

rebellions. In the authors' view, the colonial rulers eventually achieved their goal—a return to the administrative status quo before the rebellion—through appeasement and coercion, thus stonewalling the indigenous objective—peace with reform. The fourth essay, by Carlos Manzo, is a Braudelian attempt to place the rebellion within a *longue durée* account of cochineal production and abusive *repartimiento* cycles. In an interesting move, Manzo claims that the unofficial commercial circuit of mestizo itinerant merchants and informal trade provided a necessary conduit for the rapid spread of the rebellion. This assertion, however, would have been more impressive had it been accompanied by more extensive evidence.

In the third essay, translated from a 1992 English-language compilation, Marcelo Carmagnani pursues a truly innovative analysis of the rebellion, one that complements the materialistic lines of evidence presented by the other authors. Carmagnani stresses the symbolic use of social space by native rebels and colonial officials, and emphasizes as well the great divergences in participation by different native actors at various stages in the rebellion. In his view, rather than a rebellion, this movement was a confrontation against the expanding political role of the *alcalde mayor*, which collided with the reformulation of ethnic and community identity in seventeenth-century Oaxaca.

This volume provides a compelling introduction to the study of the 1660–61 Oaxaca rebellions through various readings and through unpublished sources from Seville, Mexico, and Oaxaca that complement the accounts of Torres Castillo and Manso de Contreras. Furthermore, this collection sketches a number of analytical possibilities that should challenge students of indigenous social movements and preindustrial rural rebellions. However, Díaz-Polanco's and Manzo's interpretation of indigenous autonomy as an unequivocal goal of the rebels is documented primarily through a handful of reported quotations. What is missing is a larger contextual framework for this assertion. A more exhaustive analysis would have inquired into ways in which litigation and other native responses defined local autonomy in rebel and nonrebel communities; such an inquiry might have unearthed varying local notions of autonomy. Despite this work's ambitious reach, two further issues remain largely unexplored: the notion of interethnic identity in seventeenth-century Oaxaca, and the role of messianic leadership in the Sierra Zapotec outbursts of rebellion.

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El sol y la cruz: los pueblos indios de Oaxaca colonial.

By MARÍA DE LOS ÁNGELES ROMERO FRIZZI. Historia de los pueblos indígenas de México. Mexico City: Centro de Investigaciones y Estudios Superiores en Antropología Social. 1996. Photographs. Plates. Maps. Tables. Figures. Appendixes. Glossary. Bibliography. 291 pp. Paper.

El sol y la cruz confirms María de los Angeles Romero Frizzi's reputation in México and abroad as a leading historian of colonial Oaxaca. A general history of the native peoples

of Oaxaca in the colonial period, this book succeeds in combining a summary of ethno-historical studies of the region with the author's own significant contributions. Though intended for a wide audience, the author also speaks to specialists by presenting original research and new insights on old questions. The book is informed by a variety of interdisciplinary studies, from work on the preconquest-style codices to contemporary field research. True to her trade, the historical aspect of the work is its strongest. Nobody knows local and national archival holdings on colonial Oaxaca better than Romero Frizzi, and the study's extensive documentary base confirms this fact.

Two chapters introduce the colonial period from contemporary and ancient perspectives. The first describes the land and peoples of Oaxaca, while the second presents a summary of preconquest populations, societies, and politics. Chapters 3 and 4 focus on the Spanish conquests of Oaxaca, and how indigenous rulers and corporate communities responded to colonial changes. Chapter 5 examines the position of native groups and individuals in local and regional economies, and chapter 6 discusses how the late seventeenth century represented yet another series of challenges to native communities. Chapter 7 interprets violent forms of resistance to local injustices. Finally, chapter 8 considers the last century of colonial rule, focusing on demography, land tenure issues, and the local church. A good number of images, maps, excerpted primary sources, and photographs complement Romero Frizzi's refreshing, straightforward Spanish prose. The appendix comprises 17 transcribed archival documents, reflecting the broad range of issues discussed in the text. Unfortunately, the book contains no index and the table of contents is too succinct to indicate the study's breadth.

The largest native culture and language groups of Oaxaca, the Mixtecs and Zapotecs, tend to dominate the discussion, but the author has gone out of her way to introduce original material on the Mixe, Chocho, Trique, and several other groups. The book benefits from Romero Frizzi's previous work on Spanish-native relations and the colonial economy of the Mixteca Alta. Though the treatment of complex issues is somewhat too brief in parts, due to the synthetic nature of the work and the fact that many of the topics covered require further research, the book is an admirable attempt at a comparative native history of the entire region. Most previous studies have focused on a particular culture group or subregion, and even comparable studies on the various groups and regions are hard to find. It is clear that the author mastered a diverse body of literature from Mexico, Europe, and North America to complete this ambitious history of more than a dozen native groups over the course of three centuries.

El sol y la cruz is part of a series on the history of indigenous pueblos in Mexico, directed by Teresa Rojas Rabiela and Mario Humberto Ruz, that challenges the idea of a single "Indian" history. Since hundreds of native groups from Nuevo México to Chiapas did not experience the conquest and consequent changes in the same manner or at the same rate, the series emphasizes regional and subregional variants of cultural change relative to specific native groups. Overall, this book is a balanced and well-written examination of change as both transformation and process, sensitive to the far-reaching upheavals and injustices confronting native peoples in the colonial period and beyond,

but also keen to native agency. As a citizen of Oaxaca, one of Mexico's most indigenous states, the author is prone to reflect on how the present proceeds from the past. Appropriately, the book's title is based on a contemporary Zapotec origin legend that refers to the coming of Spaniards in terms of a sun and a cross. *El sol y la cruz* testifies to the vitality of native history in Oaxaca, and the skill of its talented historian.

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The Mapping of New Spain: Indigenous Cartography and the Maps of the Relaciones Geográficas. By BARBARA E. MUNDY. Chicago: University of Chicago Press, 1996. Maps. Tables. Appendixes. Notes. Bibliography. Index. xxiii, 281 pp. Cloth, \$40.00.

There is only one word to describe this volume: superb! From the elegance of the cover design and layout of the text to the depth of the carto-symbolic interpretations this is a work that will repay the attention of all who have an interest in Mexico's past. In eight cogently argued chapters, the author provides the reader with nuanced descriptions and analyses of how local space was structured and represented from both indigenous and early colonial perspectives. The database comprises the 69 manuscript maps that accompanied the *relaciones geográficas* completed between 1578 and 1584, those first attempts of the Spanish crown to comprehend parts of its new dominions.

These maps, which for most noncartographers have long appeared as quaint oddities best used as illustrations rather than data, in Mundy's sure hands are revealed as valuable windows into the world of spatial perception of the variously differentiated indigenous reporters. The Mesoamerican worlds of Aztec, Mixtec, and Zapotec representations can be seen to have been quite distinctive from those of European cartographic models with regularized features of orientation, scale, and symbolization. Her prefatory comparison and parsing of the Cortés and Codex Mendoza representations of Tenochtitlan initiates a detailed study of how these distinctive cultures mapped reality and represented spatial relationships. The story begins in Spain with its imperial ideology of mapping to better know its New World domains. We can see in the succession of attempts in the 1570s and 1580s via the *relaciones geográficas* how the cosmographer-chroniclers in Spain sought to "map without seeing," a sixteenth-century version of remote sensing. Their methodology was to dispatch questionnaires to request specific geographic information from a wide network of respondents. Question 10 of the López de Velasco questionnaire was of critical significance: "Make a map of the layout of the town, its streets, plazas, and other features . . ." We know that of the 98 *relaciones* produced, only 69 included maps. The *alcaldes mayores* or *corregidores* charged with providing the information had little interest in such graphic images, much preferring the hallmark of a literary elite, the written text. Mundy skillfully demonstrates how one can both discern the cultural provenance of the maps produced, as well as classify them into cognitive categories: itinerary, chorographic, geographic, and nautical. She also reminds us that the term we now use to describe these images—the map—was not a contempo-