

suggestive rather than persuasive. A baroque overabundance of proliferating parts whose differences exceed their parallels – to borrow Carpentier's apt description of the baroque horror vacui – move “outward and away from the center, . . . somehow break[ing] through its own borders” in his essay “The Baroque and the Marvelous Real” (translated by Tanya Huntingdon and Lois Parkinson Zamora and included in *Magical Realism: Theory, History, Community*). This prevents the argument from emerging as a clear and coherent whole but does not, however, diminish the substantial research base of this study. Individual sections and subsections of chapters are informative guides on specific topics and works. This is true, for example, of section 2.2 (“Neobaroque Literary and Artistic Transgressions”) (53–68), section 4.1 (“The Neobaroque as a Style of Instability and Excess: In the Footsteps of Sarduy and Bataille”), or the discussion of Bolívar Echevarría's concept of “Baroque Ethos” (341–44). On balance, *Visions of Transmerica* makes a valuable contribution on a number of individual counts (mini essays on specific topics) but falls short of its aim to place these within a coherent overall “transamerican” framework.

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KRIS LANE, ED., AND TIMOTHY F. JOHNSON, TRANS. *Basques and Vicuñas at the Mouth of Hell. A Documentary History of Potosí in the Early 1620s*. Reno and Las Vegas: U of Nevada P, 2024. 383 pp.

In the early 1620s the silver mining center of Potosí, located in what today is Bolivia, had a population of more than 120,000 people, mostly indigenous workers brought to mine silver. It was an important source of revenue for the Hapsburg monarchy that was engaged in an expensive religious conflict in Europe of Christians vs. Christians known as the Thirty Years War (1618–1648). For three years (1622–1625), Potosí was the scene of civil violence reminiscent of the war between rival boot-legging gangs in Chicago in the late 1920s, with an escalating number of assaults and murders among rival factions of Basques and non-Basques known collectively as Vicuñas. The cycle of violence ended with a general pardon of the major players in 1625 that excluded the *sicarios* (assassins) that royal officials hunted down and punished.

This volume reproduces in translation six original documents that are accounts of the cycle of violence that offer different perspectives on the conflict and abstracts from a seventh document that was a muster roll of the local militia mobilized to patrol the streets of the city in an effort to control the violence. This is an important collection of primary sources. Historian

Kris Lane provides a detailed overview to the conflict in the introduction and offers a detailed analysis and description of each of the documents that places them into the context of the narrative. Lane adds two appendices at the end of the book, and a useful list that identifies the main actors in the drama. The first appendix offers a series of anecdotes drawn mostly from notarial records that attempts to provide more of a sense of day-to-day life in Potosí in the early 1620s. The information in the appendix is useful, but this reader was left wanting more detail and particularly more analysis. The second appendix is a helpful historiographic essay that analyzes different interpretations of the violence in Potosí.

The six documents reproduced in this volume are important primary sources, and in making them available in translation this volume makes an important contribution to the literature. The militia roll was perhaps too long to include in its entirety in this volume. However, since the complete document was not reproduced, the volume editor could have analyzed the content of the roll not made available to the reader. Lists such as these can provide invaluable information not available from other sources. My comments here focus on Lane's introductory material and appendices. Appendix 2, the historiographic essay, is well done and is an important contribution. I wish I could say the same for Appendix 1. The anecdotes are interesting and provide some details to day-to-day life in the city. However, the punchline was missing, or, in other words, what did the volume editor want us to learn about life in Potosí in the 1620s?

I would like to make several comments regarding the main introductory essay, which does a good job providing an overview to the cycle of violence in Potosí in the 1620s. I will focus on two points. The introduction left me with a sense of "and" or, in other words, I wondered what the story of violence in Potosí tells us about Spanish domination or lack thereof in the Americas, social relations, conflict resolution, etc. In reading this history I was left with the sense that royal authority was extremely weak. What came to mind is the interesting book by Martin Nesvig that analyzes sixteenth-century Michoacán in Mexico, *Promiscuous Power: An Unorthodox History of New Spain*. People there routinely ignored royal authority and the mandates of royal officials, and basically did what they wanted. This is the type of larger analysis and bibliographic references that are lacking from Lane's introductory essay.

A second point regarding the introductory essay is what I saw as a dearth of historiographic analysis of urban violence in early-modern cities and in Spanish American cities. Lane mentions, for example, a 1624 *tumulto* (urban riot) in Mexico City (there was another tumult in Mexico City in 1692), that I presume he included because it occurred at the same time as the violence in Potosí. Lane cites a recent study of the 1624 *tumulto* that

focuses on it as being an example of conflict resolution in seventeenth-century Spanish America (Angela Ballone, *The 1624 Tumult of Mexico in Perspective (c.1620–1650): Authority and Conflict Resolution in the Iberian Atlantic*). This relates to his own interest in the royal response to the urban violence in Potosí. Lane, however, did not discuss the general literature on the causes of urban riots and urban violence. In some instances, urban violence resulted from the shortage of and/or sharp increases in the price of bread (the staple of the diet of the urban poor), and in Mexico also the shortage of corn for tortillas. Lane would have benefited, for example, from a close reading of David Ringrose's study of Madrid during the early modern period, *Madrid and the Spanish Economy, 1560–1850*, among other studies. One question remains unanswered: was the violence in Potosí a typical or atypical example of urban violence in the Hispanic world in the seventeenth century?

This introductory essay could have included more, for instance, for the morbidly inclined, an estimate of the body count. We know, for example, the number of victims in the so-called "Saint Valentine's Day Massacre" (February 14, 1929) in Chicago. On balance, though, this volume is an important contribution to the literature in that it makes important primary sources available.

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ASUNCIÓN LAVRIN, Y MARÍA CASILDA DEL POZO Y CALDERÓN. *Autobiografía de una devota secular en Nueva España*. San Antonio: UNAM San Antonio, Biblioteca Arte y Cultura, 2023. 423 pp.

En los últimos años los estudios sobre las mujeres novohispanas han centrado su mirada en las seglares que, anónimas en su mayoría, vivieron su espiritualidad de manera intensa. En la historiografía mexicana destacan principalmente los trabajos enfocados en monjas, beatas embaucadoras y mujeres procesadas por la Inquisición, siendo este último sector el que sin duda ha llamado más la atención de los investigadores. Sin embargo, aquellas que no fueron procesadas por el Santo Oficio y que tampoco lograron profesar en alguno de los numerosos conventos novohispanos han quedado relegadas. Nos referimos a las beatas, modelo devocional significativo, que solo hasta fechas recientes comenzó a ser estudiado como un fenómeno inserto en lo que Margaret Chowning ha llamado la *feminización de la religión*. Es posible que el olvido de estos personajes se