

which they are enmeshed. The book thus consistently reminds us of the slippage and overlap between different modes and models of identity and sexuality. As Mitchell rightly points out, it would be (justifiably) easy to demonize North Atlantic sex tourists as racist and exploitative, but *Tourist Attractions* seeks to do something less obvious and likewise important.

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The Lima inquisition: the plight of Crypto-Jews in seventeenth-century Peru Madison, by Ana E. Schaposchnik, Madison, The University of Wisconsin Press, 2015, xi + 291pp, US\$65.00, ISBN 978-0-299-30610-6.

Exhibited in the Museo del Congreso y de la Inquisición in Lima are white dummies enclosed in stocks, tied to chairs, hung from the ceiling by rope, and shamed in penitential garb. Regardless of how curators contextualize inquisitorial torture, these recreations of penal suffering fuel popular notions of the Black Legend of Spanish cruelty. The Holy Office – established in Spain in 1478 and later in Spanish America in 1570 – used physical violence to illicit confessions, but in *The Lima Inquisition* Ana E. Schaposchnik reminds readers that the number of accused was never large and only a small portion were burned at the stake. So, if the Inquisition had a limited direct impact on most people in the viceregal capital, how did it exert its influence over colonial society in Peru? Schaposchnik argues that it sought to “discipline and shape culture not so much through frequency of trials or number of sentences as through the potency of individual examples” (6). Taking inspiration from the work of Michel Foucault, Schaposchnik views the Lima tribunal as an “immaterial panoptic” (25) that instilled fear in the general populace but especially in minority groups like Portuguese New Christians (*Conversos*).

Schaposchnik divides her study into six chapters. In the first two she overviews the origins, logic, and operations of the Inquisition, pointing out that its main tools were institutional alienation, individual isolation, and bureaucratic secrecy. Throughout the next two chapters she concentrates on Converso experiences of the Holy Office, both individual case studies of a cobbler and a merchant and the larger group of roughly 110 New Christians arrested and put on trial for crypto-Judaism in the “Great Complicity” (1635–1639). In the last two chapters Schaposchnik contrasts the solitude of prison life with the public *Auto de Fe* (“act of faith”), an elaborate civic spectacle in which the accused received their sentences and a select few were handed over to the state for execution. Overall Schaposchnik provides a balanced approach to the Holy Office in Lima, one that focuses equally on the work of inquisitors and the lives of prisoners. Although clearly concerned with the importance of quantitative analysis, she is more interested in a “closer look at individual subjects” (17) to contextualize the small number of heretics interrogated by the Inquisition.

Drawing upon recent trends in Inquisition studies, Schaposchnik rightly complicates oversimplified images of a blood-thirsty tribunal bent on and capable of persecuting most Limeños. In *The Lima Inquisition* inquisitors are not zealous fanatics eager to burn heretics but educated churchmen and experts in theology. Prisoners suffer psychological and physical torment, emerging from the dungeons almost unrecognizable to their kin;

but their torture is regulated and controlled and the accused receive legal and spiritual counsel. The Holy Office acquires an elaborate team of functionaries with prime real estate near the city center of Lima, but it is short staffed, struggles for finances, and has an inadequate number of cells. And while activity in the dungeons is secretive and closed off to the outside world, there are still breaches in security as lower-ranking functionaries leave cell doors open and prisoners pass messages through holes in the wall.

Another major strength of *The Lima Inquisition* is its transatlantic focus. By concentrating on *Conversos*, Schaposchnik is able to piece together trading networks in the larger Sephardic diaspora to illuminate the Portuguese presence in Peru. Many merchants in Lima were members of this international Jewish community and they contributed to the ethnic diversity of the viceregal capital. But since their itinerary of travel often included extended stays in trading ports and cities across Brazil and Spanish America, inquisitors adapted by drawing upon their own transatlantic networks of administrators and bureaucrats. Schaposchnik demonstrates how the tribunals of Lima, Cartagena, and Mexico were connected and how functionaries relocated between the three to promote their own careers, allowing inquisitors to track potential prisoners across the Americas. She also explains how inquisitors in Lima acquired information on suspect individuals throughout the Iberian Atlantic by highlighting the cooperation and exchanges of documentation between tribunals across the Spanish–Portuguese border.

Schaposchnik also impresses with her ability to transform the inner world of tribunal facilities into a subject for historical study. Instead of hopelessly confined to their cells awaiting their ultimate fate, prisoners in *The Lima Inquisition* demonstrate their limited agency by seeking to obtain favorable outcomes for themselves. *Conversos* in the dungeons use their knowledge of the institution to stall trials with the hope of gaining a general pardon, also taking advantage of loopholes, irregularities, and corruption to minimize torture. In other cases they acquire extra food and messages from the outside world through their servants and African slaves. A few even develop communication codes based upon the knocking of stones and the chiming of bells to “circumvent their individual isolation” (146).

The Lima Inquisition will serve the interests of several different audiences. For undergraduate students learning about the Holy Office in Peru, it functions as a great introductory study, given Schaposchnik’s detailed description of the tribunal’s officials, methods, buildings, and activities. Those researching Jewish history will appreciate her diasporic focus on Portuguese New Christians, specifically their collective strategies for survival in the Iberian Atlantic. Scholars of colonial Latin America will welcome Schaposchnik’s emphasis on minority groups in colonial cities. As *Conversos* were Iberians they were not exposed to the everyday forms of violence and discrimination that Indian, black, and *casta* populations experienced in urban centers, all of which is well-documented in several recent studies. But given their Jewish ancestry they were always at risk of being accused of heresy, forced to suffer various forms of torture in the dungeons of the Inquisition. “It was this suspicion”, Schaposchnik concludes, “that marked the limit of their inclusion in colonial society” (183).

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