

legal and language skills to challenge the authority of parish priests. Over the past decades, the political and economic liminality of indigenous Andean elites has been widely discussed, and Charles adds to that portrait by exposing the complexity of their religious position, both theologically and institutionally. Moreover, this study nicely examines the fraught relationship between formal (written) law and legal custom, a subject too often neglected in Andean social history.

Allies at Odds's weaknesses are, in large part, due to the nature of its sources. The focus is very much on Lima and, in particular, its extirpation campaigns. Little effort is made to contextualize the Lima seen in the religious and ethnic politics of the Andes generally. More broadly, the author does not locate the *indios ladinos*, either with regard to regional variety within the Indian republic, or by discussing what portion of the Indian republic they comprised. Thus, social historians will be left wishing for a clearer mapping of the phenomena discussed—the frequency of complaints, their relation to larger events (particularly extirpation campaigns), and the significance of absences—beyond the broad sketching of the limits of the possible.

The absence of notarial records as sources is unfortunate, given the frequent appearance of *indios ladinos* therein. In areas where the scholarship has advanced considerably over the past two decades (particularly discussions of language and catachesis), the book ably references earlier studies without particularly expanding their contributions. Finally, while the author concludes with a strong chapter on the "Polemics of Practical Literacy" that addresses literary self-fashioning in legal cases, further literary analyses of the texts would have distinguished this work from the growing corpus of social history on Andean indigenous elites. Such reservations notwithstanding, *Allies at Odds* is a well-written, engaging, and useful discussion of indigenous literacy and legal agency in the Habsburg Andes that rightly foregrounds indigenous participation in the Church and, as such, is a welcome contribution to colonial Andean historiography.

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Con los yuracarees (Bolivia): crónicas misionales (1765-1825). Por Hans van den Berg. Editado por Andrés Eichmann Oehrli. (Madrid: Universidad de Navarra, Editorial Iberoamericana, 2010. 616 págs. Mapas, tablas, notas, bibliografía, índices. \$64.00 en rústica.)

Con los yuracarees is a comprehensive narrative of efforts to "save souls" amongst the Yuracaré Indians of Bolivia's Tierras Bajas during the later stages of the colonial period. Hans van den Berg covers the arduous process of establishing *reducciones* and undertaking conversion by tracing the rise and

fall of six short-lived, and arguably unsuccessful, Jesuit missions in the Cochabamba and Mojos indigenous regions.

Van den Berg's account is an exceptionally detailed portrayal of Jesuit determination, in the face of numerous obstacles, to introduce Catholicism to a population that was "la única de las tierras bajas" and remained "casi desconocida" even amongst colonial chroniclers (p. 21). The first mentions of possible conversion came only in 1765. Accordingly, *Con los yuracarees* is a highly-engaging history providing insights on many facets of the Jesuits' enterprises such as political maneuvering, financing, selecting and retaining qualified personnel, developing and applying educational and religious programs, as well as handling cross-cultural encounters.

The author argues: "Esperamos, sin embargo, que lo que hemos podido esclarecer [de la historia] contribuya a precisar nuestros conocimientos acerca del complejo proceso de evangelización que se ha desarrollado en las tierras bajas de Bolivia en la época colonial" (p. 532). The balance of his text realizes this via a straightforward chronicle following each settlement. It is a very appealing story, thanks to the extensive inclusion of often spirited reflections, comments, and assessments from those directly involved in, or related to, the operation.

The above, taken in combination with the entirety of the Christianizing undertaking, creates an exceptionally revealing and insightful understanding of Spanish religious labors in the New World. The author uses this appreciation to critically assess, in the final chapter, why the majority of the Jesuit operations failed. Numerous ideas are put forth: difficulties retaining priests, hardships posed by life in the jungle, the shallow interest of the indigenous converts, poorly-adapted Jesuit instruction, and so on. The author carries on this debate within the context of diverse interpretations and conclusions offered by both contemporary and current experts regarding Bolivia, the Jesuits, and indigenous Bolivians.

A probable critique of *Con los yuracarees* would be the absence of a fully articulated Yuracaré perspective on Jesuit activities in the Tierras Bajas. Van den Berg directly addresses this concern in conjunction with what some could characterize as the key deficiency of his work—the lack of a "personable" history: "Los documentos a que hemos podido tener acceso y que hemos tratado de usar con atención dejan prácticamente oculta una dimensión importante de esta historia, a saber: su dimensión psicológica o emocional" (p. 532). Thus, due to the limitations of available sources, only glimpses of intimate observations may be gained.

Con los yuracarees is richly researched and mines an extensive collection of previously unpublished sources from archives including the Archivo Nacional de Bolivia, the Archivo del Colegio de Propaganda Fide de San José de Tarata, the Archivo Histórico de la Prefectura del Departamento de Cochabamba, the Archivo General de la Nación Argentina, and the Archivo General de Indias. Van den Berg's *Con los yuracarees* is a worthy contribution to scholarship evaluating the complex and varied process of evangelization in

Latin America. Its compelling story highlights a little-known aspect of the religious mission in South America while illustrating the challenges faced by even some of the most successful missionaries.

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André Michaux in Florida: An Eighteenth-Century Botanical Journey. By Walter Kingsley Taylor and Eliane M. Norman. (Gainesville: University Press of Florida, 2002. xvii + 246 pp. Illustrations, maps, appendixes, bibliography, index. \$39.95 cloth, \$19.95 paper.)

In the late eighteenth century, Europeans were increasing scientific explorations to locate new plants and animals which might provide benefit to mankind. Walter Taylor and Eliane Norman provide a detailed and annotated account of André Michaux's 14 February to 29 May 1788 botanical specimen-collecting expedition to Spanish Florida. Their work is based on Michaux's original field notes that contain descriptions of Spanish St. Augustine, specimens collected, prehistoric shell mounds, and abandoned plantations from the British occupation of East Florida (1763-1783).

Michaux (1746-1803) was one of the great scientific explorers of this period who, shortly after being named botanist to the king of France in 1785, commenced an eleven-year pioneering study of the native plants of the United States and Canada, and a short collecting expedition to Spanish Florida in 1788. As noted by the authors, "André Michaux's travels and botanical investigations in Florida are little known" (p. xv), although his contributions to American gardens included the introduction of the camellia, sweet olive, silk tree or mimosa, and crape myrtle.

Michaux was born on the king's estates outside Paris, where he grew up tending the gardens of the French monarchs. Dr. Louis-Guillaume Le Monnier (1717-1799), the personal physician to both King Louis XV and XVI, observed the potential of the young man as a botanist and in 1779 sent him on his first plant collecting trip to England. Shortly thereafter, Michaux embarked on a number of collecting trips to Auvergne, the Pyrénées, northern Spain, and southern Turkey, Iraq (Mesopotamia), and Iran (Persia).

Upon his return to France, Michaux would commence his greatest expedition, which included visiting "nearly every eastern state of the new nation from New York to Georgia, to the Mississippi River to the Hudson Bay area of Canada, the Bahamas, and (in 1788) Spanish East Florida" (p. xi). Michaux's primary assignment was to study, collect, and ship seeds, fruits, and living plants from North America to France, where they would be used to reforest the French countryside and royal nurseries and grounds. Michaux's discoveries and his sojourn to the New World appeared in his publication