

Price Revolution. In due fairness, however, further expansion of this study's scope might have detracted from its incisiveness and likely would have rendered the task of charting the emergence of distinct natural history traditions throughout Europe an undertaking of Braudelian proportions.

On the whole, *Inventing the Indigenous* is well executed and a clear manifestation of Alix Cooper's superb ability to weave fascinating anecdotes seamlessly into substantive analyses. What Cooper's study lacks in geographical breadth, it more than makes up for in scholarly originality, analytical depth, and cogency. Her engaging narrative style and incisive explications work in tandem to create a sophisticated, yet accessible study of local knowledge that will be of great interest to historians of science and non-specialists alike, and will undoubtedly expand our understanding of nascent patriotism in Europe by underscoring the links between natural history and the assertion of regional identity. The burgeoning study of local flora that first materialized in the early sixteenth century in the work of iconoclastic medical writers like Paracelsus may have culminated in the Linnaean contempt for local flora in the early eighteenth century, but, as Cooper persuasively asserts, the relationship between foreign and indigenous flora still resonates among scholars and scientists, and likely will continue to provoke significant political and intellectual debate for years to come.

Nora E. Jaffary, ed. *Gender, Race and Religion in the Colonization of the Americas*. Burlington, VT: Ashgate, 2007. xii + 206 pp. \$78.00. Review by JANET MOORE LINDMAN, ROWAN UNIVERSITY

This anthology asserts that “gender, race, and religion were centrally involved in both the ideology and praxis of colonialism” (2). By providing a variety of historical narratives from diverse colonial sites, i.e., Brazil, Peru, Mexico, North America and the Caribbean, this volume seeks to “unite” two subfields: “the comparative study of the Atlantic World and the gendered dynamics of imperialism” (3). A comparison of gender and colonialism in these areas evinces “a more nuanced understanding of how particular contexts operated to modify some of the patterns and realities of women's lives in colonial settings

that are represented in existent scholarship” (10-11). The volume includes eleven essays, an introduction by the editor and a conclusion by Patricia Seed. The contributors are European and Latin American historians from American, Canadian, and British institutions.

“Frontiers,” the book’s first section, starts with Alida Metcalf tracing the experience of female go-betweens in sixteenth-century Brazil. Cultural mediators came in many forms and though women participated in some capacities, they remained a minority; men dominated the role of go-between. Gender and honor in relation to violence is the subject of Bruce Erickson’s essay on the northern frontier of New Spain. Violence was codified within the Spanish army and used not only against native combatants but also against women. The indigenous population was tamed as a gendered and racial hierarchy was created. Ben Marsh turns to demography to argue that the Georgian migration mirrored the New England experience, but that once settled English women faced a demographic regime similar to the Chesapeake. Though some female settlers commandeered significant power in colonial Georgia, the “elasticity” in their economic and political opportunities could stretch either way.

The second section, “Female Religious,” opens with Susan Broomhall’s essay on a Mi’kmaq woman who became a member of a Benedictine convent in France. Antoinette de Saint-Estienne’s story reveals “the significance of both gender and geography in European perceptions of indigenous, colonial and missionary experiences” (59). Her successful adaptation from “savage” to “sister” at the Abbey of Beaumont-les-Tours indicates that cultural exchange was mutual. A similar interaction is evident in Joan Bristol’s article about a black servant named Juana Esperanza de San Alberto, who lived in a seventeenth-century Mexican convent. Originally a slave, Esperanza was bequeathed to a Carmelite order and worked for them for more than 60 years. Upon her deathbed, she asked to become a nun, a choice prohibited to women of color. Her exceptional experience did not change colonial hierarchies. Kathryn Burns ends this section with an analysis of *beaterios* in colonial Cuzco. As cloistered communities, *beaterios* provided an active spiritual life for religious laywomen—*beatas*. Many were inhabited by indigenous women, who provided education and acculturation to Indian youth and carved out

a space for themselves in colonial Peru.

Nora Jaffary's article on marriage dispensation cases in late colonial Mexico begins the third section entitled "Racing Mixing." She argues that the church granted most applications, particularly to indigenous couples, whose sexual behaviors and marital patterns resembled pre-contact customs. These traditions persisted among natives, and impacted the Spanish population, despite two centuries of dominance. Racial anxiety is the subject of Yvonne Fabella's essay on eighteenth-century Saint Domingue. The image of the *mulâtresse* (free mixed race woman) became "a convenient foil" for white anxiety about racial mixing and for the creation of a "white creole identity" (110). Free black women challenged white hegemony as fluid identities pushed French leaders to fix boundaries of race and rank. While race mixing engendered fear in the French Caribbean, métis women of the Upper Great Lakes region enjoyed prominence in trade relations, family networks, and political alliances, as Bethany Fleming shows. She disputes the view that the middle ground between Indians and Euro-Americans disappeared in this region by 1812. This cultural space persisted among métis women, as they pursued native practices and adopted American customs.

Nancy van Deusen launches the final section, "Networks" by contending that women in early modern Lima created "epistemological communities" (137) as nuns, *beatas*, and laywomen. They pursued faith through a variety of means and in varied locales, sharing a practice of "*interiodad*" (internal spiritual contemplation). Linda Rupert's study of seventeenth-century Dutch Curaçao and Spanish *Tierra Firme* examines religion, gender, and ethnicity. Inter-imperial trade, both licit and illicit, forged a close relationship between the two colonies. Women engaged in commercial enterprise and traveled the seas for many reasons, as "the peoples of two separate imperial realism developed multiple ties" (163). Patricia Seed's concluding chapter summarizes the major findings of this volume by stressing the specificity of female experience in the trans-Atlantic world. Local conditions were paramount in the formation of social identities. Noting that traditional gender ideologies persisted, women in some colonial settings accessed a new degree of independence. Racial mixing differed by place, as "the Atlantic world remained disjointed; neither amalga-

mation nor segregation nor melting pot.” (171). The movement of women to and within colonial settlements reveals the need to rethink gendered notions of physical space and the simplified bifurcations between men and women of various races in the early modern world. American geographies provided women with new roles, new avenues of religiosity, and new means of identity.

This volume greatly adds to studies of the trans-Atlantic world and knowledge of gender as a constitutive element of American colonialism in all its permutations. As a reciprocal relationship, the colonial project brought Europeans in contact with Indians and Africans, and vice versa; all sides were changed by their colonial encounters. This book advances our understanding of religion and its relationship to the shifting nature of gender and race. In addition, its specificity by time and place demonstrates the creation and persistence of social identities and practices in the early modern Americas.

Jorge Cañizares-Esguerra. *Puritan Conquistadors: Iberianizing the Atlantic, 1550-1700*. Stanford: Stanford University Press, 2006. 344 pp., 55 illus., \$65 cloth, \$26.95 paper. Review by ELIZABETH R. WRIGHT, UNIVERSITY OF GEORGIA.

In this ambitious intellectual history, Jorge Cañizares examines how the Spanish and Portuguese conquerors and colonizers who cast their enterprises in providentialist and epic terms anticipated Puritan thinkers. Throughout, the author grounds his impassioned arguments in brief discussions of a large number and variety of printed texts and manuscripts, among which epic poems figure prominently. As well, he interweaves over fifty annotated illustrations into his chapters. Indeed, a reading entirely focused on the visual material Cañizares presents would, by itself, be illuminating. Literary scholars will, at times, find his discussions of epic poems and plays limited by a thematic framework that slights formal issues. More generally, many of the connections and resemblances Cañizares highlights will need the more focused analysis of case studies to fully take root. With these two caveats in mind, the six chapters I describe below reward careful examination together, at the same time each stands well on its own.