

Charles Gibson. What have we scholars done in that interval? The question is especially easy to answer, because each of the two volumes represents a thoughtful, understanding assessment of the ideas and knowledge of its day. Gibson, especially, has chosen to cast his volume as a summary of what is thought and known. His book covers approximately half the range of that by Bourne, since it excludes voyages of discovery and exploration. One must compare his volume with the second half of Bourne, treating Spanish colonial administration and the nature of Spanish cultural penetration—in short, the first centuries of Spanish America. The comparison is reassuring, especially to a highly skeptical reader who has looked with distress at the widely uneven quality of the voluminous modern scholarship on Latin America. Many topics which could be covered but scantily in Bourne's day are handled in considerably greater depth and with far more knowledge by Gibson.

The difference is particularly noticeable in the treatment of the Church and of missionary work, the Borderlands as an unusual zone of cultural formation and adaptation, the *encomienda* and other forms by which the Spanish harnessed the Indian community to its support and service, the internal economic and demographic changes of the colonies. Gibson shows an entirely new dimension in his discussion of the ethical and intellectual preoccupations of the Spanish and the relation of such preoccupations to those of our day. Clearly three generations of study, however sporadic and anarchic, have not merely enlarged our knowledge but have also changed many foci of discussion. If our scholarship has not the glory of rapid and massive advance, it has benefited from a steady, though almost random accretion which over three generations amounts to massive change. Charles Gibson's *Spain in America* is a welcome addition to the libraries of America.

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WOODROW BORAH

Columbus' Ships. By JOSÉ MARÍA MARTÍNEZ-HIDALGO. Edited by HOWARD I. CHAPELLE. Barre, Mass., 1966. Barre Publishers. Illustrations. Appendices. Chronology. Bibliography. Index. Pp. xii, 123. \$8.50.

The author of this short work is a Spanish naval officer and director of the Museo Marítimo at Barcelona. His main objective in writing this book was to support his belief that the *Santa María* was a *nao* (which seems to be a point of contention in Spain) and that the *Niña* and *Pinta* were caravels. S. E. Morison and most others agree

that the *Santa María* was a *nao*, a sail-driven merchantman of high freeboard, having castles fore and aft, square-rigged on the main and fore masts, with a bowsprit having a sprit sail and a lateen sail on the mizzen mast. This was a slower, more cumbersome, and less weatherly ship than a caravel. This latter was a distinctive type, having a hull of light displacement, low-sided and sharp-ended, that fitted the capabilities of the lateen rig usually employed. Morison writes that the classic proportions for caravels seems to have been, beam: length of keel: overall length = 1:2:3. These are the proportions that Martínez-Hidalgo claims for *naos*. According to him, the caravel had hull proportions of 1:2:3.33.

No contemporary painting or drawing exists of any ship in which Columbus sailed, but Martínez-Hidalgo dismisses this fact very airily: "It is unnecessary to dwell upon the fact that no plans, drawings or other graphic material can be accepted as representing the *Santa María*" (p. 44). He then proceeds to reconstruct the vessel from such varying sources as the "Mataro" model (now in the Maritiem Museum Prins Hendrik at Rotterdam), the *nao* on an altar by Juan de Reixach, and ones in a painting, *The Pilgrimage* of Breydenbach, Capaccio's paintings, Benincasa's chart, the *Libre del Consolat dels Maritims*, and the Carrack of WA, the Flemish artist. Eclecticism certainly is his forte!

The result of the author's work was the construction of a model of the *Santa María* and a full-size reconstruction for exhibit at the New York World's Fair of 1964-65. His inclusion of lines and sail plans in this book should prove of interest to professional sailors and provide endless hours of debate among them, but they are not going to settle disputed points or provide useful working plans. Those who accept Commander Martínez-Hidalgo's sources—and his deductions—will have no argument with his plans; others will be on safe ground maintaining their favorite theories.

When he leaves the technical field and ventures into history, the author is wrong on certain points. He errs in stating that Columbus became a citizen of Spain, and his computations of the total expenditure for fitting out the flotilla are incorrect. Two million maravedís may be the total, but this is not "comparable (according to Morison) to \$14,000 today" (p. 74). Morison's conversion of maravedís to dollars was in terms of pre-1934 dollars (in 1934 the gold dollar was devalued to 59.06% of its former value), and then only if payable in gold. If the maravedís were paid in silver, they were worth only half as much. He has also misspelled the name of Columbus' wife, Dona Felipa Perestrello e Moniz. The printer or

proofreader is responsible for many other errors. Evidently he was unfamiliar with accent and diacritic marks, for they are either omitted, as in *Niña*, *Santa María*, and *Camoëns*, or used incorrectly, the most egregious example of the latter being in the author's first name on the title page! A bibliography of less than three pages is supplied, and some Colombists will regret certain omissions. The author utilized three works by the German scholar Heinrich Winter but not his *Die Kolumbuschiffe*. There are no footnotes, save one, and that a citation to a work by the editor, although there are occasional parenthetical citations.

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MARTIN TORODASH

The Spiritual Conquest of Mexico. An Essay on the Apostolate and the Evangelizing Methods of the Mendicant Orders in New Spain: 1523-1572. By ROBERT RICARD. Translated by LESLEY BYRD SIMPSON. Berkeley, 1966. University of California Press. Illustrations. Map. Notes. Appendices. Bibliography. Index. Pp. xii, 423. \$10.00.

Robert Ricard's study of the early Mexican missions is well on its way to becoming a classical interpretation of the subject. It first appeared in French in 1933 as Volume XX of the "Travaux et Mémoires de l'Institut d'Ethnologie" of the University of Paris, with the title *La "conquête spirituelle" du Mexique. Essai sur l'apostolat et les méthodes missionnaires des Ordres Mendicants en Nouvelle-Espagne de 1523-24 à 1572*. In 1947 it was published in a Spanish translation by Ángel María Garibay K., with a special preface by the author. Now finally it has been made accessible to English readers through the efforts of Lesley Byrd Simpson.

Ricard's work is not intended as a general history of the beginnings of Catholicism in Mexico. The author carefully excludes from the scope of his work the development of the Church among the Spanish colonists as well as the labors of the ecclesiastical hierarchy and of the diocesan clergy. The geographical area of interest is also carefully delimited to "the country lying between the present northern frontier of Mexico and the Isthmus of Tehuantepec" (p. 2), thus excluding Chiapas, Tabasco, Campeche, and Yucatán.

The author presents his materials in three parts: I. "The Founding of the Church," in which he considers the beginnings of the mission system, the character and preparation of the missionaries, and the induction of the Indians into the Church; II. "The Stabilization of the Church," in which he treats of works of social beneficence, the