study of early Christian texts, whereas the second two essays deliver insightful test cases applied to specific contexts and texts (i.e., Corinth and Philippi).

Part 3, "Empire," provides four chapters that consider the relationship of New Testament texts to the Roman empire: (7) "Remapping the Universe: Paul and the Emperor in 1 Thessalonians and Philippians" (135–55); (8) "Christian Attitudes to Rome at the Time of Paul's Letter" (156–63); (9) "A State of Tension: Rome in the New Testament" (164–80); (10) "God's Sovereignty over Roman Authorities: A Theme in Philippians" (181–93). In these four essays, Oakes presents a nuanced picture of the interaction between early Christianity and Roman imperial ideology. Especially helpful is chapter 7 that develops a fourfold typology for understanding parallels between Christian discourse or practice and "some element of the discourse or practice involved in the maintenance of the power relations of Roman society" (136). That is, according to Oakes, a parallel between Christian discourse and practice, on one hand, and Roman discourse and practice, on the other, can be ascribed to: (1) "a coincidence arising from Roman and Christian use of the same prior model"; (2) Christians "borrowing some aspect of Roman discourse or practice (without that involving conflict between Christianity and Rome)"; (3) "Christian discourse [that] uses Roman language as part of a reaction against trouble caused by Rome"; or (4) Christians writing "in Roman terms in order to oppose some aspect of Roman discourse or practice" (140–41).

Students of the New Testament interested in learning more about the material, economic, and political contexts of early Christianity will find this collection of essays to be an excellent resource.

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The Business of Conquest: Empire, Love, and Law in the Atlantic World

Nicole D. Legnani

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This book opens with two significant images from *El primer nueva corónica y buen gobierno* (1615/16) and *Nueva corónica y buen gobierno* (ca. 1615) by Felipe Guamán Poma de Ayala, which portray on the same boat the protagonists of the Spanish conquest of the Americas: Christopher Columbus, Juan Díaz de Sólis, Diego de Almagro, Francisco Pizarro, Vasco Núñez de Bilbao, and Martìn Fernández de Enciso. The second drawing, which was about the "Pontifical Fleet," omits Martìn Fernández de Enciso. Fernández de Enciso was necessary for the conquest, but he did not deserve a place in the church's boat. Why? Legnani speculates that the absence of Fernández de Enciso served to stress "this conquistador's role in providing an apologetics for empire, as a tailwind to the corporate enterprise of conquest" (5). In other words, by deleting Fernández de Enciso, Guamán Poma, a contemporary of these explorers, wanted to damage the partnership between the crown and the church, which was instrumental to the Spanish conquest.

This partnership and its criticism are the subjects of Legnani's book, which comprises five chapters. In the first chapter, Legnani analyzes the 1573 Spanish *Ordenanzas*, which forbade the use of the word *conquest*, urging instead the use of the word *discovery* or *pacification*. What is in a name? Conquest seems to correspond to violence. To Legnani, the Spanish ordinance is a sign of "the corporate enterprise of Spanish imperialism and its dependence on individual risk takers, merchants, conquistadors, sailors and bankers (often embodied by the same person), all of whom held a stake in this profitable violence" (32). In other words, the ordinance reveals the business structure of the Spanish expansion, which followed the model of venture capitalism. Taking clue from relevant studies of economic historians, Legnani explains how this model was effectively pursued. The crown and the church "provided 'managerial expertise' to conquistadors and crew in exchange for the quinta real (20) percent and tithing (10 percent), respectively" (34). The business was carried out through partnerships (*societates*), which were allowed by way of exceptions to the usury prohibition.

Reading the works of the Jesuit missionary and inquisitor Josè de Acosta, Legnani suggests that this form of capitalism implied an interweaving of economy, law, and moral theology. The conquistadors were moved by greed, but this greed was indispensable for the evangelization of the Americas and had to be cultivated (40). According to Legnani, Vitoria's famous theory of *jus gentium*, which defended the natural right to trade goods and move freely, should be read in the context of the Spanish colonization. The association between the right to move freely and evangelization would allow missionaries and merchants to use the right to self-defence to justify their violence (62–63). In the remaining chapters, Legnani describes many other aspects and voices of the Imperial enterprise. For example, the second chapter examines the contracts stipulated between the crown and the conquistadors. The third chapter evokes the words of the Dominican friar Bartolomé de Las Casas (1484–1566), who condemned the conquistadors and the crown for having deprived the Indians of their lifetimes, which would have been necessary for their repentance and for receiving the sacraments. The fourth chapter explores the concepts of freedom and salvation in the works of Las Casas and how they were adopted and criticized by Acosta. The fifth chapter focuses on the offer made by the *curacas*, the indigenous elite, to redeem their sovereignty from the king of Spain Philip II in 1560 and the heresy trial to the Dominican friar Francisco de la Cruz. In the epilogue, Legnani points out the confusion between love, business, and violence that drove the Spanish conquest. This confusion led to abundant qualms of conscience that confessors had to address.

Legnani's book skillfully unveils the capitalist structure that sustained the Spanish conquests, and explores the use of *metalepsis* and other figures of speech adopted to support it. Through numerous questions that the author raises, this book invites the reader to reflect on the distorted morality professed by the church and the crown to justify their ambitions. However, the great value of this book is not only its acute analysis but also the wealth of bibliographic references it contains.

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