

IVANA FRASQUET, (ED.): *Jamás ha llovido reyes el cielo: De independencias, revoluciones y liberalismos en Iberoamérica*, Quito: Universidad Andina Simón Bolívar, 2013.

This collection of fourteen articles draws its title from a metaphor used by firebrand Quito deputy José María Mejía Lequerica in the debates at Cádiz in 1810. According to him, heaven has never rained down kings upon the earth; a monarch's source of power and authority derives from something much more earthly — tradition, arms, money, and the acquiescence of the people. Using this general observation as a starting point, prolific scholar and editor Ivana Frasquet (University of Valencia, Spain) has gathered a group of contributors to explore the changing nature of sovereignty in the Iberian Atlantic during Napoleonic and independence eras. Frasquet has done an excellent job of ensuring a broad range of geographical, temporal and topical case studies in this collection and it contains a particularly useful 37-page bibliography of all works cited at the end. As with any anthology, the quality of the articles may be somewhat uneven, but when taken together they provide a coherent treatment of a subject of current interest.

The first four articles gather around the early years, something Frasquet titles “the transcendental biennium, 1808-1810.” Juan Ortiz Escamilla offers a good overview of the complicated Mexican political crisis of those years, underscoring the point that the struggles were not binary but involved many different interest groups. Juan Andreo García discusses the “discourse of loyalty” in Havana and Santiago de Cuba, reminding us that the island was not immune to the panic and pressures felt elsewhere in Spain's overseas empire in the wake of Napoleon's usurpation of the throne but offered a particular counterpoint based largely on the unique slave-based economy. Carlos Landazuri Camacho provides a clear chronological survey of the revolutionary juntas that sprang up in Quito from 1809-1812. Gustavo Adolfo Vaamonde has sketched out similar events in Caracas. Finally, Armando Martínez Garnica identifies the genre of the almanac, or *guía de forasteros*, as an important source for knowledge about both political and mundane events and undertakes the creative task of writing an almanac for the viceroyalty of Santa Fe for the year 1810 loosely based on the late 18th and early 19th century models.

In the second section, Frasquet has collated articles that treat events from a social history perspective, foregrounding actions of gauchos, creoles, African-descended populations and women. Justo Cuño Bonito's article ranges over events and topics associated with the end of the Spanish empire in New Granada. Luiz Geraldo Silva discusses the role of armed blacks in the Iberian Atlantic, a trajectory he describes as proceeding from the baroque to the modern military role and linking it to claims to citizenship. Gustavo L. Paz identifies the chang-

ing definition and self-confidence of the gaucho during the rural mobilizations in Jujuy, helpfully reminding us that there is much to be learned by studying events outside the capital cities. Ivana Frassetto begins her article about women actors in the Mexican independence movement by wondering whether the desire to elevate their contribution has contorted the past, although her subsequent discussion of examples indicates that women were present and active indeed.

The final section deals with issues related to language, concepts, ideas and discourse, an area of research that has been particularly energetic in the regions of the Southern Andes and the Río de la Plata since Noemí Goldman's groundbreaking work. In one of the stronger articles of the collection, Rossana Barragán compares the discourses of rebellion and loyalty in 1781 and 1809 in the region of Upper Peru and finds some similarities and many differences. Well-known Chilean historian Eduardo Cavieres discusses the Primer Congreso Nacional and prefers to characterize its members as not particularly Enlightened or liberal but rather a hazy and generic sort of proto-republican. Andréa Slemian's brief article looks at the administration of justice in Brazil as it evolved with institutionalized transformation of the court system and the roles of judges and juries, emphasizing the centralizing thrust of the moderating power. Ana Ribeiro's thoughtful article discusses the significant social and discursive experiments that took place in the Banda Oriental during the Artigas years, identifying a significant shift toward the idealization of the populace and a conscious effort to undercut the idea of a towering, individual sovereign leader; through her analysis of keywords, she notes that order and sovereignty were the two central concepts for the *artiguistas*. The final article, by Sajid Alfredo Herrera Mena, examines the historiographical treatment of the so-called "Cádiz experiment" and the ramifications of Spanish liberal constitutionalism in subsequent generations of Central American historians attempts to interpret their past.

The collection is notable for its commitment to geographical comprehensiveness. As the subtitle promises, the articles gather around the general themes of independence, revolution and liberalism although there is no clear or shared definition of what those terms mean or effort to put the various studies in direct conversation with each other. Some of the articles are more original than others – they vary in the degree to which the authors have consulted archival sources – but when taken together they form a valuable snapshot of questions that are currently animating scholarship on the independence era. One notable oddity of the collection, though, is the absence of any discussion of the experiences and participation of indigenous people. With this collection, Ivana Frassetto has made the valuable contribution of drawing together scholars from many

countries, broadening awareness of their work, and pointing out directions for future researchers to follow.

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JOANNE RAPPAPORT: *The Disappearing Mestizo: Configuring Difference in the Colonial New Kingdom of Granada*. Durham and London: Duke University Press, 2014.

Whether and how race shaped social hierarchy in colonial Latin America has provoked hot debate among generations of historians and anthropologists. A consensus has emerged that the modern concept of race does not map onto notions of difference in the early modern Iberian World. Instead, economic, legal, and cultural markers, including caste, *calidad* (quality), purity of blood, lineage, honor, and gender combined to shape a person's place in colonial society. With *The Disappearing Mestizo* Joanne Rappaport synthesizes decades of scholarship and contributes fresh insight through a case study of the Kingdom of New Granada. She focuses on the category "mestizo," arguing that since people labeled as such had no group identity or obligations to the Crown as did Indians, Spaniards, Africans, and mulattos, they tended to disappear into the social groups proximate to them. Rappaport argues convincingly that in this regard, the category "mestizo" is ideal for exploring the construction of difference and malleability of identity in colonial Latin America.

A signal contribution of Rappaport's work is its interdisciplinarity. In the first three chapters of the book, which treat the sixteenth and seventeenth centuries, she approaches the historical record in an ethnographic vein. Privileging depth over breadth, she carves from official records and a compendium of elite genealogies vignettes of individual lives, which were at one point or another defined as "mestizo." She approaches these stories as spaces of interpretation in which to trace how a person's identity unfolded over time depending on social context. In Chapter 1, she tells the story of members of the urban elite whose classifications changed, from Moor to Spanish *encomendero*, or daughter of Spanish conquistador, to "*mestiza en hábito de india*." Rappaport details the social circumstances that allowed for the "passing" of these figures from one classification to another. Lineage and nobility figure prominently in these narratives of changing identities. In Chapter 2, Rappaport moves to the countryside to explore the contours of rural plebeian mestizo identity, and to ask whether we can conceive of mestizos as a distinct sociological group. She concludes that