

Words & Worlds Turned Around: Indigenous Christianities in Colonial Latin America. By David Tavárez, ed. (Boulder: University of Colorado Press, 2017, xvi + 346 pp., foreword, acknowledgments, introduction, illustrations, conclusions, glossary, index. \$38.95 paperback.)

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Words & Worlds Turned Around offers eleven essays, a forward, an introduction, and a conclusion that examine the introduction of Christianity into indigenous Latin America. Although scholarship has long acknowledged the challenges encountered by friars and secular religious in their conversion efforts, this volume articulates and develops the concept of indigenous Christianities, from New Spain to the Brazilian Amazon, in new and valuable ways. The volume's contributors emphasize that catechesis, in particular, was and is a conversation and a process rather than a simple transmission of doctrine from colonizer to colonized. Indigenous contributions and interpretations did, and do, much to shape and define New World Christianities.

The volume's first part treats first contacts and early religious instruction in New Spain and Peru. David Tavárez provides an incisive overview of the colonial Zapotec catechetical corpus, while Julia Madajczak and Gregory Haimovich probe the complications inherent in translations of terms such as "confession" and "sin" into Nahuatl and Quechua. Garry Sparks and Frauke Sachse interpret the Kislak 1015 manuscript as a K'iche' version of the better-known Q'eqchi' *Coplas*. All of these authors point to the broad interpretive spaces created by friars' translation and framing decisions in, and beyond, the early colonial era.

Parts two and three build on these "first inventions" with essays on indigenous agency, reception strategies, transformations, appropriations, and dialogues. The authors in these sections examine ways in which native individuals and groups stepped into interpretative spaces to create, in conversation with friars and secular priests and Catholic texts and traditions, their own Christianities. M. Kittiya Lee argues that native Tupi-Guarani rhetorical models and emphasis on warfare created a "militant Christianity" in the Portuguese Americas. Justyna Olko and Claudia Brosseder show how educated Nahuas and Andean *indios ladinos* might express traditional understandings, of death or of *huacas*, within their renditions of Catholic exempla and Catholic ritual. Ben Leeming and John F. Chuchiak IV show

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how indigenous authors and informants might “talk back” to a spiritual colonizer, as in the case of Maya who inserted sexual humor and innuendo into the Franciscan *Calepino de Motul* dictionary when queried by Franciscan compilers. Mark Christensen closes part three by examining renditions of *The Fifteen Signs before Doomsday* across European, Nahuatl, and Maya texts, pointing to localized meanings behind each different version.

Part four, consisting of the volume’s final essay, by Abelardo de la Cruz, examines the dialogue between traditional religion—*el costum-bre*—and Christianity in the modern-day Huasteca region of Veracruz. This contribution brings discussion of indigenous Christianities up to the present and suggests that issues and questions introduced in the colonial era are still pertinent today. The volume’s introductory and closing material ably situates this collection within a literature that has moved from discussion of conversion and Christianization of Native American groups to exploration of multiple, complex, and indigenous Christianities. The work’s geographic breadth, the rich array of sources introduced by contributors, and several strong and novel analyses make this an important contribution to a dynamic field of study.