

Few of the essays employ this model explicitly in examining conversion efforts by both Catholics and Protestants, but they draw on its components to explain cross-religiocultural relationships and adaptations. The contributions tend to accentuate the “indigenization” of Christianity, and this characteristic obtains in the two Latin American contributions: Jan Szeminski’s “From Inca Gods to Spanish Saints and Demons” and Eric Van Young’s “Messiah and the Masked Man: Popular Ideology in Mexico, 1820–1821.”

Following a pattern in recent studies of colonial Peru, Szeminski uses the writings of Guaman Poma de Ayala and Pacha Cuti yamqui Salca Maygua to argue that Christian doctrines of original sin and salvation were rejected or reinterpreted according to Andean worldviews and concepts of sin, and concludes that “Catholic history went native” (p. 72). His analysis does not distinguish between Inca state religion and the pre-Inca Andean cults and beliefs that, other Andeanists (such as Sabine MacCormack and Kenneth Mills) have argued, survived Spanish proselytization.

Van Young’s contribution complements his recent analyses of the divide between popular and creole ideology in late colonial Mexico, in which he argues that the symbols that united elites and popular sectors in the revolt against Spain had very different meanings for each group. Here, in an attempt to explain how Indian rebels could venerate the apex of oppressive colonial rule—the king—while killing *gachupines*, he emphasizes the interface between Spanish monarchical and patriarchal traditions and Indian messianic beliefs. Rooted in Mesoamerican traditions of a cyclical cosmology, man-gods, and messianic prophecy, messianic expectations also incorporated the idea of the Spanish king as protector of local community structures. “Indian messianic hopes represented a primitive political irredentism: a basically conservative, even reactionary ideology combining elements of native monarchical legitimism with those of a rigidly localocentric worldview . . .” (p. 146). This is certainly a far cry from creole visions of a new state. Such heterodox interpretations had been nourished in the forms of popular piety tolerated by the baroque church, and a permutating messianism (in forms that varied with the degree of acculturation) survived Bourbon attempts to impose orthodoxy.

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*After Colonialism: Imperial Histories and Postcolonial Displacements.* Edited by GYAN PRAKASH. Princeton: Princeton University Press, 1995. Notes. Index. viii, 352 pp. Cloth, \$49.50. Paper, \$16.95.

This volume charts new territory in the interdisciplinary discussion of colonialism and its cultural and political legacies. As Gyan Prakash suggests, this entails not only a discussion of “whether or not former colonies have become free from domination” (p. 5), but also a challenge entirely to rethink the concepts and methods we use to study colonialism itself. To do so, the authors combine a rereading of the colonial archive with a constant transgression of geographical and disciplinary boundaries.

The essays, Prakash writes, “cross historical analysis of texts with textual examination of historical records, and . . . situate metropolitan cultural practices in engagements with nonmetropolitan locations” (p. 12).

Steven Feierman, Joan Dayan, Ruth Phillips, Zachary Lockman, and Irene Silverblatt all focus on popular actions and discourses in specific colonial settings to disentangle the complex webs of interaction between colonizer and colonized that helped generate both complicity and resistance. If, along with Silverblatt, we see how the very nature of the Spanish colonial project and Andean peoples’ resistance to it created the category “Indian”; if, with Lockman’s help, we consider the “othering” of Palestinian workers and complicity with English colonialism as foundational elements in Zionist socialist politics; if, reading Phillips, we ponder how the long-standing interactions between native and nonnative peoples generated a vital “tourist art” hidden from view by a museum practice that featured frozen, supposedly “authentic” art forms as the true representations of “Indian” culture; then the very categories we have used to understand colonial practices seem hopelessly wooden, dualistic, and hermetic. As Dayan and Feierman both conclude from their analyses of popular memories and oral histories in Haiti and East Africa, once we begin to hear previously silenced voices on either side of the colonial relationship, all master narratives are called into question. And yet, Feierman concludes, even if we recognize all these layers of power and complexity, we “find that the problems have just begun” (p. 60).

Leonard Blussé, Gauri Viswanathan, and Emily Apter work slightly higher up in the webs of power created by colonialism, dealing with Protestant missionaries in Formosa; the legal and discursive practices emerging around the rights of Christian converts in colonial India; an Algerian Jewish writer of colonial “feminist” novels. Their focus on specific individuals, narratives, and locations helps to anchor the theoretical deconstruction of colonial categories. Given the interest in the colonial projects themselves, however, what gets deconstructed in these three essays is not so much our understanding of elite-popular interactions as our vision of elite practices themselves.

A final group of essays stays more at the level of dominant elite discourse, whether in Europe (Edward Said and Anthony Pagden) or in the colonial and post-colonial world (Jorge Klor de Alva and Homi Bhabha). To borrow a term from Said, these authors read official texts or discourses “contrapuntally,” recognizing, even in apparently seamless “power-texts,” the marks of colonial relationships. While Said’s concept of contrapuntal reading and Klor de Alva’s idea of a mestizo appropriation of anticolonialism against Indians are both evocative and stimulating, some of the arguments also have a greater abstraction and generality. Because they provide less sociopolitical context, power relations and class and ethnic categories are less dramatically decentered.

This volume sets a high standard in the crowded field of postcolonial studies. The individual essays provide models of theoretically engaged, close analysis of texts

and historical evidence. Historians of all regions will learn something from this book, as will students of colonialism and cultural development.

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*The Castilian Crisis of the Seventeenth Century: New Perspectives on the Economic and Social History of Seventeenth-Century Spain.* Edited by I. A. A. THOMPSON and BARTOLOMÉ YUN CASALILLA. New York: Cambridge University Press, 1994. Maps. Graphs. Tables. Figures. Appendixes. Notes. Index. xiv, 328 pp. Cloth. \$64.95.

This welcome volume is a collection of essays written by Spanish historians on the socioeconomic history of seventeenth-century Castile. Originally published between 1978 and 1990, most of the articles appeared in journals or collections nearly inaccessible outside Spain. Consequently, this revisionist scholarship was little known by non-Spanish historians, and it was not absorbed into the general currents of European and American historiography.

The translation and republication of these important essays (many updated for the occasion) makes available to non-Spanish readers a sample of the impressive historical scholarship in Spain during the past quarter-century. The editors (appropriately, historians from England and Spain) have chosen 13 works covering a wide variety of topics relating to Spain's seventeenth-century crisis (often called a depression). Subject matter includes reform programs, demographic changes, the agropastoral situation, American trade, industrial and urban decline, the fiscal system, and resurgent seigniorialism.

The essays depict a complex Castile that defies generalizations. The country's economic and demographic crises followed different regional timetables and varied greatly in severity. Nevertheless, the impact on Castile as a whole helps explain why Spain for generations thereafter lagged behind other Western European countries in modernization.

This book will be useful to historians seeking to understand general European and world developments; and it should prove especially helpful to Latin Americanists investigating the rhythm of colonial development vis-à-vis the mother country. A 12-page introduction (unattributed, but apparently by I. A. A. Thompson) is a historiographical essay placing the book's other contributions in perspective. The concluding chapter is an essay by Bartolomé Yun Casalilla analyzing the lively historical debate on the nature of the crisis in Spain and in Europe. Synthesizing the volume's research and other works as well, Yun arrives at a number of judicious conclusions. He also asks numerous questions that future research needs to answer.

The volume lacks a general bibliography, but the footnotes in the individual essays provide a generous number of sources for further reading and research. The translations are of the highest quality, and the alphabetical general index greatly enhances the book's usefulness.

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