

Review

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poetic and laced with masculine sexual innuendos (p. 112). It is the fans who “determine the meanings and significance of any event in any given game” (p. 189).

However, not all Cuban fans accept the state-based discourse tied to state-sponsored athletic events, as “Cuban baseball is a constant contest in which the concept of *cubanidad* is waged” (p. 87). Consequently, while fans may agree on the centrality of baseball in cubanidad, they are “not a homogenous mob” (p. 128) and often differ on its meaning, a function of geography and/or social position. In essence, “there are multiple [contesting] Cuban identities” (p. 134), and “baseball rivalries serve as the perfect embodiment for such struggles” (p. 135). Linking baseball and politics in the discourse over cubanidad are *calidad* (quality) and *lucha* (struggle). Just as batters struggle with pitchers and are expected to do so with the proper attitude and style, Cuba since 1959 has struggled against imperialism and for survival after the collapse of the Soviet Union, while striving to build the model Cuban/socialist citizen. Part of that national effort has been through triumphant baseball players and teams, and other athletes.

In a way, I wish Carter had gone a little farther. What of those Cubans who do not cheer at the Estadio Latinoamericano for Industriales or debate in the Parque Central? Is baseball so prominent in their definition of Cuba and perception of cubanidad? What is the place of other sports and other cultural forms such as music, dance, theater, and food in Cubans’ views of themselves? Carter does acknowledge an “intersection of baseball and religion” (p. 120), assuming that baseball means something different to Cubans in Oriente and Miami.

Or does Carter go too far? William Faulkner was asked once about the symbolism of the trees in one of his stories. His somewhat derisive reply: “They are just trees.” Pablo Alabarces, long-time student of Argentine fútbol and its fans, maintains that football may be central to the Argentine psyche, but in the end it is “still only football.” Without rejecting Carter’s often compelling arguments and captivating anecdotes, I wonder if at times we might hang too much symbolism on objects and events and invent too much jargon to package it.

Finally, Carter’s range of sources is impressive, but why are there no bibliographic citations for Milton Jamail or Sam Regalado? And why no map?

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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, Peru: Instituto Francés de Estudios Andinos: Instituto Riva-Agüero, Pontificia Universidad Católica del Perú, 2008. Pp. 530. Notes. References. \$75.00 paper.

Angel Rama’s *La ciudad letrada*, published posthumously in 1984, theorized about the relationship between political power and the power of the written word in the cities and colonies founded in the Iberian New World. This anthology takes up Rama’s lead and examines the interplay between the written discourse of intellectuals and the exercise of

political power in Peru. An introduction by Carlos Aguirre and Carmen McEvoy lays out the theoretical objectives of the volume and surveys the content of the articles that follow. Those 18 case studies are less concerned with the history of the ideas articulated by Peruvian intellectuals than in examining the political, social, economic, and cultural context in which the writers lived and acted. The studies constitute what Aguirre and McEvoy call a "*sociología histórica*" (p. 20).

The first part of the anthology examines intellectuals of the colonial period and the dominance of the royal government and Catholic hierarchy, which acted as patrons for the *letrados* (men of letters), who in turn were expected to reinforce the state and Church's hegemony. Pedro Guibovich examines, for instance, the travails experienced by Pedro de Oña, whose *Arauco Domado* extolled the supposed achievements of his patron, the recently departed Viceroy Marqués de Cañete, but in so doing attacked other members of the colonial elite. Some men of letters placed themselves fully at the service of state power, as is seen in José Antonio Rodríguez Garrido's article about the operas of Pedro Peralta y Barnuevo. In his analysis of José Eusebio Llano Zapata, an eighteenth-century limeño intellectual, Víctor Peralta Ruiz studies how colonial men of letters created networks for themselves. Over time, Llano Zapata had to develop three groups of patrons for his work. Such networks were not permanent patron-client relationships; time and changing political conditions forced intellectuals to seek new patrons. Bernard Lavallé treats the precarious status of intellectuals in their dealings with colonial powers, especially the viceroys. He concludes that a secondary level of intellectuals probably enjoyed more freedom of thought and expression than did the foremost letrados.

It might be argued, of course, that a colonial man of letters, loyally supporting the political elite, was not really an intellectual, who would instead be a nonconformist, and it was only with the region's independence that men of letters began to display such nonconformity to an appreciable extent. This is the underlying theme of the volume's second part. Margarita Garrido traces the activities of Antonio Nariño of Colombia, who tried to make enlightened European thought available to his countrymen and, in 1793, went so far as to translate the French revolutionaries' Declaration of the Rights of Man and of the Citizen. Such activities gave him stature as an intellectual with the arrival of independence. Some early republican men of letters continued to serve the state, as José Raga's article shows, by helping it compile the data that gave the government a statistical monopoly. Independence also brought non-governmental opportunities for intellectuals, however, with the founding of newspapers, journals, and serial novels, as shown by Ana María Stiven and Marcel Velázquez. A persuasive article by Luis Felipe Villacorta analyzes how one of Peru's foremost intellectuals of the nineteenth century, Antonio Raimondi, struggled to integrate the Andes into the modern scientific world but found his efforts blocked by the turmoil and cost of Peru's frequent wars.

The third group of articles focuses particularly on the "Generation of the Centenary," early twentieth-century figures such as Manuel González Prada, José Carlos Mariátegui, Víctor Raúl Haya de la Torre, and others who offered new interpretations of indigenismo despite a growing cosmopolitanism in their intellectual networks. They criticized the state and the

Peruvian status quo. Jesús Cosamalón examines the career of González Prada, who struggled to reconcile his indigenist concerns with his desire to define a new unifying Americanism. Augusto Ruiz Zevallos studies attempts by some intellectuals to discover an Andean orientalism. A fascinating article by Juan Fonseca considers how religion influenced interactions between John A. Mackay, a Protestant minister and professor resident in Lima, and members of the Generation. Carmen McEvoy evaluates the contributions of Francisco García Calderón to neo-Kantianism. The section concludes with an ironical article by Ricardo Salvatore that shows how institutions such as libraries, museums, and archives, though created to preserve Andean culture, were often inspired and paid for by U.S. imperialism.

The fourth section is devoted to twentieth-century intellectuals whose nonconformity with power often brought them into conflict with the state and other powerful institutions. Carlos Aguirre, for example, explores intellectuals' accounts of their imprisonment, while Jeffrey Klaiber reflects on Catholicism's role in posing intellectual challenges to power. Charles Walker surveys the Peruvian historiography of the last 20 years, showing the bottom-up nature of the discourse that focuses on race and ethnicity, but notes also that the new interpretations have failed to penetrate popular consciousness. Zoila Mendoza studies how popular culture evolved in Cuzco from 1920 to 1950 through the influence of artists and folklorists, whose works not only reflected popular culture but helped create it. Mendoza's "intellectuals" differ from the traditional type found in the other articles. An epilogue by the eminent specialist in Latin American literature, Jean Franco, emphasizes the need to analyze the ideas and writings of Latin American intellectuals within their political and economic context. She concludes that despite the intellectuals' critique of national conditions, their influence and success usually depends on how favorably they are received in Europe and how economically successful their works are.

One of the challenges confronted by an anthology of academic articles is thematic coherence. The editors' introduction provides some unity, although the content of the individual articles derives more from the idiosyncratic research interests of the authors than any sort of pre-planned assignment of subjects to develop the theme. Given the topic, the subjects are nearly always male and non-indigenous. It might have been interesting to see, for example, how the chronicler Felipe Guaman Poma de Ayala would have fit into the colonial section. Despite these caveats, readers will find the anthology generally holds together well and focuses effectively on the relationship between intellectuals and power. Like a mosaic made of tiny tesserae, the volume's many small insights, when joined together, offer a rewarding introduction to issues related to intellectuals acting within Andean constraints and opportunities.

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