The chief contribution of the present volume lies in its scholarly apparatus. The translation (based on my own quick comparison) shows departures from Geiger, mostly in matters of tone, with some details restored. The original text, accessible in a 2014 Peruvian edition prepared by Chang-Rodríguez, had few paragraph breaks. Chang-Rodríguez and Vogeley take mercy on readers by adding indentations, successfully highlighting dramatic scenes of martyrdom. A thorough introduction, usefully broken into subheadings, explains Oré's early ties to Peru, puts *Martyrs of Florida* within a religious and literary framework, closes the Peruvian-Florida links with El Inca Garcilaso de la Vega, establishes Oré's plea of a "peaceful" conquest alongside failed military expeditions and imperial reforms, and situates the book's rhetorical strategies alongside other images of la Florida and Christian suffering.

To return to that missing puzzle piece, what we needed was the broad view. Scholarship on early Florida has traditionally been mired in parochialism, rarely venturing beyond current state boundaries, and this volume allows us to see the one piece within the bigger picture-puzzle. Some readers may quibble with footnotes, which are at times misplaced and do not reflect a deep knowledge of local geography or natural history (the Guales would not have used the tropical Bixa, or "lipstick" tree as dye, but more likely bloodroot). I had to flip around for places. But the deep contextualization brings far greater returns, allowing us to chart *Martyrs of Florida* on transatlantic, hemispheric, and cross-cultural scales.

I have already started telling colleagues about this timely, definitive, and handsomely produced edition. At least one colleague has promised to purchase a copy and order another for his university library. You should, too.

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COLONIAL PERU

Saberes hegemónicos y dominio colonial: Los indios en el Gobierno del Perú de Juan de Matienzo (1567). By Germán Morong Reyes. Tucuman: Prohistoria Ediciones, 2016. Pp. 323. Illustrations. Notes. Bibliography. $41.00 paper.
doi:10.1017/tam.2020.9

Germán Morong offers a theoretically sophisticated analysis of Juan de Matienzo's *Gobierno del Perú* (1567), a key work for understanding the early colonial history of Peru and especially the reforms put in place by viceroy Francisco de Toledo. Matienzo, born in Valladolid, Spain, served as a judge of the chancellery court there for 17 years before being named an *oidor* of the Audiencia of Charcas in 1558, where he served for roughly the next 20 years. His deep legal experience in Spain would affect his plans for Peru.

Morong's analysis is guided by three key ideas: one, that *Gobierno del Perú* is a "systematic discursive effort to reveal, classify and organize the ontological and sociocultural nature of the Indians" based on Aristotelian philosophy, particularly the idea of natural slavery; two, that Matienzo described people of radical alterity, with a "fixed and unchangeable" inferiority; and, three, that the ethnographic writing offered by Matienzo "constitutes a privileged discursive space from which to analyze the construction" of colonial knowledge (23-24). Building on arguments of Walter Mignolo and others, Morong argues that hegemonic Spanish alphabetic writing was deliberately deployed to keep indigenous people out of the "lettered city" and frame them as permanently other (33-35).

Morong puts Matienzo's work in a Foucaultian framework, that is, in the genre of modern practices of governability. In particular, the detailed plans for resettling native Andeans in *reducciones*, resettlement towns modeled on those of Castile, where Andeans would be schooled in "*policía*" and "*buen govierno*," constitute an early example of a "positive scheme" of government, designed to control by inculcating good behavior, rather than simply punishing the bad (20). Spaniards believed that only through the sociability of town life could people live a civilized life.

The reducciones were to be self-governed through cabildos elected from among indigenous commoners. Here, Matienzo shared (or fueled) the distrust that Toledo had for the ruling Incas and lower-level indigenous nobility (*caciques*), denying the former the status of natural lord, and granting it only reluctantly to the latter. Tension between caciques and commoners would be enshrined in the new towns. Yet, these were not dictums created solely for a colonial society: the king's Spanish subjects, in Spain and the New World, were also expected to abide by these rules for urban life, and the tensions between native nobles and Andean commoners reflected a dynamic similar to that between lords and commoners in Castile.

The historical and ideological context of Matienzo's work, especially that of the 1550s and 1560s, is also brought to bear. Key to this is Church-state conflict, particularly as seen by Bartolomé de Las Casas who denounced the Spaniards in Peru as tyrants. But following Matienzo, Toledo would famously denounce the Incas as tyrants in order to legitimate the Spanish invasion and conquest. Dating to the medieval era, Hispanic political philosophy decreed that sovereignty originated with God, who granted it to the people collectively. The people then loaned it, but did not permanently alienate it, to their king. This left the people free to reclaim their God-given sovereignty. In an early modern application of international law, Toledo argued that the Inca so tyrannized their people that they were unable to regain their sovereignty, so that the Spanish crown came to their aid and overthrew the Inca. This political theory would be enshrined in the archives of reducciones, as Toledo's orders were copied and distributed to every new indigenous town.

Originally a 2016 PhD dissertation from the Universidad de Santiago de Chile, the book is occasionally a bit too workmanlike, with many obligatory citations, and overly long

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digressions in footnotes. Morong's discussion of the "two republics" draws on older scholarship and seems slightly dated, not taking the Iberian context of Matienzo's legal experience into account (144). However, these are relatively minor quibbles with what is an impressive piece of scholarship. Morong's work is essential reading for any serious student of the viceroyalty of Peru.

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MISSIONARIES IN BOURBON PERU

In Service of Two Masters: The Missionaries of Ocopa, Indigenous Resistance, and Spanish Governance in Bourbon Peru. By Cameron D. Jones. Stanford: Stanford University Press, 2018. Pp. viii, 223. Abbreviations. Illustrations. Notes. Bibliography. Index. $65.00 cloth.
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Many historians have chronicled the trajectory of missionaries and their activities in colonial Latin America. Jones's book on the attempts to convert natives in the tropical lowlands on the eastern flanks of the Andes adds insights on one religious organization that was active in that under-studied frontier mission field. The missionaries of Santa Rosa de Ocopa traced their origins back to a reform movement within the Franciscan order called the Apostolic Institute, which built a network of conversion-oriented outposts in the Amazon region, and eventually in far-flung southern Chile, between 1706 and 1824. Their stories demonstrate the negotiations involved in dealings between the Church and the state and the accommodation, flight, and rebellions of the peoples that the missionaries were trying to teach.

Highlights include Jones's discussion of native resistance to early initiatives, the demographic effects of disease, the Juan Santos Atahualpa rebellion of the 1740s, the corruption of crown functionaries and some viceroys (one filled his pockets with 495,500 pesos), martyrdom, and Ocopa's increasing role after the expulsion of the Jesuits (1767). He also covers the "new method" of evangelization through colonization and commerce and the effects of the Apostolic Institute's factionalism in the face of renewed initiatives to implement Bourbon reforms.

These topics are interwoven to narrate the ups and downs of Ocopa's history. The missionaries were down when the crown's promised support did not materialize or was delayed (1718-30); when the native population plummeted; when the natives rebelled (1712, 1719, 1724, and 1737) or fled; and when the Juan Santos Rebellion destroyed 21 of 23 mission outposts. They also suffered when crown officials were dealing with the aftermath of the 1746 earthquake and tsunami; when the viceroy closed the Jauja