

complicated geopolitical stage on which Florida's incorporation into the United States was achieved, Richard Kagan examines the influence of Spanish art in Florida at the turn of the twentieth century, and, similarly, Darién J. Davis paints a vibrant picture of the pre-1959 cultural and demographic exchanges between the city of Miami and Cuba. Also concerned with demographic exchanges is Jorge Duany, who describes in full detail the shifting migration patterns of different ethnic groups of Hispanic origin to Florida, as well as Alex Stepick and Marcos Feldman, who make an excellent case for the increasing importance of social class as a political category influencing how we view race and ethnicity in Miami. The volume closes with an essay by Susan Eckstein examining the changing patterns of national political influence of Florida's increasingly diverse Hispanic population.

What all the essays have in common is that they reflect on the significance of the Spanish and Hispanic presence in Florida throughout the last 500 years, but each contribution is rooted in a different academic discipline, whether it be history, architecture, urban studies, politics, or literature. The result is a deeply researched and highly readable volume that is truly multidisciplinary in nature. It is true that since "each chapter in the book is fully independent from the others," there is at times too much distance from one topic to another (p. xii). For example, while Hoffman's essay on the first century of Spanish incursions is a logical follow-up to Milanich's discussion of the first contacts between Spaniards and Indians, the third essay, by Raquel Chang-Rodríguez, takes us as far away as Peru, if only to discuss chronicles about Florida. In any case, such change of topics is to be expected in a volume with a strong multidisciplinary focus. All things considered, the quality of each essay and of the book as a whole make it very clear why it was awarded a gold medal for Florida nonfiction at the 2014 Florida Book Awards.

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Colonial Period

The Myth of Quetzalcoatl: Religion, Rulership, and History in the Nahuatl World. By ALFREDO LÓPEZ AUSTIN. Translated by RUSS DAVIDSON with GUILHEM OLIVIER. Foreword by DAVID CARRASCO. Boulder: University Press of Colorado, 2015. Illustrations. Figures. Tables. Notes. Bibliography. Index. xx, 229 pp. Paper, \$32.95.

During his long academic career, the Mexican historian Alfredo López Austin has published numerous books and articles, creating a body of work that has radically transformed our understanding of Mesoamerica. However, only a handful of his works have been translated into English, so the University Press of Colorado's recent publication of *The Myth of Quetzalcoatl*, López Austin's first masterpiece, meticulously translated by Russ Davidson and Guilhem Olivier, is cause for celebration. Written as the author's master's thesis, the work was published in 1973 by the Universidad Nacional Autónoma de México as *Hombre-Dios: Religión y política en el mundo náhuatl*. As stated by

its original title, the book focused on what López Austin termed the “man-god,” a multifaceted, enigmatic, and pivotal Mesoamerican personage who characteristically straddles the worlds of history and myth and who finds his most illustrious representative in the figure of Ce Acatl Topiltzin Quetzalcoatl, ruler of Tollan. López Austin rightly saw that an exhaustive analysis of Quetzalcoatl would serve as a *via regia* to understanding the peculiar relationship between politics and religion in the Nahua world. In that sense, his thesis was a work of breathtaking ambition, meant to provide not just an interpretation of the myth of Quetzalcoatl but rather a general paradigm of Mesoamerican history. Here we witness the first example of the interdisciplinary approach that still characterizes the author’s methodology: the perceptive analysis of an exhaustive array of historiographical sources, the expedient use of Nahuatl philology to elucidate enigmatic data, and the meaningful recourse to ethnographic data to assist in the interpretation of ancient indigenous religious symbols and myths. A product of its time, the book reflects the influence of Karl Marx’s historical materialism and Mircea Eliade’s conceptions of the sacred—synthesizing thus two intellectual paradigms that were exerting a great influence in the study of religions during the 1970s. But far from being a dated work, the book represents a breakthrough that still exerts considerable influence among Mesoamericanists. Here the author sketched for the first time his now celebrated concept of cosmovision. Here we find also the first expression of his thesis regarding the decisive influence that indigenous notions of the body had in articulating a specific Mesoamerican cosmovision—an astonishing conceptual breakthrough that López Austin would later develop fully in his landmark *Cuerpo humano e ideología* (1980).

The Myth of Quetzalcoatl can be divided into two parts. The first section contains a sweeping analysis of the considerable historiographical corpus related to Quetzalcoatl. Since the sixteenth century, the question of the historicity of Tollan and its ruler Quetzalcoatl—at once supreme deity and mortal man—has been hotly debated. Gradually, a euhemeristic view prevailed among scholars, and in the twentieth century specialists focused on understanding the patterns of myth that modified the biography of the founder of Tollan. In order to explore this question, López Austin proceeds to examine, in the second part of his thesis, the long evolution of social relations in central Mesoamerica and the parallel emergence of a complex cosmovision, cyclical in nature, in which the sacred saturates the world so radically that animals, people, and natural phenomena are often perceived as manifestations of personified deities. López Austin posits the model of the man-god as a specifically Mesoamerican expression of divine charismatic authority, based on local categories of the sacred and particular modes of divine possession such as the dialogic relationship between a god and its human *nabualli*. The book traces the history and changing social roles of the men-gods (and women-gods: human apotheosis is gender-neutral in Mesoamerica). It first examines the relatively simple societies of migrating *calpullis*, led by men-gods who claimed to represent their group’s tutelary deity. The text then turns to the rise of the hegemonic city-state, when the charismatic authority of the man-god was subordinated to the interest of the state, institutionalized and dispersed in assorted temple functionaries, diverse ritual impersonators, and the person of the *tlatoani*, whose supreme political authority was codified in

the myth of Ce Acatl Topiltzin, creating thus an effective model of sanctified rulership that spread throughout Mesoamerica in the Post-Classic era. Paradoxically, this model of cyclical authority ended up playing a crucial role in the fall of Mexico, when the invading Spaniards were assimilated to the eschatological destiny of Tollan. Even later on, in the colonial era, spontaneous men-gods would repeatedly rise to contest the imposition of Spanish hegemony. Indeed, the author sees in the man-god a social agent of continuing relevance, able to spontaneously summon the indigenous modes of divine authority to continually threaten the established social order. While López Austin's *The Myth of Quetzalcoatl* is a masterful synthesis of Mesoamerican scholarship, the scope and complexity of its material will prove perhaps too daunting for the casual reader. For all those truly interested in the intricate enchantments of Mesoamerican history, however, the book remains indispensable.

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Texcoco: Prehispanic and Colonial Perspectives. Edited by JONGSOO LEE and GALEN BROKAW. Boulder: University Press of Colorado, 2014. Illustration. Figures. Tables. Notes. Bibliographies. Index. xii, 276 pp. Cloth, \$70.00.

This book brings together the work of 12 scholars on the important central Mexican city-state (or *altepetl*) of Texcoco. It is well known to historians of pre-Hispanic and colonial Mexico as one of the three *altepeme* comprising the famed Aztec Triple Alliance. Beginning in the mid-fifteenth century, Texcoco, populated by the Acolhua ethnic group, joined with Tacubaya (ethnic Tepanec) and Tenochtitlan (ethnic Mexica). The Mexica eclipsed their partners from the outset and would have continued to do so in the historical record had it not been for two extraordinary Acolhua elites, don Antonio Pimentel Tlahuicoltzin (who ruled Texcoco from 1540 to 1545) and don Fernando de Alva Ixtlilxochitl (ca. 1578–1650). Their contributions to the historical record were many and offer the most serious bulwark against total Mexica historiographical dominance. Don Antonio likely commissioned a spate of pictographic manuscripts (Codex Xolotl, Mapa Quinatzin, Mapa Tlotzin, and the Oztoticpac Lands Map), giving voice to a Texcoco-centric history; his descendant, Alva Ixtlilxochitl, inherited the trove and used it to write glorious histories of the family kingdom in Spanish. (The Mexica had their own competitive bard, don Fernando Alvarado Tezozomoc [ca. 1520/30–ca. 1609], but Alva Ixtlilxochitl's soaring prose won the Muse's prize.) In addition, the spectacular 1539 burning at the stake of don Carlos Ometochtzin, a Texcoco noble who rejected Spanish rule, gave the altepetl its very own apostate or martyr, depending on your view.

The work of the contributing authors falls roughly into three categories, all of them aligned with trends in current scholarship: rethinking the relationships between Texcoco and other Valley altepeme, charting the response of Texcocan elites to the Hapsburg imperium, and redefining the hybrid nature of Alva Ixtlilxochitl's works. (Not captured by this schema is Barbara J. Williams and Janice K. Pierce's excellent synopsis of