que se surge y crece en un espacio geográfico diminuto. La publicación de esta obra constituye un aporte al desarrollo historiográfico costarricense.

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For some two decades David Cahill has been one of the leading scholars contributing to our understanding of the southern Andes in the late colonial era. His work has focused primarily on the Cuzco region and the period from before the Túpac Amaru rebellion through the independence movement. Of this book Cahill states, “The essays in this volume deal with intersecting social, cultural and political moments and movements in late colonial southern Peru during its rocky transition from colony to republic” (p. xi). While From Rebellion to Independence in the Andes is a collection of previously published essays, several articles had appeared only in Spanish and in journals not always easily accessible. Thus, this collection makes available a wide range of Cahill’s work to an English reading audience. Topics addressed range from ethnic and racial identity, the role of curas in local society, repartos, and yanaconas to social and political violence and Andean alternatives for governance.

One of the most engaging essays focuses on the violence of the Túpac Amaru rebellion, including what is now Bolivia, and the deaths resulting from this upheaval. Cahill makes the case for revising downward the numbers of deaths, taking the side of Magnus Mörner against José Tamayo in the debate over the deceased. Although his arguments make logical sense, in reality this seems to be another debate which will remain just that—a debate—due to lack of firm evidence. In this same article, however, Cahill also suggests that the character of Túpac Amaru merits further consideration. Focusing on interpretations of the rebel leader’s orders to execute not only Spaniards but creoles as well, Cahill argues that it was not just that “the rebellion became increasingly nativist and increasingly resembled a caste war [but that] José Gabriel’s despotic character and violent behavior revealed in the pre-1780 dispute does suggest that he was capable of dictating a policy of extermination of creoles” (p. 131). Thus, Cahill argues that the more romantic image of the rebel needs to be revised.

In the essay “Colour by the Numbers” Cahill takes up the complex issue of ethnic and racial identity from the reign of Tawantinsuyu through the colonial period. Beginning by noting that in the Inca empire ethnicities were subdivisions of race, Cahill shows how identity and ethnic identification were both transformed and preserved through the mixture of colonial categories such as mestizo or cholo and Spanish concerns for markers such as limpieza de sangre. Referring to the famous list of racial categories (tente en el aire + india = salta atrás), the author notes that
While it is true that differences based on observation of phenotypes are of limited use for scholars, scholars should be careful about paying too little attention to such differences. For “in a society (such as colonial Peru) characterized by low levels of literacy, other visual and mnemonic skills tend to be highly developed, not least at the lower end of the social order. An alternative system of signs evolves, in which items of clothing and, literally, the warp and woof of materials signify a social message, a notation of rank, provenance and even occupation” (p. 10, citing Cereceda). Another chapter, “Illicit repartos and the First Families in Southern Peru” explores the shift in power from the old leading families of Cuzco to other elites in the wake of the decline of the reparto and textile mills. The collection also contains two of the author’s more well known works, “Curas and Social Conflict in the doctrinas of Cuzco” and “Taxonomy of a Colonial ‘Riot,’” which deals with resistance to new sales taxes in Arequipa just before the great rebellion.

The Dutch study center CEDLA also deserves to be congratulated for encouraging Professor Cahill to put together this book and for many of the other fine publications they have brought to press such as The Indian Community of Colonial Mexico (1990).

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This posthumous volume (Collier completed the page proofs in early 2003 shortly before he passed on) is a capstone to a career devoted to nineteenth-century Chile. Conceived as a “late-flowering sequel” (p. xv) to his seminal Ideas and Politics of Chilean Independence (1967), the book actually bears a greater thematic resemblance to Collier’s more recent essay on the clericalism debates of the late nineteenth century (in Helmstadter, 1997). Chronologically, the book bridges the two earlier works, picking up the political narrative where the first book ended and finishing the story just prior to the period covered in the clericalism chapter.

Taking to heart Jean Meyer’s criticism that the earlier book had let ideas “float in the air” divorced from “the society and culture in which they were expressed” (p. xv), Collier here devotes large sections to social and cultural history. For example, he has an interesting discussion on how liberals and conservatives used literature and public space to inscribe their competing historical memories of independence (pp. 153-161); this follows an earlier analysis of the cultural components of national consciousness (pp. 39-44). Collier takes to heart the idea that Chile’s inquilinos participated in and were aware of national myths. “Did they never see the national flag? Did they never get drunk on national holidays?” Although national consciousness may have emerged “spontaneously,” part of its growth was due to specific artifacts produced by the political class, such as “coins, . . . handled every