

in São Paulo. Green has written extensively on the history of Brazil, the history of homosexuality in Brazil, and about the dictatorship period that began in 1964. However, at no stage does his personal involvement with this story cloud his methodical and detailed investigation of Herbert Daniel's life. To the contrary, this involvement certainly facilitated his access to sources, as did his overall knowledge of Brazil's political and social situation at that time.

The many twists and turns of Herbert Daniel's life are well recounted here and reinforce a certain aura of invincibility that this Brazilian leftist political figure possessed. His participation in the armed struggle, with episodes of robberies and kidnappings of ambassadors, and particularly his role in the rural guerrilla training camp in Vale do Ribeira, led by Carlos Lamarca, reinforce this aura, since he wasn't imprisoned, and unlike most of his colleagues, he survived. The period he spent in hiding and domestic exile in Rio and Barbacena where he decided to open a night club with his partner Cláudio Mesquita, which seems almost unthinkable for someone who wanted to hide from the police, also speak of Daniel's courage and daring, and Green's incredible research.

The VPR slogan, attributed to Carlos Lamarca, "dare to fight, dare to win," seems to have been Herbert Daniel's philosophy as well, especially the first part of the motto. He dared to fight on many fronts; he dared to strive for his political ideals; he dared to assume his homosexuality in front of his left-wing comrades; he dared to live with AIDS and fight for LGBT+ rights. Winning is a relative question, but Green's book is certainly a victory, one of memory and history.

Cristina Scheibe Wolff

Universidade Federal de Santa Catarina

MARTIN NESVIG, *Promiscuous Power: An Unorthodox History of New Spain*. Austin: University of Texas Press, 2018.

In an aptly Rabelaisian, dense, and intellectually rigorous new book, Martin Nesvig delves deeply and irrepressibly into the annals of the sixteenth-century conquest of Michoacán, an Edenic outpost of the Spanish early modern empire in what is now western Mexico. The goal is original: to take readers on a wild ride through the quotidian processes of colonialism via a finely grained examination of the public lives (or microhistorical biographies), excessively violent judicial disputes, and the personal attitudes of Spanish officials, representing both church and state. And one of the central figures in the cast of characters is a river crocodile. This book entertains readers as Nesvig translates the conquistadors' rough phrasings into hilarious chapter headings, which are taken directly from his archival sources. By the way, only those who have not worked intensely in

records from this era will be surprised at the earthiness and explicit nature of Spanish ways of speaking, even when these words were “on the record.” As we follow his countless examples of contested conquest, readers come to see how Nesvig effectively squelches the hoary historiography of villains and mythologized heroes, especially “Tata” Vasco de Quiroga. He also topples the classic assumptions of unified and purposeful Catholic institutions put in place by the Crown to balance out the ravages of brutal conquistadors and *encomenderos*. Instead royal officials become agents of disorder against their own system.

The stage is set from the initial ravages of Nuño de Guzmán and the immolation of Purépecha sacred objects (viewed by the Spanish as demonic idols), which actually did not suppress the indigenous belief systems. The continuation of power held by the Purépecha nobility led to outlandish accusations and executions in 1530, even as the native elites partnered with the Augustinian and Franciscan missionaries, who themselves carried out a warlike and masculine spiritual conquest. As violence ratcheted up between the scant number of secular priests (working as henchmen for the heroic Quiroga, who struggled to establish any foothold as bishop or even secure good attendance at secular priests’ masses), and the similarly sparse number of resident friars/missionaries, indigenous neophytes—who were innocent bystanders—suffered in this brutal internal conflict. From a long distance, viceregal authorities typically favored the mendicants but could not effectively punish the bishop’s thugs for their deprecations. Even the greatly exaggerated might of inquisitorial court scared no one. Instead, *encomenderos* bitterly mocked the tribunal in scatological terms. The opposition and disdain were so extreme that the local inquisition deputy endured an investigation for his unseemly behavior, and fled Michoacán in 1578. Diocesan courts also garnered very little respect or acquiescence, to the extreme that fake priests wandered the countryside carrying out the sacraments for long periods of time without repercussions.

After chapters on the continuous struggles by church and state to establish a Spanish presence in the region, the book turns to case studies based in the region of Colima and the town of Valladolid, eventually the seat of the bishop of Michoacán. The individuals examined here could be called outlaws, if any kind of law and order existed. Instead, these examples support the general vision of this province as lawless and wracked by violent and personal conflicts.

Overall, this book’s thorough examination of the sixteenth-century church in Michoacán undermines the effectiveness of the so-called spiritual conquest, or truly any kind of thoughtfully carried out imperialism in this region of New Spain, especially in terms of higher level ideologies or rationales beyond personal power and gratification. Nesvig’s book recontextualizes so many classics of New Spanish history, that this reader will never teach the history of the six-

teenth century in the same way again. In conclusion, Michoacán's diffuse or, in the terms of the book, promiscuous, experience of Spanish rule should once and for all put to rest the idea of a monolithic and totalitarian Black Legend of Iberian imperialism in the Americas.

Nicole von Germeten

Oregon State University

MOISÉS GUZMÁN PÉREZ, *Los constituyentes: biografía política de los diputados del Supremo Congreso Mexicano (1813-1814)*. Madrid: Marcial Pons, 2018.

El período de las constituciones de la segunda mitad del siglo XVIII se inició con la constitución norteamericana de 1776 y las francesas de 1779, 1791 y 1793, creando un ámbito nuevo para la política, sustentado en un texto fundamental y único para regular su sistema político. Su elaboración fue obra de un poder constituyente instituido para dar forma a un nuevo orden. Los cuerpos constitucionales fueron un proyecto con la mirada puesta en el futuro, sustentados en la delimitación y el acotamiento del poder, la creación de un nuevo Estado y la mecánica del funcionamiento del sistema. Al respecto, la monarquía española respondió a la crisis de 1808 convocando a las Cortes generales que formularon una constitución sancionada en 1812

Para la insurgencia dicho contexto contribuyó a la necesidad de dotarse de un texto constitucional, convencidos de que el movimiento armado facilitaría el control territorial y con éste, de constituir un sistema que garantizara su dominio, centralizara el poder y redujera a las fuerzas centrífugas que afectaban su existencia y que en el futuro, una vez derrotado el ejército realista, coadyuvara en la organización de la nación en ciernes. La forma de proceder en la edificación de un orden constitucional fue convocar a un congreso legitimado por la representación territorial con el encargo de elaborar una constitución que se convirtiera en el marco de mayor envergadura e incorporara la vía parlamentaria.

El reconocimiento de las provincias como eje fundamental del entramado constitucional siguiendo el ejemplo de la constitución gaditana, fue el criterio adoptado por los insurgentes al convocar a las provincias con sus representantes al congreso, las que fueron incorporadas en el *Decreto constitucional* como parte fundamental del sistema político territorial.

La conformación del Supremo Congreso Mexicano en su proceso constituyente entre el 14 de septiembre de 1813 y el 22 de octubre de 1814, es el meollo del texto que nos ocupa formado por 17 biografías exhaustivas de cada uno de los vocales que representaron a las 17 provincias reconocidas que, como señala el

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