

the indigenous script, *Baybayin*. These sources prove how much there is still to learn about pre-Hispanic land ownership. They also throw surprising light on how the local population adapted to the Spanish legal system—we learn for example that some of the witnesses refused interpreters because they spoke fluent Spanish. Ryan Dominic Crew discovered in Mexican archives the Inquisition records from the 1620s and 1640s of a Portuguese-Moluccan, living in Manila with his wife, an Indian woman, who was accused of sexual misconduct and, more seriously, of being a crypto-Muslim. He ended up facing the Inquisition in Mexico City.

A final and exceptionally fine example: Leo J. Garofalo found in the ecclesiastical archives of Lima a will by a widow from India whose husband was Chinese. Her last wishes were to grant freedom to her four Chinese and African slaves, together with their children, and declare one of them, Isabel China, born in Canton, heiress of most of her possessions. As Garofalo describes in detail in his contextual introduction, colonial Lima was another crossroads of transcultural identities, this one cutting across continents.

This collection fits well in Spanish Pacific Studies and will be especially useful for course syllabi in the English-speaking world. It will hopefully encourage specialists in the area to venture into similar research. It will also be attractive to a general public interested in colonial and cultural studies.

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## INDEPENDENCE

*Spain and the American Revolution: New Approaches and Perspectives*. Edited by Gabriel Paquette and Gonzalo M. Quintero Saravia. New York: Routledge, 2020. Pp 260. \$140.00 cloth; \$24.98 e-book.  
 doi:10.1017/tam.2021.17

As the introduction makes clear, the essays in this collection reveal the importance of understanding the American Revolution from the Spanish perspective. The first few essays amplify the larger message. Anthony McFarlane demonstrates that Spain went to war against Great Britain for its own reasons and did so in the midst of reforms of its empire, and that any rebellions that were contemporary with the American Revolution were concerned with the situation within the Spanish Empire—not with what was happening in British North America. Laurie D. Ferreiro focuses on the coordination of Spanish and French navies in the eighteenth century, demonstrating that the American Revolution was an episode within a larger story. We gain further insight into the Spanish perspective in María Bárbara Zepeda Cortés's essay on how José de Gálvez was responsible for the Spanish success in the Caribbean during the Anglo-Spanish war of

1779 to 1783. Along with the work of Manuel Lucena-Giraldo, which discusses the use of science in the navy, these essays show that as far as the Spanish were concerned, the American Revolution was nothing more than another point on a long line of conflict with Great Britain.

This broader perspective appears in a series of essays covering the far-flung nature of the Anglo-Spanish war. Emily Berquist Soule discusses the Spanish attempt to establish outposts in the Bight of Biafra to engage directly in the slave trade. If the long arm of the Spanish empire reached to the far shores of Africa, it also stretched up the Mississippi River, in a raid on Fort St. Joseph in the Great Lakes region. John William Nelson explains that the raid preempted another British attack on St. Louis and extended Spain's support among Native Americans in the region. Emmanuelle Perez Tisserant argues that during the revolution, Spain was busy establishing its claim along the Pacific Coast to meet the Russian and British threat. Indeed, the new American republic did not have much of an impact on the area until the 1810s. Ross Michael Nedervelt argues that the Spanish-American attack on the Bahamas on May 6, 1782, represented the strategic interests of both the US and Spain in securing an Atlantic borderland.

Three essays explore the delicate diplomatic relationship between Spain and the United States. Benjamin C. Lyons's essay on John Jay's negotiations in Spain in 1780 reveals the unwritten law of nations which emphasized both honor and legal precedent in European diplomacy. Mary-Jo Kline outlines the complex life of Sarah Jay during her stay in Spain as the wife of an unrecognized diplomat. Gregg French examines the personal relationships between agents of the Spanish government and various Americans in Europe, Louisiana, and the United States and how these informal contacts were vital in providing aid to the Americans and settling potential problems between the two nations.

Two other essays deal with the impact of the ideals of the American Revolution in the Spanish American empire. Eric Beccara demonstrates that liberty was not the exclusive province of the American revolutionaries. Spain enticed American settlers into its territory by offering them liberty through land ownership, security against Native Americans, access to trade on the Mississippi, religious freedom to worship as they wished, and local control over taxation and the judiciary. Eduardo Posada-Carbó argues that the early constitutions of New Granada were influenced not just by the US Constitution but also by the state constitutions.

Perhaps the editors could have pushed the authors more rigorously to articulate their joint argument, and they certainly could have insisted on a consistent form of citation (some of the essays use parenthetical citations, some endnotes, and the introduction has both), but the overall message of the book remains important: the Spain that emerges from this book during the American Revolution was not a tottering empire afraid of an oncoming

American behemoth. Rather, it was a thriving, expanding, reforming, and powerful player on the American and world stage.

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### BRAZILIAN CITIZENSHIP

*A Black Jurist in a Slave Society: Antonio Pereira Rebouças and the Trials of Brazilian Citizenship.* By Keila Grinberg. Translated by Kristin M. McGuire. Chapel Hill: University of North Carolina Press, 2020. Pp. 226. \$29.95 paper.  
 doi:10.1017/tam.2021.18

Historians of postcolonial nations and states have for some time examined the tensions between liberal political projects and the institution of slavery, how slavery corroded the benefits that flowed from despotism's demise, and whether liberal frameworks for rights and the exercise of authority laid the ground for dismantling the oppressions that slavery both produced and depended on. In Brazil, some scholars have viewed these encounters as a question of ideas and places.

Because Brazilian independence in the early 1820s left both the monarchy and slavery standing, nineteenth-century liberalism could only be "out of place" (5). Claims to individual freedoms and equality before the law, presumed to be less dissonant in Europe, could have only superficial resonance in a society and national politics predicated on paternalism and bondage. Keila Grinberg's engaging study of Antonio Pereira Rebouças lays to rest this dichotomous analysis and its limits. She recontextualizes Brazil's liberalism, with a focus on debates about citizenship, calling attention to the exclusions that attended liberalism's ascendance in Europe and the United States. Her careful reconstruction of Rebouças' intellectual and professional trajectories, in turn, shows that he neither misunderstood, nor superficially embraced, liberalism's potential. Rather, perhaps, he committed too completely to liberalism's theory in practice, especially its defense of private property.

Rebouças' career was woven into nineteenth-century Brazilian political life. He was born in Bahia in 1798, the son of a Portuguese tailor and his wife, an Afro-Brazilian woman whose legal status at birth was free. He used his limited formal education to get work as a notarial clerk and secured permission to practice law in 1821, the same year that the Portuguese empire was engulfed in a crisis that later culminated in Brazil's independence. He fought for independence, defended a new constitutional monarchy, and was elected to the national assembly. He also defended the constitution's restrictive approach to citizenship, which privileged property-owning men. He argued that it set aside birthright in favor of merit. Even though Rebouças criticized persistent racial