

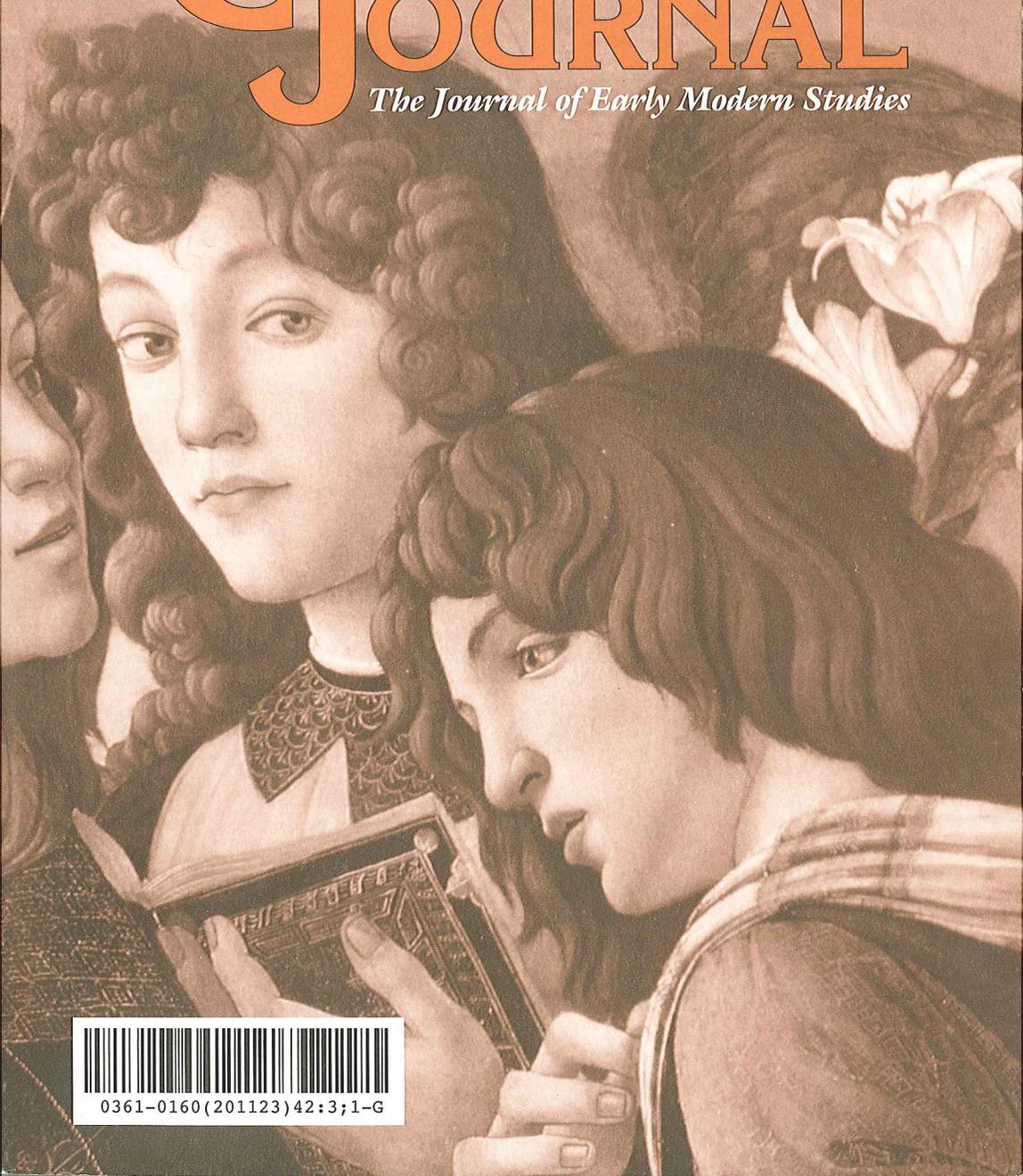
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Inventing Lima: Baroque Modernity in Peru's South Sea Metropolis. Alejandra B. Osorio. *The Americas in the Early Modern Atlantic World*. New York: Palgrave Macmillan, 2008. xviii + 254 pp. \$84.95. ISBN 978-1-4039-7604-8.

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Osorio's work, the revised edition of her doctoral thesis, presents itself as a cultural history of baroque Lima. The author understands that the hybrid culture of the viceregal capital, in which Spaniards coexisted with indigenous peoples, Africans, other Europeans, and Asians, forged itself over the seventeenth century through complex processes of negotiating practices and identities.

The analytical perspective that she utilizes is the study of rituals, which is very important for urban history. In this way, the ceremony turns into the narrative thread of the book, which proposes to study the city from the point of view of both the secular and the religious spheres without losing sight of the fact that the boundary between the two spheres was sometimes difficult to define in that era. Thus, although the author's work is also grounded in other forms of legitimization, such as chronicles, her principal objective is to bring to light the "baroque machinery" that allowed Lima to evolve into one of the most important cities of the Hispanic world.

Secular, municipal, and viceregal Lima gets traced with precision. Osorio explains with clarity the process by which the City of the Kings converts itself immediately in the first quarter of the seventeenth century into the cultural, political, and commercial capital of Peru, in the face of the aspirations of Cusco. Its status as viceregal court would have contributed to a consolidation of its primacy by means of a ceremony that stressed the authority of the viceroy as the "alter ego" of an absent and distant monarch. In particular, the viceregal entry processions, which culminated in taking possession of power, constituted an unrivaled stage-setting of monarchical power as represented by the new dignitary. At the same time, just as did all the other cities of Spanish America, seventeenth-century Lima celebrated funerals and royal proclamations with splendor, as it did every event directly related to the monarchy. These public festivities constituted unrivaled occasions to manifest the loyalty to the crown of the kings' city.

Religious Lima, the spiritual capital of the viceroyalty, seems, however, not as well defined in this work. Perhaps this stems from the diffuse choice of aspects to address or

the difficulty in locating the sources. Thus, for example, as only three reports of autos-da-fé are preserved, as the author herself indicates, the description of the inquisitorial theatricality of Lima cannot be complete. On the other hand, Osorio amplifies the ambit of the religious sphere by referring to the stamping out of idolatry and the persecution of witchcraft. For these last two aspects she has studied ecclesiastical sources from the archdiocesan court of Lima. However, in order to do so, the author leaves the limits of urban Lima and perhaps extrapolates categories from the rural areas.

On the other hand, the urban environment indeed belongs to the fourth aspect treated, referring to the promotion of processes of beatification and canonization of “Lima” saints. In this case, the author focuses on a few trials and their process of interrogations. No major attention is paid to the celebrations of beatifications and canonizations, nor, in general, to all of the festivities of saints and other religious festivals that would have made the most suitable counterpoint to the sources used for the secular rituals. Perhaps the author thinks that the reports of baroque festivals were clearly an instrument of propaganda, but did the chorographic chronicles not also fit this category?

Osorio concludes with the necessity of rethinking baroque Lima as a border city and at the same time as a Peruvian metropolis. She understands that this is the only way to overcome a series of historical stereotypes—both “progressive” and “conservative”—that have interpreted the history of Lima to their own ends, converting it respectively into an impediment to Peru’s national integration or a bastion of the Spanish. Continuing this argument, Lima as a border city was, according to the author, a point of convergence between two worlds: the vast viceroyalty of Peru and the rest of the Spanish monarchy. As a metropolis, it was the capital of Spanish South America: a city determined to represent Peru and to protect its image and power on the Continent. The author asserts, in conclusion, that this ambivalent role was possible thanks to its ties to the Habsburg empire; the paradigm of composed monarchy is a theme that has been much studied recently in Spanish historiography.

It is the small attention that Osorio gives to that historiography that might be the main objection to Osorio’s work, which otherwise counts as a solid investigation based on primary and secondary sources. Her proposals are, without a doubt, new and evocative; it would certainly be desirable to have a major historical contextualization of the development of Lima that would allow us to home in better on its similarities with and differences from the rest of the cities of the Hispanic monarchy.

