

images, secondary literature, and her study of cloth specimens. What is especially informative is the larger historical *mise-en-scène* the author lays out to provide context for each of the textile forms she examines, an example being her historically and geographically ample discussion around silk production and its use. This approach aids the reader in understanding not only the nature of the material, but also the value it had in colonial society, and thus its consequent regulation. All of this provides insight into how silk—and fabric in general—was imbricated in the cultural, political, and economic dimensions of colonial societies. One of the more engaging elements in the book, consequently, are the stories surrounding the textiles, evincing how the power of cloth continues to speak to us today as it did centuries ago.

Although Stanfield-Mazzi's study of liturgical textiles is exhaustive and will be an invaluable resource for years to come, a literature review would have strengthened the project by placing it in the broader scheme of colonial textile studies and underlining its significance, particularly to readers unfamiliar with the subject. In the essay, "Textiles in Colonial Latin America" (2006), Dilys E. Blum observed, "Scholars are only now beginning to intensively study and publish research on surviving textiles from this period" (Blum, 146). Stanfield-Mazzi's book exemplifies this growing interest and represents a major step toward developing our understanding of an art form that was central to colonial societies and their institutions but has received only scant attention.

University of New Mexico
Albuquerque, New Mexico
rhermand@unm.edu

RAY HERNÁNDEZ-DURÁN

GALENIC PHARMACY

Compound Remedies: Galenic Pharmacy from the Ancient Mediterranean to New Spain. By Paula S. de Vos. Pittsburgh: University of Pittsburgh Press, 2021. Pp xiv, 381. 4 maps. 6 appendices. \$50.00 cloth.
 doi:10.1017/tam.2022.16

Paula de Vos is a leading historian of pharmacy in colonial Spanish America, but her interests and expertise extend further. In this important new book, de Vos offers up nothing less than a history of Galenic pharmacy, spanning a period of well over a thousand years. The geographic range of her study is suggested by its four maps: major locations in classical Greece and the Hellenistic empires, the Roman empire, the Ummayyad and Abbasid empires, and finally in the viceroyalty of New Spain.

That de Vos is able to effectively cover such an enormous spatial and temporal range is a testament to the depth of her research into the fascinating world of Galenic pharmacy, a hybrid medical tradition blending Greco-Roman, Arabic, Persian, and medieval European *materia medica* and textual authorities. As de Vos writes, this was "the

tradition that guided early modern pharmaceutical theory and practice in the West from the first centuries of the Common Era well into the nineteenth century” (4).

De Vos succeeds magnificently in the difficult task of drawing the often cryptic and puzzling recipes and references of the Galenic corpus into a larger narrative. This is a badly needed intervention in the historiography of medicine and science for two reasons. First, it is impossible to understand the transformations of medical and pharmaceutical practice in the eighteenth and nineteenth centuries without first understanding the “shared tradition of Galenic pharmacy” (17). And second, de Vos is the first historian of early modern pharmacy to fully attend to this tradition’s partial origins in the Muslim world, eschewing what she rightly calls the “false dichotomy often made between ‘Orient’ and ‘Occident’ in the establishment of that tradition” (4–5).

Indeed, de Vos is if anything too modest in this regard. Although there are several excellent monographs on specific aspects of Galenic pharmacy, there has been no up-to-date scholarly book that documents the *global* practice of Galenic frameworks and recipes. This book does so. In the process, it helps us rethink the mental and material worlds of figures like the one who appears on the first page of de Vos’s book, an apothecary of eighteenth-century Mexico City named Jacinto de Herrera y Campos. Such colonial apothecaries not only incorporated cures from the pre-Columbian medical corpus, but also drew on centuries of entanglement between the medieval Iberian and Muslim worlds.

In five chapters moving in rough chronological order, de Vos ably shows that the work of apothecaries practicing in both early modern Europe and the colonies of European empires cannot be reduced to a simplistic “European” or “Western” pharmaceutical tradition. Importantly, rather than relegating figures from the medieval Islamic world to the status of semi-apocryphal or half-legendary figures—as they so often are when viewed from an early modern European perspective—she makes a point of documenting the textual histories of the actual practitioners behind the Latinized names, like Ibn Sina (Avicenna) and Ibn Masawaih (Mesue). There is a rich vein for future work here that might further explore the links de Vos establishes between Mesoamerican and Mediterranean materia medica. Chapter 4, on “Galenic Pharmacy and the Materia Medica of the Nahuas,” will likely be of particular interest to readers of *The Americas*.

The text is complemented by excellent maps, numerous gray-scale illustrations, a comprehensive index, and no less than six appendices, which are of potential value as primary sources useful in teaching or graduate student research. Worthy of special mention are de Vos’s very thoughtful and interesting endnotes, which offer a considerable number of leads for future work.

In short, this is an enormously erudite, creative, and wide-ranging book that will surely number among the most important publications on the history of medieval and early modern pharmacy to appear in this decade (and beyond). It will be of interest to

anyone working on the history of medicine, pharmacy, drugs, bodily practice, and institutional science in the colonial Americas.

University of California, Santa Cruz
Santa Cruz, CA
bebreen@ucsc.edu

BENJAMIN BREEN

PÍCAROS IN BOURBON MEXICO

Fugitive Freedom: The Improbable Lives of Two Impostors in Late Colonial Mexico. By William B. Taylor. Oakland: University of California Press, 2021. Pp. xiv, 207. Maps. Notes. Bibliography. Index. \$24.95 cloth; \$24.95 e-book.
 doi:10.1017/tam.2022.17

William B. Taylor offers an engaging, detailed narrative of the lives of two wayward men who faced the Inquisition for impersonating priests in late eighteenth- and early nineteenth-century New Spain. He examines the turbulent lives of Joseph Aguayo and Juan Atondo through Inquisition reports, witness testimony, and their own confessions. Against the backdrop of the Inquisition's waning power and increasingly revolutionary political ideology, inquisitors were "intensely interested in these two men because their crime was both a mortal sin and an intolerable affront to the integrity and prestige of the Holy Office and the Church" (23).

Yet, Taylor cautions that elite perceptions do not represent the intentions of the many *vagabundos* and beggars seen as threats to the social and political order. Thus, he reads documents against the grain and contextualizes them through a close reading of picaresque literature to discover the intentions and motivations of these two figures. Taylor finds the differences between them to be more important than the similarities: "Atondo's fitful religious 'inclination' bordered on a mystical sense that he had been chosen by God to defend the Church. For Aguayo, the Catholic liturgy and doctrine were part of a practice he had grown up with and found to be useful cultural knowledge" (137). The unique structure of the book permits a steady, suspenseful unfolding of Taylor's larger arguments and judgments in its second half.

The first impostor, Aguayo (b. 1747), faced poverty and mistreatment during his childhood in Guanajuato, which he invoked as a rationale for his misdeeds. He spent nearly 20 years in jail or penal servitude for repeated theft and impersonating a priest on multiple occasions, celebrating the mass and hearing confessions for small fees. This audacious escape artist with an aversion to manual labor repeatedly outwitted authorities, even pretending to be a representative of the Inquisition and a royal collector of tribute. He was recaptured, tried, and punished on multiple occasions and exiled to Cuba.

The second impostor, Atondo, was born in Mexico City in the early 1780s; he also celebrated the mass and heard confessions. This vagabond with a penchant for fine