



OSHER LIFELONG LEARNING INSTITUTE
FALL 1 - 2021

Latin American Studies I

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AGENDA

WEEK 2 - THE COLONIAL ERA: CONTACT TO 1800

- Intro & Ch 1 from *Promiscuous Power: An Unorthodox History of New Spain* (2018) by Martin Austin Nesvig
- Ch 4 “The Colonial Church” from *The History of the Catholic Church in Latin America: From Conquest to Revolution and Beyond* (2011) by John Frederick Schwaller
- Ch 3 “Cultures of Colonialism” (Restrepo) from *The Companion to Latin American Studies* (2003), ed. by Philip Swanson

WEEK 1

WHAT IS LATIN AMERICAN STUDIES (LAS)?:
DISCIPLINARY INTRODUCTION,
HISTORY, AND CONCERNS

WEEK 4

NATIONALISM AND THE
AFTERLIVES OF COLONIAL
VIOLENCE

COURSE SCHEDULE

WEEK 2

THE COLONIAL ERA:
CONTACT TO 1800

WEEK 3

THE COLONIAL ERA:
1800-PRESENT

WEEK 5

LAS APPROACHES TO THE
CARIBBEAN

WEEK 6

LAS APPROACHES TO
LITERARY AND VISUAL ARTS

<https://prestontaylorstone.com/2021/07/17/las1/>

Indi Hispanis aurum sitientibus, aurum lique- XX.
factum infundunt.



RP-P-BJ-5230



LEFT: INDIANS POUR LIQUID GOLD INTO THE MOUTH OF A SPANIARD (1594)
ABOVE: ENGRAVING DEPICTING CANNIBALISM IN BRAZIL
THEODOR DE BRY

INDIGENOUS AMERICA, OR ABYA YALA

- At the turn of the fifteenth century, the indigenous population of the area now known as Latin America may have been about 30 to 40 million.
 - In Mesoamerica, there were the Olmecs, Maya, Teotihuacans, Zapotecs, and more recently the Mexica (Aztecs). In the Andes, the Tawantinsuyo (Inca) empire was only the most recent of a long line of civilizations including the Horizon, Nazca, Moche and Tiwanaku. In other areas, middle-range societies emerged at different time periods, like the Muisca in the northern Andes (present-day Colombia), the Tupi-speaking groups of eastern Brazil, the Guaraní in South America and the Taino in the Caribbean.
- Throughout the colonial period, Amerindian resistance took numerous forms, including armed rebellion, passive resistance, and native religious movements like the Takiy Onkoy (dancing sickness) in the 1560s in Peru.⁵ Despite some rebellions, the Spanish were able to establish relative control of most central areas.



SPANISH CONTACT



- Shortly after defeating Granada in 1492, ending Muslim rule in the peninsula, the Spanish monarchs agreed to finance the voyage of a Genoese sailor experienced in the Portuguese ventures in the Atlantic. The fleet of 3 ships reached the Bahamas in October. In his log book, Christopher Columbus discussed his intention to find a trade route to the Orient. **His detailed description of the natural resources of the Caribbean, on the other hand, invoked an enterprise similar to the Portuguese factories on the African coast.** To a lesser extent, the preoccupation of converting the natives into Christianity is also expressed in his log book. Evidently, the project was, from the beginning, ambiguous if not contradictory.
- The following year (1493), a second voyage to the Indies was organized. **It was clearly a fully-fledged colonial enterprise:** seventeen ships and 1,200 men, including soldiers, six priests, and, according to Columbus, 'people of all sorts of trades with their instruments to build a city'. They also brought horses, cattle, seeds and plants. However, **no women were included, adding other dimensions to the invasion: rape, sexual slavery, and also interracial marriages.**
- In a few years, Spaniards founded towns in the Caribbean and organized placer gold mines, agricultural and livestock farms, and sugar plantations, **all based on Amerindian labour.** The Arawak or Taino population of the Antilles may have been **well over a million at the turn of the fifteenth century.** Enslavement, European diseases, and starvation **reduced them to a few thousand** in the first decades of Spanish colonization.

PORTUGUESE CONTACT



- In the first years after **Pedro Alvares Cabral** landed in modern-day Brazil, the Portuguese showed little interest in Brazil. Their main overseas interests were Africa and India. The initial settlements in Brazil were much like the African factories. But soon the presence of French and Spanish traders prompted the Portuguese crown to take more decisive steps in claiming Brazilian territory:
 - Between 1533 and 1535 the land was divided into fifteen captaincies. The grantees (*donatarios*), mostly members of the middle nobility or second sons of the high nobility, were given ample administrative and fiscal powers over the assigned territories. Following peninsular traditions, the *donatarios* awarded tracts of land (*sesmarias*) to individuals. In Brazil, the *sesmarias*' extension was significantly much larger, creating large landholders. This was unsuccessful in garnering support for the colonial venture until the crown reoriented the economy to a sugar export economy.

HOW WE TALK/WRITE ABOUT CONQUEST

- **Why focus on the conquistador?** Spanish Royal concessions, investment made and rank were determining factors in the distribution of loot and assignment of *encomiendas* and colonial posts such as governor. Since the crown had to sanction the awards, the *relaciones* or expedition reports tended to emphasize the conquistadors' efforts to 'serve' the crown. Additionally, nineteenth-century Romantic historiography contributed to the image of the conquistador. **Individual action** and **the hero figure** are two themes that attracted Romantic writers and historians.
- **Rhetoric on Amerindians:** Presupposing language as the producer of social reality, these texts are considered an integral part of the colonial enterprise, **justifying for example the need to civilize Amerindians**. This is illustrated by two figures that appear in many New World chronicles: **the cannibal** and **the Amazon**. These figures were read as signs that marked Amerindians as savages.
 - Ritual cannibalism was practiced by several indigenous cultures. Europeans interpreted these practices as sheer gluttony: an unrestrained appetite for human flesh. One engraving by Theodore de Bry, for example, portrays indigenous men, women and children feasting on human body parts and licking their fingers.
 - The classic myth of female warriors is another colonial characterization that appears in several colonial representations. The erotic and dangerous figure of the Amazon expressed little about American realities. In contrast, it revealed a deep European fear of an inverted social order, including colonial subversion.
- **Colonialism tested the limits of language itself.** Reading these contradictory and ambivalent documents, it appears that colonialism tends to underscore language's unstable and ambivalent nature. **Missionaries, for example, had great difficulties explaining the differences between ritual cannibalism and the consumption of the flesh and blood of Christ in Catholic communion.**

ECONOMIC ORGANIZATION

- From Spain, **the Council of Indies oversaw the American colonies**. Two main viceroyalties were created, **New Spain** (Mexico) and **Peru**, which controlled smaller administrative units, called **audiencias** (i.e. Santo Domingo, Quito, Santa Fe de Bogotá). Audiencias' jurisdictions often included several regions divided into **gobernaciones** and Spanish towns. Although the towns or cities were at the lower level of this hierarchical structure, their impact in the colonization of the Americas was substantial.
 - Spanish towns were strategically located adjacent to native populations, mines, trade routes, rivers or ports, composing an intricate network of colonial exploitation that integrated the hinterlands into the Atlantic economy.
- Rural colonial Latin America was interconnected to the urban centers and the world economy through several institutions, including the *encomienda*, the *hacienda*, sugar mills, mines, and textile mills (*obreros*). The encomienda was central in the colonial complex. Amerindian communities paid tribute in goods to their Spanish *encomendero* (trustee of tribute), who would sell the products in the local market. They would also work in his agricultural fields (*hacienda*), which supplied local cities and nearby mines. The *encomienda* communities had to work in the mines, sending work crews in a rotating system called *mita* in the Andes. As a result, the encomienda granted a small group of people great prestige and power.
- The early stages of colonial Brazil depended mainly on the exploitation of **dyewood** and a growing **export agriculture**. The Jesuits opposed the planters' efforts to enslave native populations, so the planters sought a labour force elsewhere. The Portuguese African slave trade provided Brazil with the labour pool necessary to increase the sugar export industry to unprecedented dimensions. By 1600 **Brazil produced some 10,000 tons of sugar a year**

PROMISCUOUS POWER: AN UNORTHODOX HISTORY OF NEW SPAIN (2018) BY MARTIN AUSTIN NESVIG

- The Spanish Crown in the sixteenth century exercised far-flung global influence. Yet the Spanish Empire was diffuse, represented by a conquistador class that was largely a private enterprise in service of a state; an administrative class allied to local political interests; and a Christianization enterprise fractured into competing corporate groups. The Spanish Empire in the sixteenth century was less a cohesive empire than a “confederation of principalities held together in the person of a single king.” Nowhere was this loose archipelago of power more obvious than in sixteenth-century **Michoacán**.
 - During the first years of the Conquest, Michoacán was part of the “kingdom of Mexico” which included the current states of Mexico, Querétaro, Hidalgo, Tlaxcala, Oaxaca, Morelos, Guerrero, Veracruz, Tabasco, Michoacán, Guanajuato and parts of San Luis Potosí, Jalisco and Colima. These lands were divided into encomiendas among the conquistadors. The provinces with the largest populations were called Alcaldías Mayores, with Michoacán being one of these, with its capital initially at Tzintzuntzan. Soon after, it was moved to Patzcuaro and eventually settled in what is now Morelia. The provincial and later state capital was founded by viceroy Antonio de Mendoza in 1541. It became the political and ecclesiastical center of the province after the death of Vasco de Quiroga in 1565.
- Resident Spaniards, acting as the little hands of empire, worked toward their own goals, usually to the detriment of royal justice. The book’s focus on Spaniards inverts the usual ethnographic practice of studying indigenous responses to colonial authority. The sustained analysis of Spanish perceptions and practices articulates the instability of empire.

CH 4 “THE COLONIAL CHURCH” FROM *THE HISTORY OF THE CATHOLIC CHURCH IN LATIN AMERICA: FROM CONQUEST TO REVOLUTION AND BEYOND* (2011) BY JOHN FREDERICK SCHWALLER

- The crown and clergy rapidly incorporated the newly settled territories of the Americas into the ecclesiastical structures. Because of the presence of various religious orders, and of the diocese, the map soon became a patchwork of overlapping jurisdictions. The middle years of the colonies also saw the establishment of many important ecclesiastical institutions. These included both offices of the Church, such as an expansion of the offices under the bishops, the creation of tribunals to extirpate idolatry, and offices for the collection of the tithe and the management of investments. The period also saw the creation of quasi-ecclesiastical institutions in the form of the Inquisition and the universities. Although both the Inquisition and the universities were deeply rooted in the Church, by the sixteenth century they had taken on independent existences. While men in religious orders had participated from the very beginning in the evangelization and settlement of the New World, it was only after the foundation of towns and cities that female religious orders made their appearance in the New World.
- The Catholic Church in the seventeenth century developed a uniquely American flavor. As customs and rituals from Europe were established in the New World, the local people, both natives and those of European or African origin, adapted them into their own cultural experiences. Native communities embraced the **cofradía** (social organizations centered around the veneration of a particular saint, religious image, religious practice, or sacrament, with permission of the local bishop or archbishop, the primary activities of the confraternity being piety and charity) as a structure for social organization and corporate action. Native peoples also adapted Christian beliefs and rituals into their own customs, making for a rich and diverse religious experience across the continents. At the same time the Europeans developed a more complex and ostentatious form of religious expression, filled with public ceremonies, processions, dramatic rituals, rich vestments, and opulently decorated churches. All of these features became part of the very essence of the Catholic tradition in Latin America, a rich and colorful tapestry of varied religious experiences, as groups adopted those elements of the Christian faith that touched them and served their social and cultural needs.



LA RAZA



- Iberian preoccupation with 'racial' purity (*pureza de sangre*), which also included religious conformity (discriminating against Muslims, Jews and new Christians), would continue in the Americas. For this reason, colonial society was divided into mainly four groups, 'whites', *castas* (*mestizos*, *mamelucos*, *mulattos*, *zambos*), Amerindians and Africans.
- Although Amerindians had high legal status, their social status was at the bottom of the scale, except caciques and native elites
- On the whole, even though they were a growing sector of colonial society, mixed-blood people were considered troublemakers, immoral and inferior. They were generally barred from public offices, religious orders, guilds, and other associations.
- Another important sector of the colonial population was the Africans. Throughout the colonial period about 1.5 million African slaves were imported to Spanish America and 2.5 million to Brazil, most of them during the eighteenth century

SPANISH AMERICAN CONVENTS

A prominent feature of Spanish American cities was their convents. These were large enclosures where women would retreat in search of physical protection and spiritual development. One of the largest convents was La Concepción in Lima. It had 1,041 inhabitants, but only 318 were nuns, novices or lay sisters. Most convents, however, housed about 50–100 nuns. Convents reflected their social milieu, and only white women with a dowry or other form of patronage to cover living expenses could enter the convent. Although subordinated to the ecclesiastical hierarchy, these convents were spaces where women enjoyed a certain degree of autonomy within the colonial patriarchal society. From the convents, women produced a great corpus of writing as well as considerable artistic creation. Sor Juana Inés de la Cruz from Mexico and Francisca Josefa del Castillo from New Granada (present-day Colombia) are two well-known writers, but they are not alone



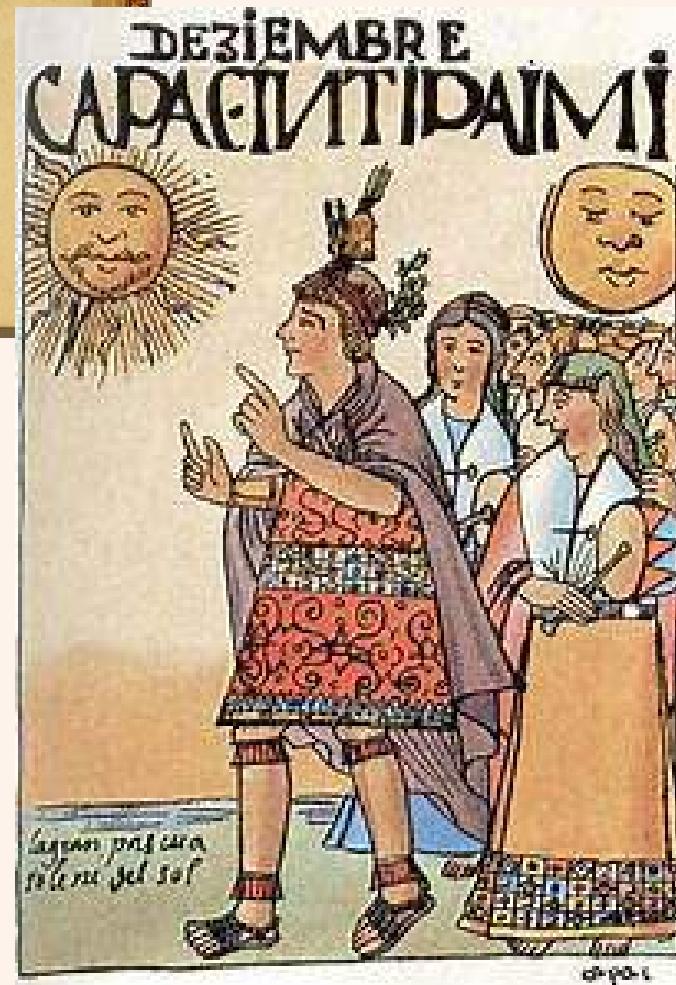
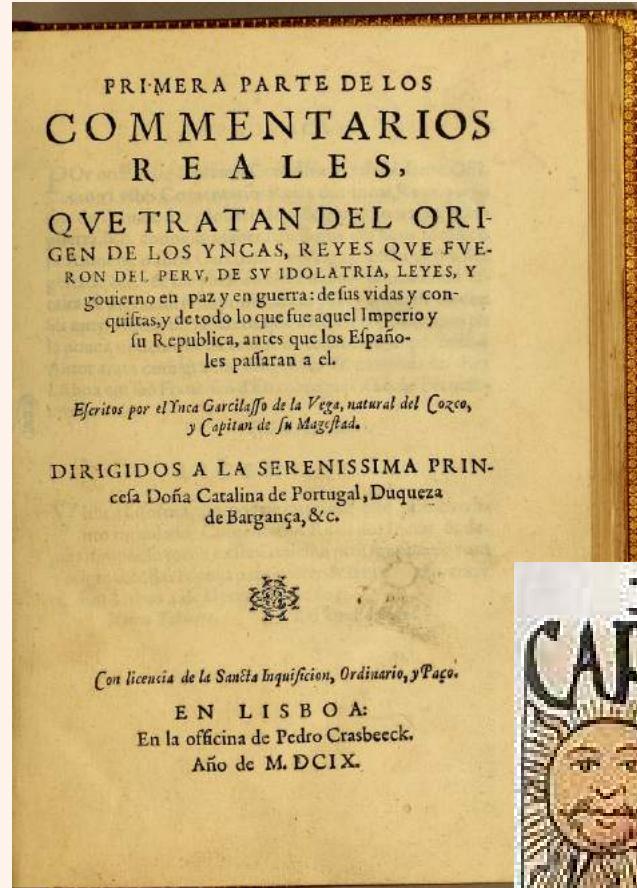
CRITICISM FROM WITHIN

- From the Iberian colonial experience emerged the legal tenets that defined humanity in universal terms and the juridical framework that conceived the world as a community of separate nations. **This fact allows critics like Walter Mignolo and Enrique Dussel to argue that modernity was not simply handed down from Europe to America, but rather produced in America or, at least, co-produced by it.** This point of view provides a less Eurocentric perspective of world history.
- The rapid demographic collapse of the native Caribbean population, and the oppressive work in the mines and plantations, soon generated sharp criticism in the Indies and in the peninsula. Dominican missionaries, in particular, opposed the unjust social order that was unravelling. One strong critic of the Spanish colonization and the encomienda system was the Dominican priest Fray **Bartolomé de las Casas** (1474–1566), a former *encomendero* himself. Among his writings are the *Historia de Indias* (c.1540), a general history of the early stages of the colonization, *De unico vocationis modo* (1537), a treaty rejecting military colonization and advocating a peaceful incorporation of Amerindians, the *Apologética historia sumaria* (1550), a defense of the rationality of Amerindians based on Aristotelian thought, and the *Brevíssima relación de la destrucción de las Indias* (1555), a vivid description of the atrocities committed by the Spaniards. Las Casas's efforts were influential in the drafting of the **New Laws (1542)**, which regulated new conquests, outlawed slave raids, and limited the encomienda to only two lives, the grantee and his or her heir. Despite regulations, some families were able to hold encomiendas for over a century.
- One strong opponent of Las Casas was **Juan Ginés de Sepúlveda**, a Spanish theologian, whose treatise *Democrates segundo* (c.1547) justified the war against Amerindians. **Based on Aristotelian thought, Sepúlveda saw four reasons that justified war against Amerindians: (1) natural inferiority; (2) acts against 'nature' (cannibalism, sodomy); (3) protection of the innocent; and (4) holy war.**

NATIVE AMERICAN CULTURAL PRODUCTION

- Recent attention to native forms of expression has pointed out the limits of traditional literary analysis, and the challenges of cultural and linguistic competence to begin understanding the rich archive of post-conquest intellectual production.
- Three important post-conquest native intellectual 'traditions' are the **Maya**, **Nahuatl** and **Andean**.
 - The Maya book ***Popol Vuh*** (Council Book) is written in Quiché-Maya and tells the story of the Maya from creation to the arrival of the Spaniards in the sixteenth century. On the first page, the Maya writers express their desire to tell their own history, and they state that they have to hide their identity since they now live under Christianity. Other Maya texts are the books called ***Chilam Balaam*** (Secrets of the Soothsayers) found in the Yucatec towns of Chumayel, Tizimín and Maní. In the *Chilam Balaam* of Chumayel the Spaniards are condemned for destroying everything in their path. ***Rabinal Achí***, a Maya drama that circulated orally, was transcribed by the French ethnologist Charles Brasseur in the nineteenth century.
 - The Nahuatl cultures of central Mexico produced an ample corpus of works during the colonial period, including codices, murals, histories and poems. ***The Florentine Codex*** (1579), for example, is a comprehensive encyclopedia of Mexica (Aztec) history and culture composed of pictograms and Nahuatl text in alphabetic form, continuing the tlacuilos practice, which combined painting and writing. Among the works of Tlatelolco alumni are the Nahuatl text ***Crónica mexicayotl*** (1609) by Hernando Alvarado Tezozomoc (c.1600), grandson of Emperor Moctezuma II; the ***Relación de Texcoco*** written in the last decades of the sixteenth century by Juan Bautista del Pomar, a mestizo descendant from Texcoco rulers; and the ***Historia chichimeca*** by Fernando de Alva Ixtlilxóchitl (c.1578–1648). In addition, there is a rich collection of pre-Hispanic Nahuatl texts known as ***cuicatl*** – songs, hymns and poems – gathered as the ***Cantares mexicanos***, including the works by Netzahualcóyotl, Axayácatl, Moctezuma, Izcoátl and others

NATIVE AMERICAN CULTURAL PRODUCTION



In the Andes native intellectuals also produced a variety of texts in Quechua and Spanish paralleled by a strong oral culture. An Inca vision of the conquest can be found in the ***Ynstrucción del Ynga don Diego de Castro Titu Cussi Yupanqui*** (1570). Joan de Santacruz Pachacuti Yamqui Salcamaygua, a curaca or native lord of Collahuas in the Peruvian highlands, wrote ***Relación de antiguedades deste reyno del Piru*** (c.1600). Felipe Guamán Poma de Ayala's ***El primer nueva corónica y buen gobierno*** (1615) is a richly illustrated chronicle of Andean culture and a strong critique of Spanish abuses. Born and raised in Cuzco from an Inca colla (princess) and a Spanish conquistador, El Inca Garcilaso de la Vega wrote ***Comentarios reales de los Incas*** (1609, 1617), a history of the Tawantinsuyo empire that stressed the achievements of Quechua culture in arts, philosophy, architecture and government. An important Quechua manuscript from the Huarochirí province in Peru written in the seventeenth century traces the genealogy of Andean deities. There is also a rich tradition of Quechua plays, including two dramas from the eighteenth century, ***Ollantay*** and the ***Tragedia del fin de Atahualpa***.



A BRAZILIAN FAMILY IN
RIO DE JANEIRO (1839)
**JEAN BAPTISTE
DEBRET**

NEXT CLASS...

WEEK 2 - THE COLONIAL ERA: CONTACT TO 1800

- Ch 4 “Civilization and Barbarism” from *The Companion to Latin American Studies* (2003), ed. by Philip Swanson
- Ch. 4 “Fragmented Nationalisms” from *A History of Modern Latin America 1800 to the Present* (2nd Ed. – 2016) by Teresa A. Meade
- Ch. 12 “Progress and Reaction” from *A History of Modern Latin America 1800 to the Present* (2nd Ed. – 2016) by Teresa A. Meade
- Ch. 14 “The Americas in the 21st Century” from *A History of Modern Latin America 1800 to the Present* (2nd Ed. – 2016) by Teresa A. Meade