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Satire, Journalism, and Madrid's Gedeón: National Images and National Characters in the Spanish-American War of 1898

Aurora G. Morcillo

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Cochabamba, 1550-1900: Colonialism and Agrarian Transformation in Bolivia. By Brooke Larson. (Durham: Duke University Press, 1998. xxvii + 422 pp. Maps, charts, tables, appendix, notes, glossary, bibliography, index. \$64.95 cloth, \$19.95 paper.)

Catalogue readers or bookstore browsers might be curious why a decade old 370 page book on agrarian history in Cochabamba Bolivia would be reissued in an expanded edition. It is not old enough to be out-of-print nor recent enough to be in high demand. As far as length and subject matter, *Cochabamba, 1550-1900* might seem an odd choice in these days of short, some would say "lite," academic texts that tend less and less to cover questions of political economy. Yet those who know this work, as well as those new readers who will benefit from a foreword by William Roseberry and a new concluding chapter by Brooke Larson, will understand Duke University Press's decision.

Larson examines the creation of colonial society in Cochabamba and its legacy in the modern era. To do so, she follows the transformation of the local people from native to Indian to peasant, paying particular attention to

the tensions and contradictions of colonialism that came to the fore in the eighteenth century. She connects colonial policies and economic changes and stresses how these affected and were affected by the rural population. This is a tall order but her sharp eye and clear prose make extended sections on the pull of the Potosí mines or changes in wheat production engaging reading. In the new chapter, she explores how the conflicts and changes in the eighteenth century, that were at the center of the previous edition, shaped the post-Independence period.

Both Roseberry and Larson address how this book stands in relation to recent intellectual currents. The always interesting Roseberry argues against viewing this study of Cochabamba as a masterful period piece from a time when political economy and social history loomed large. Instead, he stresses its place alongside other works that bridged what might be called the structuralist and post-structuralist periods. In doing so, he not only lauds Larson's attention to a number of theoretical issues and her ability to analyze at multiple levels, but he also criticizes academic genealogies that exaggerate generational differences. Larson herself describes how she decided to resist presenting this as a document of an epoch prior to "the epistemological lurch" (p. xix). Instead, she outlines the relationship and possible contributions of her work to the scholarship in the last decade that has stressed subjectivity, identity, and culture.

She does this in the final, new chapter, a unique but successful mix of a review of the book, a summary of her new research, and a survey of the field. While examining how the book holds up in light of new methodological and theoretical interests and recent scholarship on Bolivia, she also outlines a seemingly new project on popular political culture in modern Cochabamba. Although lengthy, the chapter will interest many readers and will serve particularly well for graduate seminars. Larson seeks to examine the development of mestizo identity and its ramifications for modern Bolivia, a process produced from above (the state and its ideologues), below (by the lower orders themselves), and "in between" (in the contact zones). In dialogue with work by anthropologists and historians, she focuses on areas of cultural mixing and identity construction, in such sites as markets, corn-beer taverns, and religious pilgrimage, and on groups who questioned and thus remade class, gender, and race categories of identity. Demonstrating once again her ability to chart changes and continuities over time, she emphasizes how these deep political traditions and the fermentation of identity construction shaped Bolivia's mid-twentieth-century political struggles. She succeeds in showing how her attention to economic issues can help understand the post-colonial search for Bolivian identity. While she presents hypotheses and recommendations for further research more than polished arguments, anyone interested in modern Bolivia or in the political traditions or culture and weight of the lower classes will benefit from reading this chapter.

In light of the important reflections on the book by Roseberry and the author herself, and the quality and relevance of *Cochabamba, 1550-1990*, the decision to reissue it is clearly a good one.

Charles F. Walker
Department of History
University of California, Davis