

One challenge inherent to such a large compilation is the presentation of a conceptual frame that encompasses the diversity of chapter contributions without straying into ambiguity. In the introduction, Levin Rojo and Radding define borderlands as “diffuse spaces produced through historical processes of contestation, adaptation and admixture among different peoples, within specific temporal and geographical frameworks” (p. 1). While some readers may find this definition too broad, it accurately captures the dual elements that the term has assumed over the past half century: a geographical framework seeking to move beyond Eurocentric frontier studies, and a cultural framework focused on exchange and transformation over opposition and isolation. These dual framings are what allow chapters on colonial agents’ transimperial and transoceanic networks to fit alongside others focused on Indigenous autonomy, territorialities, and identity formations. More importantly, the authors’ definition presents borderlands not as spaces defined by their alterity vis-à-vis administrative centers but instead as defining features of Iberian imperial projects in the Americas and elsewhere.

While such a definition of borderlands is admirable in its synthesis and appropriate in its breadth, it understates the paradigmatic shift evident throughout the handbook. Moreover, the notion of “internal borderlands” that appears in the introduction and in numerous chapters reflects the same territorialized political geographies of European empires that the authors seek to eschew. Treating inland spaces instead as networked archipelagos better captures the nodal, polycentric, and route-based spatial structures and political formations that defined imperial and Indigenous geographies alike. Sean McEnroe and Cynthia Radding conceptualize inland archipelagos in their chapters, while other contributors make similar gestures in their discussions of outposts, enclaves, corridors, and island chains (pp. 60, 170). This is not to discount or ignore territorialized land claims or the aspirational colonial cartographies discussed in José Refugio de la Torre Curiel’s chapter but to encourage readers to reflect on the persistent spatial tropes embedded in the archival materials that tend to undergird borderlands studies, as Levin Rojo and Radding suggest as well (pp. 14–15). Whatever the framing, readers both new to and entrenched in the field will find this handbook to be a rich collection of works that will provide a conceptual and contextual foundation for years to come.

JEFFREY A. ERBIG JR., University of California, Santa Cruz

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Precontact

Reshaping the World: Debates on Mesoamerican Cosmologies. Edited by ANA DÍAZ. Louisville: University Press of Colorado, 2020. Photographs. Illustrations. Maps. Figures. Notes. Bibliographies. Index. xvi, 350 pp. Paper, \$42.95.

Mesoamerican cosmology is characterized by three concepts: a universe consisting of layered realms, the sacred 260-day calendar, and the reciprocal relationship between gods and people. The concept of a multilayered universe has dominated modern scholarship,

which has often depicted the cosmos as three separate, multilayered tiers. The authors of *Reshaping the World: Debates on Mesoamerican Cosmologies* challenge this long-standing pan-Mesoamerican model. This compelling collection of essays revises our understanding of the connections between the earth, sky, and underworld by emphasizing the fluidity and dynamic interplay between these spaces. As suggested by the volume subtitle's use of the plural ("cosmologies") and the cover image (a *murwieri*, a relatively unexplored Wixarika object), Mesoamerican cosmological systems were varied and ever evolving.

Within the evangelization process of New Spain, ancient cosmological structures were reconfigured by the Spanish in an effort to render them comprehensible within preexisting and dominant worldviews. In the early twentieth century, Eduard Seler proposed that the Mexica cosmos were composed of thirteen celestial layers and a nine-layered underworld, an interpretation that became the standard for the entirety of Mesoamerica. Using this historiographical context as a point of departure, *Reshaping the World* contains nine chapters split between three thematic parts, spanning from the Classic period (250–900 CE) through the twenty-first century. Ana Díaz's insightful introduction distills the volume's three objectives: redefine ancient Mesoamerican cosmological structures as put forth by the colonial documentary record, reevaluate the prevailing notion that the universe is composed of thirteen and nine vertically structured levels, and propose new cosmological models for this diverse region (p. 5). The authors support their arguments by skillfully connecting archaeological, anthropological, ethnohistoric, epigraphic, and iconographic evidence from across Mesoamerica. This refreshing approach to a long-debated topic reinforces and elaborates on existing insights into the processes of religious transformation in the Americas.

The volume's first part explores central Mexico through the lens of early modern texts, both Indigenous manuscripts and European books. The first essay, by Jesper Nielsen and Toke Sellner Reunert, asserts that the prevailing interpretation of the Mesoamerican cosmos was heavily influenced by the Dantean worldview of Franciscan and Dominican friars in the sixteenth century. Sergio Botta's contribution transports readers to Italy by exploring the beguiling character who incorporated the Codex Vaticanus A's religious iconography into existing Renaissance works, in an effort to craft a global religious history. Ana Díaz's essay highlights the incongruities of cosmological descriptions in Nahuatl manuscripts. Díaz's most compelling point is her characterization of the Nahuatl cosmos as a living, dynamic entity with corporeal qualities.

The inextricable connections between calendar systems and cosmological spaces are next discussed, with a strong emphasis on ritual structure. Gabrielle Vail's contribution disentangles the confluence of cosmological terminology and the shifting classification of deities in Postclassic Maya codices and colonial Yucatec sources. David Tavárez, addressing the extant corpus of Northern Zapotec material, identifies a direct correlation between the 260-day calendar and the three-tiered cosmographical structure. In direct opposition to previous essays, Tavárez argues that the celestial realm and underworld have nine fixed layers, which further underscores the variance of cosmology in Mesoamerica. (It is worth noting that many studies on Mesoamerican conceptions of time are dominated by discussions of Aztec and Maya calendar systems; this makes Tavárez's work

a necessary and welcome inclusion in the volume.) Kerry Hull's essay employs a linguistic and ethnographic methodology to produce an emic understanding of contemporary Ch'orti' Maya cosmovision. Hull highlights how the Ch'orti' Maya's ritual and daily activity is influenced by their cosmological structure.

The final section features three distinct case studies. Pivoting from the time frames of the preceding chapters, Alexandre Tokovinine's contribution is the only one firmly rooted in ancient Mesoamerica. Through analyses of Classic Maya hieroglyphic texts, Tokovinine charts narratives of travel to mythic ("deep-time") and historic locales in order to demonstrate how pilgrimage to these locations was often intertwined. Katarzyna Mikulska's essay, which zeroes in on Nahua worldviews of the Late Postclassic and early colonial era, argues that Nahua cosmological imagery only differentiates between primordial space and a human world, which is in diametric opposition to medieval cosmological schema. The volume concludes with a timely essay by Johannes Neurath. In urging readers to critically approach the relationship between cultural continuity and acts of resistance, Neurath suggests that the Wixaritari's cosmological structures are concurrently forming and formed by sacred acts.

Like all well-coordinated edited volumes, these essays resonate with one another, especially in their attention to language and ritual performance. With its rich body of evidence and sharp analyses, this work breaks down the rigid boundaries between cosmologies, chronology, and cultures in Mesoamerica. We may never fully comprehend the totality of Mesoamerican cosmologies and worldviews; such reconstructions require material that has yet to be unearthed or has since been destroyed. The authors of this volume, however, considerably advance our current understanding.

CATHERINE H. POPOVICI, University of Texas at Austin

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Fifteenth–Seventeenth Centuries

Potosí global: Viajando con sus primeras imágenes (1550–1650).

By ROSSANA BARRAGÁN ROMANO. La Paz: Plural Editores, 2019. Figures. Maps. Notes. Bibliography. 90 pp. Paper.

In four brief chapters, renowned historian of the colonial Andes Rossana Barragán takes us around the world in a dozen pictures, explaining along the way how the silver mountain known as the Cerro Rico de Potosí became a global icon.

Chapter 1 begins with the iconic 1553 image of the Cerro Rico published in Seville by Pedro de Cieza de León and its afterlife in the work of Agustín de Zárate (1555) and then in the various versions of the *Tarib-i Hind-i Garbi* produced between 1580 and the late nineteenth century in Istanbul, at first as manuscripts and later as printed books. Drawing from a great well of sources, Barragán focuses on the significance of early publishing houses and the key role of Antwerp in disseminating New World chronicles. She sets Cieza de León's rather precisely labeled Cerro Rico, which matches his rich