

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-

rary one; *pintura* (as in *portrait of*) was the rule. And the portraits in the *relaciones* reflected the backgrounds of their predominantly native painters. We are told of how the mendicant orders influenced them, of how the *pinturas* used complex symbolization and iconographic representation, and of their inheritance of styles and designs from the prehispanic past. We learn that in many cases these maps portrayed elements of communal identity. Topography and toponymy combine in spatiotemporal counterpoint; pictographs and logographs abound to confuse most of us (before reading this book), as they did the cartographers awaiting the data back in Spain.

The beauty of this volume is that we can follow all the arguments and interpretations by means of a skillful blend of eloquent text, elegant line drawings, and dozens of reproductions of the original maps, eight in full color. Little wonder then that the author was awarded the 1995 Kenneth Nebenzahl Prize for the best new manuscript in the history of cartography. This is a book that I can imagine carto-geographer Brian Harley exploding over in joy [My God but this is good!] as was his wont. It represents a landmark study whose quality will be hard to match in future studies of the evolving representations of space and place in the Hispanic New World.

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The Maya World: Yucatec Culture and Society, 1550–1850. By MATTHEW RESTALL. Stanford: Stanford University Press, 1997. Maps. Tables. Figures. Appendixes. Notes. Glossary. Bibliography. Index. xiv, 441 pp. Cloth, \$55.00.

One of the most important developments in ethnohistory has been the increasing use of native-language, rather than Spanish, sources. This has most affected the study of Nahuatl people because of the plethora of extant documents in Nahuatl. Least affected are native Andeans, for there are few if any colonial manuscripts in Andean languages. The impact on the Mayas is somewhere in between these extremes, for while Mayan sources do exist, they are neither as numerous nor as diverse as those in Nahuatl. Matthew Restall's book is not the first to use documents in the Mayan language, but it is the first since the pioneering studies of Ralph Roys to use those relating to the history of Yucatán in a major way.

Do these Mayan sources make a difference? The answer is a qualified yes. Restall has written a major book that makes important contributions to our understanding of the Maya—and especially Maya culture—of colonial Yucatán. *The Maya World* covers such topics as community, kinship, inheritance, gender, sexuality, religion, writing, and language. Restall also either reinterprets or improves our understanding of important topics of political and material culture such as government, politics, land tenure, inheritance, and settlement patterns. For scholars of the Maya, this book is “must reading.”

Because the Mayan sources that Restall uses tend to be overwhelmingly notarial documents, the historiographical impact of *The Maya World* is not as revolutionary as recent books in Nahuatl studies. Nancy Farris's thesis on the importance of Maya reli-