

for freedom of trade began to align with calls for individual rights, a shift in political economics that tested longstanding assumptions about morality and personal worth. That said, Leng persuasively finds that the Merchant Adventurers exhibited many of the same key characteristics throughout the period he considers: “There was no simple succession in commercial government from corporate organization to informal networks: the latter had always combined with the former to provide the infrastructure through which commerce was managed and opportunities were distributed within the merchant community” (317). The varied experiences of seventeenth-century merchants continue to frustrate the models of modern historians seeking to isolate the defining moment in the transition to a modern economy.

Yarí Pérez Marín. *Marvels of Medicine [:] Literature and Scientific Enquiry in Early Colonial Spanish America*. Liverpool: Liverpool University Press, 2020. XI + 181 pp. + 12 illus. £90/\$125. Review by PATRICIA M. GARCÍA, THE UNIVERSITY OF TEXAS AT AUSTIN.

Yarí Pérez Marín has written an engaging study of sixteenth-century medical and surgical texts written by medical practitioners born in Spain but basing their accounts on their time living in the colonies in Latin America. Their descriptions of the “New World” departed from other narratives that sought to amaze their readers through their exotic descriptions of the New World by focusing instead on their lived experiences in Latin America, emphasizing their engagements with their subjects. These writers carefully documented their interactions with patients, procedures, and the new environment, being sure to practice a scientific method of verifying their discoveries through repetition and controlled studies. Additionally, writing from the perspective of a resident of the colonies, these authors helped create a *criollo* (Spanish living or born in the colonies) discourse that saw their experiences in Latin America as important contributions to the medical world. Pérez Marín analyzes these texts not only for the medical knowledge they produced, but also for their methodology. By placing themselves within the text, especially in how they address their readership, they tell their story in more direct ways. It is this

narrative trait that allows Pérez Marín to use her expertise as a literary scholar to investigate how such non-literary texts actually work to reveal the “sensibilities and mores of colonial subjects” (4). Even more importantly, “combining the tools of literary studies and cultural studies brings into focus the role these books played in shaping colonial imaginaries and subjectivities, and the significance of whether or not local science choose to advance racialised models of human anatomy and physiology when and if it did” (14). This last question situates *Marvels of Medicine* within the debates over the emergence of race/ethnicity as a category of difference in New Spain.

In her engaging introduction, Pérez Marín makes her theoretical arguments clear while also addressing questions concerning current methodology. For instance, the turn from the use of the word “colonial” to “early modern” in studies of the period brings its own set of issues. “Early modern” places the history of Spanish/Latin America within a European context, assuming that modernity only begins with the colonial period. It also does not recognize the power relationships between Europe and Latin America. So, scholars of this period, including Pérez Marín, return to the use of “colonial” as in this study, but move to this focus the term on the power relationships. Likewise, the concept of race is still being formulated within this period, and while medical texts were often used to demarcate perceived differences with classified “race,” Pérez Marín also sees these texts as complicating the issue. These medical texts, written from the perspective of one within the colonies, presents the identification and classification of communities into racial categories as part of a continuing conversation rather than a structure imposed upon it by Europeans. In fact, as Pérez Marín demonstrates, these writers often present information that questions the presumed superiority of Europeans, especially as they adapt, or not, to a new environment. As previously noted, Pérez Marín’s methodology of cultural studies and literary analysis moves the focus to these narrators and to their setting, thus allowing the readers, most likely literary and cultural studies scholars themselves, to understand these texts as, “early matrixes of colonial rhetoric, scientific as well as literary objects that charted a course for future colonial subjects’ sense of identity in relation to the larger context of global knowledge production” (20).

Chapter 1, “The surgeon’s secrets; the medical travel narrative of Pedro Arias de Benavides,” discusses his *Secretos de Chirurgia* [*Secrets of Surgery*] published in 1597. A multi-genre text encompassing medical text, surgical manual, travel narrative, and medieval book of secrets, *Secretos* is a convincing text for Pérez Marín’s argument for a literary analysis of such texts. Benavides, not his patients, is the center of this narrative, and his observations and often-humorous commentary speak to his growing frustration of the marginalized status of the colonies. In this chapter, Pérez Marín includes a textual analysis of some of Benavides’s medical illustrations, noting the printing of life-size guidelines for incisions and instruments transforms “the text into a surgical instrument in and of itself” (17). Chapter 2, “Irreconcilable differences? Anatomy, physiology and the New World body,” presents two texts that examine the use of medical discourse to enunciate, or not, the difference between European and New World bodies. The first text, Alfonso López de Hinojosos’s *Summa y recopilacion de chirugia* [*Surgical compendium*], was first published in 1578 and was the first medical book printed in Spanish in the Americas. Hinojosos, while not a university educated physician, nonetheless used his work as a nurse practitioner along with his careful studies of earlier medical texts to write *Summa*. As a practitioner, he speaks not just of his findings, but also his interactions with his patients and his environment. He notes the effect of the differing weather and temperature patterns in Mexico on the human temperatures, but compares this to the same patterns that one would see in southern Europe, thus establishing difference not based on anatomy but physiological changes due to the environment. The second text, Juan de Cárdenas’s *Primera parte de los problems y secretos maravillosos de las Indias* [*First part of the problems and marvelous secrets of the Indies*] (1591), further examines the intersection of anatomy, physiology, and environment. He makes the bold claim, based on his own careful experimentation, that “while those [Spaniards] born in Spain were choleric, the Spaniards born in the New World developed a choleric-sanguine constitution, which made them weaker physically but endowed them with a keener intellect” (72). Note that in both these texts, while the focus is on Spanish bodies, the writers also examined the Indigenous body through their treatment of them. However, in the texts, the conclusions drawn from

these experiences serve to further distinguish Spanish and Indigenous bodies, thus becoming part of the rhetoric of difference used in the debates about race and identity. Chapter 3, “Weakening the sex: the medicalization of female gender identity in New Spain,” returns to Hinojosos’ text, the second and revised printing (1592), and brings in Agustín Farfán’s *Tractado breve de anothomia y chirvugia* [*Brief treatise on anatomy and surgery*] (1579, 1592) to examine how they each address gender and gender difference within colonial understanding of “proper femininity” and “gendered physiology” (18). In attending to female patients, both writers argue for limitations on female subjects and their bodies, for example, as related to their diet, particularly in the consumption of New World foods such as chocolate which can be taxing on their physiologies. While such assumptions and prescriptions subscribe to traditional gender roles, these writers do acknowledge female agency in maintaining one’s health. Moreover, in writing about women’s experience at all, they invite the reader, assumed male, to engage directly with it in respectful ways. Farfán is often exasperated with his female patients and their attitudes and yet is “never mocking” with describing their actual medical condition. In one “transgressive” moment in his text, Farfán recommends that his medical advice should be followed even “if this remedy were not good for having children,” thus placing his patient’s health and comfort over her marital duty (113). Chapter 4, “Contested medical knowledge and regional self fashioning,” argues for the formation of a New World identity through responses to texts written about and outside this space. She returns to Juan de Cárdenas’s *Primera parte* (discussed in chapter 1) to examine his critiques of such writers, such as Olivia Sabuco de Nantes Barrera’s *Nueva filosofía de la naturaleza del hombre* [*New philosophy of human nature*] (1578). While Sabuco has been deemed one of the first women to publish in this period, recent debate over her authorship has challenged this view. Pérez Marín does not engage in this debate, instead seeing how Cárdenas views her as the author of this text in his critique of her findings, an important acknowledgement of her position as an author. His critique of her is methodological, noting that she performs her experiments on digestion by utilizing plants imported but grown in Spain. For Cárdenas, as with all of the writers in this study, medical texts must be based

upon the first-hand, practical, lived, and observed experiences of the writer in the New World.

Marvels of Medicine ends with an epilogue that further explores the connection between scientific and medical writing with literature, an argument that Pérez Marín has convincingly made throughout her text. Indeed, in the conclusion to chapter 2's discussion on anatomy and physiology, she notes that "allusions to the physical body ... as a point of reference" for writers such as Miguel del Cervantes, Lope de Vega, René Descartes, and Shakespeare support her assertions. After all, doesn't Shylock argue for "equal treatment on the basis of a medicalised bodily experience" (88)? Furthermore, the link between the "marvelous" and the "real" in these descriptions of the New World are echoed in the magical realism of writers in the Latin American Boom of the twentieth century. The epilogue furthers these connections through a discussion of the writer Inca Garcilasco de la Vega and artist Miguel Cabrera. Inca Garcilasco, often identified as the earliest recorded *mestizo* (of Spanish and Indigenous descent) and best known for *Comentarios reales de los Incas* [*Royal commentaries of the Incas*] (1609), was known to own numerous scientific texts in his library and included medical descriptions of the benefits of particular herbs in the *Comentarios*, written with the same attention to narrative details and literary tropes as seen in the medical texts discussed. Cabrera's painting of Sor Juana Inés de la Cruz (1750, after her passing) places Latin America's "Tenth Muse" in her library, where scientific and medical texts by classical writers such as Hippocrates and Galen and more contemporary writers such as Laurens Beyerlinks's *Magnum Theatrum Vitae Humanae* (1631). Additionally, Cabrera places three books titled *Chirurgia*, *Pharmacia*, and *Anathomia* [*Surgery*, *Pharmacy*, and *Anatomy*] right next to one labeled "Góngora," the prominent Spanish master of the baroque Luis de Góngora and one of Sor Juana's important influences. Thus, Sor Juana's portrait suggests the connection that Pérez Marín argues. If Sor Juana's library, "would not have been complete without works on surgery and medicine," then neither is our understanding of the "literary and cultural histories of Latin America" (160).

Pérez Marín has introduced these fascinating medical texts as a way of telling a more complete story of colonial Latin America. She

closely reads them through the lens of cultural studies and literary analysis, balancing the highly technical information with its delivery in a narrative voice. Pinpointing both the writer/narrator's position within the text and the colonial landscape helps consider how such writers participate in the debates about race, identity, and knowledge-production in the New World. Likewise, *Marvels of Medicine* contributes to these debates in both Early Colonial Spanish America studies and, in our Covid-reality, the argument for reading closely medical texts that connect to our lived experiences.

Julie Hardwick. *Sex in an Old Regime City: Young Workers and Intimacy in France, 1660–1789*. New York: Oxford University Press, 2020. ix + 280 pp. + 4 illus. \$35.00. Review by EVELYNE M. BORNIER, AUBURN UNIVERSITY.

In her most recent book, *Sex in an Old Regime City: Young Workers and Intimacy in France, 1660–1789* (Oxford, 2020), Julie Hardwick, a professor of History at the University of Texas at Austin, explores young people's intimacy and its intricacies in the early modern French city of Lyon, at a time when it was a political center and the country's most vibrant city after Paris. Lyon's rapid development, due in large part to its growing textile industry (mainly luxury silk), attracted droves of young workers. Searching through the legal archival records of the city, Hardwick unveils how society handled intimacy and the role of medicine, politics, religion, and the legal system in the realm of out-of-wedlock pregnancies. This "archive of reproduction" (7) Hardwick explores deals with pregnancies, claims for paternity recognition, abortions, and infanticides. What those records reveal is that intimacy was very much part of Lyon's daily fabric: at the workplace, on the streets, in churches, at attorney's offices, in hospitals, and orphanages. Indeed, Hardwick uncovers evidence that out-of-wedlock sexual relationships, pregnancy, and childbirth were not only common, but that, at the time, were not met with the stigmatization a twenty-first-century reader would expect. In fact, young people came up with a myriad of carefully crafted schemes to escape public scrutiny and hide their troubles. While society recognized its youths' sexual desires, intimacy