

a few quotes from six documents (ranging from Norse sagas to Bishop Las Casas), a bibliography, and an index.

For those familiar with the voyages of the Vikings and Columbus, this book offers little. It is an extremely brief summary of all the well-known and non-controversial names, dates, and places. Even in the chapter that purports to treat “problems and controversies” the most exciting notion put forth is that the infinitive *découvrir* (to discover) implies an intentional act. In other words, the author maintains that if Columbus went forth *to discover* we may be certain that he (or his superiors) already knew what it was he was to discover. Conversely, when an early voyager stumbled blindly onto a new land, he *found* (not discovered) it!

Bearing the above lesson in semantics in mind, the reader may “discover” this an interesting re-hash of a few voyages; he will “find” nothing new or unique about it.

University of South Florida

ROBERT H. FUSON

Boletín de la Academia Puertorriqueña de la Historia. El enigma del descubrimiento de Puerto Rico. Nuevos datos documentales y solución matemática del problema. Vol. 1, No. 3. San Juan, 1969. Maps. Appendices. Bibliography. Pp 76. Paper.

Aurelio Tió, the author of this monograph, has spent many years advocating a particular site as *the* landing place of Columbus on the island of Puerto Rico during the course of the Admiral’s second voyage. Columbus, according to his son Ferdinand, kept a journal on this voyage. Unfortunately for historians, it has disappeared and we are dependent upon the fleet physician and historian, Dr. Diego Álvarez Chanca, and others, more or less reliable, for the details of the second voyage. Unlike the first, it was undertaken with a veritable armada of seventeen ships and fifteen hundred men who crossed the Atlantic (from the Canaries) in the remarkably fast time of three weeks.

No historian has given much attention to the Puerto Rican landing, and with good reason; it was a short stopover of a few days. Samuel Eliot Morison, in 1939, wrote that the landing place was “probably Boquerón Bay” and “might have been Salinas Bay.” In 1963, Morison wrote that “the fleet called either at Añasco Bay or Mayagüez Bay.” One year later, after conversations with Tió, Morison decided that the argument for Añasco “is clinched by the fact that Ponce de León, who was with Columbus in 1493, landed there thirteen years later.”

Tió has determined to settle three chief areas of controversy in

identifying Columbus' landing in Puerto Rico: the route along which the fleet sailed between the Virgin Islands and Puerto Rico, the date of the landing, and the identity of the landing site. There is no real controversy about the route; similarly, the second point at issue, the landing date, does seem to have been the 19th of November. (However, before an official holiday is proclaimed, the discrepancy between the Julian and Gregorian calendars had better be resolved.)

The landing site has traditionally been known as "Aguada" (the watering place). Utilizing oral traditions, the voyage of Ponce de León who landed there in 1506, and especially the record of a 1526 lawsuit, Tió maintains that "the controversial aspects of this problem . . ." have been resolved "by mathematical data of such uncontroversial nature that no further discussion can be seriously countenanced." The landing place was in Añasco Bay, close to Punta Cadena and near the mouth of the Calvache River, in the center of a cove called Ensenada de Rincón. However, those who advocate other landing sites will probably remain unconvinced, Tió's "mathematical solution" notwithstanding.

Fairleigh Dickinson University

MARTIN TORODASH

Florentine Codex. General History of the Things of New Spain. Fray Bernardino de Sahagún. Book 6: Rhetoric and Moral Philosophy. Translated and edited by CHARLES E. DIBBLE and ARTHUR J. O. ANDERSON. Salt Lake City, 1969. University of Utah Press. Illustrations. Notes. Pp. 260. \$13.00.

Ángel Garibay, una de las más altas autoridades en lengua y literatura nahuatl, afirmó que, literariamente, sólo hay dos obras que pueden compararse con el Libro Sexto de la obra de Sahagún: la Colección de *Pláticas de los Ancianos* (Huehuetlatolli) y el manuscrito de los *Cantares Mexicanos*. El mencionado Libro Sexto, que lleva por título *De la Retórica, Filosofía Moral y Teología*, es, también, el que mejor revela la mentalidad indígena precolombina y el que hace uso de la expresión más castiza en la lengua de los aztecas. Por eso es que el propio Sahagún mencionó expresamente este libro como la más contundente respuesta para los ataques de quienes consideraban apócrifa su monumental obra: En sus propias palabras: "En este libro se verá muy claro que lo que algunos émulos han afirmado que todo lo escrito en estos libros, antes y después de éste, son ficciones y mentiras, hablan como apasionados y mentirosos" (Prólogo-Libro VI).

El texto del Volumen Sexto está dividido en 43 capítulos. Del capítulo 1 al 9 están las plegarias, himnos y pláticas de los gobernantes