

Intelectuales y poder: Ensayos en torno a la república de las letras en el Perú e Hispanoamérica (ss. XVI–XX). Edited by CARLOS AGUIRRE and CARMEN MCEVOY. Lima: Instituto Francés de Estudios Andinos / Instituto Riva-Agüero, Pontificia Universidad Católica del Perú, 2008. Table. Notes. Bibliographies. 530 pp. Paper.

This is a most welcome and effective volume of essays. Eighteen authors contributed to the project that mostly examines the relationships between intellectuals and power in Peru from the sixteenth century to the present (there are also essays on Antonio Nariño and the Chilean liberal Martín Palma). The task these scholars tackled was to rescue Peruvian intellectual history from the “history of ideas approach”; they view the intellectuals as true *pensadores*, agents of social and political change actively engaged in society and in conflict with manifestations of power. The contributors do this well by subjecting to historical scrutiny the thesis that Angel Rama articulated in *The Lettered City*.

Part 1, “La ciudad letrada colonial: Conflictos y disidencias,” contains four essays dedicated to the censorship of Pedro de Oña’s *Arauco domado*, a study of Pedro de Peralta Barnuevo and the colonial theater, and examination of the extensive personal correspondence of José Eusebio Llano Zapata. The last selection reiterates the importance of the power relation between viceroys and the power of the pen.

The essays in part 2, “Prácticas culturales e intelectuales en los orígenes del estado-nación,” utilize several different strategies. Antonio Nariño, who is presented as a transitional figure between the colony and republic, used a *tertulia* that met in his library to appropriate universal knowledge and cultural objects produced elsewhere (for example, Europe) and transform them for local use. Other essays consider Martín Palma as an irreverent Chilean liberal; the validation and nationalization of scientific knowledge through a study of the works of Antonio Raimondi as a self-taught Peruvian naturalist; and the emergence of modern discourses based in statistical publications such as the *Guía de forasteros* and *Almanaques*, which created an obsession to classify everyone and everything. Numerical evidence added not only a scientific tone but often a moralizing one to information so presented. The final study explores how the serialized novel created a new class of public reader.

Part 3, “Construcción intelectual del Perú moderno” addresses the men whose ideas forged modern Peruvian identity, but in innovative ways. A selection that addresses Manuel González Prada’s search for American and Peruvian authenticity from which to produce a new definition of modernity for Peru is followed by one that chronicles Francisco García Calderón’s long residence in France. A third essay interprets José Carlos Mariátegui and Victor Haya de la Torre as orientalizers. In their attempts to sever Peru from its Western heritage, Mariátegui and Haya de la Torre employed binary strategies to explain Peru’s uniqueness. Both men became acquainted with the Chinese and Indian national movements while in Europe. A difference between their views and those of late twentieth-century orientalizers, such as Sendero Luminoso and Patria Roja, centers on the culture issue. Mariátegui and Haya de la Torre clearly state that while Peruvian culture was not Western, its economic system was rooted in feudalism. Thinkers associated

with Sendero and Patria Roja considered culture to be irrelevant and focused instead on the Chinese economic model of the 1930s. Neo-indigenista theorists associated with the Revolutionary Vanguard and the MIR, however, interpret Andean culture as in permanent conflict with the West since the conquest.

The section contains two surprises, a study of John Mackay as a Christian Socialist, and another that explores the connections between the United States and the Peruvianidad project by linking together the careers of two essential archaeologists, Julio Tello and Luis Valcárcel, and the American educator Albert Giesecke, who mentored them and established the University of Cuzco on the model of the U.S. research university.

The final segment, “Más allá de la ciudad letrada: Los intelectuales y las tensiones de la esfera pública,” contains two engaging studies. One considers how *cusqueño* artists used the *charango* to compete with coastal and foreign musical forms in the age of the phonograph, radio, and film. The other explores the prison writings of Peruvian intellectuals (it seems that anyone who had an original idea was incarcerated for a time). Two useful studies complete the volume: one on religious thought and the public sphere, and a historiographical review that explains the relationship of the new history to the Peruvian national narrative.

This is a well-crafted volume because the chapters relate well to the central theme. It's also readable. It seems that Peru lacked women who functioned as public intellectuals and that gender issues have been irrelevant in the national marketplace of ideas. Only one essay devotes six pages to the writings of Magda Portal.

GERTRUDE M. YEAGER, Tulane University

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Miniature Messages: The Semiotics and Politics of Latin American Postage Stamps.

By JACK CHILD. Durham, NC: Duke University Press, 2008. Plates. Illustrations.

Tables. Notes. Bibliography. Index. xx, 247 pp. Paper, \$23.95.

Miniature Messages radiates the energy that teaching can provide to scholarship. Its consideration of how postage stamps metonymically indexed Latin American politics in the nineteenth and twentieth centuries testifies to the influence of instructional technology on research. To the certain appreciation of many readers, Jack Child explains how the transition from analog to digital reproduction, from slides to JPEGs and carousels to PowerPoint generated not only new pedagogical possibilities but new insights about culture and history. However, *Miniature Messages'* parochial methodology (and technology) prevent fulfillment of its expansive aspirations.

Miniature Messages' unnecessary prolepsis—justifying stamps as sites of semiotic significance—indicates a lack of scholarly communication with contemporary cultural studies. It leans heavily on a discussion of semiotics singularly based in the century-old observations of U.S. philosopher Charles Sanders Peirce (pp. 13–15). Its bypass of more relevant foundational thinkers—Roland Barthes, for starters—diminishes its approach.