

ing of the original work would reveal that Oviedo's varied comments on the Indians do not fit comfortably in any long-range, philosophical mold; that each relates more to a specific "circunstancia" in the political arena at the moment than to the "circunstancia" of the Indians.

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Información sobre los tributos que los indios pagaban a Moctezuma, año 1554. By FRANCE V. SCHOLES and ELEANOR B. ADAMS. Mexico City, 1957. José Porrúa e Hijos. Documentos para la Historia del México Colonial, No. 4. Index. Pp. 236. Paper.

The document here published by France V. Scholes and Eleanor B. Adams is the first methodical commentary on the Aztec tribute rolls to come to light from the sixteenth century. It is the court records of six Tlateloleco *principales* in 1554 on the tributes paid to Montezuma. The witnesses testified in a running commentary on an actual tribute roll of the *Matrícula de tributos* type, and their observations add scattered new data for a reconstruction of the Aztec imperial form and the tributes exacted. The imperial provinces appear in the *Matrícula de tributos* and *Codex Mendoza* order. The tribute roll used by the witnesses evidently contained many more town names than do the two rolls known to us, a fact that supports the frequently expressed assertion that the *Matrícula de tributos* and *Codex Mendoza* are incomplete. The testimonies give the number of towns in each province, but except for the province of Petlacaleo, where some new names occur, they do not identify the towns. Some new interpretations are added on the amount and character of the tributes, on fiestas, on the periodicity of payment, on land holding, on succession, and on the mid-century value of the tributes previously paid. The document is an important one, but I believe it a reviewer's duty to protest against an edition so limited

that individual copies are sold at 200 pesos.

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Llanto sagrado de la América Meridional. By FRAY FRANCISCO ROMERO. Introduction by GABRIEL GIRALDO JARAMILLO. Bogotá, 1955. Editorial ABC. Notes. Illustrations. Pp. 138.

The *Llanto sagrado* is a fearless defense of Colombia's Indian population written by one of the New World's little known but most courageous missionaries, the Augustinian Francisco Romero (1659-17?).

The work resulted from visits which the priest made to the Tames and other tribes of Colombia. Appalled at their spiritual destitution and at the opposition his efforts to evangelize them encountered from the encomenderos and indifferent colonial officials, the friar wrote this account of his experiences and dedicated it to his sovereign, Charles II of Spain. His purpose was twofold: to acquaint the king with the spiritual decay of his Indian subjects and, by pointed language, to prod the royal conscience into remedying the situation.

Even though the book was, for political reasons, withdrawn from circulation shortly after publication (1693), it is another example of colonial freedom of speech and the Church's concern for the Indian. This reprint, based on the original, carries a biographical study of the author and contains valuable ethnological information.

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Martires jesuitas de la provincia de México. By G. DECORME, S.J. Edited by JOSÉ GUTIÉRREZ CASILLAS, S.J. Guadalajara, 1957. "Buena Prensa." Illustrations. Bibliography. Pp. xvi, 120. Paper. \$2.50.

The author holds to the view that members of his order who died of hardships and disease during the expulsion and those who were killed by Indians, as well as one who was executed during