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00010V - SARA HICKS

Examining how people understand themselves and others in the linguistic crossroads of South America--Provided by publisher.

A study into how native Amazonians experienced and shaped life in missions in its different facets. The book focuses on the missions of Maynas during the Jesuit administration, from 1638 to 1768.

Reading the Illegible examines the history of alphabetic writing in early colonial Peru, deconstructing the conventional notion of literacy as a weapon of the colonizer. This book develops the concept of legibility, which allows for an in-depth analysis of coexisting Andean and non-Native media. The book discusses the stories surrounding the creation of the Huarochirí Manuscript (c. 1598-1608), the only surviving book-length text written by Indigenous people in Quechua in the early colonial period. The manuscript has been deemed "untranslatable in all the usual senses," but scholar Laura Leon Llerena argues that it offers an important window into the meaning of legibility. The concept of legibility allows us to reconsider this unique manuscript within the intertwined histories of literacy, knowledge, and colonialism. Reading the Illegible shows that the anonymous author(s) of the Huarochirí Manuscript, along with two contemporaneous Andean-authored texts by Joan de Santa Cruz Pachacuti and Felipe Guaman Poma de Ayala, rewrote the history of writing and the notion of Christianity by deploying the colonizers' technology of alphabetic writing. Reading the Illegible weaves together the story of the peoples, places, objects, and media that surrounded the creation of the anonymous Huarochirí Manuscript to demonstrate how Andean people endowed the European technology of writing with a new social role in the context of a multimedia society.

This collection offers a cross-disciplinary exploration of the ways in which multilingual practices were embedded in early modern European literary culture, opening up a dynamic dialogue between contemporary multilingual practices and scholarly work on early modern history and literature. The nine chapters draw on translation studies, literary history, transnational literatures, and contemporary so-

ciolinguistic research to explore how multilingual practices manifested themselves across different social, cultural and institutional spaces. The exploration of a diverse range of contexts allows for the opportunity to engage with questions around how individual practices shape national and transnational language practices and literatures, the impact of multilingual practices on identity formation, and their implications for creative innovations in bilingual and multilingual texts. Taken as a whole, the collection paves the way for future conversations on what early modern literary studies and present-day multilingualism research might learn from one another and the extent to which historical texts might supply precedents for contemporary multilingual practices. This book will be of particular interest to students and scholars in sociolinguistics, early modern studies in history and literature, and comparative literature.

As rich as the development of the Spanish and Portuguese languages has been in Latin America, no single book has attempted to chart their complex history. Gathering essays by sociohistorical linguists working across the region, Salikoko S. Mufwene does just that in this book. Exploring the many different contact points between Iberian colonialism and indigenous cultures, the contributors identify the crucial parameters of language evolution that have led to today's state of linguistic diversity in Latin America. The essays approach language development through an ecological lens, exploring the effects of politics, economics, cultural contact, and natural resources on the indigenization of Spanish and Portuguese in a variety of local settings. They show how languages adapt to new environments, peoples, and practices, and the ramifications of this for the spread of colonial languages, the loss or survival of indigenous ones, and the way hybrid vernaculars get situated in larger political and cultural forces. The result is a sophisticated look at language as a natural phenomenon, one that meets a host of influences with remarkable plasticity.

Historians have long recognized that the classical heritage of ancient Rome contributed to the development of a vibrant society in Spanish South America, but was the impact a one-way street? Although the Spanish destruction of the Incan empire changed the Andes forever, the civil society that

did emerge was not the result of Andeans and Creoles passively absorbing the wisdom of ancient Rome. Rather, Sabine MacCormack proposes that civil society was born of the intellectual endeavors that commenced with the invasion itself, as the invaders sought to understand an array of cultures. Looking at the sixteenth- and seventeenth-century people who wrote about the Andean region that became Peru, MacCormack reveals how the lens of Rome had a profound influence on Spanish understanding of the Incan empire. Tracing the varied events that shaped Peru as a country, MacCormack shows how Roman and classical literature provided a framework for the construal of historical experience. She turns to issues vital to Latin American history, such as the role of language in conquest, the interpretation of civil war, and the founding of cities, to paint a dynamic picture of the genesis of renewed political life in the Andean region. Examining how missionaries, soldiers, native lords, and other writers employed classical concepts to forge new understandings of Peruvian society and history, the book offers a complete reassessment of the ways in which colonial Peru made the classical heritage uniquely its own.

The history of food is one of the fastest growing areas of historical investigation, incorporating methods and theories from cultural, social, and women's history while forging a unique perspective on the past. The Routledge History of Food takes a global approach to this topic, focusing on the period from 1500 to the present day. Arranged chronologically, this title contains 17 originally commissioned chapters by experts in food history or related topics. Each chapter focuses on a particular theme, idea or issue in the history of food. The case studies discussed in these essays illuminate the more general trends of the period, providing the reader with insight into the large-scale and dramatic changes in food history through an understanding of how these developments sprang from a specific geographic and historical context. Examining the history of economic, technological, and cultural interactions between cultures and charting the corresponding developments in food history, The Routledge History of Food challenges readers' assumptions about what and how people have eaten, bringing fresh perspectives to well-known historical developments. It is the perfect guide for all students of social and cultural history.

John Frederick Schwaller looks broadly at the forces that formed the Church in Latin America and caused it to develop in the unique manner in which it did. While the Church is often characterized as monolithic, the author carefully showcases its constituent parts—often in tension with one another—as well as its economic function and its role in the political conflicts within the Latin American republics. --

The rulers of the overseas empires summoned the Society of Jesus to evangelize their new subjects in the 'New World' which Spain and Portugal shared; this book is about how two different missions, in China and Peru, evolved in the early modern world. From a European perspective, this book is about the way Christianity expanded in the early modern period, craving universalism. In China, Matteo Ricci was so impressed by the influence that the scholar-officials were able to exert on the Ming Emperor himself that he likened them to the philosopher-kings of Plato's Republic. The Jesuits in China were in the hands of the scholar-officials, with the Emperor at the apex, who had the power to decide whether they could stay or not. Meanwhile, in Peru, the Society of Jesus was required to impose Tridentine Catholicism by Philip II, independently of Rome, a task that entailed compliance with the colonial authorities' demands. This book explores how leading Jesuits, Matteo Ricci (1552-1610) in China and José de Acosta (1540-1600) in Peru, envisioned mission projects and reflected them on

the catechisms they both composed, with a remarkable power of endurance. It offers a reflection on how the Jesuits conceived and assessed these mission spaces, in which their keen political acumen and a certain taste for power unfolded, playing key roles in envisioning new doctrinal directions and reflecting them in their doctrinal texts.

Three master narratives currently dominate the analysis of modern mission history. One puts foreign missionaries at the heart of the story. A second emphasizes the colonial aspect of modern missions. Here, missionaries are not heroes but villains, who are implicated in hegemonic schemes of imperial domination. Thirdly, mission history is subordinated to one of its outcomes, the advent of World Christianity. In this master narrative, the concept of contextualization looms large, bolstered by Sanneh's notion of translatability and emphasis on the agency of non-Westerners, who participate in and subtly shape the complex social processes of evangelization. While all three of these master narratives are insightful, none of them adequately balances concern for missionary initiative and indigenous agency. Borrowing from speech-act theory, Skreslet offers a new analytical approach to the modern roots of World Christianity that differentiates between what a speaker might intend to communicate and the effects of what has been said or actions taken both in the moment and over time. Corresponding to the concepts of illocution and perlocution as these technical terms are used in speech-act theory, the book is structured in two main sections. Initially, the focus is on expressed missionary motives. Part two engages a representative set of modern-era mission performances involving many more actors than just the foreign evangelizers whose stated or implied intentions are emphasized in part one.

This volume makes a vital and original contribution to a topic that lies at the intersection of the fields of history, anthropology, and linguistics. The book is the first to consider indigenous languages as vehicles of political orders in Latin America from the sixteenth century to the present, across regional and national contexts, including Peru, Mexico, Guatemala, and Paraguay. The chapters focus on languages that have been prominent in multiethnic colonial and national societies and are well represented in the written record: Guaraní, Quechua, some of the Mayan languages, Nahuatl, and other Mesoamerican languages. The contributors put into dialogue the questions and methodologies that have animated anthropological and historical approaches to the topic, including ethnohistory, philology, language politics and ideologies, sociolinguistics, pragmatics, and metapragmatics. Some of the historical chapters deal with how political concepts and discourses were expressed in indigenous languages, while others focus on multilingualism and language hierarchies, where some indigenous languages, or language varieties, acquired a special status as mediums of written communication and as elite languages. The ethnographic chapters show how the deployment of distinct linguistic varieties in social interaction lays bare the workings of social differentiation and social hierarchy. Contributors: Alan Durston, Bruce Mannheim, Sabine MacCormack, Bas van Doesburg, Camilla Townsend, Capucine Boidin, Angélica Otazú Melgarejo, Judith M. Maxwell, Margarita Huayhua.

Over the course of some two centuries following the conquests and consolidations of Spanish rule in the Americas during the late fifteenth and early sixteenth centuries—the period designated as the Baroque—new cultural forms sprang from the cross-fertilization of Spanish, Amerindian, and African traditions. This dynamism of motion, relocation, and mutation changed things not only in Spanish America, but also in Spain, creating a transatlantic Hispanic world with new understandings of per-

sonhood, place, foodstuffs, music, animals, ownership, money and objects of value, beauty, human nature, divinity and the sacred, cultural proclivities—a whole lexikon of things in motion, variation, and relation to one another. Featuring the most creative thinking by the foremost scholars across a number of disciplines, the Lexikon of the Hispanic Baroque is a uniquely wide-ranging and sustained exploration of the profound cultural transfers and transformations that define the transatlantic Spanish world in the Baroque era. Pairs of authors—one treating the peninsular Spanish kingdoms, the other those of the Americas—provocatively investigate over forty key concepts, ranging from material objects to metaphysical notions. Illuminating difference as much as complementarity, departure as much as continuity, the book captures a dynamic universe of meanings in the various midst of its own re-creations. The Lexikon of the Hispanic Baroque joins leading work in a number of intersecting fields and will fire new research—it is the indispensable starting point for all serious scholars of the early modern Spanish world.

Textuality is the condition in which a text is created, edited, archived, published, disseminated, and consumed. “Texts,” therefore, encompass a broad variety of artifacts: traditional printed matter such as grammar books and newspaper articles; phonographs; graphic novels; ephemera such as fashion illustrations, catalogs, and postcards; and even virtual databases and cataloging systems. Latin American Textualities is a wide-ranging, interdisciplinary look at textual history, textual artifacts, and digital textualities across Latin America from the colonial era to the present. Editors Heather J. Allen and Andrew R. Reynolds gather a wide range of scholars to investigate the region’s textual scholarship. Contributors offer engaging examples of not just artifacts but also the contexts in which the texts are used. Topics include Guamán Poma’s library, the effect of sound recordings on writing in Argentina, Sudamericana Publishing House’s contribution to the Latin American literary boom, and Argentine science fiction. Latin American Textualities provides new paths to reading Latin American history, culture, and literatures. Contributors: Heather J. Allen Catalina Andrango-Walker Sam Carter Sara Castro-Klarén Edward King Rebecca Kosick Silvia Kurlat Ares Walther Maradiegue Clayton McCarl José Enrique Navarro Andrew R. Reynolds George Antony Thomas Zac Zimmer

This book depicts the Early Modern book markets in Europe and colonial Latin America. The nature of book production and distribution in this period resulted in the development of a truly international market. The integration of the book market was facilitated by networks of printers and booksellers, who were responsible for the connection of distant places, as well as local producers and merchants. At the same time, due to the particular nature of books, political and religious institutions intervened in book markets. Printers and booksellers lived in a politically fragmented world where religious boundaries often shifted. This book explores both the development of commercial networks as well as how the changing institutional settings shaped relationships in the book market.

The Rites Controversies in the Early Modern World is a collection of articles focusing on debates concerning the nature of “rites” raging in intellectual circles of Europe, Asia and America in the seventeenth and eighteenth centuries.

'a vital resource' TLS 'Compelling collection' Literary Review The Reformation was a seismic event in history whose consequences are still unfolding in Europe and across the world. Martin Luther's protests against the marketing of indulgences in 1517 were part of a long-standing pattern of calls for reform in the Christian Church. But they rapidly took a radical and unexpected turn, engulfing

first Germany, and then Europe, in furious arguments about how God's will was to be 'saved'. However, these debates did not remain confined to a narrow sphere of theology. They came to reshape politics and international relations; social, cultural, and artistic developments; relations between the sexes; and the patterns and performances of everyday life. They were also the stimulus for Christianity's transformation into a truly global religion, as agents of the Roman Catholic Church sought to compensate for losses in Europe with new conversions in Asia and the Americas. Covering both Protestant and Catholic reform movements, in Europe and across the wider world, this compact volume tells the story of the Reformation from its immediate, explosive beginnings, through to its profound longer-term consequences and legacy for the modern world. The story is not one of an inevitable triumph of liberty over oppression, enlightenment over ignorance. Rather, it tells how a multitude of rival groups and individuals, with or without the support of political power, strove after visions of 'reform'. And how, in spite of themselves, they laid the foundations for the plural and conflicted world we now inhabit.

This volume explores the semantics and pragmatics of Southern Quechua and Ecuadorian Quichua expressions of stance and deixis. This work is the first to study a broad range of stance/deictic phenomena in Quechua and Quichua in-depth.

Tropical Idolatry examines how thinkers within the Society of Jesus attempted to convert indigenous peoples of New Spain, the Philippine Islands, and the Mariana Islands to Catholicism. This book demonstrates the importance that both religious and political beliefs played in the establishment of the Church in the Spanish Pacific world.

In colonial North and South America, print was only one way of communicating. Information in various forms flowed across the boundaries between indigenous groups and early imperial settlements. Natives and newcomers made speeches, exchanged gifts, invented gestures, and inscribed their intentions on paper, bark, skins, and many other kinds of surfaces. No one method of conveying meaning was privileged, and written texts often relied on nonwritten modes of communication. Colonial Mediascapes examines how textual and nontextual literatures interacted in colonial North and South America. Extending the textual foundations of early American literary history, the editors bring a wide range of media to the attention of scholars and show how struggles over modes of communication intersected with conflicts over religion, politics, race, and gender. This collection of essays by major historians, anthropologists, and literary scholars demonstrates that the European settlement of the Americas and European interaction with Native peoples were shaped just as much by communication challenges as by traditional concerns such as religion, economics, and resources.

A survey of the latest scholarship on Catholic missions between the 16th and 18th centuries, this collection of fourteen essays offers a global view of the organization, finances, personnel, and history of Catholic missions to the Americas, Africa, and Asia.

Bound Lives chronicles the lived experience of race relations in northern coastal Peru during the colonial era. Rachel Sarah O'Toole examines the construction of a *casta* (caste) system under the Spanish government, and how this system was negotiated and employed by Andeans and Africans. Royal and viceregal authorities defined legal identities of “Indian” and “Black” to separate the two groups and commit each to specific trades and labor. Although they were legally divided, Andeans and Afri-

cans freely interacted and depended on each other in their daily lives. Thus, the caste system was defined at both the top and bottom of society. Within each caste, there were myriad subcategories that also determined one's standing. The imperial legal system also strictly delineated civil rights. Andeans were afforded greater protections as a "threatened" native population. Despite this, with the crown's approval during the rise of the sugar trade, Andeans were driven from their communal property and conscripted into a forced labor program. They soon rebelled, migrating away from the plantations to the highlands. Andeans worked as artisans, muleteers, and laborers for hire, and used their legal status as Indians to gain political representation. As slaves, Africans were subject to the judgments of local authorities, which nearly always sided with the slaveholder. Africans soon articulated a rhetoric of valuation, to protect themselves in disputes with their captors and in slave trading negotiations. To combat the ongoing diaspora from Africa, slaves developed strong kinship ties and offered communal support to the newly arrived. *Bound Lives* offers an entirely new perspective on racial identities in colonial Peru. It highlights the tenuous interactions of an imperial power, indigenous group, and enslaved population, and shows how each moved to establish its own power base and modify the existing system to its advantage, while also shaping the nature of colonialism itself.

An award-winning historian's revisionary account of the early modern world, showing how apocalyptic ideas stimulated political, religious, and intellectual transformations "A masterful synthesis of the prognostications of faith, knowledge, and politics on a global stage. Martin's book illuminates one of the enduring themes that shaped the medieval and early modern world."—Paula E. Findlen, Stanford University In this revelatory immersion into the apocalyptic, messianic, and millenarian ideas and movements that created the modern world, John Jeffries Martin performs a kind of empathic time travel, entering into the psyche, spirituality, and temporalities of a cast of historical actors in profound moments of discovery. He argues that religious faith—Christian, Jewish, and Muslim—did not oppose but rather fostered the making of a modern scientific spirit, buoyed along by a providential view of history and nature, and a deep conviction in the coming End of the World. Through thoughtful attention to the primary sources, Martin re-reads the Renaissance, excavating a religious foundation at the core of even the most radical empirical thinking. Familiar icons like Ibn Khaldūn, Columbus, Isaac Luria, and Francis Bacon emerge startlingly fresh and newly gleaned, agents of a history formerly untold and of a modern world made in the image of its imminent end.

The *Oxford Illustrated History of the Reformation* is the story of one of the truly epochal events in world history - and how it helped create the world we live in today.

Writing has long been linked to power. For early modern people on both sides of the Atlantic, writing was also the province of notaries, men trained to cast other people's words in official forms and make them legally true. Thus the first thing Columbus did on American shores in October 1492 was have a notary record his claim of territorial possession. It was the written, notarial word—backed by all the power of Castilian enforcement—that first constituted Spanish American empire. Even so, the Spaniards who invaded America in 1492 were not fond of their notaries, who had a dismal reputation for falsehood and greed. Yet Spaniards could not do without these men. Contemporary scholars also rely on the vast paper trail left by notaries to make sense of the Latin American past. How then to approach the question of notarial truth? Kathryn Burns argues that the archive itself must be historicized. Using the case of colonial Cuzco, she examines the practices that shaped document-making.

Notaries were businessmen, selling clients a product that conformed to local "custom" as well as Spanish templates. Clients, for their part, were knowledgeable consumers, with strategies of their own for getting what they wanted. In this inside story of the early modern archive, Burns offers a wealth of possibilities for seeing sources in fresh perspective.

The object of this volume is the study of missionary translation practices which occur within a colonial context of political domination and spiritual conquest. Missionary translation becomes especially manifest in bilingual ethnographic descriptions, in (bilingual) catechisms and in the missionaries' lexicographic condensation of bilingual dictionaries. The study of these instances permits the analysis and interpretation of their guiding principles, their translation practice and underlying reasoning. It also permits the modern linguist to discern semantic changes that can be revealed in these missionary translations over certain periods. Up to now there has hardly been any study available that focuses on translation in missionary sources, of the different traditions in the Americas or Asia. This book will fill this gap, addressing the legacy of missionary translation practices and theories, the role of translation in evangelization and its particular form in the context of colonialism, the creation of loans from Spanish or Latin or equivalents or paraphrases in the indigenous languages in texts and dictionaries as translation strategies followed in bilingual editions. The process of acculturation and transculturation imposed by European religious systems is noted. This volume presents research on languages such as Nahuatl, Tarascan (Pur'êpecha), Zapotec, Tamil, Chinese, Japanese, Pangasinán, and other Austronesian languages from the Philippines.

In *The Politics of Religion in Peru (1884-1935)* Ricardo Cubas Ramacciotti offers an account of the Catholic Church's responses to the secularisation of the State and society along with an appraisal of the contributions of Social Catholicism in post-independence Peru.

Discourse Traditions are a key concept of diachronic Romance linguistics. The present manual aims to establish this approach at an international level by assembling contributions that introduce its theoretical foundations, discuss connections with alternative approaches of text and discourse analysis, show the relevance of Discourse Traditions for the history of Romance languages, and explore possibilities for future applications of the concept.

This illuminating book critically examines multicultural language politics and policymaking in the Andean-Amazonian countries of Ecuador, Peru, and Bolivia, demonstrating how issues of language and power throw light on the relationship between Indigenous peoples and the state. Based on the author's research in Ecuador, Peru, and Bolivia over several decades, Howard draws comparisons over time and space. With due attention to history, the book's focus is situated in the years following the turn of the millennium, a period in which ideological shifts have affected continuity in official policy delivery even as processes of language shift from Indigenous languages such as Aymara and Quechua, to Spanish, have accelerated. The book combines in-depth description and analysis of state-level activity with ethnographic description of responses to policy on the ground. The author works with concepts of technologies of power and language regimentation to draw out the hegemonic workings of power as exercised through language policy creation at multiple scales. This book will be key reading for students and scholars of critical sociolinguistic ethnography, the history, society and politics of the Andean region, and linguistic anthropology, language policy and planning, and Latin American studies more broadly.

Pastoral Quechua explores the story of how the Spanish priests and missionaries of the Catholic church in post-conquest Peru systematically attempted to “incarnate” Christianity in Quechua, a large family of languages and dialects spoken by the dense Andes populations once united under the Inca empire. By codifying (and imposing) a single written standard, based on a variety of Quechua spoken in the former Inca capital of Cuzco, and through their translations of devotional, catechetical, and liturgical texts for everyday use in parishes, the missionary translators were on the front lines of Spanish colonialism in the Andes. The Christian pastoral texts in Quechua are important witnesses to colonial interactions and power relations. Durston examines the broad historical contexts of Christian writing in Quechua; the role that Andean religious images and motifs were given by the Spanish translators in creating a syncretic Christian-Andean iconography of God, Christ, and Mary; the colonial linguistic ideologies and policies in play; and the mechanisms of control of the subjugated population that can be found in the performance practices of Christian liturgy, the organization of the texts, and even in certain aspects of grammar. “Pastoral Quechua is an entryway into the world of colonial Quechua culture through language, showing how Spanish missionaries did not merely translate Christianity into the Inka language, but built up new and complex syntheses of Inka and Spanish worlds. A foundational work, it opens up new and untouched ways of understanding the impact of European colonialism in the Americas, making a singular contribution to colonial history, to historical linguistics, and to the anthropology of colonialism.” —Bruce Mannheim, University of Michigan, author of *The Language of the Inka since the European Invasion* “Pastoral Quechua is a wonderful volume that will be of interest to a broad range of scholars including historians, linguists, anthropologists, as well as scholars in all fields interested in Peru. The study focuses on the practice of translation, as the author states, but it is much more than that. It is a meticulously researched work that provides careful linguistic analysis conceptualized within an historical study of Catholic evangelization in colonial Peru.” —Thomas B. F. Cummins, Dumbarton Oaks Professor of Pre-Columbian and Colonial Art, Harvard University

Pastoral Quechua explores the story of how the Spanish priests and missionaries of the Catholic church in post-conquest Peru systematically attempted to “incarnate” Christianity in Quechua, a large family of languages and dialects spoken by the dense Andes populations once united under the Inca empire. By codifying (and imposing) a single written standard, based on a variety of Quechua spoken in the former Inca capital of Cuzco, and through their translations of devotional, catechetical, and liturgical texts for everyday use in parishes, the missionary translators were on the front lines of Spanish colonialism in the Andes. The Christian pastoral texts in Quechua are important witnesses to colonial interactions and power relations. Durston examines the broad historical contexts of Christian writing in Quechua; the role that Andean religious images and motifs were given by the Spanish translators in creating a syncretic Christian-Andean iconography of God, Christ, and Mary; the colonial linguistic ideologies and policies in play; and the mechanisms of control of the subjugated population that can be found in the performance practices of Christian liturgy, the organization of the texts, and even in certain aspects of grammar.

After the Spanish victories over the Inca claimed Tawantinsuyu for Charles V in the 1530s, native Andeans undertook a series of perilous trips from Peru to the royal court in Spain. Ranging from an indigenous commoner entrusted with delivering birds of prey for courtly entertainment to an Inca

prince who spent his days amid titles, pensions, and other royal favors, these sojourners were both exceptional and paradigmatic. Together, they shared a conviction that the sovereign's absolute authority would guarantee that justice would be done and service would receive its due reward. As they negotiated their claims with imperial officials, Amerindian peoples helped forge the connections that sustained the expanding Habsburg realm's imaginary and gave the modern global age its defining character. *Andean Cosmopolitans* recovers these travelers' dramatic experiences, while simultaneously highlighting their profound influences on the making and remaking of the colonial world. While Spain's American possessions became Spanish in many ways, the Andean travelers (in their cosmopolitan lives and journeys) also helped to shape Spain in the image and likeness of Peru. *De la Puente* brings remarkable insights to a narrative showing how previously unknown peoples and ideas created new power structures and institutions, as well as novel ways of being urban, Indian, elite, and subject. As indigenous people articulated and defended their own views regarding the legal and political character of the “Republic of the Indians,” they became state-builders of a special kind, cocreating the colonial order.

Examines how black intermediaries in colonial Spanish America influenced written portrayals of virtuous and beautiful blackness.

In *The Jesuit Missions of Paraguay and a Cultural History of Utopia (1568–1789)* Girolamo Imbruglia describes the religious foundation of the Jesuit missions in Paraguay and the discussion of that experience by the public opinion of Early Modern Europe, from Montaigne to Diderot.

Language contact - the linguistic and social outcomes of two or more languages coming into contact with each other - starts with the emergence of multilingual populations. Multilingualism involving plurilingualism can have various consequences beyond borrowing, interference, and code-mixing and -switching, including the emergence of lingua francas and new language varieties, as well as language endangerment and loss. Bringing together contributions from an international team of scholars, this Handbook - the second in a two-volume set - engages the reader with the manifold aspects of multilingualism and provides state-of-the-art research on the impact of population structure on language contact. It begins with an introduction that presents the history of the scholarship on the subject matter. The chapters then cover various processes and theoretical issues associated with multilingualism embedded in specific population structures worldwide as well as their outcomes. It is essential reading for anybody interested in how people behave linguistically in multilingual or multilectal settings.

In 1664, French Jesuit Louis Nicolas arrived in Quebec. Upon first hearing Ojibwe, Nicolas observed that he had encountered the most barbaric language in the world—but after listening to and studying approximately fifteen Algonquian languages over a ten-year period, he wrote that he had “discovered all of the secrets of the most beautiful languages in the universe.” *Unscripted America* is a study of how colonists in North America struggled to understand, translate, and interpret Native American languages, and the significance of these languages for theological and cosmological issues such as the origins of Amerindian populations, their relationship to Eurasian and Biblical peoples, and the origins of language itself. Through a close analysis of previously overlooked texts, *Unscripted America* places American Indian languages within transatlantic intellectual history, while also demonstrating how American letters emerged in the 1810s through 1830s via a complex and hitherto

unexplored engagement with the legacies and aesthetic possibilities of indigenous words. *Unscripted America* contends that what scholars have more traditionally understood through the Romantic ideology of the noble savage, a vessel of antiquity among dying populations, was in fact a palimpsest of still-living indigenous populations whose presence in American literature remains traceable through words. By examining the foundation of the literary nation through language, writing, and literacy, *Unscripted America* revisits common conceptions regarding "early America" and its origins to demonstrate how the understanding of America developed out of a steadfast connection to American Indians, both past and present.

Applying contemporary intellectual perspectives, including aspects of gender, modernity, nation, and visual representation itself, José Rabasa reveals new perspectives on colonial order. Folio 46r becomes a metaphor for reading the totality of the codex and for reflecting on the postcolonial theoretical issues now brought to bear on the past. Ambitious and innovative (such as the invention of the concepts of elsewhere and ethnosuicide, and the emphasis on intuition), *Tell Me the Story of Howl Conquered You* embraces the performative force of the native scribe while acknowledging the ineffable traits of 46r-traits that remain untenably foreign to the modern excavator/scholar. Posing provocative questions about the unspoken dialogues between evangelizing friars and their spiritual conquests, this book offers a theoretic-political experiment on the possibility of learning from the tlacuilo ways of seeing the world that dislocate the predominance of the West.

"An English translation of a sixteenth-century Spanish manuscript, by an Inca Jesuit, about Inca religion and the spread of Christianity in colonial Peru. Includes an introductory essay"--Provided by publisher.

When Christianity was imposed on Native peoples in the Andes, visual images played a fundamental role, yet few scholars have written about this significant aspect. *Object and Apparition* proposes that Christianity took root in the region only when both Spanish colonizers and native Andeans actively envisioned the principal deities of the new religion in two- and three-dimensional forms. The book explores principal works of art involved in this process, outlines early strategies for envisioning the Christian divine, and examines later, more effective approaches. Maya Stanfield-Mazzi demonstrates that among images of the divine there was constant interplay between concrete material objects and ephemeral visions or apparitions. Three-dimensional works of art, specifically large-scale statues of Christ and the Virgin Mary, were key to envisioning the Christian divine, the author contends. She presents in-depth analysis of three surviving statues: the Virgins of Pomata and Copacabana (Lake Titicaca region) and Christ of the Earthquakes from Cusco. Two-dimensional painted images of those statues emerged later. Such paintings depicted the miracle-working potential of specific statues and thus helped to spread the statues' fame and attract devotees. "Statue paintings" that depict the statues enshrined on their altars also served the purpose of presenting images of local Andean divinities to believers outside church settings. Stanfield-Mazzi describes the unique features of Andean Catholicism while illustrating its connections to both Spanish and Andean cultural traditions. Based on thorough archival research combined with stunning visual analysis, *Object and Apparition* analyzes the range of artworks that gave visual form to Christianity in the Andes and ultimately caused the new religion to flourish.

Reflecting and expanding on Nancy Hornberger's ground-breaking contributions to the field of educational linguistics, this volume presents new research by leading international scholars and cutting-edge syntheses of the fields of bilingual education, biliteracy, and language policy.