

tion. Scholars interested in interdisciplinary approaches to ethnohistory will do well to read them. And anyone who picks up this volume will enjoy the graceful prose in which it is written and the helpful tables and figures.

PAUL E. HOFFMAN, Louisiana State University

The History of the Timucua Indians and Missions. By JOHN H. HANN. Gainesville: University Press of Florida, 1996. Maps. Notes. Glossary. Bibliography. Index. xvi, 399 pp. Cloth. \$49.95.

This engaging study of the Timucua Indians is one of a growing number of recent studies of Spanish missions that place Amerindians, rather than missionaries, at center stage. The Timucua were relatively sedentary people with a complex political system, who inhabited much of northern Florida and parts of southern Georgia. John Hann traces Timucuan patterns of acculturation and near-extinction in the Spanish missions of La Florida for the period up to the mid-eighteenth century. The Timucua, he shows, adopted many European ways but still remained strongly attached to their native traditions, and retained their tribal identity until their exile to Cuba in 1763.

Hann highlights a distinctive feature of the Timucuan-Franciscan missionary encounter. As early as 1616, many Timucua men and women had learned from the Franciscans to read and write in their native language. Some had learned to read on their own, after having studied the Roman alphabet. Several caciques became such adept writers that they used their literacy as a weapon of resistance against the Spanish governor in St. Augustine during the Timucua Revolt of 1656.

This book yields a great deal of information about early European impressions of the Timucua people. Hann discusses such topics as Timucua relations with the Spanish and with neighboring tribes, and Timucua demography, subsistence, warfare, language, religion, dance, games, and other aspects of culture. Hann is silent, however, about Indian autonomy, the domestic lives of the mission Indians, and how the Franciscans maintained their control over as many as 70,000 Timucua. A paucity of sources may account for these omissions.

Hann also overlooks key elements of Timucuan religious adaptation. According to his account, the Timucua became Christians; or at least he refers to them often as Indian Christians. It is more likely that the Timucua reinterpreted or blended Christianity with their own native religious beliefs and practices. Indian professions of Catholicism may have served the Timucua as a political strategy. Hann does not build on the many studies of Amerindians, missions, and colonial rebellions in other parts of Spanish America to place Timucuan resistance, demography, and adaptation in comparative settings.

Despite these criticisms, Hann's book is a valuable addition to the study of borderland cultures and early Florida history. Archaeologists, anthropologists, and

historians now have a better opportunity to compare the little-known Florida missions with those in New Spain, Canada, Brazil, Paraguay, and other parts of the New World.

BARBARA GANSON, Florida Atlantic University

Law and the Transformation of Aztec Culture, 1500–1700. By SUSAN KELLOGG. Norman: University of Oklahoma Press, 1995. Illustrations. Map. Tables. Glossary. Bibliography. Index. xxxiii, 285 pp. Cloth. \$34.50.

This book focuses on the resident Aztec population of Tenochtitlan and Tlatelolco throughout the early colonial period. Through the insightful synthesis of primary documents (legal cases from the Real Audiencia and Juzgado General de Indios, wills, property records, and codexes), many written in Nahuatl, supplemented with an excellent command of recent scholarship concerning colonial Nahua society, Susan Kellogg details how the colonial Spanish legal system propelled the Nahuas' transformation and adaptation into the Spanish realm in the Mexico City area. Specifically, Kellogg's study "focuses on law as an area of cultural conflict and accommodation and as a catalyst of cultural change and adaptation" (p. xxii).

Five chapters and an introduction compose the book, including topics such as "actors in the archive," women's roles, social dramas as narratives, wills and property, and law and a changing family structure. The strength of the work lies in the author's ability to reconstruct the constantly evolving elements of everyday life among the Indians of Tenochtitlan and Tlatelolco. The most powerful chapter centers on the role of Indian women, comparing the active public and private roles of Aztec women in the late pre-Hispanic period to their more private and publicly passive roles in the immediate postconquest and colonial periods. Specifically, Kellogg discusses property ownership, religion, birth, descent, the marketplace, education, legal access, and power.

Unfortunately, the relatively small number of surviving legal cases from the period precludes conclusions that are statistically definitive. Nevertheless, Kellogg argues convincingly that the introduction of Spanish law significantly transformed Nahua culture over time. From the breakup of the extended family to the impoverished state of Nahuas in general, Kellogg deftly cites examples of the "new" Spanish legal tradition.

This book is highly readable and well written. It should find its largest audience among specialists in colonial Mexican history and Aztec history and anthropology.

MICHAEL J. PISANI, Montgomery College