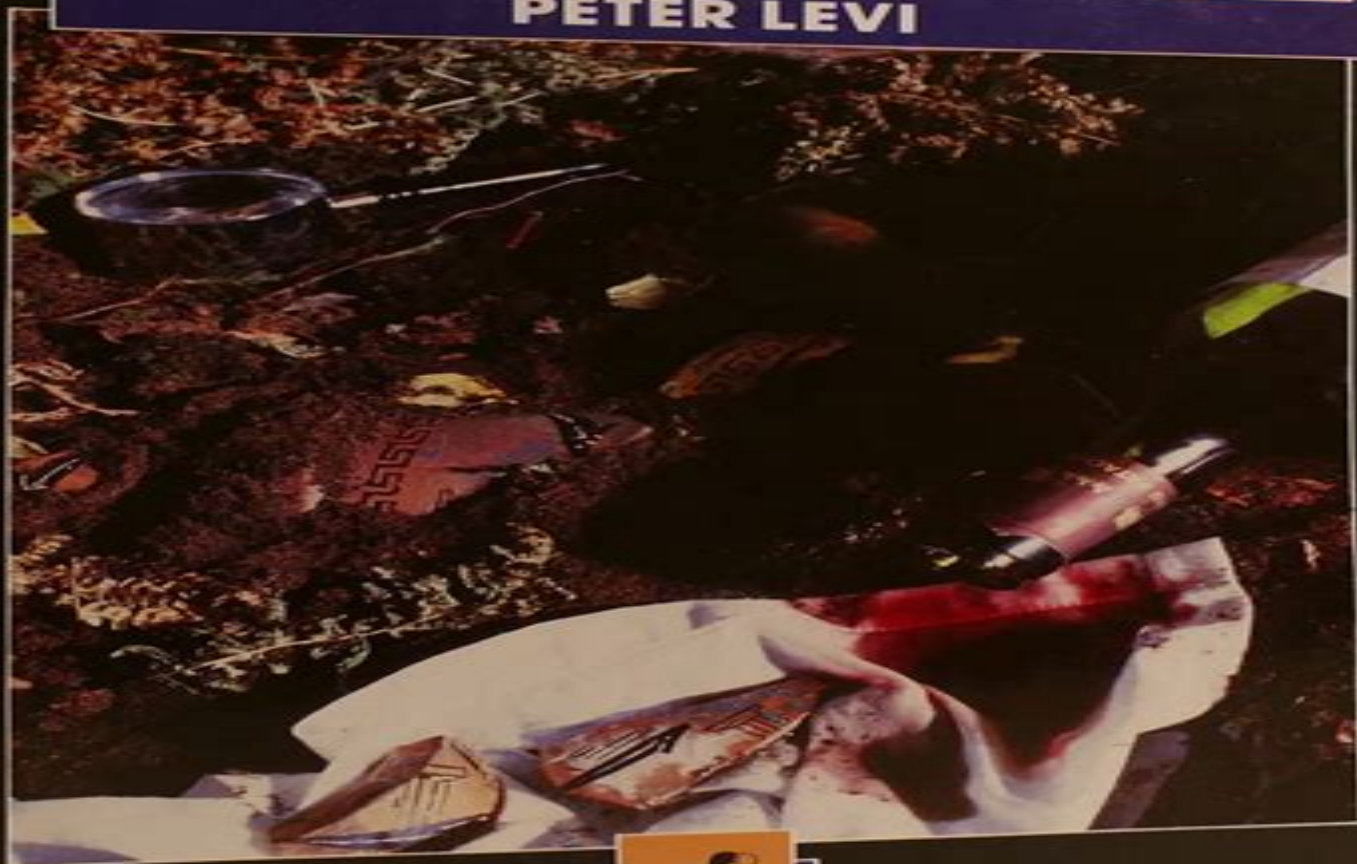


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**Richard Ingham**



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investigations both of which began in the 1540s One involved the relations of Europeans and Native Americans in an Oaxacan town in New Spain today s Mexico The other involved relations of Moriscos recent Muslim converts to Catholicism and Old Christians people with deep Catholic ancestries in the Mediterranean kingdom of Valencia in the old Spain Although separated by an ocean the social worlds preserved in the inquisitorial files share many things By comparing and contrasting the two inquisitions Hamann reveals how very local practices and debates had long distance parallels that reveal the larger entanglements of a transatlantic early modern world Through a dialogue of two microhistories he presents a macrohistory of large scale social transformation We see how attempts in both places to turn old worlds into new ones were centered on struggles over materiality and temporality By paying close attention to theories and practices of reduction and conversion Hamann suggests we can move beyond anachronistic models of social change as colonization and place questions of time and history at the center of our understandings of the sixteenth century past The book is an intervention in major debates in both history and anthropology about the writing of global histories our conceptualizations of the colonial the nature of religious and cultural change and the roles of material things in social life and the imagination of time

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