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.

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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

Ethiopia. Most of this volume constitutes a highly abridged version of a 563-page English book (V́ctor M. Ferńndez, Jorge de Torres, Andreu Mart́nez d'Alós Moner, and Carlos Cañete, *The Archaeology of the Jesuit Missions in Ethiopia, 1557–1632* [Leiden: Brill 2017]). An exception to this rule is the canvassing of the 2018 excavation of an important church, Gorgora Nova, over the course of which the building's façade was unearthed.

The mission to Ethiopia, which commenced in 1555, was among the nascent Society of Jesus's first endeavors. Combining the aspirations of the Portuguese throne to convert Prester John with Ignatius of Loyola's vision of embedding his Catholic order in recently discovered lands in Asia and Africa, the mission's primary goal was the "reduction" of Ethiopia. More specifically, the Jesuits sought to bring the Ethiopian monarchy under the dominion of the Holy See; to render Tridentine Catholicism the faith of this land; and to implement politico-cultural changes therein. On November 1, 1621, after over six decades of Jesuit proselytization in the kingdom, Emperor Susənyos openly professed the Catholic faith, took concrete steps to dismantle the local Orthodox church, and launched a bevy of religio-cultural reforms. For instance, new codes of behavior and hygienic practices were introduced, building projects were launched, local Catholic priests were ordained, the Latin liturgy was translated into Gə'əz, and non-Catholics were rebaptized *sub conditione*. Many of these developments are explained in the book under review. Together with Susənyos's administrative policies, these changes aroused substantial opposition from among ecclesiastics, not least monks, the population at large, and members of the royal family. Swelling discontent fueled insurrections, which were spearheaded by regional governors and other leaders.

By 1632, the exhausted monarch was boxed in by his enemies. Consequently, he repealed quite a few of his anti-Orthodox measures. On June 24, less than three months before his demise, Susənyos instituted freedom of religion across the land. He was succeeded by his Catholic-leaning son Fasilädäs whom the Jesuits considered the perfect heir. Be that as it may, the new monarch was compelled to placate the masses, who were antagonistic to Portuguese, Catholics, and particularly the Society's emissaries, the latter of which were deemed to be enemies of the faith and disparagingly referred to as "Chalcedonians," "wolves," and "Turks." To this end, Fasilädäs restored the Orthodox church, abolished pro-Catholic decrees, and forbade the practice of the Latin rite. Prompted by fears of an impending Portuguese military operation to rescue the Jesuits, the young emperor banished the order from his domains.

As alluded to earlier, *Las misiones jesuítas ibéricas en Etiopía* sheds light on a number of cultural and technological innovations that the Jesuits brought to the Horn of Africa. The use of the term "Iberian" in the book's title intimates

that a number of the key missionaries in Ethiopia also hailed from Spain. The authors' state-of-the-art excavations drew on the latest historical research on the Jesuit mission. The lucid accounts of their findings add a much-welcomed archeological dimension to the scholarship on early modern Ethiopia, which has hitherto been dominated by historians. The book judiciously opens with a discussion on the weight of external influences, such as trends in India, on the kingdom's architectural landscape. In essence, the archaeological emphasis has revealed new facets of the Jesuit mission to the Horn of Africa—a topic that has enjoyed renewed attention over the past two decades: Leonardo Cohen Shabot and Andreu Martínez d'Alòs Moner, "The Jesuit Mission in Ethiopia: An Analytical Bibliography," *Aethiopica* 7 (2006): 190–212; Hervé Pennec, *Des jésuites au royaume du Prêtre Jean (Éthiopie): Stratégies, rencontres et tentatives d'implantation 1495–1633* (Paris: Centre Culturel Calouste Gulbenkian, 2003); Leonardo Cohen, *The Missionary Strategies of the Jesuits in Ethiopia (155–1632)* (Wiesbaden: Harrassowitz Verlag, 2009); and Andreu Martínez d'Alòs Moner, *Envoys of a Human God: The Jesuit Mission to Christian Ethiopia, 1557–1632* (Leiden: Brill, 2015).

Another laudable dimension of this book are the photos, illustrations, and maps that elucidate significant features of the different excavation sites. The project's archaeological findings vastly enhance our understanding of Ethiopian culture throughout the Gondärine period, which was ushered in by the Jesuits' abrupt expulsion. Nevertheless, the Society left its mark on Ethiopia in both the field of architecture and religion. While *Las misiones jesuitas Ibéricas en Etiopía* focuses on the archeological sphere, it also constitutes an invitation for researchers to delve into the fascinating yet heretofore overlooked subject of the missionaries' translation of Catholic literature into Gə'əz.

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Where Caciques and Mapmakers Meet: Border Making in Eighteenth-Century South America. Chapel Hill: University of North Carolina Press, 2020. Pp. xv + 280. Hb, \$90.00; Pb, \$24.95.

This study sets out to examine the interactions of the Spanish and Portuguese with the non-sedentary indigenous peoples that occupied what today is