

Echeverri, Marcela. *Indian and Slave Royalists in the Age of Revolutions: Reform, Revolution, and Royalism in the northern Andes, 1780-1825*. (Cambridge, 2016).

The Michael Jimenez Prize goes to Marcela Echeverri for her book, *Indian and Slave Royalists in the Age of Revolutions: Reform, Revolution, and Royalism in the northern Andes, 1780-1825* published by Cambridge University Press in 2016. The committee has chosen this work for this prize from a deep, diverse, and excellent field of submissions because Echeverri's history of Indigenous and Afro Descended people in Bourbon and Independence era New Granada offers substantial historiographical contributions, innovative methodologies, and clear writing. It is a wonderfully researched and written, thoughtful history that sheds new light on the Independence era and how we understand the history of royalism, politics, and populations of color. By examining royalism in Popayan, Pasto and Pacific lowlands as part of a "pacific royalist block," rather than a marginal area of (at that point a still unformed and scarcely imagined) Colombia, Echeverri presents the Northern Andes as a borderland of experimentation, transformation, and negotiation rather than a marginal area of stasis. The result was a region with dynamic politics that were at the heart of a resilient Spanish royalism. This analysis of a Hispanic monarchical culture of rights and freedoms demands a rethinking of Liberalism and Independence in the decades that followed.

Tracing this history over almost a half-century, Echeverri reframes the question of royalism during Independence away from the cliché that Spain relied on "ignorant cannon fodder," a central element in nationalist narratives of Colombian Independence.

Highlights dynamism and contingency of independence and royalist positioning within turbulent uncertain political context.

The study is based on research in archives in Spain, Colombia, Ecuador, and the United States. Drawing on criminal records, speeches, sermons, pamphlets, wartime memoranda, letters, and orders from the royalist armies, Echeverri extrapolates new information on the inner workings of indigenous communities and slave gangs, highlighting tensions between those with relative privilege such as caciques and gang captains, and the rest of the

community. The groundbreaking, spatially grounded, nature of the study is especially evident in these carefully considered sections. Here, Echeverri locates this history in the wider realm of legal history. At its core the work is a legal history that demonstrates how Indians and slaves operated within distinct legal frameworks, yet adopted similar military and legal strategies during the crisis. Her insight into post-conflict has much to say to post-civil conflict Colombia, suggesting how caciques subsequently participated in civil war and forged ties that propelled them to political power under the republican state. Equality was the ideal, but reality was rule through separation and corporate privileges. Highlighting the difference in regional circumstances for choosing one bargain (Santa Marta citizenship in a liberal government cost of communal identity, territory and resources) over another (Pasto refusal).

These ideas inform the understanding of slave and free people of color's affinity for royalism across Spanish America, and more broadly point out that monarchical rule promised a better life for people of all social classes. The study also demonstrates that Royalism was not inherently conservative or necessarily linked to modern conservatism. Ultimately, Echeverri has given us a contingent and complex history of Independence that avoids simplifying dichotomies that reminds us that historical relationship between state formation, indigenous rights, the emergence of black ethnic rights, predates the Constitution of 1991.