

Throughout the nineteenth century, historians, artists, and novelists canonized Whalley and Goffe as patriotic saints. However, by the mid-twentieth century, their fame began to decline. Jenkinson argues that the events of the 1960s, which began with the assassination of John Kennedy and ended with the murders of Robert Kennedy and Martin Luther King Jr., made the glorification of regicides unpalatable. As time went on, Whalley and Goffe were too English and too Puritan to catch the interest of late twentieth-century America.

The book is an entertaining and engaging read, replete with interesting characters and amusing anecdotes. The illustrations add another important dimension to the text, demonstrating that historical memory is not limited to the written word. However, while the story of Whalley and Goffe's afterlife has some interest, it becomes repetitive, without much fresh analysis to provide new insights. Similarly, the discussion of Whalley and Goffe's disappearance from historical memory seems perfunctory—a reader is left wanting more explanation. Still, this is a story worth telling, and it is told well. The book would be very useful as a course reading in cultural history, historical memory, or early America.

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The Florentine Codex: An Encyclopedia of the Nahuatl World in Sixteenth-Century Mexico. Jeanette Favrot Peterson and Kevin Terraciano, eds.

Austin: University of Texas Press, 2019. viii + 242 pp. \$55.

Among the most important works of scholarship created in the early modern world was Bernardino de Sahagún's *Historia general de las cosas de Nueva España* (1575–77), also known as the Florentine Codex. In the twelve books of the illustrated manuscript, the Franciscan friar and his team of indigenous intellectuals from the Colegio de Santa Cruz de Tlateloloc, Mexico, documented the world of the Nahuas, including the Aztec Empire, in extraordinary detail. Like other clerics working in the Americas, Sahagún envisioned his *Historia* as a guide for the extirpation of idolatry, though he ordered his work as both an encyclopedia of native beliefs and practices and a treatise on the Nahuatl language. And yet, the manuscript that he and his Nahua-Christian partners produced exceeds that aim and, at times, appears to contradict it. The Florentine Codex contains the richest extant accounts of the pre-Hispanic religion, art, science, culture, history, and language of Central Mexico. It is unique in its scope and polyvocality. Most folios are divided into Spanish and Nahuatl texts, to which the *tlacuiloque* (scribe-painters) added nearly 2,500 images that draw in innovative ways upon European and Mesoamerican visual traditions.

Despite its title, the present volume is not an edition of the Florentine Codex. It is a collection of fourteen essays edited by Peterson and Terraciano, based on a 2015 conference at UCLA and the Getty Center. The authors—mostly US based—are experts in colonial Mexican art history, history, religious studies, and codicology. In his introduction, Terraciano explains the volume's defining focus on the internal dynamics of the three texts—Spanish, Nahuatl, and the images themselves as heir to Mesoamerican picture writing—in colonial context. This is a fruitful approach, but it is not an altogether novel one. Indeed, art historians working on the Florentine Codex have long recognized pictographic aspects of its drawings, which often constitute a form of discourse independent of the alphabetic texts. Most of the authors demonstrate commitment to this key premise, though each pursues it in their own way.

The essays are arranged in four parts: “The Art of Translation,” “Lords: Royal and Sacred,” “Ordering the Cosmos,” and “Social Discourse and Deviance.” The arrangement is somewhat arbitrary, since all of the essays address issues of translation. Furthermore, the subjects of religion, ritual, and morality (both Nahua and Christian) run throughout. Together, the introduction and Peterson's first chapter form an expanded introduction to Sahagún, the creation of the Florentine Codex, the contributions of its Nahua coauthors, and its later itineraries and historiography. Rao's essay is an outlier in not engaging images. Her discussion of the first Italian translation shows that the Florentine Codex arrived at the Medici court earlier than previously thought. Terraciano expands upon his 2010 article on book 12's indigenous accounts of the conquest with new discussion of the Spanish “Ironman” (55) as a personification of *tequani* (people eater) and the symbolism of feathers. Escalante Gonzalbo centers the visual in his study of the artists' appropriation of European print iconography.

In part 2, Quiñones Keber revisits her prior scholarship on the depictions and descriptions of gods in the Florentine Codex and the earlier *Primeros memoriales*; Boone offers an important comparison of the images of Aztec kings (drawn directly from pre-Hispanic sources) and images of the gods (largely improvised from European models); and Olivier argues that the anthropomorphic depictions of the Aztec gods were crafted to diminish their divinity, while the Nahua concept of *teotl* (deity) was transferred to the Christian God. Part 3 reveals how ritual action and divine presence infused nearly all parts of the Nahua world as described in the Florentine Codex: from elite management of the environment (Mundy), to conceptualizations of nature and its divine equivalences (Bassett), to the creative potency of ancient words, images as embodiments, and the Nahua artists' appropriation of the power of European text (Magaloni Kerpel). Mundy exemplifies the volume's collective disavowal of simple European-American binaries in her emphasis on “emplacement” (125). In part 4, Peterson discusses the convergence of Nahua and European rhetorical traditions as well as possible “dissonance of reception” (180); Sousa examines Nahua ideas on speech, sexuality, and morality as they were translated into Christian virtues and

vices; and Baird offers a fascinating analysis of the seemingly discordant relationship between the illustrated Nahuatl lexicon of human anatomy and Sahagún's lament for the loss of life and the fragmentation of the body politic in the midst of the 1576 plague.

This book is an important contribution to Sahaguntine studies in its collection of insightful essays by established scholars, including revised versions of some now-classic scholarship. The relatively succinct chapters are well suited for university instruction, for both core curricula and specialized courses. It is a beautifully illustrated volume that will appeal to anyone interested in the early modern humanities. More is yet to come. The editors are part of the Getty's digital Florentine Codex Initiative, which promises to generate a new wave of scholarship on this singularly important sixteenth-century work.

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Tongues of Fire: Language and Evangelization in Colonial Mexico. Nancy Farriss. Oxford: Oxford University Press, 2018. xxii + 410 pp. \$99.

The Mexican Mission: Indigenous Reconstruction and Mendicant Enterprise in New Spain, 1521–1600. Ryan Dominic Crewe. Cambridge Latin American Studies 114. Cambridge: Cambridge University Press, 2019. xviii + 310 pp. \$99.99.

The subject of the Spanish missionary effort in sixteenth-century New Spain continues to exercise considerable influence on the scholarly imagination. The violent nature of the initial conquest and the massive amount of converts added to the Catholic Church in the early years, combined with the subsequent demographic collapse, make the story of this endeavor one of the most dramatic and captivating episodes of the last half millennium. Two recent monographs attempt to add important tiles to the mosaic of our understanding of this time period, albeit from quite different perspectives. The works are tied together by the notion of *doctrina*. Within the sixteenth-century Spanish missionary context, *doctrina* could refer to the set of Christian truths that the faithful were expected to adhere to (*doctrine*, in English), the catechism lessons that Native congregations were taught at the mission, or the physical mission parishes established within Native communities. All three of these realities played a crucial role in the establishment of Catholic communities in Mexico.

Tongues of Fire examines the question of *doctrina* in the first two of the above meanings—how missionaries sought to transmit the content of Catholic teachings to Native people who had no frame of reference for those teachings. This work will be of particular interest to those keen to understand the study of indigenous languages in the early years of the Spanish presence in Mexico. In order to make themselves understood