

The book is aware of its own limitations, which is wise, given the difficulty of the proposed task. It concentrates on the work of the royal councils and on a specific type of royal decree. For this reason, it does not deal with the legislative dynamics within each local government within the empire, nor does it examine the consequences after the decree was issued. That would undoubtedly require a methodological approach that would also look in detail at the use of the decrees, the actors, and their technologies.

It is surprising that the book, when referring to legal history literature produced in Latin America and Spain, concentrates on the historiographical line of “derecho indiano,” citing the approaches of authors such as Alfonso García Gallo, Ismael Sánchez Bella, or Víctor Tau Anzoátegui. The positivist and institutionalist perspective of this literature has been discussed and questioned by authors who have studied the political, legal, and economic culture of the late medieval and early modern periods.

In this sense, it is curious that a thorough literature review, as the author has notoriously done throughout the book, does not include authors—such as Clavero, Grossi, Costa, Vallejo, and Agüero, among others—who have contributed significant innovations to the legal history of the period under study in recent decades. This newer literature does not understand the law under the modern conditioning factors of legalism and statehood—what the author, following Latour, calls the “mythologization of law.” Instead, it understands law as part of the jurisdictional culture (*cultura jurisdiccional*) in a corporate society. A dialogue with these historiographies would have provided interesting discussions on general issues, such as law-making and the construction of political power, or on more specific issues, such as grace (*la gracia*) and the role of decrees.

Finally, an editing error that cannot be overlooked is that Victor Tau Anzoátegui is named and cited as “Tao” in the text (17, 21, and 158) and the bibliography (307–8).

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CHRISTIAN APOCALYPTIC DISCOURSE IN NEW SPAIN

Aztec and Maya Apocalypses: Old World Tales of Doom in a New World Setting. By Mark Z. Christensen. Norman: University of Oklahoma Press, 2022. Pp. xii, 252. \$55.00 cloth.

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Some say the world will end in fire, some say in ice. The existential uncertainty about the end of times, a vast preoccupation that stretches from medieval theology to the secular anxieties of the poem by Robert Frost cited above, is at the center of *this book*. This innovative volume surveys Christian apocalyptic discourse in a selection of catechistic works

written by missionaries and clergy in Classical Nahuatl and colonial Yucatec Maya in New Spain. But this tome does not stop at mere apocalypse: It also attempts to plumb what early modern catechisms in Spain designated as *postrimerías*, the end-of-life rewards and punishments that awaited Christian souls—from the intermediate domains of limbo and purgatory to the final judgment and then onward to eternal bliss or condemnation.

The book is anchored by a discussion of apocalyptic predictions in chapter 1, which aptly addresses works by Joachim de Fiore, Thomas Aquinas, and other late medieval theologians and the premonitions of sixteenth-century Franciscans. The book then tracks these predictions as they made their way into the ears of Indigenous converts. After an introduction to apocalyptic themes, each subsequent chapter presents an English translation of excerpts from texts, without the inclusion of a separate transcription of the original works in Nahuatl and Yucatec Maya. Chapter 2 addresses the fate of Christian souls during a first judgment or their placement in limbo or purgatory. Starting with two Nahuatl works, the chapter traces the influence of Vicente Ferrer's predication in the Franciscan Juan Bautista Viseo's 1599 *Confesionario*, and then moves on to Ignacio de Paredes's 1759 *Promptuario*, finishing with Maya-language discussions of God's judgments in Juan Coronel's 1620 *Discursos predicables* and in an anonymous eighteenth-century sermon collection. Chapter 3 expands on the author's previous publications through the analysis of a canonical list of fifteen signs of the apocalypse, as rendered in Viseo's massive 1606 *Sermonario* and in a collection of Maya sermons now preserved at Princeton University, which provide lucid points of comparison with medieval German and French depictions of those signs. Chapter 4 surveys exegeses of the seventh article of the faith, which stresses the resurrection of the body before God's final judgment, as presented in the Dominican Martín de León's 1611 *Camino del Cielo* and in Coronel's *Discursos*. Chapter 5 scrutinizes vivid depictions of the torments of hell in two Yucatec Maya sources, Coronel's aforementioned *Discursos* and the Teabo Manuscript. In a well-executed move, Christensen documents the convergences between the elucidation of infernal punishments in Paredes's *Promptuario* and in Luis de Granada's *Libro de la oración*, an exceedingly popular sixteenth-century work that, as we now know, was adapted by Bautista Viseo into Nahuatl and by Spanish Jesuits into Japanese, and which is echoed in *L'Inferno aperto*, a later work by an Italian Jesuit.

This work provides a sophisticated guide to representative catechetical discourses on *postrimerías*, the apocalypse, Christ's second coming, and the Final Judgment. But these topics were rather vast even in colonial Mexico, as they included, beyond this book, the end-of-times predictions by Juan Teton, who prophesized that Nahuas who ate the flesh of animals brought by Spaniards would turn into cows, pigs, or other foreign species. Although briefly addressed in the volume, a detailed analysis of the Nahua omens of conquest from Book XII of the Florentine Codex, which may bear the imprimatur of classical antiquity sources, might have provided a fascinating comparison with the fifteen signs of the apocalypse. In the end, this agile and learned volume, written in a style that carefully merges conversational appraisals of doctrines of

catastrophe, will instruct and delight undergraduate and more specialized readers interested in learning how Christian apocalyptic thought was adapted and elucidated for Indigenous audiences in colonial Mexico.

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INDIGENOUS COLONIAL WORLD OF OAXACA

Rethinking Zapotec Time: Cosmology, Ritual, and Resistance in Colonial Mexico. By David Tavárez. Austin: University of Texas Press, 2022. Pp. 448. \$50.00 cloth; \$50.00 e-book.
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In this extensive and complete study, David Tavárez analyses an exceptional source, the 102 divinatory manuals and musical scores contained in a trial for idolatry, finalized in 1702 against the Zapotecs of the northern highlands of Oaxaca. This source was first partially published by Alcina Franch, but it is through the meticulous study of Tavárez that we are more deeply able to enter this fascinating world of traditional Indigenous devotions. Thus, these manuals, in the words of the author, condense encyclopedic information about festivals, ancestors, offerings, rites, as well as astronomical observations, cosmological theories, cycles of time, information about the ancient Zapotec pantheon, and especially the theories of this people about the structures of time and space, the origin of the universe and the cycles of ritual obligations to preserve these sacred books. Each of these complex themes is developed throughout the eight fascinating chapters of the book and a unique appendix. The first chapter is a complete introduction to the subject; in the second chapter, the author focuses on offering an analytical reworking of the Zapotec and Nahuatl calendars. The third and fourth chapters are dedicated, respectively, to the writing in colonial Zapotec society and the theories of time and space within this same society. Chapters five, six and seven are devoted to the analysis of the festivities celebrated for the deities and sacred entities, the songs dedicated to the ancestors and the forms of adaptation, reception, and resistance of the Zapotecs with respect to Christianity. Finally, the book is accompanied by an extremely important appendix, a long translation from colonial Zapotec into English of the chants included in two of the manuals, which represents—as a primary source—the most detailed Indigenous sacred history from colonial America.

Thanks to his unique work, Tavárez explains in detail the ritual and divinatory tradition contained in the Villa Alta manuals, which goes back to a deep Mesoamerican past, as the author points out; he also offers a substantial comparison between the Zapotec and colonial Nahuatl years. Based on the Zapotec language, as well as numerous sources such as the *Codex Borbonicus* and classical specialists such as Alfonso Caso, the author