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Children of Facundo. Caudillo and Gaucho Insurgency during the Argentine State-Formation Process (La Rioja), 1853-1870. By Ariel de la Fuente (Durham and London: Duke University Press, 2001. 249 pp. \$18.95) Children of Facundo is a landmark

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study on several counts.

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In *Children of Facundo* Ariel de la Fuente examines postindependence Argentinian instability and political struggle from the perspective of the rural lower classes. As the first comprehensive regional study to explore nineteenth-century society, culture, and politics in the Argentine interior—where more than 50 percent of the population lived at the time—the book departs from the predominant Buenos Aires-centered historiography to analyze this crucial period in the processes of state- and ...

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Children of Facundo is fundamentally a study of the relationship between leaders and their followers, between caudillos and gauchos, in a rural setting.

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In *Children of Facundo* Ariel de la Fuente examines postindependence Argentinian instability and political struggle from the perspective of the rural lower classes. As the first comprehensive regional study to explore nineteenth-century society, culture, and politics in the Argentine interior—where more than 50 percent of the population lived at the time—the book departs from the predominant Buenos Aires-centered historiography to analyze this crucial period in the processes of state- and nation-building. La Rioja, a province in the northwest section of the country, was the land of the caudillos immortalized by Domingo F. Sarmiento, particularly in his foundational and controversial book *Facundo*. De la Fuente focuses on the repeated rebellions in this district during the 1860s, when Federalist caudillos and their followers, the gauchos, rose up against the new Unitarian government. In this social and cultural analysis, de la Fuente argues that the conflict was not a factional struggle between two ideologically identical sectors of the elite, as commonly depicted. Instead, he believes, the struggle should be seen from the perspective of the lower-class gauchos, for whom Unitarianism and Federalism were highly differentiated party identities that represented different experiences during the nineteenth century. To reconstruct this rural political culture de la Fuente relies on sources that heretofore have been little used in the study of nineteenth-century Latin American politics, most notably a rich folklore collection of popular political songs, folktales, testimonies, and superstitions passed down by old gauchos who had been witnesses or protagonists of the rebellions. Criminal trial records, private diaries, and land censuses add to the originality of de la Fuente's study, while also providing a new perspective on Sarmiento's works, including the classic *Facundo*. This book will interest those specializing in Latin American history, literature, politics, and rural issues.

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DIVCombines peasant studies and cultural history to revise the received wisdom on nineteenth-century Argentinian politics and aspects of the Argentinian state-formation process./div

Throughout the colonial period the Spanish crown made numerous unsuccessful attempts to conquer Araucanía, Chile's southern borderlands region. *Contested Nation* argues that with Chilean independence, Araucanía—because of its status as a separate nation-state—became essential to the territorial integrity of the new Chilean Republic. This book studies how Araucanía's indigenous inhabitants, the Mapuche, played a central role in the new Chilean state's pursuit of an expansionist policy that simultaneously exalted indigenous bravery while relegating the Mapuche to second-class citizenship. It also examines other subaltern groups, particularly bandits, who challenged the nation-state's monopoly on force and were thus regarded as criminals and enemies unfit for citizenship in Chilean society. Pilar M. Herr's work advances our understanding of early state formation in Chile by viewing this process through the lens of Chilean-Mapuche relations. She provides a thorough historical context and suggests that Araucanía was central to the process of post-independence nation building and territorial expansion in Chile.

Analyzes spatial history of 19th and early 20th century Mexico, particularly political uses of mapping and surveying, to demonstrate multiple ways that space can be negotiated in the service of local or national agendas.

After Brazil and the United States, Colombia has the third-largest population of African-descended peoples in the Western hemisphere. Yet the country is commonly viewed as a nation of Andeans, whites, and mestizos (peoples of mixed Spanish and indigenous Indian ancestry). Aline Helg examines the historical roots of Colombia's treatment and neglect of its Afro-Caribbean identity within the comparative perspective of the Americas. Concentrating on the Caribbean region, she explores the role of free and enslaved peoples of full and mixed African ancestry, elite whites, and Indians in the late colonial period and in the processes of independence and early nation building. Why did race not become an organizational category in Caribbean Colombia as it did in several other societies with significant African-descended populations? Helg argues that divisions within the lower and upper classes, silence on the issue of race, and Afro-Colombians' preference for individual, local, and transient forms of resistance resulted in particular spheres of popular autonomy but prevented the development of an Afro-Caribbean identity in the region and a cohesive challenge to Andean Colombia. Considering cities such as Cartagena and Santa Marta, the rural communities along the Magdalena River, and the vast uncontrolled frontiers, Helg illuminates an understudied Latin American region and reintegrates Colombia into the history of the Caribbean.

Analyzing the nuances of identity formation in rural Andean culture, Andrew Canessa draws on two decades of ethnographic research in a remote indigenous community in Bolivia's highlands.

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Following the War of the Pacific (1879-1883), Chile and Peru signed the Treaty of Ancón (1884) that, in part, dealt with settling a territorial dispute over the provinces of Tacna and Arica along the countries' new common border. The treaty allowed Chile to administer the two provinces for a period of ten years, after which a plebiscite would allow the region's inhabitants to determine their own nationality. At the end of the prearranged decade, however, the Chilean and the Peruvian governments had failed to conduct the vote that would determine the fate of the people. Over a quarter of a century later, and after attempts by the U.S. government to mediate the dispute, the two countries in 1929 decided simply to divide the area, with Arica becoming a part of Chile and Peru reincorporating Tacna. Against the backdrop of this contested frontier, William Skuban explores the processes of nationalism and national identity formation in the half century that followed the War of the Pacific. He first considers the national projects of Peru and Chile in the disputed territories and then moves on to how these efforts were received among the diverse social strata of the region. Skuban's study highlights the fabricated nature of national identity in what became one of the most contentious frontier situations in South American history.

"Well-written study of 19th-century caudillismo and border politics looks at both leaders and followers during the 1893-94 Federalist War and subsequent uprisings in Uruguay. The caudillos were charismatic leaders who embodied the values and aspirations of the rural masses on both sides of the border, values represented by the 'myth of the patriada.'"--Handbook of Latin American Studies, v. 58.

A Revolution for Our Rights is a critical reassessment of the causes and significance of the Bolivian Revolution of 1952. Historians have tended to view the revolution as the result of class-based movements that accompanied the rise of peasant leagues, mineworker unions, and reformist political projects in the 1930s. Laura Gotkowitz argues that the revolution had deeper roots in the indigenous struggles for land and justice that swept through Bolivia during the first half of the twentieth century. Challenging conventional wisdom, she demonstrates that rural indigenous activists fundamentally reshaped the military populist projects of the 1930s and 1940s. In so doing, she chronicles a hidden rural revolution—before the revolution of 1952—that fused appeals for equality with demands for a radical reconfiguration of political power, landholding, and rights. Gotkowitz combines an emphasis on national political debates and congresses with a sharply focused analysis of Indian communities and large estates in the department of Cochabamba. The fragmented nature of Cochabamba's Indian communities and the pioneering significance of its peasant unions make it a propitious vantage point for exploring contests over competing visions of the nation, justice, and rights. Scrutinizing state authorities' efforts to impose the law in what was considered a lawless countryside, Gotkowitz shows how, time and again, indigenous activists shrewdly exploited the ambiguous status of the state's pro-Indian laws to press their demands for land and justice. Bolivian indigenous and social movements have captured worldwide attention during the past several years. By describing indigenous mobilization in the decades preceding the revolution of 1952, A Revolution for Our Rights illuminates a crucial chapter in the long history behind present-day struggles in Bolivia and contributes to an understanding of indigenous

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politics in modern Latin America more broadly.

The story of Andrés de Santa Cruz, who lived during the turbulent transition from Spanish colonial rule to the founding of Peru and Bolivia.

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