

Smoldering Ashes Cuzco And The Creation Of R Lican Peru 1780 1840

Publisher Description

Who Should Rule? traces the ambitious imperial reform that empowered new and competing political actors in an era of intense imperial competition, war, and the breakdown of the Spanish empire. Mónica Ricketts examines the rise of men of letters and military officers in two central areas of the Spanish world: the viceroyalty of Peru and Spain. This was a disruptive, dynamic, and long process of common imperial origins. In 1700, two dynastic lines, the Spanish Habsburgs and the French Bourbons, disputed the succession to the Spanish throne. After more than a decade of war, the latter prevailed. Suspicious of the old Spanish court circles, the new Bourbon Crown sought meritorious subjects for its ministries, men of letters and military officers of good training among the provincial elites. Writers and lawyers were to produce new legislation to radically transform the Spanish world. They would reform the educational system and propagate useful knowledge. Military officers would defend the monarchy in this new era of imperial competition. Additionally, they would govern. From the start, the rise of these political actors in the Spanish world was an uneven process. Military officers became a new and somewhat solid corps. In contrast, the rise of men of letters confronted constant opposition. Rooted elites in both Spain and Peru resisted any attempts at curtailing their power and prerogatives and undermined the reform of education and traditions. As a consequence, men of letters found limited spaces in which to exercise their new authority, but they aimed for more. A succession of wars and insurgencies in America fueled the struggles for power between these two groups, paving the way for decades of unrest. Emphasizing the continuities and connections between the Spanish worlds on both sides of the Atlantic, this work offers new perspectives on the breakdown of the empire, the rise of modern politics in Spanish America, and the transition to Peruvian independence.

This book examines how people in the Andean region have invoked the Incas to question and rethink colonialism and injustice.

In *Smoldering Ashes* Charles F. Walker interprets the end of Spanish domination in Peru and that country's shaky transition to an autonomous republican state. Placing the indigenous population at the center of his analysis, Walker shows how the Indian peasants played a crucial and previously unacknowledged role in the battle against colonialism and in the political clashes of the early republican period. With its focus on Cuzco, the former capital of the Inca Empire, *Smoldering Ashes* highlights the promises and frustrations of a critical period whose long shadow remains cast on modern Peru. Peru's Indian majority and non-Indian elite were both opposed to Spanish rule, and both groups participated in uprisings during the late colonial period. But, at the same time, seething tensions between the two groups were evident, and non-Indians feared a mass uprising. As Walker shows, this internal conflict shaped the many struggles to come, including the Tupac Amaru uprising and other Indian-based rebellions, the long War of Independence, the caudillo civil wars, and the Peru-Bolivian Confederation. *Smoldering Ashes* not only reinterprets these conflicts but also examines the debates that took place—in the courts, in the press, in taverns, and even during public festivities—over the place of Indians in the republic. In clear and elegant prose, Walker explores why the fate of the indigenous population, despite its participation in decades of anticolonial battles, was little improved by republican rule, as Indians were denied citizenship in the new nation—an unhappy legacy with which Peru still grapples. Informed by the notion of political culture and grounded in Walker's archival research and knowledge of Peruvian and Latin American history, *Smoldering Ashes* will be essential reading for experts in Andean history, as well as scholars and students in the fields of nationalism, peasant and Native American studies, colonialism and postcolonialism, and state formation.

State Building in Latin America diverges from existing scholarship in developing explanations both for why state-building efforts in the region emerged and for their success or failure. First, Latin American state leaders chose to attempt concerted state-building only where they saw it as the means to political order and economic development. Fragmented regionalism led to the adoption of more laissez-faire ideas and the rejection of state-building. With dominant urban centers, developmentalist ideas and state-building efforts took hold, but not all state-building projects succeeded. The second plank of the book's argument centers on strategies of bureaucratic appointment to explain this variation. Filling administrative ranks with local elites caused even concerted state-building efforts to flounder, while appointing outsiders to serve as administrators underpinned success. Relying on extensive archival evidence, the book traces how these factors shaped the differential development of education, taxation, and conscription in Chile, Colombia, Mexico, and Peru.

In Search of an Inca examines how people in the Andean region have invoked the Incas to question and rethink colonialism and injustice, from the time of the Spanish conquest in the sixteenth century until the late twentieth century. It stresses the recurrence of the "Andean utopia," that is, the idealization of the precolonial past as an era of harmony, justice, and prosperity and the foundation for political and social agendas for the future. In this award-winning work, Alberto Flores Galindo highlights how different groups imagined the pre-Hispanic world as a model for a new society. These included those conquered by the Spanish in the sixteenth century but also rebels in the colonial and modern era and a heterogeneous group of intellectuals and dissenters. This sweeping and accessible history of the Andes over the last five hundred years offers important reflections on and grounds for comparison of memory, utopianism, and resistance.

Charles Walker examines the largest rebellion in the history of Spain's American empire, led by Latin America's most iconic revolutionary, Tupac Amaru, and his wife. It began in 1780 as a multiclass alliance against European-born usurpers but degenerated into a vicious caste war, leaving a legacy that still influences South American politics today.

Offering a corrective to previous views of Spanish-American independence, this book shows how political culture in Peru was dramatically transformed in this period of transition and how the popular classes as well as elites played crucial roles in this process. Honor, underpinning the legitimacy of Spanish rule and a social hierarchy based on race and class during the colonial era, came to be an important source of resistance by ordinary citizens to repressive action by republican authorities fearful of disorder. Claiming the protection of their civil liberties as guaranteed by the constitution, these "honorable" citizens cited their hard work and respectable conduct in justification of their rights, in this way contributing to the shaping of republican discourse. Prominent politicians from Arequipa, familiar with these arguments made in courtrooms where they served as jurists, promoted at the national level a form of liberalism that emphasized not only discipline but also individual liberties and praise for the honest working man. But the protection of men's public reputations and their patriarchal authority, the author argues, came at the expense of women, who suffered further oppression from increasing public scrutiny of their sexual behavior through the definition of female virtue as private morality, which also justified their exclusion from politics. The advent of political liberalism was thus not associated with greater freedom, social or political, for women.

In the same era as the American, French, and Haitian revolutions, a powerful anticolonial movement swept across the highland Andes in 1780-1781. Initially unified around Tupac Amaru, a descendant of Inka royalty from Cuzco, it reached its most radical and violent phase in the region of La Paz (present-day Bolivia) where Aymara-speaking Indians waged war against Europeans under the peasant commander Tupaj Katari. The great Andean insurrection has received scant attention by historians of the "Age of Revolution," but in this book Sinclair Thomson reveals the connections between ongoing local struggles over Indian community government and a larger anticolonial movement.

Examining the vivid, often apocalyptic church murals of Peru from the early colonial period through the nineteenth century, *Heaven, Hell, and Everything in Between* explores the sociopolitical situation represented by the artists who generated these murals for rural parishes. Arguing that the murals were embedded in complex networks of trade, commerce, and the exchange of ideas between the Andes and Europe, Ananda Cohen Suarez also considers the ways in which artists and viewers worked through difficult questions of envisioning sacredness. This study brings to light the fact that, unlike the murals of New Spain, the murals of the Andes possess few direct visual connections to a pre-Columbian painting tradition; the Incas' preference for abstracted motifs created a problem for visually translating Catholic doctrine to indigenous congregations, as the Spaniards were unable to read Inca visual culture. Nevertheless, as Cohen Suarez demonstrates, colonial murals of the Andes can be seen as a reformulation of a long-standing artistic practice of adorning architectural spaces with images that command power and contemplation. Drawing on extensive secondary and archival sources, including account books from the churches, as well as on colonial Spanish texts, Cohen Suarez urges us to see the murals not merely as decoration or as tools of missionaries but as visual archives of the complex negotiations among empire, communities, and individuals.

The modern world began with the clash of civilisations between Spaniards and native Americans. Their interplay and struggles ever since are mirrored in the fates of the very languages they spoke. The conquistadors wrought theirs into a new 'world language'; yet the Andes still host the New World's greatest linguistic survivor, Quechua. Historians and linguists see this through different - but complementary - perspectives. This book is a meeting of minds, long overdue, to weave them together. It ranges from Inca collapse to the impacts of colonial rule, reform, independence, and the modern-day trends that so threaten native language here with its ultimate demise.

Combining social and political history, *The Plebeian Republic* challenges well-established interpretations of state making, rural society, and caudillo politics during the early years of Peru's republic. Cecilia Méndez presents the first in-depth reconstruction and analysis of the Huanta rebellion of 1825–28, an uprising of peasants, muleteers, landowners, and Spanish officers from the Huanta province in the department of Ayacucho against the new Peruvian republic. By situating the rebellion within the broader context of early-nineteenth-century Peruvian politics and tracing Huanta peasants' transformation from monarchist rebels to liberal guerrillas, Méndez complicates understandings of what it meant to be a patriot, a citizen, a monarchist, a liberal, and a Peruvian during a foundational moment in the history of South American nation-states. In addition to official sources such as trial dossiers, census records, tax rolls, wills, and notary and military records, Méndez uses a wide variety of previously unexplored sources produced by the mostly Quechua-speaking rebels. She reveals the Huanta rebellion as a complex interaction of social, linguistic, economic, and political forces. Rejecting ideas of the Andean rebels as passive and reactionary, she depicts the barely literate insurgents as having had a clear idea of national political struggles and contends that most local leaders of the uprising invoked the monarchy as a source of legitimacy but did not espouse it as a political system. She argues that despite their pronouncements of loyalty to the Spanish crown, the rebels' behavior evinced a political vision that was different from both the colonial regime and the republic that followed it. Eventually, their political practices were subsumed into those of the republican state.

Examines the Spanish invasion of the Inca Empire in 1532 and how European and indigenous life ways became intertwined, producing a new and constantly evolving hybrid colonial order in the Andes.

From the book: "Paris was fond of stormy weather and emerging toads; the thirst for knowledge was supreme, and the first to read and reread the news were the first to render it with criticism. Authors and readers, great and small, all shared the impression that they were caught between truth and falsehood, and moreover that the 'probable-improbable' they relished so much was being manipulated by the complex strategies of the court, the police and the petty hordes of the evil-minded. We cannot understand the curiosity of the Parisian public without realizing that they did at least know one thing: the extent they were being made fools of." The eighteenth century was awash with rumor and talk. The words and opinions of ordinary people filled the streets of Paris. But were these simply the isolated grumblings and gossip of the crowd, or is it possible to speak of genuine "public opinion" among the common people? This is the subject of *Subversive Words*, the newest book by French historian Arlette Farge. Farge begins with Jürgen Habermas's notion of a bourgeois public sphere. However, whereas Habermas was concerned mostly with the "cultured classes," Farge focuses on the uneducated common people. Drawing on chronicles, newspapers, memoirs, police reports, and news sheets from the time, she finds that by the second half of the eighteenth century ordinary Parisians had come to assert their right to hold and declare clear opinions on what was happening in their city--visible, real, everyday events such as executions, price rises, and revolts. Yet the government preferred to regard ordinary Parisians as unsophisticated, impulsive, or inept. In the years leading up to the Revolution, however, the administration increasingly feared the mobilization of these people. Officially, it denied the existence of any distinct popular public opinion, but in practice it kept the streets of Paris under regular surveillance through a system of spies, inspectors, and observers. Amid this curious tension between denial and action, Farge argues, popular rumors arose and gained a life of their own. Wise and filled with vivid descriptions of everyday life, *Subversive Words* is cultural and intellectual history at its best.

In this major revision of the *Borzoi Book Dictatorship in Spanish America*, editor Hugh Hamill has presented conflicting interpretations of caudillismo in twenty-seven essays written by an international group of historians, anthropologists, sociologists, political scientists, journalists, and caudillos themselves. The selections represent revisionists, apologists, enemies, and even a victim of caudillos. The personalities discussed include the Mexican priest Miguel Hidalgo, the Argentinian gaucho Facundo Quiroga, the Guatemalan Rafael Carrera, the Colombian Rafael Núñez, Mexico's Porfirio Díaz, the Somoza family of Nicaragua, the Dominican "Benefactor" Rafael Trujillo, the Argentinians Juan Perón and his wife Evita, Paraguay's Alfredo Stroessner - called "The Tyrannosaur," Chile's Augusto Pinochet, and Cuba's Fidel Castro.

Latin America and the Global Cold War analyzes more than a dozen of Latin America's forgotten encounters with Africa, Asia, and the Communist world, and by placing the region in meaningful dialogue with the wider Global South, this volume produces the first truly global history of contemporary Latin America. It uncovers a multitude of overlapping and sometimes conflicting iterations of Third Worldist movements in Latin America, and offers insights for better understanding the region's past, as well as its possible futures, challenging us to consider how the Global Cold War continues to inform Latin America's ongoing political struggles. Contributors: Miguel Serra Coelho, Thomas C. Field Jr., Sarah Foss, Michelle Getchell, Eric Gettig, Alan McPherson, Stella Krepp, Eline van Ommen, Eugenia Palieraki, Vanni Pettina, Tobias Rupprecht, David M. K. Sheinin, Christy Thornton, Miriam Elizabeth Villanueva, and Odd Arne Westad.

A second edition of this book is now available. The Human Tradition in Colonial Latin America is an anthology of life stories of largely ordinary individuals struggling to forge a life during the unstable colonial period in Latin America. These mini-biographies show the tensions that emerged when the political, social, religious, and economic ideals of the Spanish and Portuguese colonial regimes and the Roman Catholic Church conflicted with the realities of daily life in the Americas. The essays examine subthemes of gender roles; race and ethnicity; conflicts over religious orthodoxy; and crime, violence, and rebellion, while illustrating the overall theme of social order and disorder in a colonial setting. Professor Andrien has carefully selected pieces to comprise a volume that is well balanced in terms of geography, gender, and ethnicity. Written by established scholars, the essays are designed to be readable and interesting to students. Ideal for courses on Colonial Latin American history and the Latin American history survey, The Human Tradition in Colonial Latin America will interest as well as inform students. Contributions by: Rolena Adorno, Kenneth J. Andrien, Peter Blanchard, Christiana Borchart de Moreno, Noble David Cook, Lyman L. Johnson, Grant D. Jones, Mary Karasch, Alida C. Metcalf, Kenneth Mills, Muriel S. Nazzari, Ana Maria Presta, Susan E. Ramirez, Matthew Restall, Ward Stavig, Camilla Townsend, Ann Twinam, and Nancy E. van Deusen."

This study examines the functional relationship between millenarian-inspired terrorism and the process of political change. Through an exhaustive investigation of late Twentieth-century movements, Aum Shinrikyo, Sendero Luminoso and Hezbollah, it concludes that in each case, apocalyptic expectations performed a significant group mobilization, leadership and therapeutic function.

Michel Gobat deftly interweaves political, economic, cultural, and diplomatic history to analyze the reactions of Nicaraguans to U.S. intervention in their country from the heyday of Manifest Destiny in the mid-nineteenth century through the U.S. occupation of 1912–33. Drawing on extensive research in Nicaraguan and U.S. archives, Gobat accounts for two seeming paradoxes that have long eluded historians of Latin America: that Nicaraguans so strongly embraced U.S. political, economic, and cultural forms to defend their own nationality against U.S. imposition and that the country's wealthiest and most Americanized elites were transformed from leading supporters of U.S. imperial rule into some of its greatest opponents. Gobat focuses primarily on the reactions of the elites to Americanization, because the power and identity of these Nicaraguans were the most significantly affected by U.S. imperial rule. He describes their adoption of aspects of "the American way of life" in the mid-nineteenth century as strategic rather than wholesale. Chronicling the U.S. occupation of 1912–33, he argues that the anti-American turn of Nicaragua's most Americanized oligarchs stemmed largely from the efforts of U.S. bankers, marines, and missionaries to spread their own version of the American dream. In part, the oligarchs' reversal reflected their anguish over the 1920s rise of Protestantism, the "modern woman," and other "vices of modernity" emanating from the United States. But it also responded to the unintended ways that U.S. modernization efforts enabled peasants to weaken landlord power. Gobat demonstrates that the U.S. occupation so profoundly affected Nicaragua that it helped engender the Sandino Rebellion of 1927–33, the Somoza dictatorship of 1936–79, and the Sandinista Revolution of 1979–90.

DIVAnalyzes the key role that the production of "folkloric" music, dance, and drama has had in the formation of ethnic/racial identities, regionalism, and nationalism in Cuzco, Peru during the twentieth century./div

Bringing much-needed historical perspectives to debates about an idiosyncratic period in modern Latin American history, scholars from the United States and Peru reassess the meaning and legacy of Peru's left-leaning military dictatorship.

Fear is ubiquitous but slippery. It has been defined as a purely biological reality, derided as an excuse for cowardice, attacked as a force for social control, and even denigrated as an unnatural condition that has no place in the disenchanting world of enlightened modernity. In these times of institutionalized insecurity and global terror, Facing Fear sheds light on the meaning, diversity, and dynamism of fear in multiple world-historical contexts, and demonstrates how fear universally binds us to particular presents but also to a broad spectrum of memories, stories, and states in the past. From the eighteenth-century Peruvian highlands and the California borderlands to the urban cityscapes of contemporary Russia and India, this book collectively explores the wide range of causes, experiences, and explanations of this protean emotion. The volume contributes to the thriving literature on the history of emotions and destabilizes narratives that have often understood fear in very specific linguistic, cultural, and geographical settings. Rather, by using a comparative, multidisciplinary framework, the book situates fear in more global terms, breaks new ground in the historical and cultural analysis of emotions, and sets out a new agenda for further research. In addition to the editors, the contributors are Alexander Etkind, Lisbeth Haas, Andreas Killen, David Lederer, Melani McAlister, Ronald Schechter, Marla Stone, Ravi Sundaram, and Charles Walker.

Between 1750 and 1850 Spanish American politics underwent a dramatic cultural shift as monarchist colonies gave way to independent states based at least nominally on popular sovereignty and republican citizenship. In *The Time of Liberty*, Peter Guardino explores the participation of subalterns in this grand transformation. He focuses on Mexico, comparing local politics in two parts of Oaxaca: the mestizo, urban Oaxaca City and the rural villages of nearby Villa Alta, where the population was mostly indigenous. Guardino challenges traditional assumptions that poverty and isolation alienated rural peasants from the political process. He shows that peasants and other subalterns were conscious and complex actors in political and ideological struggles and that popular politics played an important role in national politics in the first half of the nineteenth century. Guardino makes extensive use of archival materials, including judicial transcripts and newspaper accounts, to illuminate the dramatic contrasts between the local politics of the city and of the countryside, describing in detail how both sets of citizens spoke and acted politically. He contends that although it was the elites who initiated the national change to republicanism, the transition took root only when engaged by subalterns. He convincingly argues that various aspects of the new political paradigms found adherents among even some of the most isolated segments of society and that any subsequent failure of electoral politics was due to an absence of pluralism rather than a lack of widespread political participation.

"Well-written study of 19th-century caudillismo and border politics looks at both leaders and followers during the 1893-94 Federalist War and subsequent uprisings in Uruguay. The caudillos were charismatic leaders who embodied the values and aspirations of the rural masses on both sides of the border, values represented by the 'myth of the patriada.'"--Handbook of Latin American Studies, v. 58.

The story of Andrés de Santa Cruz, who lived during the turbulent transition from Spanish colonial rule to the founding of Peru and Bolivia.

In 1911, a young Peruvian boy led an American explorer and Yale historian named Hiram Bingham into the ancient Incan citadel of Machu Picchu. Hidden amidst the breathtaking heights of the Andes, this settlement of temples, tombs and palaces was the Incas' greatest achievement. Tall, handsome, and sure of his destiny, Bingham believed that Machu Picchu was the Incas' final refuge, where they fled the Spanish Conquistadors. Bingham made Machu Picchu famous, and his dispatches from the jungle cast him as the swashbuckling hero romanticized today as a true Indiana Jones-like character. But his excavation of the site raised old specters of conquest and plunder, and met with an indigenous nationalism that changed the course of Peruvian history. Though Bingham successfully realized his dream of bringing Machu Picchu's treasure of skulls, bones and artifacts back to the United States, conflict between Yale and Peru persists through the present day over a simple question: Who owns Inca history? In this grand, sweeping narrative, Christopher Heaney takes the reader into the heart of Peru's past to relive the dramatic story of the final years of the Incan empire, the exhilarating recovery of their final cities and the thought-provoking fight over their future. Drawing on original research in untapped archives, Heaney vividly portrays both a stunning landscape and the complex history of a fascinating region that continues to inspire awe and controversy today.

A social and economic history of Peru that reflects the influence of the convents on colonial and post-colonial society.

A social history of the earthquake-tsunami that struck Lima in October 1746, looking at how people in and beyond Lima understood and reacted to the natural disaster.

The first book to systematically examine the relationship between popular cultures and state formation in revolutionary and post-revolutionary Mexico

Royalist Indians and slaves in the northern Andes engaged with the ideas of the Age of Revolution (1780–1825), such as citizenship and freedom. Although generally ignored in recent revolution-centered versions of the Latin American independence processes, their story is an essential part of the history of the period. In *Indian and Slave Royalists in the Age of Revolution*, Marcela Echeverri draws a picture of the royalist region of Popayán (modern-day Colombia) that reveals deep chronological layers and multiple social and spatial textures. She uses royalism as a lens to rethink the temporal, spatial, and conceptual boundaries that conventionally structure historical narratives about the Age of Revolution. Looking at royalism and liberal reform in the northern Andes, she suggests that profound changes took place within the royalist territories. These emerged as a result of the negotiation of the rights of local people, Indians and slaves, with the changing monarchical regime.

During the summer of 1792, a man wearing the rough garb of a vaquero stepped out of the night shadows of Mérida, Yucatan, and murdered the province's top royal official, don Lucas de Gálvez. This book recounts the mystery of the Gálvez murder and its resolution, an event that captured contemporaries' imaginations throughout the Hispanic world and caused consternation on the part of authorities in both Mexico and Madrid. In this work Lentz further provides a readable introduction to the Bourbon Reforms as well as new insights on late colonial Yucatecan society through the vast depictions of the cross-section of Yucatecan people questioned during the decade it took to uncover the assassin's identity. These suspects and witnesses, from all walks of life, reveal the interconnected layers found in colonial Yucatecan society and the social networks of Mérida's urban underclass as well as their unexpected ties to the creole elites and rural Mayas that have previously been unexplored.

DIVCombines peasant studies and cultural history to revise the received wisdom on nineteenth-century Argentinian politics and aspects of the Argentinian state-formation process./div

When Spaniards invaded their realm in 1532, the Incas ruled the largest empire of the pre-Columbian Americas. Just over a century earlier, military campaigns began to extend power across a broad swath of the Andean region, bringing local societies into new relationships with colonists and officials who represented the Inca state. With Cuzco as its capital, the Inca empire encompassed a multitude of peoples of diverse geographic origins and cultural traditions dwelling in the outlying provinces and frontier regions. Bringing together an international group of well-established scholars and emerging researchers, this handbook is dedicated to revealing the origins of this empire, as well as its evolution and aftermath. Chapters break new ground using innovative multidisciplinary research from the areas of archaeology, ethnohistory and art history. The scope of this handbook is comprehensive. It places the century of Inca imperial expansion within a broader historical and archaeological context, and then turns from Inca origins to the imperial political economy and institutions that facilitated expansion. Provincial and frontier case studies explore the negotiation and implementation of state policies and institutions, and their effects on the communities and individuals that made up the bulk of the population. Several chapters describe religious power in the Andes, as well as the special statuses that staffed the state religion, maintained records, served royal households, and produced fine craft goods to support state activities. The Incas did not disappear in 1532, and the volume continues into the Colonial and later periods, exploring not only the effects of the Spanish conquest on the lives of the indigenous populations, but also the cultural continuities and discontinuities. Moving into the present, the volume ends with an overview of the ways in which the image of the Inca and the pre-Columbian past is memorialized and reinterpreted by contemporary Andeans.

The *Encyclopedia of Activism and Social Justice* presents a comprehensive overview of the field with topics of varying dimensions, breadth, and length. This three-volume Encyclopedia is designed for readers to understand the topics, concepts, and ideas that motivate and shape the fields of activism, civil engagement, and social justice and includes biographies of the major thinkers and leaders who have influenced and continue to influence the study of activism.

The role of the religious specialist in Andean cultures of the sixteenth, seventeenth, and eighteenth centuries was a complicated one, balanced between local traditions and the culture of the Spanish. In *The Power of Huacas*, Claudia Brosseder reconstructs the dynamic interaction between religious specialists and the colonial world that unfolded around them, considering how the discourse about religion shifted on both sides of the Spanish and Andean relationship in complex and unexpected ways. In *The Power of Huacas*, Brosseder examines evidence of transcultural exchange through religious history, anthropology, and cultural studies. Taking Andean religious specialists—or hechizeros (sorcerers) in colonial Spanish terminology—as a starting point, she considers the different ways in which Andeans and Spaniards thought about key cultural and religious concepts. Unlike previous studies, this important book fully outlines both sides of the colonial relationship; Brosseder uses extensive archival research in Bolivia, Chile, Ecuador, Peru, Spain, Italy, and the United States, as well as careful analysis of archaeological and art historical objects, to present the Andean religious worldview of the period on equal footing with that of the Spanish. Throughout the colonial period, she argues, Andean religious specialists retained their own unique logic, which encompassed specific ideas about holiness, nature, sickness, and social harmony. *The Power of Huacas* deepens our understanding of the complexities of assimilation, showing that, within the maelstrom of transcultural exchange in the Spanish Americas, European paradigms ultimately changed more than Andean ones.

Covering more than 500 years of history, culture, and politics, *The Lima Reader* seeks to capture the many worlds and many peoples of Peru's capital city, featuring a selection of primary sources that consider the social tensions and cultural heritages of the "City of Kings."

These rich accounts of day laborers and domestic servants illuminate the history of early republic capitalism and its consequences for working families.

Reconsiders Peru's transition from colony to republic, highlighting the important role indigenous peasants played in anti-colonial struggles.

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