

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

Indian-European relations in this part of South America, and he relies too heavily on colonial chronicles and nineteenth-century travel accounts.

At times—such as when he asserts that the Payagúa canoe Indians of the Paraguay River were enemies of the asunceños through the eighteenth century—he is simply wrong. But perhaps the book's greatest fault is the author's failure to assess the many ways the Indians of this region took advantage of the European presence and technology. The Mbayá, for instance, raided European settlements with European-imported horses and used iron implements obtained by force or trade. Along the extensive Indian frontier—which comprised the northern semicircle of the Gran Chaco and extended into the southern Mato Grosso—a reciprocal relationship of labor, trade, and warfare existed for several centuries; and while the Jesuit effort was directed at the reduction of Indians, that fluid, permeable frontier often conditioned the order's success or failure. The author slights this factor.

With these caveats in mind, the book is still recommended. Gott deserves credit for directing attention to this region, its inhabitants, and the interplay between Indians, Spanish, Portuguese, and Jesuits. *Land Without Evil* may have its faults, but it can be read for sheer enjoyment.

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Themes in Rural History of the Western World. Edited by RICHARD HERR. Henry A. Wallace Series on Agricultural History and Rural Studies. Ames: Iowa State University Press, 1993. Maps. Tables. Notes. Index. xiv, 277 pp. Cloth. \$39.95.

This volume brings together works by eight participants in a seminar for college teachers on the rural history of Europe and the Americas, sponsored by the National Endowment for the Humanities and conducted by Richard Herr at the University of California at Berkeley. Herr's introductory chapter is a historiographical gem that offers readers a vicarious entrée into his seminar. He traces the development of rural history from the classics on Western Europe written early in this century by J. L. and Barbara Hammond, Georges Lefevbre, and Marc Bloch through the impact of the Annales School and the more recent contributions of historians working on Eastern Europe, Latin America, and the United States.

Three essays deal with Latin America. D. K. Abbass challenges the presumed and widely touted fecundity of European livestock introduced in the Americas after 1492. Drawing on shipping records compiled by Huguette and Pierre Chaunu and an impressive array of other published sources, Abbass documents the transatlantic transport of livestock from 1493 to 1600. Although chickens, pigs, goats, and other small animals did reproduce at phenomenal rates, *ganado mayor* (cattle, oxen, and horses) multiplied much more slowly because of their longer reproductive cycles, the hazards of shipping them to the New World, and the shortage of workers able and willing to tend livestock. Abbass concludes that New World settlers delib-