

(and authority) to capital is pervasive. An informed and important defense of the Internet - against the Sinde-Wert Law and other legislation intent on assuring its role in capital accumulation strategies - is pursued in a way that ties digital cultures to political cultures. Moreno-Caballud stresses the participatory culture of the Internet as both a socially conditioning force and also as cause for optimism that real democracy is an achievable goal: "... it is clear that adapting the online (digital) collaborative forms of creation and diffusion of value to analog contexts is no easy task" (175). Chapters five and six of the book, in particular, make very clear what is at stake and where to look for models upon which to build (Traficantes de Sueños, Medialab Prado, La Tabacalera...). If we do not remain vigilant, however, the monstrous nature of capital may continue with its project - namely, "[t]he neoliberal conversion of 'life' to 'human capital'" (24).

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TATIANA NAVALLO. *Miradas hacia los márgenes. Dinámicas de la cultura impresa en el Río de la Plata (1801-1807)*. San Juan: Penélope Academic Press, 2013. 254 pp.

The late-eighteenth century was a critical time period in the delineation of "national" identities among the *Criollo* class in the American viceroyalties, most notably, with respect to defining cultural, ideological and geographical borders, several of which still exist today. The seeds that were planted in the "national" consciousness during this historical period, resulting from the Bourbon Reforms, led to the creation of strong *Criollo* identities and demarcated borders, which eventually culminated in the emancipation of these lands from Spain, and the establishment of new nations.

The different genres of writing produced in the late-eighteenth and early-nineteenth centuries in the Viceroyalty of the Río de la Plata, chiefly those in literature, historiographical accounts, and articles printed in the press, helped solidify these borders. In her critical study on the press and print culture in the Río de la Plata region during the first decade of the nineteenth century, *Miradas hacia los márgenes. Dinámicas de la cultura impresa en el Río de la Plata (1801-1807)*, Tatiana Navallo explores the effect that three newly-established papers in Buenos Aires [*Telégrafo mercantil* (1801-1802), *Semanario de Agricultura* (1802-1807), and *Correo de Comercio* (1810-1811)], had on their readership, and ultimately, in the shaping of the unique identities of the inhabitants in this American viceroyalty.

Published in 2013, Navallo's study offers academic readers an insightful viewpoint on the uses and the discourses of the press in the Viceroyalty of the Río de la Plata in the early nineteenth century. The monograph is divided into three well-defined sections. First, the author presents the history of the press and print culture in the Viceroyalty of the Río de la Plata from its origins in the seventeenth century through to the early nineteenth century. Second, she discusses the importance of the *Telégrafo Mercantil*, which published a series of geographic and historical accounts from some of the provinces that made up the Viceroyalty of the Río de la Plata. Third, the author focuses on the notes written by Pedro Antonio Cerviño that were published in the paper, *Semanario de Agricultura*, as well as articles written for and printed in *Correo de Comercio*.

Navallo starts by providing the reader with an overview of the history of print culture in the Río de la Plata region and contrasts it to the press' establishment in the other American viceroyalties. She argues that the press was initially founded for a two-fold purpose: to strengthen the faith of Catholics in the region through the printing of religious texts that were of fundamental doctrinal importance to the Church, and to disseminate vital information from the Spanish Crown to its subjects in the viceroyalties. As Navallo contends, after the Bourbon Reforms, the Spanish Crown saw a need to define its borders, specifically, to create an account of its landholdings, fortify its borders, incorporate new native lands, and strengthen areas that were under threat by foreign powers (Portugal and England). The press was instrumental in communicating this information and reinforcing the symbolic and cultural borders of the viceroyalty through articles that highlight topics like the expeditions financed by the Crown (Malaspina and Humboldt), and by introducing innovative scientific discourses that stressed the ideals behind the Crown's Reforms and those of the Spanish Enlightenment.

Navallo later explores the effects of the *Telégrafo Mercantil* in the definition of territorial borders in Alto Peru (now Bolivia). By examining Tadeo Haenke's contributions over the *Telégrafo's* two-year lifespan, Navallo notes that in the utopic writings of this Bohemian botanist and explorer, Haenke makes important observations regarding the advantageous geographic location of Alto Peru (Bolivia) and its indigenous people. These, and other discourses that Navallo examines, demonstrate that Haenke believed that the Alto Peru region had unlimited potential, a sentiment that resonated strongly with the *Criollos* of the region.

Navallo concludes her monograph with an analysis of notes written by Pedro Antonio Cerviño during his expeditions in the frontier lands between the Spanish and Portuguese territories in South America, that were published in *Semanario de Agricultura*. She observes that his notes

were filled with vivid imagery of these lands, as well as those of the north Patagonian border, to underscore the importance of maintaining “buena armonía” (good harmony) with the indigenous people of the region. This was done by continuing to trade information on the unexplored territory for gifts, as well as sustaining other systems of exchange and bartering. The *Semanario* and the *Correo de Comercio* outline the treatment of the indigenous people in these negotiations, as well as the support the Crown received against foreign attacks. This begs the critic to ask: Was the indigenous person truly accepted as part of this society?

Navallo’s monograph is a valuable addition to the corpus of critical texts that examine early nineteenth-century print culture in the Viceroyalty of the Río de la Plata. As she herself notes, this area of research has received little attention among scholars until recently, as evidenced by the more current works by William Acree, Víctor Goldgel, Jaime Peire, Mariano Di Pasquale and Arrigo Amadori, among others. Navallo’s text distinguishes itself from other scholars’ work for its detailed researched style, which relies upon unedited archival material, manuscripts, and print articles from important archives in Argentina and Spain. Furthermore, her background in travel literature, colonial women’s writing, and contemporary historical fiction provides a unique interdisciplinary approach to the analysis of discourses in the texts she has chosen for her corpus. Navallo’s monograph will certainly contribute significantly to academic discussions on the print culture of the Viceroyalty of the Río de la Plata by shedding some much needed light on this time period and the process for defining its cultural, geographical and ideological borders.

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ALENA ROBIN. *Las capillas del Vía Crucis de la ciudad de México: Arte, patrocinio y sacralización del espacio*. México: Universidad Nacional Autónoma de México; Instituto de Investigaciones Estéticas, 2014. 309 pp.

Alena Robin’s *Las capillas del Vía Crucis de la ciudad de México* chronicles the history of a series of chapels built in the late seventeenth and early eighteenth centuries to celebrate the Way of the Cross in colonial Mexico City. Over the course of six chapters, the author brilliantly immerses the reader in every aspect of the complicated and fascinating pasts of these now-destroyed structures.

The opening chapter thoroughly describes the religious devotion to the Vía Crucis as the symbolic pilgrimage reenacting Christ’s final walk