

Otra omisión importante tiene que ver con la relación entre Lula y los medios de comunicación, relación que en gran medida refleja el trato proporcionado al PT y a Lula en particular por la élites dominantes brasileñas. La histórica relación de tensión permanente entre el PT – Lula y los medios masivos de comunicación brilla por su ausencia. El libro no menciona, por ejemplo, el debate televisivo entre Collor y Lula durante la campaña presidencial del año 1989, donde la edición parcial que efectuó la red Globo acabó teniendo un peso importante en la definición de la contienda. El análisis de los casos de corrupción que estallaron durante el primer período de gobierno de Lula también omite el hecho de que los medios de comunicación que más se empeñaron en promover la denuncia no detentaban una posición “imparcial”, tal como lo describe Bourne, sino que son medios históricamente identificados con la oposición al PT y a las corrientes de izquierda.

Con todo, considero que esta biografía de Lula constituye un buen punto de partida para futuros trabajos sobre esta figura política que hoy por hoy parece estar cerrando su ciclo con un broche de oro. Lejos de promover la leyenda de su figura, Bourne nos propone una lectura del líder político que señala elecciones, contradicciones y logros personales y colectivos desde que Lula emergió como líder sindical a fines de los 70 hasta entrado el segundo período de su gobierno en 2008.

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BERNARDO DE VARGAS MACHUCA: *The Indian Militia and Description of the Indies*. Edited and with an introduction by Kris Lane and translated by Timothy F. Johnson. Durham, NC: Duke University Press, 2008.

In Madrid, in 1599, a little-known veteran *conquistador* named Captain Don Bernardo de Vargas Machuca published a manual. In four books, titled *Milicia y Descripción de las Indias*, or *Milicia Indiana*, the manual was a guide to fighting native peoples in Spanish America, or “the Indies.” Like other books by conquistadors—most, like the narrative of Bernal Díaz del Castillo, more widely read—Vargas Machuca’s manual was an extension of the ubiquitous conquistador literary genre of the *probanza de mérito*, the petitionary record of service.

What distinguishes the *Milicia Indiana* from other conquistador literature, however, is that it goes way beyond self-promotion by the author and potted narratives of Conquest expeditions. One book details the qualities needed for a militia commander in the Indies. Another explains how to organize and equip a Conquest company, including information on arms, medicine, and the inclusion

of priests. The third and fourth books discuss the challenges of the campaign itself and its aftermath—from crossing rivers to fending off ambushes to founding towns and keeping them peaceful. This is not a guide to fighting pitched battles; it is, as Geoffrey Parker once dubbed it, “the first manual of guerilla warfare ever published.”

For examples and comments, Vargas Machuca draws on the common reference points of the day – Julius Caesar, the Cortés campaign against the Aztecs, and so on – but the majority of his case studies come from New Granada (more or less today’s Colombia). As a result, his book becomes an important account of the early decades of that colony as well as an ethnography of its indigenous peoples—“an unwitting testament to the will, ingenuity, and cultural resilience” of the peoples Vargas Machuca fought against (xii). It is “unwitting” in this regard because Vargas Machuca is unabashed about his prejudice towards native peoples and his track record of killing them. And yet it is hard to see him as a monster; he is too cantankerous and dissatisfied with his own career to come across as lacking humanity. The reader cannot help but be appalled, impressed, and amused, all at once. In the end, Vargas Machuca’s book is something of a dark-comic pleasure.

Kris Lane is a leading specialist in the history of early Spanish America. He has published major books on piracy, on Ecuador, and on emerald mining and trading, all focused on the sixteenth and seventeenth century. Few, if any, scholars active today have as profound and well-informed an understanding of the Spanish Conquest, especially in the northern regions of South America (today’s Ecuador, Panama, Colombia, and Venezuela). Those regions were the world where Vargas Machuca pursued his American career, and Kris Lane has now become the world’s leading expert on this Conquistador-author. In addition to this book, he and Timothy Johnson are publishing an edition of Vargas Machuca’s *Defense of the Western Conquests* with Pennsylvania State University Press in 2010.

Johnson, who teaches Spanish literature at the University of California, has produced a flawless translation, while Lane begins their edition of *Milicia Indiana* with a superb seventy-page “introductory study”. The introduction alone—engagingly written, well substantiated, witty and illuminating—makes this book worth seeking out. It will be of great interest to scholars and students of the Spanish Conquest, colonial Latin American history, Conquistador literature, northern South America, and numerous lesser topics ranging from colonial-era medicine to geography to the use of guns.

The *Milicia Indiana* is destined to be read more in this century than ever before, and this edition is destined to be an exemplary presentation of colonial-era historical literature. With characteristic humor, Lane comments that if Vargas Machuca were alive and discovered that Lane and Johnson had been tinkering

with his legacy, “he would probably hunt us down and kill us” (xiii). Perhaps he would; but in one of his rare ill-tempered moments, he would surely also be deeply flattered by the intelligence and diligence that has gone into this edition.

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MARÍA ELENA MARTÍNEZ: *Genealogical Fictions: Limpieza de Sangre, Religion, and Gender in Colonial Mexico*. Stanford: Stanford University Press, 2008.

In her book *Genealogical Fictions: Limpieza de Sangre, Religion, and Gender in Colonial Mexico*, María Elena Martínez traces the ideological and legal history of purity of blood categories from their initial appearance in the kingdom of Castile in the mid-fifteenth century, to their transatlantic circulation to colonial Mexico, and their transformation there until the early nineteenth century. This important and meticulously researched work takes on the historiography that argues that the modern Western conception of race had its origins in nineteenth-century scientific constructions of race as a biological category. Martínez deftly and persuasively shows a much earlier and more complicated historical genesis, arguing for “no single, transhistorical racism but rather different types of *racisms* (her emphasis), each produced by specific and historical conditions” (11).

One of the many strengths of this work is that Martínez analyzes the historical development of Spanish American racial ideology by anchoring it in late medieval Iberia to make her case about its importance in colonial Mexico, documenting the central role that religion and gender played in its development. Martínez highlights how the formation ideas regarding gendered concepts of blood that transmitted religious and cultural “stains” to future generations helped frame purity debates in this historical context. The first section places the emergence of *limpieza* within the major waves of Jewish conversion in late medieval Spain, and its completion in the Reconquest of Granada and the subsequent absorption of Muslim peoples there. This style of militant Catholicism, grounded in conquest and conversion, as well as the centralizing policies of Castilian monarchs and increasing urbanization, created a changing social order accompanied by increasingly negative views towards Christian converts from the 1450s on. The first formal establishment of *limpieza* policies were enacted in Toledo in 1449, and from there spread across Spain from the mid-fifteenth century to the mid-seventeenth century. These legal statutes, in addition to Inquisition campaigns that focused on heresy, helped to create a “politics of blood,” religious and legally informed boundaries between Old and New Christians in Castilian