessly proofread; Muñoz Camargo is identified as an eighteenth-century writer; Juan Alvarez de Colmenar is identified as a nineteenth-century writer and his bibliography is inaccurately reported. Useful indexes, onomastic and topical, complete the edition.

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El Santuario de Copacabana; de La Paz a Tiahuanaco. Text by MARTÍN S. NOËL. [Publicaciones de la Academia Nacional de Bellas Artes de la República Argentina, Documentos de arte colonial sudamericano, VII, Ministerio de Educación de la República Argentina.] (Buenos Aires: Peuser, S. A., 1950. Pp. xlix, 136. Illustrations. \$25.00 m/n.)

This remarkable church on the shores of Lake Titicaca has been unknown until the present except to a handful of specialists in Latin-American architecture. Built *circa* 1668-1684, it belongs, nevertheless, to the Isabellan Gothic tradition, and shows relationships in plan and structure to other important churches in the viceroyalty of Peru belonging to the same monastic order, the Augustinian. Chief among them are the splendid structure in the town of Guadalupe on the northern coast of Peru and San Agustín in Chuquisaca, the colonial capital of Upper Peru (Bolivia).

Martín S. Noël, the well-known Argentine historian, supplies an excellent introduction, sketching the religious history of the sanctuary and of the miraculous image to which it is dedicated, and analyzing the architectural features. The illustrations are numerous with a lavish array of details of altars, sculptural decorations, and painting. Curiously enough, on the other hand, there are no general views of the interior of the church, so that the reader is deprived of any visual knowledge of the appearance from within of this truly magnificent building.

The second part of the title of this volume is explained by the inclusion of six other nearly unknown and unpublished churches located in the *altiplano* in the region between Copacabana and La Paz. Those at Batalla, Caquiraviri, and Tiahuanaco are more humble Andean buildings, vaulted only in the sanctuary, but surprising, as always, in the abundance and richness of their gilded altars and ecclesiastical furniture. The second of these churches, of late sixteenth-century type, the author convincingly relates to the group on the shores of Lake Titicaca, particularly to San Juan at Juli. The other monuments are later and mostly of eighteenth-century date. A handsome exterior with two