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.

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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.

Pp. xiv + 355. Hb, ₹1645.00.

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.

As the main focus of the book is the late sixteenth and early seventeenth centuries, the author naturally leans heavily on the various modern printed editions of early modern Jesuit documents, as well as a range of archival sources from Lisbon, Rome, and Britain, and to a lesser extent Panjim (Goa), Shembaganur (Tamil Nadu), and Rio de Janeiro. These are marshalled to trace the complex relationship between mission and empire, and in particular the production of “a religious *imaginaire* [the choice of French is deliberate] of empire.” This was shaped by competing pressures emanating from the universal church, the Portuguese imperial project, and each missionary’s particular missionary context. The author also links such historical developments to the present in the Introduction and Conclusion since, she argues, “[the] sense of inevitability that attends even contemporary understandings of Europe’s dominion is an echo of their millenarian assertion of the divine destiny of the Church travelling on the back of empire” (6–7). Such “contemporary understandings” in need of “decolonizing” (4) are embodied in the persons of Benedict XVI and George W. Bush who bookend the study and whose worldviews are contrasted with those of many of the early modern actors discussed in the book, as well as Pope Francis who is held up as an unconscious champion of decolonization for the church and its history.

Within each of the biographical chapters contained in this wide-ranging study, there are numerous highlights. This said, for many readers Chapter Five on Thomas Stephens and his Marathi life of Christ in *ovī* verse (generally referred to as the *Kristapurāṇa*) will likely prove the most engaging for its discussion of an astonishing feat of collaboration between an English Jesuit and native informants. This still too little-known exemplar of Jesuit “accommodation” is placed in its full historical context and used as a point of entry into discussions of important elements of the Goan missionary context from controversies over European wine-drinking to the identification of Satan with a local deity. In all these discussions, the author takes care to highlight the specifically local linguistic and cultural norms at play, building on the recent work of Nelson Falcao (who has also recently translated the text), Hugh van Skyhawk, and her own examination of a number of early, although often difficult to date, manuscripts and the 1907 edition. The chapter also hints at the fact that Stephens’s masterpiece is just one notable example of a large body of missionary literature produced in Marathi (and the related language of Konkani) that ranges from epic poetry to treatises on purgatory. This is not covered in much detail in the volume, but the author has treated some of it in recent articles.

While the overall scope of the study is impressive and the individual biographical studies well researched, there are naturally sections that might have

benefitted from additional caveats and further development. Those familiar with the history of missionary linguistics will be puzzled by certain statements. For example: “Given the humanist turn of the sixteenth century, the key to adjudicating if a language was worthy of carrying the Christian word was its amenability to grammatical reduction in the Latin mold” (200–1). While Latin and to a lesser extent Greek and Hebrew were inevitable points of reference for missionary grammarians who had spent their youth in humanist schools, it is hard to find evidence of missionaries actively choosing not to use a language because it lacked a case system or some other familiar Latinate feature. Rather, the choice of language was a largely pragmatic concern and depended on its usefulness on the ground within particular local contexts. If the question were framed in terms of individual lexemes (i.e. calques from Latin vs. repurposed native terminology), then we are perhaps on firmer ground, and indeed the author does address issues of translation later in the chapter. Such gripes are, however, for the most part minor and should not detract from the value of the volume as a whole.

In sum, *Empire of the Apostles* represents an important contribution to the intertwined (although hardly identical) global projects of the Society of Jesus and European monarchies. In a field that is still dominated by scholarship divided according to national and national-linguistic traditions, this study is rare in that it evinces a deep understanding of Jesuit missions in both Brazil and Goa, and refers to material in both European and non-European languages. So, dig out your passport and polish up your Marathi, as we need more studies like this.

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A viagem da cruz ao teto do mundo: Encontros culturais e diálogo inter-religioso nas missões da Companhia de Jesus na Índia e no Tibete. Rio de Janeiro: Paco Editorial, 2018. Pp. 364. Pb, R\$52.90.

Since the pioneering works of Arnulf Camps, numerous scholars have explored the history of Jesuit missionaries in South and Central Asia in the early modern period. More recently, the tone has been set by Sanjay Subrahmanyam, Jorge Flores, Donald Lopez, and Trent Pomplun in their studies of the transmission