Kimberly Lynn and Erin Kathleen Rowe, eds.

The Early Modern Hispanic World: Transnational and Interdisciplinary Approaches.
Cambridge: Cambridge University Press, 2017. Pp. 392. Hb, £90.

This Festschrift volume, in honor of Richard Kagan, mirrors itself after the one he co-edited with Geoffrey Parker in homage to their master, John Elliott, in 1996, *Spain, Europe, and the Atlantic World* (Cambridge and New York: Cambridge University Press, 1995). According to Lynn and Rowe, this new compilation attempts to measure “the distance traveled in Spanish historiography over the past two decades” (19). In doing so, the book contains fourteen essays on the social, cultural, religious, and intellectual history of early modern Spain and—less so—colonial Latin America, preceded by the editors’ introduction. Fittingly, the essays collected are bookended by a biographical *semblanza* of Kagan, written by Parker, and a conclusion entrusted to Elliott.

Ida Altman opens the first section (on “city and society”) with a revealing overview of the earliest Spanish towns in the Caribbean. Altman pays special attention to the role of women, the incipient urban institutions of colonial rule, and the everyday life of the towns, which sheltered “ethnically and socioeconomically diverse populations” (43). However small, and occasionally ephemeral, these settlements played a vital role in the violent transformation of the human landscape of the islands. In “The Walk of the Town,” James Amelang reviews a small corpus of urban literature that presents the city from the point of view of a street walker, offering textual tours of monuments and topographical features. While classical sources can be found in Juvenal’s and Horace’s satires, early modern literary walks are mainly in prose and they bestow city streets with an unprecedented “air of activity and abundance” (50), and allowed for commoners and authors “of all walks of life” to write and find readers for “the lure of the local, the deep pleasure of recognition afforded to those privileged with enough proximity” (56). The spatial practices of walking the city, in this case in the form of festive processions, are also the topic of Erin K. Rowe’s essay, in which she focuses on the lavish celebrations of the multiple canonization, in 1622, of four Spanish saints: Teresa of Ávila, Ignatius of Loyola, Francis Xavier, and Isidore the Farmer. Saints, she argues, “played increasingly significant roles as representatives of royal authority and national community” (66), in addition to their traditional mediation between heaven and earth. The sacred was linked to the national community and to a new vision of kingship, often displayed publicly in these civic and religious festivals.

The next set of essays focuses on religious and ethnic difference within Iberian societies. Sara T. Nalle’s excellent essay illuminates the history of the

Spanish Jews and conversos by arguing, convincingly, that there was an almost insurmountable divide between *confesos* (those who had converted before 1492) and *nuevos convertidos* (those who did it after). Both groups chose different jobs, partners, towns and neighborhoods, and the Inquisition prosecuted both differently. Mercedes García Arenal and Felipe Pereda, on their part, carefully review the scholarly literature on the *alumbrados*, a characteristically Spanish heresy that included strands of Erasmism, Paulinism, and “a required religious Nicodemism” (151). The *alumbrados*’ religious practices and beliefs significantly permeated the spirituality of both commoner and elite social circles. Benjamin Ehlers follows the sixteenth-century nobleman Pedro Luis Galcerán de Borja’s political biography from his native Valencia, rift with factional warfare, to his tenure as master of the Montesa Order and (deposed) governor of the ethnically complex plaza of Oran. The troubled trajectory of this elite individual is followed by the lives of northern Spanish peasants who settled in the Río de Plata in the late eighteenth century. Allyson M. Poska’s essay offers insights into the social history of region, on the relationship between race, class, and labor, and on “the experience of becoming a slave owner” (175).

The third part of the book focuses on intellectual culture, with an emphasis on science and Catholic *letrados*. María M. Portuondo’s essay “On Early Modern Science in Spain,” and the scholarship it surveys, entail “a powerful corrective to historical narratives that either ignore or purposely set aside the Spanish case when studying early modern science” (202). Portuondo’s reappraisal revisits a number of scientific institutions, intellectual figures, and scholarly debates that foreground the role of Spanish empiricism, skepticism, and utilitarianism in dealing with the “crisis of knowledge” in Renaissance Europe. Kimberley Lynn, on her turn, argues that “Inquisition trials took place in a climate of debate and contestation” (242). Her essay studies the trial against the archbishop of Toledo, Bartolomé de Carranza, and his main prosecutor, Diego de Simancas, and emphasizes the public discourse around the Inquisition’s activities and the inquisitors’ intellectual production and political strategizing. Katie Harris studies the dispute over the material and historical remains of proto-Christian Sardinian martyrs that confronted the local island patriot Dionisio Bonfant and the Roman erudite Lucas Hortensius. Theirs was an intellectual controversy over the writing of sacred history that showed, according to Harris, the “complex relations between center and periphery, metropole and province in early modern Catholicism” (264). Finally, Xavier Gil reviews the interaction of a generation of Spanish scholars with Giovanni Botero’s intellectual work. A host of writers and thinkers such as Pedro de Ribadeneyra, Antonio de Herrera y Tordesillas, Martín González de Cellorigo, Sancho Moncada, Pedro

Fernández Navarrete, and Jerónimo de Ceballos, among others, engaged with the Italian's views on the state's resources, as they attempted to solve some of the problems of the monarchy regarding the economy, the military, the colonies, and the population crisis between the end of the sixteenth and the beginning of the seventeenth centuries.

The volume closes with one essay on art history, which nicely connects with previous chapters, and two illuminating essays on the theater of early modern Spain. Fernando Marías's contribution explores the role of books, images, and the popular print in the Inquisition trial of Esteban Jamete, the French-born artisan that has been the subject of a number of studies. In exploring the relations between art and the Holy Office, Marías's contribution sheds light on literacy and religious heterodoxy among sixteenth-century artists and artisans. Elizabeth R. Wright studies the play *La Santa Liga*, in which Lope de Vega dramatizes the victory of Lepanto over twenty five years after the battle revolutionized early modern news and publicity. Wright shows how Lope accommodates the epic sublime of the classical and Renaissance traditions he imitates to the needs of urban mass entertainment, contaminating the gravitas of epic with melodrama and parody. Marta Vicente, on her part, explores the "celebrity culture" that surrounded female *tonadilleras* in the public theaters of eighteenth-century Spain. These women, who were actresses, owners, and stage directors, embodied and performed alternative projects of femininity that ran directly against the efforts of the Spanish enlightened elite to reform popular theater and morality.

In his afterword to the volume, John Elliott revisits some of the personal views he put forth in *History in the Making* (New Haven: Yale University Press, 2012), his intellectual autobiography, about the historiographical traditions of early modern Spain. Elliott is—and other readers will also be—surprised to find "no political history" in this book, and little about "the global reach of Spanish power, which have figured so prominently in the recent work of Spanish and European historians" (373). Some readers may indeed find it unnecessary or misleading to frame this ambitious survey of scholarship on the early modern Hispanic world as transnational and interdisciplinary. I agree with Elliott, however, that this detracts nothing from the value of this refreshing collection of essays. They constitute a solid revision and updating, by some of the greatest scholars in the field, of a number of classic subjects in the historiography of imperial Spain and colonial Latin America: the city and its festivals, conversos and alumbrados, the Moriscos, the Inquisition, public theater, science and sacred history, reason of state, and New World settlers, among others. And as an homage, by his disciples and colleagues, to one of the foremost

leading historians of Spain, this collection shows the fruits of Kagan's long career of scholarship, teaching, and mentorship, without which the field would certainly look very different.

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