

New World. But the suffering body of the African slave, the beaten Caribbean warrior in battle, or the afflicted and famished indentured servant also evoke the Christian image of a community held together by the common band of misery, emphatically expressed by the pathos in Du Tertre's epic (174). The compassionate reader of the *Histoire*, in Kullberg's final argument, is thus drawn into this narrative of a "family drama" in which each of its members are part of one common colonial body (185).

Kullberg's reading of Du Tertre is fascinating and eye-opening even to those who have read the *Histoire générale des Antilles* before. Her reinterpretation of the exotic imaginary as a rhetorical tool to justify the colonial process that leads to a cultural relativism reminiscent of romantic estheticism and postcolonial theory is very compelling. This highly recommendable book encourages the reader to reevaluate not only Du Tertre as an important contributor to colonial discourse in the seventeenth century, but also exoticism as a concept beyond its binary function within an ignorant ethnocentrism.

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The People Are King: The Making of an Indigenous Andean Politics.

S. Elizabeth Penry.

Oxford: Oxford University Press, 2019. 300 pp. \$99.

Elizabeth Penry examines ordinary Andeans from the sixteenth to eighteenth centuries in the Audiencia de Chacras then part of the viceroyalty of Peru (now present-day Bolivia). She argues that following the Spanish invasion of South America and the disruption of Inca rule, Andeans "moved from a politics of hereditary nobility, the caciques, to a hybrid form of participatory democracy, with the town council at its heart" (3). While historians have traditionally focused on North America and France as epicenters of revolution, modernity, and Enlightenment during this period, Penry asks readers to consider movements that occurred much earlier and at the peripheries of Spain's South American empire (11). To support this claim, she describes Indigenous grassroots political activity as "an Enlightenment-from-below" (19). Within this framework, common Andeans (*comuneros*) worked to understand colonial laws and confront their political standing. In particular, the book traces two important trends over this period: 1) the local reception of colonial laws, and 2) the rejection of corruption and the question of legitimate rule. Along those lines, it intellectually complements Alfonso W. Quiroz's *Historia de la corrupción en el Perú* (2019).

The book is divided into three parts. Part 1 examines the Inca and early Spanish Peru. She notes that prior to the conquest, the Asanqui people lived across scattered hamlets, cultivating livestock and agriculture in diverse ecological regions connected

by *ayllu* kinship groups and trade ties (32–33). Yet Viceroy Toledo implemented a widespread *reducción* (resettlement) program, which forced Indigenous peoples to abandon their network of pastures and fields and relocate to newly formed colonial towns. Toledo allowed Indigenous peoples to continue holding common lands, while allowing Spaniards to acquire private property, effectively establishing Spaniards as “de facto aristocrats” and Indians as commoners (66). Caciques occupied an intermediary space that granted them a privileged liminal status that the *comuneros* would eventually undermine.

Part 2 discusses the Andeanization of Spanish and Christian institutions, such as the blending of the pre-conquest *ayllu* and Spanish structures like the town council and *cofradía* (religious brotherhood) strengthening the *común*, a political belief that advocated for Andean’s interests and self-governance. This political agency, she contends, occurred in towns and annexes across the Audiencia de Chacras, challenging the traditional narrative of a one-dimensional resistance to Spanish occupation. And while many of Toledo’s resettled cities were abandoned, Andeans took to founding their own towns and annexes, which then allowed them to petition to create towns and *cofradías*. While their surviving records are sparse compared to Spanish town councils, Penry observes the “notary, *alcaldes*, *aguaciles*, and *jilqatas* of indigenous cabildos primarily appear as actors when pursuing causes between towns, between the común, the body of commoners of a town, and a Spaniard, or against their cacique” (96). This section offers several anecdotes of organized Indigenous resistance to colonial structures, like when the governing body of San Francisco de Pocona demanded the removal of their cacique governor for allegedly “beating and imprisoning people unjustly,” and “driving residents from town” (96).

In part 3, Penry questions a longstanding historiographical tradition that locates post-conquest Indigenous peasant political autonomy in the nineteenth century, a myth that overshadows centuries of Indigenous political thought and collective action with narratives that cast Andeans as impoverished, fractured, and backward (204). Moreover, this mischaracterization of Peruvian history oversimplified the 1780–82 Peruvian Indigenous rebellions as a surge of Inca revivalism. Penry cautions that scholars have taken reports from eighteenth-century Spanish officials at face value, attributing the rebellions to a handful of supposedly great men rather than appreciating the grassroots organization and natural evolution between disparate communities and leaders over time (203). Some factions did support Jose Gabriel Condorcanqui (renamed Tupac Amaru) as a legitimate Inca king and others, even more so after the rumored death of King Charles III. Yet the influential leader and organizer Tomás Catari never championed Inca revivalism or the return to an Inca state (202). “Calling the events in San Pedro de Condo ‘the Tomás Catari rebellion,’ when Catari had no role in them, or lumping all these regional phenomena under the name Tupac Amaru points in a misleading direction” (203). What Spanish officials and historians have missed is the widespread belief in Indigenous self-government and the *común*’s repeated use of this concept in their discourse and correspondence. While the fundamental goals

were shared, such as political determination and lowered taxes, the *comuneros'* motivations were heterogeneous.

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A Brief Introduction to the Study of Human Nature: Giulio Aleni.

Thierry Meynard, SJ, and Dawei Pan.

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The missionary methods of the Jesuits all over the world were based on the learning of the local language, adaptation to the culture, and indirect mission. In this context, the mission to the Chinese people constituted a special and great challenge. Therefore, the Jesuits also used the apostolate through books. Several hundred scientific texts and religious/moral texts were published in the Chinese language by Chinese Christians and Western missionaries. These texts, often based on European models, but adapted to Chinese culture and language, have become an important field of research of Chinese and Western scholars during the last thirty years. The present book is such an enterprise, bringing together the Chinese original text with an annotated English translation with annotations, the *Xingxue cushu* 性學彙述 or *Brief Introduction to the Study of Human Nature*, done by the Italian Jesuit Giulio Aleni (1582–1649).

Giulio Aleni, who came from Brescia, belonged to the second generation of Jesuit missionaries in China after Matteo Ricci (1552–1610). Besides Aleni's standard Jesuit education in philosophy and theology, Aleni also studied mathematics and astronomy. In 1609 he stayed in Lisbon for several months before he departed to China under the Portuguese Padroado. In that time, it seems he received lessons at the Jesuit College in Coimbra, Portugal, which focused on the Aristotelian philosophy that became important in the China mission during the first half of the seventeenth century. After his arrival in China in 1611, Aleni worked with others in the province of Fujian, where he founded the mission in Fuzhou. His kind and open-minded character, his depth of knowledge, and his ability in the Chinese language gained him a high reputation among the Chinese. He was sometimes called "Confucius from the West."

Aleni's well-documented conversations and dialogues about religion and philosophy with Chinese scholars in Fuzhou were famous at the time. The concepts of the human soul and nature in the East and West were particularly important subjects. The question of the rational soul contrasted against Buddhist ideas of metempsychosis, also called reincarnation, had already been raised in the Japan mission. The question was further discussed in the China mission, where its pioneer Matteo Ricci created the new Chinese term *linghun* 靈魂 as name for the rational soul. Later missionaries continued the discussions with