

La joven colección Breviarios de Talía acierta de pleno con este primer volumen que ayuda a entender más y mejor el teatro breve del siglo XVIII.

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Enlightened Reform in Southern Europe and Its Atlantic Colonies, c. 1750-1830. Ed. Gabriel Paquette. Farnham, England: Ashgate, 2009.

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In this excellent book, historian Gabriel Paquette weaves together "...a series of case studies that bring Southern Europe and its Atlantic colonies both under the same analytical lens and fully into the historiographical mainstream" (3). At the heart of this project is an expansion of "enlightenment" and "reform" as negotiable categories of critical inquiry. This collection of essays will prove essential for scholars of enlightenment reform across many disciplines and specialties.

An introductory section offers brief overviews from various national and cultural perspectives. John Robertson reviews the status of enlightenment, reform and monarchy in Italy. Jorge Canizares-Esguerra invites readers to acknowledge the weakness of narratives about eighteenth-century Spain that seek to cast the empire as backward and reactionary. Emma Rothschild introduces the French and French Atlantic connection. Finally, Francisco Bethencourt previews enlightened reform in Portugal and Brazil. However, the book abandons a national or chronological progression in favor of a thematic organization.

The first set of essays examines the rise of enlightenment civil society and its influence on state reform. John Shovlin argues that enlightened reform should be understood, in part, as policies enacted by the government that helped shape social discourse in its favor. Melissa Calaresu examines the critique of feudal aristocracy and the argument for an educated "middle class" in Naples represented in Pagano's *Seggi politici*. Victor Peralta Ruiz demonstrates how the Spanish crown, in defense of its colonial activities, attempted to appropriate texts written by exiled Jesuits. Jordana Dym offers an analysis of imperial reform in the *Gazeta de Guatemala*. Finally, Luiz Carlos Villalá studies how Montesquieu's *Letters persanes* was read in Portugal and Brazil as a means of "enforcing and nourishing" enlightenment thought.

The second theme takes up the reverse of the first in examining how the state stimulated enlightenment thought with an eye toward reform. In one of this book's most brilliant gems, Charles C. Noel richly traces the contours of how the Bourbon court, in its various incarnations, served as

the seat of the Spanish Enlightenment. Noel describes it as "probably the single most important venue of reform" (147). He makes a compelling argument for a vibrant Spanish Enlightenment, a model that will serve scholars across many disciplines.

Perrille Røge offers an analysis of the colonial administrations of Mirabeau in Guadeloupe and Rivière in Martinique. Kenneth J. Andrien presents the secularization of the *doctrinas de indios* (1746-1773) in Peru as a case study for the transfer of authority from the church to the newly centralized Bourbon monarchy. Christopher Storrs argues that recent revisions to what constitutes "enlightened despotism" open the door to interpreting the late eighteenth-century Savoyard government in this now broad category. In a close reading of the *Comentarios a las Ordenanzas de Minas* by Gamboa, Christopher Peter Albi considers how metropolitan reform was challenged in the colonial periphery.

The third theme engages the discourse of political economy. Sophus A. Reinert reads *Del comercio del reino de Napoli* (c.1740) by Dotia as an economic proposal for the future development of Naples. Florian Schui examines eighteenth-century regional tax policy through an analysis of "processes of mutual observation and imitation" that shaped fiscal debates in France following the Seven Years' War (272). Koen Stapelbroek sheds light on the early days of Neapolitan independent rule under Charles III through a reading of Galiani's *Della moneta* (1751) as a rebuttal of Raynal's *Histoire des deux Indes* and an application of Melon's *Essai politique sur le commerce*.

Finally, the last theme addresses the limits of enlightened reform. In one of the richest essays of the volume, Manuel Lucena-Giraldo methodically maps the limits of reform in Spanish America. He shifts the critical conversation surrounding the Bourbon reforms by casting a glance back to the *Nueva Planta* reforms of the early eighteenth century and builds an argument for how the tension between tradition and reform in Spanish America was ultimately foiled by the end of the eighteenth century because of peninsular miscues. Nuno Gonçalo Monteiro examines Pombal's government as a paradox of enlightenment reform. Matthew Brown explores the historiographical limits of enlightenment reform in his analysis of how the Bolivian Constitution, penned by Simón Bolívar in 1826, demonstrates significant enlightenment influences.

In his own essay, Paquette offers a solid example and a strong case for the kind of historiographical shifts in the study of enlightenment reform that he hopes to encourage through this book. He studies José da Silva Lisboa, a Brazilian politician whose career spanned late eighteenth-century colonial rule, the era following the arrival of the Portuguese court in Brazil, and the first decade of the independent Brazilian state. Paquette offers Silva Lisboa as an ambiguous model of Enlightenment reform. In concluding his essay, he proposes three considerations for how

historiography on the broader theme of enlightenment reform should shift: the chronological boundaries must be extended, "colonial" intellectuals must be taken seriously, and the presence of apparent "counter-enlightenment" thought must not immediately exclude a figure from enlightenment discourse.

This volume will not be the final word, nor does it claim to be, but it succeeds brilliantly in extending the critical conversation about the Enlightenment in Southern Europe and the broader Atlantic world.

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Charles F. Walker. *Shaky Colonialism: The 1746 Earthquake-Tsunami in Lima, Peru, and Its Long Aftermath* (Duke P, 2008).

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In 1746, an earthquake-tsunami devastated Lima and its port, Callao. Thousands died swallowed by the sea and trapped in the rubble. The city lay in ruins, gripped by fear of famine, epidemic outbreaks, and rebellion. A decisive viceroi, José Manso de Velasco opened plazas and public spaces to be inhabited, requisitioned wheat from the hinterlands, and ordered looters to be shot. Manso belonged to a new generation of crown officials of petty hidalgo background who had ascended through the ranks of the revamped navy into positions of command. In recognition for having helped Lima overcome the devastation wrought by the earthquake-tsunami, while also increasing revenue for Spain, Manso received the title of Count of Superunda ("Over the surf"). As a typical "enlightened" viceroi at the service of the new Bourbon rulers, Manso considered Lima to be a degenerate polity in the tropics. He therefore seized on the tragedy to reform the wayward city. Bishops, elite property owners, Indians, and the women of Lima, however, had visions of their own. Charles Walker's *Shaky Colonialism* is a fascinating study of the clash between the Viceroy's reforming agenda and those of the traditional corporate bodies of Lima.

The first battle was over how to interpret the causes of the tragedy. Albeit a few participants offered naturalistic explanations, most assumed that God had been fully responsible, sending the city a message to repent. Walker demonstrates that consensus emerged over the moral failings of the city but over little else. Everyone agreed that, in a city with some fifty monasteries and nunneries and in which one of every four females lived in convents, the misbehavior of the clergy had prompted the rage of the Lord. Manso reasoned that aspects of the overall corruption of the tropical city originated in friars who were in charge of rural parishes. The friars

siphoned off money from the peasantries in order to build huge, comfortable monasteries in the city, finance electoral campaigns in their urban cloisters, and even maintain independent households on the side. The urban cloisters, and even monasteries, should have taken kindly to Manso's approach, for it strengthened the secular branch of the church, but the prince opposed Manso. Manso used the earthquake to force the blotted church to shrink, that is, to tear down and consolidate monasteries and to simplify the baroque structure of rents and liens over urban property, most of which were directly or indirectly controlled by church institutions. The push and pull between the viceroi and the archbishop led ultimately to a stalemate: a few regular parishes reverted haltingly and slowly to the seculars; a handful of monasteries were left gutted and in ruins; and the income the church drew from real state was left unmodified. The pent-up rage for urban immorality was then channeled to excoriate the tropical sensuality of Limeño women and the African character of the city.

Walker excels at showing the various dimensions of gender in mid-century Lima. The city had already built an international reputation as a place of wantonness and sensuality where degenerate Creole patricians had mulatto concubines, where Limeño elite women (*tapadas*) hid behind veils and shawls to openly engage in lewd exchanges, and where thousands of slaves and the freed-colored (*pardos*) flaunted the expected social order by wearing attire and jewelry beyond their station. Lima was too loud, too colorful, too African, too corrupt, and too feminine for virtuous Europeans. Walker shows that all parties agreed that, for Lima to survive the God's wrath, women needed to give up their seductive, tropical ways. The continuous thundering denunciations of *tapadas* and mulatto concubines well into the nineteenth century demonstrate that elite Creole females and African women rarely complied. *Pardo* and *castas* did not abide by any corporate sartorial rules of decorum either.

This negative view of women, however, was offset by the notion that certain females held awesome prophetic powers. Walker demonstrates that the earthquake-tsunami hit a polity awash in apocalyptic, millenarian thought. Limeña virtuous nuns and *beatas* had been endowed by God with the gift of prophecy and reportedly many had predicted the tragedy. More worrisome, some *beatas* held that even worse events were in store. Walker shows that the city was held hostage by the visions of these women who could set off waves of panic. Yet male confessors ultimately reigned in the power of these visionaries. It was male priests who passed judgment on whether the visions of the prophetesses were inspired by God by means of the so-called "discernment of spirits." Those women whose visions seemed prompted by demons would have to face the Inquisition. The power conceded to female mystics came at considerable risk.

Walker studies the conflict that ensued between 300 elite Limeño families and the viceroi over new city codes. Manso used the aftermath of