

divergent as the Crusades and the University of Cambridge. Regular quotation offers readers a clear sense of Fuller's tone and style. Witty, sometimes facetious, prone to alliteration, and—as Patterson notes—more likely to deploy words of Anglo-Saxon derivation than Latinate expressions, it is not hard to see why Fuller so rapidly went out of fashion after his death, earning the condescension of a range of self-satisfied successor historians like Gilbert Burnet to match the enmity he had experienced from partisan contemporaries like Peter Heylyn. Overall, Patterson succeeds in providing a useful primer to a very extensive set of absorbing works, in effect encouraging the reader to head off and reengage with the originals.

On the debit side, the book does sometimes feel rather unbalanced. Too much space is given to rather bland summaries of periods of time, specific events, or long-term processes like the development of historical writing in England and Europe from the Renaissance. The updating of a project that was originally a Harvard doctoral dissertation in 1966 is generally done well, in terms of scholarly awareness, but there remain some surprising gaps. It is odd, for instance, not to see use of Chad van Dixhoorn's monumental work on the Westminster Assembly, G. J. Toomer's two-volume study of John Selden's researches, or Jean-Louis Quantin's magisterial account of seventeenth-century Anglican scholarship and the formation of a confessional identity. The index is relatively poor, old-style references are retained in many footnotes (for instance, BM rather than BL), English place-names and modern scholars are sometimes misspelled, and there is a tendency to overstate praise for Fuller's scholarly activities: some of his arguments are said to prefigure Milton; the scale of his work on the *Worthies of England* anticipates Dr. Johnson's dictionary.

Nevertheless, Patterson performs a real service in his careful excavation of Fuller's many and varied sources, his working methods, and his intellectual networks. It is to be hoped that someone witty enough to annoy many of the right people in the seventeenth century, and sufficiently genial that two hundred clergymen attended his funeral, will continue to attract attention.

Grant Tapsell, *Lady Margaret Hall, University of Oxford*
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Iberian Empires and the Roots of Globalization. Ivonne del Valle, Anna More, and Rachel Sarah O'Toole, eds.

Hispanic Issues 44. Nashville, TN: Vanderbilt University Press, 2019. x + 356 pp. \$34.95.

By focusing on both Spanish and Portuguese empires, this anthology enlarges the field of study and provides useful comparative frameworks from which to view the imperial project. The essays provide a corrective lens for Eurocentric interpretations of the early

modern global world and contribute greatly to debates concerning slavery, law, religion, and race.

Two essays examine the defense and critique of the slave trade in scholarly treatises. Anna More looks at Alonso de Sandoval's 1627 *Naturaleza, policía sagrada y profana*, which denounced the violence of the slave trade but accepted justifications for it based on natural law. She notes that the original defense of slavery as the result of just-war theory gave way to justifications based on geography and lineage as slavery intensified in the early seventeenth century. María Eugenia Chavez introduces the reader to the 1681 abolitionist work of Francisco José Jaca, a seventeenth-century Capuchin from Caracas. He argued that since the primary cause of freedom is God, all baptized Christians have inherited freedom, as legal status follows the womb (*partus ventrem sequitur*). In 1821, another abolitionist cited the same principle, promoting the liberation of the womb and its issue, but keeping women enslaved. Rachel Sarah O'Toole's essay focuses on the experiences of enslaved women of African descent in Peru. Imperial ideology viewed the slave owner as the patriarch of a household and encouraged freed slaves to remain in the domestic sphere of their former owners. Nevertheless, notarial records indicate that formerly enslaved women tried to break free from their former households.

Several essays concern the interplay of religion and hierarchies of race, caste, and lineage. María Elena Martínez looks at local statutes that governed entry into the priesthood in Portuguese and Spanish colonies. She finds that local statutes based on *limpieza de sangre* excluded certain groups from access to civil and ecclesiastical offices, but these differed according to location. In an effort to co-opt local elites, the clergy allowed Brahmins and the indigenous descendants of noble lineage in the Americas and Africa into the priesthood. Whereas the official rhetoric of the empires promised religious inclusion and equality, specific laws promoted hierarchy and exclusion. This dichotomy is echoed in the essay by Guillermo Wilde who notes that the texts Jesuits wrote for a European audience tended to include descriptions of indigenous people that resulted in typologies, while the more practical texts, such as translations of sermons, were more likely to include the voices of indigenous authors. Bruno Feitler's essay discusses how the Portuguese subjected Hindus, Muslims, and West Africans to the Inquisition, but deemed Amerindians in Brazil unworthy of it. Ivonne del Valle describes a sixteenth-century project to use hospitals as "civilizing agents" in Mexico. Unfortunately, its goal was to convert the indigenous people from barbarism to poverty. By focusing on local sources rather than official ideology, these splendid essays revise our understanding of lineage and hierarchy in the Iberian empires during the colonial era.

Two articles examine conversion efforts in Asia. Jody Blanco traces the strange history of the Barlaam and Josaphat tale in eighteenth-century Philippines. This essay explores themes such as free will and desire in both a religious and colonial context. Elizabeth Corsi's essay looks at the Jesuit focus on true images versus false idols. She points out that educated Chinese often secularized and appropriated these religious images they considered as exotic curiosities.

Although all the essays in this anthology strive to counter a Eurocentric perspective, two are particularly successful in this endeavor. Bernd Hausberger argues that silver production in the Americas connected Asian manufacturing systems, American miners, and European merchants. In this way, the Americas became a nexus of globalized interdependence and integration as early as the sixteenth century. Charlene Villaseñor Black's "The Iridescent Enconchado" looks at seventeenth-century inlaid mother of pearl artworks. Her essay weaves Asian roots, Indo-Portuguese inspirations, Mexican riches, and religious purity with the Baroque emphasis on surfaces, composite media, and multiple, destabilizing perspectives. These two essays encapsulate the purpose of the anthology as a whole. Hausberger relocates the early modern Americas from the economic periphery to the center, while Villaseñor Black seems to posit no center at all in her vision of the early modern globalized world.

Rebecca Boone, *Lamar University*
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A Silver River in a Silver World: Dutch Trade in the Rio de la Plata, 1648–1678.
David Freeman.

Cambridge Latin American Studies 118. Cambridge: Cambridge University Press, 2020. xiv + 222 pp. \$99.99.

In the mid-seventeenth century, Dutch commercial opportunities in the Atlantic world suddenly expanded. The Peace of Münster of 1648 prompted several merchants in the Dutch Republic, especially those from Amsterdam, to start trading in Spanish America. Before they settled on Curaçao as an entrepôt where European manufactures could be exchanged for crops and precious metals originating in the Spanish colonies, these merchants engaged in direct trade between their home base and a whole range of ports in the Spanish Caribbean and circum-Caribbean. One port was even farther away: Buenos Aires. In his brief and well-argued book, which makes extensive use of Argentine archives, David Freeman reveals the nature of this business.

As Freeman explains, one drawback of trading in this remote corner of the Atlantic Basin was the lack of an alternative port in case Spanish officials denied Dutch ships access to Buenos Aires. The vast coastline of Brazil may have seemed inviting, but the Dutch were at war with Portugal. Nonetheless, Dutch trade with *porteños* (the residents of Buenos Aires) flourished in the third quarter of the century. Around 1660, when no more than four hundred houses were counted in the town, a community of Dutchmen could be found openly residing there and running retail and wholesale shops. Dutch merchants new to the port benefited from the reputation of fellow nationals who had established close ties with the local business community. Despite initial religious differences, some of them even married into *porteño* families.