

other of fraud. The degree of violence and delegitimation this provoked depended on how united or divided the elite was at that moment.

But if Mejías's central theme is indigenous participation in politics, the mechanics of this participation remain oddly elusive. Schematic explanations of the various voting and local government laws that are the focus of much of Mejías's discussion would be helpful, rather than finding the provisions scattered piecemeal through the book. How elections actually took place is never addressed. There are no tables or other representations of electoral results. Although the author makes it clear that this is not a quantitative study [173], it still would be interesting to have an idea, for example, of the relative weight of the indigenous vote in different elections or of regional differences and the changes in these over time. Mejías correctly challenges the now shop-worn myth of invariable harmony in indigenous communities, but in one way she perpetuates it: the idea that these communities always and in all situations unified against outsiders [226]. Recent work has demonstrated that communities did split or faction, and that they sometimes appealed to outsiders to weigh in on their side – a good example is Greg Grandin, "The Strange Case of 'La Mancha Negra': Maya State Relations in Nineteenth Century Guatemala," *Hispanic American Historical Review* 24, No. 2 (1997), 7-33. Finally, the footnotes show an enormous amount of interesting research, especially in the *corregidor/jefe político* papers in the AGCA, very little of which makes it into the text. A few case studies would breathe more life into the text.

Mejías is to be congratulated for taking on such a difficult topic and for turning up and using evidence many historians would not have imagined existed. The arguments in *Participación indígena* are complex and subtle, and this review has only touched on a few. To her great credit, the author has firmly put to rest any suggestion that Guatemala's indigenous population remained isolated from, or did not understand, national politics in the nineteenth century, or that their only involvement was sporadic outbursts of reactionary violence.

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CHRISTINE HUNEFELT: *Liberalism in the Bedroom: Quarreling Spouses in Nineteenth-Century Lima*. University Park, PA: Pennsylvania State University Press, 2000.

What can a fight between husband and wife tell us about the past? Christine Hunefelt uses over one thousand conjugal battles from the ecclesiastical

archives of Lima to paint a portrait of nineteenth-century Peru. She completes the documentary representation with the continuation of these conflicts in civil, criminal and notarial sources in order to record decades of marital strife. Her painstaking research provides her with the foundation for a very comprehensive portrait of domestic life in nineteenth-century Peru that shows the gradual alterations that occurred in families with the changes of independence and republicanism. Many historians have, quite rightly, emphasized the continuities of family law and everyday realities in the early national period. Hunefelt does not contradict these findings *per se*, but she shows the subtle ways that life was changing for men and women with her deft analysis.

Nineteenth-century residents of Lima faced a stagnant economy and rising levels of poverty. Yet it was during this period that Peruvians began to move toward a modern economy and they began the task of nation building. It was in this context that Peruvians in the capital began to challenge their gender stereotypes. Many attitudes were inherited from the colonial period. Men viewed women as "sly creatures" who tried to cheat them, both sexually and financially. At the same time, in the nineteenth century, social norms began to change in such a way as to impose even more stringent moral standards upon women. Yet women began to call men on the double standard that had always existed in sexual matters. Hunefelt shows how these alterations in gender notions were played out in the bedrooms, and then later in the courtrooms. By mid-nineteenth century, the author found that the arguments that women had traditionally brought to the court regarding spousal abuse no longer fell on the sympathetic ears of judges. The prevailing ideas of their superior morality meant that women were supposed to be long-suffering and only the most excruciatingly severe mistreatment was considered sufficient for judicial action. Any other complaints were equated with whining. At the same time, in challenging the double standard of gender behavior, women began to assert a higher level of responsibility for fathers. Men began to have to defend their conduct as parents, and thus it was no longer sufficient for them to reproduce and marry to be considered proper patriarchs.

Despite becoming a republic and embracing liberalism, Peru remained a profoundly Catholic nation. Hunefelt, therefore, quite rightly, spends a great deal of her book dealing with the ways that the Church influenced marriage. Canon law evolved in relation to the society, at least in its application, and both men and women used ecclesiastical courts to obtain annulments, enforce marriage promises, and gain a legal separation from their spouses. One interesting example of this transformation is the notion of sexual incompatibility that was used to bring an end to marriage. In principle, it was designed to ensure that couples fulfilled their religious duty to procreate, and thus

sexually incompatible pairs could be excused from their vows. Over the course of the century, however, it began to be interpreted more frequently to mean general unhappiness. Women and their lawyers successfully pushed this argument to encompass more than the strict interpretation. Through these court documents, Hunefelt demonstrates how women, by the end of the nineteenth century, were challenging the prevailing notions of patriarchy. Her conclusions are particularly interesting because historians have tended to see this change as related to rapid economic growth and change, as well as the massive immigration that brought many new ideas to Latin America. Also, her work contributes to a growing body of work on gender in late-colonial and national period Latin America.

Like Hunefelt's previous study on slaves and their families in nineteenth-century Lima, this book is the product of meticulous research. Hunefelt has veritably mined the archives. She is to be congratulated on such fine work. Her deft analysis provides an intimate portrait of families and neighborhoods as she weaves together the various strands of domestic conflicts and life stories. It is refreshing to read a book so strong on content and with little of the verbosity of theory that has become so trendy. This is not to say that Hunefelt's work is without its theoretical basis, just that evidence takes the foreground. My only quibble is that the author could make more efforts to relate her findings to the larger literature on Latin America, and that the sense of chronology in the book is often diffuse. She is not always clear on the timetable of alterations, and thus the reader is left with a sense that everything is happening all at once. Still, this is an excellent study that will be appreciated by specialists in the field, and is written in such a way that it ought to be considered for classroom adoption.

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WILLIAM H. BEEZLEY and DAVID E. LOREY (eds.): *Viva Mexico! Viva la Independencia!: Celebrations of September 16*. Wilmington, DE: SR Books, 2001.

Within the rapidly expanding historiography on the "invented traditions," "imagined communities," and "hegemonic" state- and nation-building projects of modern polities, a growing number of scholars have looked at public celebratory life in Mexico from the colonial period to the present. The public panoply of patriotic and religious ritual has been richly reconstructed empirically, and analyzed as state pedagogy, an appropriated festal vehicle for popular protest, a juggernaut of social and political control, deep cultural