

racism, aesthetic politics, and Brazilian popular culture today. Do they leave lingering effects that continue to shape contemporary popular (trans)national attitudes around race and racism?

To summarize, Latin American(ist) geographers – especially those who engage with questions of transnational dimensions of race, racism, gender, performance, and the body – will be interested in this book. Its rich, gripping detail derived from primary sources provides an important historical account of the development and evolution of the transnational racialized contours of Brazilian popular performance from abolition until the 1950s. In only just over 150 pages, the author tells a compelling and important story for

geographers interested in race, place, politics, performance, and aesthetics in an historical Brazilian popular cultural context. Yet questions of how the history of racialized popular performance in Brazil continue to shape ongoing issues with racism in popular culture and in wider Brazilian society contemporarily remain unaddressed. The book would make for a suitable reading in a graduate level seminar on Brazilian popular culture and stands to inform scholarly debate on the transnational nature of the historical construction(s) of race in Brazil.

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Jeffrey Alan Erbig Jr.

Where Caciques and Mapmakers Met: Border Making in Eighteenth-Century South America.

Chapel Hill, The University of North Carolina Press, 2020. xvii + 259 pp. 24 halftones, 13 maps, 6 tables, notes, bibliography, index. \$24.95 paperback (ISBN: 978-1-4696-5504-8); \$90.00 hardcover (ISBN: 978-1-4696-5503-1); \$19.99 e-book (ISBN 978-1-4696-5505-5).

THE DEMARCATION OF INDIGENOUS territories remains central in the ever-urgent struggles for human rights and social-environmental justice in Latin America and beyond. Geographers and others interested in the social processes of borders and demarcation will find much to learn from Jeffrey Alan Erbig Jr.'s book *Where Caciques and Mapmakers Met*. While this work focuses on historical processes of imperial border-making in the eighteenth century, its relevance for contemporary legal geographies, land rights, and Indigenous autonomy are undeniable. Providing a thoughtful origin story for colo-

nial borders in Latin America, Erbig's book analyzes the social construction of territories and geographies of knowledge production in the Rio de la Plata region with a steady focus on Indigenous spatial imaginaries and practices of placemaking long-obscured in/by colonial historiographies.

Using an impressive array of archives and innovative GIS methods, the book examines the collaborative inter-imperial mapping expeditions set in motion by the Treaties of Madrid (1750) and San Ildefonso (1777). While the Iberian powers designed those expeditions to finally settle long-running

border disputes in the Rio de la Plata, Erbig's analysis demonstrates how the region's diverse Indigenous communities intervened in and profoundly shaped those ostensibly bilateral agreements to carve up South America. Thus, the book joins a broader approach to colonial histories and geographies that reveal Indigenous, enslaved, and otherwise sub-altern peoples as powerful cultural and economic actors in historical transformations of the Americas.

Drawing on more than seven hundred manuscripts from two dozen repositories spanning seven countries, Erbig reads against the grain of the colonial archive to emphasize the complex humanity of Indigenous communities, demonstrating how various groups incorporated the imperial processes of border-making into their own sovereignty and spaces. The analysis builds on multi-and-interdisciplinary scholarship on borderlands to evoke fluid territories of inter-ethnic exchange and creation. It relies on an accommodating concept of territoriality derived from the work of legal geographer David Delaney and expanded to include inputs from geographers and socio-spatial heavy hitters such as Ed Soja, David Harvey, and Henri Lefebvre. The explicitly theoretical discussion is limited to a single note in the introduction, still I was fascinated by the potential it holds for this study, and beyond, especially if broadened to include work and ideas by feminist and other critical theorists immersed in the geographies of social difference.

The social construction of territoriality in the Rio de la Plata builds through an introduction, five substantive chapters, and an

exciting, forward-looking conclusion. The book arranges its arguments thematically, even as they unfold chronologically. The flow of the narrative remains smooth and captivating, and the prose is sharp and never pretentious. The introduction succinctly sets the stage and makes clear the book's contributions within historical and geographical literatures. Chapter 1 maps the frenetic landscape on which the book's actions take place, and Chapter 2 reveals how the Iberian powers weaponized maps to transform colonial territorial possession—a social-environmental process with broad and enduring implications. The third chapter details the technical logistics and social practices of the mapping expeditions, and the fourth explains how the newly drawn borders transformed the territorial dynamics and interethnic relations of the Rio de la Plata region. The fifth and final substantive chapter narrates the fallout from the dissolution of the imperial borders amid the republican revolutions of the early nineteenth century, preparing the reader for the thoughtful and far-reaching conclusion.

Throughout, the book illustrates how Indigenous communities participated in, and often profoundly influenced, imperial border mapping, as well as broader processes of placemaking around and across the resulting boundaries. Erbig demonstrates, convincingly, how Indigenous communities used these processes to their advantage. Caciques and other Indigenous individuals influenced the processes of border making both from outside—as gatekeepers, agitators, and adversaries—and inside the process—as guides, navigators, technicians, couriers, vendors, laborers, and armed escorts. Yet

key to the analysis are the region's itinerant Indigenous encampments known as *tolderías*.

Tolderías were mobile communities. This mobility contrasted with the sedentary settlements imposed by the colonizers, and together these conflicting spatial imaginaries combined to produce a dynamic, multipolar landscape. While Indigenous communities drew power and agency from their mobility, the European powers sought to limit their power by fixing them in place. By centering the actions and movements of the Indigenous communities, Erbig effectively demonstrates their power, agency, and influence in the territorial transformations of the eighteenth century. He does this by analyzing an impressive range of archival documents and maps from far flung holdings across South America and Western Europe. Painstakingly melding fragments from a multitude of institutions, the book provides a hard-won model for finding subaltern voices and actions in Eurocentric documentation.

Erbig finds in these documents both Indigenous appearances and silences and plots them in a variety of innovative ways using a GIS. An impressive array of maps spatially depicts information drawn from archives and other primary sources, showcasing a powerful method for rethinking the archive. The map on page 125, for example, combines locations of *tolderías* from 280 manuscripts and symbolizes them by decade. With spatial and temporal sophistication, such maps allow the author to draw telling conclusions, in this case that Indigenous communities and activities gravitated toward the nascent borders over time, suggesting that they recognized borderlands as loci of resources and empow-

erment. While thirteen original maps chart the spatial claims and flows of Indigenous and imperial actors, equally impressive are the insightful analyses and discussions of 22 historical maps integrated throughout the narrative. At every turn, Erbig shares his nuanced readings of the sources, explaining what he found there, but just as vitally, what was missing and how power shaped both the source and its subsequent readings. Archival silences thus become examples of imperial ignorance rather than proof of Indigenous absence.

Focused on flows of power through the legal and territorial geographies of colonial South America, the book effectively dispels a range of misleading binaries. Pure resistance and accommodation, wholly Spanish and Portuguese jurisdictions, and rigid ethnic and racial categories all dissolve in this complex rendering. While the analysis reveals the Iberian on-the-ground mapping strategy for what it was—an attempt to divide lands controlled by Indigenous *tolderías* among Iberian empires—it also uncovered plenty of evidence that various maneuvers by Indigenous groups directly affected the mapping expeditions. Crucially, Indigenous agency was never only reactionary. Proactive settlement and mobility shaped the region's socio-spatial territoriality in profound ways, forcing the Iberian powers to respond.

Along the way, there were a few points where I wanted to learn more. Despite the innovative methods, the treatment of methodology is minimal. How exactly were the archives translated into a GIS? What were some pitfalls and success stories generated in that process? And what about the agency and

participation of enslaved and free peoples of African descent? Mentioned in passing a few times, I was left to wonder how New World Africans undoubtedly contributed to the processes of border- and placemaking. How might a reading of the archival silencing of Black peoples enhance the narrative?

Still, as its thoughtful conclusion makes clear, the book's insights into border making and indigenous autonomy are as crucial as ever in South America and beyond, where states and elite historiography continue to deny the historical contributions and contemporary presence of Indigenous

peoples and communities. Where *Caciques and Mapmakers Met* will make a fine addition to many graduate and advanced undergraduate seminars and should find broad readership among geographers and other scholars of Latin America. Restoring the complex agency of Indigenous peoples into social memory, *Erbig* reminds us, provides a crucial first step toward more just and abundant futures.

Case Watkins

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Case Watkins

Palm Oil Diaspora: Afro-Brazilian Landscapes and Economies on Bahia's Dendê Coast.

Cambridge: Cambridge University Press, 2021. xix, 347 pp., maps, photographs, tables, bibl., index, hardcover, \$99.00, (ISBN-13: 978-1108478823).

CONVENTIONAL ECONOMIC GEOGRAPHIC studies of supply and commodity chains often provide scant historical and cultural contexts. Case Watkins, in contrast, olympically serves up the story of palm oil's journey from Africa to its insertion into Afro-Brazilian landscapes and livelihoods. *Palm Oil Diaspora* traces the transformation of northeastern Brazil's colonial landscape where transatlantic commerce helped make a cultural economy for authentic African palm oil in Brazil, where Afro-Brazilians marshalled that trade for their economic and social mobility. In doing so, Bahia turns into an Atlantic entrepôt for South Atlantic trans-shipments and stocks of palm oil. This eloquently written tome clarifies how enslaved and freed Africans created distinct

foodways and agroforest landscapes in Bahia. In stunning detail, the work offers insights into human agency, resilience, and cultural adaptation.

This study of African palm oil (*Elaeis guineensis*) disentangles the complexity behind these trans-Atlantic histories and geographies, which drove dendê production over centuries. Watkins' fieldwork in Brazil gets bolstered by archival work in that country as well as in Lisbon. The book moves beyond the trite trope that palm oil was merely "brought from Africa." In seven highly readable chapters, the reader learns about the connection between the extractivist logic of the plantation, prioritized by the modernist state, and how this commodity's producers – Dendezeros—have sustained