the rural indigenous labourer. In both cases, categories such as indio are taken for granted as 'racial' categories, as are the idioms of naturalisation that help make them such.

Better is Poole's rich analysis of the way in which twentieth-century Oaxacan elites balanced two complementary strategies for thinking about their region's identity: mapping genealogical links to ancient indigenous roots in order to specify a local singularity, and mapping contemporary cultural diversity as a set of indigenous ethnological types or 'cultures'. The balance between these two modes, with their different temporalities, was and still is an anxious one, as the mestizo is always potentially genealogically linked to the indio and 'the surface appearances of culture must be scrutinized for evidence of the racial substance that might reveal a subterranean link between the mestizo self and the indigenous (excluded) Other' (p. 197).

Also satisfying is Hale's chapter on the emerging intermediate categories of mestizos and cholos that are breaking up the established Guatemalan ethnic ideology which divided the world into ladinos and indios. Hale's focus is on the identity politics of the new conjuncture, but he consistently references the way in which ideas about genealogy, heredity and physical appearance intersect with class, culture and politics.

This is a superior and important book, which will be widely used and cited. There is no room to do justice to the other excellent chapters: those by Colleredo-Mansfield and Lomnitz stood out for me, but I enjoyed every single one.

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Rachel Sarah O'Toole, *Bound Lives: Africans, Indians, and the Making of Race in Colonial Peru* (Pittsburgh, PA: University of Pittsburgh Press, 2012), pp. xii + 257, $25.95, pb.

Bound Lives offers readers, via criminal court records, a penetrating and thoughtful analysis of the distinct legal statuses of indigenous and Afro-descended Andeans, as well as the interrelations between these two groups in colonial discourse and the life experiences that emerge from below. Rachel Sarah O'Toole ably contextualises her themes within the fluctuations of global and local market forces at work in the Andes. While nationalist myths and to a degree historiography have erased Afro-Andeans, their presence was critical to Spanish labour needs, the rhetoric of *casta* in colonial courts and official observations, decrees and pronouncements, and the performance of Indian identity in a judicial context.

Before she turns to an analysis of criminal cases and other kinds of archival sources, O'Toole presents intriguing ideas regarding the official viceregal casta discourse. She argues that colonial elite writings discussing differences between Africans and indigenous people, as well as the varying assessments based on slaves' presumed places of origin in Africa, are best understood as extensions of economic imperatives. To give one example, when officials working in slave markets such as Cartagena spoke of indigenous weakness in relation to hard labour by contrast to African physical strength and fitness, they may have been seeking ways to promote the slave trade for their own profit. The marketing of certain African ethnicities, nationalities or cultural-linguistic groups as particularly suitable for slave labour reflected the availability of captives from any given provenance. Therefore these opinions regarding

casta could change frequently. A key reason why we should view this discourse of casta as highly mutable is the fact that it depended on fluctuating Andean labour needs. Colonists also had to adapt to global forces, including access to African slaves and/or demographic change in the Andes. When colonists were desperate for labour of any kind, and Andeans in many cases left their ancestral villages, the subtleties of casta distinctions mattered far less.

O'Toole argues that casta labels bear little resemblance to more recent ideas of race based on a fixed identity or phenotype; instead, these terms were tools that could be deployed effectively in various official and judicial settings. While the crown and its bureaucrats created the terminology, Andeans and Afro-Andeans shaped its on-the-ground use. This is also a useful way to understand honour: viceregal subjects knew their status and knew where they ranked within their society, but did their best to manipulate this position and its complexities through the vocabulary of honour when they came face-to-face with authority figures.

Absolutely essential reading in this book is O'Toole's reassessment of the familiar shibboleth of the aggressive and abused African or Afro-descended individual who took advantage of colonial Indian weakness as an intermediary for Spanish overlords. She graphically illustrates how indigenous Andeans themselves heavily invested in and deployed this vision of relations between colonial subjects with Guaman Poma de Ayala's depictions of slaves flogging Indians (pp. 158–9). In their petitions to colonial courts and viceregal authorities, Andeans positioned themselves in line with Guaman Poma's drawings: innocent, suffering, loyal vassals, a self-depiction that worked very well with the crown's self-promotion as paternalistic protector and Christianiser in the face of blatant exploitation of Andeans for labour and tribute. Along with the devil, Protestants, pirates and mestizos, individuals of African descent allegedly preyed on hapless Indians, who required the protection of the entire judicial, ecclesiastical and crown bureaucracy to stay safe from these predators. In narrating her criminal case studies, O'Toole also highlights how indigenous people might de-emphasise the lasting, daily cooperation they had with Afro-Andeans in an effort to stress moments of violence. The most familiar example would be a complaint against an abusive black overseer disguising a deeper problem with the master himself.

O'Toole argues that Indian colonial subjects enjoyed a much greater degree of rhetorical legal protection under Spanish rule than did African slaves and their descendants. Because the term *indio* could achieve more than the terms *negro* or *mulato* or other labels indicating African ancestry for litigants in court, Afro-Andeans had to call on extralegal methods to negotiate their day-to-day experience. These mundane tools included manipulating their 'market value, kinship connections, and labour negotiations' (p. 160). O'Toole clearly does not believe that viceregal courts offered consistent or effective protection from owners' abuse to slaves and their descendants. At the same time, she rejects some historians' overemphasis on Hapsburg effectiveness in controlling colonial subjects, correctly observing that the crown's decrees were both diffuse and sporadically enforced in the Andean setting. During the long seventeenth century, landowners held greater power than Spanish viceregal officials.

This book is full of innovative analysis, well supported by archival evidence and a strong infrastructure of references to previous scholarship. O'Toole could probably expand each one of her longer criminal cases into chapters of their own so that readers, especially undergraduates, could more easily follow the complex events and individual conflicts. The speed with which extremely dense judicial material is presented makes

it difficult to fully grasp some of the more personal stories and individual motivations present, which is especially noteworthy in the case of a suicidal slave woman named María (pp. 48–51) and several other examples of slave and indigenous interaction with judicial authorities (pp. 135–44). Some historians might disagree with O'Toole's emphasis on Afro-Andeans' lack of judicial protections, arguing that slaves and viceregal subjects of African descent were more effective in court. While she generally provides extensive context for most of her criminal cases, in a few places this contextualisation is not as strong for examples of abuse of African slaves (p. 42). The fact that a slave had the ability to complain to authorities about abuse might go against the assumption that Afro-Andeans had less judicial protection than indigenous people, especially if the outcome of the case under examination was not clear. Throughout the book, O'Toole introduces readers to archival material that certainly offers a variety of interpretations. Overall, historians and other scholars of Latin America and colonialism in general would do well to take on her ideas regarding the utility of casta designations in the long seventeenth century, instead of continuing to believe viceregal rhetoric, repeated by petitioners in court, regarding Andean victimisation by Africans and their descendants.

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Jordana Dym and Karl Offen (eds.), *Mapping Latin America: A Cartographic Reader* (Chicago, IL: University of Chicago Press, 2011), pp. xix + 338, $39.00; £25.00, pb.

Dym and Offen preface this edited volume with their intention of bringing maps 'front and centre' to our historical inquiries and, through their book, take an important step in this direction. The book is divided into three time periods – colonial, nineteenth century and twentieth century – and with 14 themes and 57 chapters thus encompasses a great swath of time and a vast array of topics.

In their introductory chapter, a new approach to the nature and history of maps is proposed; one that examines them in relation to the societies and cultures in which they were produced and consumed, in this case to illuminate spatial processes of significance to the history of Latin America (xvi). They point out that many of the maps included in this text were excluded from the modern canon for being too 'simple' or 'decorative' and not 'real maps', although, as they rightfully argue, much can be learned from these maps and they should be better integrated into our regional studies.

The authors of the 57 chapters come from various disciplines, thus offering diverse perspectives and illustrating the range of interest in, and relevance of, these maps. A great deal of attention is given to maps produced in the post-1800 (independence) period, an era hitherto largely ignored by map historians. Each chapter of the book provides a textual reading of a map combined with an analysis of the place and time of its production, making for an engaging read.

Before introducing any one map, the editors begin the book with an opening chapter offering the reader some basic information on map-reading fundamentals by way of example, including a critical discussion of what maps reveal as well as what they may *conceal* or omit, thereby shedding light on their origin, utility and purpose. An underlying goal of this collection is undoubtedly to show how map-makers