

offers accounts of historical figures that the vast majority of professional historians have probably never heard of. This is due to the fact that some of the biographical glosses are drawn directly from the archives. Thus the *Dictionary* represents more than a learned synthesis; it is a work of detailed and active historical scholarship. Even the most advanced scholars in the field will undoubtedly learn something new.

Great attention is paid to the performing arts and literature, sports, social and political activism, and contributions to government, art, and architecture. To a lesser extent, there are entries related to themes of religion, spirituality, education, science, slavery and abolition, and business and industry. Even though the vast majority of the individuals found in the book are known Afro-descendants, a few (such as Mexico's Gonzalo Aguirre Beltrán) were not black but contributed in some major way to the study of black life and its dissemination in the Western hemisphere. The breadth, accessibility, and the professionalism of its entries makes the dictionary useful to a wide variety of audiences, including laypersons as well as students and scholars.

For anyone trying to gain a firm handle on the contributions of blacks to the development of the Americas, this is an essential tool. It is without doubts the most authoritative and complete resource of its kind and often provides gateways to further research as well. In some cases, the entries represent the entirety of what can possibly be known about a person. The editors are to be congratulated on completing a project that will unquestionably stand as one of the most singular and significant windows into black life that we have.

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COLONIAL PERIOD

Steven E. Turley, *Franciscan Spirituality and Mission in New Spain, 1524–1599: Conflict Beneath the Sycamore Tree (Luke 19:1–10)*. Surrey: Ashgate Publishing, 2014. Pp. xi, 202. Acknowledgments, Abbreviations, Bibliography, Index. \$149.95 cloth. doi:[10.1017/tam.2016.85](https://doi.org/10.1017/tam.2016.85)

In considering the early Franciscan missions to New Spain, most scholars have focused on the externalities of the missionaries' calling: how they adapted to the new environment, how they learned the native languages; how they confronted seemingly insurmountable obstacles. Yet very few scholars have focused on the internal and spiritual aspects of the mission. In this work Steven E. Turley gives us an unflinching look at the early Franciscan missionaries and how their training and their sense of vocation was, in reality, inimical to the missionary endeavor in which they found themselves.

Turley begins his closely reasoned and thoroughly researched study by considering what Pierre Bordieu designates as *habitus*, "the embodied history, internalized as second

nature and so forgotten as history” (2). This is the whole body of experiences and training that is taken as normative and thus passes without comment. For the sixteenth-century Franciscans, according to Turley, the crucial *habitus* was the eremitic life of contemplation, prayer, and what the friars called recollection. For the Franciscans, it was this meditation and contemplation that gave them the power to go out into the world preaching the Gospel. But clearly this lifestyle was difficult if not impossible in the face of the manifold demands placed on them by the pressure to convert millions of natives to the faith.

At the time of the conquest, the Franciscans had just gone through a process whereby the strict asceticism of the Observant faction was renewed and the more lax Conventual interpretation was essentially outlawed. All of the first missionaries came from the Observant faction, and all struggled mightily with maintaining their own spiritual health. Many wrote of their discouragement and frustration. The second wave of missionaries had a more diverse background. As the colony matured and the secular clergy began to take over parochial duties, conflicts erupted between the seculars and regulars, the Franciscans in particular. In this context, one would assume that the friars would gladly give up their parishes to retreat into a more contemplative life. Instead, the friars fought efforts to remove them.

Each side accused the other of mistreating the natives. Further divisions emerged over the issue of receiving funds from the crown for the missionary effort, potentially a violation of the Franciscan vow of poverty. As morale among the friars declined, they also faced increasing difficulty in recruiting missionaries. Of those they did recruit, many did not come from the same ascetic tradition as the early friars. The order also began to look to creoles. The new groups placed less emphasis on recollection, instead embracing a less eremitic spirituality that was different from that of the founding cohort.

Popes had granted full papal authority to the orders early in the evangelization. Yet in 1574, the Spanish crown, using the canons of the Council of Trent, began a process of bringing the orders more directly under their local bishops. These efforts met with outspoken opposition from the Franciscans. While they had no wish to become curates, they were not willing to give up the authority they already enjoyed. The bishops, and some among the friars themselves, noted that there were many friars who simply did not wish to live under authority and pursue a more monastic existence. It seems that a significant number of these friars no longer saw the identity of the order in its ascetic traditions. Some of the older friars called for a general reform of the order in New Spain to correct what they saw as a wrong direction, but what succeeded was that yet another austere and eremitic group came from Spain to found an even more ascetic province in western Mexico, the Discalced Province of San Diego. Their arrival renewed the cycle of reform and the embrace of the eremitic tradition in Spain and New Spain. It provided an option for those Franciscans in New Spain who longed for spiritual discipline and apostolic simplicity.

This is an excellent work. It looks deeply into the question of Franciscan spirituality as it attempts to uncover the basis for the divisions within the order in New Spain and to explain why so many friars expressed dissatisfaction with the very mission they had embraced so fully at the outset. The one criticism I might levy deals with the treatment of Juan de Zumárraga, the first bishop and later archbishop. Turley should have been more careful to distinguish Zumárraga's ideas and actions as a Franciscan from those he undertook in his role as bishop. On a few occasions, there is more than a bit of confusion.

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David Wheat, *Atlantic Africa and the Spanish Caribbean, 1570–1640*. Chapel Hill: University of North Carolina Press, 2016. Pp. xix, 352. Illustrations. Appendixes. Glossary. Index. \$45.00 cloth.
doi:[10.1017/tam.2016.86](https://doi.org/10.1017/tam.2016.86)

David Wheat's richly researched book boldly argues that a profound "Africanization" of the Spanish Caribbean took place during the union of the Spanish and Portuguese crowns between 1580 and 1640. Under this union, a dynamic Luso-African-Atlantic world connected Upper Guinea and Angola with the Spanish Caribbean and circum-Caribbean port cities and their hinterlands. Africans and Afro-Latin Americans became the demographic majorities in the Caribbean and coasts of the mainlands, and they secured Spanish colonization of the region. In the Caribbean context of a catastrophic collapse of the indigenous population and meager Iberian immigration, forced migrants from Africa carried out the work of colonization and repelled northern Europeans' attacks, defending "towns that were, in many ways, their own" (4). Africans became "surrogate colonists" (14), sustaining "strategic maritime cities" (16) in the Caribbean.

Wheat demonstrates that neither a "sugar-centered framework" (8–9), nor one focused on major indigenous populations and silver mines, can explain Spanish colonization in the Caribbean during the unification period. Neither the large-scale plantation production of sugar for export that later came to dominate the region, nor the dynamics of labor and mining in mainland Mexico and Peru, explain how Africans became the majority and played significant roles in the settlement of the Caribbean. In fact, the focus on late colonial plantations and tribute and mining colonies renders Africans less visible in the region's historiography. This book shows convincingly how the Spanish Caribbean evolved as Spain established the transatlantic circuit of shipping and commerce and consolidated imperial structures in the strategic port cities of Havana, Cartagena de Indias, Panama City, Nombre de Dios, Portobelo, and Santo Domingo. Each area developed with rural and semirural supply zones that provisioned