from the seventeenth century to the twentieth is the least interesting part of the book, but a strong epilogue redirects attention to the resettlement and the Toledan reforms generally as an early chapter in the genealogy of governmentality.

DAVID T. GARRETT
Reed College

ALCIRA DUÉÑAS.

This book examines the works of six noncanonical Andean polemists active from the mid-1600s until the late 1700s. Alcira Duéñas’s insightful discussion of the works signed by Vicente Morachimo, Fray Calixto de San José Túpac Inca, Juan Núñez Vela de Rivera, and other lesser-known figures is aimed at showing that educated Andeans “fought their way into the ciudad letrada” (p. 3). In Ángel Rama’s original formulation, the Lettered City referred exclusively to the elite of Spanish bureaucrats and intellectuals whose power and prestige derived from their control over the written word in its authoritative, official form. Duéñas argues that, through a series of textual critiques, reform programs, and other engagements with Peru’s Lettered City, indigenous and mestizo intellectuals partook in this literate culture, denouncing Spanish colonialism as “an inherently unfair, corrupt, and anti-Christian system” (p. 14). By so doing, they provided anticolonial movements with some of their discursive arsenal.

Duéñas’s textual analysis identifies a set of recurrent themes. First, these writings reflect Andean discourses of justice, which criticized the tyranny of corrupt and abusive officials of church and state without openly criticizing the Catholic faith or the king. Second, these works express the political culture of Andean elites, which crystallized around three main ideas: equality between the nobles of the Indian and Spanish republics; ethnic autonomy for the Indian “nation” that they were called to lead; and access to institutions of power and knowledge for this native and mestizo leadership, officially excluded from the priesthood and from positions of authority within the judicial system until the eighteenth century. Parallels drawn in the corpus between Andean and Spanish discourses of protest and reform, Duéñas argues, show its intertextual nature. This “rich dialogue” between Indian and Spanish elites, as manifested in common genres, tropes, and discursive strategies, exposes “the transcultural and cross ethnic nature of the lettered city in Peru” (p. 130).

This last aspect raises interesting methodological questions. Duéñas argues that “scholars” like Jerónimo Lorenzo Limaylla, Vicente Morachimo, and Fray Calixto de San José Túpac Inca continued the intellectual tradition pioneered by well-known authors such as Juan de Santa Cruz Pachacuti Yamqui and Felipe Guzmán Poma de Ayala (p. 4). Nonetheless, the works of Santa Cruz Pachacuti and Guzmán Poma are colonial multi-genre hybrids in a sense that the memoriales (“petitions”) and representaciones (“critical renditions” of the affairs of the Indians of the kingdom) that form the core of the book are not. These memoriales and representaciones were examples of other, more fixed literary genres, with modes, strategies, and traditions of their own. Moreover, the texts analyzed in the book, though formally signed by individuals like Limaylla or Túpac Inca, were not necessarily written by them, at least not in the sense that Guzmán Poma, Santa Cruz Pachacuti, or Inca García de la Vega authored their works.

Duéñas acknowledges that, in the case of the “scholars,” “intellectuals,” and “activists” discussed in the book, the very notion of author is a problematic one, especially because the process of production of these memoriales and representaciones, and thus the specific authorial role, if any, of the intellectuals who act as their signatories remains elusive. To overcome this limitation, Duéñas characterizes the works she analyzes as “collective undertakings” (p. 74), positing that “a variety of actors,” including Andean and mestizo leaders but also sympathetic clerics, Spanish judges, and lawyers—who almost invariably remain unnamed or unknown—“participated in the discussion, composition, and distribution of the texts” (p. 15). For Duéñas, the author “is actually a network of social and intellectual leaders” (p. 74), acting in different capacities to produce and disseminate a text. What, then, makes these works “Andean,” in the given sense of indigenous or partly mestizo? Duéñas argues that the texts remain Andean insofar as “Andean scholars brought to bear their own experiential knowledge and criticism as colonial subordinates”; “the crisis of their societies lay at the center of these texts”; and “Lettered Andeans made their own choices in selecting and rethinking the specific theological frameworks” to “persuasively convey their political views and authorize their demands” (p. 13). Such was likely the case, although these three assertions are difficult to prove in the memoriales and representaciones themselves. Duéñas clearly problematizes simplistic notions of authorship and literate culture in colonial Peru, which complicates the traditional author-text approach that the introductory chapters seem to follow.

Duéñas skillfully traces the urban circuits through which memoriales and representaciones circulated, sometimes taking on lives of their own. The author clearly shows that activists and reformers relied on imperial networks of support and collaboration, allowing these texts to reach colonial authorities in Peru and Spain. For literate Andeans, as for other members of the Lettered City, the act of writing involved collective action, transatlantic travel, networking, and negotiation. This book is a welcome addition to a growing literature that looks at Andeans’ engagement with the written word as a crucial component of their identity as imperial subjects. Duéñas has written a fine work that will open interesting avenues for further exploration.

José Carlos de la Puente Luna
Texas State University