

Book Reviews

City Indians in Spain's American Empire: Urban Indigenous Society in Colonial Mesoamerica and Andean South America, 1530-1810. Edited by Dana Velasco Murillo, Mark Lentz, and Margarita R. Ochoa. (Brighton: Sussex Academic Press, 2012. xv + 244 pp. Maps, tables, notes, index. \$74.95 cloth.)

Native peoples in the Americas have long been associated with rural and agrarian settings, the assumption being that once they left their ancestral lands to settle in cities, they became somehow "deracinated" or non-Indian. *City Indians in Spain's American Empire* challenges this idea through its focus on the experiences of indigenous peoples in cities across Mesoamerica and the Andes from the sixteenth to the eighteenth century. The book's essays encourage new thinking about Indian identity, the nature of Spanish American cities, and the social ties that bound urban and rural communities.

John K. Chance, who pioneered the study of urban Indians, introduces the volume's major themes and proposes useful concepts for thinking about native strategies for navigating urban life. Indigenous self-government provides a unifying theme in three essays on Mesoamerican cities. William F. Connell emphasizes alliance building among Spanish and Mexica elites in Mexico-Tenochtitlan in an effort to restore legitimate government in the four decades that followed the conquest. Mark Lentz and Margarita Ochoa focus on indigenous semi-autonomy in native urban barrios manifested by Maya *cabildos* (Spanish-style municipal councils) in Merida and Yucatan from 1670-1805, and in the continuity of native jurisdiction over land in eighteenth-century Mexico City.

Connections between indigenous urban migrants and rural communities unite the Andean case studies. Rachel O'Toole demonstrates how indigenous mobility in Trujillo, evident in the lives of migrants and muleteers who moved between cities and *reducciones* (Spanish-imposed nucleated settlements) undermined colonial attempts at social control. In his essay on ethnogenesis in colonial Cuzco, David Cahill argues that urban natives maintained vital ties with villages in the hinterlands. Paul Charney's study of Indian labor and property holding in seventeenth-century Lima demonstrates that a significant number of Lima's Indians owned land in their home villages. Gabriela Ramos' comparative study of Cuzco and Lima argues most forcefully for the significance of urban-rural connections. She demonstrates how urban Indians' ties with their hometowns shaped access to resources and social networks, factors that made Cuzco and Lima very different.

Labor and interethnic relations provide the central theme of Dana Velasco Murillo's and Pablo Miguel Sierra Silva's comparative study of Afro-indigenous relations in seventeenth-century Zacatecas and Puebla. Their rich data demonstrate how the nature of labor in Puebla's *obrajes* facilitated

African-indigenous relations in contrast with the mining complex of Zacatecas. Robinson Herrera's essay on Santiago de Guatemala and Charney's essay on Lima provide descriptions of different forms of native urban labor and occupations. Another theme that cuts across the Mesoamerican-Andean divide is the use of Spanish-style institutions to bolster urban Indian identities. Guilds (Ramos and O'Toole), urban wards and their *cabildos* (Lentz, Herrera, and Ochoa), and *cofradías* (Ramos) provide important examples.

In her view of Mexico City through the writing of the Nahuatl historian Chimalpahin, Susan Schroeder takes up an important question that is missing in many of the essays: the significance of the physical space of the city and its spectacles in the lives and experiences of urban indigenous residents. Kevin Terraciano concludes the volume with reflections on the pertinence of these various topics in light of the migration of Mesoamerican native peoples to cities throughout Mexico and the United States.

City Indians delivers on its promise to provide insightful studies of native experiences in Spanish American cities. The essays are well written, use a wide range of methods and approaches, and, commendably, place side by side studies of Mesoamerica and the Andes. Given its comparative ambition, the volume's only drawback is a missed opportunity to mobilize the data and arguments of its fine essays to compare more systematically cities and city Indians in Mesoamerica and Andes.

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The Great African Slave Revolt of 1825: Cuba and the Fight for Freedom in Matanzas. By Manuel Barcia. (Baton Rouge: Louisiana State University Press, 2012. xii + 234 pp. Maps, tables, appendixes, notes, bibliography, index. \$42.50 cloth.)

In the mid-1820s, the island of Cuba remained a Spanish territory but seemed to be on the path to become a new independent polity. Spanish authorities feared that Great Britain, Mexico, Colombia, or Haiti could orchestrate an attack on the island or infiltrate its society in order to generate a revolution of independence. This revolution could perhaps resort to the power of the slaves, who numbered in the hundreds of thousands. When a slave uprising broke out in June 1825 in Guamacaro, a coffee plantation area in the district of Matanzas, authorities sought to find evidence of the connections with the foreign enemies of Spain. In the aftermath of the events at Guamacaro, which had hitherto not been studied with detail, Spanish authorities themselves arrived at the conclusion that the Guamacaro slave revolt had not been incited by foreign powers. By taking an Atlantic approach to the story, however, Manuel Barcia argues that foreign influence on the