IOANNIS EVSEBIII NIEREMBERGII
EX SOCIETATE IESV
HISTORIÆ NATVRÆ
LIBER DVODECIMVS.
DOMINA SERPENTVM, sive TEVHTOCACAVQVI.

CAPVT PRIMVM.
De dominâ serpentinm.

On hâc naturâ vbi repulsâ sunt: nec minus
maestitâe Creatoris hu-
militate fuit exaggerât,
non minus bonitatem
pelet studios. Sicut pehmis
Deus suaviter, sicut vene-
no mederi: liberalem mediëns opem én-
xiiis illis visurpat. Exordium occupat atroc

GENUS SERPENTUM, TEVHTOCACAVQVI, sive do-
minam serpentinm Barbari vocant, vipers
Hispani, sive in fumitudo captus, suis
peelis. Anguis hic quaternos pedes sunt am-
plius longus, & humanam, sibi medio in
erat. Hucus: dorso eminens, vipentarum
capite, ventre ex albo pallecente, lateribus
operis, cedentibus squamis, cæsi stramen
pullis per interiussima intermissis, dorsum fur-
sum est, lucis tamen lucis sém in ipsâ spars
s ease eritis insignis. Multe sunt eius serpen-
tis differéntia, non platinum inter se dištincti-

54
From the moment of their very first encounter with Native Americans, the Europeans began a wondrous record of revelation—the natural history, ethnography, and archaeology of "The New World," manifest in manuscripts, drawings, and printed works. The Kislak Collection affords a rare opportunity to peruse the grand highlights of this effort to document what was, in effect, a world so alien to its "discoverers" that such a meeting of culture can never again happen—at least on this planet.

The works of natural history in the collection range from the remarkable illustrated descriptions of southeastern North America by Mark Catesby and William Bartram to the spectacular, sweeping treatment of the works of both man and nature on both continents by Alexander von Humboldt, whose Vues des Cordillères still stands as a monument to one of the greatest scientists who ever lived.

While Bartram dealt in detail with the botany of the region in which he traveled, as well as with local Native American cultures, his contemporary James Adair contributed his classic account of the Creeks and their neighbors. Half a century later, the eccentric scientist Constantine Samuel Rafinesque mixed his own treatments of botany with speculations on the ancient remains of Native American culture in eastern North America.

For sheer thoroughness in the description of Native American culture at the time of European contact, the 1566 work (unpublished until 1864) of Diego de Landa on the northern Lowland Maya remains unsurpassed. From the sixteenth century on, other Spaniards—Acosta, Mendoza, Molina, and Torquemada among them—made immensely valuable contributions in descriptions of Native American culture, history, and language.

In addition to the above-mentioned treasures—and many, many others that must go unmentioned here because of space—the Kislak Collection holds some of the greatest works...
that emerged from the very earliest studies of ancient Mesoamerican civilization. These range from a unique manuscript copy of the Tovar Calendar, included with his Historia de México, to the magnificent set of drawings of the Maya ruins of Palenque by Ignacio Armendáriz, made in 1787 during the very first major expedition to that world-famous city of antiquity.

The further exploration of the lost world of the ancient Maya is reflected in an extraordinary original watercolor by Frederick Catherwood of one of the great stone mosaic masks that adorn a building at the ruins of Kabah. The Kislak Collection also holds a set of Catherwood’s 1844 folio of 25 colored lithographs of ruins throughout the Maya area, from Copán north to Chichén Itzá and from Uxmal east to the coastal site of Tulum. Other early works on the archaeology of the Maya realm include the key contributions of Jean Frederick Waldeck, John Lloyd Stephens (illustrated by Catherwood’s engravings), Charnay, and Leon de Rosny.

The roster of facsimiles and reproductions of ancient Mesoamerican books in the Kislak Collection includes virtually all of the key Maya, Mixtec, and Aztec books, a treasure trove of data on ancient genealogy, history, astronomy, astrology, and religion. These plus the outstanding assemblage already noted make the Kislak Collection one of the most important of its kind ever assembled.

GEORGE STUART
Center for Maya Research
THE SIXTEENTH CENTURY

454. Autograph manuscript: Handbook of a Guatemalan highlands priest, ca. 1544–ca. 1567.
Three (or more) manuscripts bound in one volume.
In Kekchi, Quiché, Latin, and Spanish.
KISLAK MS 1015
Dominican priests working with Indian populations in the middle of the sixteenth century in the Guatemalan highlands most likely created this composite manuscript, written in at least two Mayan languages, Kekchi and Quiché, as well as Latin and Spanish.

It contains lives of saints, religious instructions, hymns, guidance on marital arrangements, and Church feast days. That a book designed for daily use survived at all is extraordinarily rare. It provides a unique window into issues of cultural interaction and missionary practices and experiences during the early period of contact. Probably a Dominican text, copied in Alta Verapaz; possibly salvaged from a Dominican convent in Cobán by Erwin Dieseldorff, an amateur Mayan collector.

455. Boemus, Joannes, ca. 1485–1535
[Italian translation of Omnium gentium mores, leges, et ritus]
I costumi, le leggi. Venetia: Dominico, & Aluise Giglio fra., 1566.
GT70.B7 1566
First published in Latin in 1520, Boemus’s popular little tome was an attempt to collect in one place the rituals, practices, and customs of peoples ancient and modern, and it inevitably grew as more information became available.

456. Loaisa, Francisco G.
Autograph letter, signed: Regarding treatment of Indians in México, 1541.
In Spanish.
KISLAK MS 207

457. Landa, Diego de, 1524–1579
[English translation of Relación de las cosas de Yucatán]
F1376.L246 1937
Landa saw in the Maya around him not simple converts to the true faith, but duplicitous idolaters unable to surrender their attachments to a pagan past. He set out to unveil and then eradicate all vestiges of paganism from the Indians. To do this, he needed to understand better the ways in which the old forms and ceremonies persisted and were being melded with Christian rites and beliefs. Thus, he brought in the suspects for interrogation and began compiling, in effect, a dossier.

458. Landa, Diego de, 1524–1579
Relation des choses de Yucatán . . . par l’abbé Brasseur de Bourbourg.
Text in French; some texts translated from Spanish and Mayan; includes a Mayan grammar and dictionary.
F1376.L25
VOCABULARIO
Ex LINGUA MEXICORUM ET CASTELLANA, COM- postum a soprintendente et Cura, Also Alonzo de Alcalá, della...

nie neque et neque naeque...

DOCTOR DIFFICILEM EXSECRATORE
Diligentis frequentis, anno...
459. Molina, Alonso de, d. 1585
Vocabulario en lengua mexicana y castellana.
México: Antonio de Spinosa, 1571.
PM4066.M7 1571
The Vocabulario, produced by Franciscan Alonso de Molina, is the first dictionary printed in the New World and the first systematic analysis of an indigenous American language.

460. Monardes, Nicolás, ca. 1512–1588
[Italian translation of Historia medicinal. Parte 1–2]
Delle cose che vengono portate dall’Indie Occidentali.
Venetia: Giordano Ziletti, 1575.
RS169.M67 1575

461. Philip II, King of Spain, 1527–1598
Kislak MS 091
Philip II complains to the Archbishop of México City about his practice of appointing monolingual priests to Indian benefices. Philip had previously ordered the archbishop not to appoint clergy unskilled in Indian tongues. Despite the king’s command, the archbishop had still allowed many monolingual priests to hold Indian benefices. At best, these ill-prepared priests had memorized formulae and phrases from standard works, but they were in no way bilingual. The king orders this and similar practices to halt so that the genuine conversion and the reformation of the Indians can occur. Counter-signed by the King’s secretary, Antonio de Eraso.

462. Guichard, Claude, 1545–1607
Funerailles, & diverses manieres.
Lyon: Iean de Tournes, 1575.

463. Acosta, José de, 1540–1600
Historia natural y moral de las Indias. Seville, 1590.
E141.A283
First Spanish-language edition of this important source on the Indians of México and Peru and on the natural history of Latin America. Acosta, a Jesuit priest and linguist serving in México and Peru from 1571 to 1588, founded a printing press in Peru. In the present work he puts forth ideas on ethnography, compares Aztec and Inca civilizations and history, and provides detailed navigational advice and discussions of New World plants, minerals, and other commodities.

464. Acosta, José de, 1540–1600
[Latin translation of Historia natural y moral de las Indias]
E141.A20
Chapter VIII: Natural History, Ethnography, and Archaeology / The Seventeenth Century

465. Pareja, Francisco de, d. 1628
Catecismo en lengua timuquana, y castellana. México: Juan Ruiz, 1627.
BX1966.T54S374 1627

466. Nieremberg, Juan Eusebio, 1595–1658
QH41.N6
The Historia Naturae is an encyclopedic work that describes and categorizes the flora and fauna of North and South America, particularly of México (New Spain). The natural history of the New World had been described earlier in travel accounts and in herbals (manuals identifying and describing the medicinal value of indigenous plants), but Nieremberg's Historia Naturae was the first attempt to put these various facts in order. Many species are described for the first time. The work became an important linguistic document for both the Nahuatl language of México and Central America and the Quechua language of the Andes because it includes the indigenous names for the plants and animals and also provides extensive information on the customs and rites of the Aztecs and Incas.

467. Piso, Willem, 1611–1678
QH117.P67

468. Horn, Georg, 1620–1670
E61.H81
Written at the suggestion of Joannes de Laet as a reply to Hugo Grotius’s De origine gentium Americanarum.

469. Pelleprat, Pierre, 1606–1667
F2460.1.C37P455 1655

470. Piso, Willem, 1611–1678
Guilielm Pisonis medici Amstelaedamensis De Indiarum utriusque re naturali et medica. Amstelaedami: Ludovici et Daniele Elzevirios, 1658.
QH183.P67

471. Breton, Raymond, 1609–1679
PM5759.B7

472. Breton, Raymond, 1609–1679
Bound with: Breton, Raymond, 1609–1679. Dictionnaire caraïbe-français, 1665. Bound together subsequent to publication.
M5758.B6

473. Montanus, Arnoldus, 1625?–1683
De nieuwe en onbekende wereld. Amsterdam: Jacob Meurs boekverkooper en plaet-snyder, anno 1671.
E143.M76
The persistence of the romantic and dramatic image of New World creatures is evident even as late as 1671, when several of the oddest images were portrayed by Montanus. The book is lavishly illustrated with 125 copper engravings, including thirty-two folded views, seventy plates, sixteen maps, and seven unusually handsome portraits of famous explorers, each surrounded by baroque framed borders.
TECHIALOYAN MANUSCRIPTS

The Jay I. Kislak Collection includes three Techialoyan manuscripts, records that represent a particularly fascinating strain in the fertile tradition of Mesoamerican manuscript production under Spanish rule:

TECHIALOYAN LAND RECORDS (see entry 281)

Aztec, seventeenth century
Amate (fig-tree bark) paper
A. San Cristóbal Tezcalucan and Santa María Chichicaspa, México.
Manuscript including map
B. San Juan Tolcayauc, México.
Manuscript with companion map
Map: 65 × 116 cm. (25½ × 45⅜ in.)
C. Santa María Iztacapan, México.
Manuscript

KISLAK MS NUMBER PENDING

The term “Techialoyan” derives from one of the first manuscripts recognized as part of the genre, from a community now called San Antonio La Isla in the Valley of Toluca, State of México. Scholars have so far identified approximately fifty of such pictorial manuscripts. The best introduction to the Techialoyan group is Donald Robertson’s 1975 book and the catalog he and his wife, Martha Barton Robertson, published in the same year.*

Authors and painters of the central highlands, the Nahua (the Aztecs were a Nahua people), made these manuscripts between 1650 and 1740, recording them primarily on amatl (Nahuatl for fig-tree bark paper, called amate in Spanish). They are a subset of the larger genre of “primordial titles” (títulos primordiales), or community histories written in indigenous languages, often by untrained scribes away from the scrutiny of Spanish priests or colonial officials. Their authors regularly warned community members never to show these records to outsiders, but to preserve them for future generations as documents that would help defend community territory (Lockhart 1982).

The alphabetic Nahuatl prose and colorful illustrations of the Techialoyan manuscripts, like many primordial titles, feature migration and foundation stories set in pre-Columbian times; identify real or imagined ancestors, town founders, and elders; describe land rights and elections for indigenous town council offices; and offer narratives about the introduction of Christianity and other changes that came with the Spanish conquest. They may help answer questions central to our understanding of colonization, such as: What did the Nahua resist, accept, or adapt from the new cultures, and what was the process for change? A close study of these manuscripts may reveal unique Nahua visions of local history and may provide perspectives on the complexities of colonialism that scholars of North America, Africa, Asia, and Europe are also addressing.

Techialoyan manuscripts have a formulaic, mass-produced pictorial appearance, and their texts have a fairly unique, somewhat bizarre orthography. But, while they are clearly not sixteenth-century records, the translation date of 1703 firmly places their composition within the Spanish colonial period, probably the late seventeenth century. The Spanish crown, in fact, instigated land title verification programs in this region in the 1640s, 1690s, and early 1700s to try to bring some order to conflicting claims. Faced with a need to produce written proof of their corporate land tenure, native communities became painfully aware of the requirement to document territorial claims when, all too often, their local archives no longer preserved any manuscripts attesting to their town’s antiquity or maps showing their territorial extensions. Thus, the Techialoyan authors/painters found a dire need to document claims in dozens of towns, and possibly made a profit from it while also sprinkling their own ancestors’ names and portraits into the manuscripts as influential, historical personages.

The true authors of Techialoyan manuscripts remain elusive, even when supposed scribes are named. Some manuscripts have “signatures” of town council members, of tlauilts (Nahuatl for notaries, but a term almost never used in daily life), of a municipal governor, as well as of lesser officials, such as alcaldes and regidores. But the signatures are always in the same hand as the preceding text, and the names do not always sound authentic to those who are familiar with mundane Nahuatl documents from indigenous communities in the period in question (Wood 2007, 16–18).

The Kislak Techialoyans are from four indigenous communities: San Cristóbal Tezcalucan and Santa María Magdalena Chichicaspa (originally Chichicazpan?), in what is now the State of México; San Juan Tolcayauc (originally Tolquauhoyocan), in what is now the State of Hidalgo; and Santa María Iztacapan, possibly also in Hidalgo.¹ The manuscripts fall within the standard style and format for the genre as a whole. The typical Techialoyan manuscript has multiple folios (usually no more than twenty or so), roughly measuring between 20 and 30 centimeters on a side. These manuscripts most often have a few pages of text, a few pages featuring

*Only one of the Kislak Techialoyans is in the Robertson catalog; the others must have been in an unknown private collection in the 1960s and 1970s, when the Robertsons were compiling their survey. Some in the Robertsons’ list of forty-eight have subsequently been recognized as fragments of a whole, not deserving of a separate catalog number—one item is a mural of questionable relevance, and some were lost or unidentifiable, making the total somewhat fluid. Additional examples have surfaced since the catalog was compiled, however, so the number may more realistically be approaching or surpassing fifty by now. A revision of the catalog is currently under way, under the direction of Xavier Noguez, a former student of Donald Robertson’s at Tulane University.

¹We are currently trying to identify Iztacapan; it may be related to El Cardonal, Hidalgo. The words “Cardonal” and “Cardonal” appear on one of the folios (2r, in the upper right corner). See the map showing the distribution of Techialoyan documents in Robertson 1975. Included on this map, also, is the western corner of the state of Tlaxcala, with one known Techialoyan coming from that area.
valiant hunter-gatherer ancestors and noble town founders, and a larger number of pages illustrating the church, settlements, and different features of the landscape where the community claimed to have landholdings. Because the native paper used in these particular manuscripts has such a rough texture and dark color, the watercolor paintings are fairly simple and the texts tend to be relatively short, written in large, scrawling handwriting.

The Kislak manuscript from Tezcalucan and Chichicaspa appears in the Robertsons’ catalog (No. 744), although they cite it as having been burned in 1703 by order of the Audiencia (the high court of New Spain), which had decided it was fraudulent in some way. Such charges of fraud are not unusual in the history of Techialoyans. People from the two communities featured in this manuscript, in the wider municipality of Huixquilucan and the site of another Techialoyan manuscript (No. 724), may have somehow retained their manuscript, or perhaps someone at the court put it away rather than burning it, for it seems to have survived the court’s order that it be destroyed.

Hidalgo is the site of the other two Kislak Techialoyan manuscripts. San Juan Tolcayuca and possibly also Santa María Iztacapan were within the orbit of Pachuca, Hidalgo, where native towns felt the pressures on natural resources generated by the powerful Counts of Regla. The first Count of Regla (named in 1710) emigrated from Spain but married into an influential local family, as did his heirs. The local elite who aligned with the Counts held extensive landholdings, and they shared in the mining empire as well.*

The Tolcayuca manuscript and map fall somewhat outside the standard format and style and are therefore exceptionally valuable for shedding light on the genre as a whole, its internal variations, possible authorship, timing of composition, and inspiration. While the more textual part of the manuscript does refer to a companion map, the pictorial matter found on the front and back covers deviates from the pictorial style of the map, suggesting that it may have been made at a later date or illustrated by a different painter. The Tolcayuca map features a fascinating event as its central scene of human activity on the landscape (see entry 281b).

The total number of large-format Techialoyan maps is only about five, and thus each new one that surfaces, such as this one from Tolcayuca, deserves to be compared with the others to determine whether they were all made by the same Techialoyan studio and for similar purposes.

In addition to a territorial border survey, replete with

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*The papers of the Condes de Regla, housed at Washington State University, include land documents and litigation records that refer to Tolcayuca, Tizayuca, Acayuca, and Huquilpan, all towns in the area that acquired Techialoyan manuscripts to help defend their territories and their communities’ legitimacy. For an index to the Regla papers, see: http://www.wsulibs.wsu.edu/holland/masc/onlinebooks/regla/index.htm.
footprints demarcating the paths taken, the Tolcayuca map records an open-air meeting held in front of the community church, attended by a large group of indigenous women and just two men. Colonial law did not allow native women to serve on the local town council (cabildo), but this image dramatically shows that women remained active participants at important meetings, such as what was probably a public reading of this town’s land titles. Details such as this, when gleaned from various manuscripts, have the potential to transform our understanding of the political roles of indigenous women in colonial Mexico.

This scene, of course, may not derive from actual lived experience in Tolcayuca, given the repetition of such scenes across the Techialoyan genre (a similar scene occurs in the Atlapulco Techialoyan, No. 726, and in the one associated with San Cristóbal Coyotepec, No. 720, where indigenous women sit on the ground in front of a large table), although there are slight differences from one to the next. Whereas a friar and a cacique appear with the women in the Tolcayuca map, in the other two maps large groups of indigenous men also appear. In all cases, men still seem to have the greater prominence and presence and the women appear to serve as an audience to their pronouncements. But, as Rosemary Joyce has suggested, the fact that the women are seated on the ground does not necessarily suggest a subservient position, but rather their relationship with the realm of the earth rather than the celestial realm, a holdover from pre-Hispanic thinking about gender differentiation. Texts written by men about their own activities often ignore the presence of women in history, but pictorials such as the Kislak Techialoyans document their involvement in crucial ways with the potential of transforming our understanding about how pre-Hispanic gender structures lived on in new forms.

—Stephanie Wood

THE EIGHTEENTH CENTURY

474. Pérez, Manuel, fl. 1713–1726
Farol indiano. México: Francisco de Rivera Calderon, 1713.
A handbook for priests with Nahuatl-speaking parishioners, including the “five sacraments administered in America.” Bound with the author’s: Arte de el idioma mexicano. Issued together.

475. Ávila, Francisco de, ca. 1573–1647
The author was curate of Milpa Alta in the diocese of México and for twenty years taught the Nahuatl language in the convent of the Franciscan order, of which he was a member. In his introduction he comments on the condition of the Indians and the debt of the Spanish population to them.

2 parts in 1 volume.

477. Torquemada, Juan de, ca. 1557–1664

478. García, Gregorio, d. 1627
Origen de los Indios de el Nuevo mundo. Madrid, F. Martinez Abad, 1729.

479. Lafitau, Joseph-François, 1681–1746
2 parts in 1 volume.
480. CATESBY, MARK, 1683–1749
2 volumes.
QH41.C26

481. BOTURINI BENADUCCI, LORENZO, 1702–1751
Idea de una nueva historia general de la América Septentrional. Madrid: Juan de Zuñiga, 1746.
F1219.B75

482. DOMÍNGUEZ Y ARGÁIZ, FRANCISCO EUGENIO
Pláticas de los principales mysterios de nuestra sta. Fer. México: Colegio de S. Ildefonso, 1758.
BX1750.D65 1758

483. CAROCHI, HORACIO, D. 1662
PM4093.C3 1759

484. PAREDES, IGNACIO DE, B. 1703
Text in Nahuatl. Title, prefaces, dedication, and captions in Spanish.
BX1750.P3

485. ROBERTS, WILLIAM, FL. 1763
F314.R64

486. STORK, WILLIAM
F314.S88

487. STORK, WILLIAM
F314.S89 1766A

488. TAPIA CENTENO, CARLOS DE
PM3831.T3

Huastec, the northernmost dialect of the Maya language, was spoken in the seventeenth and eighteenth centuries in Puebla, Veracruz, and San Luis Potosí. The author, an important Mexican linguist, dedicated this work to Archbishop Francisco.

489. STORK, WILLIAM
[Account of East-Florida]
F314.S89
490. Catesby, Mark, 1683–1749
2 volumes.
QH41.C28

491. Adair, James, ca. 1709–1783
E77.A213 1775

492. Almendáriz, Ricardo, fl. ca. 1787
Autograph manuscript: Coleccion de estampas copiadas de las figuras originales . . . del Palenque. [1787].
Drawn by Ricardo Almendáriz for Captain Antonio del Río. Accompanied by a photocopy of the manuscript description by Antonio del Río that went with the drawings and that remains in the Real Academia de Historia in Madrid.
KISLAK MS 1010

Del Río hired Guatemalan draftsman Ricardo Almendáriz, who produced these thirty sketches of the magnificent sculptured reliefs at the ruins in 1787. The random digging performed under Del Río’s direction, and the unfortunate destruction of many sculptures, was followed by the shipment of many relics to Spain, as documented in his report.

The ancient Maya city of Palenque occupies a natural shelf about two-thirds of the distance up the escarpment where mountains meet the coastal plain in México’s Chiapas State. Palenque flourished as the seat of a powerful royal court under the ruler Pakal during the seventh century a.d., but was abandoned in the ninth century and soon reclaimed by the forest. Its modern discovery in the mid-1700s by villagers from nearby Santo Domingo de Palenque eventually piqued the interest of Charles III of Spain. In 1787, the king directed the governor-general of Guatemala to send an expedition to investigate these mysterious casas de piedra [houses of stone] and to collect material for the Royal Cabinet of Natural History. Captain of Artillery Antonio del Río was chosen for the task.

With the aid of local Maya workers, Del Río spent several weeks in May and June of 1787 clearing the ruined structures and excavating beneath floors, while artist Ricardo Almendáriz carefully drew architectural features and the astonishing sculptures that adorned the building walls. Del Río reported the results of his expedition in a remarkable manuscript dated 24 June of that year, with text keyed to thirty drawings made by Almendáriz. The report, in keeping with the time, consists mainly of accurate descriptions of the site and wild speculations on the date of the ruins and the identity...
of its builders. It ranks as the first substantial archaeological report known in the Americas. The material sent to Spain survives as the earliest museum collection of Maya artifacts. Almendáriz’s renderings are remarkably accurate for this era and remain useful to this day for showing sculptural details long since destroyed by time.

Both the text and the field drawings of the Del Río expedition were copied for various repositories and archives. One copy of the text without the drawings, for example, was made for the Guatemala archives, while copies of both the report and the drawings were sent to Spain. The text has been preserved in the Real Academia de Historia in Madrid, while one set of drawings was deposited in the library of the Royal Palace. This is the most complete contemporary version, and therefore the primary source set, of the Almendáriz drawings.

—George Stuart

493. SCHÖPF, JOHANN DAVID, 1752–1800
Erlangen: Johann Jacob Palm, 1788.
2 volumes.
E164.337

494. BARTRAM, WILLIAM, 1739–1823
Travels Through North & South Carolina, Georgia, East & West Florida.
Philadelphia: James and Johnson, 1791.
F213.B28

495. LEÓN Y GAMA, ANTONIO DE, 1735–1802
Descripción histórica y cronológica de las dos piedras en la plaza principal de México.
México: F. de Zúñiga y Ontiveros, 1792.
Includes three folded manuscript watercolor drawings of antiquities after illustrations in Clavigero.
F1219.L56

496. BARTRAM, WILLIAM, 1739–1823
Travels Through North and South Carolina, Georgia, East and West Florida.
F213.B282

497. BARTRAM, WILLIAM, 1739–1823
[German translation of Travels Through North & South Carolina]
Reisen durch Nord- und Süd-Karolina, Georgien, Ost- und West-Florida.
Berlin: Vossischen Buchhandlung, 1793.
F213.B298

498. BARTRAM, WILLIAM, 1739–1823
Travels Through North and South Carolina, Georgia, East and West Florida.
London: J. Johnson, 1794.
The second edition in London.
F213.B285

499. HAWKINS, BENJAMIN, U.S. INDIAN AGENT, 1754–1816
Autograph letter, signed: To Col. David Hanley, War Dept. agent at Jellico Blockhouse, Tenn. April 16, 1797.
2 pages.
In English.
KISLAK MS 126
Hawkins states his belief that Captain Richard Sparks had behaved in a manner unbecoming an officer and a gentleman.
Topics include the Creek Indians and Indian wars. Other persons represented include Silas Dinsmore and U.S. Secretary of War James McHenry.
THE NINETEENTH CENTURY

500. Humboldt, Alexander von, 1769–1859
Vues des Cordillères et monuments des peuples indigènes de l’Amérique. Paris, F. Schoell, 1810 [i.e., 1813?].
F1219.H89

501. Brackenridge, H. M. (Henry Marie), 1786–1871
F353.B77

502. Humboldt, Alexander von, 1769–1859
[English translation of Vues des Cordillères, et monuments des peuples indigènes de l’Amérique / Selections]
2 volumes in 1.
F1219.H91

503. Humboldt, Alexander von, 1769–1859
[English translation of Voyage aux régions équinoxiales du nouveau continent]
Personal Narrative of Travels to the Equinoctial Regions of the New Continent. London: Longman, Hurst, Rees, Orme, and Brown, 1814–1829. 7 volumes.
F2216.H91

504. Humboldt, Alexander von, 1769–1859
G1700.H82 1834

505. Humboldt, Alexander von, 1769–1859
F1219.H90
506. Río, Antonio del, fl. 1786–1787
Description of the Ruins of an Ancient City, Discovered near Palenque.

507. Castañeda, José Luciano
Autograph manuscript: Monumentos antiguos existentes en la República Mexicana. (1824).
1 volume.
Folio, with seventy-six gray wash drawings by Castañeda, of which seven are double-page (six also folding) and twenty-five are signed or initialed by the artist, depicting more than 130 pieces of architecture, sculpture, artifacts, and plans of antiquities and sites in México. Some drawings are signed by Castañeda, who specially executed a few sets for presentation, as its title indicates, by the Mexican government to George IV of Great Britain (“Dirje estos dibujos a S. M. el Rey de la Gran Bretaña, Escocia é Yrlanda, el Supremo Poder Ejecutivo de los Estados Unidos Mexicanos. México, 4 de Septiembre de 1824”).

508. Tellechea, Miguel
Tellechea, a missionary to the Tarahumara Indians in Chihuahua, northern México, presents the second grammar of the Tarahumar language (first was Puebla, 1683), as well as sermons, dialogues, and a catechism for converting the Indians.
Ex libris: de linguis mexicanis Frederick Starr.
PM4291.T4

509. American Antiquarian Society

510. López Yepes, Joaquín
Catecismo y declaracion de la doctrina cristiana en lengua otomí. Pachuca, México: Alejandro Valdés, 1826.
Catechism in Spanish and Otomí, with Otomí alphabet and guide for reading the latter. Reprinted with a few changes from Antonio de Guadalupe Ramírez’s Breve compendio (1785).
PM4149.L7

511. Hall, Basil, 1788–1844
Forty Etchings, from Sketches Made with the Camera Lucida, in North America.

512. King, Edward, Viscount Kingsborough, 1795–1837
Antiquities of México . . . the Whole Illustrated by the Drawings, on Stone, by Augustine Aglio. London: Robert Havell . . . and Colnaghi, Son, 1831–1848. 9 volumes.
F1219.K52 1831

513. Rafinesque, C. S. (Constantine Samuel), 1783–1840

516. Pallas, Em. (Emmanuel), b. 1792
SB191.M2P3354 1837


518. Rafinesque, C. S. (Constantine Samuel), 1783–1840

519. Waldeck, Frédéric de, 1766–1875

John Lloyd Stephens, the outgoing American writer, and Frederick Catherwood, a quiet English artist, were the first explorers to accurately describe and illustrate the art of the pre-Hispanic Maya of México and Central America. Catherwood, with John Lloyd Stephens, traveled to Central America from October 1839 through July 1840 and again from the autumn of 1841 through June 1842. Catherwood completed this work (part of a survey of Mayan civilization) during the second expedition when he visited Kabah. The expeditions’ fruit included two books, *Incidents of Travel in Central America, Chiapas, and the Yucatan* (1841) and *Incidents of Travel in the Yucatan* (1843). Catherwood also published a smaller work in 1844, *Views of Ancient Monuments of Central America, Chiapas, and the Yucatan*. Many of the original drawings from the expeditions were destroyed in a fire in July 1842.

**522. Catherwood, Frederick, 1799–1854**

*Views of Ancient Monuments in Central America, Chiapas and Yucatán.*
New York: Barlett and Welford, 1844.

With twenty-four numbered plates. Includes map with caption “Outline map of Central America & Yucatán showing the situation of the ruined cities & monuments visited by Messrs. Stephens & Catherwood in the years 1839, 1840, 1841, 1842.”

**523. Antiquités mexicaines.**
2 volumes in 1; with atlas (166 lithographic plates, maps, and plans).

**524. Squier, E. G. (Ephraim George), 1821–1888**


**525. Gould, John, 1804–1881**

*A Monograph of the Ramphastidae, or Family Toucans.*
London: Taylor and Francis, 1854.

**526. Velasquez, Pedro**

Illustrated Memoir of an Eventful Expedition into Central America.
[London?], 1856?

**527. Brasseur de Bourbourg, abbé, 1814–1874**

*Histoire des nations civilisées du Mexique et de l’Amérique-Centrale.*

**528. Popol Vuh**

*Popol vuh: le livre sacré . . . des Quichés.*
Paris: Durand; Bruxelles: Lebègue, 1861.

The *Popol Vuh* recounts the religious beliefs and legends of the ancient Quiché Maya, who inhabited the highlands of Guatemala. Probably originally recited, the text is thought to have been set down first in hieroglyphics by indigenous writers in the 1550s, at the request of a Jesuit priest.

**529. Charnay, Désiré, 1828–1915**

*Photographic album: Ruines du Mexique et types mexicains,*
1862–1863.

The Charnay images have handwritten captions in French; the Michaud images have printed captions in Spanish.

The albumen prints of the ruins at Mitla, Izamal, Chichén Itzá, and Uxmal are from the first systematic photographic expedition to México. They were made during two seasons of fieldwork in 1859 and 1860. Charnay’s work was instrumental
in attracting serious scholarly interest in pre-conquest México, thus setting the stage for later intensive archaeological studies of Mesoamerican civilization.

530. Brasseur de Bourbourg, abbé, 1814–1874

531. Brasseur de Bourbourg, abbé, 1814–1874

532. Pérez, Juan Pío, 1798–1859
Diccionario de la lengua maya. Merida, Yucatán: J. F. Mólina Solís, 1866–1877. PM3966.P4
Pérez left his work incomplete; the remainder was prepared by Don Crescencio Carrillo and Dr. Berendt.

533. Brasseur de Bourbourg, abbé, 1814–1874

534. Brasseur de Bourbourg, abbé, 1814–1874

535. Rosny, Léon de, 1837–1914

536. Gould, John, 1804–1881
A Monograph of the Trogonidae, or Family of Trogons. London: Taylor and Francis, 1875. QL696.T7G7

537. Rau, Charles
538. **Hemsley, W. Botting (William Botting), 1843–1924**  
*Biològia Centrali-Americana, or, Contributions to the Knowledge of the Fauna and Flora of México and Central America.*  
5 volumes.  
QK215.H45

539. **Rosny, Léon de, 1837–1914**  
*Ensayo sobre la interpretación de la escritura hierática de la América Central.* Madrid: Manuel Tello, 1881.  
PM3962.R63

540. **Bandelier, Adolph Francis Alphonse, 1840–1914**  
*Notes on the Bibliography of Yucatán and Central America.*  
Z1437.B23

541. **Brinton, Daniel Garrison, 1837–1899**  
F1435.C48

542. **Dodge, Richard Irving, 1827–1895**  
E78.W5D6

543. **Gatschet, Albert S. (Albert Samuel), 1832–1907**  
*A Migration Legend of the Creek Indians.*  
2 volumes.  
E99.C9G26

544. **Arona, Juan de, 1839–1895**  
*Diccionario de peruanismos.* Lima: J. Galland, [1884].  
2 volumes.  
PC4902.P2 1884

545. **Annals of the Cakchiquels**  
F1465.A61

546. **Peñafiel, Antonio, 1831–1922**  
*Nombres geográficos de México.*  
México: La Secretaría de Fomento, 1885.  
F1204.P39N663 1885

547. **Charnay, Désiré, 1828–1915**  
*Les anciennes villes du Nouveau Monde.*  
París: Librarie Hachette, 1885.  
F1219.C48
548. LE PLONGEON, AUGUSTUS, 1826–1908
Sacred Mysteries Among the Mayas and the Quiches.
F1435.L744

549. WELSH, HERBERT, 1851–1941
The Apache Prisoners in Fort Marion, St. Augustine, Florida.
E99.A6W4

550. BRINTON, DANIEL GARRISON, 1837–1899
FM4068.B7

551. MAUDSLAY, ALFRED PERCIVAL, 1850–1931
Biologia Centralli-Americana.
F1435.M44

552. PEÑAFIEL, ANTONIO, 1831–1922
Monumentos del arte mexicano antiguo. Berlin: A. Asher, 1890.
3 volumes in 1, with atlas.
F1219.P38

553. BRINTON, DANIEL GARRISON, 1837–1899
E51.B85

554. CADY, ANNIE COLE
The American Continent and Its Inhabitants Before Its Discovery by
Columbus. Philadelphia: Gebbie, 1893.
E61.C12

555. PREUSSISCHE STAATSBIBLIOTHEK
Die mexikanischen Bilderhandschriften Alexander von Humboldt's
F1219.B51

556. OBER, FREDERICK A. (FREDERICK ALBION),
1849–1913
F1619.O12

557. HOLMES, WILLIAM HENRY, 1846–1933
Archaeological Studies Among the Ancient Cities of México.
Chicago, [1895–97].
2 volumes.
Part 1: Monuments of Yucatán; Part 2: Monuments of Chiapas,
Oaxaca, and the Valley of México.
F1435.H76

558. BRINTON, DANIEL GARRISON, 1837–1899
A Primer of Mayan Hieroglyphics. Boston: Ginn, [1895].
PM3962.B7

559. THOMPSON, EDWARD HERBERT, 1860–1935
F1435.1.P2 T4

560. MERCER, HENRY CHAPMAN, 1856–1930
F376.M55

561. BRINTON, DANIEL GARRISON, 1837–1899
Religions of Primitive Peoples.
BL25.A6

562. THOMPSON, EDWARD HERBERT, 1860–1935
Cave of Loltun, Yucatán. Cambridge, [Mass.]: Peabody Museum, 1897.
E51.H336 Vol. 1, No. 2

563. THOMPSON, EDWARD HERBERT, 1860–1935
The Chultunes of Labná, Yucatán.
Cambridge, [Mass.]: Peabody Museum, 1897.
E51.H336 Vol. 1

564. GORDON, GEORGE BYRON, 1870–1927
Researches in the Uloa Valley, Honduras.
E51.H336

565. GORDON, GEORGE BYRON, 1870–1927
Caverns of Copan, Honduras.
E51.H336 Vol. 1 No. 5
566. Starr, Frederick, 1858–1933
F1220.S79

567. Maudslay, Anne Cary Morris
F1464.M44

THE TWENTIETH CENTURY

568. Bowditch, Charles P. (Charles Pickering), 1842–1921
F1435.B775

569. Gordon, George Byron, 1870–1927
E51.H336 vol. 1

570. Thompson, Edward Herbert, 1860–1935
E51.H336 vol. 3, no. 1

571. Bowditch, Charles P. (Charles Pickering), 1842–1921
F1219.B78

E51.A63 1902/05

573. Starr, Frederick, 1858–1933
F1220.S78

574. Maler, Teobert, 1842–1919
Explorations of the Upper Usumatintla and Adjacent Region. Cambridge, [Mass.]: Peabody Museum, 1908.
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577. Thomas, Cyrus, 1825–1910
E51.U6 no. 44

578. Thompson, Edward Herbert, 1860–1935
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Explorations in the Department of Peten, Guatemala. Cambridge, [Mass.]: Peabody Museum, 1911.
F1465.M26

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581. MacCurdy, George Grant, 1863–1947
A Study of Chiriquian Antiquities. New Haven, Conn.: Yale University Press, 1911.
F1565.1.C45M3 1911

582. Tozzer, Alfred M. (Alfred Marston), 1877–1954
E51.H336 vol. 5, no. 3

583. Gates, William, 1863–1940
F1435.A3 no. 1

584. Thompson, Sir John Eric Sidney, 1898–1975
F1435.1.C63T5

166 Chapter VIII: Natural History, Ethnography, and Archaeology / The Twentieth Century
In 1930, while in San Francisco, Mexican artist Diego Rivera began a series of illustrations for a translation of the Popol Vuh by North American writer John Weatherwax (Giese 1999). Both men shared a fascination with the indigenous cultures of Mesoamerica. The Popol Vuh, or council book, recounts the ideas and traditions, origins and dynastic chronology up to the year 1550 of the ancient Quiché Maya, inhabitants of the highlands of present-day Guatemala. Beginning as oral tradition, the Popol Vuh was set down in hieroglyphic form, then into what Popol Vuh scholar Dennis Tedlock has called an “alphabetic substitute,” before being transcribed and translated into Spanish by the Dominican friar Francisco Ximénez in the eighteenth century (Tedlock 1985, 28). Despite his claim, Weatherwax’s translation was not the first in English, nor did the collaborative project ever materialize as intended. (For a discussion of English translations, see Goetz and Morley 1950, 59.) His unpublished manuscript, however, has survived, as have more than two dozen Rivera illustrations of 1930–1931, now in North and Mesoamerican collections.

Relying on his considerable knowledge of pre-Columbian codices and sculpture, Rivera brilliantly conjures up the epic narrative for the “listener”/viewer. His imagery, like the language of the Popol Vuh itself, “paints in brightest colors the life and thoughts of a great people” (Goetz and Morley 1950, 75). It provides stunning access to a pre-Cortés civilization irrevocably changed by historical events. Weatherwax in fact believed Rivera’s illustrations logically belonged in Guatemala (Weatherwax 1973, 4). This did not happen, but surely neither he nor Rivera would object to the fact that three watercolors today are accessible to all in the Library of Congress.

The three Rivera watercolors in the Kislak Collection encompass the substance of the Popol Vuh, from the Creation story, the Hero Twins’ confrontation with the Lords of the Underworld, to the worship of a god by “our [Quiché Maya] forefathers,” according to Weatherwax’s translation (Weatherwax n.d., 86).
The Popol Vuh begins with an account of the creation of the world and several attempts to create humans. The two snake gods—"who existed in the heart of the heavens . . . Lightning-flash-and-clap-of-thunder and Green feathered Serpent. . . . High over the sea they hovered"—encircle schematic and symbolic representations of earth and water, creatures of the sea, and land and plants centered around humans (Weatherwax n.d., 1). Their fashioning proves difficult for the gods. Clay is first tried, then wood, and finally maize, a staple of the Quiché Maya, which does prove workable. Rivera carefully differentiates by color and form the two stiff, awkward failures from the more fully organically realized, sexually defined couple. Because this watercolor uniquely bears Rivera’s full signature and a color bar across the bottom, probably to facilitate color reproduction, this sheet may be Rivera’s first for the Popol Vuh project. Weatherwax praised it as the only one Rivera made “on the subject ‘The Creation’ according to Maya-Quiché legend”; a watercolor entitled “La creación del universo” in the Museo Casa Diego Rivera, Guanajuato, contains neither the gods nor their struggle to create humans (Weatherwax 1973, 4).

The principal protagonists of the Popol Vuh are One Hunahpu and Seven Hunahpu (in Weatherwax’s translation, One Magician and Seven-Times-a-Magician) and One Hunahpu’s twin sons, Hunahpu and Xbalanque (in Weatherwax’s translation, Sun Tiger and Moon Tiger). Their conflict and competition with the Lords of the Underworld is the text’s main substance. Like their father and uncle before them, the Hero Twins are subjected to a series of trials by the Lords of the Underworld in the Houses of Gloom, Lances, Cold, Tigers, Fire, and Bats. Sun Tiger is decapitated in the last house but miraculously reappears to join his brother in a final ballgame against the Lords, vanquishing them once and for all, cutting them into pieces. Thus the Twins avenge their father and uncle, who “go up into the vault of the skies” (Weatherwax n.d., 68). A nearly identical depiction, “Los mansiones de Xibalba [Underworld]” in the Museo Casa Diego Rivera, varies only in that borders cause the six houses to be seen simultaneously in plan and elevation.
587. Rivera, Diego, 1886–1957
Human Sacrifice Before Tohil
Illustration for Popol Vuh, 1930–1933.
Gouache on paper.
31 × 48 cm. (12¼ × 18¾ in.)
Banco de México Diego Rivera & Frida Kahlo Museums Trust
n8214.5.a45 C65 1750.0019
The first humans are given four gods, one of which, according
to Weatherwax’s translation, is Tohil, “the first to create fire”
(Weatherwax n.d., 65). Because dawn has not yet occurred
at this point, the cold is almost unbearable for humans. In
exchange for the gift of fire, Tohil instructs humans to per-
form sacrifices: “they should cut themselves open; that from
under their ribs up under their armpits their hearts should be
torn out…. Next, make holes in your ears, and likewise prick
your elbows and knees; offer as a sacrifice the flood that flow-
ers from them. In these ways shall your gratitude be shown”
(Weatherwax n.d., 92). A sheet consisting of many of the same
elements, albeit with Tohil standing rather than squatting, is
in the Museo Casa Diego Rivera.

FACSIMILES OF CODICES

588. Anales de Tula: Museo Nacional de Antropología,
México City (Cod. 35–9).

589. Ballesteros Gaibrois, Manuel
Códice Tro-Cortesiano.
F1435.S3.R3C63 3991 SUPPL.

590. Biblioteca nazionale centrale di Firenze.
Manuscript. Magl. XIII, 3
Codex Magliabechiano.
F1219.C686

Codex Egerton 2895; British Museum, London.
F1219.B86
592. **Codex Aubin**  
French and Nahuatl.

593. **Codex Becker I**  

594. **Codex Borbonicus**  
2 volumes.

595. **Codex Borgianus**  

596. **Códice Cospi**  

597. **Codex Dresdensis**  

598. **Codex Fejérváry-Mayer**  

599. **Codex Fejérváry-Mayer**  

600. **Codex Ixtlilxochitl**  
2 volumes.

601. **Codex Laud**  

602. **Codex Nuttall**  
Full-color facsimile of a pre-Columbian Mixtec picture manuscript, on both sides of a continuous strip folded accordion-style into forty-seven leaves. The manuscript contains records of Mixtec nobles.
603. Codex Peresianus
Facsimile of Mayan manuscript folded accordion style.
F1435.C66

604. Codex Ríos
F1219.56.R56
The Codex Ríos is a sixteenth-century copy of a Mexican pictorial manuscript. The Codex includes a manuscript gloss in Italian believed to be based on a Spanish gloss by Pedro de los Ríos.

605. Codex Tro-Cortesianus
F1435.3.R3c63 1991

606. Codex Vaticanus Lat. 3773
Codex Vaticanus No. 3773 (Codex Vaticanus B).
2 volumes.
F1219.S464

607. Codex Vaticanus Lat. 3773
Codex vaticanus 3773 (Codex vaticanus B): Biblioteca apostolica vaticana.
F1219.V35 1972
The original, painted on both sides of deer skin and attached to wooden boards, resides in the Vatican Library. This religious codex deals with auguries and appears to define various periods of the calendar.

608. Codex Vindobonensis Mexicanus 1: History and Description of the Manuscript.
F1219.V63 1974

609. Corpus codicum americanorum medii aevi.
4 volumes in 6.
F1219.S.C675 1942

610. Förstemann, Ernst Wilhelm, 1822–1906
F1435.C6653

F1219.M39 1974

612. Matrícula de Tributos
Matrícula de tributos (Cóndice de Moctezuma): Museo Nacional de Antropología, México (Céd. 35–52).
F1219.73.M37 1980

613. Thompson, Sir John Eric Sidney, 1898–1975
Q11.P612 VOL. 93

614. Tovar, Juan de, ca. 1546–ca. 1626
Manuscrit Tovar.
Published in 1860 as Historia de los Yndies mexicanos.
F1219.T73 1972