

given his unflinching devotion to the theory of South American influence on Polynesian culture.

Metropolitan Museum of Art

JOHN F. SCOTT

*If Not, Not. The Oath of the Aragonese and the Legendary Laws of Sobrarbe.* By RALPH E. GIESEY. Princeton, 1968. Princeton University Press. Notes. Appendices. Bibliography. Index. Pp. x, 277. \$9.50.

In the middle of the nineteenth century constitutionally-minded Spanish liberals sought to justify their position by appealing to a historical tradition which embodied an ancient Aragonese formula of liberty, according to which the king was obligated to respect the rights of the governed just as they, in turn, were bound to obey him. If he did not, they would not; or, as the formula ran, *Si no, no*. By the end of the century, however, scholars had clearly established that the formula was not a true one: it was the product of historians, not of history. Still a problem remained, for although the debunkers might be correct in their conclusions, their evidence was open to question. In this attempt to clarify the historiography of the legendary oath Ralph E. Gieseey has sought to do three things: to reveal the historical circumstances permissive of the growth of such a legend; to unfold the conditions of the formulation of the legend; and to trace the transmission of the legend from its inception to the present.

Gieseey's investigation reveals that the oath belonged to a set of fueros drawn up in the thirteenth century whose substance was believed to have descended from the formation of the kingdom of Aragón in the eighth (or ninth) century. Yet the first explicit statement of the oath comes only in the fifteenth century, when the nobility of Aragón tried to preserve their identity in the face of absorption into the Hapsburg system. Under similar circumstances in the sixteenth century the oath was revived and began its career as a modern symbol of liberty.

This account of a myth, its formulation and subsequent life, is carefully drawn. Where direct evidence is wanting, Gieseey makes imaginative use of data drawn from comparable institutional and legal history. The result is a brilliant piece of historiography.

As admirable as the book is, it seems to offer little of direct value for students concerned with the New World. Perhaps, however, those who are concerned with the history of political theory in Hispanic America have heard echoes of this pseudo-Aragonese formula across

the waters. If so, they will find Giese's book an indispensable reference to the history of the myth.

Kent State University

COBURN V. GRAVES

*Printing in Spain, 1501-1520.* By F. J. NORTON. New York, 1966. Cambridge University Press. The Sandars Lectures in Bibliography, 1963. Illustrations. Notes. Appendices. Bibliography. Indices. Pp. xiii, 227. \$17.50.

F. J. Norton, librarian at the University Library, Cambridge, has produced a thorough, scholarly survey of the Spanish press during the early years of the sixteenth century. The book, clearly the work of a skilled, professional bibliographer, provides within its narrow chronological limits complete coverage of the Spanish printing firms, their location, and the editions they produced. There is also a useful note on the early editions of *La Celestina*.

During the period which Norton has chosen to study, Seville was the undisputed printing capital of Spain, producing, among 195 other works, 2000 "cartyllas de enseñar a leer" (p. 13) for a 1512 Franciscan expedition to the New World. Other printing centers were Salamanca, home of Spain's largest university, the busy commercial cities of Burgos and Valladolid, Toledo with its rich archdiocese, Zaragoza, and the administrative capitals of Barcelona and Valencia.

It is interesting to note that the Spanish press at this time was run largely by foreign printers; Jacobo Cromberger, a German working in Seville, was probably Spain's greatest early printer. In 1490 Ferdinand and Isabel had imported two companies of German printers in order to stimulate that city's book trade. In most cases the foreign printers were either of French or German extraction, although Italians were represented in one or two cities. Of the native printers, the most famous was Arnao Guillén de Brocar, a veritable printing entrepreneur with presses in several cities. Brocar is noted for the remarkable "Complutensian" Bible which he completed in 1521.

But in spite of the varied backgrounds of Spain's printers, their output was geared almost entirely to the home market. The small Spanish firms could not compete with the mass-production methods of Lyons, Paris, and Venice, whose printers supplied the international market with standard textbooks in the laws and theology, as well as literary works in several languages. However, the Spanish press, as Norton has carefully indicated in his appendix, did provide its readers with a rich and varied selection. Out of 1307 editions produced in the 1501-20 period, official Crown and Church publications