

*Formaciones económicas y políticas del mundo andino.* By JOHN V. MURRA. Preface by JOSÉ MATOS MAR. Prologue by FRANKLIN PEASE G. Y. Lima, 1975. Instituto de Estudios Peruanos. Map. Tables. Bibliography. Pp. 339. Paper.

The volume under review contains twelve essays, all previously published between 1958 and 1973. They cover a range of subjects from the exchange of cloth or the role of herds and herders in the Inca state, to the traffic in mollusks or the position of the servant class. If such topics seem obscure or esoteric to historians unfamiliar with J. V. Murra's work, I should make clear forthwith that anything he takes up is important and should not be ignored by those interested in Andean society. Since 1955, when his often-quoted, but still unpublished, doctoral dissertation was filed, Professor Murra has dominated the study of the ethnohistory of Peru while creating a school of colleagues and followers.

Murra has insisted on shifting the focus of inquiry away from European concerns and perceptions to those of the Andean region itself. This involved at first a close re-reading of those few remarkable sixteenth-century writers who endeavored to understand the recently conquered society on its terms (Matienzo; Polo de Ondegardo, e.g.) and then the patient and painstaking examination of a handful of early *visitas* which have only recently come to light. There is nothing methodologically dazzling in all this; only informed and sensitive reading, subtle interpretation, brilliant inference.

What emerges from Murra's work is a series of hypotheses about the political and economic organization of the Andean world. Perhaps the most striking has been his model of "verticality" or the idea that Andean inhabitants thought of their world as vertical; each community sought to gain control of several ecological zones at various elevations to achieve its ideal of self-sufficiency. Further corollaries of this system are the absence (or weakness) of trade across community boundaries and an internal economy based on reciprocity and redistribution. Several of Murra's perceptive queries—the function of cloth, the nature of labor demands, the origin of the *yana*—are examined in the light of the verticality model. It is original and fascinating work.

Over the past twenty years, Murra has questioned the standard assumptions of Andean history while creating new frameworks for analysis. One can only thank the Institute of Peruvian Studies for

gathering in one place the present essays and hope that the projects outlined in the introduction will soon appear.

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COLONIAL AND INDEPENDENCE PERIODS

*El Cardenal Lorenzana y la Ilustración.* By LUIS SIERRA NAVA-LASA. Madrid, 1975. Fundación Universitaria Española, Seminario Cisneros. Illustrations. Appendices. Pp. 354. Paper.

Francisco Antonio Lorenzana exemplified the highest qualities and some of the most pressing problems of the Spanish episcopacy in the eighteenth century. Destined for the Church from childhood, Lorenzana progressed rapidly through the law faculty at Valladolid to the College of Oviedo at Salamanca in 1748. He became a canon, first of Sigüenza and then of Toledo in 1754. After a decade there, he was designated Bishop of Plasencia, but within the year he was nominated as Archbishop of Mexico.

With remarkable industry and perseverance, Sierra Nava has ransacked more than a dozen archives on both sides of the Atlantic to produce an extraordinarily detailed and erudite study of Lorenzana's career up to 1772. A second volume covering subsequent years is apparently projected. The author's main concern in his first chapters is to trace the archbishop's intellectual formation. Lack of specific data forces Sierra Nava into a good deal of deduction from generalizations about the intellectual climate of the time, but the enterprise is as successful as the sources permit.

Sierra shows that much of the enlightenment in Lorenzana traces to his contacts with erudite Benedictines and Jesuits and to his association with Burriel and other luminaries at Toledo in the 1750s. Lorenzana's experience at Toledo gave him roots in ecclesiastical history and diplomacy, and put him on the side of the antispeculative Spanish clerics. Yet he was much closer to the *Erudits*, to figures like Mabillon or Muratori, than to the *Philosophes* or their Spanish counterparts. This position, taken together with his unflagging zeal, piety, and his great practical ability, made him a prime candidate for ecclesiastical office.

Lorenzana arrived in Mexico in 1766, on the same ship as the new viceroy, Croix; Gálvez, the other great personality of the reform of