

The present study is a strictly iconographic analysis. The objective is to define the deities solely by their attributes and to clarify relationships among the gods with similar characteristics. The task was complicated by several factors. The deities were many; their manifestations varied, because their attributes were often interchangeable; and their functions often overlapped. What is more, the central Mexicans assimilated foreign gods into their pantheon. All these variables leave much leeway for establishing determinative criteria for the numerous gods. Chapter II (covering 374 pages) systematizes the vast amount of pictorial material in a detailed statistical inventory of the iconographic elements pertaining to more than fifty gods which occur repeatedly and with variations in the five codices. These emblems, arranged in twenty-six categories, differentiate details in dress and ornaments, such as face and body paint, hair arrangement, headdress, adornments, various types of garments, etc. Evidently, although the position of the gods follows the same order in the parallel passages, their iconographic details may vary. The characteristic emblems peculiar to each deity are delineated with ample discussions on variations and comparative materials, as well as extensive cross references.

The frequencies of similar emblems are tabulated, and the conclusions, presented in chapter III, indicate how each god coincides iconographically, to a certain degree, with other deities, thereby suggesting functional relationships. It is interesting that the groups of related gods, determined iconographically, differ in some ways from previously thematically established groups. On the other hand, certain of the celestial and terrestrial deities could not be isolated.

The author's painstaking analysis is a major step toward clarifying the meaning of the Borgia codices after the long interval that has elapsed since Seler's period. Furthermore, the copiously illustrated section which deals in great detail with the iconographic features, is a useful source for comparative studies on other pictorial manuscripts and related mural and sculptural art motifs.

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*El pensamiento político hispanoamericano*. Vol. I. By FRANCISCO SUÁREZ. Compiled and translated by LUCIANO PEREÑA. Edited by GUILLERMO A. LOUSTEAU HEGUY and SALVADOR M. LOZADA. Buenos Aires, 1966. Ediciones Depalma. Notes. Index. Pp. xxiii, 435.

For some three centuries Francisco Suárez (1548-1617) was a revered authority on Catholic doctrine and dogma, and his immense

corpus of writings was regarded as an encyclopedia of theology hardly second to that of the great Thomas Aquinas. Suárez was one of the glories of Spain's Golden Age and probably the last truly eminent representative of Scholasticism. From a slow start in his seminary years he moved to a preeminence in theological, juridical, and political philosophy evident in his many writings. Fifteen folio volumes of these appeared during his life time, and at least a dozen more were posthumously published by his devoted but not always discriminating disciples and admirers.

The collection here reviewed contains selections chiefly from the third book of his *Defensio Fidei*. They offer a comprehensive view of the political thought of Suárez, perhaps the most interesting aspect of his thinking for the modern secular layman. At the instigation of Pope Paul V, Suárez denounced the concept of personal absolutism proclaimed by James I of England, who required that his subjects take a "loyalty oath" upholding it. It is interesting that as an orthodox Spanish theologian Suárez clearly indicated the dangers inherent in this form of political absolutism and emphasized the medieval tradition that God had directly bestowed political sovereignty on the people who, in turn, conferred it upon their rulers. James I responded by ordering that copies of the *Defensio Fidei* be publicly burned in London on December 1, 1613, and banned the reading of its text under the gravest penalties (shades of the Spanish Inquisition!). Suárez' refutation of the "divine right of kings" and his defense of more democratic government made him a precursor of Hugo Grotius and of Samuel Pufendorff. This first volume of the series *El pensamiento político hispanoamericano* also contains extended excerpts of Suárez's "The Origin of the State," "The Legislative Power of the State," "The Peoples' Rights," "The Right of War," "The Right of Intervention," and "The Right of Disobedience to the State."

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*El pensamiento político hispanoamericano*. Vol. XII. By JUAN DONOSO CORTÉS. Edited by GUILLERMO A. LOUSTEAU HEGUY and SALVADOR M. LOZADA. Buenos Aires, 1965. Ediciones Depalma. Index. Pp. 551.

Although numbered XII, this is the second volume to appear in a series which aims to provide anthologies of the major writers on political philosophy in the Spanish-speaking world. The previous volume was devoted to Domingo F. Sarmiento and Juan B. Alberdi