
The Codex Mexicanus: A Guide to Life in Late Sixteenth-Century New Spain. Lori Boornazian Diel. Austin: University of Texas Press, 2018, 228 pp. \$55.00, cloth. ISBN 978-1-4773-1673-3.

The *Codex Mexicanus*, housed in the Bibliothèque Nationale de France, ranks among the lesser-known hybrid pictographic-prose documents produced by Nahua authors in sixteenth-century New Spain, but that status is bound to change with this thoroughly comprehensive analysis by Lori Boornazian Diel. Made of bark paper, its 51 surviving folios were bound as a true European codex. Most of the content was recorded in Aztec pictographic writing, which combines logographs and phonetic signs, along with separate Nahua annotations in prose script using the Latin alphabet. The codex has always appeared to be a mishmash of different genres and topics—some European, some Nahua. Aztec scholars have shown interest in some parts but not others, and the poor condition of most folios renders them difficult to read or interpret. Hence its neglect.

Diel argues, to the contrary, that the document is not only a unified whole, it was modeled on a Spanish genre, the *reportorio de los tiempos*, intended as a manual to various aspects of life. Indeed, certain pages show wear indicative of regular consultation as a guide. Despite its poor condition and esoteric, sometimes innovated words and symbols, Diel deciphers and translates every page, providing a masterful and complete exposition of this important colonial indigenous work of art and knowledge.

Her introductory chapter provides the historical context for the production of this remarkable manuscript. Each of the next four chapters delves into the major themes covered by the codex: the intersection of time and religion in ritual calendars; the intertwining of astrology, health, and medicine; a rare comprehensive pictorial genealogy of the ruling family of Tenochtitlan (taking the place of the Spanish kings list in conventional *reportorios*); and a *xiuhamatl* (year count) history of the migration of the Mexica from Aztlan to the establishment of Tenochtitlan and its incorporation into New Spain. This last comprises most of the codex folios, an attempt to explain through history how Nahua peoples became part of Christian New Spain. The sixth chapter offers conclusions and an epilogue on the history of how the codex most likely ended up in France. Two appendices elucidate technical information on a pictorial catechism and a transcription of the text on a European zodiac. The volume includes a full-color facsimile of the entire codex, based on digital images, which is also available online at gallica.bnf.fr/ark:/12148/btv1b55005834g.

Diel draws on internal evidence to show the codex was begun ca. 1578–1579. This was soon after devastating epidemics had wiped out much of the indigenous population, one obvious motivation for compiling a written guide to life. It also explains the inclusion of medical information derived entirely from Spanish sources, given that these were European diseases. Addenda and annotations were made up to 1583, revealing the codex as a “living” document, updated where necessary by multiple hands.

Diel delves further into the context of the document's original production as well as its potential consequences. Spanish *reportorios* typically contained information not found in the Mexicanus, so this model was modified to fit the needs of the authors. Its very compilation served as a medium and manifestation of "a distinctively New Spanish form of Catholicism" (p. 55), as demonstrated, for example, by the perpetual calendar that makes up the first part of the codex. This Catholic device for tracking religious dates was made to intersect with the Aztec calendars.

Thus the codex, as explained by Diel, provides a window into the mindset, agendas, and aspirations of newly hybridizing Nahua elites, flexing their own agency. In their hopes and fears for what lay ahead, they drew upon their intellect and knowledge of Aztec and Spanish literate traditions to create a guide for life as Nahua Christians, a particularly fraught identity in the circumstances of those times. The codex reveals areas of great concern at that particular moment, including the trauma of epidemic disease and Spanish restrictions on the native nobility. Diel refers to its production as "an act of empowerment and salvation" (p. 164). Later deemed "dangerous," it is remarkable that the codex was written and that it survived through many attempts to confiscate or destroy such works.

Diel's book is extraordinarily well researched, drawing upon a comprehensive bibliography. Despite its affordable cost, it is lavishly produced with many illustrations taken from cognate Spanish- and indigenous-authored documents of that century. Beyond Aztec specialists, who will want to own it, this volume is valuable to anyone interested in the late-sixteenth-century epicenter of New Spain, from a European or an indigenous perspective.

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An Anthropology of the Enlightenment: Moral Social Relations Then and Today. Nigel Rapport and Huon Wardle, eds. New York: Bloomsbury Academic, 2018, 192 pp. \$114.00, cloth. ISBN 978-1-3500-8660-9.

This collection of 11 essays derives from the 2014 Decennial Conference of the Association of Social Anthropologists. The contributors take their inspiration from Adam Smith's *Theory of Moral Sentiments* (1759), a text less well known than his *Wealth of Nations* (1776) but key to understanding it and the Enlightenment anthropology both represent. The editors consider *Wealth*, with its analysis of exchange among "self-interested" and "amoral" actors, to be "perhaps the first fully modern work of structural sociology" (pp. 2–3). In contrast, *Sentiments* "builds . . . a social psychology out of our natural sympathy for those nearest us" (p. 2). They argue that anthropology needs the