

doctrinal elements of Aladura and Pentecostal Christianity in Yorubaland are mediated by an emphasis on performance and media that reflects an overall preference for imagistic worship (chap. 4). Unlike in the European context, Christianity's association with modern education in West Africa meant that it was neither perceived as a rival to scientific reason nor as an oppressive ideology. For that reason especially Pentecostalism offers Yoruba Christians a convincing way of engaging with the conditions created by economic neoliberalism in Nigeria (chap. 5).

The second part of the book includes six chapters that centre on the comparison of Christianity and Islam. Peel argues that as "world religions," both are shaped both by their own foundational practices, texts, and traditions of interpretation, and by the cultural context in which they are realised (chap. 6). Although Yoruba Christians were leading in the early imagination of the Yoruba as an ethnic nation, Yoruba Muslims were drawn into politics at least partly as fellow Muslims to their northern Nigerian co-religionists (chap. 7). While some Yoruba Muslims have sought to distance themselves religiously from the language shared with Yoruba Christians, such efforts are limited by the importance of local traditions that emphasise the importance of coexistence with non-Muslims (chap. 8). Over time, there have been several exchanges between Islam and Christianity. The emphasis on prayer, including night vigils, in the Aladura churches reflects a distinctly Islamic influence on Yoruba Christianity, while the production of printed prayer and religious handbooks was pioneered by Christians and adopted by Muslims later. Interestingly Peel also suggests that the leadership through divine charisma of the large Pentecostal churches is not unlike that of the great Sufi *shaykhs*, even though it contrasts with modern Muslim Yoruba organisations (chap. 9). Yet despite such exchanges and apparent similarities, Salafism and Pentecostalism offer very different views on religious reform, with Islamic discourses offering a more political but also narrower guide than the Holy Spirit (chap. 10). And although the joint rise of Islam and Christianity has led to the decline of traditional religion in Yorubaland, *Oriṣa* religion has grown in the New World (chap. 11).

Clearly written, cogently argued, and offering deep insights into the interwoven trajectories of three different religious traditions in one society, this book undoubtedly constitutes required reading for scholars and students of religion, both in Africa and beyond. And yet the book's very strength – its strongly Weberian, comparative approach to the study of religions – also constitutes a limitation. Focusing on Islam, Christianity and even *Oriṣa* religion as coherent and distinct traditions, Peel's ascription of their coexistence to shared cultural values and practices can only be preliminary. Occasional descriptions of what people *do* with religion include the enthusiastic participation of Muslim guests in the celebration of the New Year in church and the participation of a Christian child in the early breakfast of his fasting Muslim relatives during Ramadan (134). They illustrate that exchanges between Muslims and Christians can extend beyond notions of competition, appropriation, and tolerance to joyful expe-

riences and satisfying personal strategies. As the plurality of the religious landscape offers a wealth of personal opportunities and choices, individuals draw on the very coexistence of Islam, Christianity, and traditional practices – rather than one to the exclusion of all others – to manage, understand, and re-cast their relationships with others, themselves, and the divine. What such forms of strategic mobilisation and experience may mean for the "internal" dynamics of Islam, Christianity, and *Oriṣa* religion, and indeed for our understanding of religion in Africa and beyond, is a question that remains to be addressed.

J. D. Y. Peel's notable scholarly achievements enabled him to both serve and shape his academic community in many roles, including as the editor of *Africa – Journal of the International Africa Institute* (1979–86) and the "International African Library" (1986–2015) and as a fellow and even Vice-President (1999–2000) of the British Academy. In these various roles, he liked to challenge younger colleagues, always with the aim of improving their work, and the wider debates to which it related. The already significant number of publications engaging with the arguments put forward in "Christianity, Islam and *Oriṣa* Religion" suggests that this book is such a challenge: beyond constituting a point of reference for Africanists and scholars of religious encounter it will, by inviting and inspiring responses and questions, continue to shape their scholarship for the foreseeable future.

Insa Nolte

Prem, Hanns J., Sabine Dedenbach-Salazar Saénz, Frauke Sachse y Frank Seeliger: *Relación de la genealogía y Origen de los mexicanos. Dos documentos del Libro de Oro*. Norderstedt: Books on Demand. 2015. 436 pp. ISBN 978-3-7386-4142-4. Precio: € 34. 99

I want to congratulate everyone who studies or is interested in the late pre-Hispanic and early colonial history of the Mexica (Aztecs), that now the new and long-awaited, critical edition of two related, in their structure and content very similar sources are available to them, which date by the early 1530s and which are conventionally titled "Relación de genealogía de los señores que han señoreado en esta Nueva España" and "Origen de los mexicanos." Both documents were written on request of the Spanish conquistador Juan Cano de Saavedra, husband of Doña Isabel de Moctezuma, one of the numerous daughters of the last Mexica supreme ruler (*huey tlahtoani*) Motecuhzoma Xocoyotzin. She survived the conquest and died in the early 1550s, probably in July 1550. Based on a vast compilation of oral and pictorial testimonies, both sources state that Doña Isabel was the oldest legitimate and the most beloved child of Motecuhzoma and his chief wife. Therefore, she was the main legitimate heir of supreme power in Central Mexico and vast private estates of her parents. Both documents are a complex amalgamation of native and late medieval Spanish notions concerning transmission of power, property rights, marriage practice, and inheritance. We do not know any details about the authorship, and the originals of the manuscripts did not survive. However, in the second half of the 16th century anonymous copies of both manuscripts were includ-

ed in the so-called “Libro de Oro” together with fragments of lost works of the Franciscan monk Toribio de Benavente Motolinia. Their state of preservation is rather good. However, numerous errors, misspellings, and omissions in both texts probably were made by later copyists which had turned critical reading and interpretation of both manuscripts into a serious challenge for any modern researcher. Moreover, a strong similarity between both texts provokes the inevitable question: Do we have two independent, separate texts or just two versions of the same one?

One of the main objectives of the team of authors was to answer this question. It should be stressed that they succeeded in answering it by means of a careful and meticulous comparison of both texts, line by line, combined with data from other non-related archival sources to specify the chronology and identify possible authors and persons to whom these texts were addressed. Their work proved the opposite of the once commonly accepted conclusion of Joaquín García Icazbalceta, the late-19th-century Mexican historian, who discovered both manuscripts and published their first edition in 1891. García Icazbalceta believed that the “*Relación de genealogía de los señores que han señoreado en esta Nueva España*” is an earlier, more comprehensive source and “*Origen de los mexicanos*” nothing more than its late, secondary, and partly distorted version. Applying paleographic, chronological, and lexical evidence, the authors convincingly show that “*Origen de los mexicanos*” is an earlier primary source, which the anonymous author or authors of the “*Relación de genealogía ...*” used to produce a concise version of pre-Hispanic events destined for the officials of the Royal Audiencia of Mexico, the highest court of New Spain. Meanwhile, the “*Origen de los mexicanos*” was written for Charles V, king of Spain from 1516 to 1556 and Emperor of the Holy Roman Empire from 1520 to 1558. In brief, the authors achieved their objective and proved that both manuscripts are two distinct works written for different purposes.

The edition opens with a critical study of both manuscripts revealing the story of their discovery and previous publications. Furthermore, the authors determine the chronological period of the composition and the main protagonists. They also try to identify with the highest possible degree of precision the author/authors of both texts and their informants.

The second part of the book contains both the facsimile edition of the aforementioned sources and, what is more valuable, the parallel publication of the “*Relación de genealogía de los señores que han señoreado en esta Nueva España*” and “*Origen de los mexicanos*” in two columns allowing to compare literally both texts, word by word. This unprecedented work in the given case is done with careful precision and admirable attention to important details.

Anastasia Kalyuta

Prendergast, David, and Chiara Garattini (eds.): *Aging and the Digital Life Course*. New York: Berghahn, 2015. 289 pp. ISBN 978-1-78238-691-9. (Life Course,

Culture, and Aging: Global Transformations, 3) Price: \$ 120.00

Despite popular assumptions to the contrary, digital technologies are increasingly part of older adults' lives in the industrialised world. Often by choice, at other times involuntarily, these devices and infrastructures in various forms facilitate communication, connectedness, monitoring, management, and care. “*Aging and the Digital Life Course*” opens a window unto the many different ways that digital technologies figure in older age as well as to some of the various ways older adults and other stakeholders make sense and meaning out of these technologies. The anthology, which has grown out of the editors' long-running corporate research on the relation between older adults and technology, consists of an introduction and 13 chapters. The book is separated into three themes: 1) “*Connections, Networks, and Interactions*”; 2) “*Health and Wellbeing*”; and 3) “*Life Course Transitions*.” The editor's stress the overall aim to contribute to “the literature on ageing that counteracts stigma and problematic simplification of ‘old people’” (8). Despite its brevity, the introduction expertly underlines the complexity of dealing with two multifaceted topics, later life and technology, not to mention their intersection. Hence, it is a good place to start for anyone who requires a quick and non-reductive brush-up on the two central topics.

As is often the case with anthologies, it contains both highly insightful and inspiring as well as weaker chapters. Judging on the basis of the various contributions, it has not been fully clear what the overall aim of the volume is; to offer preliminary reports, provide interesting cases, or theorise the relationship between old age and technology? This leaves a rather uneven impression. Secondly, not all chapters reflect the introduction's reflexive approach to ageing and technology. Finally, due to the fast technological changes a few of the chapters already appear somewhat out-dated in terms of the technologies that are being discussed and developed. Yet, the strengths of the anthology make well up for the weaker contributions.

Due to the introductory nature of the chapters and the ability of most contributions to present and analyse the complexities of technology development, introduction and use in relation to older adults as well as vice versa, the anthology is highly recommended to policymakers, technicians, care-personnel, researchers and students alike. Thus, many chapters provide brief state of the art overviews, and chapter 12, in particular, offers a well-founded and important overview of the state of the art in relation to the growing research on older adults and digital games. Other highlights of the anthology are the following chapters.

Chapter 3, which on the basis of empirical studies carried out in Ireland discusses the ways in which older adults' uses of “constant contact media,” such as messaging services and social networking media used on stationary computers, laptops, and mobile phones, are causing “shifts in the structure of their social world.” Although the offered analysis is not ground-breaking, the chapter contributes with an illuminating set of portraits that in different ways illustrate how constant contact media contrib-