

meat-and-potato ministering of Catholicism in their parishes in their roles as mayordomos, *lenguas*, *maestros de doctrina*, and bandleaders. Because they could explain ideas in indigenous languages in ways the Spanish priests could not, the form Catholicism took in Oaxaca was inevitably quite indigenous. Farriss does not seem to take much stock in the possibility that both elite and *macehual* (commoner) indigenous hid their own religious ceremonies and cosmologies from the friars; Tavárez's work on extirpation campaigns, for example, suggests otherwise. In Chapter 7, "The Word of God," Farriss also makes the important point that the friars did not expect the macehual population to learn much of Catholic doctrine beyond memorizing basic prayers. Such an admission does not square necessarily with language about the spiritual conquest, since such a status suggests no spiritual conquest. Part IV provides fine-grained assessments of questions about linguistic meaning, persuasion, and the extent of Catholic cosmology. Chapter 8 shows how thoroughly friars depended on elite indigenous collaborators in their production of primers and doctrinas. But here, and in chapters 9 and 10, we find some of the book's more theoretical discussions, about the dilemma of "equivalence" between Spanish and indigenous languages for important Catholic concept-words like *sacramento* or *bautismo*. Likewise, how did friars and indigenous make sense of concepts like hell or the Trinity? Language added to the confusion. Farriss thus adds to our expanding understanding of the roles of indigenous witnesses, scribes, and interpreters, and shows that they provided most of the material for indigenous language doctrinal production even if their names did not appear as authors.

This book is a nuanced, sophisticated, and deeply researched study. It represents a carefully considered panorama of debates about language in colonial society as it relates to religion. But it is about more than religion per se. The book shows the reader how careful attention to a very wide range of archival research produces a book subtle in its conclusions. For this reader, at least, it was the kind of enjoyable read that showcases the histories of ordinary people and at the same time avoids ornate theories to explain colonialism.

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## BAHIA AND BRAZILIAN INDEPENDENCE

*Bahia's Independence: Popular Politics and Patriotic Festival in Salvador, Brazil, 1824–1900.*

By Hendrik Kraay. Montreal: McGill-Queen's University Press, 2019. Pp. xiv, 416. Map. Tables. Illustrations. Notes. Bibliography. Index. \$120.00 cloth; \$39.95 paper. doi:10.1017/tam.2020.13

On July 2, 1823, Portuguese forces retreated from Salvador da Bahia in northeastern Brazil, as a patriot army, mobilized to defend a declaration of independence from

Portugal the previous year, triumphantly entered the city. In the decades that followed, as Hendrik Kraay shows in this engaging and meticulously researched book, *dois de julho* (July 2) became a focal point for commemorating the achievement of independence and an important terrain for a “politics by other means” that encompassed debates about nationhood and the scope and nature of nineteenth-century civic engagement (25).

Kraay’s book traces the history of *dois de julho* commemorations that over the course of the nineteenth century included the public announcement of a parade, the parade itself, a procession on its eve, theater galas, and, finally, a monument. Even though the commemorations initially drew on the traditions of colonial royal and religious festivals, they quickly acquired new and dynamic meanings within the politics of the independent Empire of Brazil and Salvador’s local political culture. Tracing the history of patriotic festivals, Kraay concludes, reveals an enduring civic life and a broad embrace of active citizenship rather than orchestration from above. Indeed, together with the commemorations themselves, the sources Kraay uses to understand festive practice—local and national newspapers, the work of public intellectuals and folklorists, the archives of civic organizations—attest to a broader and more complex public sphere than is represented in many histories of nineteenth-century Brazil.

Kraay explores how the *dois de julho* became associated with radical liberal ideas of equality and anti-Portuguese sentiment. By the 1850s, however, the festivities had lost their partisan edge. “Patriotic battalions” spearheaded an expansion of the festivities to include a procession on the eve of the main parade that attracted so much attention that it threatened to eclipse the parade itself (106). In the last quarter of the nineteenth century, as participation of the military and police diminished, festivities became even more popular and less clearly associated with a self-consciously urbane elite. With regard to how the festivities expressed Bahian patriotism, Kraay analyzes the forging of national imagery in the figures of the *cabocla* and *caboclo*, terms that Kraay defines as acculturated Indians (16), and the omission of references to the contributions of Bahians of African descent in the fight for independence.

Kraay also analyzes the predicaments of Bahian patriotism within the politics of Brazilian nationhood. *Dois de julho* was not a regional identity project. Its program did not express claims of distinctiveness. Rather Bahians sought to insert their history of independence into Brazil’s history of independence. They celebrated *dois de julho* as Bahians and Brazilians, and, in some moments, they campaigned to add the *dois de julho* to the calendar of “days of national festivity” celebrated across Brazil (a calendar that Kraay has written of in an earlier award-winning book) (60).

*Bahia’s Independence* excavates a historical record of festivities at times at odds with the work of early folklorists, an inquiry that, as Kraay remarks, is contingent on precariously preserved archives. This book will also be of great interest to scholars of historical memory. Theater and poetry were vital expressions of this memory, while the later nineteenth-century plan to displace what some perceived to be unwieldy

celebrations in Salvador's streets with a dois de julho monument renewed debate on national imagery and the history of independence and their relationship to projects to make a now republican Brazil modern. At the end of century, the Bahian commemorations of dois de julho split in two, as a popular neighborhood celebration preserved practices and images that official festivities around a new monument sought to suppress. Kraay concludes by considering the reverberations of the nineteenth-century dois de julho in the twentieth. Both the festivities and debates about their meaning endure. Kraay's own research preceding this revealing book has itself been invoked by those who seek to nurture Salvador's patriotic festival.

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## CENTRAL AMERICAN INDEPENDENCE

*Independence in Central America and Chiapas, 1770–1823*. Edited by Aaron Pollack.  
 Translated by Nancy T. Hancock. Norman: University of Oklahoma Press, 2019.  
 Pp. 256. \$25.95 paper.  
 doi:10.1017/tam.2020.14

As a rejection of traditional patriotic nineteenth-century Liberal narratives and twentieth-century class-struggle Structuralism, the new Latin American political history analyzes the political dynamics in play during the creation of the modern nation-state, emphasizing concepts like citizenship, national identity, national narratives, political perceptions, interpretations of conflict, and their legacy in the formation of Latin American Nations. This book focuses on the concepts that promoted conflict in the independence of the Kingdom of Guatemala.

The history of the independence of the territory then known as Kingdom of Guatemala, shows that Central Americans had comparatively little interest in separating from Spain. Although there were some revolts between 1811 and 1820, there was no real war for liberation. The unique path of this process of independence, analyzed in this book, allows us to reinterpret other independence movements, precisely because understanding it requires us to ask new or at least not so commonly asked questions.

For example, the idea that the Enlightenment was behind all radical political change in the world does not prove correct in Central America, as Sajid Herrera, Pablo Rodríguez, and Christophe Belaubre explain in their respective chapters. The Bourbon reforms were certainly part of the Enlightenment, but, as Belaubre demonstrates, it was not their political ideas but their economic and social aspects that promoted real change. The implementation of the reforms allowed for the opening of debate and the possibility of imagining new forms of government. On the other hand, Pablo Rodríguez