

of Gomara's thought: (1) his use of the historical genre for the creation of a hegemonic discourse; (2) his reinterpretation of Christian tradition to explain New World geography, ethnicity, and dominion; (3) his treatment of processes of discovery and conquest to construct a coherent narrative of colonization and articulate a colonizing mission; and (4) his deployment of political theory to present the injustices of the conquest as a necessary evil and to envision the creation of a colonial political community founded on the patriarchal authority of the conquistador" (13).

In his exegesis, Roa-de-la-Carrera reveals the extent to which Gomara was unable to justify the harm suffered by the natives as a result of the conquest. Numerous Spanish authors, including Gonzalo Fernández de Oviedo y Valdés, Bartolomé de las Casas, and Garcilaso de la Vega, rejected Gomara's defense of Spanish imperialism and harshly criticized his work. The Council of the Indies banned the *Historia general* within a year of its publication, and the book fell into general disrepute. This ill fame would last well beyond Gomara's lifetime. For example, almost one hundred years later, in 1644, the chronicler Fernando de Montesinos harshly criticized Gomara for his inaccuracy, his reliance on hearsay evidence, and his lack of modesty.

Some of the most intriguing contributions of Roa-de-la-Carrera's book are the insights he provides into the Spanish literati and the reading public in the 16th century. Contrary to what one might expect, Spanish audiences were not pleased with an unabashed glorification of Spanish military triumphs at the expense of native peoples. The human cost of the Iberian expansion was a major concern as writers and intellectuals struggled to grasp the implications of the conquest of the Americas.

Tierney has demonstrated how concepts of universal human rights, first developed by canonists in the 12th and 13th centuries, were elaborated by Spanish theorists of the 16th century in a manner that led directly to the rights discourse of the Enlightenment. Perhaps the most lasting legacy of the Spanish conquest of the Indies—a matter addressed by Roa-de-la-Carrera—is the universal human rights theory that continues to dominate our discourse today.

Readers of *Histories of Infamy* will be delighted with the clarity of the work's prose. Roa-de-la-Carrera weaves together complex arguments with sophistication and ease, an impressive task given the difficult concepts embedded in much of his source material. Gomara's importance to colonial controversies over the extent and nature of Spanish imperialism cannot be overstated; Roa-de-la-Carrera convincingly demonstrates the chronicler's inability to ignore or erase the contradictions inherent in the colonial project, a failure that would haunt subsequent attempts to justify the Spanish presence in the "New World".

Reference Cited

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Mayan Lives, Mayan Utopias: The Indigenous Peoples of Chiapas and the Zapatista Rebellion. Jan Rus, Rosalva Aída Hernández Castillo, and Shannan L. Mattiace, eds., Lanham, MD: Rowman and Littlefield Publishing Group, 2003. 306 pp.

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The 1994 uprising of the Zapatista Army of National Liberation (EZLN) in Chiapas,

Mexico, has spawned a great deal of publications. The contributors to the edited volume, *Mayan Lives, Mayan Utopias*, have long-term experience—spanning years and even decades—conducting research in Chiapas, and it shows. This excellent volume examines the complex political, economic, and social relationships in the state in both the contemporary period and the decades leading up to the Zapatista uprising. The authors avoid the error of writing as if Chiapas itself came into existence with the Zapatistas and as if all Chiapas is Zapatismo. Instead, the authors show the complex factors that led to the uprising as well the tremendous diversity of political movements in the region. That is, while many indigenous peoples participate directly in the EZLN, others support allied groups. Chiapas has a myriad of organizations, from church groups to campesino organizations, government supporters, artisan and agricultural cooperatives, and national indigenous movements.

The volume is organized into three sections; the first two “Mayan Lives: Continuity and Change” and “Mayan Lives: Making New Societies” present regional studies that explore the lives of indigenous peoples “with a consciousness of themselves as distinct, historical ‘peoples’” (23) working to defend their lives in the face of regional, national, and global change over the last 30 years. The third section, “Mayan Utopias: Rethinking the State” explores a variety of indigenous political proposals to redefine their relationship to the Mexican state. Each section begins with an overview that frames the central themes of its chapters and includes suggestions for further reading.

Several aspects of the book deserve mention. The strength of the long-term fieldwork, as well as activism on the part of some of the contributors, provides a base

for in-depth case studies illustrating broader issues of social change in the region. While the vast majority of academic literature on Chiapas focuses on the highlands, and on the Lacandón jungle, a central region for the Zapatista movement, this book deals with these regions as well as with less studied areas. José Alejos García writes of the Ch’ols in northern Chiapas, a region with important social movements where recent violence due to the presence of the paramilitary group Paz y Justicia. Rosalva Aída Hernández Castillo writes of Mam peasants at the opposite end of Chiapas, its southernmost part, and their responses to the Zapatista uprising. She includes those who respectfully rejected the armed rebels as well as those who joined the autonomy or agro-ecological movements.

The book provides a powerful critique of traditional anthropological studies of Chiapas, some going back half a century, which focused narrowly on Mayan peoples as timeless communities isolated from broader political and economic forces whose lives were centered in rituals with pre-Hispanic roots. While the contributors to *Mayan Lives, Mayan Utopias* are not the first to make this critique, their writings however provide an alternative model for research in indigenous communities. Their works demonstrate the diverse forms of political engagement carried out by indigenous peoples, the complex reasons for different relations with the state, and the impact of regional, national, and international economic policies on communities. For the highland region, a chapter by Jan Rus and George Collier describes Tzotzil Mayas who allied themselves with the Mexican state (in the form of the Institutional Revolutionary Party or PRI) through the 1970s in order to receive material

benefits. They show how this alliance broke down in response to economic crisis in the 1980s, leading to multiple political and religious affiliations.

Closely related to the book's analysis of the diverse political options taken by indigenous peoples is its contribution to understanding conflict, violence, and reconciliation within and beyond Chiapas. The contributors map out the various forms of violence in the region and the role of state institutional forces in creating or contributing to violence. Taken together the chapters challenge the stereotype of indigenous peoples as inherently violent and the belief that violence in Chiapas began with the Zapatista uprising. Christine Eber writes of Chenalhó, a highland municipality now well-known for conflict among paramilitaries, its non-violent faith-based group Las Abejas, and Zapatista supporters. In particular, the 1997 massacre of 45 men, women, and children in this community attracted national and international attention. Eber's chapter demonstrates the historic roots of contemporary conflicts as well as the residents' ongoing struggles and collective projects that attempt to create unity in the community.

One of the many ways that the volume highlights indigenous agency in working to create alternative futures is the discussion of "Mayan utopias," or new political relationships with the Mexican state. Key among the utopias is the autonomy movement, the focus of section three of the book. Like other movements in Chiapas, there is great variation in the definition and implementation of autonomy, with the EZLN or unarmed civilians participating at a local level in regions throughout the state. Some autonomous regions refuse any form of government support while others seek to have indigenous congressional

representatives. What is clear in all aspects of the autonomy movement is that indigenous peoples are insisting that they relate to the Mexican government and govern themselves on their own terms.

Overall the volume makes an important contribution for understanding the myriad of indigenous struggles in Chiapas in the context of the Zapatista uprising. It offers a powerful critique of simplistic views of multi-culturalism that merely emphasize a celebration of difference by showing the necessity of structural change in order to create political and economic spaces for equality among diverse groups. The book will be of great interest for scholars and students of Latin American social movements, indigenous peoples, Mayan studies, interethnic relations, and Mexican politics.

The Peru Reader: History, Culture, Politics. 2nd edition. *Orin Starn, Carlos Iván Degregori, and Robin Kirk, eds.*, Durham: Duke University Press, 2005. 582 pp.

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The first edition of *The Peru Reader* (1995) was well received by academics and travelers alike. Ten years later, Duke University Press has capitalized on its success and now produces a series of similar readers introducing various Latin American countries by way of a thoughtfully-chosen range of primary historical documents, anthropological and journalistic analyses, and literary endeavors. The enthusiastic reception that has been accorded to this series is perhaps reflected in the confidence with which the editors present this second edition. There are very few significant changes to the volume, and they have tempered