

Rahn Phillips. The interpretive shadow of Lewis Hanke should not be forgotten in the study of Spanish imperial discourse.

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Spain and the Jews: The Sephardi Experience, 1492 and After. Edited by ELIE KEDOURIE. New York: Thames and Hudson, 1992. Plates. Illustrations. Map. Notes. Index. 248 pp. Cloth. \$40.00.

For one who was privileged to attend his classes, Elie Kedourie was the quintessential teacher. In a balanced, magisterial style, he conveyed an apparently limitless understanding of history, leaving his students convinced that he had answers to riddles of the universe, if only he could be persuaded to reveal them. Now Kedourie has bequeathed to teachers and students a collection of essays about a period in world history that—possibly stimulated by the Quincentenary observance—is just now undergoing considerable reinterpretation. From the most distinguished historians of the relationship between Spain and the Sephardim, Kedourie elicited essays that encapsulate their thinking, sans the original scholarly apparatus. He presents these to us as a grand intellectual buffet, without attempting to reconcile their differences.

Merely to name the contributors to this volume is to call the roll of the finest scholars in the field. They include (in order of appearance) Angus MacKay, Eleazar Gutwirth, Henry Kamen, Haim Beinart, Moshe Idel, John Lynch, Aron Rodrigue, Jonathan Israel, and Aubrey Newman. As this list indicates, the volume favors no side in the current scholarly controversies. Beinart's traditional view of the expulsion of the Jews from Spain, with an estimate of 200,000 exiles, is juxtaposed with Kamen's revision: the purpose of the order was conversion, not expulsion, and only some 30,000 Jews left—no calamity for Spain, as they were impoverished. Kedourie offers a typical gloss in his introduction: "As the decree made clear, the authorities had two main objectives in mind . . ." (p. 12). John Lynch weighs in with "The Crown calculated between the demands of religion to expel and the needs of the economy to retain. . . . orthodoxy was balanced against solvency: when the government needed revenue, the Jews were more tolerated" (p. 141).

Jewish and converso lives appear throughout the volume as a continuum—a rare accomplishment in the literature of this period. From the Middle Ages in Iberia through the dispersions eastward to Turkey and northward to England, life in and out of the *aljamas* is described in its several legal, ecclesiastical, and social contexts. Individual statesmen, financiers, and philosophers are written into their respective periods, conveying a sense of the kind of men (no women here) who created the Sephardic religious, artistic, and intellectual tradition. Cabala, Christianity, and the Enlightenment are discussed in terms of their impact on normative Judaism. Finally, the various Sephardic diasporas are examined. (Unfortunately,

the Spanish-Portuguese Indies are omitted.) The plentiful illustrations are on point, and mercifully avoid the overworked nineteenth-century depictions of autos-da-fé that usually accompany texts on this period. All the essays are written in a direct style that is accessible to the educated lay reader without compromising intellectual content or integrity. Exemplary notes guide the reader to the principal secondary sources. This book is the legacy of a master teacher who believed that scholarly knowledge should be communicated beyond the circle of those who generate it.

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Colonial Period

Land Without Evil: Utopian Journeys Across the South American Watershed. By RICHARD GOTT. New York: Verso, 1993. Illustrations. Maps. Notes. Index. xv, 320 pp. Cloth. \$34.95.

From the Pantanal in the Mato Grosso across the Paraguay River to the Chiquitos and then northwest to the Guaporé lies a vast expanse of tropical savannahs, forests, rivers, and swamps that, in the seventeenth and eighteenth centuries, attracted the attention of the Jesuit order. The Jesuits' provinces of Itatim, Chiquitos, and Mojos are not as well known as the Guaraní missions to the south, but they also formed part of the great Jesuit evangelical project in South America. In an account combining travelogue, ethnography, history, and personal impression, Richard Gott relates the tragic encounter between Indians, Spanish, and Portuguese in this great watershed of the Amazon-Paraguay river systems.

Several themes persist throughout Gott's tale. The 1600s and 1700s witnessed a continual contest between Spain and Portugal for domination of this region; by the 1750s, the Mato Grosso portion had clearly fallen to the Lusitanians. The region's great territory and varying terrain often defeated the most valiant efforts of the early Spanish explorers as well as the later Jesuit missionaries. Tragedy repeatedly visited the various Indian groups. First they suffered a massive kill-off from the introduction of European diseases; then seventeenth-century Paulista slave raiders depopulated Itaim and destroyed the Jesuit effort there. Disaster befell Indians when they were forced to participate in the wars of the Europeans. Finally, the expulsion of the Jesuits from Mojos and Chiquitos in the 1760s had the same pernicious effect on mission life there as it did in the Guaraní region.

Land Without Evil is a witty, sparkling book—what the British call “a good read.” At the same time, it is seriously flawed as a historical account of this region. The author is obviously sympathetic to the Indians and outraged by their treatment. His personal feelings are all too evident in his treatment of the clash of cultures. Gott has not availed himself of the most recent scholarship in the field of