

**Prudence M. Rice.** *Space-Time Perspectives on Early Colonial Moquegua*. xx + 378 pp., illus., maps, tables, bibl., index. Boulder: University Press of Colorado, 2013. \$70 (cloth).

In *Space-Time Perspectives on Early Colonial Moquegua* Prudence M. Rice draws on archaeological, anthropological, historical, and art historical research to tell the story of human occupation in the Osmore drainage in southern Peru, an area commonly referred to as Moquegua, the department in which the valley is located. The book is divided into five parts, with the first providing an introduction to the natural environment of Moquegua and human activities there through time. Part 2 focuses on the pre-Hispanic occupation of the Osmore Valley, with particular interest in episodes in which Moquegua was colonized by indigenous groups from elsewhere in the Andes. Rice introduces the concept of spatialization, which she defines as “the production and meanings of spaces and places” (p. 223). Part 2 examines the ways different indigenous groups “re-spatialized” the valley, particularly focusing on how toponyms reveal patterns of place making—that is, turning spaces into places and resignifying already identified places. The discussion of re-spatialization in Moquegua continues in Part 3, which treats the period when Spaniards colonized the Osmore drainage, asserting their own spatial practices. Part 3 forms the heart of the book, drawing on the author’s excavations of Moquegua *bodegas*, sites associated with Spanish colonial period wine production. The study then culminates in Part 4 with discussion of the distinctive tin-enamelled ceramic ware known as majolica. Majolica was produced in Iberia and across Spain’s colonies, where it mostly featured the color blue, reflecting the influence of Italian Renaissance tastes; in Moquegua, however, majolica makers, although they had access to blue pigments, such as cobalt, preferred the copper-derived green and the brownish-black of manganese. Rice identifies the Moquegua tradition as closer to, and deriving from, the Muslim roots of majolica in southern Spain. She argues that Moquegua’s majolica has long been ignored because its emphasis on green differs from the more heralded blue of Mexican and other Spanish and Spanish colonial majolica wares. Rice demonstrates how historical preferences for blue-dominant majolica extend into the present, influencing which Spanish colonial period ceramic traditions contemporary scholars study and leading to the dismissal, or at least ignorance, of the green-and-black wares of colonial Moquegua and of Muslim influences on the visual cultures of Spanish America. The book concludes with Part 5, a brief section summarizing the author’s major findings.

*Space-Time Perspectives on Early Colonial Moquegua* provides a comprehensive picture of Moquegua’s past. Rice alternates between broad, sweeping views of historical periods across immense geographic regions and highly specific, localized examples from her excavations in the Osmore drainage. Thus is she able to contextualize her discussion of inscriptions devoted to particular saints on large earthenware wine-storage jars known as *tinajas* by first providing a general introduction to Roman Catholic conversion efforts and local Andean adaptations of Christianity. This is but one example of the way Rice expertly balances macro and micro perspectives. The book exemplifies the way what seems like fragmentary data can be woven into a larger, more complex story of human environmental and cultural adaptation.

The book’s title promises a dual focus on both space and time. Although history is a pervasive undercurrent, the culturally constructed nature of “time” is not discussed. The theme of “space,” in contrast, is emphasized. Parts 1 and 2 view the Moquegua landscape as an ever-changing cultural production through which specific places are brought into being; while some “places” persist, others are forgotten, and still others are re-placed through subsequent occupation and colonial processes. In Part 4, when the discussion of spatialization moves from the environment of Moquegua to the decorated surfaces of majolica ware, it seems somewhat forced. While the examination of majolica decoration has the potential to be yet another example of the move from macro to micro perspectives, the emphasis is more on the choice of color, through which Rice links Moquegua to the Muslim traditions of southern Spain, than on the arrangement of the painted forms on the ceramics studied. In the book’s culminating

chapters, then, the choice of color replaces the use of space, and, as a consequence, the evocation of spatialization loses some of its force. This, however, detracts little from Rice's overall accomplishment.

By drawing on research deriving from the methods associated with various academic disciplines, Rice provides a splendid example of multidisciplinary research and the clear benefits it offers. Archaeological discovery cannot tell the complete story of Moquegua, but neither can historical documents, nor stylistic and iconographical analysis. Unfortunately, Rice misses the opportunity for transdisciplinarity when she stirs up disciplinary stereotypes—for example, characterizing art historical work as interested in the mere description of art styles (p. 281). Despite some evocation of tired disciplinary boundaries, the depth of the scholarship and the historical scope of the book are a stunning accomplishment. Ultimately, archaeologists, anthropologists, historians, and art historians will find this substantive study illuminating.

Carolyn Dean

### Middle Ages and Renaissance

Timothy S. Miller; John W. Nesbitt. *Walking Corpses: Leprosy in Byzantium and the Medieval West*. xiv + 243 pp., illus., bibl., index. Ithaca, N.Y.: Cornell University Press, 2014. \$35 (cloth).

"Wretched corpses," "moving cadavers," "creeping bodies." Fourth-century Byzantine bishops used these phrases to describe men and women afflicted with leprosy. Timothy S. Miller and John W. Nesbitt invite readers to reinterpret this dramatic language in their book, *Walking Corpses*, a useful comparative study of religious, medical, and legal reactions to leprosy in Byzantium and the medieval Latin West.

Miller and Nesbitt mine sermons, orations, hagiographies, medical treatises, and Byzantine and Germanic law codes to support three big claims. First, when bishops like Basil of Caesarea, Gregory of Nyssa, Gregory of Nazianzos, or John Chrysostom mounted the pulpit to speak of lepers, they did not intend to terrify their audiences, or to mark lepers as sinful carriers of diseased souls, or to justify the exclusion of lepers from society, as scholars once argued. Rather, they sought to promote a new model of Christian charity by advocating the construction of institutions designed to provide lepers with long-term physical and spiritual care. Second, these leprosariums in both Byzantium and western Europe were not houses of detention, but quasi-monastic communities that granted male and female residents opportunities for shared or, in some cases, self-governance. Third, whatever motivations existed for exiling or persecuting lepers were not of Christian, but Germanic, origin.

The principal aim of the book is to tell an integrative history of leprosy for the entire Middle Ages by tracing the origins of later Western attitudes and institutional solutions to earlier Byzantine beliefs and practices. To that end, the authors begin their story in the rich cultural and linguistic matrix of third-century B.C. Alexandria. It was here that Greek physicians first began recording cases of a disfiguring, chronic disease they called *elephantiasis*, or elephant disease. At the same time, Alexandrine rabbis, at work translating the Hebrew Bible into Greek, rendered the Hebrew word *tsa'arath* as *lepra*, a term used in the Hippocratic corpus to describe a range of skin conditions. In Jewish and Christian contexts, *lepra* would come to indicate a state of ritual impurity, evidence of divine punishment, or, paradoxically, divine mercy. Miller and Nesbitt argue that, by the fourth century, Byzantine bishops recognized leprosy as a public health crisis. Despite its moral ambiguity, they chose to regard the disease as a stimulus for charity rather than hostility. Similar to contemporary philanthropic initiatives designed to serve vulnerable people in Byzantine society, religious leaders, emperors, and lay elites built leprosariums to provide lepers with lifelong care. The second half of the book shifts to western Europe, where the authors argue that reactions to and treatment of lepers was more fraught. Where Greek physicians distinguished the benign *lepra* from the more severe *elephantiasis*, the morally charged term *lepra* came