Linda Newsom, ed.

Cultural Worlds of the Jesuits in Colonial Latin America. London: University of London Press, 2020. Pp. x + 291. Pb, \$30.00.

This collection of articles came about as a conference organized at the Institute of Latin American Studies of the University of London in 2017 to commemorate the 250th anniversary of the expulsion of the members of the Society of Jesus (Jesuits) from Spanish territory in 1767. The papacy authorized the Society of Jesus in 1540, and for more than two centuries the members of the order engaged in a number of activities in colonial Spanish America that included urban missions, popular missions in rural areas, education, and above all missions on the fringes of Spanish territory to evangelize native populations. King Charles III (r.1759–88) ordered the expulsion of the Jesuits from his dominions in 1767 and did not give his reasons for the decision. However, Portugal and France had already done the same in 1759 and 1764 respectively. In the changed political climate of the time, an international order such as the Society of Jesus was seen as a liability.

Linda Newsom contributes a short introduction that describes the initial conference held in 2017 and the three themes the articles are divided in. There is also a short bio blurb for each of the contributors at the beginning of the book, which is useful. However, there is no conclusion to tie together the common threads in the findings of the articles. This would have been helpful.

The first group of essays deals with art, architecture, and material life, and consists of articles by Gauvin Bailey on Chinese influence on Brazilian church architecture, Kate Ford on the decoration of the Chiquitos mission churches, and Clarissa Rahmeier on changes in pottery production as related to a shift in gender roles on the missions among the Guaraní. This article was very poorly translated. The second group of articles focus on mission life and consists of an interesting case presented by Barbara Ganson of gendered justice or the lack thereof in a complex case of marital infidelity on post-expulsion Jesús mission among the Guaraní, a second article by Leonardo Waisman on music on the Jesuit missions of Marañón (Amazon Basin), and a third by Capucine Boidin on Guaraní linguistics. The third group of articles deal with Jesuit evangelization with a contribution by Oriol Amborgio on indigenous perceptions of baptism among non-sedentary indigenous populations in South America and northwestern Mexico, an analysis by Virginia Ghelarducci of a history written by a Jesuit missionary stationed on Juli in the Andean region, and a history of a late sixteenth-century Brazilian doctrinal guide that ended up at Oxford University after being purloined by a member of a group of English corsairs who raided Santos co-authored by Vivian de Sá and Caroline Egan. The last

group of articles is loosely organized under the theme of agriculture, medicine, and science. The first article deals with the Jesuit marketing of mules written by William Clarence-Smith, the second examines the Jesuit introduction of medicinal plants to Europe written by Samir Boumediene, and the last article by Eduardo Ortiz on Jesuit contributions to science in Argentina, such as astronomy.

As with many edited collections the articles in this volume are uneven. The article by Ford was—in my opinion—not ready for publication. Ford argues that indigenous iconography from rock art and body tattoos influenced some design elements in the churches. She cites several studies on Mexico including the book of the late Eleanor Wake (*Framing the Sacred: The Indian Churches of Early Colonial Mexico* [Norman: University of Oklahoma Press, 2010]) to introduce the concept of a “double agenda,” a conceptual framework that the author does not adequately describe but that is fundamental for understanding the point that she attempts to make in the article. The “double agenda” actually was the incorporation of pre-Hispanic iconography into the ostensibly Christian space of the new sacred complexes that the sixteenth-century missionaries had built in central Mexico. That is in murals, the placement of ritually significant engraved stones in the churches and convents, and the alignments in the pre-Hispanic geography to sacred mountains and the celestial events that marked the passing of the seasons and the initiation of the agricultural cycle.

I will cite two examples of this “double agenda.” One is in the mural programs of the Augustinian church San Miguel Ixmiquilpan located on what was the sixteenth-century Chichimeca frontier in the Mezquital Valley of the modern state of Hidalgo. Most attention usually focuses on the gruesome battle scene that shows local warriors decapitating Chichimeca warriors, but there is also the iconography of the pre-Hispanic deity Tezcatlipoca represented as a jaguar (Robert H. Jackson, *Frontiers of Evangelization: Indians in the Sierra Gorda and Chiquitos Missions* [Norman: University of Oklahoma Press, 2017], 71–78). A second is the design element on the façade of the church of the ex-Jesuit mission of Opodepe in Sonora that reproduces iconographic themes from pre-Hispanic rock art including the fertility deity the “flute player” (Robert H. Jackson, “The Design Element on the Façade of the Jesuit Church of Nuestra Señora de la Asunción Opodepe [Sonora]: The Persistence of Pre-Hispanic Religious Beliefs?,” *Kiva Journal of Southwestern Archaeology and History* 80, nos. 3–4 [March–June 2015]: 393–408). Ford’s article suffers from conceptual weakness and an inadequate review of the pertinent literature.

I also have an issue with Ambrogio’s otherwise interesting article on indigenous perceptions of baptism among non-sedentary groups. Specifically, the

complex question of why indigenous peoples settled on the missions on the northern frontier of New Spain. The author gave this issue inadequate attention, but instead relied on the older interpretations of two scholars Daniel Reff and Henry Dobyns. Using the hypotheses of these two authors, Ambrogio argues that the missions provided a convenient organizational point of reference for reconstituting communities in the wake of epidemics, the similarities between missions and the organization of communities prior to the arrival of the Spanish and the missionaries, and the economic side of Jesuit missions (161–82).

These factors undoubtedly contributed, but the author did not consider other possible motives such as the utility of the missionaries as intermediaries with the Spanish world or the effectiveness of Spanish livestock that consumed the traditional plant foods that non-sedentary indigenous groups consumed and displaced native animal species that they hunted. The proliferation of livestock certainly was a factoring contributing to the Chichimeca War (1550–1600) on Mexico's near northern frontier, and in California the Franciscans placed cattle and sheep close to indigenous villages to graze (Randall Milliken, *A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area, 1769–1810* [Banning: Malki-Ballena Press, 1995]; Robert H. Jackson with Anne Gardzina, "Agriculture, Drought, and Chumash Congregation in the California Missions [1782–1834]," *Estudios de historia novohispana* 19 [1999]: 69–90). Moreover, as traditional society collapsed in the face of the changes the Franciscans and Spanish instituted, the missions offered the only alternative. These and other hypotheses offer explanations the author needs to consider. These comments aside, the articles in this volume provide a useful overview to aspects of the role of the Jesuits in colonial Latin America.

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Fernando Bouza, Pedro Cardim, and Antonio Feros, eds.

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The Iberian World offers a comprehensive and insightful account of Portugal, Spain, and their empires between the fifteenth and the beginning of the nineteenth century. Dedicated to Sir John H. Elliott and António Manuel Hespanha, forerunners of the field of Iberian studies, and edited by three renowned