following century (328). In her analysis of the 1521–26 forced conversions of the Muslims of Valencia and the deliberations surrounding their expulsion in 1609, Mercedes García-Arenal investigates doubts over the efficacy of baptism, anxieties over baptizing Morisco children, and how forced conversions in Iberia led to the creation of blood-based identity categories. David Nirenberg's epilogue presents forced conversion as a significant "historical indicator" that we can use to engage with a variety of concepts from a range of places and time—a fitting conclusion to a volume that allows its central topic to remain complex in useful ways.

While the Society of Jesus is not the primary focus of any chapter, scholars in the field of Jesuit studies will find this book useful for engaging with histories of faith, baptism, and conversion, including some discussion of religious orders. Direct references to the Jesuits include Marcocci's brief examination of a text by Manuel da Nóbrega in mid-sixteenth-century Brazil; Poutrin refers to the Jesuit José de Acosta and focuses in one section on Juan Azor's and Tomás Sánchez's opinions on force and the sacraments. This collection is a timely and strong addition to a growing field of scholarship on conversion, in which the work of Mercedes García-Arenal is already central. It will be of great use to scholars and students working on themes of religion, violence, and the relationships between people of different faith communities from social, legal, and theological perspectives, as well as on themes of memory (see especially Vidal Doval, Verskin, and Marcocci), childhood (notably Marmursztejn and García-Arenal), identity, belonging and exclusion.

Stephanie M. Cavanaugh

Exeter College, University of Oxford, Oxford, UK

stephanie.cavanaugh@exeter.ox.ac.uk

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Paul Middleton, ed.

The Wiley Blackwell Companion to Christian Martyrdom. The Wiley Blackwell Companions to Religion. Hoboken, NJ: John Wiley & Sons, 2020. Pp. xvi + 537. Hb, \$195.00.

Reader beware: the title of this volume promises a "companion" on the subject of Christian martyrdom. But, at thirty chapters and over five hundred pages, this is the sort of companion that will require its own airfare, bus seat or porter. Not, in other words, a travel companion. In its breadth and depth, this is a book that has surely outgrown the cozy side tables of

literary companionship for the sagging reference shelf, where it will sit beside compendia and encyclopedias.

Yet given its subject, it is no wonder that the *Wiley Blackwell Companion to Christian Martyrdom* is a scale-breaker. Christian martyrdom is a subject that spans thousands of years of history, includes countless cases, and has inspired centuries of scholarly dispute in fields that include theology, history, and religious studies. Given this, it should not be too surprising that even at over five hundred pages, this book, edited by Paul Middleton, must omit some aspects of its subject.

This is not a book that focuses on the theology of martyrdom, though prominent theological disputes of the early Christian and early modern periods are both discussed. This is also not a book about Christian martyrs, though the reader will encounter several cases, from well-known figures in church history to martyrs of twentieth-century political conflict. Rather, Middleton has collected a decidedly sociological volume on Christian martyrdom. The emphasis here is not on the actions, motives or legitimacy of individual martyrs, but on the social processes that transform a dead body into a revered martyr.

Middleton's own introductory chapters establish this goal. The editor's approach to his subject and the volume is synthetic and ambitious, drawing on data from across periods and religions. From his wide-ranging observations, Middleton makes two conclusions about martyrdom. First, there is no essential interior trait which distinguishes the martyr from other people; martyrs are not necessarily more courageous or more devoted than anyone else. Second, and following on from the first, martyrs are made. In other words, martyrdom is a social construction rather than an objective fact.

This perspective abides throughout the subsequent sections of the book. Organized according to period and region, with sections on "Early Christian Martyrdom," "Martyrdom in the Medieval and Reformation World," "Martyrdom in Global Perspective," and "Legacies of Martyrdom," most chapters emphasize the varied social processes that go into martyr-making across regions and periods.

The strength of this perspective is perhaps most clearly demonstrated in the section on early Christian martyrdom. Even readers only vaguely familiar with the subject will be aware of the intense theological and historiographical debates that surround early Christian martyrdom. These debates (which endure amongst historians of the period to this day) tend to center on the veracity of early Christian martyrdom stories and the origins of these stories (both when martyrdom became a central aspect of Christianity and the extent to which Christian conceptions of martyrdom drew on earlier traditions). The ten chapters in this section of the book all thankfully elide these debates, focusing instead

on the social context of early Christian martyrdom, the role of martyrdom in shaping early Christian identity, and early Christian debates on martyrdom.

Where much of scholarship on early Christian martyrdom has been marked by bitter dispute, the ten chapters offered here approach consensus on their shared topic. The authors here seem to agree that early Christian martyrdom should be approached as a “narrative,” a form of cultural work performed in early Christian communities. To the extent that disagreement emerges in these chapters, it is over the degree to which early Christian martyrdom is suggestive of a unified culture, or whether differences in these stories suggest cultural and theological divisions in early Christianity. Such questions are most fruitfully pursued in comparative textual analysis, as in Paul A. Hartog’s textualist comparison of ante-Nicene exhortations to martyrdom.

The “narrative” approach to martyrdom, in which martyrdom is less about the dead than it is about stories told about the dead, is also applied to the medieval and early modern periods, which receive a combined eight chapters. Nicholas Thompson’s chapter on the disagreement between Sebastian Castellio and John Calvin concerning the execution of heretics vividly documents the ways in which key concepts associated with martyrdom, like “cause” and “heresy,” come to be subject to intense rhetorical debate by those who seek to make (or discredit) martyrs. Similarly, Sarah Covington’s wonderful chapter on John Foxe demonstrates the cultural challenges that martyr-makers like Foxe face when they craft stories about martyrdom, but goes on to demonstrate the ways in which historical change (like the Church of England’s move toward ecumenicism) can render these earlier efforts at culture work irrelevant.

Readers interested primarily in Catholic martyrdom might be most drawn to the book’s section on “Martyrdom in Global Perspective.” In this section, Lawrence S. Cunningham’s chapter on “Martyrdom in Roman Catholic Perspective” details the history of martyrdom in Catholicism and discusses the relation of martyrdom to the process of canonization. While chapters in this section of the book, devoted to Christian martyrdom in Asia, Africa, and Latin America, tend to be more descriptive, focusing on a summary of cases rather than broader social processes, the diversity of cases covered is admirable and provides an overdue account of the global dimensions of Christian martyrdom.

Jesuit martyrs are not given standalone attention, though famous Jesuit martyrs like Edmund Campion are discussed in detail along with passing reference to martyred Jesuit missionaries in Asia. A single volume on such a capacious topic cannot expect to “do it all,” but the absence of a chapter devoted to Jesuit martyrdom is made more conspicuous by Christopher MacEvitt’s fine chapter on Franciscan martyrs. Surely this omission cannot be because of a lack of Jesuit martyrs: the history of the Society of Jesus is adorned with many

martyrs, from Campion to the seventeenth-century North American Martyrs and the martyrs of the 1989 Jesuit Massacre. Perhaps this is proof again of the volume's central argument: that martyrs are made by the stories told after their deaths. The Franciscan tradition, at least in the popular imagination, is centered on poverty and renunciation; these cultural associations may lend themselves more readily to the creation of enduring martyrdom stories.

Overall, this volume presents a needed correction to the sensationalist studies of martyrdom that have dominated the topic since the dawn of the "War on Terror." The chapters collected here provide a much more sober approach to martyrdom, focusing as they do on its social rather than biographical components. But might this approach risk an overcorrection? Christians may find something lacking in such a secular approach, one which, in the process of removing biography, has also obscured the inspirational aspects of the lives of Christian martyrs.

Yet, here it is worth mentioning the volume's final chapter by Michael P. Jensen. In it, the book offers a perspective on Christian martyrdom that is more attentive to its personal dimensions. Given this, it is little surprise that of all the contributors, Jensen finds the most inspiration in Christian martyrs. Secular societies, Jensen suggests, are also societies that have turned away from death; once a central feature of life, death and dying have become topics that are avoided in conversation and dismissed from consideration. The Christian tradition of martyrdom has much to teach such societies, but most important is the lesson that dying well (however that might be defined) is a key aspect of a life well lived. Learning this sort of lesson may require more attention to the lives of Christian martyrs than this volume provides; but, as this book repeatedly demonstrates, it will also require a more thoughtful attention to the kinds of stories we choose to tell and craft.

Clayton Fordahl

University of Memphis, Memphis, TN, USA

cfordahl@memphis.edu

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Víctor M. Fernández Martínez

Las misiones jesuitas ibéricas en Etiopía (1557–1632). Madrid: Agencia Española de Cooperación para el Desarrollo (AECID) and Ministerio de Asuntos Exteriores, Unión Europea y Cooperación, 2020. Pp. 125. Pb, €15.00.

This incisive volume assays a comprehensive historico-archaeological research project that was conducted between 2006 and 2014 on Catholic missions in