*La "gran complicidad" de los criptojudaizantes de Lima (1635–1642).*
By JEAN-PIERRE TARDIEU. Tiempo Emulado: Historia de América y España. Madrid: Iberoamericana; Frankfurt: Vervuert, 2022. Maps. Figures. Appendix. Notes. Bibliography. 203 pp. Paper, €38.00.

This relatively short but dense work focuses not on the so-called conspiracy of Lima broadly but on the lives of three men, their extended familial and commercial relations, and how they fared under the Inquisition trials against known conversos after 1635 that culminated in the 1639 *auto de fe* in Lima. Jean-Pierre Tardieu highlights young Portuguese converso men's shared motivation to immigrate to the New World to flee the Portuguese Inquisition and pursue their ambitions as merchants. He closely examines their distinctive public Christianity and their private Jewish identities.

This book provides narratives of three economically successful families tried during the conspiracy while at the same time extrapolating and highlighting important aspects of how the Inquisition tribunal operated during this particular conspiracy. Tardieu does a better job of the former; the Inquisition tribunal remains more amorphous until the third chapter. For instance, when discussing the actions and rationale of the Inquisition tribunal, Tardieu does not provide insight into the individuals who shaped the decision-making process; however, scholars of the Inquisition such as Kimberly Lynn have established that the early modern Inquisition was shaped by rules and regulations as much as by individual members of the tribunal, who put their own interpretive stamp on the inquisitorial processes.

The first chapter details the trajectory of Francisco de Acevedo. By the time he arrived in Lima in the 1590s, through a long journey through ports in Brazil and the mountains of Bolivia, Acevedo had become a reluctant observer of Judaism, through the influence of his maternal family. Increasingly during his travels through South America, he began to confess to various Catholic priests his and his family's secret practicing of Judaism. By 1603 he recanted his Judaism before the Inquisition tribunal in Lima. His confession and his attempt to return to the fold of the Catholic Church ultimately incriminated his immediate and extended family in Lima and Portugal and alerted the

Inquisition tribunal to a merchant network of conversos who continued to practice Judaism secretly across South America and the Atlantic all the way back in Spain and Portugal.

Manuel Bautista Pérez, discussed in chapter 2, like many others learned about his family's crypto-Judaism as a young man. Yet compared to Acevedo, Bautista Pérez was much more committed to his secret Judaism; he became a leader among his peers because he had a better understanding of Judaism than most, because he was an adept reader, and because he was a successful businessman. He gathered coreligionists in his home and became admired among his group of close friends, who called him a "capitán grande" (p. 78). This chapter spends the most time exploring the nuances of the Jewish faith among Portuguese conversos in Lima, what drew them to the New World, and how they developed a secret religious community based on familial and economic ties as merchants heavily invested in the slave market across the Atlantic. But even though Bautista Pérez was widely admired as a religious leader, he had enemies, whose accusations eventually got him arrested. Yet he never recanted his Judaism before the Inquisition, even in the face of torture. He suffered for his refusal to recant by receiving one of the severest sentences from the tribunal.

The third chapter is about Diego de Ovalle, an older man also arrested and tried as part of the conspiracy. A wine merchant, a slave merchant, and a seller of luxuries such as pearls and textiles, he was not as prominent and admired in the Portuguese converso community as Bautista Pérez. But these two men knew each other, and both denied their crypto-Judaism before the Inquisition by claiming that they were accused by vindictive enemies jealous of their wealth and success.

All three men discussed by Tardieu had striking similarities: they were all slave merchants originally from Spain but of Portuguese origin, for instance, and they all found out about their families' Judaism as young men. But once in Lima they took distinctive approaches to their secret Jewish identity, their public Christianity, and their business careers. Consequently, their choices shaped distinctive sentences delivered after the scrutiny of the Inquisition tribunal.

The book could have benefited from more precise documentation of sources. For instance, when citing the primary archival sources, they are listed in the bibliography but are not cited directly in the corresponding footnotes with folio numbers. While not a comprehensive overview of the "gran complicidad," this work provides a valuable comparative approach in examining with sharp focus three distinctive paths that conversos took toward their secret and public religious identities. By highlighting their distinctive relationship to their Jewish faith, their distinctive approach toward Christianity, their role in the converso community, and their behavior before the Inquisition, Tardieu also highlights the psychological distress of managing two separate identities under the duress of inquisitorial inquiry. This work is also valuable because its author scrutinizes conversos' understanding of Jewish religion as he explores their distinctive identities and how they developed over time.

RAFAELA ACEVEDO-FIELD, University of Montana Western
DOI 10.1215/00182168-11384634