

Franciscan Beginnings In Colonial Peru

Sin and Confession in Colonial Peru
Landowners in Colonial Peru
Diabolism in Colonial Peru, 1560–1750
Medicine and Politics in Colonial Peru
The Military and Society in Colonial Peru, 1750–1810
Guaman Poma
The African Slave in Colonial Peru, 1524–1650
Into the Archive
Daily Life in Colonial Peru, 1710–1820
Franciscan Beginnings in Colonial Peru
Bound Lives
The Literature of Colonial Peru
The World of T \bar{E} pac Amaru
Land Tenure and the Economics of Power in Colonial Peru
Indians and Mestizos in the "Lettered City"
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The Countryside in Colonial Latin America
Indian-religious Relations in Colonial Spanish America
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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

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

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

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 guaman poma de ayala wrote his *nueva corónica y buen gobierno* to inform philip iii of spain about the evils of colonialism and the need for governmental and societal reform by examining guaman 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 guaman 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 guaman 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 corónica y buen gobierno* in facilitating our understanding of the andean and spanish colonial pasts at the same time the documentary record testifying to guaman 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 guaman poma and his work and she offers an important new assessment of his biography in relation to the creation of the *nueva corónica y buen gobierno*

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

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

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 t pac 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

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

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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

our ideas about colonial latin american are often tied to urban scenes images of towering cathedrals fronting large plazas or bullion laden caravels anchored in ports but this collection of eleven original essays the first overview of rural life in colonial latin america shows the many ways in which the countryside rather than the city dominated colonial life in brazil and throughout spanish america over 80 percent of the population lived in rural areas earning their livelihood from raising crops and livestock most were laborers either indian peasants or black slaves land owners and church officials comprised a tiny elite which together with

a few artisans rural traders and local officials enforced social control provided capital and linked haciendas to city markets the racial and occupational characteristics of each of these social groups are carefully delineated in individual essays three essays also examine the rural economy material culture and ecosystem of the countryside the colonial hierarchy often rested on the coerced labor of indians and slaves and another essay assesses the role of conflict violence and resistance

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