

they roamed the streets rummaging for food and water. Some did a lively commerce with such forage. For months on end they provided the conscripts with their main link to the outside. Eventually conscripts were allowed more freedom to go out.

It seems a mismatch for the regime to have wanted educated professional officers to oversee such dismal ranks. The military academy, located in Mexico City's Chapultepec Castle, had the mission of taking "boys from privilege" and transforming them into earnest "young officers to lead the country forward" (p. 129). They "learned a scientific and rational approach to modern warfare and a shared military lore that . . . molded their worldview" (p. 129). Their destiny would be to direct Mexico "away from tradition and toward the progress they saw in London or Paris" (p. 129). The majority of cadets were from similar backgrounds, many from military families of upper middle or upper classes, raised in the larger cities. The tuition and cost of uniforms limited those who could apply. There were few indigenous or nonwhites. The routine, topics studied, and discipline were similar to the academies at West Point, Berlin, and Sandhurst. According to Neufeld, "The perfect cadet would be brave in battle and polished in salons, ready to face opponents with pen or sword, and able . . . to serve even a sworn enemy for the good of Mexico" (p. 133). The disillusion that most of them would experience when faced with the reality of the barracks must have been severe. The better connected would be the Europeanized face that the regime sent on assignment as military attachés.

Neufeld gives the text a powerful structure that dissects the army's social and cultural history. He opens by carefully placing the army into the national story, then goes on to examine the horror of conscription, the destruction of the captive and the creation of the soldier through drill and ritual, the varied roles of the soldaderas, the education of the officer corps, life in the barracks, and the taking of the army into battle against Yaqui in the north and Maya in the south. As chapter 8 reveals, it was the modern conquest of Mexico, as the army made the colonization of the national map possible. His use of semifictional characters to people introductory sections is extremely effective.

In discussing the legacies of the Porfirian army, Neufeld ominously proposes that it set a background for "the rising public fear" of today's military and the "widespread governmental corruption" that hinders "national prosperity" (p. 309). Throughout the twentieth century the Mexican army remained an "important element in the weaving of political culture" (p. 310).

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"Em benefício do povo": Obras, governo e sociedade na cidade colonial.

Edited by JORUN POETTERING and GEFERSON RAMOS RODRIGUES. Rio de Janeiro: Mauad, 2016. Maps. Figures. Tables. Notes. 380 pp. Paper, R\$69.00.

Spaniards and Portuguese imagined their settlement in the New World as focused on urban spaces—not the real cities from which they came, but those envisaged by theorists since Roman times, beginning with Vitruvius. Rectilinear towns with central plazas and

prominently placed churches and government palaces made religious and secular authority real. Besides laying out plans and maintaining order, authorities would also protect the property of the rich and succor the poor and the sick. In Portuguese America these broad functions fell under the rubric of *polícia*, as is still true today.

Urban planning and social assistance (with an underlying interest in social control) link the 13 chapters of this book edited by two scholars, a German and a Brazilian. All but three chapters deal with Latin America, principally Brazil. But the subjects raised touch on universal issues and experiences as cities everywhere have confronted the dilemmas posed by growing populations and conflicting interests. Planners made concessions to geographical realities and, over time, significant alterations to original plans; in Rio de Janeiro, for instance, leaders confronted an uneven topography, with the original center of town on swampy ground. But Sabine Panzram calculates that over 40 percent of all colonial cities in Spanish America were rectangular, and she shows how King Philip II's *ordenanzas* were largely based on the works of Vitruvius.

Antonia da Silva Mota examines more than 800 petitions for land addressed to the county council (*câmara*) of São Luís do Maranhão from 1720 to 1820, which included the petitioners' names as well as their professions, ethnicity or race, and gender. She finds that, despite an earlier plan reflecting Renaissance notions of symmetry and rational order, many, many urban lots were taken over and built on before any legal steps regarding ownership had even been taken. Imprecise and overlapping boundaries were the result. A boom in exports of cotton and rice in the latter half of the eighteenth century resulted in an enormous jump in land value. City councilmen began to use their position for private gain, revoking earlier restrictions on lot size. This led to the concentration of ownership and the expulsion of earlier settlers, who were then forced onto swampy areas or very distant lots. On the other hand, the exchange of cash enabled a few persons of once lowly position—even former slaves—to secure titles to valuable urban plots.

George F. Cabral de Souza focuses his attention on the county council of Recife, cautioning the reader that Recife should not be considered typical. Here it is not physical structures that loom predominant in the records of the council but public health: illness and hygiene, medical care, orphans, the handicapped, food supply (especially proteins), or cattle loose on the streets. Unintended consequences are exemplified by the fact that when leather from elsewhere undercut the market in Recife, the supply of meat in the city plummeted and its price radically increased.

The cities of Olinda and Recife sometimes clashed over the problem of relying on the same water supply, but for different and conflicting purposes. Olinda, the older city founded in the 1530s, had built a dam on the adjoining small river to form a small lake with an appropriate spillway. Across the top of the dam they built a road. Eventually the slightly downstream Recife—begun later but enjoying a better port—greatly outstripped Olinda in wealth. Its residents believed, or said that they believed, that the lake was a breeding ground for disease-transmitting mosquitoes. Depending on which side gained the ear of the Lisbon-appointed governor, the dam was torn down, rebuilt, and then torn down again. The dispute lasted for decades, providing historian Gefferson Ramos Rodrigues with a plenitude of documents that demonstrate shifting centers of power.

The supply of water inevitably played a crucial part in urban planning, a point driven home by Denise Maria Ribeiro Tedeschi's chapter on the eighteenth-century Brazilian mining town of Mariana. The enterprise of mining itself, as practiced here, relied on an abundant supply of rushing water to uncover veins of gold. As the population ballooned, the town's water supply emerged as a central issue. Reports on the bidding for public contracts to supply water to the town's residents, along with the council's expense records, open an intriguing window on the vagaries of water supply. Elaborate waterworks were built—canals lined with tiles measuring three hands wide and three and a half hands high—with enough declivity to make the system work but not so much as to destroy it. At other places builders used tubular tiles placed underground. Water was channeled to pipes leading to fountains, two at first and fourteen eventually. Here residents caught water in a barrel or, a bit further downstream, watered their horses. And there were benches where they could sit, waiting their turn.

Luciano Raposo de Almeida Figueiredo and Marieta Pinheiro de Carvalho deal with the *intendência de polícia* in Rio de Janeiro. This agency dealt not only with issues of crime and security but with the drainage of swampy land, the regulation of the slaughterhouse, the placement of cemeteries (instead of burial in churches), urban lighting, street cleaning, and road building. Despite all the outcry, such works were paid for by relatively small extraordinary taxes, the revenue from which had to be used for the declared and specific purpose. Gradually custom came to require that such expenditures be for the common good, and public works became evidence of the contract between the people and their sovereign.

Taken together, these essays stimulate our interest in seemingly mundane issues of city governance. The editors gathered a productive group of authors and encouraged a diversity of approaches and writing styles. They appear to have done little editing: a single paragraph spans from page 50 to page 55, and, at least in one case, the same longish phrase is needlessly repeated two pages later (pp. 71, 73). But no matter: the approach allowed contributors the freedom to innovate and pursue divergent interests, introducing readers to historical actors with contrasting geographical origins, different cultures, varying political theories, and disparate social practices. All this in places where central state power was weaker than in Europe and city governments enjoyed greater freedom of action. Well worth the read.

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La república imaginada: Representaciones culturales y discursos políticos en la época de la independencia. By ROLANDO ROJAS. Estudios Históricos. Lima: Instituto de Estudios Peruanos, 2017. Notes. Bibliography. 156 pp. Paper, PEN\$10.50.

This book by Rolando Rojas analyzes how Peru's liberal elite imagined the nation-state after independence in the early 1820s. Rojas starts by observing that today nobody doubts that the social and political realities of independence-era Peru did not conform to the