

El libro incorpora 15 contribuciones, organizadas bajo criterios geográficos; Lima, Costa Norte, Sierra Central, Sierra Sur, Amazonía, Paraguay y Chile, además de una primera parte dedicada a la política toledana y sus alcances analíticos, a cargo de Jeremy Mumford y Luis Miguel Glave. A parte de presentar las bondades de un enfoque comparativo, evaluando las distintas experiencias y respuestas locales, la obra nos muestra con precisión y con rigor documental la complejidad de los dos procesos reduccionales llevados a cabo a fines del siglo XVI (el toledano y el jesuita). Tal complejidad dice relación con visibilizar, entre otras cosas, la capacidad performativa de las sociedades indígenas, ya que a pesar de que la reducción implicó procesos múltiples de abandono y rechazo, las comunidades indígenas—con el tiempo—fueron asimilando y arraigando esta nueva estructura espacial. Desde tácticas analíticas combinadas (etnohistoria/arqueología) se evidencia, por ejemplo, la continuidad colonial de ciertos esquemas espaciales prehispánicos que entran en tensión y acomodación con la nueva estructura urbana de dominio. Asimismo se supera, a buena hora, la clásica visión de que la reducción fue un proyecto incongruente con lo andino, argumentando en base a datos etnográficos, arqueológicos e históricos sobre las sutiles negociaciones entre la comunidad local y los órganos del Estado y la Iglesia (como muestran los trabajos de Wernke, Amino, Zuloaga y Penry). Claramente, asistimos a una obra fundamental para disponer de una visión renovada y actualizada del proceso reduccional en Sudamérica y, al mismo tiempo, ponderar la complejidad de un proceso histórico que recién comienza a ser develado en todos sus alcances.

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## COLONIAL NAHUAS

*Annals of Native America: How the Nahuas of Colonial Mexico Kept Their History Alive.* By Camilla Townsend. New York: Oxford University Press, 2017. Pp. 318. \$35.00 cloth.

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Camilla Townsend's books tend to reconnect me with the joy of reading, and this latest proves no exception. The annals of the book's title are community histories written by Nahuas in their own language. As Townsend explains, this genre descended from a pre-Hispanic tradition called *xiuhpohualli*, or yearly accounts, of which no examples survive. The annals were written by Nahuas in their homes, for Nahua audiences—not in Spanish-run seminaries, as were many other works in the corpus of colonial-era Nahua literature.

Nahuatl annals are particularly challenging to understand, and this book is the first to analyze so many examples of the genre. Townsend's profound linguistic expertise has enabled her to make new translations and interpretations. Passages of her translations

are included in each chapter. In her hands, the annals become rich sources for Nahua history and more generally for the history of culture, memory, and intellectual politics in colonized societies.

An underlying innovation is Townsend's recognition that most of the surviving annals were not only multiply authored, but were also composite texts from multiple communities or lineages within a given altepetl. Yet, just as central to the book is her work in identifying who the authors were as individuals. By studying the annals themselves, along with other contemporaneous records, Townsend has assembled biographies of various annalists. More broadly, the book develops a picture of these men's intellectual, social, and political contexts. Thus, it provides silhouettes of several altepetls in several time periods, as well as an original intellectual history of Nahua writers under colonial rule.

The chapters appear chronologically, each focusing on a particular text or set of texts. Chapter 1 tells of the *Historia Toltéca Chichimeca*, written in the 1540s and 1550s by members of the lineage of the nobleman Chimalpopoca, who was later called don Alonso de Castañeda of Cuauhtinchan (in the Valley of Puebla). Chapter 2 studies the *Anales de Juan Bautista*, produced in the 1560s by writers mainly from the barrio San Juan Moyotlan in Mexico City. Chapter 3 treats two works: the *Annals of Tecamachalco* (1560s through 1580s), and the *Annals of Cualtitlan* (late 1560s and early 1570s). Chapter 4 turns to Chimalpahin, perhaps the best-known Nahua annalist, who wrote in Mexico City in the early seventeenth century. Chapter 5 profiles mid seventeenth-century Tlaxcalan annalist don Juan Zapata y Mendoza, and the Zapata family friend who continued the recording in the next generation. In the epilogue, Townsend describes the origins of the Annals of Puebla in a sixteenth-century *xiuhpohualli*. But she argues that by the 1670s the text had taken on a distinctly postconquest form, maintained by a writer who was both Nahua and remarkably hispanized.

The book demonstrates transformations not only of linguistic and literary forms, but also of intellectual politics. For example, Chapter 3 shows that by the late sixteenth century, even as annalists were writing to exalt their communities' histories, they nevertheless engaged concerns of the Spanish friars who had taught them. In Chapter 5, Townsend notes that don Juan de Zapata y Mendoza wrote in the mid seventeenth century "to communicate with his own posterity, not with the wider European world." But the man who would continue Zapata's annals into the eighteenth century "desired that the two traditions [Nahua and European] be brought together in a mutually intelligible way" (209).

Townsend is an exceptionally gifted narrator of history—she writes beautifully—and it seems fitting that she should be the one to share with us the beauty of these writings by Nahua historians. The book speaks to me partly on an emotional, even visceral level, particularly in its suggestions about the importance to colonial-era Nahuas of their recorded community histories and of writing itself. The pioneering Nahuatlist historian James Lockhart often insisted that people in the past were not so different from us

moderns. Indeed, in revealing colonial-era Nahua writers as historians, and in identifying their concerns, Camilla Townsend has shown us how much her subjects were like ourselves.

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### COLONIAL SUMPTUARY LAWS

*Exquisite Slaves: Race, Clothing, and Status in Colonial Lima.* By Tamara Walker.  
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Travelers to colonial Lima often commented on the elegant appearance of the city's residents. Chroniclers, administrators, and priests lambasted women for their vanity and fine clothing. Viceregal administrators enacted sumptuary laws to combat *limeños'* affinity for ostentatious dress. They were particularly keen on regulating the sartorial displays of the city's enslaved and casta populations. Enslaved and mulatto men were prohibited from bearing arms or riding horseback, as those demonstrations of virility and equestrian skill were reserved for Spaniards. Sumptuary laws forbade enslaved and casta women from wearing pearls or donning gold-brocaded accessories and Castilian silk dresses or gloves. Of course, the regular passage of sumptuary laws and the frustration that accompanied their repeated violation proves how important clothing was to Lima's population across all social sectors. The importance of self-fashioning, particularly among slaves and castas, is the subject of Walker's book.

The book explores how castas and enslaved peoples inhabited "the terrain of the city's social and sartorial landscape" (2). It "examines the relationship between clothing and status in an ethnically diverse, urban slaveholding society" by focusing on questions of differential access to finery and the "diversity and meanings of their fashions" (2). Walker incorporates the prolific scholarship on sumptuary laws, dress, and identity into interpretations of the multivalent meaning ascribed to fashion. She also traces the mode and acquisition of fabrics and attire, showing how imperial developments influenced people's choices in fashion. With their city one of the nodes in the Pacific luxury trade, Limeños could partake of rich silks from the Manila galleon, Dutch wools and fabric from the Iberian peninsula, and cheaper homespun cloths as they circulated across the Pacific and Atlantic oceans. Notwithstanding the fragmentary nature of the sources, Walker uses wills and inventories, criminal and civil cases, manumission letters and bills of sale, travelers' accounts, and paintings to portray "the multiple ways in which clothes took on meaning through . . . purchase, inheritance, and sale" (13). Walker focuses on the late colonial eighteenth century, when census data revealed a substantial and well-established peninsular, criollo, casta, and enslaved population.