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indios embodied the expanded and connected world emerging from the experience of travel, conquest, war and colonisation not only of the Americas but also of other parts of the world. The issuing of the New Laws meant the victory of those who opposed the *encomienda* and the enslavement of the indigenous people of the New World. This scenario encouraged enslaved indios in Castile to demand their freedom through legal means.

Van Deusen's substantial analysis of the legal procedures conducted to deal with indios' demands for freedom considers a range of facets, from how the concept of indio took form, which involves the language used to describe people of non-European origin, to better known and varied legal definitions and approaches to establish their legal status. The author's argument about the power of documents and the use of evidence in the shaping of indios is highly convincing. Individual and collective behaviours, as well as ideas about the world as a space consisting of regions with names, locations and characteristics that were poorly understood, also took part in the making of the idea and condition of indio. The diverse agents participating in the story interacted at the domestic, local and global level and as a result new identities and perceptions of humanity were formed. The scope of the issues studied is wide and complex, and the author makes an excellent job of dissecting and connecting them all in this fine work, carefully built with admirable patience and erudition.

*Global Indios* will prompt historians and scholars in other fields to rethink crucial themes around the beginnings of Spanish colonialism and beyond in a new light: the meaning of indio, the complex form in which many social relations were created and cemented, the shaping of ideas about race, the idea of justice as a universal value, and how pertinent it is to think of the concept of global history at this early stage. This book is indeed a major contribution to the historiography on colonialism.

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David González Cruz (ed.), *Represión, tolerancia e integración en España y América: Extranjeros, esclavos, indígenas y mestizos durante el siglo XVIII* (Madrid: Ediciones Doce Calles, 2014), pp. 350, €30.00, pb.

Surveying an impressive array of sites in Europe and the Atlantic colonies, this 13-essay anthology offers the experience of Spain's 'outsiders' and their 'processes of integration' throughout the eighteenth century. Through quantitative, qualitative, and even linguistic analyses, this collection jettisons blanket notions of 'foreign merchants and labourers' and makes important strides to locate the trials and triumphs of the once largely undifferentiated masses, including important works on Genoese, Flemish, Portuguese, French, Greek, and North, West, and Central African, Andean, and Mapuche populations.

Not surprisingly, religion, economic means and proximity to slavery and royal institutions affected the level of tolerance and repression experienced by people in the Spanish realm. Elite foreigners, as Recio Morales outlines, relied on well-established avenues of ascendancy, including their own nobility and wealth. However, regardless of economic standing, as González Cruz makes evident, Spanish officials remained on high alert for foreign transgressors, as did the Inquisition. Adding exceptional depth to the history of the ebb and flow of religious tolerance, De Salvo presents a fascinating analysis of the social impact of an earthquake that prompted greater leniency towards

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religious diversity, especially for Jews and Muslims who could contribute economically after a natural disaster of this type. López highlights the impact of broader European conflicts, especially the French revolution, and the welcoming of Catholic subjects into the realm, locating Spain as a bastion of Christendom.

Many of the contributors assess the tensions of empire and the resulting social instability for people defined as 'non-Spaniards'. Examining the 1713 Treaty of Utrecht, Glesener explores how long-time privileged subjects, such as the Flemish, made sense of their change in status as 'foreigners'. Glesener provides an excellent window into the most well-connected, where changes were slow and royal concessions and negotiations buffered their transition. Brilli describes the experience of Italian immigrants (mostly Genoese), which was rather more mediated by class: many settled permanently in the Spanish metropole because of deep networks across the economic spectrum, while few stayed long term in Spanish America owing to the steep competition for blue-collar work in the colonies. This trend, as we know, would change by the nineteenth century with high Italian immigration to South America. Díaz Blanco attempts to shed light on the understudied 'masses' by utilising innovative methodological approaches, such as analysing clothing details from hospital records. Díaz Blanco's work, like much of that in the first half of the collection, underscores that tolerance of foreigners and the more humbly born did not always correlate with acceptance, and those striving for social and economic mobility continued to experience various degrees of prejudice.

Moving to the colonies, Martín Muñoz offers a comparative overview of indigenous and African relations in the Louisiana and Florida territories. Given that Louisiana and Florida followed quite different trajectories as Spanish dominions, specifically identifying the indigenous groups involved would have helped contextualise the moments of coalition and conflict highlighted. With two such large territories to cover, perhaps the comparative approach precludes addressing this historian's great interest in knowing more about the dynamics of each site.

Slavery, as Izquierdo Labrado presents, succumbed to a 'natural death' in Spain by the end of the eighteenth century, with few slave-owners outside the Church and military. Izquierdo Labrado argues that clerics, in general, helped to better the lives of slaves. However, knowing more about the specific ways in which cleric and secular slave ownership differed in Spain – apart from the mandate for religious instruction – would serve as an important enhancement to the well-established scholarship of religious slave owning in the Spanish colonies.

Petit-Breuilh Sepulveda challenges us to reconsider the scale of fear provoked by the Tupac Amaru II movement. Why, she asks, did colonial authorities continue to circulate the myth about 'dangerous Indians against the Monarchy' when the rebellion was widely acknowledged to be a multi-ethnic and even cross-class effort? Petit-Breuilh Sepulveda demonstrates that through strategic propaganda campaigns, the empire attempted to unite in fear a deeply divided populace in the midst of a wave of uprisings and on the verge of independence.

Focusing on colonial negotiations, Salgado Ismodes analyses how the Mapuche co-opted a Spanish institution as a defensive tool against the policing and intervention desired by the Crown for its fringe territories. Finally Zavala Cepeda and Payàs Puigarnau integrate textual analysis and linguistics patterns to examine the continued push and pull of colonialism. By examining the discursive styles allowed in formal transactions, we see a willingness to accept that Castilian as a language was sometimes a deficient means to communicate indigenous concepts.

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With a broader appeal to the social sciences, López echoes the call for a redefinition of 'urban', one that considers a qualitative and not only quantitative benchmark. For those of us who work on early modern sites outside of ports and capitals, this is one that is greatly to be welcomed. Iglesias Rodriguez's piece posits important, although probably unanswerable, questions: when does 'otherness' fade away? And, how can we 'see' this in the historical record? As scholars of this anthology demonstrate, gaining access to certain social sectors and establishing generations of Spanish residency did not necessarily translate into full and incontrovertible integration, evidenced by temporary restrictions or bans after years of 'acceptance'. Importantly, a path of incorporation was not always desirable for some groups. De Salvo notes that the Greek Orthodox community wanted, above all, autonomy, not homogeneous integration into the Spanish world.

This compilation serves as an important resource for Europeanists, especially those interested in migration patterns and labour history. While there are fewer works on the Spanish colonies, the focus on fringe territories and inter-ethnic coalitions will appeal to a wide audience of colonial historians. Importantly, the collection calls upon greater specificity of experience, even for a place as diverse and transient as eighteenth-century Spain. Many of the authors acknowledge the limitations of their sources, especially those theorising population estimates and other quantitative analyses from scant sample sizes. While this data may be less reliable to extrapolate for demographic profiles, all of the essays further discussions on the state's notions of incorporation and the experience of multi-levelled checkpoints of acceptance in the Spanish Empire.

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Caitlin Fitz, *Our Sister Republics: The United States in an Age of American Revolutions* (New York: W. W. Norton & Co., Inc., 2016), pp. 368, $29.95, hb.

*Our Sister Republics*, Caitlin Fitz explains, 'is less a history of early U.S. relations with Latin America than it is a U.S. history that uses Latin America to cast new light on the United States' (pp. 12–13). This is an interesting slant on well-travelled terrain. Fitz offers a history from below, focusing on the response of 'ordinary people' (p. 14) to the Latin American struggle for independence in the decade following the end of the US–British war in 1815, rather than on the response of the Madison, Monroe and John Quincy Adams administrations (p. 14). Fitz writes well and marshals her evidence from impressively thorough research in US newspapers – by far more comprehensive than that of any previous scholar.

Fitz's research leads her to conclude that Latin American independence became 'one of the most popular causes of its time' in the United States (p. 115) – more popular with the US public than the other war of independence that raged in those years, in Greece. Fitz draws this conclusion from two key pieces of evidence. First, she analyses reports of the toasts Americans made on the Fourth of July. 'Between 1816 and 1825', she writes, 'well over half of July Fourth celebrations included toasts to the rebel movements' (p. 5). Second, she cites what she calls the 'Bolivar baby boom' (p. 128): many babies born in the United States in those years were named Bolivar. 'While Greek insurgents generated enormous excitement', Fitz explains, 'July Fourth revelers seldom referred to them as family – something they

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