

chain of persons and events, Manuel Rodríguez heightened the symbolic importance of these things, weaving them into a wider “sacred narrative” by finding within Old Testament prophecy not only a prefiguration of Christ, his preaching, and his sacrificial death but also the causal origin of historical events involving the Jesuits of his own day. Such considerations direct Fernández-Salvador’s gaze back to the painted canvases in the Jesuit church, whose composition reflects such sacred narrative. The unidentified painter offers a multilayered interpretation of prophets like Joel, Isaiah, Jeremiah, and Jonah. While each painting focuses on the prophet in full-body view, a lower section offers a secondary scene depicting him as preacher or martyr. Aided by traditions disseminated through these chronicles, local sermons, and art from the Jesuit college, notes the author, “it was easy enough for the seventeenth-century viewer to draw an association between the paintings of the prophets and the evangelizing work of the religious of the Society of Jesus” (p. 19).

In her sophisticated analysis, the author identifies in the Jesuit chronicles an awareness of Gabriele Paleotti’s theology of the image, a hierarchy of effects ranging from delight (*delectare*) to instruction (*docere*) and conversion (*movere*) (p. 116). The chroniclers’ consciousness of the power of images “invites reflection . . . on the close relationship . . . between the acts of seeing, hearing, and reading as concurrent ones that complement each other” (p. 98). Noting Pedro de Mercado’s attention to the devotional acts, processions, and liturgies carried out in the Jesuit church, along with the various religious sodalities (*congregaciones*) that sponsored each, Fernández-Salvador explores how the canvases of the prophets might have been read by the viewers (p. 80). She examines the spatial placement of these pieces in worshippers’ line of sight. In addition, sermons preached from the Jesuit pulpit often make explicit reference to the prophets represented in the canvases.

Through this work, Carmen Fernández-Salvador has achieved a number of things, including a valuable contribution to the growing scholarship on the interface between the local and the global in constructing Roman Catholic identities in the early modern period. While acknowledging the universal or global in much of the Christian and Jesuit iconography of the seventeenth century, including that which enriched sacred spaces in colonial Quito, she illuminates those singular features of image, word, and ceremonial enactment that permitted the articulation of local identities.

RONALD J. MORGAN, Abilene Christian University

DOI 10.1215/00182168-8796594

The Two Taríacuris and the Early Colonial and Prehispanic Past of Michoacán.

By DAVID L. HASKELL. Louisville: University Press of Colorado, 2018.

Illustrations. Maps. Figures. Table. Notes. Bibliography. Index. xiii, 263 pp. Paper, \$31.95.

This study is deeply researched, methodologically complex, and carefully considered. It is equal parts synthesis of archaeological and historiographical scholarship and granular analysis of a chronicle central to the colonial history of Michoacán, in western Mexico.

An archaeologist by training, David Haskell offers a historicist analysis of the *Relación de Michoacán*, produced between 1539 and 1541 after New Spain's Viceroy Antonio de Mendoza ordered an accounting of Michoacán's history, religion, culture, and immediate colonial status. It discusses Michoacán's precontact history and immediately past colonial experiences. The source has been a staple of scholarship on colonial Michoacán and, as Haskell explains, was a product of collaboration between a Franciscan, Friar Jerónimo de Alcalá, and a coterie of literate, educated Purépecha men, many of them undoubtedly elites. Some scholars have viewed the *Relación* as a nearly literal accounting of Tarascan political history and royal lineage. Others have conversely concluded that the document only tells us about mythmaking and abstract conceptualizations of the world according to the Purépecha, who may or may not have been expressing an undiluted *longue durée* mentality or cultural ideology. Haskell offers a middle path: while the *Relación* may offer some concrete historical information, it also reveals two important stories. First, in Haskell's assessment, it tells of how Tarascans understood history; in other words, the text is about mythmaking. Second, and related to the first, the context for the *Relación*'s production must be important. To that end, Haskell offers a complex reading of the *Relación* in light of three phenomena: Tarascan history, Tarascan origin mythology, and indigenous elite strategies to succeed in the new Spanish imperial political system.

Haskell's main conclusions are worth considering here. First, he explains that what became the Tarascan state after about 1350 CE developed in a complex system of migration, military subjugation, and ethnic integration. What came to be the Purépecha people or the Tarascan state had origins in the Lake Pátzcuaro basin, northern immigrants to the basin generically associated with Chichimecs, and islanders from Lake Pátzcuaro. Tariácuri, legendary founder-king of the Tarascan state, combined identities as a Chichimec and an islander, resulting in a hybrid monarchy. Tariácuri figured prominently in the *Relación*. This is particularly significant since Tzintzicha Tangaxoan, the Tarascan king (a position known as the Cazonci), had been executed on Nuño de Guzmán's orders in 1530. Some scholars have suggested that Tariácuri's return as a hero to revive the Purépecha culture was associated with Vasco de Quiroga, Michoacán's first bishop. Haskell shows that this is almost certainly untrue, crediting instead don Francisco Tariácuri, the rival of don Antonio Huitziméngari. These two Tarascan aristocrats were rival claimants to the title of (indigenous) governor of Michoacán.

Haskell integrates a careful exegesis of the *Relación* with extensive reading of archaeology—including much of his own excellent work—and historiography. The result is a comprehensive and finely detailed analysis of both the *Relación*'s mythmaking and the indigenous world of 1540 Michoacán. Don Pedro Cuinierángari had succeeded the Cazonci as governor. He was also one of the principal informants for the *Relación*, which Haskell takes as emblematic of power's localized nature, since Cuinierángari was associated with the faction that still considered Tzintzuntzan the legitimate seat of authority, even though Bishop Quiroga had moved the seat to Pátzcuaro. Accordingly, Cuinierángari and his political maneuverings as an elite shed light on the narrative and vice versa. Haskell argues that the priest's speech in the *Relación* indicated that don

Francisco would restore the Tarascan state. As is well known, indigenous elites throughout sixteenth-century Mexico sought to maximize their standing above the *macehualtin* while integrating themselves into Spanish custom and law when possible—by acting as pages in Hernando Cortés’s court and by obtaining licenses to ride horses and wear European clothing. Haskell also analyzes in detail the *Relación*’s poetics and mythopoetics, drawing insight from structural linguistics and phenomenology. In so doing, he examines and reinforces the priest class’s centrality in the Tarascan state.

Haskell’s deep command of and easy familiarity with the scholarship on colonial and pre-Hispanic Michoacán were impressive to watch as they played out across the chapters. As a synthesis of available evidence for a discussion of colonial Michoacán, this book is comparable to the work of Rodrigo Martínez Baracs and J. Benedict Warren. I am not in a position to assess archaeological claims, but Haskell makes good use of not only his own research but that of Helen Pollard and Shirley Gorenstein, among others. Ethnohistorians, especially Hans Roskamp and Alfredo López Austin, figure largely in his interpretation of the *Relación*’s narrative as well as Classic and Postclassic Mesoamerica. The study is a testament to collaborative and international scholarship. It is worth adding that in an industry that has scaled away notes and bibliographies, *The Two Tariácuris* includes a 28-page “references” section—itsself a wealth of information on ethnohistory, pre-Hispanic Mesoamerica, and early colonial Mexico.

Haskell’s book is a complex study of the relationship between history, myth, mythmaking, and the colonial context for the production of a document central to Michoacán’s history. It will appeal to scholars and students of Mexican history, literary studies, colonial studies, and archaeology.

MARTIN NESVIG, University of Miami

DOI 10.1215/00182168-8796605

The Legacy of Rulership in Fernando de Alva Ixtlilxochitl’s “Historia de la nación chichimeca.” By LEISA A. KAUFFMANN. Albuquerque: University of New Mexico Press, 2019. Map. Figures. Notes. Bibliography. Index. xiii, 282 pp. Cloth, \$65.00.

Numerous studies on the chronicles of Fernando de Alva Ixtlilxochitl and his main themes, Tetzcoco and Nezahualcoyotl, have been published in the United States during the past 20 years. With *The Legacy of Rulership in Fernando de Alva Ixtlilxochitl’s “Historia de la nación chichimeca,”* Leisa Kauffmann adds one more important study to this scholarship. As the author mentions in the introduction, this book examines one of Alva Ixtlilxochitl’s chronicles, *Historia de la nación chichimeca*, with an innovative theoretical framework. Most of the scholars who have studied the chronicles focus on the process and purpose of Alva Ixtlilxochitl’s Europeanization and Christianization of pre-Hispanic history. Kauffmann, however, argues that the chronicler was a bicultural and bilingual historian of colonial society and that thus his works should be studied as hybrid or diglossic texts that move between European humanist and pre-Hispanic indigenous traditions.