

examination of the contemporary Ch'orti' cosmovision from eastern Guatemala and focuses on the importance of water to everyday life. This case study peels back layers of colonial veneer to reveal a rich tradition connecting back to Classic Maya heritage.

In Part III, the authors attempt to understand Mesoamerican cosmology through new paradigms emphasizing ritual, lived experiences, and the supernatural sphere. Chapter 7 examines how sacred geography was linked to actual places and political legitimization in Classic Maya texts. Tokovinine demonstrates that the same mythological places could be perceived quite differently across time and space, arguing against a uniform Mesoamerican view of the cosmos. Mikulska addresses the 13/9 model in Chapter 8 and argues that this division is not supported in pre-Columbian imagery but rather a division between the mundane—a well-ordered and predictable place—and a dark primordial world with divine/creative forces that was full of danger. In Chapter 9, Neurath reveals the diversity in Mesoamerican cosmological models through an ethnographic examination of the Wixarika (Huichol), showing that the underworld was not created but had always existed; the sky, on the other hand, had to be ritually constructed.

Although this volume might appear to have a narrow focus on the universality of Mesoamerican cosmology, this volume will be useful for continuing the investigation into how subjectivity has been and still is introduced into scholars' methods of understanding past cosmology around the world, not just in Mesoamerica. It provides a starting point for researchers to continue these investigations and explore how colonial documents do or do not reinforce the idea of a 13/9 model cosmos. The nature of how investigators understand past belief systems is explored and says just as much about these ancient people as it says about the investigators' desire or need to understand their "subjects." This volume would be a useful and important read for any scholar, student, or other person interested in Mesoamerica.

St. Francis Xavier University
Antigonish, Nova Scotia, Canada
mhaller@stfx.ca

MIKAEL J. HALLER

JESUITS

Cultural Worlds of the Jesuits in Colonial Latin America. Edited by Linda A. Newson.
 London: Institute of Latin American Studies, 2020. Pp. 291. \$32.00 paper;
 \$26.00 e-book; free pdf.
 doi:10.1017/tam.2021.81

This book exposes the depth and breadth of the Jesuit impact on the experiences of the people of Latin America and beyond. This multiauthor volume combines the vast knowledge of scholars from Argentina, Brazil, Canada, France, the United States, and the United Kingdom. Although the work can be a little disjointed at times, it gives

those who are curious about the Jesuit influence a taste of many aspects of colonial life in which it was significant.

The book is divided into four main sections. The first section looks at Jesuit art, architecture, and material culture. Even though Jesuits have been seen as great cultural assimilators, Gauvin Alexander Bailey demonstrates in the case of French Jesuit Charles de Belleville that they could also be cultural conduits. Father Belleville brought Chinese architectural motifs to Brazil in the hope that the Jesuits' missionary success in Asia could be replicated there. Kate Ford, however, emphasizes how the Jesuits for the most part incorporated local artistic trends by looking at how indigenous practices of body painting and motifs in pottery show up in the artwork of Jesuit churches among the Chiquitos. Clarissa Rahmeier further reinforces the existence of this artistic hybridization in relation to pottery among the 30 Guaraní missions in Paraguay.

The second section looks at Jesuit mission life, in particular the hybrid social, cultural, and political societies created by the Jesuit impositions on the indigenous population. Barbara Ganson uses the cases of two Guaraní women punished for adultery to highlight the patriarchal society created in the Jesuit missions, where women did resist but at great personal cost. Jesuit cultural impositions extended also to artistic pursuits such as music. Leonardo Weisman explores Jesuit attempts to teach European instruments and polyphony to the people of the northern Amazonian region of Mainas. Capuche Boidin further shows the difficulties Jesuits had in imposing a lingua franca within the Tupi-Guaraní language family.

Evangelization was of course a central theme of the Jesuit presence in Latin America, as the third section discusses. One of the most pressing issues was how to teach concepts of Christianity to indigenous populations when there was no mutual cultural understanding between them and the Europeans. Oriol Ambrogio's examination of baptism exposes the way in which societies in northwest Mexico and Chile viewed this sacrament. Getting baptized could help indigenous individuals rise in the sociopolitical structure of colonial society; however, baptism's frequent use *in articulo mortis* (while the recipient was dying) associated it with death, causing indigenous peoples to actively shun being baptized. Along similar lines, Virginia Ghelarducci discusses the ideas of the Jesuit Giovanni Anello Oliva regarding the importance of a proper religious education among the Andeans of Peru and Bolivia. Finally, Vivien Kogut Lessa de Sá and Caroline Egan explore the difficulty of translating concepts such as "God" and "father" in the missionary guide *Doutrina Christá na Lingua Brasileira*.

To finish the collection, William Clarence-Smith and Eduardo Ortiz discuss Jesuit influences on agriculture, medicine, and science in the Americas. Clarence-Smith explores how networks created by the need to trade breeding donkeys and horses for mule husbandry connected the Jesuit institutions throughout the Americas. Similarly, Ortiz explores how Jesuits' scientific interests bound their institutions to a global community.

Even though it does not provide a comprehensive view of Jesuit activities in Latin America, which would be a rather Sisyphean task, this book provides a historical variety pack. It allows students and scholars alike to see the vast panorama of the Jesuit influence on colonial Latin America. At times, the multiplicity of topics can seem a little jarring between chapters. Taking a step back, however, the volume forms a mosaic of cultural and human interactions that defined many regions of the Americas.

California Polytechnic State University
San Luis Obispo, California
cjones81@calpoly.edu

CAMERON D. JONES

SIXTEENTH-CENTURY FAMILY TIES

Transatlantic Obligations: Creating the Bonds of Family in Conquest-Era Peru and Spain.

By Jane E. Mangan. Oxford: Oxford University Press, 2015. Pp. 272. \$135.00 cloth; \$37.95 paper.

doi:10.1017/tam.2021.82

Jane E. Mangan rewrites family history in early colonial Peru with an approach that seeks to establish the importance of conquest and links across distance between family members. These links across the ocean allow her to detect affective relationships where indifference and domination have been largely thought of as the main characteristics in formal and informal families between conquerors and indigenous women and their mestizo children. However, Professor Mangan finds solid evidence that things happened in a different way, at least to some extent.

The sample of evidence used is small in relation to the universe of possible cases, but it is representative to rethink in part one of the central themes of the social changes that occurred in the Andes in the sixteenth century. The author has done a wonderful job with the notarial information in Lima and Arequipa, as well as in Seville, to capture human intentions behind legal forms. She uses documentation that relates fathers, mothers, sons and daughters, legitimate husbands and wives, concubines, and authorities to give a view of family ties based on commitments that go beyond formal obligations. The analysis of letters exchanged by spouses, dowries for mestizo daughters, contracts for learning trades and for domestic bonded labor, license applications for travel between Spain and Peru, *cartas-poder* to take guardianship of children, remittances to cover the needs of children and spouses, and other evidence all show the existence of affective sentiments and family and social demands alongside legal mandates that regulated aspects of family life at that time.

From this rich and suggestive book and its new themes and approaches, I want to highlight two aspects that I find particularly interesting. The author shows that in many cases Spanish parents honored their commitments by taking care of their mestizo