

hegemony in the region deserves sustained reflection. Federmann's account reveals some of the internal dynamics of a central node in the Indigenous slave trade from mainland South America to the Caribbean; given renewed scholarly interest in Indigenous slavery in the Americas and the early modern Atlantic world, Federmann's text can be placed in productive dialogue with more recent scholarship on human trafficking, coerced labor, kinship, captivity, and slavery by Fernando Santos-Granero, Andrés Reséndez, and Brett Rushforth, among others. Erin Woodruff Stone's 2021 monograph directly speaks to Indigenous slavery in the region traveled by Federmann and further contextualizes the geopolitical impacts of his entrada in 1530–31. Except for the Caquetíos and Guaiqueríes, who are recorded as *indios amigos* of the Spanish in the existing literature, many of the Indigenous peoples of mainland South America would for centuries be largely exempted from the protections of the New Laws (1542).

Federmann's descriptions of Caquetío and Guaiquerí resistance provide important nuance and depth to our understanding of how life was negotiated amid the violence of European conquest and colonization. Indeed, thinking about this early history of resistance in relationship to Indigenous service to the Spanish empire helps contribute to a reparative rethinking of the social and political history of the region. Federmann's narrative is essential reading for students and scholars of ethnohistory in Latin America and the Caribbean, the colonial Americas, and the early modern Atlantic world.

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Aztec Antichrist: Performing the Apocalypse in Early Colonial Mexico.

By BEN LEEMING. Institute for Mesoamerican Studies Monograph Series.

Louisville: University Press of Colorado; Albany: Institute for Mesoamerican

Studies, 2022. Photographs. Illustrations. Figures. Tables. Notes. Bibliography.

Index. xxxi, 281 pp. Paper, \$35.95.

It is impossible to visit every archive and master all tongues. For these reasons, scholars turn to the transcription or translation of important texts, especially those written in Indigenous languages. Ben Leeming offers both in *Aztec Antichrist: Performing the Apocalypse in Early Colonial Mexico* for an unedited notebook from the Hispanic Society of America (HSA). This manuscript contains two Antichrist plays in Nahuatl that Leeming argues were most likely written by an Indigenous author, possibly Fabián de Aquino. The sixteenth-century plays probably contain the earliest reference to the medieval legend of the Antichrist in the Americas. In the Mesoamerican context, however, the Antichrist is distinctly Indigenous, a Nahuatl-speaking and mendicant-hating archenemy of Christ bent on foiling the missionary efforts of the Franciscans.

Aztec Antichrist has all the major parts one would expect—norms of transcription, notes on translation, a scholarly introduction, helpful references—but with one important addition. Leeming includes a unique prologue capturing the difficulties and thrills of archival work. In contrast to most transcriptions of colonial documents, he describes

the steps—what he calls “ritual preparations”—researchers take to access colonial documents in reading rooms like the HSA (p. xx). He also focuses on the physical aspects of the manuscript and its provenance, interrogating bookseller descriptions in nineteenth-century auction catalogs. Leeming brings to life the seemingly mundane task of paleography by demonstrating that the colonial archive—specifically the corpus of texts in Nahuatl—is not fully accessible despite our advances in digital technologies.

In his introduction, Leeming establishes the necessary philological and historical context to interpret the life of Aquino and his signed 300-folio notebook. He labels Aquino as a “Nahua apocalypticist,” but not merely as a passive collaborator with the Franciscans (p. 118). Aquino emerges as a Nahua intellectual in *Aztec Antichrist*, a cultural broker who independently selected the plays to be included in his notebook. He was one of many Indigenous scholars who reworked Christian ideas—whether as a translator, adapter, or author—to make them intelligible for an Indigenous audience, thus adding to the list of works from the so-called golden age of Nahuatl literary production (1540s–1640s). Leeming also provides an overview of Nahuatl theater and the mendicant war on “idolatry.” Nahua nobles and ritual specialists resisted Christianity by convincing commoners to return to their old ways, actions that Leeming claims were the “collective inspiration” for the Aztec Antichrist (p. 30).

Following Leeming’s introduction is a side-by-side Nahuatl transcription and English translation of the two plays in Aquino’s notebook, entitled “Antichrist and the Final Judgment” and “Antichrist and the Hermit.” These are useful texts for university classrooms because they highlight various aspects of cross-cultural encounters in mission contexts. One can see the struggles that Nahuas and friars faced when translating concepts across cultures, something evident in Spanish loanwords in Nahuatl like *diabrome* (devils), *apostolome* (apostles), and *ermitano* (hermit). Demons appear with the names of Nahua deities like Tlaloc and Huitzilopochtli, and the Antichrist references cultural practices like human sacrifice, bloodletting, polygamy, face painting, and the use of feathers. Given that the Franciscans sought to purge this type of information from their writings in Indigenous languages, Leeming suggests that these plays are “auto-ethnographic works of Indigenous American literature” (p. 91).

These two Antichrist plays also teach students about the ways that both Franciscan friars and Nahua neophytes communicated Christian doctrine to Indigenous peoples in central Mexico. The martyrs mirror moralistic and soteriological elements of missionary preaching: belief in one god, baptism, penance, confession, and eternal life in heaven. When the hermit speaks with 18 different sinners burning in Mictlan (the Nahua underworld that missionaries translated as “hell”), it becomes apparent which vices are being targeted: greed, adultery, thievery, incest, and prostitution, to name but a few. Leeming refers to the rhetorical strategies in Nahuatl theater as forms of “epistemic violence” and “didactic terror” (p. 96). Franciscans demonized Indigenous cultures, a practice that Aquino adapted but still contested in subtle ways. As Leeming suggests, the presence of Indigenous martyrs in Aquino’s notebook suggests his desire to prove that Nahua neophytes were not fickle Catholics, a belief held by many Spaniards.

Aztec Antichrist forms part of a growing corpus of English translations of theatrical works, wills, testaments, annals, and religious texts in Nahuatl. Readers will appreciate

Leeming's humility as a linguist as he includes tentative translations of tricky passages with informative explanations in the notes. More importantly, they finally have the tools to move beyond John Leddy Phelan's classic study of Franciscan millenarianism for a look at apocalypticism from an Indigenous perspective. We may never be able to reveal the personal thoughts of sixteenth-century Nahuas, but Aquino's notebook is a fascinating entry point into the strategies that they developed to deal with the traumatic events that unfolded in Mexico in the wake of the Spanish invasion.

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Death in the Snow: Pedro de Alvarado and the Illusive Conquest of Peru.

By W. GEORGE LOVELL. McGill-Queen's Iberian and Latin American Cultures Series. Montreal: McGill-Queen's University Press, 2022. Photographs. Maps. Figures. Appendix. Notes. Glossary. Bibliography. Bibliographic essay. Index. xv, 237 pp. Cloth, Can\$39.95.

In 1534, a few hundred Spaniards, many enslaved Africans, and several thousand forcibly conscripted Indigenous guides, porters, soldiers, and slaves labored upward from the tropical forests of Ecuador's Pacific coast into the Andean sierra snowpack. Pedro de Alvarado had left Guatemala chasing a slice of South America's wealth. The group was bound for Quito. Their route directly through the mountains left them vulnerable to the bitter winds, difficult footing, and labored breathing of the alpine environment. Sadly, many individuals, mostly Indigenous and African, did not make the descent back down. W. George Lovell lays the responsibility for the disaster, as well as the wider destruction wrought by the expedition, at the feet of Alvarado and his relentless pursuit of fortune and fame. Drawing from Spanish chronicle sources, archival materials, and transcribed primary source collections, Lovell delivers a highly readable, biographically driven narrative of the little-known episode, and throughout he centers its lamentable consequences on thousands of people because of Alvarado's rapaciousness.

The account proceeds in five compact sections. Part 1 overviews Alvarado's involvement in the Caribbean and Mesoamerica, in addition to summarizing early Spanish expeditions to Peru. Part 2 addresses how Alvarado organized and outfitted a large expedition under the guise of exploring the Pacific. Lovell details a remarkable roll call document composed as they departed of almost 500 Spaniards going on the journey, including numerous Alvarados and Garçilaso de la Vega, the father of El Inca. Also aboard the fleet, though they remain mostly anonymous, were thousands of Indigenous people from central Mexico, Guatemala, and Nicaragua, as well as enslaved Africans. Upon arriving on the coast of South America, Alvarado's forces unleashed a wave of violence on the Indigenous communities there, the main subject of part 3. Part 4 recounts the cordillera crossing. The lowland forests and then the deadly frigid temperatures of the high mountain passes rebuked Alvarado's dream of conquest. Once on the other side, the survivors were confronted by Diego de Almagro and Sebastián de Belalcázar, who had