

uniform because that too was a symbol of authority that Lame could use to impress people. In a somewhat different example, Troyan uses archival material to demonstrate how sophisticated letter writers from impoverished cabildos could be; they sometimes moved to request the dissolution of their own *resguardo* (land legally demarcated for use by the community and not alienable) because in some contexts that request seemed likely to protect their access. At least a few cabildo representatives were well informed about the administrative politics of such requests: they sometimes pressured Bogotá officials to confirm whether or not the central government had approved a budget line to cover the surveyors' fees and other administrative costs of dividing up indigenous land for titling projects. Troyan deploys such evidence effectively.

The book lacks the flair that would have allowed it to work well as an undergraduate text. It also would have been improved by more careful editing (and by including maps). Nevertheless, specialists will be grateful to Troyan for the seriousness with which she proceeds. Historians, in particular, are likely to feel that this is that rare book that would have been improved by being longer. I was left wishing that she had quoted more extensively from the memoirs she uses and from the letters and petitions she found in the Archivo General de la Nación. Another area in which the book would have benefited from including more rather than less is oral history. Interviews conducted by the author are cited without much in the way of transcribed excerpts and without any real attempt to work with the layered evidence that first-person narration can provide.

Troyan's research will be a necessary starting point for those hoping to understand the history of indigenous politics. New generations of scholars will benefit from her footnotes, despite a few, mostly inconsequential errors of citation, and they will especially appreciate her thorough bibliography. More research is clearly needed before the project of writing the social and cultural history of rural communities across Colombia and, more specifically, of indigenous communities in Cauca will begin to approach maturity as a field. Colombianists and Latin Americanists in general are in debt to the step forward offered by Troyan's book.

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*Del football al fútbol/futbol: Historias argentinas, brasileras y uruguayas en el siglo XX.*

Edited by DIEGO ARMUS and STEFAN RINKE. Estudios AHILA de Historia Latinoamericana. Madrid: Iberoamericana; Frankfurt: Vervuert, 2014. Notes.

Bibliographies. 221 pp. Paper.

As Diego Armus and Stefan Rinke point out in their introduction to this volume, the long neglect of sports by historians of Latin America has been replaced by a remarkable recent reversal. *Del football al fútbol/futbol* serves as a useful introduction to the current state of Latin American football scholarship; more importantly, it indicates possibilities for enriching this research.

The contributors demonstrate football's utility for understanding subjects that have interested other scholars of Latin American sport, such as the modernization of urban areas, the articulation of national identities, the politics of popular culture, and the character and influence of the mass media. This last is reinforced by the reliance of many contributors on sources produced by the sports and popular press, another way in which the volume resonates with the historiography of football in Latin America and elsewhere. The volume's more significant contribution comes with its authors' willingness to break beyond the field's usual geographies and categories of inquiry. Franco Damián Reyna—who examines the sports press in Córdoba, Argentina—and Coriolano Pereira da Rocha Junior and Fernando Reis do Espírito Santo—who relate football to the modernization of Salvador, Brazil—look outside Buenos Aires, Rio de Janeiro, and São Paulo, the cities that have dominated Argentine and Brazilian football scholarship. The scholars suggest that the experiences of the countries' football capitals and their provinces may have been more alike than dissimilar, but in order to test that proposition historians must first examine critically the assumptions that Argentine football was *porteño* and that Brazilian football was *carioca* and *paulista*.

Other contributors also challenge scholars' tendency to settle for national histories; indeed, this is one of the volume's main themes. Julio D. Frydenberg and Raanan Rein emphasize the heterogeneity of football in Buenos Aires, Frydenberg by demonstrating football's vital role in forging distinct neighborhood identities and Rein by showing how one club's participation in the Peronist movement helped define both the club and its neighborhood. Several other authors adopt comparative and cross-national approaches, approaches sorely lacking in the historiography of Latin America and its sports. Maurício Drumond highlights essential characteristics of Latin American populism by demonstrating how Juan Perón and Getúlio Vargas used sports to remake their nations. Stefan Rinke and Florencia Facchio depict the 1930 World Cup hosted by Uruguay as a false dawn for globalization, a moment when, to organizers' disappointment, football emphasized the distance between the two sides of the Atlantic. And Camilla Cattarulla demonstrates Latin American football's analytical reach by explaining how the ability and willingness of Italian journalists covering the 1978 World Cup to see clearly Argentina's military regime were complicated by economic and cultural ties between Italy and Argentina and by violent politics at home.

There are fewer explicitly comparative and cross-national essays here than one might hope; still, part of the benefit of the collection is that it indicates just how useful that approach might be. For example, Rodolfo Porrini shows that the Uruguayan Left's struggle to deal with football was epitomized by its conflicted responses to the country's successes in international competition in the 1920s and 1930s, and Bernardo Borges Buarque de Hollanda examines Brazilians' experience of globalization by narrating the evolution of the iconic Maracanã stadium, built as a populist monument for the 1950 World Cup and transformed into the embodiment of contemporary commerce for the 2014 competition. This point is emphasized by Luiz Carlos Ribeiro's comments on the "desterritorialização do jogador brasileiro" in his essay on Brazilian social scientists' increasing willingness to challenge nationalist narratives of the sport (p. 195). Football

has been an important way that Latin Americans have engaged the world, and this volume serves as a call to future scholars for further comparative work.

Finally, several of the essayists pay attention to football beyond the official and professional categories that have received the most scholarly attention. Diego Armus and Pablo Ariel Scharagrodsky are most explicit in this regard, showing that while dominant pedagogies consistently marginalized football in Argentine physical education, students' own interest in the sport meant that it was prevalent in Argentine schools, if informally and unofficially. For her part, Cecilia Nuria Gil Mariño shows that although 1930s Argentine cinema acknowledged the distance between "stadiums and vacant lots," filmmakers exhibited great faith in football's ability to resolve social differences.

Whether due to the availability of sources or to interest, though, most historians continue to focus on formal and professional football in Latin America. It is to be hoped that this volume's indication of the kinds of football histories that remain untold will inspire further work beyond national identities, capital cities, and professional football. Historians have discovered much about Latin American football and, through it, about Latin America; as Armus, Rinke, and their collaborators demonstrate, there is much still to be discovered.

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*Mexico's Cold War: Cuba, the United States, and the Legacy of the Mexican Revolution.* By RENATA KELLER. Cambridge Studies in US Foreign Relations. New York: Cambridge University Press, 2015. Photographs. Maps. Illustrations. Tables. Notes. Bibliography. Index. xx, 274 pp. Cloth, \$99.99.

In this deeply researched monograph, Renata Keller has provided the most detailed view yet of how the Cuban Revolution affected Mexico's internal and external affairs during the 1960s and beyond. She argues convincingly that "[Fidel] Castro and his fellow Cuban revolutionaries had unwittingly exposed a contradiction coded deep in the DNA of Mexican politics: the tension between the country's revolutionary past and its conservative present" (pp. 4–5). This is a critical insight: that during the Cold War we see permutations of great power struggles even among second-tier powers like Mexico and Cuba.

Keller provides an intriguing argument about domestic Mexican politics in her discussion of how President Adolfo López Mateos stopped worrying and learned to love the Cuban Revolution. For López Mateos, the Cuban case was a politically expedient cipher, useful for the ways that it might allow the increasingly conservative bureaucracy of the Partido Revolucionario Institucional (PRI) to circle back to its revolutionary origins. Embracing Cuba was a way for López Mateos to paper over the way that he had crushed the railroad workers in 1959 and utilized the social dissolution law to send the likes of Valentín Campa and David Alfaro Siqueiros to Lecumberri prison. And yet, by playing at being revolutionary, López Mateos was unable to contain the reformist forces bubbling in the political class. Keller has quite adeptly painted a picture of titanic