Emily A. Engel, ed.

A Companion to Early Modern Lima. Brill's Companions to the Americas, 2. Leiden: Brill, 2019. Pp. xviii + 524. Hb, \$316.00.

The second volume in the *Brill's Companions to the Americas* series presents a multidisciplinary approach to the study of the Peruvian capital during the sixteenth century. Founded in 1535 as *la Ciudad de los Reyes* (the city of kings), Lima was situated in a privileged location, next to a natural seaport and close to the Andes mountains. The site chosen by the Spaniards was not as densely populated as the Peruvian highlands, but it was close to the complex of Pachacamac, one of the most important pre-Columbian shrines and a main pilgrimage site. As the capital of the newly founded viceroyalty of Peru (1542–1824), for almost 250 years Lima was the most important city in South America—the administrative, judicial, and religious center of the largest administrative territory in the Spanish Empire, stretching from Panama to Patagonia. *A Companion to Early Modern Lima* focuses on the first seventy years of the city, tracing its development from the dispersed settlement pattern favored by pre-Columbian economy to a capital city that boasted a splendid viceregal court, the highest judicial court in the land, and the oldest university in the Americas; a city located at the center of Pacific and Atlantic trade networks. The book keeps a narrow focus on the city itself, instead of the more traditional approach of seeing Lima through the lens of the viceroyalty's history. This does not mean that the latter is absent, but rather that it is subordinated to the historiographical questions and themes posed by the study of early modern cities.

The book is the product of a collaboration between historians, economists, anthropologists, art historians, and students of colonial letters. It is comprised of nineteen essays, divided into three sections: urban development and government, society, and culture. The result is a layered description of a vibrant urban milieu, which veers away from the most common approaches privileging a Hispano-Criollo vantage point, and brings to the fore a contested space, where people of different ethnic and racial backgrounds vied for civil and cultural influence. In the different chapters that make up the book, we see not just the white settlers' activity in the commercial, legal, and judicial spheres. As Lima's demography changed due to migration, emigration, and forced resettlement, people of all ranks and backgrounds contested and transgressed legal and social boundaries in pursuit of their own goals.

Part I, "Urban Development and Government," comprises six essays that explore two main aspects of sixteenth-century Lima, namely, its urban development beginning with an examination of the pre-Columbian Ischma settlements and their absorption by the Inca empire. After these first two studies,

the volume concentrates on the city founded by the Europeans, and the legal and political activities of Lima's inhabitants. This second aspect is particularly interesting, as the essays in this part bring to the fore legal and economic activities of subaltern groups within colonial society, in particular *mestizos* (descendants of Spanish fathers and native mothers) and Indians. The articles highlight a degree of agency—particularly, economic agency—for these groups, while still discussing the ways in which they were subordinated or depended upon Spanish or *Criollo* (Spaniards born in Peru) protection and support.

Part II, "Society," is made up of six chapters. Collectively, they explore a number of topics, ranging from commerce to the foundation of the University of San Marcos, the Western Hemisphere's oldest university. Particularly relevant for the audience of this journal is Diego Lévano Medina's exploration of the establishment and operations of religious confraternities in the city during the sixteenth and seventeenth centuries. Of note is also Margarita Suárez's study of Lima's place within the imperial networks that linked the Americas with Europe and Asia. Suárez brings to the reader's attention the small community of Corsican traders who began developing the networks that would allow the emergence and functioning of the great Peruvian merchant companies of the early seventeenth century.

Part three, "Culture," contains seven chapters that deal with different aspects of the cultural life in the viceregal capital, particularly printing and the book trade. Perhaps the most innovative chapter in this section is Javier Marín-López's study of Lima's soundscape, that is, the complex processes of symbolic negotiation that used music and sound more generally as their medium. Instead of focusing only on the musical production in the city's cathedral and other important churches, as has been traditional, Marín-López also considers other, "minor" venues, such as confraternities, parishes, monasteries, theatrical productions, and private individuals. This allows Marín-López to consider specific gender and racial dynamics that affected the production of sound in early modern Lima.

A Companion to Early Modern Lima offers an interesting (if at times uneven) window into some lesser studied aspects of life in an early modern colonial center. As such, the book is a useful introduction to current areas of research into sixteenth-century Lima. For the student of the Jesuits, however, *A Companion to Early Modern Lima* might prove a bit of a disappointment. Aside from passing mentions to library holdings in Jesuit colleges, one misses a more in-depth look of at least two aspects of Jesuit activity that had a direct impact in the configuration of the early modern Peruvian capital. One is the College of San Pablo, for which the Jesuits harbored ambitions of turning it into a degree-granting institution. Although there is a very well-informed chapter on the

institutional evolution of the University of San Marcos up until the promulgation of its by-laws by Viceroy Francisco de Toledo (r.1569–81) in 1581, no mention is made to its fierce competition for students with the Jesuit college, which prompted Toledo to shut down San Pablo to avoid students preferring it over the university. Although the College of San Pablo reopened its doors in 1582, it was from then on demoted to a mere secondary school, and San Marcos would emerge as the only degree-granting institution in Lima. Perhaps more glaringly, there is little discussion of Santiago del Cercado, the walled-in Indian quarter that the Jesuits oversaw from 1570 to 1767.

Andrés I. Prieto

University of Colorado at Boulder

prietoa@colorado.edu

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Ananya Chakravarti

The Empire of Apostles: Religion, accommodatio, and the Imagination of Empire in Early Modern Brazil and India. New Delhi, India: Oxford University Press, 2018.

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In recent decades, there has been an efflorescence of interest in early modern Jesuit missionary projects in Asia and the Americas. These are normally discussed either in terms of their relationship to various expansionist and exclusionary European political projects (the imperialist vision) or their “accommodation” to local norms (the cosmopolitan vision), with the former being more common in discussions of the Americas, and the latter dominating in scholarship on Asia, especially East Asia in the age of Alessandro Valignano and Matteo Ricci. This book makes a valuable contribution by treating these two dynamics in parallel rather than taking one particular side. It also transcends traditional meta-geographies by treating the cases of Brazil and India (really Goa) together. These two imperial-missionary contexts from either side of the early modern world are treated in a comparative (and to some degree connected) way through a series of biographical chapters that treat the lives, missionary efforts, and multilingual production of Francis Xavier, Manuel da Nóbrega, José de Anchieta, Thomas Stephens, António Vieira, and Baltasar da Costa. In each case, these figures are contextualized in terms of their European educations, missionary efforts, interactions with native groups and converts, as well as their relationship to Portuguese (and in some cases Spanish Habsburg) imperial actors.