

religious ideas for the people” (4). Some, particularly those working with Nahuatl or Yucatec Maya texts from Franciscan-dominated regions, may not agree.

Copious and informative footnotes accompany Sparks’ translation of Vico’s work, and frequently reveal native and European influences on the text itself. In addition, Sparks highlights passages throughout that he sees as evidence of a correlation between the *Theologia Indorum* and the *Popol Vuh*. Most intriguing, however, are the clear connections between the *Theologia Indorum* and the texts produced after it. These are examined and translated in the second and third sections of the book to illustrate the lasting impression that Vico’s work had on the religious texts of Guatemala.

As do many contemporary scholars who examine native-language religious texts and their authors and audiences, Sparks acknowledges the influence of native amanuenses in the compilation of the *Theologia Indorum*, particularly that of Diego Reynoso. The work was written in a rhetoric and poetic style familiar among the Highland Maya that elevated and added validity to the discourse. Sparks suggests that Maya assistants such as Reynoso likely played a role in its construction, and certainly this was the case. Sparks organizes his translations in strophes and stanzas to reflect Maya poetics, which may or may not be to a given reader’s liking, depending on that reader’s linguistic orientation.

Sparks makes an important contribution by bringing to light the *Theologia Indorum*, its representation as a Maya/Christian text, and its influence on many other texts from Guatemala. This new addition to the existing corpus of the native-language religious texts of Mesoamerica allows for further comparison of the strategies employed by both friars and natives, which will no doubt reveal both commonalities and individualities.

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COLONIAL RACE, IDENTITY, AND RESETTLEMENT

To Be Indio in Colonial Spanish America. Edited by Mónica Díaz. Albuquerque: University of New Mexico Press, 2017. Pp. 296. \$95.00 cloth; \$29.95 paper.
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Mónica Díaz’s excellent new edited volume takes up the question of identity formation and categorization in the Spanish Americas with a critical twist. She organizes her introduction and the contributions around the framework of artifacts, artifice, and identity, placing as much emphasis on textual production and contemporary reception as on the fluidity of identities, which has come to characterize much of the recent literature on the issue. This framing creates a more sophisticated interrelation between the individual chapters, written by scholars of history and literature, and brings new depth to the topic.

The volume is organized into four parts, Discerning Indigenous Voices (with articles by Adorno and Nancy van Deusen), Community and the Articulation of Identities (Rachel O'Toole, Tatiana Seijas, Amber Brian), Translation and Alterity in Colonial Texts (Viviana Díaz Balsera, Rocío Quispe-Agnoli), and Indigenous Intellectuals (Susan Schroeder, Pablo García Loaeza). Díaz's introduction serves as a fine overview of the field, particularly in her examination of cultural studies as they have spoken to indigenous subjectivities over the past decades. A brief afterword by Yanna Yannakakis draws conclusions from all the essays effectively. The contributors work on the Andes and Mesoamerica, and their subjects include Africans and Filipinos as well as Spaniards and indigenous peoples.

The best chapters present truly fresh readings of colonial sources. Rolena Adorno sets the stage with an engaging analytic chapter that provides a critical reading of texts by Felipe Guamán Poma, Martín de Murúa, Carlos de Sigüenza y Góngora, and Fernando de Alva Ixtlilxóchitl, with an eye to both how they came to exist in their current states and the subjectivities that created and receive them. Her self-conscious work of revealing the unstable collaborations that produced a physical artifact is the perfect introduction to a volume that tries to push us to see colonial agents within a variety of epistemologies and circumstances. Brian similarly approaches the paired mestizo authors Muñoz Camargo and Alva Ixtlilxóchitl with new eyes. Her critical analysis of their writings on the Chichimeca reveal them to have complex and entangled identities, rich, unstable, and non-binary.

O'Toole introduces us to a community of indigenous muleteers on Peru's north coast, governed by their own *alcalde* and in flagrant (sometimes homicidal) competition with muleteers of African and mixed descent as well as with Spanish officials. Van Deusen and Seijas reconstruct the lives of little-known subjects, the diasporic indigenous slaves who ended up in early Lima, and the Filipino *indios chinos* who sought to join themselves to indigenous communities in Mexico. Díaz Balsera and Quispe-Agnoli approach European texts based on indigenous sacred rituals and beliefs in Mesoamerica and the Andes to find transformative indigenous subjectivities beneath depreciative Christian presentations. Quispe-Agnoli's animated investigation of the Spanish translation of the Quechua supay as devil sheds new light on Guamán Poma's *Nueva Corónica* and the *Huarochiri Manuscript*.

Schroeder and García Loaeza join Adorno in revisiting the lives of indigenous chroniclers, in their cases Chimalpahín and Alva Ixtlilxóchitl, contemplating their self-presentation as historians as well as their appearances in (or absence from) contemporary works and historiographies. Loaeza García concludes, fittingly, from the *aporia* of identity formation, that Alva Ixtlilxóchitl produced his identity through his acts of writing rather than the other way around.

In all, the chapters present fresh takes on many well-known sources and a few new ones, and at their best disrupt our understandings of categories and identities. This

book is a welcome addition to the conversation about race and identity, especially for its attention to archives, documents, and the subjectivities of readers, then and now.

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Reducciones. La concentración forzada de las poblaciones indígenas en el Virreinato del Perú.
 Edited by Akira Saito and Claudia Rosas. Lima/Osaka: Fondo Editorial Pontificia Universidad Católica del Perú, 2017. Pp. 678. Bibliography. Color illustrations. Map. \$30.00 paper.
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El libro que reseñamos constituye, sin duda, el corolario de una serie de investigaciones precedentes destinadas a reevaluar el impacto, las dimensiones y los alcances efectivos del proceso reduccional en el centro sur andino, llevado a cabo por el virrey Francisco de Toledo, a partir de 1571. Asimismo, estudia la empresa de reducción operada por las misiones jesuitas en Sudamérica. Ambos procesos tuvieron incidencia directa en la conformación de nuevas identidades étnicas coloniales, como en la consecuente delimitación del espacio urbano en América Latina. Desde las investigaciones de Alejandro Málaga Medina en adelante (1974), la reducción toledana fue observada básicamente desde un solo *corpus* documental, vinculado esencialmente a *instrucciones, ordenanzas, cartas, crónicas e informes* que permitían visibilizar únicamente solo la cara del poder, a través de una serie de disposiciones y concepciones ideológicas sustentadas por la autoridad virreinal. Este enfoque—como aclara Jeremy Mumford—ayudó a definir lo que los burócratas y eclesiásticos idealmente proyectaron realizar, pero no aclaró lo que realmente sucedió al momento de concentrar a la población indígena en pueblos con trazado urbano, máxime se si considera que el proceso reduccional fue una obra de ingeniería social en los Andes sin precedente alguno.

Sin lugar a dudas, la obra en comento viene a evidenciar la complejidad de tal proceso, mostrando, entre otras cosas, la necesidad de indagar sobre los modos de habituación y adaptación de las sociedades andinas y amazónicas a tal empresa de sujeción colonial. Es decir, estudiar la reducción “desde abajo”, mostrando no solo el conjunto de particularidades geográficas como respuesta local a tal empresa colonial, sino la capacidad de curacas e indios del común para asimilar a conveniencia los dispositivos cotidianos, a través de los cuales fueron compelidos. Los editores, en este sentido, nos aclaran la complejidad de abordar un proceso histórico inconmensurable, a falta de fuentes primarias que puedan dar luz sobre el funcionamiento concreto de las reducciones. La obra, claramente, intenta reconstruir las dinámicas locales y regionales del proceso en comento, valiéndose de un mayor número de fuentes y aproximándose al fenómeno a partir de un enfoque interdisciplinario (con un énfasis etnohistórico y arqueológico).