

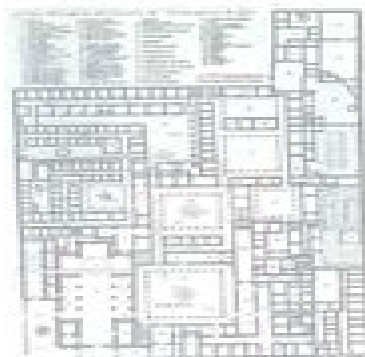
30. Catherine Wilkinson-Zerner, *Juan de Herrera: Architect to Philip II of Spain* (New Haven: Yale University Press, 1992).

31. Richard Kagan, *Spanish Cities of the Golden Age: The Views of Anton van den Wyngaerde* (Berkeley: University of California Press, 1989).

32. Catherine Wilkinson-Zerner, 164. This quote applies particularly well to Latin American cities.

Javier Alvarez, *View of Mexico City* (oil on canvas, c. 1850). © Museo de América, Madrid.

Father Rodrigo Méndez, *Plan of the convent of Santa Dominga, Lima, 1687*. From Juan Méndez, *Responso verídico de las Indias* (Rome, 1681).



plaza mayor as a rectangle of Vitruvian proportions (2:3), whereas the squares actually built were almost all square. Yet, the difference between the work built and the work on paper was not unusual in Renaissance times: as in Andrea Palladio's *Four Books of Architecture* (1570), the Laws of the Indies combined the ideal with the real, the immaterial perfection of the Neo-Platonic vision of the world and the real construction of the city. Their architectonic precision and the direct quotations from Vitruvius and Alberti often suggested that, behind the hand of the king, the personality of a major architect could be discerned. No material evidence exists, but Catherine Wilkinson-Zerner argues that the architect of the Escorial, Juan de Herrera (1530–1597), was the co-author of the urbanistic aspects of the laws.¹⁹ In the 1560s, extensive planning became a priority for Philip II, who embarked upon modernization of the cities and of their infrastructures, still strongly tinged with medievalism and Arab culture. Population censuses, the systematic description of the Spanish cities by Anton Van den Wyngaerde, and the Indies Questionnaire (that led to the *Geographical Relations*) date back to this time.²⁰ This program was carried out, for example, during the reconstruction of the plaza mayor in Valladolid—which Zerner asserts to be a “standardized” model for the Laws of the Indies—in 1561. More importantly, it was implemented with the construction of the Escorial, whose geometrical order and representative abstraction may have influenced the spirit of the Laws. Herrera's economic and moral vocabulary offered the means “to underline the king's virtues and to transpose them into the heroic scale of the urban environment. Simplicity became virtuous and virtue was monumentalized.”²¹ The pragmatism of the Ordinances confirmed the fact that the square is the main monument of the city, its emptiness contrasting with the visible hierarchy of power embodied by the temples or the rulers' palaces dominating the utopian European treatises. Indeed, no royal statue stood at its center until the Independence, when monuments to Simón Bolívar and other liberators would

Cruelty And Utopia Cities And Landscapes Of Latin America

Julia Schneider



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