

tainly extraordinary—were well within the realm of the plausible in baroque Querétero. Although the book's last chapter details the rise of a more sober and "rational" piety by century's end, during Francisca's lifetime a sensual and miraculous baroque piety held sway in this provincial city.

Thoroughly researched and carefully crafted, *Mexican Karismata* would certainly inspire graduate students to greater heights of historical research and writing. The author excels at all of the stages of book production: her research includes not only Francisca's copious writings but also significant archival work on the friars of Propaganda Fide, the nuns of Santa Clara, Querétero's economy and shifting demographics, and the city's imaginative and troubled demimonde of religious heretics and popular healers. Equally important, her impressive command of church history and Counter-Reformation historiography emboldens her to expand the historical context beyond the local. And, at the writing stage, she opted for judiciously chosen examples and expansive supporting footnotes rather than litanies of picayune details. The extensive archival research, the author's considerable erudition, and the lively prose combine to make this one of the best books—perhaps the best book—yet written on Mexico's baroque period.

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*Breve historia de la esclavitud en el Perú: Una herida que no deja de sangrar.*

By CARLOS AGUIRRE. Lima: Fondo Editorial del Congreso del Perú, 2005.

Photographs. Plates. Illustrations. Appendixes. Bibliography. 280 pp. Paper.

In *Breve historia de la esclavitud en el Perú*, Carlos Aguirre surveys three hundred years of African slavery, from the Spanish Conquest to abolition in 1854. The volume is an important addition to the literature on slavery in Peru and the Americas, as well as the social history of colonial Peru. Aguirre tackles an important subject with ease and produces a very accessible analysis.

The author focuses on the social and human aspects of slavery, rather than its economic and political effects. Aguirre aims at illuminating Peru's present-day culture, influenced in innumerable ways by the traditions brought from Africa and the emergence of autochthonous Peruvian-African traditions. He shows how slavery shaped the cultural traditions of Afro-Peruvians and their descendents; some of these traditions have lasted until the present day.

*Breve historia* highlights how the colonial state and its laws and courts, in conjunction with the church (as a legitimizing force), worked together to keep slavery a socially accepted form of domination. The first chapter discusses these forms of domination, including the ideological, legal, and political barriers that shaped Peruvian slavery. The chapter highlights the social stigma engendered by the caste system and colonial laws. The remainder of the book shows how Africans in Peru challenged domination. Chapter 2 concentrates on rural slavery and the important role it played in coastal agriculture, while chapter 3 focuses on slavery in urban Peru. In these chapters, Aguirre stresses the

variations of slave labor, including as field workers, water sellers (*aguateros*), or domestics. The milieus in which slaves worked and the conditions of their enslavement were complex and diverse: in the fields, slaves labored alongside free blacks, peons, and wage laborers; in the city, slaves oftentimes worked as artisans, paying their owners a daily fee, while contributing immeasurably to the development of urban culture. This diversity created two important, if contradictory, situations: first, slaves were confronted with a reality that should have provoked questioning about their condition; second, as one among a multitude of forms of labor, slavery was in some way naturalized and made acceptable for many people, including slaves themselves (p. 70). This is not to say that slaves did not desire, or obtain, their freedom.

Chapter 4 studies the influence of African slavery on religion and culture, including the processes of syncretism, especially on the coastal haciendas of the Jesuits, the largest slaveholders during the colonial era. Aguirre focuses on two of Peru's most important religious devotions, the Señor de los Milagros and San Martín de Porres, and their roots in African society in Peru. He also looks at the development of Afro-Peruvian music and one of its most important contributions, the *cajón*. Chapter 5 looks at the long road to abolition, including forms of rebellion and resistance such as escape (*cimarronaje*) and banditry, and forms of repression, like *panaderías* and *palenques*. The scarcity of slave rebellions, Aguirre argues, does not indicate a lack of combativeness among slaves; rather, it proves there were other nonviolent ways to challenge the oppression of slavery. The final chapter looks at the political, social, and economic processes leading up to abolition. Abolition did not create an economic disaster for coastal agriculture; rather, it led to the consolidation of a new economic force that quickly began to dominate the nation's economy and politics. African slaves and their descendants now had a rhetorical freedom and equality, but they remained marginalized within Peruvian society.

A snapshot of the institution's three-hundred-year history, Aguirre crafts his narrative from a wide variety of secondary sources, from the early phase of African slavery in Peru to studies of abolition and manumission. However, it is hard to see how the institution of slavery developed and changed over time: slavery seems to be the same in 1780 as it was in 1580. This minor critique in no way should detract from the important contribution that this book makes to the study of colonial Peru. An accessibly written and beautifully illustrated volume, it would make an excellent addition to courses on the history of slavery, Africans in the diaspora, the history of race, Peruvian history, or the history of colonial Latin America. The book's 14 appendixes of primary sources (laws, decrees, and essays) will be valuable teaching aids to engage students into the realities and legalities of slavery and colonial Latin America. Hopefully, a translation to English is forthcoming.

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