consumo y la apariencia. La autora interpreta, además, la figura del Caballero del Lago en el *Quijote* como una metáfora del deseo extractivista y colonial: la búsqueda de metales y gemas en el Nuevo Mundo representaría un estado de degradación y explotación voraz de la naturaleza, situación que se asemeja con la explotación y cosificación del cuerpo de la mujer. En este contexto, Leonisa, mujer morisca, en *El amante liberal,* simboliza la apropiación erótica y cultural del "otro" a través de su transformación en una exótica joya viviente. Frente a estas degradaciones, Cervantes propone un nuevo modelo de masculinidad basado en el trabajo, la moderación y el mérito, anticipando los valores de la burguesía emergente. La autora usa la cruz adornada con diamantes y perlas, que acompaña a los protagonistas de *Los Trabajos de Persiles y Sigismunda*, para sintetizar el mensaje final del estudio: las joyas, despojadas de su valor suntuario, se transforman en signos de solidaridad, comercio y trascendencia espiritual.

En conclusión, el análisis de Martínez-Góngora demuestra que el signo de las joyas en la obra cervantina constituye una herramienta crítica para reescribir la historia simbólica del género. Las alhajas no solo son ornamentos, sino también testimonios materiales del trabajo, la virtud y la inteligencia femenina. A través de ellas, Cervantes elaboraría un discurso proto-feminista que reconoce a la mujer como agente económico, moral y político de la modernidad temprana.

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RAN SEGEV. *Sacred Habitat: Nature and Catholicism in the Early Modern Spanish Transatlantic.* University Park: Pennsylvania State UP, 2023. xvi + 213 pp.

In *Sacred Habitat: Nature and Catholicism in the Early Modern Spanish Transatlantic*, Ran Segev situates the place of early modern Spanish writers, and specifically early modern Spanish religious actors (including friars, nuns, and missionaries) in establishing and advancing empirical sciences such as cosmography, geography, and zoology as an integral component of their participation in the Transatlantic (and Transpacific) empire. This reframing of that relationship is in part a corrective to a metanarrative within the history of science influenced by the Black Legend, which has portrayed Catholic Spain as a scientific backwater. Segev, in contrast, argues that by reframing the relationship between early modern religion and science as cooperative rather than oppositional, we can more fully

appreciate how the Spanish commitment to the Counter Reformation served to further the development of scientific inquiry. He lays out the contours of this argument in Chapter 1, "The Ladder to God: Empire, Faith, and Knowledge in the Hispanic World."

In Chapter 2, "Finding God and His Church in the Fabric of Nature," Segev focuses on cosmography and considers how cosmographical treatises engaged with religious concerns. He introduces the term "secular theology," which he defines as how lay thinkers voiced theological ideas to understand the relationship between the empirical observation of nature and spiritual or theological interventions. Segev affirms the need "to show how the production of natural knowledge across imperial Spain was affected by and responded to larger Catholic debates and concerns [and] to examine religious expressions in secular scholarship and place those expressions in conversation with works by religious authors" (30). Cutting-edge cosmographical texts not only advanced a scientific agenda but also "reinforced Catholic conformity at a time when the church felt itself to be under attack" in discussions of the holy sacraments, Marian devotion, divine grace, and free will (31). He concludes that the reinforcement of Catholic values in cosmographical terms "naturalized" church law (45–46).

Chapter 3, "Sor María's Cosmos," approaches the intersection of the study of nature, mystical experiences of God, and Franciscan ambitions for their American mission through the story of Sor María de Jesús de Ágreda (1602–1665), whom Segev describes as a "mystical cosmographer." Sor María, a cloistered Poor Clare, is best known for claiming to be able to bilocate between her convent in Soria and New Mexico, where she supposedly appeared to the Jumano tribe to encourage conversion to Catholicism. She claimed to have gained the scientific knowledge that she reports in her early work and to have achieved the miracle of bilocation through *ciencia infusa*, or a specific kind of divine revelation. This claim emerges in the context of a growing reliance on personal experience as the most trustworthy source of information, especially for the science of cosmography, and helps Sor María overcome the unique epistemological barriers such a framework posed for women. The final part of this chapter explains how Sor María aided the ultimately successful effort to establish a new diocese in New Mexico headed by the Franciscan order.

Chapter 4, "*Descripción* and the Art of Piety," explains how Spanish friars acted as brokers of geographical knowledge alternative to official avenues. Building on other historians' understanding of the role of colonial expansion in the development of geography, Segev discusses "how geography was a powerful tool used to endow space with sacred meanings and to advance particular Catholic agendas that coexisted alongside imperial projects" (83). He groups under the rubric of "confessional

geographers" the participants in this project that expanded Iberian knowledge of the globe and "introduced newly rigorous standards to the field" (82), even as they advanced religious agendas. He deploys a theoretical framework of how space is consecrated to understand how geographical writing was used to "infus[e] sacred meanings into foreign lands" (84). Segev reveals how spatial and geographical knowledge generated through firsthand experiences grounded in empirical research and transparent criteria is harnessed to render the New World as a sacred Christian space.

The final chapter, "The Origin of (American) Species," traces two explanations of the zoological diversity of the Americas consistent with the story of Noah's Ark: Jesuit José de Acosta's account of the existence of uniquely American animals in *Historia natural y moral de las Indias* and Dominican Gregorio García's in *Origen de los Indios* (1607). Both works, Segev insists, "represent the interrelatedness of exegetical impulses and the study of nature during an era of global exploration" (124). Acosta's efforts to explain the striking differences of American animals from Europeans within the constraints of the Noahid story leads him to propose a kind of proto-evolutionary theory of animal speciation, involving post-diluvian migration and adaptation to new environments. García, a reader of Acosta, attributes the postcreation speciation and geographical distribution to a possible angelic intervention. This insistence on God's omnipotence tracks with a feud throughout the sixteenth century between Jesuit and Dominican orders over the nature of free will, grace, and predestination. The long tail of both Acosta's and García's influence can be observed in subsequent Catholic naturalist thinkers, including Juan Eusebio Nieremberg and Athanasius Kircher.

Sacred Habitat delivers on its promise to present the early modern paradigm of science and empirical inquiry *as* a religious phenomenon, which is a crucial corrective to long-standing views of the relationship between these fields. Segev offers a number of conceptually productive terms (sacred habitat, secular theology, and confessional geographers) that will be of use to scholars working on this subject in the future, though this reader wishes he had more fully developed those concepts as an integral part of his critical intervention rather than just deploying them in passing. The book will be of particular interest to historians of early modern science, early modern Spanish Catholicism, and colonial Latin American natural history, and will appeal to those scholars seeking to understand how epistemological frameworks were actively reconceived throughout and because of the early modern Iberian global empire.

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