

Vries suggests that the performance of caciques, as they seek to convince that they can navigate the bureaucracy and access resources, merits attention.

This book does not resolve such issues as whether a line can be drawn between traditional and modern caciques, or whether modernity undermines caciquismo. One obstacle to such resolution has to do with the failure to keep the distinction between caudillo and cacique clear. Several authors, for instance, are at pains to demonstrate that the intrusion of the state does not end caciquismo, though Knight's definition suggests that it is precisely the presence of state institutions that *makes* caciques, as opposed to caudillos. The definitional fluidity continues up to the point, especially in the work of Zárate Hernández and Pansters, that the reader might wonder if the authors are not stretching caciquismo beyond all recognition. Zárate is perhaps too idealistic about democracy when he condemns local operators who take advantage of the recent democratic opening to play one party off another as caciques. True, these people are mediators, a key element of the definition of cacique, but is that not true of all politicians in their representational capacities? Zárate's data might in fact be taken to prove the proposition he seeks to refute: that multiparty competition puts caciquismo in peril.

One might also complain of awkward, unclear, and opaque language in some chapters. One reason for that is that many authors (Maldonado Aranda, Pansters, de Vries, and others) introduce and theorize at great length before offering details to support their claims. The result is more argument by assertion, and somewhat less building of carefully crafted arguments, than might be ideal. Such complaints aside, though, this is a rich and challenging look at caciquismo from numerous perspectives, required reading for anyone who seeks to understand the phenomenon.

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RAYMOND B. CRAIB: *Cartographic Mexico: A History of State Fixations and Fugitive Landscapes*. Durham, NC: Duke University Press, 2004.

Conceptions of "geography" have changed significantly in past years, especially in our usual comprehension of the relationship between the science of mapping and maps, spatial reality itself, and the significance of geography in human relations. In her essay "Places and Their Pasts," Doreen Massey asserts that "places...are always constructed out of articulations of social relations (trading connections, the unequal links of colonialism, thoughts of home) which are not only internal to that locale but which link them to elsewhere. Their 'local uniqueness' is always already a product of wider contacts..." This secular asser-

tion has broad implications and thus begs specific and critical application. The emergence of that 19th century place called the nation-state is one such locale that requires this kind of analytical intervention. In this context, the technology of maps and map making situated within the wide scope of cartographic discourses and practices was a powerful method with which to both imagine and act upon the developing nation state. In his ground-shaking (and -plotting) book, *Cartographic Mexico: A History of State Fixations and Fugitive Landscapes*, Raymond Craib judiciously employs these interpretive tools to the case of the inchoate nation-space of late 19th and early 20th century Mexico. Hard on the heels of a protracted and brutal series of wars of independence culminating, but never completely resolving, in 1821, Mexico's leaders and popular classes spent the next century debating and fighting -amongst themselves and against outsiders- the terms and spaces that would eventually comprise the United Mexican States. Key among this task was the acquisition and regulation of the nation's land facilitated by government institutions such as the Sociedad Mexicana de Geografía y Estadística and the Comisión Geográfico-Exploradora.

Mexican government sponsored cartographic projects to privatize and delineate communal lands and waterways with the hopes of presenting a stable, liberal nation for purposes of financial regulation and foreign capitalist investment -what Craib designates as "state fixations"- entered a crucible of local, human-centered contingencies or "fugitive landscapes" and emerged as reciprocally constituted spatial designs. Fundamental to Craib's narrative is the creative interplay and agency of local people and the surveyor as state representative. Focusing most of the work on local cultivators in the strategic Gulf Coast state of Veracruz, Craib demonstrates how their agrarian practices and conceptions of spatial order and importance radically shaped the designs and intentions of the surveyor. At the same time, the richly textured role of the surveyor betrayed the fact that this government official was far more than a simple synecdoche for the state. Instead, surveyors served as political brokers between an amorphous government and local populations. Further complicating this relationship, occasionally surveyors were *members of* local communities.

Craib's sophisticated and nuanced application of critical theories of space enhances the relevance and application of the work beyond its Mexican context. Uniquely engaging and integrating the work of theorists as diverse as Foucault, de Certeau, E.P. Thompson, J.B. Harley, and James C. Scott, *Cartographic Mexico* chronologically spans the historical development of Mexico's cartographic regimes from the mid-19th century to the 1930s. The work provides the reader with a valuable, densely crafted introduction that examines the theoretical and historiographic significance and location of the book within its Mexican context. Chapter One discusses Antonio García Cuba's 1858 *Carta general de la*

República Mexicana, the first published national map of independent Mexico and its designers and promoters' goal to visually naturalize Mexico as a unified and historically coherent whole despite the country's debilitated and fragmented status in the aftermath of the Mexican-American War. The central core of the book (Chapters Two-Six) focuses on the state's attempt to "forge" spatial designs of rule during the reign of President Porfirio Díaz (1876-1911). In a carefully choreographed and polysemous analysis, Craib examines the Comisión Geográfico-Exploradora's conflicts and negotiations with veracruzano villagers over land division, water rights and the assertion and consolidation of rule. Through critical and creative engagement with a vast range of primary source material (e.g. maps, official and personal correspondence, government reports, criminal records, and travel accounts), Craib clearly explains the often vexed attempts by government official in Mexico City to incorporate and control their distant colleagues in the *provincias*: political power was situated in and influenced by an intricate cultural and visual matrix that was part and parcel of the lives and careers of local, regional, and national political actors. Indeed, cartographic projects were as much about delineating legible spaces as they were about fixing populations within those spaces for strategic political gain. The centrality of these mapping projects and their attendant administrative and institutional structures to the processes of Mexico's state formation cannot be overstated. Chapter Seven's examination of the communally owned *ejido* under the years of Lázaro Cárdenas in the 1930s extends and reexamines the development of land surveying and regulation in postrevolutionary Mexico. The *ejido* played a critical role in the competitions over land tenure between the country's eroding peasantry and an increasingly muscular agrarian bureaucracy.

Such an ambitious and broadly chronological project prompts the further research of critical issues briefly elucidated in the work. Two areas that future scholars might consider developing further include Mexico's relationship with the United States and gendered dimensions of relevant social actors and spaces. Building on the discussion of mid-century imperial territorial ambitions of the United States (pp. 24-26), scholars might examine the sustained transnational dimensions and influences of Mexico's strengthening and increasingly mutually dependent economic and political relationship with its northern neighbor. How did Mexico delineate its own nation space against the aggressive designs of a Manifest Destiny inspired United States? How would an examination of the role of gender and its constructions, not only in the social dynamics of the predominantly male surveyors and villagers but also in the state's and local population's gendered articulations of the "natural" spaces in their contestations over power, complicate this spatial narrative? How did new legal rights and laws of property

ownership for women in late nineteenth century Mexico (e.g. *patria potestad*) complicate the competing fixity and fugitiveness of state/local interactions?

Like the cartographic projects themselves, Craib's elegant prose, replete with poetic turns of phrase, is structured not in a unilinear progression but as a series of related essays that assert their argument cumulatively and challenge the reader to view them as parts of a complex whole. Contributing to Mexico's historiography of liberalism, the Porfiriato and post-Revolutionary state formation, the work stands at the intersection of the history of science and state formation, and intellectual and cultural history. *Cartographic Mexico* concludes with a succinct epilog that bridges its historical arguments with pressing spatial concerns in contemporary Mexico. In a post-NAFTA age where "neo-" liberal projects, global economies, autonomy-seeking Zapatistas, and fugitive transnational migrants increasingly challenge fixed state notions of space, Craib's book provides us with a prescient guide to the persistent challenges underscoring the continued forging of the Mexican nation.

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JOCELYN OLCOTT: *Revolutionary Women in Postrevolutionary Mexico*. Durham, NC: Duke University Press, 2005.

This fascinating study of women in postrevolutionary Mexico brings to life the multiple forms of struggle that women engaged in during the late 1920s and the 1930s. Based on extensive research, it both offers telling examples of women's local activism and shows the connections between it and the larger political context in which it occurred. Thus, this book illustrates the dynamic interplay that existed between women's efforts to improve their conditions on the local and national level and the political forces that supported or opposed them on the regional, national, and international levels. One other major contribution this book makes is it highlights the Communist Party of Mexico's active support of women's rights as well as its sustained engagement with women's mobilization.

Olcott argues that one of the major issues confronting Mexican women (and men) following the Revolution was to what degree and how were women integrated into or excluded from this new and evolving polity. Were women citizens of the new Mexico? What did citizenship mean in terms of rights and responsibilities for them? One of the key points of contention was the extent to which women's political participation challenged their gendered identities as mothers and homemakers and, concurrently, men's power. Although some women pushed