

their excessive tribute and labor demands. Spaniards stated that the Mixtón War was an indigenous messianic movement headed by native priests, who encouraged their people to end Spanish rule over their territory with promises of their ancestors' return and the beginning of a golden age. Other testimonies were written by indigenous lords from Central Mexico who, obliged or not, accompanied Viceroy Antonio de Mendoza in his punitive campaign. One of these is from the Lord, or Tlatoani, of Tlalmanalco, Don Francisco de Sandoval Acacitli. His fascinating testimony, translated from Nahuatl, abounds on the role of indigenous allies to Spanish authorities and conquerors during the Mixtón War.

The last chapter of the book is devoted to Xalisco. Altman lucidly reconstructs what she rightly names the "microhistory" of the local indigenous people. These testimonies, many in Nahuatl, describe the humiliation and abuse suffered by the native inhabitants of Xalisco and its region from the time when they first allied with Spanish conquerors of the Western territories of New Spain to the unjust and endless demands made by their *encomendero* Cristóbal de Oñate. The sources of this volume were outstandingly selected by Altman, and her commentaries bring to light the little-known indigenous perspectives of the conquest and colonization of the New Galicia. This book is a very welcome addition to Mexico's conquest history.

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Sin and Confession in Colonial Peru: Spanish-Quechua Penitential Texts, 1560–1650. Regina Harrison.

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In *Sin and Confession in Colonial Peru*, Regina Harrison examines how confession was linguistically enacted in the colonial Andes. By analyzing language adaptations in confession manuals composed in Spanish and Quechua, and other similar texts, Harrison reveals an exchange between Andean and Spanish concepts of sin and sexuality, expanding our understanding of how sex and gender worked in the colonial Iberian worlds. Miscommunication was rampant; Andeans understood theft, sexual sin, and idol worship as most egregious during the colonial period, while clerics lamented the indigenous misconceptions of key religious concepts such as resurrection. Harrison argues that Catholic missionaries' translations proved their understanding and knowledge of Andean rituals, sacred objects, and sexual practices, and even shared Spanish-indigenous cultural categories of sin such as homicide and adultery. Building on previous work by Sabine MacCormack and Gabriela Ramos, Harrison demonstrates how the Spanish clerics imposed words like *anima* to mean soul, obliterating Andean conceptions of noncorporeal essences. Harrison's analysis of specific questions in confession manuals

demonstrates how clerics worked to eradicate the Andean beliefs that desire was procreative and celebratory, and specifically targeted Andean kinship practices, erotic language, and sex outside of Christian heterosexual marriage. In the clerical monitoring of desire and consciousness, Harrison finds that priests were most alarmed by acts of sodomy and bestiality and sought to impose a Catholic standard of virginity and marriage on Andean communities. Here she further encourages Andeanists to follow the work of Michael Horswell and Mary Weismantel, among others, to explore the realms of sexuality and sex practices before and after the Spanish.

Harrison expertly traces the concepts of restitution and sin from European Christianity to the colonial Andes. Clerical exhortations for Christian colonizers to examine their conscience, confess their sins, and restore to indigenous communities what the Spaniards gained in conquest were reflected in wills and religious texts. The evangelization effort in the later sixteenth century increasingly threatened punishment for incomplete confessions but Harrison argues that the linguistic evidence proves that the Spanish evangelical enterprise incorporated Andeans into Catholicism, further underlining the work of Kenneth Mills, John Charles, and Irene Silverblatt. Harrison demonstrates how Catholic confession manuals incorporated Andean forms of cleansing and penance, adopting Quechua words for God.

In the last two chapters, Harrison extends her discussion of sin to the marketplace. Spanish colonizers perceived that Andeans sinned when they did not engage in European practices of monetary exchange but continued to barter goods and to employ kinship networks for reciprocal exchange. In particular, Spanish officials and clerics expressed concern that indigenous leaders did not pay wages to community members or that indigenous laborers in the mines illegally stole and sold silver ore. Harrison deepens our knowledge of Andean market adaptations to show that colonial Andeans adapted Quechua concepts such as *manu* to mean the relationship between a creditor and a debtor and employed Quechua terms for new colonial concepts such as wholesaler, vendor, and price-fixing. Harrison demonstrates that Andeans continued a logic of reciprocity (as expressed in the Quechua term *maña*) and shows that Catholic clerics were concerned with mortal sins committed by both Andeans and Spanish in the labor marketplace, including trafficking in stolen goods.

The last section, however, does not explicitly reveal the early modern connection between commercialization and sexuality other than both being labeled as sinful. The fine grain of Harrison's masterful ethnohistorical work obscures an argument regarding the transformation of colonization in the Andes or the relationship between sexual and commercial exchange. In the conclusion, Harrison examines wills and testaments to reveal how restitution in confession, the participation of indigenous scribes, and the emphasis on land transfer to the subsequent generation reveals that colonial Andeans were integrated and converted into colonial Catholic society but continued "Andean traditional landholding practices" (236). Colonial exchange resulted in some change and some continuity. Specialists in the Andes will revel in

Harrison's dextrous methodology, nevertheless, as she weaves together ethnography, history, and a close textual analysis of literary studies to produce a fascinating study of colonial consciousness.

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The Present State of the Ottoman Empire: Sixth Edition, 1686. Sir Paul Rycaut. Ed. John Anthony Butler. Medieval and Renaissance Texts and Studies 500. Tempe: Arizona Center for Medieval and Renaissance Studies, 2017. 440 pp. \$80.

Finally, there is an edition of the most detailed firsthand description of the Ottoman Empire in early modern England: *The Present State of the Ottoman Empire* by Sir Paul Rycaut (1629–1700). Rycaut served as secretary to the English ambassador in Istanbul (ca. 1661–67), after which he served as the consul to the Levant Company in Smyrna (ca. 1668–79). During these years, he collected information about all aspects of the Ottoman Empire, from its system of taxation to the structure of the military, and from the “Turkish Religion” to (allegedly) life in the harem. The first edition appeared in the mid-1660s but Rycaut continued adding to it in the next twenty years, making it the most thorough and informative description of the Ottomans in the English language to date.

John Anthony Butler has done a great service to students and scholars by preparing this erudite edition. He opens with an extensive introduction about the life of Rycaut, then examines the history of relations between England and the Islamic World—not just the Ottoman Empire, but also the semi-independent regencies in North Africa and the kingdom of Morocco. Butler engages with the vast amount of scholarship that has appeared in the past few decades about Euro-Islamic relations and looks at the trajectory of cultural and diplomatic history: he shows how Rycaut accurately (and, in a few cases, not so accurately) represented the Ottomans in their daily lives, beliefs, customs, and social organizations. Butler richly footnotes all the allusions that Rycaut made—to individuals, regions, sects, texts, and practices—providing thereby the English and international context for *The Present State*. The introduction ends with a description of the impact of the book in later centuries and its place in the early modern history of the Anglo-Islamic Mediterranean.

It is unlikely that there will be need for another edition of *The Present State*—unless manuscript and archival materials, both in England and in Turkey, are brought into the study. Butler relied exclusively on secondary sources but still was able to enrich our reading of Rycaut's text. I have, however, a few reservations about some of the notes in this book: first, outdated sources about Islamic history. In the footnotes about Islam and about the Ottoman Empire, Butler relied on nineteenth-century books. It