

trait of notarial practices. Some broader strokes, however, might have added interpretative depth, for instance, by connecting notarial labor and agency to colonial gender and age ideologies, or by linking truth and power to legal discourse. In the first case, the book misses the opportunity to convey an understanding of how social hierarchies traversed notarial writing. In the second case, it falls short when dealing with the ruses played out at the notarial scene. This book, for example, admirably exposes how unregistered arrangements became phony records (*confianzas*), but it does not explore how even deceitful agents submitted to their legal proof. *Confianzas* could be cashed in, and deceivers knew they risked losing their assets. Minding their backs, deceivers notarized alternate documents, which ironically reinforced the power of writing and legal registers as proof. This book also inspires further investigation of notarial culture's lasting imprint. From birth to death, contemporary Latin Americans deal with notarial certificates. Notarial posts remain, promising avenues for high revenues, and *confianzas* persist. These issues need to be spelled out from an interdisciplinary approach germane to that embraced by Burns.

Elegantly written, jargon-free, and well organized, this book provides enjoyable and instructive reading for a wide range of students and academics, from undergraduates to specialists. Spanish-speaking readers and colonialists, however, might not feel at ease with Burn's terse translations. Omitted are ambiguities and nuances of meanings invoked by words such as *oficial* (rendered without hesitation as "assistant"). Translated excerpts are not paired with Spanish transcriptions, thereby preventing other renditions. These qualms hark back to the way writing relates to power and knowledge—in this case, laced to a metropolitan academe that circulates mainly through Anglophone media, where Spanish and other languages stand in a subaltern position. Of course this problem is systemic, not produced by the author, and does not betray the merits of this inspiring, well-crafted, and important book.

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NEW SPAIN'S INDIAN PUEBLOS CONFRONT THE SPANISH STATE.

Edited by ETHELIA RUIZ MEDRANO and SUSAN KELLOGG. *Mesoamerican Worlds:*

From the Olmecs to the Danzantes. Boulder: University Press of Colorado, 2010.

Maps. Tables. Notes. Bibliography. Index. xvii, 264 pp. Cloth, \$70.00.

Ethelia Ruiz Medrano and Susan Kellogg, leading scholars on colonial Indians' engagement with Castilian law, bring together some of the most current research on native-Spanish interactions. *Negotiation within Domination* provides a nuanced perspective on colonial rule, demonstrating that New Spain's indigenous inhabitants adjusted to Spanish rule and asserted privileges and autonomy within a foreign legal framework with notable aptitude. The chapters included span nearly the entirety of the colonial era, from R. Jovita Baber's chapter discussing the Spaniards' most resolute native allies in the con-

quest, the Tlaxcalans, and their struggle for privileges as a reward for their service, to a contribution discussing a major shift in Indian policy of late eighteenth-century frontier administrators on New Spain's northern borders that emphasized pacification without war. A wide range of regions within New Spain are discussed.

Negotiation within Domination addresses many recent historiographical concerns. As Kellogg states in her introduction, the chapters serve as a counterpoint to the "worrisome trend" of "the increasing divergence of the two national historiographies" identified by Eric Van Young in his 2004 overview of recent scholarship on Mexico (p. 14 n. 7). The authors' international composition and the coherency of the anthology bridge a perceived divide between Mexican researchers writing in Spanish and United States-based Anglophone scholars.

Another strength of this volume is the middle ground the authors find between armed or violent insurrection and barely perceptible, or hidden forms of resistance, by highlighting the visible, commonplace negotiation through legal channels. The authors use a broad array of documents, including reports of capture of escaped natives, accounts of conflicts with hostile tribes, land disputes, appeals to the crown, royal decrees, and rulings by Spanish courts. Archival research in municipal, state, and national archives as well as special collections of universities and private research libraries in the United States, Mexico, and Spain contributes to a fine-grained portrayal of indigenous uses of Spanish law. As María de los Ángeles Romero Frizzi notes, "Little is actually known about the concrete mechanisms through which these laws and judicial regimens of Spanish origin were imposed over both individuals and discrete groups" (p. 108). Taking steps to correct this situation, all of the authors studiously avoid generalities regarding the personnel, hierarchy, composition, and operations of Spanish and indigenous judicial entities.

Negotiation within Domination provides several examples of varied and multilayered indigenous responses to Spanish rule, avoiding a depiction of a universal, homogenous "Indian" reaction when in fact there were many. As often as not, lawsuits and legal disputes pitted one native group against another, based on issues of municipal prominence or ethnic divisions. Well into the eighteenth century, indigenous inhabitants of New Spain remained divided by ethnic affiliations, linguistic differences, and pueblo allegiances.

Ruiz Medrano and Kellogg organized the volume geographically, beginning with three chapters on Central Mexico followed by two chapters on Oaxaca and two more on territories at the edge of Spain's colonial control. This approach works best in the first section. Baber's chapter on Tlaxcala and Edward W. Osowski's chapter on Nahua Mexico City, set in the sixteenth and eighteenth century respectively, together highlight the persistence of a conquest-era hierarchy. Tlaxcala, which remained independent from pre-Columbian Tenochtitlan before the arrival of the conquistadors through warfare, asserted its colonial-era autonomy based on its assistance to Spaniards in their conquest of the Mexica. Although conquered, Tenochtitlan's two postconquest Nahua polities, San Juan Tenochtitlan and Santiago Tlatelolco, retained authority and received defer-

ence from surrounding pueblos, at least in ceremonial matters. María de los Ángeles Romero Frizzi and Yanna P. Yannakakis take two different approaches to interpuablo rivalries between Zapotec communities in Oaxaca. Set at opposite ends of New Spain, chapters by Cuauhtémoc Velasco Ávila and José Manuel A. Chávez-Gómez deal with New Spain's northern and southern frontiers, regions inhabited by Apaches and Comanches at the northern extreme of the viceroyalty and Yucatec-speaking Mayas in the south. Both chapters highlight the role of potential alliances with other European powers and indigenous assertiveness in peace arrangements in areas where scholars have previously emphasized brute force against native populations.

The broad spectrum of authors' backgrounds and approaches and the geographical breadth of this study make this work ideal for scholars looking to stay current on new directions taken in the study of indigenous adaptation to Spanish rule. Graduate students will benefit from a brief introduction to some of the groundbreaking work of authors of widely acclaimed major contributions to the study of indigenous engagement with Spanish law. Michael Besson, translator of two chapters, aided in maintaining a high level of readability. At the intersection of ethnohistory and "new legal history," Ruiz Medrano and Kellogg have provided a valuable anthology, useful for advanced scholars looking to keep current on ethnohistorical approaches in both Mexico and the United States, while still accessible enough to be used in an undergraduate classroom setting.

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Indigenous Miracles: Nahua Authority in Colonial Mexico. By EDWARD W. OSOWSKI.

Tucson: University of Arizona Press, 2010. Illustrations. Maps. Tables. Appendix.

Notes. Bibliography. Index. xii, 260 pp. Cloth, \$50.00.

Indigenous Miracles is part of the ongoing stream of scholarship that examines indigenous experiences of colonialism by using native-language records along with more familiar Spanish-language genres. The book intersects as well with studies of Nahua religiosity and the significance within the indigenous world of the Catholic Church, its clergy, and its belief systems. Most of the author's examples come from Chalco and Amecameca, as well as the indigenous municipalities of Mexico City, San Juan Tenochtitlan, and Santiago Tlatelolco. Edward Osowski concentrates on the very late colonial period, from 1760 to 1810. This was a time of mounting pressures on the integrity of Nahua communities in central New Spain, many linked to reformist policies of the governments of two Bourbon viceroys, Bucareli and Revillagigedo. Through deft analysis of primary records, many written in Nahuatl, the author is able to show that a sense of indigenous "ownership" of the local church (including its physical plant, its rituals, and its sacred symbols) remained strong right to the end of the Spanish era. At the same time, the author is less interested in matters of faith and belief per se than in the ways indigenous leaders and other Nahuas used religious rituals and symbols to bolster their political clout as

