Marina's opening article on the transition from colonial to modern law in Mexico is well researched and thought out. Her analysis of legal practice in the lower levels of the justice system shows striking continuities with colonial juridical ideas, made possible by a cunning appropriation of modern legal language by Indian communities. Examining duels in Buenos Aires and petty crime in Mexico City, respectively, Sandra Gayol and Pablo Piccato contribute two fine studies on the changing definitions of male honour at the peak of each city's demographic expansion. In a more descriptive essay, Elisa Speckman Guerra reconstructs a profile of juvenile delinquents in turn-of-the-century Mexico. Although it goes unmentioned, her findings coincide greatly with similar studies about other Latin American countries. Robert Buffington's essay, the most ambitious and sophisticated in its theoretical premises, analyses the popular press, a source that is attracting an increasing number of historians of crime. His choice seems particularly relevant, since the Mexican 'penny press' developed more, and did so more creatively, than other traditions of the popular press in the region. His (still tentative) conclusions on the representations of violence against women in the Mexico City and the construction of male subjectivity among the working classes are provocative in the best sense of the word, as are his arguments against certain premises adopted by historians, such as the class-biased assumption that domestic violence is more prevalent among the poor.

De normas y transgresiones provides a good picture of the many directions taken by current research into social control, crime and disease in Latin America. Reservations notwithstanding, this compilation features a good number of interesting, well researched pieces. They remind us of the great analytical potential that this vast field of studies still holds for the understanding of our societies, institutions and traditions.

Universidad de San Andrés, Buenos Aires LILA CAIMARI

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Iñigo L. García-Bryce, *Crafting the Republic: Lima's Artisans and Nation Building in Peru, 1821–1879* (Albuquerque, NM: University of New Mexico Press, 2004), pp. xv + 220, $39.95, hb.

From being something of a historiographical black hole, in the last twenty years or so Peru's nineteenth century has exploded into a supernova, the brightest thing in the local historiographical sky, so bright in fact that, arguably, all other stellar objects (particularly the twentieth century) have become increasingly invisible to the naked eye. Like all supernovas, the new historiography of Peru's nineteenth century has released a variety of material into the universe, but two types have predominated of late: studies focusing on the peasantry that draw on vaguely Gramscian notions (à la Mallon), and so-called 'neo-Tocquevillian' or Habermasian studies of citizenship and republicanism (à la McEvoy). Both types of studies have enriched our understanding of the nineteenth century and of Peru's past more broadly, and have contributed new and, for the most part, useful perspectives to the ever growing theoretical toolbox available to the historian of Peru. The stellar object under observation here (to continue and end with the astronomical metaphors) is an unusual and highly interesting anomaly in that it does not focus on the peasantry and has, to its credit, limited theoretical pretensions. It makes an

important, necessary and highly original contribution to the historiography of nineteenth-century Peru.

Crafting the Republic examines the history of Lima's artisans from the end of the colonial period until the War of the Pacific. Along with Thomas Krüggeler's unpublished study of Cuzco artisans in the same period, this book represents one of the few recent attempts to take seriously a sector of Peruvian society that has been largely ignored by historians of Peru (probably because, in the past, Marxist historians perceived artisans to lack revolutionary potential, and more recently because, to put it provocatively, artisans are not sufficiently subaltern for other historians). The book is well researched, particularly when we consider the diverse sources that form the backbone of this study. In addition to drawing from and building upon the work of historians such as Paul Gootenberg and Francisco Quiroz, who, among others, blazed the trail of the history of Lima's artisans, García-Bryce brings together in this book highly disparate and previously unused sources, including sources culled from various archives and libraries in Lima, artisan and elite newspapers, and the minute books of one artisan society, to produce a cogent and well-written analysis of how the status and identity of *limeño* artisans changed during the nineteenth century.

Perhaps the central aim of the book is to bring to light the agency of Lima's artisans, and in so doing to challenge dominant perceptions of artisans as victims of nineteenth-century liberalism. Instead, García-Bryce shows very ably how Lima's artisans (and here he echoes studies that have focused on other social groups such as peasants, women and Afro-Peruvians) adapted and reshaped elite liberalism to make a claim for inclusion into the polity. Yet, at the same time, he correctly resists the temptation to exaggerate or romanticise the agency of artisans.

The book is divided chronologically into five chapters that take the reader from a discussion of artisans in the colonial period to the eve of the War of the Pacific. However, each chapter also deals with broader issues. For example, in looking at colonial artisan organisations such as guilds and religious brotherhoods (*cofradías*) in Chapter one, García-Bryce shows how these institutions created opportunities for social mobility among Lima's predominantly Afro-Peruvian, Indian and mixed-race (*castas*) artisans. The theme of how colonial artisan identities based on race and devotion to a particular saint were gradually replaced by other forms of identity is reprised and developed at several points in the book. In Chapter two, García-Bryce examines how artisans reacted and adapted to the transition from protectionism to liberalism and explores the various connections, based on patronage, which linked the guilds and the highly unstable *caudillo* governments of the early republican period. Although others, particularly Gootenberg, have explored this issue before, García-Bryce adds to earlier analyses by neatly illustrating how particular guilds such as bakers and water carriers experienced such changes. Chapter three examines how, once greater political stability was achieved in the age of *guano*, artisans were increasingly 'acted upon' by elites through various institutions, such as artisan schools and industrial expositions, which sought to mould them into modern citizens. Resisting lazy interpretations based on a vulgarisation of Foucault and Elias, García-Bryce shows how the 'disciplinary' and 'civilising' goals of such institutions were rarely attained, while stressing, correctly, that such goals 'say more about liberal ideals than about actual practice' (p. 83). Interestingly, the author goes beyond this to argue, in Chapter four, that such top-down constructions of the modern artisan dovetailed with bottom-up attempts by workers to make a claim for respectability.

Such claims were consolidated through the establishment of mutual aid societies that served to mark a clear distance between respectable artisans and the *plebe*, and which through their participation in various arenas (religious, political and civic), allowed artisans to make a claim for full citizenship.

The final chapter deals with the emergence of a 'language of class' in artisan publications. Drawing on a close reading of two artisan publications, García-Bryce suggests that class in the 1870s emerged as a new source of identity (one that, again, diluted race-based identities) and served as a new language of inclusion. By deploying the language of class, the author argues, artisans sought to present themselves as representatives of a broader working class. While this analysis is largely convincing, more attention might have been given to the reasons why such a radical discursive shift occurred among Lima's artisans, who, as Chapter four shows, had only recently sought to distance themselves from the *plebe*, but now sought to create a common identity with it. Part of the answer may lie in García-Bryce's comment that by the 1870s the 'economic environment offered scarce opportunities for artisans to prosper and created a pressure of downward mobility' (p. 140), thus suggesting that discursive shifts may, after all, be quite closely linked to material changes. However, this issue is not fully explored.

In short, this important and very readable book makes a key contribution to Peruvian historiography and should be read not only by historians of Peru but also by anyone seeking to understand the historical interplay of race, class, liberalism and nation-building in nineteenth-century Latin America.

University of Manchester PAULO DRINOT

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Tanja Christiansen, *Disobedience, Slander, Seduction, and Assault: Women and Men in Cajamarca, Peru, 1862–1900* (Austin, TX: University of Texas Press, 2004), pp. xi + 261, $60.00, $24.95 pb.

Disobedience, *Slander*, *Seduction and Assault* is a welcome addition to the growing literature on gender relations in republican Peru. With a focus on the department of Cajamarca between 1862 and 1900, Christiansen explores plebeian men and women's attitudes toward marriage, adultery and sexual conduct. Drawing primarily from criminal court records, Christiansen considers how 'lower-class' Cajamarcans from urban and semi-urban settings embraced, adapted and departed from elite values and mores regarding marriage, honour and domestic conflict.

Despite official and elite disdain for common-law marriage, plebeian Cajamarcans regarded it as comparable to formalised marriage, viewing the relationship as a permanent, committed union. Indeed, as Christiansen demonstrates, common-law marriage carried a number of benefits over formal marriage, including easier dissolution of unsatisfactory unions and an increased likelihood of court intervention against domestic violence. Christiansen also explores the place of honour in the lives of plebeian Cajamarcans, showing how lower-class men and women fought to defend their reputations against slander and calumny. Lower-class Cajarmarcans' preoccupation with honour likewise emerged in cases regarding seduction, abduction and rape. Except when the victims were girls under the age of twelve, litigants proved more concerned with defending and restoring their personal and familial honour than with avenging the victim's physical and mental suffering. Plebeian