

macho masculinity existed in the colonial era but was not acknowledged by society as a whole until men's broad political power across society was needed in the fight for independence.

As Lipsett-Rivera unearths men's experiences across the colonial era, some surprises emerge. First, we see plentiful evidence that non-elite men understood their subordinate place in society, but also that subordination had its limits when unspoken lines were crossed, such as in excessive punishments in the workplace. Her work is creative in its attention to space and reveals that while men are usually depicted as using non-domestic spaces to create social ties, there was a significant emotional pull of home, even though men had important social ties in other spaces. Clearly, as with any longue durée treatment of a broad subject, some questions will remain. Even though this book shows that sexuality generally was constrained but in some aspects quite free, one still wonders how masculinity was constructed through sex. With regard to labor, the excellent analysis of non-elite masculinities begs for attention to masculinity among enslaved Africans.

These questions aside, this book offers a winning combination of clear argumentation and vivid prose. This style is very adaptable to an undergraduate syllabus in courses on Mexican history and gender issues, or colonial Latin American history. Students will enjoy the well-crafted glimpses of individual men from a variety of class and racial backgrounds in their places of work, social situations, and families. This book's analysis of the range of masculine experiences in the colonial era, and its attention to the many actions and emotions apart from violence, make it a most welcome publication.

*Davidson College*  
*Davidson, North Carolina*  
[jamangan@davidson.edu](mailto:jamangan@ davidson.edu)

JANE MANGAN

## COLONIAL FESTIVALS AND LOYALTY

*Colonial Loyalties: Celebrating the Spanish Monarchy in Eighteenth-Century Lima.* By María Soledad Barbón. Notre Dame, Ind.: University of Notre Dame Press, 2019. Pp. 264. \$55.00 cloth.  
 doi:10.1017/tam.2020.113

The "colonial loyalties" María Soledad Barbón examines in her new book are far more complex than the public expression of allegiance to the Spanish crown in the viceregal capital of Peru. This study is an outstanding contribution to the burgeoning field of festival studies, and it shows just how rich the colonial Latin American context is for exploring some of the main issues that animate the field, in particular how different groups and individuals use public festivities to display or gain power, status, and wealth. To this interdisciplinary field, Barbón brings an approach grounded in (but not

limited to) literary analysis, highlighting not only the texts that recorded public celebrations but also those produced for those occasions, to illuminate the varying agendas of Spanish, creole, and indigenous residents of colonial Lima.

Though the chapters are organized thematically, the book covers a broad chronological range from the royal and viceregal celebrations at the beginning of the Bourbon reign, considered in Chapter 1, to public ceremonies at the dawn of independence in the nineteenth century, treated in the epilogue. Chapter 1, “The Politics of Praise,” focuses on a tripartite corpus of panegyric texts: laudatory speeches and announcements of poetic competitions, celebratory poetry, and festival accounts. Barbón foregrounds the ambiguous and performative dimensions of praise in each genre, which contribute to a gradual shift in emphasis from the figures of authority who are being praised to the colonial subjects who do the praising.

A key text in this shift is Pedro de Peralta Barnuevo’s *Jubileos de Lima* (1723), which became a model for subsequent festival accounts and is the point of departure for Chapter 2, “Discourses of Loyalty.” This chapter highlights the “economy of favor” (an expression Barbón borrows from Alejandro Cañeque) between sovereign and subjects, according to which festival accounts functioned like petitions for rewards based on loyalty rituals such as public processions and oaths of allegiance. Chapter 3, “Staging the Incas,” also uses Peralta Barnuevo’s *Jubileos de Lima* as a point of departure for its description of the first *fiesta de los naturales*, the procession of Inca kings impersonated by Amerindian nobles that became a common (though not unchanging) feature of Lima’s festivals through most of the century.

Barbón takes us behind the scenes at city council deliberations about its inclusion in the 1790 celebrations for the coronation of Charles IV, revealing the increased wariness with which Spanish and creole authorities viewed such celebrations following the Túpac Amaru Rebellion, and at the same time foregrounding the role of the indigenous patron Bartolomé de Mesa Túpac Yupanqui, who sponsored a poetic account of the festival, *El sol en el medio día* (1790). Juxtaposing a close reading of the poem with a consideration of Mesa’s portrait in the work, as well as the petitions he wrote asking for royal recognition of his services, Barbón effectively uses this case study to elucidate how indigenous subjects appropriated the “Creole discourse of loyalty and used it for their own ends” (176).

The study of ephemeral celebrations in the eighteenth century is conditioned by the archival, visual, and textual evidence that remains of them. Barbón points this out in the introduction by acknowledging that the festival participation of Afro-descendant subjects, despite their constituting a large percentage of Lima’s population in the eighteenth century, is virtually absent from the record. Yet, the extant corpus for Spanish, creole, and indigenous celebrants in Lima is broad and diverse, as Barbón shows in this book, and she mines it brilliantly. The book strikes the right balance between attention to the continuities in festive practices and discourses and an analysis

of how they evolved. Through this careful historicization, combined with equally fine-grained readings, Barbón illuminates what is distinctive about festivals in Lima vis-à-vis those of other colonial Latin American cities and provides a model for the study of celebrations in earlier historical periods elsewhere.

*Ohio State University*  
*Columbus, Ohio*  
[voigt.25@osu.edu](mailto:voigt.25@osu.edu)

LISA VOIGT

### NEW GRANADA AND SCIENCE

*Ojos en el cielo, pies en la Tierra: mapas, libros e instrumentos en la vida del sabio Caldas*. Edited by José Antonio Amaya and Ivàn Felipe Suárez Lozano. Bogotá: Ministerio de Cultura, Museo Nacional de Colombia, 2018. Pp. 138. \$21.00 paper.  
 doi:10.1017/tam.2020.114

This book is the illustrated catalog of an exhibit commemorating the life of Francisco José de Caldas (1768–1816) that opened in December 2018 at the Museo Nacional de Colombia to mark the 250th anniversary of Caldas's birth. This beautifully produced volume features high-quality images of more than 100 maps, objects, and documents related to Caldas's scientific activities, drawn from museums, archives, and libraries in Colombia, Spain, and Germany. An accompanying essay by José Antonio Amaya, curator at the Universidad Nacional de Colombia, and Ivàn Felipe Suárez Lozano, curator at the Casa Museo Francisco José de Caldas, provides a biographical portrait of Caldas, while also explaining the historical significance of various items featured in the exhibit catalog. A shorter essay by Esther García Guillén provides a review of a small but rich collection of Caldas's correspondence, sketches, drawings, reports, maps, and other documents at the Archivo del Real Jardín Botánico in Madrid, where she is a curator.

The biographical essay by Amaya and Suárez Lozano focuses primarily on Caldas's scientific activities during the periods that he worked as a merchant in Timaná, as a collaborator of Alexander von Humboldt and Aimee Bonpland, as director of the observatory in Santafé, and as a military engineer and newspaper editor during the war for independence. Although Caldas engaged in a range of scientific enterprises including botany and astronomy, his interest in geography and cartography provides the unifying thread, from his early efforts to make a map of Timaná to his 1811 *Atlas de una parte de la América Meridional* and his 1813 *Plano militar de las fronteras del sur del estado soberano de Antioquia*.

Yet, in spite of his best efforts, for much of his career, geography remained a secondary occupation. The main reason was that Caldas's vision of geography as a patriotic enterprise, rooted in the local knowledge of creole elites and geared towards improving New Granada, was at variance with the vision of the viceroys of New Granada and the