

This section is followed by an English translation of the opening, cosmogonical portion of the Popol Vuh, accompanied by some notes. (His translation, however, is not the one now most widely used—Goetz and Morley's translation of Recinos' Spanish version.) The excerpts from the colonial Quiché drama, *Rabinal Achi*, included in the 1951 book, are omitted in the present work.

Although *Pre-Columbian Literatures* displays normal scholarly apparatus, citations are general rather than specific. Also the general bibliographies after each section contain many works not directly relevant to the theme, while omitting a number of contributions of fundamental importance, and throughout there is major reliance on secondary authority. Judged by the accepted standards of professional scholarship, therefore, the book would have to be scored rather lightly on most counts. However, books on any level dealing with this subject in English are very rare. Ariás-Larreta's effort, presented with devoted enthusiasm, should help to make known more widely in the English-speaking world the considerable oral literary achievement of the leading aboriginal civilizations of pre-conquest America.

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Royal Commentaries of the Incas and General History of Peru. 2 vols. By GARCILASO DE LA VEGA. Translated and with an introduction by HAROLD V. LIVERMORE. Austin, 1966. University of Texas Press. Maps. Index. Pp. xlv, xlvii, 1530. \$17.50.

In 1951 the University of Texas Press introduced American readers to Garcilaso de la Vega by publishing a translation of his work, *La Florida*. The Press has now completed the good work with both parts of the *Comentarios Reales*. In the translation of these two volumes Harold Livermore has performed a notable and definitive work, long needed. There is no question concerning the importance of Garcilaso as one of the outstanding exemplars of *mestizaje* in the colonial period. No one can deny the usefulness of the first part of his *comentarios*, especially in those chapters relating to the life lived by his Inca ancestors and their Peruvian subjects. Nor can one find anywhere else so compendious a survey of the tumultuous years 1531-1572 in Peru—the most crucial period in all Peruvian history—as is set forth in the second part of the *comentarios*. Livermore has now offered the whole of this vast work in a convenient English edition, the first in many years. That his is not a critical edition is not

surprising; probably nobody in this field is equipped at present to produce one.

Each volume contains an introduction giving most of the facts relevant to the life and literary work of Garcilaso. It is a bit difficult to see why they could not have been consolidated into a lengthier and more ambitious essay at the beginning of the first volume.

The translation is accurate, almost verbatim, yet done in a lucid narrative style. The easy flow of the original is preserved, and nothing has been omitted. Livermore has broken up some of Garcilaso's longer sentences into a style more suited to us today, and he has introduced more adequate paragraphing where needed. The many long quotations used by Garcilaso from Zárate and others have been set in smaller type, an excellent procedure. The high-grade paper used is a delight to the eye.

The expansion of public interest in Latin American studies is best served today by translations of great books. Livermore has opened up a wide and exotic horizon for the English-speaking world in this fine rendering of a Latin American classic. He has additionally served scholars by his fidelity to the original text. These volumes will shortly be found on the shelves of every academic and municipal library of standing, and will also lie open on the tables of many of the reading public.

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The Inquisition. By FERNAND HAYWARD. Translated by MALACHY CARROLL. Staten Island, 1966. Alba House. Pp. 176. \$3.95.

There is little new material in this brief survey of Inquisition history. Hayward is a prolific writer on Italian ecclesiastical and secular history, and his latest book is a conservative rehash of works by liberal attackers and conservative apologists of the Inquisition. The reason for the English translation appears to be to give thoughtful Catholics some help in accounting for an embarrassing institution in the Church's historical past.

Hayward's recurring theme has some validity. If we are to judge institutions fairly we must examine them against the prevailing cultural and ideological environments in which they flourished. It is indeed unreasonable and unfair to evaluate the Holy Office of the Inquisition from a strictly twentieth-century equalitarian viewpoint. Having laid out this rationale, the author examines the Church's historical and theological right to coerce and the early history of inquisitorial tribunals and figures. Part Two is devoted to an inter-