

thy capstone of a distinguished career spent studying the kabbalistic ideas of the sixteenth century and their importance for social and intellectual history.

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GANSON, Barbara — *The Guaraní Under Spanish Rule in the Río de la Plata*. Stanford, Calif.: Stanford University Press, 2003. Pp. 290.

Scholars of Latin America have long needed this book, specifically those who teach on indigenous resistance and more generally the colonial history of the Southern Cone. Barbara Ganson's study is a comprehensive collection of historical sources that explain the conditions of the Guaraní indigenous people in the last half of the eighteenth century and their situation following the collapse of the famous Jesuit missions. More importantly, the author deftly constructed this informative ethnohistory from a broad scope of sources through extensive archival research; this collection of data goes far to demystify the significant historical lacunae that have complicated serious analysis of the Jesuit enterprise in Colonial Latin America. Finally, the outstanding accomplishment of this text is to highlight the role that the Guaraní themselves played as the Jesuit drama unfolded and to document its effects on the indigenous peoples.

By far the strength of this book is the demographic analysis and family history of the Guaraní, who fled the missions after King Charles III expelled the Jesuits from Spain's Latin American territories in 1767. Rather than merely criticize the administrators who took over the missions for their decline, this history shows that, even within the instability that resulted for the Guaraní, the indigenous people played a critical role in shaping their own future. Although the mission natives had generally adapted some European attitudes towards land and private property, they still moulded events significantly both at the missions and in the Southern Cone. Only a dozen years before, in 1753, the Guaraní had rebelled against the crown and had virtually assumed leadership of their mission communities in a military action independent of Jesuit influence. This conservative rebellion, grounded in syncretic Guaraní beliefs, provided the indigenous people with a new sense of identity within the colonial context. Rather than the docile mission Indians they are often portrayed to have been, the Guaraní were strengthened by the rebellion, making their geopolitical position along the critical borderland between Spanish and Portuguese territories such a formidable military force that authorities in Buenos Aires, Rio de Janeiro, and Europe all kept them under serious consideration.

The Guaraní first interacted with the Spanish early in the sixteenth century. While most studies have characterized early encounters between the groups as peaceful, Ganson instead highlights the first encounter as a "shower of arrows" led by the famous Cario-Guaraní leader Lambaré. Rather than the harmonious blend of cultures glorified even in Paraguay, the Guaraní perspective reveals a history of slave raids and exploitation of indigenous labour from the early harvest of *yerba mate* tea

through the colonial period. The Jesuits who gathered the Guaraní into mission compounds in the early seventeenth century were determined to alter indigenous cultures by teaching them civility, artisan crafts, and Catholicism. Priests ignored royal decrees that attempted to protect the indigenous peoples and instead moved quickly to impose uniformity and humility on their proselytes. Even when settled at the missions, however, indigenous people struggled to retain control over their own lives. The Guaraní manipulated tensions between the Spanish to their own advantage. Rather than achieving easy conversions, then, the Jesuits instead themselves adopted many Guaraní ways to survive and secure indigenous acceptance. To police their missions the priests trained Guaraní militias, which came to play an important role in the Southern Cone during the seventeenth century.

Historians have long debated the conditions for indigenous people and their cultural continuity at the missions. Manuscripts by Father Sanchez Labrador highlight critical tensions between the Jesuits and Franciscans who competed for indigenous adherents and labourers, and thus one way to explain the glorification of the Jesuit missions would be to emphasize in detail such competition between religious orders. Instead, this study focuses on the Guaraní indigenous people themselves within a family history format. One major contribution is the analysis of daily mission life, contextualized within the traditional Guaraní cultural background. Jesuit priests employed traditional Guaraní political, social, and economic structures to ensure stability within their missions. Furthermore, the Guaraní adapted the priests' impositions as a way to defend their communal interests. Indigenous people contributed to mission success as day labourers in the care of cattle, raising cotton, and harvesting *yerba mate* tea. The author correctly acknowledges that, if the Guaraní refused to work, they faced corporal punishment in the form of whipping and stocks. The Jesuits, moreover, encouraged native participation in religious services with incentives and rewards. Additional descriptions of these coercive measures, including the use of children as informants described by missionary Antonio Sepp, would strengthen this record of Guaraní resistance.

Mission work, Ganson found, did not displace women's traditional household and agricultural labours. Further examples of how the Guaraní perceived such imposed duties would illuminate the indigenous experience, but are obviously scarce in extant Jesuit records. For instance, how can later scholars completely explain why the Guaraní killed the oxen they received from the priests? Instead, this history allows the few sources to speak for themselves: the apprehension of fugitives shows native resistance to social constraints and cultural impositions at the missions. The Jesuits, for instance, closely supervised interaction between women and men at all times. Still, the author correctly highlights the reasons why some indigenous people accepted controlling Jesuit supervision: while native women were confined to the "woman's domain", under the Jesuits their status rose dramatically because the missions offered them a greater sense of security. Also, the missionaries allowed dances and religious fiestas in their attempt to make Catholicism acceptable to Guaraní culture. The selective Guaraní acceptance of European impositions, contextualized judiciously in this study, coincides with recent examinations of indigenous accommodation and resistance in the Yucatan and Peru.

State concern for the Guaraní people grew especially following the expulsion of the Jesuit order from Spanish America in 1767, when mission Indians travelled to urban centres to work as artisans or trade their wares. Particularly new are the insights that parish records of the time shed on measles and influenza epidemics in Guaraní communities. Mission reorganization led to Guaraní cultural changes as the natives faced imposition of the Spanish language. Instead of peacefully returning to their rural communities or being easily integrated, however, indigenous people showed their dissatisfaction by rustling cattle, committing theft, and using the Spanish courts to their occasional benefit. In conclusion, this study makes a major contribution towards explaining the emergence of the Paraguayan peasantry and the collapse of significant Guaraní resistance throughout the Southern Cone by 1820.

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GERMAIN, Georges-Hébert — *Les coureurs des bois : la saga des Indiens blancs*, sous la direction scientifique de Jean-Pierre Hardy, illustrations originales de Francis Back, Outremont, Libre Expression et Musée canadien des civilisations, 2003, 160 p.

L'objectif de ce livre est de présenter au grand public l'histoire des coureurs des bois, des voyageurs et des trappeurs, ces hommes qui, au lieu de rester sur leurs terres avec le reste de la population européenne, vont plutôt se disperser au sein du vaste territoire américain en créant des contacts avec les Amérindiens. Les sujets abordés dans ce livre sont vastes, et les lecteurs pourront y retrouver un certain portrait de la population de la Nouvelle-France puis des francophones qui ont choisi de s'installer dans l'Ouest canadien. Le territoire couvert est le continent nord-américain et la période va des débuts de la colonisation européenne jusqu'à environ la fin du XIX^e siècle.

La présentation de l'ouvrage est très belle et vivante. Les textes sont courts, regroupés sur deux pages côte à côte, et ils sont agrémentés d'un grand nombre de photographies d'objets et de documents tirés des vastes collections de musées et de centres d'archives ainsi que de dessins qui reconstituent les personnages et la vie quotidienne à l'époque étudiée. Ceux-ci nous ont paru bien faits et pertinents. Cette façon de présenter chacun des thèmes permet aux lecteurs de voir d'un seul coup d'œil un ensemble d'informations cohérentes.

Les textes sont très bien écrits et la plume de Georges-Hébert Germain ira rejoindre de manière plaisante le grand public. Ce qui est très important pour les historiens, cependant, c'est que la recherche a été faite de manière consciencieuse et que les informations données au lecteur sont fondées et ne leur donneront pas une vision déformée de la réalité.

Voici certains des thèmes abordés dans *Les coureurs des bois* : les raisons de l'immigration française, les échanges commerciaux des Amérindiens (entre eux et avec les Blancs), le commerce des fourrures, le contexte de la course des bois et les