

Franciscan Beginnings In Colonial Peru

Guaman Poma The World of Tēpac Amaru The Military and Society in Colonial Peru, 1750-1810 Daily Life in Colonial Peru, 1710-1820 Bound Lives Landowners in Colonial Peru The African Slave in Colonial Peru, 1524-1650 Diabolism in Colonial Peru, 1560 - 1750 Franciscan Beginnings in Colonial Peru With Our Labor and Sweat Indians and Mestizos in the "Lettered City" Government and Society in Colonial Peru Medicine and Politics in Colonial Peru Sin and Confession in Colonial Peru Into the Archive The Bishop's Utopia Reading Inebriation in Early Colonial Peru Guaman Poma Y Su Cronica Ilustrada Del Peru Colonial Government and Society in Colonial Peru Modern Inquisitions Rolena Adorno Ward Stavig Leon G. Campbell Jean Descola Rachel Sarah O'Toole Keith A. Davies Frederick P. Bowser Andrew Redden Antonine Tibesar Karen B. Graubart Alcira Duenas John R. Fisher Adam Warren Regina Harrison Kathryn Burns Emily Berquist Soule Mónica P. Morales Rolena Adorno John Robert Fisher Irene Silverblatt

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in the midst of native people's discontent following Spanish conquest a native Andean born after the fall of the Incas took up the pen to protest Spanish rule Felipe Guamán Poma de Ayala wrote his *Nueva crónica y buen gobierno* to inform Philip III of Spain about the evils of colonialism and the need for governmental and societal reform by examining Guamán Poma's verbal and visual engagement with the institutions of Western art and culture Rolena Adorno shows how he performed a comprehensive critique of the colonialist discourse of religion political theory and history she argues that Guamán Poma's work chronicles the emergence of a uniquely Latin American voice characterized by the articulation of literary art and politics following the initial appearance of Guamán Poma writing and resistance in colonial Peru the 1990s witnessed the creation of a range of new studies that underscore the key role of the *Nueva crónica y buen gobierno* in facilitating our understanding of the Andean and Spanish colonial pasts at the same time the documentary record testifying to Guamán Poma's life and work has expanded dramatically thanks to the publication of long known but previously inaccessible drawings and documents in a new lengthy introduction to this second edition Adorno shows how recent scholarship from a variety of disciplinary perspectives sheds new light on Guamán Poma and his work and she offers an important new assessment of his biography in relation to the creation of the *Nueva crónica y buen gobierno*

equally concerned with the lives of ordinary Andean people and sweeping historical processes this book unveils a complex colonial world of indigenous villagers and their Spanish neighbors from the ground up and in the process examines one of the most significant indigenous uprisings in the Americas this rebellion known by the name of its leader Túpac Amaru ignited in colonial Cuzco near the former Inca capital during the late eighteenth century 1780-83 and spread rapidly throughout much of the Andes led by the descendant of the last Inca ruler the rebellion severely disrupted the colonial economy and proved to be the most serious challenge to Spanish authority in Latin America since the sixteenth century Ø focusing on the Cuzco provinces of Quispicanchis and Canas y

canchis which were the wellspring of the rebellion ward stavig examines the issues values and themes central to the lives of ordinary andean women and men senses of identity conceptions of sexuality and gender the threat of crime the value placed on work competition for land and its relation to cultural identity and the impact of forced labor stavig interweaves an intimate and richly textured portrait of the lives of native villagers with an analysis of economic and political colonial institutions to show not only how native peoples in cuzco made sense of their lives but also how their strategies of survival shaped colonial society

bound lives chronicles the lived experience of race relations in northern coastal peru during the colonial era rachel sarah o toole examines how andeans and africans negotiated and employed casta and in doing so constructed these racial categories royal and viceregal authorities separated indians from blacks by defining each to specific labor demands casta categories did the work of race yet not all casta categories did the same type of work since andeans africans and their descendants were bound by their locations within colonialism and slavery the secular colonial legal system clearly favored indigenous populations andeans were afforded greater protections as threatened native vassals despite this in the 1640s during the rise of sugar production andeans were driven from their assigned colonial towns and communal property by a land privatization program andeans did not disappear however they worked as artisans muleteers and laborers for hire by the late seventeenth and early eighteenth centuries andeans employed their legal status as indians to defend their prerogatives to political representation that included the policing of africans as rural slaves africans often found themselves outside the bounds of secular law and subject to the judgments of local slaveholding authorities africans therefore developed a rhetoric of valuation within the market and claimed new kinships to protect themselves in disputes with their captors and in slave trading negotiations africans countered slaveholders claims on their time overt supervision of their labor and control of their rest moments by invoking customary practices bound lives offers an entirely new perspective on racial identities in colonial peru it highlights the tenuous interactions of colonial authorities indigenous

communities and enslaved populations and shows how the interplay between colonial law and daily practice shaped the nature of colonialism and slavery

in 1540 a small number of spaniards founded the city of arequipa in southwestern peru these colonists later immigrants and their descendants devoted considerable energy to exploiting the surrounding area at first like many other spaniards in the americas they relied primarily on indian producers by the late 1500s they had acquired land and established small farms and estates this the first study to examine the agrarian history of a region in south america from the mid sixteenth through late seventeenth century demonstrates that colonials exploited the countryside as capitalists they ran their rural enterprises as efficiently as possible expanded their sources of credit and labor tapped widespread markets and lobbied strenuously to influence the royal government the reasons for such behavior have seldom been explored beyond the colonists evident need to sustain themselves and their dependents arequipa s case suggests another fundamental cause of capitalist behavior in colonial south america rural wealth was inextricably tied to the colonists desire to reinforce and improve their stature arequipa s spanish families of the upper and middle social levels consistently employed land and its proceeds to attract prominent spouses to acquire prestigious political and military posts and to enhance their standing by becoming benefactors of the church they rarely lost sight of the crucial role that wealth played in their lives thus when the region s economy flourished as it did during the late 1500s they expanded and improved their holdings when it faltered at the beginning of the next century they made every effort to retain properties even fragmenting land to accommodate family members and new spouses unlike patterns sometimes suggested for spanish america many arequipan colonial families possessed land and retained it over many generations neither the increasingly rich church nor a few powerful persons managed to build up extensive estates landowners in colonial peru explains how and why rural property became so important it emphasizes both the capitalist bent of hispanics and the manner in which wealth served social aspirations the

approach makes clear that many of the economic and social characteristics so often attributed to eighteenth and nineteenth century latin americans were present from the early colonial period

uses a multidisciplinary approach to investigate the transcultural phenomenon of the devil in early modern peru this work demonstrates that the interaction between the christian and the andean worlds was far more complex than any interpretation that posits a clear dichotomy between conversion and resistance would suggest

based upon substantial new research this book investigates the heterogeneity of experiences of rural and urban indigenous women in early colonial peru from the massive changes in their working lives to their utilization of colonial law to seek redress to their creation of urban dress styles that reflected their new positions as consumers and as producers under spanish rule

through newly unearthed texts virtually unknown in andean studies indians and mestizos in the lettered city highlights the andean intellectual tradition of writing in their long term struggle for social empowerment and questions the previous understanding of the lettered city as a privileged space populated solely by colonial elites rarely acknowledged in studies of resistance to colonial rule these writings challenged colonial hierarchies and ethnic discrimination in attempts to redefine the andean role in colonial society scholars have long assumed that spanish rule remained largely undisputed in peru between the 1570s and 1780s but educated elite indians and mestizos challenged the legitimacy of spanish rule criticized colonial injustice and exclusion and articulated the ideas that would later be embraced in the great rebellion in 1781 their movement extended across the atlantic as the scholars visited the seat of the spanish empire to negotiate with the king and his advisors for social reform lobbied diverse networks of supporters in madrid and peru and struggled for admission to religious orders schools and universities and positions in ecclesiastic and civil administration indians and mestizos in the lettered city explores how scholars contributed to social change and transformation of

colonial culture through legal cultural and political activism and how ultimately their significant colonial critiques and campaigns redefined colonial public life and discourse it will be of interest to scholars and students of colonial history colonial literature hispanic studies and latin american studies

this study of the structure of government and society in late colonial peru is based upon detailed examination of the operation of the viceroyalty of the system of administration by intendants partly in response to the demands for better provincial government expressed by the túpac amaru rebellion fisher examines relations between the intendants and other groups of administrators and brings out the revolutionary implications of their attempts to stimulate municipal life and government and assesses peru s increasing political and administrative instability upon the application of the viceroyalty of the constitution of cádiz

by the end of the eighteenth century peru had witnessed the decline of its once thriving silver industry and had barely begun to recover from massive population losses due to smallpox and other diseases at the time it was widely believed that economic salvation was contingent upon increasing the labor force and maintaining as many healthy workers as possible in medicine and politics in colonial peru adam warren presents a groundbreaking study of the primacy placed on medical care to generate population growth during this era the bourbon reforms of the eighteenth century shaped many of the political economic and social interests of spain and its colonies in peru local elites saw the reforms as an opportunity to positively transform society and its conceptions of medicine and medical institutions in the name of the crown creole physicians in particular took advantage of bourbon reforms to wrest control of medical treatment away from the catholic church establish their own medical expertise and create a new secular medical culture they asserted their new influence by treating smallpox and leprosy by reforming medical education and by introducing hygienic routines into local funeral rites among other practices later during the early years of independence government officials began to usurp the power of physicians and shifted control of medical care back to the church

creole doctors without the support of the empire lost much of their influence and medical reforms ground to a halt as warren s study reveals despite falling in and out of political favor bourbon reforms and creole physicians were instrumental to the founding of modern medicine in peru and their influence can still be felt today

a central tenet of catholic religious practice confession relies upon the use of language between the penitent and his or her confessor in the sixteenth and seventeenth centuries as spain colonized the quechua speaking andean world the communication of religious beliefs and practices especially the practice of confession to the native population became a primary concern and as a result expansive bodies of spanish ecclesiastic literature were translated into quechua in this fascinating study of the semantic changes evident in translations of catholic catechisms sermons and manuals regina harrison demonstrates how the translated texts often retained traces of ancient andean modes of thought despite the didactic lessons they contained in sin and confession in colonial peru harrison draws directly from confession manuals to demonstrate how sin was newly defined in quechua lexemes how the role of women was circumscribed to fit old world patterns and how new monetized perspectives on labor and trade were taught to the subjugated indigenous peoples of the andes by means of the ten commandments although outwardly confession appears to be an instrument of oppression the reformer bartolomé de las casas influenced priests working in the andes through their agency confessional practice ultimately became a political weapon to compel spanish restitution of incan lands and wealth bringing together an unprecedented study and translation of quechua religious texts with an expansive history of andean and spanish transculturation harrison uses the lens of confession to understand the vast and telling ways in which language changed at the intersection of culture and religion

kathryn burns shows how the biases and practices of spanish notaries and their clients in colonial cuzco shaped official records and therefore the archive on which contemporary historians rely

in december 1788 in the northern peruvian city of trujillo fifty one year old spanish bishop baltasar jaime martínez compañón stood surrounded by twenty four large wooden crates each numbered and marked with its final destination of madrid the crates contained carefully preserved zoological botanical and mineral specimens collected from trujillo s steamy rainforests agricultural valleys rocky sierra and coastal desert to accompany this collection the bishop had also commissioned from indian artisans nine volumes of hand painted images portraying the people plants and animals of trujillo he imagined that the collection and the watercolors not only would contribute to his quest to study the native cultures of northern peru but also would supply valuable information for his plans to transform trujillo into an orderly profitable slice of the spanish empire based on intensive archival research in peru spain and colombia and the unique visual data of more than a thousand extraordinary watercolors the bishop s utopia recreates the intellectual cultural and political universe of the spanish atlantic world in the late eighteenth century emily berquist soule recounts the reform agenda of martínez compañón including the construction of new towns improvement of the mining industry and promotion of indigenous education and positions it within broader imperial debates unlike many of his enlightenment contemporaries who elevated fellow europeans above native peoples martínez compañón saw peruvian indians as intelligent productive subjects of the spanish crown the bishop s utopia seamlessly weaves cultural history natural history colonial politics and art into a cinematic retelling of the bishop s life and work

viewing a variety of narratives through the lens of inebriation imagery this book explores how such imagery emerges in colonial peru as articulator of notions of the self and difference resulting in a new social hierarchy and exploitation reading inebriation evaluates the discursive and geo political relevance of representations of drinking and drunkenness in the crucial period for the consolidation of colonial power in the viceroyalty of peru and the resisting rhetoric of a hispanicized native andean writer interested in changing stereotypes fighting inequality and promoting tolerance at imperial level in one of the main centers of

spanish colonial economic activity in the americas in recognizing and addressing this imagery mónica morales restores an element of colonial discourse that hitherto has been overlooked in the critical readings dealing with the history of sixteenth and early seventeenth century andes she presents drinking as the metaphorical site where western culture and the new world collide and define themselves on the grounds of differing drinking rituals and ideas of moderation and excess narratives such as dictionaries legal documents conversion manuals historical writings literary accounts and chronicles frame her context of analysis

published on the occasion of the opening of the full digital edition of the autograph manuscript of felipe guaman poma de ayala s nueva corónica y buen gobierno 1615 on the website of the royal library copenhagen this new book by one of the world s most prominent guaman poma scholars contains a survey in english and in spanish of recent research guaman poma dedicated his chronicle to philip iii king of spain but it has been preserved since the 18th century in the royal library copenhagen rediscovered by modern scholarship in 1908 it was included in unesco s memory of the world list in 1999 written and illustrated by a christianised native andean of southern peru several decades after the spanish conquest the nueva corónica is a complex and unique mixture of historiography and utopianism on one hand it contains an entirely original framework for andean historical self understanding as an alternative to the colonial viewpoint on the other hand based upon vivid written and graphic descriptions of andean daily life and sufferings under colonial rule guaman poma formulates far reaching proposals for reform aimed at turning the chaotic viceroyalty into a dynamic self governed kingdom within the spanish empire guaman poma envisioned this new order as christian but organised in accordance with andean economic social and cultural tradition

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brings out the revolutionary implications of their attempts to stimulate municipal life and government and assesses Peru's increasing political and administrative instability upon the application of the viceroyalty of the constitution of Cádiz. Bloomsbury Publishing

explores the profound cultural transformations triggered by Spain's efforts to colonize the Andean region and demonstrates the continuing influence of the Inquisition to the present day

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