

intelligentsia who should go into the world to save Russia” (167). With a sense of superiority, they believed that they should be the guides of Russia, not the aristocrats who lacked moral character and patriotism. In fact, compared to Russian nobles who were heavily influenced by the West, Manchester emphasizes the “Russianness” of *popovichi*.

Although Manchester conducts thorough research to examine the lives of this particular group, she does not create a smooth transition between the *popovichi*'s role as members of the Russian intelligentsia in the late nineteenth century to their roles during the Russian Revolution in 1917, despite her brief description of “the radical intelligentsia” (215). However, Manchester’s insightful analysis produces new insight into the Russian Orthodox Church, which broadens the understanding of Russia’s clerical estate prior to the communist era. She certainly uncovers the subject when it is still new to many scholars of Russian history. Manchester’s work will greatly benefit those students who study cultural and intellectual histories of Russia as well as scholars of religious studies.

Katherine Yang

Barbara A. Ganson. *The Guaraní Under Spanish Rule in the Rio de la Plata*. Palo Alto: Stanford University Press, 2003. Pp. 290. Cloth. \$65.00.

In her analysis of Guaraní Jesuit missions in the Rio de la Plata from the sixteenth to the middle of the eighteenth century, Barbara Ganson, Professor of History at Florida Atlantic University, presents a revisionist study that argues against the representation of the Guaraní as “passive receptors of European culture and institutions,” arguing instead that Guaraní agency enabled them to resolve their own fate (5). Ganson explores this idea in Part I on Guaraní-Jesuit cultural exchange in daily mission life and in Part II on Guaraní resistance. This second part focuses especially on episodes in the second half of the eighteenth century that erupted after the promulgation of the Treaty of Madrid in 1750. Ganson challenges previous scholarship by demonstrating the active participation of the

Guaraní in deciding their own future rather than depicting them as victims of the mission system.

Ganson argues that the Guaraní and Jesuit missionaries developed a mutual relationship through the sharing of cultures. This cultural exchange enabled the Guaraní to retain influence over their own lives as they selectively adopted European cultural elements that served their interests. The adoption of the *cabildo* (town council) system, for example, allowed the Guaraní to negotiate with Spanish authorities and make demands for their own needs. Moreover, this type of interaction allowed the Guaraní to maintain aspects of their own culture, such as their language and religious beliefs.

The highlight of Ganson's book appears in her discussion of why the Guaraní rebelled against Spanish and Portuguese authorities. Her analysis of Guaraní texts, personal letters, and *cabildo* records demonstrates that the Guaraní acted independently of Jesuit influence in their struggle against Spanish and Portuguese authorities to halt their forced relocation to Portugal following the Treaty of Madrid. The Guaraní opposed the move because they considered the Portuguese their enemies and feared both enslavement and the uncertain future they would face in a new land. Ganson's analysis of Guaraní documents substantiates her revisionist approach by using their own writings to understand their motives prior to the rebellion and their agency in determining their own lives.

After the defeat and expulsion of the Jesuits in 1767, many Guaraní migrated to urban areas like Buenos Aires where they worked as loggers, domestics, cattle herders, and cooks. The hybrid culture negotiated in the missions allowed for Guaraní cultural resilience in these new urban settings as they continued to speak their language and practice their religion. However, Ganson falls short in her discussion of this latter point. She could have better explained the resurgence of shamanism after the Jesuit expulsion, as she notes earlier in the book that shamanism declined under the mission system.

Ganson provides an insightful analysis that challenges the view of the Guaraní as passive recipients of European culture. However, a more detailed examination of the mutual relationship between the Jesuits and Guaraní is needed to

demonstrate the Guaraní's ambivalence entering into a relationship with the Jesuits. Otherwise, Ganson undermines the Guaraní's initial resistance to European colonization. Nevertheless, Ganson's scholarly contribution is significant for being the first English written text on the Guaraní in the Rio de la Plata. Scholars interested in colonial Latin American history as well as on indigenous agency and resistance under colonization will appreciate this work.

Jimmy Zavala