

Caribbean or in the Iberian Peninsula. For example, not all of the Spanish authorities supported Cortés. The reader learns that Cortés entered into open dispute with Diego Velázquez, governor of Cuba, and Juan Rodríguez de Fonseca, bishop of Burgos and president of the Council of the Indies in Spain and one of the most powerful critics of Cortés.

Rinke is also aware of the current debates in the history of communication. Cortés's letters to Emperor Charles V are not used simply as a primary source; going beyond that use, the chronology includes a thorough explanation of all the measures taken by the conqueror, detailing when and why each of these were carried out (219, 274). In his reflections, Rinke also identifies the decisive role that vast geographical distances played in the differences in knowledge caused by a lack of information (62, 117, 133) and the slow decision-making on the part of the king of Spain (133). Another aspect of Rinke's exploration of communication processes is a focus on the important work of indigenous interpreters, especially the famous Malinche, but also many who are nameless (63, 68, 75-78, 118, 163, 176, 179).

The guiding principle of Rinke's heuristics is Nelson Goodman's concept of different "ways of worldmaking" (17, 331). His use of this theoretical framework is most evident in the analysis of contradictory sources. In many such cases, Rinke does not gloss over these contradictions in silence; instead, he points out the differences and tries to explain them (118, 140, 187-89, 203, 206, 210, 222, 248-51). By including methodological debates, recent research problems, and a broad range of Spanish primary sources, Rinke has created a highly recommendable introduction for students and scholars as well as a broader public.

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DEVOTIONAL LANDSCAPE OF MEXICO CITY

Las capillas del Vía Crucis de la Ciudad de México: arte, patrocinio y sacralización del espacio.

By Alena Robin. Mexico City: Universidad Nacional Autónoma de México, 2014.

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Like all human environments, city spaces are never static but change over time. Shifting tastes and needs, the growth or decline of populations, natural and man-made disasters—all can effect transformations upon urban environments. In effect, a city is a constantly changing terrain, a palimpsest upon which remnants of older incarnations may sometimes be visible, or exist only in memory, or show themselves only through the historian's patient labors. In this book, Alena Robin recovers from the archives part

of the lost devotional landscape of Mexico City, the chapels of a *via crucis* that, from the late seventeenth century until the mid nineteenth century, stood alongside the city's fabled Alameda Park.

Through a careful sifting of the available documentation, the author reconstructs the now vanished collection of small buildings: their establishment and devotional use, their wealthy patrons, their oversight by the Third Order of St. Francis, and their eventual demolition by the city council—all with an eye toward “el entendimiento de la devoción del *Vía Crucis* por medio del estudio pormenorizado de las diferentes manifestaciones de este ejercicio piadoso, en sus múltiples componentes y variantes” and the recovery of “cómo las capillas del *Vía Crucis* fueron elementos que establecen una relación entre una ideología religiosa y la planificación urbana” (40).

These aims are pursued over the course of an introduction, five chapters, and a conclusion. The introduction grounds the practice of the *via crucis* in early modern travel and devotional literature on the Holy Land and imaginary pilgrimages to Jerusalem, and the first chapter offers a detailed chronology of the origins and construction of Mexico City's own *via crucis*. Robin's attention to the varied funding sources for the project is developed further in the second chapter, which explores the role of a key sponsor, the merchant Domingo Ferral. Although not the sole wealthy patron to devote funds to the *via crucis*, Ferral's interventions shed light on the role of donors in shaping both the structures and the cult.

In the third chapter, the book's strongest, the author explores the connections between patrons and the Third Order and the artists and architects chosen to work on the chapels, and the relationship between the *via crucis* and the surrounding environs. The sections on the overlap between recreational and devotional space and on the “Franciscanization” of the urban environment are particularly insightful and call out for further development. A fourth chapter explores the ornamentation and maintenance of the chapels over the course of the eighteenth century. The fifth considers the changes suffered by the *via crucis* during the nineteenth century, including the litigation between the Third Order and the city council and the slow process of the chapels' demolition.

The author has done an admirable job of excavating the lost *via crucis*, its institutional support, and its patronage network from the archives. At times, the documentation overwhelms the analysis, and the reader is lost in an overly detailed recounting of expenditures, repairs, and other minutiae. Even though suggestive, much of the analysis could have been taken further and contextualized more broadly within a wider consideration: changing contemporary devotional practices, for example, or changing urban environments and municipal priorities. Did the growing impoverishment of the Third Order and the eventual demolition of the chapels relate to the slow decline in Christocentric devotions and a growing preference for Marian piety? How did the neighborhood around the *via crucis* change during the eighteenth century? Were the city council's charges that the chapels' walls sheltered malefactors and prostitutes a

credible reflection of the surrounding area? Where did the demolition orders fit in a larger push to modernize the city?

Preferring to focus closely on the chapels themselves, the author does not pursue such questions, but attentive readers will find many ideas ripe for future development elsewhere. Readers may also find useful the appendix of transcribed documents related to the chapels, their patrons, and their eventual disappearance.

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INDIAN PETITIONERS FOR FREEDOM

Global Indios: The Indigenous Struggle for Justice in Sixteenth-Century Spain. By Nancy E. van Deusen. Durham and London: Duke University Press, 2015. Pp. xv, 319. Preface. Acknowledgments. Notes. Bibliography. Index. \$94.95 cloth; \$26.95 paperback.
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This is a beautiful and complicated book. At its heart are 184 petitions for freedom filed by indigenous American slaves living in Andalucía, Spain, in response to the New Laws of 1542. Van Deusen continues a recent trend of attention paid to Native Americans traveling west to east in the early modern period. Her argument, however, is global.

As touchstones of colonial reality and claimants to something better, diasporic indigenous slaves in sixteenth-century Spain forced conversations about imperialism into the open. Their pursuit of freedom highlights the grasping geographical extent of early modern European imperialism and “some of the more insidious aspects of colonial governance” (227), including self-serving paternalism, the desire for possession, the assumption of power over others, and an adherence to “papereality” (128) that justified abuse as often as it protected the weak.

The book starts at a microhistorical level and moves the lens steadily back. The preface and Chapter 1 present case studies: a 20-year-old woman whose Indianness (and thus her eligibility for freedom) was affirmed by Bartolomé de las Casas in 1549, and two mother-daughter pairs living in the town of Carmona, near Seville, who petitioned for freedom multiple times between 1558 and 1572. Van Deusen skillfully paints Seville and its environs as “the world in a village” (34), with slaves from around the globe filling the most parochial towns. Chapters 2 and 3 describe the capture, branding, transatlantic crossing, sale, and service of indigenous Americans in Spain more generally. Here van Deusen makes a crucial turn to consider also the laws and attitudes that made the slave trade possible even after its formal abolition. Legal codes, she