

antropólogos, literatos y cualquier persona interesada en expandir su horizonte intelectual. Más aún, *Imposing Harmony* reivindica a los andinos, hombres y mujeres que fueron callados, negados y borrados no sólo por los que llevaban la voz cantante en el periodo colonial, sino también por los que en tiempos más cercanos a los nuestros han hecho lo mismo en sus estudios de musicología cuzqueña. Como tal, esta obra representa el tardío, pero justo y debido, reconocimiento en el ámbito de la música a estos grupos oprimidos y marginados de la historia.

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CHARLES F. WALKER: *Shaky Colonialism: The 1746 Earthquake-Tsunami in Lima, Peru, and Its Long Aftermath*. Durham, NC & London: Duke University Press, 2008.

On 28 October 1746, a devastating earthquake, followed by a tremendous tsunami, destroyed Lima and its port of Callao. Death estimates range from eight to twenty percent, much higher than the mortality caused by the great earthquake and tsunami that devastated Lisbon in 1755. Indeed, the tremendous fifty-foot tidal wave left fewer than 200 alive out of Callao's population of 6,000. Disease followed in the cataclysm's wake to claim many more victims.

Charles Walker's *Shaky Colonialism* is less concerned with those natural events than it is with the social and political fault lines that the disaster accentuated. Walker draws on the method employed by Robert Darnton, the eminent historian of France, to take a historical event as a prism through which culture and society can be analyzed. Darnton used a story about the massacre of cats by eighteenth-century French print shop workers to reveal the tensions between masters, journeymen, and apprentices and to throw light on the superstitions and religious beliefs of Parisians. Walker similarly uses the Lima earthquake to analyze the social and cultural concerns of colonial Lima at a time when the Spanish Bourbon monarchy was trying to gain greater control over Peru. The natural disasters revealed the weak state of Spanish colonialism in Peru, according to Walker, a specialist in Andean history at the University of California, Davis.

Many Limeños turned to religion to explain the destruction, although this conflicted with the new, more secular attitudes of the Enlightenment. Through apocalyptic sermons and harangues, the Catholic clergy exploited the earthquake to impose its own moral vision on the city. The clergy had been forecasting Lima's destruction long before 1746 and afterward claimed the disaster was

God's punishment for the city's sinful ways. Some prophesied the city's complete annihilation in a future storm of fire.

Bourbon officials saw the aftermath of the earthquake as an opportunity to impose enlightened order on the physical and social structure of the Peruvian capital. After taking steps to bury the dead and provide survivors with food and water, Viceroy José Manso de Velasco, count of Superunda, labored to rebuild Lima. For expert advice, the viceroy turned to Louis Godin, a French architect and scientist who resided in Lima. Godin proposed and the viceroy decreed that houses in Lima be limited to a single story, that streets be widened, and that wattle and daub replace stone construction. They hoped thereby to avoid the dangers posed by collapsing upper stories when another earthquake occurred. The law also asserted the government's control over the city's upper classes, who were proud of their two-story houses. To Superunda's dismay, the elite of Lima refused to cooperate. They argued that such a change would undercut their social prestige; that by restricting them to a single story, the viceroy made it impossible for them to loom physically over the lower classes, as the elite's social status entitled them to do. Reconstruction replaced many of Lima's baroque edifices with neo-classical buildings, but Lima's elite refused to submit when it came to their mansions.

The disaster also intensified longstanding concerns about the behavior of "licentious friars" and "wandering nuns" who upset public order in the capital. While complaints about clerical behavior were not new, they grew once the earthquake destroyed monasteries and convents. This threw supposedly cloistered nuns into Lima's streets, and monks and friars loitered in the capital instead of performing their missionary duties on the frontier. Many Peruvians owed annuities (*censos*) to the clergy and petitioned the government for relief from such payments. Superunda and other reformers wanted to limit the Church's influence but found it difficult to do much more than join in the complaints about wayward clergy. Meaningful secularization had to wait.

One of Walker's most beguiling chapters deals with attitudes toward Lima's *tapadas*, richly dressed white women who partially covered their faces with a shawl to avoid identification while in the streets. They flirted and enjoyed an independence that offended conservative and especially ecclesiastical morality. Although the clergy had railed against the *tapadas* long before 1746, the earthquake briefly gave preachers new ammunition in their battle to control female behavior.

Walker adds a chapter examining indigenous revolts that threatened the colonial system around the time of the earthquake. The rebellion of Juan Santo Atahualpa already threatened Spanish control of the central Andes to the east of Lima. The earthquake added to festering resentment against the colonial system by indigenous and black inhabitants of the capital. Some of these conspired

with Juan Santos' supporters in 1750. Although their revolt failed, it fueled the Spaniards' belief that their world was in peril. A few years later an indigenous rebellion in Huarochiri province east of Lima strengthened those fears.

One danger of selecting an event such as the earthquake or Darnton's "Great Cat Massacre" as an historical prism is that it may give the event greater importance than it merits. Darnton used the cat massacre as a window on Parisian social tensions but the incident itself was trivial enough that it could never be thought to have caused or increased those tensions. The earthquake and tsunami, on the other hand, were catastrophic for Lima. It is difficult to see the catastrophe, however, as a cause of much more than heightened religious hysteria.

Shaky Colonialism offers a fascinating and accessible view of the tensions that beset Lima in the mid-1700s and that bedeviled Bourbon reformers who came after the Count of Superunda. As Walker shows, in contrast to the crown's control over Mexico, certain aspects of Spanish colonialism in Lima were surprisingly lax. Yet his focus on Lima should not obscure the fact that colonialism was more than building height and control of clergy and *tapadas*. In the Andean provinces the colonial system retained and even strengthened its ability to exploit the indigenous population to the benefit of the state and the colonial elite.

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PATRICIA H. MARKS: *Deconstructing Legitimacy: Viceroy, Merchants, and the Military in Late Colonial Peru*. Pennsylvania State University Press, 2007.

This book is essential reading for anyone interested in the independence of Peru. By focusing on the economic and political repercussions of Bourbon reform policies in the late colonial period, particularly on their effects on Lima's commerce and merchants, it provides a fresh perspective on the decline of Spanish power in Peru and throws new light on the final, crisis-torn years of Spanish rule in the early 1820s.

It is, in one sense, a book of two parts. The first examines the effects of government reform on Peruvian commerce and the mercantile interests of Lima during the late and early nineteenth century. The second deals with the crisis of Peruvian trade following the loss of Chile in 1817 and its relationship to the crisis of the Spanish viceregal regime in Peru that led to, and persisted after, the overthrow of Viceroy Pezuela. Each of these two parts might stand alone and can be read separately, one for its economic history of late colonial trade and the other for its analysis of politics in the closing years of the viceroyalty. However, to do so would be to miss the author's essential point and central thesis: namely,