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Early Modern Women's Mobility focuses on what female travelers achieved as well as the difficulties they faced in the early modern Iberian empire. Focusing on a wide range of women including peasants, merchants, and aristocrats, this exciting volume uncovers previously unknown female travelers, analyzes the logistics and challenges of their journeys, and then puts their lives and travels into a wider context. The essays in this volume examine the extent and kind of travel that women undertook, the hazards they faced, and the consequences of their travel for themselves and their networks. Women's travel developed their agency and autonomy and created female spaces and social structures which were crucially important to the functioning of the Spanish empire. The risks of travel as well as the limitations imposed on women by social and religious norms meant that some women did not achieve their goals, but they did change the early modern world, "disrupting fixed notions of gender, race and ethnicity, and social rank" (15). The essays, by historians and literary scholars, use a wide variety of sources, including newspapers, personal correspondence, journals, travel accounts, biographies/ autobiographies, chronicles, novels, plays, and legal documents.

One of the many things that this volume does well is to uncover the logistics of female mobility at a time when travel was difficult, expensive, and especially risky for women. Liliana Pérez-Miguel's essay on Inés Muñoz de Ribera, the first married Spanish woman to enter Peru, tells a tale of a woman for whom travel meant social mobility, as Inés progressed from a lower social status in Andalucía to a successful *encomendera* who held the title *doña* and founded a convent in Peru with her own assets. Cristina Hernández Casado's essay argues that conversa wives and widows traveled widely to maintain networks and start new businesses (often as widows). Her use of four case studies of Portuguese and conversa merchants showcases careful archival research while making the point that women's travel was not unusual. Carmen Sanz Ayán's essay demonstrates a similar agency for Genoese merchant women. J. Antonio López Anguita's essay on Hortense Mancini's "life on the run" showcases an aristocratic woman who risked her reputation to defy social conventions and creates a chronological narrative of the voyages that eventually freed her from a failed marriage, although at substantial cost to her reputation. Alejandra Franganillo Álvarez analyzes the multiple, complex voyages of Marie de Rohan, Duchess of Chevreuse, who was a spy, traveling between Paris, Brussels, and London, sometimes as punishment, sometimes to escape capture, and sometimes as an act of diplomacy.

Exploring the different ways women traveled and the reasons why they started raises the intriguing issue of female agency. Marie de Rohan used her elite status to carry out political action and secret diplomacy, but also defied conventional female behavior and took huge risks. In contrast, Andrea Bergaz Álvarez provides a compelling analysis of Anna Colonna, marquise of Los Balbases, whose diplomatic work functioned more conventionally and in tandem with her husband. Anna Colonna used her status as ambassadress to create spaces of sociability where women could undertake soft diplomacy, soothe hurt feelings, create personal networks and relationships with royalty, and facilitate the work of early modern diplomacy. Likewise, Valentina Marguerite Kozák studies the social strategies and networks of the Countess of Berlepsch who used her diplomatic and familial networks to place her own children and then her nieces and nephews in careers within the royal court. The countess's strategies enabled her niece to obtain a good education, make social connections, increase her family's social capital, and support the careers of other family members. Taken together, these essays demonstrate that women were regular participants in international diplomacy in both conventional and risky roles that shaped the politics of the era.

Women's networks also created female spaces where sociability, diplomacy, and religious practice intermingled in fascinating ways. María D. Martos Pérez analyzes a community of Poor Clares who left Toledo to found the first Catholic convent in the Philippines in 1621. Her compelling essay demonstrates the power of a female community to create a narrative discourse about female travelers and female religious. Asking questions about the purpose of the "textual embodiments of this travel experience and their discursive keys," Martos Pérez analyzes both the autobiographical narratives of the nuns writing for their own community and the biographies written about them by male authors for the general public (80). The nuns created models for agency that established a social role for religious women in the public realm and normalized a model of women writing. The importance of convents in female networks of sociability is also highlighted by the number of women in this volume who used their economic assets and agency to found convents, including Inés Muñoz de Ribera, the successful *encomendera* in Peru and Cassandra Grimaldo, the Genoese businesswoman.

How women are represented and how they represent themselves is an important theme in this volume. An excellent example of this is Cortney Benjamin's article on Catalina de Erauso and her "traveling body," which was masculine and feminine and provided the public with an exciting story which legitimated Catalina's participation in Spain's imperial project. Benjamin's compelling analysis of Catalina's fluid gender identity gives new insight into Catalina's travels and ability to make transgressive life choices. Connecting to Benjamin's analysis of Catalina's story, Montserrat Pérez-Toribio compares different accounts of Mary Stuart O'Donnell who fled England (also dressed as a man) for refuge in the Netherlands where she was assisted by Archduchess Isabel Clara Eugenia. Comparing the literary account of Mary's journey to legal documents such as petition letters, Pérez-Toribio demonstrates how two women of different cultures and generations represented the transnational nature of early modern Catholicism. Mercedes Camino also uses legal documents to challenge the repeated oversimplifications of the amazing life of Isabel Barreto who, after a brief marriage, was left governor of the Solomon Islands, captain of the fleet's flagship, and admiral of the expedition. The published versions of her life repeat prejudices and gendered inaccuracies, which Camino challenges with a careful analysis of Barreto's will which highlights her family networks and contests the clichés and exaggerations about female leadership that have become attached to her narrative.

This volume is an excellent work of scholarship that provides compelling analysis of women's roles in the early modern world by studying the risks and rewards of travel for women across the social spectrum. As the introduction by editors Anne J. Cruz and Alejandra Franganillo Álvarez astutely notes, the expansion of the known world in this time period "fragmented the social controls previously enforced by gendered rules of conduct and containment" (26). Taken together, the essays illustrate the ways in which women used the new context of travel to assert their own agency, try out different options, and

make unconventional choices even if those proved risky or damaging. In addition to being a compelling work of scholarship, the book is well written, highlighting some unusual women and their impressive agency and drive. It would be well-suited to upper-level undergraduate students or graduate students who might not be aware that early modern women had these kinds of adventures.