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Havana and the Atlantic in the Sixteenth Century. By Alejandro de la Fuente. (Chapel Hill: The University of North Carolina Press, 2008. xiii + 287 pp. Illustrations, charts, graphs, tables, maps, notes, bibliography, index. $40.00 cloth)

Has any immigrant population in the United States taken a deeper interest in its native land than has the first and later generations of Cubans? At best, the answer to this question would be only a few and, most likely, none. Alejandro de la Fuente, alumnus of the University of Havana and the University of Pittsburgh, has produced an exciting and pioneering work on the origins of Cuba's best-known site, the capital city of Havana. Havana has so dominated Cuban political, social, and economic history that it is difficult to realize that the city's beginnings were slow, turbulent, and far different than the popular image of a port always awash in sugar, rum, slaves, and tropical epidemics.

De la Fuente begins his study by narrating what was, in the case of Havana, a turning point. In 1555 French pirate Jambe de Bois Sorés sailed directly into the harbor of Havana and sacked and destroyed the tiny hamlet. When the residents of the port could muster only an outmanned and poorly armed militia composed of a few dozen Spaniards, less than a hundred Blacks, and several hundred indigenous warriors, the highly motivated French (Huguenots mainly) made short work of the garrison and the nearby village. As a result, Havana ceased to exist, for a moment.

To rebuild or not became the question. From the ashes created by Sorés' French match, a second Havana rose. De la Fuente attributes the decision to reconstruct Havana to Spain's realization that a gathering port for returning ships from the New World was absolutely needed on Cuba's north coast. Thus, the Spanish government was willing to pour considerable amounts of money into building a fortress port. State financing also brought to Havana a work force of skilled construction laborers, state-owned slaves, and a permanent garrison of professional soldiers. All this activity—to make an impregnable city—generated a significant internal urban population with its own demand for goods and services. Between 1555 and 1610, Cuba rapidly developed an island import and export economy.

Cuban specialists will appreciate De la Fuente's meticulous research in reconstructing Havana's initial economic, population, and urban growth. By carefully extracting information from the city's earliest notary and ecclesiastical records, he traced the European, African, and American origins of the capital's reborn population. He found no great surprises here but does flesh out the diverse ethnic and cultural backgrounds of the European residents of Havana. Portuguese and Canary Island migrants played an especially significant role in this stage of Havana's existence.

Since Portuguese merchants monopolized the original slave trade to Cuba, they also determined the ethnic background of Havana's slave population, predominantly Guinean in origin. De la Fuente's sources also shed

considerable light upon the trade and commercial circuits of Havana. Here, the author enumerates several surprises. While Havana may have been the sugar center of the world in the nineteenth and twentieth centuries, that product occupied a fairly modest, almost marginal, niche initially. Instead, other activities such as ship building, the trade in animal skins, and commerce in basic staple foods (e.g. flour) emerge as far more important and lucrative.

At the end of his work, De la Fuente speculates about the value of an Atlantic World approach to understanding the emergence of Havana. De la Fuente suggests that Atlantic World practitioners are often Eurocentric, positing that every important development in the New World originates from actions on the eastern side of the Atlantic and are too often British centered. His book argues instead that Havana reached a point after 1555 where the internal dynamics of growth that shaped the great port city rivaled in significance those produced in Europe.

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With Our Labor and Sweat: Indigenous Women and the Formation of Colonial Society in Peru, 1550-1700. By Karen B. Graubart. (Stanford: Stanford University Press, 2007. xii + 249 pp. Illustrations, map, tables, notes, bibliography, index. $55.00 cloth.)

Karen Graubart's detailed and richly documented study of the intersection of ethnicity, economic transformation, and cultural production opens with an illustrative account of a remarkable indigenous woman trader, Francisca Ramírez. As seen through her four wills written between 1633 and 1686, Ramírez moved away from a humble indigenous identity and use of traditional trade items towards a more Hispanized dress, clientele, and products. She also achieved a higher societal status denoted by the honorific title "doña." Graubart convincingly establishes, with numerous individual cases, the fluid nature of ethnic identity and social classes in the sixteenth- and seventeenth-century Andes. Through their patterns of dress, consumption, and engagement with trade and the courts, indigenous people could and did make decisions about how they were seen by others in urban and, to a lesser extent, rural settings during the first 150 years of Spanish rule.

The scholarship on the Andes already recognizes the success of rural indigenous communities in using the Spanish legal system to defend villagers' labor and resources. Graubart adds a new level of understanding of how individuals—particularly indigenous women in urban centers—used legal means to stop employers' abuses and force them to honor labor agreements. By extension, she shows how indigenous people, Africans, and Spanish