

more about these communities because “a scarcity of sources prohibits a detailed discussion of social organization” and “little evidence exists to suggest that such ‘imposed identities’—Bhanes, Charrúas, Guenoas, Minuanes, Yaros, and others—were meaningful to the Native peoples to whom they referred” (24, 25).

Chapters 3 and 4 focus on the Madrid and San Ildefonso boundary commissions, illustrating the paradoxes of expeditions that “partitioned borderland territories that neither empire effectively controlled” (72, Chapter 3) yet still “transformed interethnic relations” (108, Chapter 4). For some *tolderías*, the arrival of imperial border makers led to violent family separations, while other caciques consolidated their power. These responses were not ethnic, linguistic, or cultural, as colonial sources documented different outcomes for communities that shared a name, belying “any ‘Charrúa’ or ‘Minuán’ response” (126) and defying paradigms like “resistance or accommodation” (134). Rather, responses were guided by spatial relationships: *tolderías* near the border “faced greater pressures and violence,” whereas those far off “found opportunities to exploit imperial initiatives and appropriate the boundaries for their own purposes” (126).

Chapter 5 examines colonial reports of raids and captive-taking, a largely Spanish cruelty designed “to remove Charrúas and Minuanes from lands coveted by settlers” (138). Once Indigenous people were separated from *tolderías* and read by colonial agents as sedentary rather than mobile, they became “‘Indians,’ a discursive gesture that masked individuals’ provenance or kinship ties” (138) and helped fashion a narrative of Indigenous disappearance (162). Because “a paucity of source materials has impeded discussions of Charrúa and Minuán self-identification,” it is hard to understand what these affiliations meant to Indigenous, African, or Iberian subjects before or after the arrival of mapmakers (162).

This book tells a nuanced story of border-making at a critical moment in Latin American political and cartographic history. It will make an excellent addition to graduate seminars on the spatial turn and the Río de la Plata.

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SPANISH PACIFIC

The Spanish Pacific, 1521–1815. A Reader of Primary Sources. Edited by Christina H. Lee and Ricardo Padrón. Amsterdam: Amsterdam University Press, 2020. Pp. 249. \$117.00 cloth.
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This book grew out of an interdisciplinary symposium organized in Princeton in 2018. Scholars of Latin American studies, mostly from US universities, joined efforts to

create a canon of documents translated to English that could be used in undergraduate and graduate courses. This collection is a new addition to the series of early modern histories that began to come out when scholars of literary and cultural studies discovered the wealth contained in the documents of the Spanish colonial period. Sanjay Subrahmanyam's extensive research on the connecting power of the movement of people, animals, and objects was a major inspiration for the group that initiated the series under the leadership of Christina Lee and Julia Schleck. This volume testifies to the immensely fertile approach taken up by Spanish Pacific Studies of exploring multiple cultural objects and phenomena from a wide variety of sources, covering territories as distantly separated as India and Europe, including regions in Asia, the Americas, even Africa.

As the editors explain, the field would have been too large for a viable project, and a few parameters had to put in place. A clear theme was the Spanish presence in the Pacific from 1521 to 1815. Contributors would then have a free hand in choosing the sources, provided they fit into the broad spectrum and time frame prescribed by the theme, avoided those frequently used in historiography, and more importantly, brought out new perspectives in line with the approach of Spanish Pacific Studies. In addition, scholars had to commit to translate the documents into English.

The output does not disappoint. It accomplishes what it intended in terms of chronology, geography, and connectedness. The 15 chapters are preceded by extensive introductions that provide context but also initiate avenues for discussion. The collection includes four sources from the sixteenth and early seventeenth centuries, six documents from the mid seventeenth century, and five more primary sources from the late seventeenth century up to 1813. Most documents were written in the Philippines; two were connected to New Spain. There is a will from Peru and a royal order from Spain. Sources take many forms: among them we find travel accounts, Latin poetry by a native priest, regulations for religious without vows, missionary accounts, and a manual for confessors.

A few examples can illustrate the merits of this volume. One of the outstanding documents is a manuscript now at the Hispanic Society of America written by notary public Diego de Rueda y Mendoza in 1625, summarizing the history of the Chinese community of Manila and describing a Catholic wedding among Chinese. The narrative contains much evidence of cultural appropriation and transcultural identities. The modern reader will be surprised to discover how much current wedding rituals owe to such distant times. Another unique document is a map commissioned in 1593 by the Dominican Juan Cobo. In the map, China occupies a central position and all inscriptions are in Chinese. Ricardo Padrón draws an insight into how Cobo intended to win over the Chinese by interlacing cartographic assumptions and cultural beliefs from Europe and China.

Filipino cultural historian Regalado Trota José contributes a sequence of documents of land sales among elite indigenous inhabitants of Manila, dating as far back as 1613. There are documents in Spanish and Romanized Tagalog, as well as Tagalog written in

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.
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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