disarticulated by the Spaniards (it would be resurrected from the 1560s in the system of *corregimientos*). But the smaller units on which the new *encomienda* grants of native labour to powerful Spaniards were based were the guarangas. Thus, the 12 guarangas of Huaylas were parcelled out originally into two encomiendas: Francisco Pizarro himself took the six guarangas of the north for his own encomienda, while the six in the south then became subdivided among a growing number of encomiendas. But these always respected the guaranga structure itself and its head, the *cacique de guaranga*. The Spanish subdivision of the Inca provinces was thus a 'natural' one in terms of local organisation, even representing to some extent a return to the *status quo ante* the Incas. Guarangas became the basic constituent unit of encomiendas, with tribute allotted by guaranga rather than across the *encomienda* as a whole. Indeed, as the encomienda itself declined along with the native population, Zuloaga demonstrates how the control of community resources by caciques de guarangas, and their other attributes, meant that they enjoyed relative autonomy and considerable wealth throughout the period, at least until the 1560s and the introduction of the corregimientos.

The status of guarangas as the 'hard nucleus' of power relations at the local level was even apparent during the profound changes brought about by Toledo's programme of reducciones. The resettlement programme, needless to say, had an enormous and permanent impact on native settlement patterns and lifeways in Huaylas. The simultaneous institutionalisation of corregimientos also brought a major disempowerment of the caciques. Even so, reducción (in which caciques themselves necessarily played a central role) also respected the basic structure of the guarangas of the region. Thus, reducción took place almost entirely with reference to the guaranga structure: reducciones took the guarangas for granted and only rarely disregarded them outright. The population of some guarangas, such as Guambo, was reduced into just one town (in this case Yungay). In other cases, the people of two guarangas were reduced into just a single town (thus, Carhuaz was founded from the population of the two guarangas of Ecash and Rupa). In other cases, the concentration of population was less severe: the people of the guaranga of Ichochonta were reduced into seven new settlements, with Recuay designated the head town or *cabecera*. Where it did not involve the reduction of the population of two guarangas into one town, cross-cutting was limited to the case of Pampas, which became a 'mixed' settlement with population from its own guaranga of Ichopomas and from that of Allaucapomas. Even within such settlements (Huaraz is a documented example here), however, the guaranga population remained strictly separate, as must necessarily be the case: both tribute assessments and the working of lands continued to be allotted by guaranga, and each guaranga retained its own cacique.

This is an original and important monograph.

El Colegio de México ADRIAN PEARCE

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Emily Berquist Soule, *The Bishop's Utopia: Envisioning Improvement in Colonial Peru* (Philadelphia, PA: University of Pennsylvania Press, 2014), pp. 287, $45.00; £29.50, hb.

Baltasar Jaime Martínez Compañón was doubtless among the most striking figures of late colonial Peru. A zealous polymath, his irrepressible interests and reformist zeal during a long decade as Bishop of Trujillo (1779–90) are brought to light more

evocatively than ever before in this highly readable and carefully researched book. Martínez Compañón's curiosity and investigations were so wide-ranging that on the one hand he can be described as the 'founder of Peruvian archaeology' (for his survey of the Chimú ruins at Chan Chan), and on the other he has provided linguists with prime source material for eight native languages spoken in the bishopric of his day (all are now extinct bar a few inland pockets of Quechua). He undertook an epic *visita pastoral* of his jurisdiction lasting almost three years (it should be pointed out that the Bishopric of Trujillo was as large as the entire United Kingdom today, including Scotland), and both during and after this tour he fizzed with plans and projects. These included, to list but a few: the establishment of two colleges for native children in Trujillo; the promotion of village schools throughout the region; the foundation of numerous new towns, and most impressively of 'Los Dos Carlos', to house the labourers at the mines of Hualgayoc near Cajamarca; and the introduction of extensive rights for the Hualgayoc workers, from social welfare to inheritance rights, honorific titles and payment in cash instead of kind.

Most famously, Martínez Compañón oversaw encyclopaedic research into the people, history, resources, fauna and flora of Trujillo. This research was to accompany a great written account that was never completed, but it nevertheless yielded 24 wooden crates filled with animal, vegetable and mineral specimens, along with antiquities. It also produced almost 1,400 watercolours, prepared by local artists and bound into eight volumes, now held in the Royal Palace library in Madrid. These illustrations, in a vernacular style, cover the full spectrum of human activity and of animal and plant life, and provide a major focus of Emily Berquist's account. The book as a whole – and perhaps especially its sixth chapter, on the botanical illustrations – reads as a cry for the importance of the watercolours, which have surely never been scrutinised with such care. Berquist's research into Martínez Compañón's huge collections, and in particular the role of locals (including native people) in their preparation, aspires to make a most novel contribution to the history of botany and the natural sciences at this time. Her careful cross-referencing of the written index to the botanical specimens with the corresponding images yields wonderful finds; these include identification of a leishmaniasis-carrying fly and its victim, a century before insect-vectored diseases were properly understood by modern science (pp. 150–1). (By contrast, the otherwise persuasive interpretation of a further scene as representing consumption of hallucinogenic *ayahuasca* is marred by an untenable reconstruction of the native-language name of the vision snake depicted: pp. 172–3.) Berquist suggests that by surveying, sampling and depicting the natural riches of Trujillo, and highlighting the achievements and fomenting the qualities of its native people, Martínez Compañón sought to contribute to the prosperity and civility of the empire. A major argument of the book, in fact, is that the Bishop thus sought to counter the European tradition that denigrated Americans and their environment as degraded or degenerate.

The term 'utopia' looms large over this book; indeed, throughout extensive sections, it features on virtually every page. It is a complex term, and this reviewer found it difficult to pin down the diverse activities of Martínez Compañón among competing potential meanings. He was a clergyman, of course, and one is minded to recall the utopian religious of the sixteenth century (Vasco de Quiroga and Bartolomé de las Casas are discussed in the introduction). He was 'utopian' in the modern understanding that might be summarised as 'displaying hopeless or impractical idealism', since very few of his plans and schemes ever came to fruition. Thus, the Indian colleges in Trujillo never opened, only a small minority of the village schools

and new towns endured, and both 'Los Dos Carlos' and the Bishop's broader proposals for the Hualgayoc mines remained dead letters. Even the contents of Martínez Compañón's meticulously assembled crates of specimens were mostly dispersed and lost after they arrived in Spain. The Bishop's utopia, then, remained largely within his own head, or in his volumes of illustrations (and there is certainly something utopian in the scenes of human harmony and industry portrayed there). But above all, Martínez Compañón emerges from this account as very much the Enlightened reformer, an exemplary product of the late Bourbon age (Berquist hints that the writings of the Spanish minister of the 1740s, José del Campillo y Cossío, were particularly influential here). His plan for 'Los Dos Carlos', for example, is described as 'a classic liberal recipe for promoting individual initiative and free commerce' (p. 135). The terms 'reform' and 'improvement' feature almost as frequently as does 'utopia', in fact, and Martínez Compañón displays the diagnostic late Bourbon concerns for researching, recording, rationalising and rendering useful to the crown and the public good the resources of Trujillo, whether human or otherwise. Indeed, Berquist's book is distinguished from earlier scholarship on the Bishop precisely by its focus on his 'secular reform programme'. In these contexts, it seems possible that a repeated emphasis on utopia actually gives a slightly misleading sense of the nature of his endeavours.

The book is embellished with 24 full-colour plates. It will be of real interest to a wide range of scholars: of the Enlightenment and science in the Spanish Atlantic world, of the late Bourbon viceroyalty of Peru, and of course of the northern region of Peru, where Martínez Compañón spent what he referred to as his 'headiest days'.

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Roberto Gargarella, *Latin American Constitutionalism, 1810–2010: The Engine Room of the Constitution* (New York and Oxford: Oxford University Press, 2013), pp. xi + 283, $74.00; £47.99, hb.

In this book Roberto Gargarella provides a comparative view of the history of Latin American constitutionalism from independence to the present. In line with his previous work *The Legal Foundations of Inequality: Constitutionalism in the Americas, 1776–1860* (Cambridge University Press, 2010), Gargarella contends that historically there were three models of constitutionalism in the region: liberal, conservative and radical. In this new book he continues his analysis until the last wave of constitutionalism at the end of the twentieth century. Gargarella claims that in the last part of the nineteenth century a pact existed between liberals and conservatives that enshrined 'limited political liberties and ample civic (economic) liberties'. To a great extent, that pact still holds today. There were, according to the author, two waves of significant reforms in the twentieth century: the inclusion of social rights in the first half of the century, and later, in the last decades, the adoption of multicultural rights. The problem with these expansions, Gargarella claims, is that such reforms were concentrated in the 'rights' section of the constitution and left the organic part (the 'engine of the constitution') virtually untouched. This inconsistency rendered many of the progressive reforms ineffective. For Gargarella the main problem of the region since independence has been social and political inequality and a presidential