The source base Brockmann taps also allows her to demonstrate engagement with this practical Enlightenment that stretched well beyond Guatemala City. Her close reading of the *Gaceta* provides a corrective to portrayals of closed circuits of government officials, priests, and wealthy merchants in urban spaces. Instead, she demonstrates that the *Gaceta* served as a catalyst and a vehicle for the creation of new networks that stretched into small towns and rural haciendas. Slow-motion correspondence that took place through the publication made requests for information—the best route along the Pacific coast, the geographic range of a particular antivenom treatment—into projects of collective knowledge-making in which strangers became collaborators. In reverse, the *Gaceta* and its audience, and those whose activities they oversaw, served as the enactors of the Economic Society's proposals, whether through the planting of cacao groves or the regular clearing of roads. This was a participatory Enlightenment that took a paternalistic but nonetheless broad view of who could contribute to its patriotic project.

That patriotic project relied primarily on an understanding of the landscape, both human and natural, as the font of the region's potential prosperity. Brockmann further demonstrates that this was inevitably a political project as well. Interventions to claim that landscape for local ends did not always map onto imperial ones. The tension between empire and potential nation is at play throughout Brockmann's work. Yet, in orienting her final chapter to the continuities in institutions, projects, and the individuals who undertook them across the divide of Independence, Brockmann emphasizes that Central American autonomy was rarely an explicit aim of the Economic Society. As scholars continue to debate the emergence and role of a creole elite in the making of new Spanish American republics, many will find useful Brockmann's careful explication of how, even without aspirations to independence, Central America's active, practical Enlightenment laid the way.

Johns Hopkins University
Baltimore, Maryland
lurtz@jhu.edu

CASEY MARINA LURTZ

RACE AND NATION

Speaking of Spain: The Evolution of Race and Nation in the Hispanic World. By Antonio Feros. Cambridge: Harvard University Press, 2017. Pp. 384. $46.50 cloth.
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Much current activism, protest, and counterprotest question the foundations of race and nation. During times of strife and remarkable change, how does a multiplicity become one nation? What does that unity look and act like? Antonio Feros offers a long-term view of how ideologies of race, nation, and identity intertwined and were even precocious in Spanish contexts.

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Feros begins with the familiar: 1492 as the pivotal year that "challenged the very notion of what was Spain and who was Spanish" because of simultaneous, discordant processes of internal unification and imperial expansion across many continents (1). The internal consolidation of 1492 was political and spiritual: the overthrow of the last Muslim kingdom, Granada, further fortified the political sway of Castile as well as the religious agendas of the forced conversion of Jews and the expulsion of all Muslims. Feros mostly presents a gaze from Spain outward (and inward), an important perspective obverse to Americas-centered studies of identity, race, and nationhood such as those of Alejandro de la Fuente and Tamar Herzog.

The multiplicities of Spain are geographic, social, and political. Feros carefully explains how the intransigence of autonomous regions in Spain loomed large at many junctures in the development of Spanish nationalism. Feros missteps, however, when he discusses early Iberia. He reasons that the dissected terrain of the Iberian Peninsula impeded communication, thus preventing regional unity. Small, independent polities therefore seem to be a "natural" state (inferences echoed in early modern climate theory) disrupted only by external forces. This perspective overlooks tremendous archaeological evidence of substantial long-term and far-flung communication networks as early as the Gravettian period (33,000 to 24,000 years ago) that shifted in their scope and tenor over time. People, not geography, decided the location of Iberian political and cultural boundaries. Early medieval Christian kingdoms were a solution for a historical moment that ended up having enormous staying power.

In the first chapter, "Spains," Feros presents the prolonged contest between contrary visions of the nation and *patria* for all Spanish subjects. Was Spain their homeland, or was their true patria and nation their Spanish territory of birth, such as Catalonia, Valencia, or Castile? From a juridical-political standpoint that held until the nineteenth century, it was impossible for *peninsulares* to be a native of Spain or a Spanish citizen. These concerns about political identity may not be clear to a Latin Americanist, and Feros reveals the underlying reason: the Indies of Castile were open to all peninsular subjects, and subjects born there (creoles) were known from the beginning as Spaniards.

Early modern Spaniards did not possess a coherent vision of humanity as divided into radically distinct races, because, as Rebecca Earle has previously shown, medieval humoral theory thwarted ideas of permanent, embodied racial difference. Early debates centered on national discourses rather than scientific racism. Chapter 3, "The Others Within," illustrates forms of Spanish discrimination against Jews and Muslims not only for religious reasons, but also from fear of biological contamination. Spanish construction of Indigenous Americans and Africans as inferior (Chapter 4, "The Others Without") indicates the gradual emergence of a "proto-racialist" discourse in the Indies, distinct from Spain. The notion of a Spanish "race" (Chapter 2) informed a mythistory of a Spanish nation, pure in origin, cleansing, white, and European that

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developed in the eighteenth century (Chapter 6) and strengthened during the nineteenth century (Chapter 7).

Racial ideologies underwrote American independence movements and enforced a liminal state for people of African descent. Feros draws on multiple significant lines of evidence to argue that "race and nation were concepts linked from the outset and developed in conjunction with one another" (9). The Constitution of Cádiz (1812) invoked a civic definition of citizenship, a path to recognize and accept "ethnic and cultural differences and the right of various nations to decide their own future" (284). Feros offers a mirror for scholars to contemplate similar struggles in the past and today.

Illinois State University
Normal, Illinois
ksampec@ilstu.edu

KATHRYN E. SAMPECK

RACE IN THE PERUVIAN REPUBLIC

El juego de las apariencias. La alquimia de los mestizajes y las jerarquías sociales en Lima, siglo XIX. By Jesús A. Cosamalón Aguilar. Lima: Instituto de Estudios Peruanos; Mexico City: El Colegio de México, 2017. Pp. 430. $19.00 paper.
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This book is the result of long-term research. Jesús Cosamalón Aguilar has always been interested in social hierarchies and the ways in which popular sectors were perceived, especially in Lima where he lives and works. His past works include *Indios detrás de la muralla. Matrimonios indígenas y convivencia interracial en Santa Ana (Lima, 1795–1820)* (1999).

Through a perspective of social history, *El juego de las apariencias* offers a four-chapter analysis of the construction of social categories in the city of Lima during the republic. Confessing his intimate passions for music and mathematics, Cosamalón labels some of the chapters with fragments of popular songs and seems to divert himself with the quantitative analysis of the 1860 census of the population of Lima. By doing so, he skillfully leads the reader to take mental possession of the city, and of various historians' tools to comprehend the strategies of individuals of the nineteenth century who sought to inscribe themselves in the values of "decency" and forget their origins. The book, then, meets Pablo Whipple's work on the construction of social hierarchies through press and judicial cases (Whipple 2013).

Since colonial times, individuals have developed intellectual and judicial capabilities to question legal categories and define their identities. Cosamalón's introduction and first chapter ("Calle Luna, Calle Sol") point out the processes of social differentiation of the colonial period and highlight the political, social, and spatial metamorphosis of

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