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Cuernavaca titles, Spanish and Christian power was cast as sources of protection and legitimacy for the indigenous community.

These findings have important implications about the complicity (often observed by historians) of native officeholders with colonial authorities, in enterprises such as tribute collection and the maintenance of churches. In his analysis of native nobles' desire to preserve their legitimacy and their communities' sovereignty, Haskett shines a sympathetic light on their alliances with colonial power. But his interpretation is not an apologia for the Conquest. Rather, Haskett is offering redemption of indigenous people's views of their history. And this amounts to redemption of indigenous history itself, as he shows that native people in the Cuernavaca region persisted, at least on an intellectual level, in a kind of sovereignty for their communities into the third century of Spanish rule.

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Mesoamerican Voices: Native-Language Writings from Colonial Mexico, Oaxaca, Yucatán, and Guatemala. Edited by Matthew Restall, Lisa Sousa, and Kevin Terraciano. Cambridge: Cambridge University Press, 2005. Pp. xiii, 245. Illustrations. Maps. Glossary. Notes. References. Index. $55.00 cloth; $18.99 paper.

Annals of His Time: Don Domingo de San Antón Muñón Chimalpahin Quauhtlehuanitzin. Edited by James Lockhart, Susan Schroeder, and Doris Namala. Palo Alto, CA: Stanford University Press, 2006. Pp. 329. Illustrations. Map. Notes. Bibliography. Index. $55.00 cloth.

Mesoamerica may have been colonized by the Spanish, but in many ways the region remained largely indigenous—socially and culturally—during that extended period of foreign political and economic domination. This was true despite a demographic disaster and a growing integration of survivors and newcomers over time. Of the many attestations of this colonial reality are the abundant native-language manuscripts that illuminate indigenous thinking and activity from the sixteenth through the eighteenth centuries. The two books under review here share an interest in Mesoamericans' experiences and perspectives as they were expressed in native-language records made under Spanish rule. *Mesoamerican Voices* gathers sixty examples from several different genre and four culture zones, all in English translation. Primordial titles, letters, land and tribute documents, testaments, petitions, and elder speech are among the genres, highlighting views of the Spanish invasion, political life, domestic concerns, social structure, gender ideology, crime, punishment, religious life, and philosophy. Collectively, these manuscripts span the years from circa 1540 through 1812. They were largely written by participants of, or eye-witnesses to, the events described therein.

Annals of His Time differs from *Mesoamerican Voices* in that it has as its primary focus one socio-political entity, México Tenochtitlan, and exemplifies one genre,

annals. But it offers an extended transcription and translation, with the Nahuatl and English side by side, of historical writings by a single author, and it covers the years 1577-1615. The last eight years, witnessed by the author, include often extensive detail and insight. The presence of the Nahuatl and the editors' discussions of the authors' orthographic and calligraphic conventions, as well as their translation philosophy and findings with regard to key terminology, will be of considerable use to scholars of language, linguistics, and ethnohistory. While James Lockhart's name appears on the cover of *Annals of His Time* and not on *Mesoamerican Voices*, his influence on the latter is notable. *Mesoamerican Voices* even includes an excerpt from the Lockhart-Schoeder-Namala translation of Chimalpahin's *Diario* that has come to comprise *Annals of His Time*. *Mesoamerican Voices* is also modeled after and draws from *Beyond the Codices* (1986), originally translated and edited by James Lockhart, Frances Berdan and Arthur J. O. Anderson. It reprints and slightly revises (with Lockhart's supervision) translations of several of the documents in *Beyond the Codices*. All former Lockhart students, the editors of *Mesoamerican Voices* are clearly influenced by his path-breaking understanding of the colonial world and of Mesoamerican literacy, in particular, and they benefit from his work on conquest accounts, primordial titles, annals, and municipal council records, among other genres.

Mesoamerican Voices also differs from *Beyond the Codices* in several important ways. By omitting the native-language versions, it has room to include a greater variety and array of documents. It incorporates translations of many previously unpublished manuscripts written originally in Spanish, Maya, and Mixtec (plus one Zapotec document). The editors of *Mesoamerican Voices* are capably applying Lockhart's methodology to additional languages and regions, creating what appear to be solid translations, and are drawing valuable comparisons. They are also able researchers who have written excellent introductions to chapters and to each document, making their familiarity with archives, their knowledge of time and place, social and cultural nuance, clearly apparent. Material in both volumes that is not already published elsewhere in some form is considerable and especially noteworthy for specialists. For the purposes of this readership, perhaps a few examples of religious topics will suffice. The excerpt from the census of Cuernavaca (c. 1540) in *Mesoamerican Voices* testifies to the lingering practice of polygyny among the nobility and the absence of baptism and Christian names among some of the older members and some of the babies of the community. A testimony from Yanhuitlan, Oaxaca in 1544 provides details about practices investigated by the Inquisition, including animal and child sacrifices being made to a Mixtec rain god nearly a generation after the coming of Christianity. A record from a Mixtec marriage in 1622 also reveals how native church assistants could help perpetuate prehispanic practices and customs, such as the belief in the punitive "owl-person" which had come to be linked with the devil, and influence the shape of local Christianity.

Similarly rich for religious history, *Annals of His Time* provides bountiful information on the public face of Christianity as it was taking hold in Mexico City. Chimalpahin, a Franciscan-educated annalist, was very conversant with the Spanish

ecclesiastical scene. Copious are his references to church construction, feast day celebrations, masses, processions, and the activities of the confraternities, nunneries, the Holy Office, and religious orders (especially Franciscans and Jesuits). Chimalpahin uncovers the politics behind events, reporting on religious processions made by rival ethnic and socio-political entities, for instance. He relates prohibitions made against indigenous practices. In one humorous passage, we see how a religious symbol (the image of St. Francis) was placed upon the emerging ethnonational symbol (a model of an eagle on a cactus), riding it like a cowboy!

These two new valuable additions to the growing corpus of indigenous voices from Mesoamerica will find a welcome home on the research desk, the teaching podium, and the student's bookshelves, as we strive together to understand the meaning of the changes and continuities in native people's lives within the Spanish colonial framework.

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Yaxcabá and the Caste War of Yucatán: An Archaeological Perspective. By Rani T. Alexander. Albuquerque: University of New Mexico Press, 2004. Pp. xiv, 207. Illustrations. Tables. Maps. Glossary. Notes. Bibliography. Index. $49.50 cloth.

This book in historical archaeology demonstrates that even in a field covered by numerous historical studies, archaeological techniques can make a contribution to history as well as to archaeology. The author carried out fieldwork in Yaxcabá parish in central Yucatán, an area populated by Maya people since ancient times, reasonably well documented during the colonial period, and then ravaged by the nineteenth-century Caste War. Since Alexander studies the three-and-a-half centuries between the Spanish conquest and 1900, she is able to contribute to the study of four historically distinct eras: the early colonial period, which witnessed significant demographic decline; the late colonial period, characterized by demographic expansion and economic growth; the decades immediately after independence, when the government began to change dramatically the system of land tenure in the state; and the decades during and after the Caste War, which began in 1847 and lasted with varying degrees of intensity until the early twentieth century.

Alexander criticizes the historiography of the Yucatán because of its overemphasis on the centrality of *milpa* agriculture to the Maya economy and its neglect of economic activity carried out within close proximity to households, namely, gardening, horticulture, and small animal husbandry. Although this critique fails to take into account textile production and apiculture, which were also carried out close to or in the households and receive considerable attention in the historiography, the criticism is for the most part valid. Household economic activities—at least the ones that can be verified by archaeology (if not documented)—were directly related to what was going on with milpa agriculture, which was very much affected by the