

haber vivido en alguna judería europea o turca, y eran entonces considerados por los demás como los *rabíes* que tan cruelmente les hacían falta. El recuerdo de la fe ancestral se cifraba por tanto en esta pobre herencia, que sin embargo constituía el tesoro milagrosamente preservado de nuestros *marranos* asentados en tierras americanas. Pero también las urgencias vitales, los anhelos de vivir la vida terrenal, con la humilde porción de satisfacciones que le toca a cualquier ser humano, los obligaban a transigir, negociar, fingir, a vivir de hecho una doble personalidad, sobre todo tratándose de los hombres, expuestos a una vida social más abierta y por tanto más peligrosa que las mujeres. Algunos, atormentados por las dudas, confusiones, remordimientos, se hundieron en la locura, otros en una mística a menudo disparatada, otros más en el conformismo, en la traición, en elucubraciones tan obsesivas como solitarias que los llevaron al escepticismo, a cierto racionalismo o incluso a la incredulidad que empezaba por aquellas fechas a surgir también entre ciertas élites del mundo cristiano.

Nathan Wachtel muestra aquí una humildad intelectual, una humanidad y una sensibilidad excepcionales entre nosotros historiadores, siempre ansiosos de explicarlo todo. Él respeta el misterio de aquellas almas atormentadas, no pretende hallar sus lógicas, pues aunque brinda algunas pistas que contribuyen eventualmente a aclarar ciertos comportamientos y situaciones, siempre antepone el respeto y la compasión a la soberbia del académico ansioso de entender y aclarar lo que pertenece definitivamente al fuero de lo íntimo, mental, moral y emocional, y a menudo, desde luego, de lo inconsciente. El hermoso y paradójico título que Nathan Wachtel dio a su obra lo revela: los *marranos* americanos no fueron habitados por el *recuerdo de la fe*, recuerdo que conservaban tan desdibujado como empobrecido, sino por la *fe del recuerdo*, siendo efectivamente la *fe* viva y todopoderosa de aquel recuerdo la que dio sentido a su vida, su esperanza, y a su muerte también.

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National Period

Historia de la provincia de Buenos Aires. Vol. 3. *De la organización provincial a la federalización de Buenos Aires (1821–1880)*. Edited by MARCELA TERNAVASIO. Buenos Aires: UNIPE/Editorial Universitaria, 2013. Photographs. Illustrations. Maps. Figures. Tables. Notes. Bibliographies. 409 pp. Paper.

Historia de la provincia de Buenos Aires. Vol. 4. *De la federalización de Buenos Aires al advenimiento del Peronismo (1880–1943)*. Edited by JUAN MANUEL PALACIO. Buenos Aires: UNIPE/Editorial Universitaria, 2013. Photographs. Maps. Figures. Tables. Notes. Bibliographies. 467 pp. Paper.

The province of Buenos Aires has played an outsized role in Argentine history. Its agricultural riches, complemented by significant industrial expansion beginning in the mid-twentieth century, have dominated the nation's economic life from colonial times to

the present. Its demographic weight, containing between 35 and 40 percent of Argentina's population, has made it an essential electoral prize.

The two volumes under review here are part of an ambitious six-volume collection of essays that cover the province's history from the time of Spanish conquest and colonization to the early twenty-first century. Both volumes begin with an introductory essay followed by 13 individual contributions. Hilda Sabato provides the introduction to volume 3 and Juan Manuel Palacio, the overall director of the project, introduces volume 4. These introductions give useful overviews of the material included in each volume, allowing the reader, if he or she chooses, to select those essays of greatest personal interest. The essays themselves are divided into two parts, the first with broad overviews of politics, society, and the economy, the second with chapters that focus on more specific subsets of these larger categories.

The contributors to volume 3 face the challenge of describing a province that for the period covered included the capital city of Buenos Aires and whose borders were still being defined. For the most part, these challenges are met successfully, with a nice mix in the essays between information on the city and the province. Specific essays in the second part focus on the tension between local and national politics, the establishment of a justice system, public finance, the military and its involvement in internal and external wars, the frontier and the indigenous population, the distribution of land, the church, literature and public opinion, forms of sociability, and art and architecture.

Volume 4, which covers the 63 years after Buenos Aires became the federal capital, is freed from the complication of intermingling *porteño* with *provinciano* history. Also, by 1880 the province's territorial limits were more or less set. Nonetheless, as several essays show, the links between the national capital and the province remain strong. Attempts are made to mold the new provincial capital of La Plata into a significant counterweight to the power and dominance of the national capital, attempts that fall short.

The first part of volume 4, like that of volume 3, contains essays on politics, economy, and society, as well as one on culture and the world of ideas. Essays in the second part deal with the rural economy, rural commerce, public financing and banking, immigration, daily life and sociability, workers and the labor movement, provincial cities, and the two political parties that dominated in the period, the Radicals and the Conservatives. Just as the rule of Juan Manuel de Rosas and the struggle for national consolidation ran as a leitmotif through the essays in volume 3, the background to the rise of Juan Perón and Peronism are common ingredients of the essays in volume 4.

Evaluating these volumes poses a significant challenge for the reviewer. Practical limits make it impossible to assess each of the 28 contributions. To highlight even a few among the many leads to invidious comparisons. In general terms, the two volumes are well conceived, well organized, and comprehensive. The compilers have done a careful job of assembling the contributors, who are well aware of the other essays in the volume and often refer to them in their own work. There is some overlap and repetition, inevitable in such an enterprise, but for the most part this is kept to a minimum. The essays themselves are well organized and presented in a straightforward and jargon-free manner, making them accessible to the general reader. Each essay also has a bibliography

of a dozen or more items, usually with reference to some English-language works as well as Argentine classics and the latest work on the subject. No particular ideological axes are ground and no major historiographical battles fought.

In 1941, the noted Argentine historian Ricardo Levene edited volumes on the *Historia de la provincia de Buenos Aires y formación de sus pueblos*. This new edited collection is a more than worthy successor, bringing to bear new research, new insights, and new historical questions in essays from the nation's leading historians. Those who are interested in the history of Argentina's most important province, a history that often has been overshadowed by that of the capital city, will find these volumes an invaluable resource.

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The Mestizo State: Reading Race in Modern Mexico. By JOSHUA LUND.
Minneapolis: University of Minnesota Press, 2012. Notes. Bibliography.
Index. xx, 217 pp. Paper, \$25.00.

The Mestizo State is a very theoretically sophisticated book that analyzes in depth from a sociocritical perspective the centrality of the category of race in the formation of the Mexican liberal state in the nineteenth century and in the postrevolutionary period. Throughout the book, Joshua Lund explores the dilemma of the mestizo state and its racial construction. On the one hand, Indians have been recognized as the nation's authentic source; on the other hand, the Mexican state has accepted the Indian's abandonment, poverty, marginalization, and exploitation since the conquest. These "truths," supported by politicians and intellectuals, have not resolved the aporia regarding the Indian, who is preserved as a source of tradition and national essence but is not integrated into the capitalist internal market or transformed into a "productive citizen" as an active participant in the modernization of the country. For Lund, this paradox is the mestizo state. And at its core is the role of race in controlling the distribution of land and constructing national aesthetic narratives.

To go beyond this superficiality and to get to the bottom of this paradox, Lund has selected four intellectuals who dealt with race in their various texts—two liberal journalists and politicians of the Porfiriato, Luis Alva and Ignacio Manuel Altamirano, and two twentieth-century writers, Rosario Castellanos and Elena Garro—to examine the social and historical construction of this state along with its symbolic, material, and spatial roles. These elements help Lund to point out the changing ideas about *mestizaje*, *indio*, and nation. Lund deconstructs these four authors through a Eurocentric tradition of critical thought (Immanuel Kant, Georg Wilhelm Friedrich Hegel, Franz Boas, and Ernest Renan). I was struck by the absence of both a postcolonial critique developed within Latin America and the point of view of indigenous academics on the indio and race.

Despite this omission, the author carefully contextualizes the rise of the idea of the mestizo state in the second half of the nineteenth century, the different ideas and public