

## **MARS 3V96**

# **RENAISSANCE ETHNOGRAPHY**

Instructor: Jason Dyck – [jdvyck3@brocku.ca](mailto:jdvyck3@brocku.ca)  
Seminar Room: MCA241; Seminar Times: Mondays, 7:00PM–10:00PM  
Office: GL244; Office Hours: Tuesdays, 2PM–4PM  
Telephone: 905-688-5550, ext. 5129

### **COURSE DETAILS**

#### **I. COURSE DESCRIPTION**

The Renaissance was a period of increasing cross-cultural contacts as a result of European expansion into various parts of the globe. This seminar examines some of these encounters by exploring early signs of modern ethnography on the island of Hispaniola, New Spain, Brazil, and Peru in the late fifteenth to the early seventeenth centuries. Our fundamental task is to critically engage with descriptions of Amerindian cultures made by Spanish, Portuguese, Flemish, German, French, and Italian writers and artists. To achieve this goal we will be analyzing an array of primary sources: letters, relations, reports, histories, codices, drawings, and engravings. In particular, we are interested in uncovering early modern ideas of civilization and barbarism along with cultural diversity and diffusion through representations of indigenous writing systems, customs, rituals, clothing, and societal organization. Although this seminar focuses on how Europeans represented the “other” they encountered in the New World, several weeks are also devoted to mestizo and indigenous appropriations of Renaissance ethnography.

#### **II. COURSE REQUIREMENTS AND EVALUATION**

##### **1. SEMINARS**

This is a seminar course, which means that you need to come prepared to class on a weekly basis. Each seminar will be roughly three hours long (with a break at the half-way point) and you will be responsible for the following:

- Viewing and analyzing the assigned images
- Reading and reflecting upon the required readings
- Attending weekly seminars
- Participating generously
- Giving seminar presentations

Your overall seminar grade will be evaluated based upon the following four interrelated elements:

- Attendance
- Minute round
- Participation
- Seminar presentations

**ATTENDANCE** is mandatory for all students for every seminar and only proper excuses will be considered acceptable reasons for not attending. Every missed seminar is an automatic zero unless you communicate with the instructor **before** the beginning of the seminar.

**MINUTE ROUND** is an opening exercise at the beginning of every seminar in which every student will briefly share his/her reactions, questions, problems, and insights into the weekly readings and images. These carefully pre-crafted statements will both prepare and guide the larger group in discussion.

**PARTICIPATION** in weekly seminars means reading the required reading, viewing the assigned images, and sharing what you have learned with everyone else; it does not mean giving long discourses with the aim of racking up points. You need to respect your fellow students by giving concise responses that edify the group and provide others with the opportunity to share their opinions. Remember that listening is an important skill, but one that does not help others to learn about the topic under discussion. For a detailed description of how your overall seminar grade is tallied see the **“Guide to the Evaluation of Seminar Participation”** posted on Sakai.

**SEMINAR PRESENTATIONS** (10 minutes) are an opportunity for you to critically engage with one of the supplementary readings from weekly seminars. In the first week you will sign up for the readings of your choosing and then provide a ten minute presentation on the selected article or book chapter during seminar. Your presentation will provide a review of the author’s general argument and use of evidence together with your own assessment of his/her work. You are responsible for giving one seminar presentation throughout the course.

## **2. “ETHNOGRAPHIC” REPORT #1: CULTURAL RELATIVITY**

### **i. Description and Purpose**

The first assignment of this course is an “ethnographic report” based upon your own field notes in a shopping centre of your choosing. You need to imagine that you are a semi-sedentary man or woman from the Amazonian jungle who was forcefully brought to Canada in 2008. After learning how to read and write you began to record some of your experiences of Canadian life in a weekly journal. One of your entries deals with your first impressions of a shopping centre in which you described the people (facial features, hairstyles, clothing, makeup, body art, piercings) and their social interactions (salutations, gestures, sounds, physical contact, gender roles). In order to write this assignment you need to devote a few hours circling the corridors and stores of a given shopping centre in southern Ontario. Spend some time on the benches and in the food court and record some of your observations. The purpose of this assignment is to recognize two elements of ethnography: (1) that our understanding of others is filtered through our own cultural lens, and (2) that cultural styles and practices are relative in that what may appear normal to us is strange for others.

### **ii. Important Details**

**Due Date, Time, and Place:** January 14, 7:00PM, MCA241

**Length:** 4 pages (double-spaced, 12-font, Times New Roman)

**Sources:**

- Pen, paper, and a boundless imagination

### 3. “ETHNOGRAPHIC” REPORT #2: REPRESENTATIONAL GO-BETWEENS

#### i. Description and Purpose

The second assignment of this course is an “ethnographic report” on Hans Staden’s description of the Tupinambá in Brazil. Eve M. Duffy and Alida C. Metcalf suggest that Staden acted as a “representational go-between” when he penned his *True History* back in Germany in 1557. What is a “representational go-between” and how trustworthy was Hans Staden in this role? In order to write this assignment you need to exercise your historical imagination and engage with a primary source in a critical fashion. You must think about Staden’s biases and how he viewed the world he was experiencing. The purpose of this assignment is to recognize that ethnographers are go-betweens and hence intermediaries in our understanding of indigenous people. Make sure to review the “Guide to Writing an Essay” and “Sample Paper” posted on Sakai before writing your paper.

#### ii. Important Details

**Due Date, Time, and Place:** February 11, 7:00PM, MCA241

**Length:** 4 pages (double-spaced, 12-font, Times New Roman)

**Sources:**

- Eve M. Duffy and Alida C. Metcalf. *The Return of Hans Staden: A Go-between in the Atlantic World* (Baltimore: The Johns Hopkins University Press, 2012). [Course text]
- Hans Staden. *Hans Staden’s True History: An Account of Cannibal Captivity in Brazil*. Translated by Michael Harbsmeier (Durham: Duke University Press, 2008): 105–137. [e-Book JGL]

### 4. RESEARCH PROPOSAL AND PAPER

#### i. Description and Purpose

The third assignment of this course is a research paper on a topic of your choosing related to one or more of the major weekly seminar themes. The purpose of this assignment is to provide you with an opportunity to exercise your research and analytical skills. You need to be able to find relevant material on a topic in the library, organize your findings, and then construct an argument about what you discovered. Your essay should be based upon **at least 2 primary sources** and **at least 7 secondary sources** (both journal articles and books). Beyond e-Books and e-Journals available through the James A. Gibson Library, online sources are strictly prohibited. Using primary and secondary sources from the syllabus is permissible, but you should limit yourself to only a few. As you carry out your research you must look for work by reputable scholars, which means performing word searches in the library catalogue and other databases of scholarly journals. All students must email the instructor a short proposal and an annotated bibliography on or before March 4. Make sure to review the “Guide to Writing an Essay” and “Sample Paper” posted on Sakai before beginning your research and writing.

## ii. Important Details

**Due Date (Proposal):** March 4 (email)

**Length (Proposal):** 2 pages (double-spaced, 12-font, Times New Roman)

**Due Date and Place (Paper):** April 8 (History Department Drop Box)

**Length (Paper):** 12 pages (double-spaced, 12-font, Times New Roman)

### Sources:

- At least 2 primary sources
- At least 7 secondary sources (both journal articles and books)

## 5. EVALUATION SCHEME

**\*You need to hand in all assignments to receive a passing grade in this course.**

COMPONENTS OF THE COURSE	PERCENTAGE OF THE FINAL GRADE	DUE DATE
Seminar Participation	25%	N/A
Seminar Presentation	5%	
“Ethnographic” Report #1	10%	January 14
“Ethnographic” Report #2	15%	February 11
Research Proposal/Annotated Bibliography	5%	March 4
Research Paper	40%	April 8

## V. COURSE BOOKS

The following course textbooks are available in the campus bookstore:

- Felipe Guaman Poma de Ayala. *The First New Chronicle and Good Government*. Translated by David Frye (Indianapolis: Hackett Publishing Company, 2006).
- Eve M. Duffy and Alida C. Metcalf. *The Return of Hans Staden: A Go-between in the Atlantic World* (Baltimore: The Johns Hopkins University Press, 2012).
- The Renaissance Ethnography MARS 3V96 course package (all of the material for the course is available in this package with the exception of online sources).

## ADMINISTRATIVE/ACADEMIC MATTERS

### I. EMAIL POLICY

Emails will be checked weekly between Monday and Friday. Every message sent should indicate in the subject line “MARS 3V96” or it may be placed into junk mail. You may feel free to email the instructor about any questions you have concerning the course.

### II. SAKAI

The syllabus, important handouts, evaluation schemes, and internet links will all be available for consultation on Sakai.

### III. PLAGIARISM

Plagiarism—taking credit for someone else’s work, be it an idea, a citation, or an essay found on the internet—is a serious offence and will be treated accordingly. For further details on plagiarism and academic dishonesty more generally you should consult the 2012–2013 Brock University Undergraduate Calendar under “Academic Regulations and University Policies>Academic Misconduct” at <http://www.brocku.ca/webcal/2012/>

**undergrad/areg.html**. You can also visit the James A. Gibson Library website under “Help>Writing and Citing>Plagiarism” at **<http://www.brocku.ca/library/help-lib/writing-citing/plagiarism>**.

#### **IV. SUBMISSION AND LATE POLICY**

Under no circumstances will an assignment be handed in electronically (with the exception of the essay proposal). Assignments that are handed in late without the instructor’s permission will be penalized 10% of the assignment’s worth per day after the due date (weekends count as two days) and will not receive written comments. All extensions must be approved by the instructor **beforehand** and only valid excuses will result in permission to hand in an assignment late. For more information you can visit Brock’s Student Health Services website under “Policies>Medical Exemption Policy” at **<http://www.brocku.ca/health-services/policies/exemption>**.

#### **V. GRADING**

To earn a passing grade in this course you must hand in all of the given assignments. All submitted papers that do not have a bibliography and/or are less than the required length (even a paragraph under) will be returned to you as incomplete and given a zero. For more information on both how to write an essay and how they are evaluated see the “**Guide to Writing an Essay**,” “**Sample Paper**,” and “**Guide to the Evaluation of Essays**” posted on Sakai. Here are some of the general characteristics your papers should have:

- A title page with the title of your paper, your name, course code, instructor, and the date
- An introduction clearly stating the theme of your paper and its general argument
- A proper use of sentences, paragraphs, punctuation, spelling, and grammar
- A manageable topic and organized structure
- A persuasive thesis that is well argued
- An intelligent use of sources and signs of original research
- A quality of analysis and a general demonstration of effort
- An informative conclusion concisely summing up your paper
- A bibliography and footnotes according to the Chicago Manual of Style
- A format using 12-font and Times New Roman letters on double-spaced pages
- A page number at the top or bottom of every page (excluding the title page)

#### **VI. SEMINAR CONDUCT**

You are expected to treat the instructor and your fellow students with respect. This means arriving to class on time, keeping noise levels to a minimum, turning off cell phones, and using personal computers for note-taking only. Personal computers will not be used for surfing the web, Facebook, games, checking email, or for watching videos.

#### **VII. COURSE WITHDRAWAL**

If you wish to withdraw from this course without academic penalty you must do so before March 8.

## VIII. SERVICES FOR STUDENTS WITH DISABILITIES

As part of Brock University's commitment to a respectful work and learning environment, the University will make every reasonable effort to accommodate all members of the university community with disabilities. If you require academic accommodations related to a documented disability to participate in this course, you are encouraged to contact Services for Students with Disabilities in the Student Development Centre (4th floor Schmon Tower, ex. 3240). You are also encouraged to discuss any accommodations with the instructor well in advance of due dates and scheduled assessments.

## SEMINARS

### I. SEMINAR READING AND IMAGES

[JGL] = James A. Gibson Library

## EUROPE: DESCRIPTIONS OF THE "OTHER"

### **SEMINAR I: INTRODUCTION/CULTURAL RELATIVISM (JANUARY 7)**

"Just as we consider these peoples of the Indies barbarians, so they, since they do not understand us, also consider us barbarians and strangers." – Bartolomé de las Casas, ca. 1551

### REQUIRED READINGS

- Michel de Montaigne. "On Cannibals." In *Essays*. Translated by J. M. Cohen (Hardmonsworth: Penguin Books, 1958): 105–118. [Course pack]
- Anthony Pagden. "Chapter 1: The Problem of Recognition" and "Chapter 2: The Image of the Barbarian." In *The Fall of Natural Man: The American Indian and the Origins of Comparative Ethnology* (Cambridge: Cambridge University Press, 1982): 10–26. [Course pack]

### **SEMINAR II: THICK DESCRIPTION (JANUARY 14)**

"Ethnography is thick description." – Clifford Geertz, 1973

### REQUIRED READINGS

- Greg Denning. "Ethnography on My Mind." In *Performances* (Melbourne: Melbourne University Press, 1996): 5–30. [Course pack]
- Clifford Geertz. "Thick Description: Toward an Interpretive Theory of Culture." In *The Interpretation of Cultures: Selected Essays* (New York: Basic Books, 1973): 3–30. [Course pack]
- John H. Rowe. "Ethnography and Ethnology in the Sixteenth Century." *The Kroeber Anthropological Society Papers* 30 (1964): 1–10. [<http://dpg.lib.berkeley.edu/webdb/anthpubs/search?all=ethnography+and+ethnology&item=5>]
- Stuart B. Schwartz. "Introduction." In *Implicit Understandings: Observing, Reporting, and Reflecting on Encounters between Europeans and Other Peoples in the Early Modern Era*, ed. Stuart B. Schwartz (Cambridge: Cambridge University Press, 1994): 1–9, 18–19. [Course pack]

### SUPPLEMENTARY READINGS

- John Howland Rowe. "The Renaissance Foundations of Anthropology." *American Anthropologist* 67 (1965): 1–20. [e-Journal JGL]

- Charles Trinkaus. “Themes for a Renaissance Anthropology.” In *The Renaissance: Essays in Interpretation*, ed. André Chastel (London: Methuen, 1982): 83–126. [Inter-library loan]
- Joan-Pau Rubiés. “New Worlds and Renaissance Ethnology.” *History and Anthropology* vol. 6, nos. 2–3 (1993): 157–197. [Inter-library loan]
- Margaret T. Hodgen. *Early Anthropology in the Sixteenth and Seventeenth Centuries* (Philadelphia: University of Pennsylvania Press, 1964). [GN 17 H63]

### **SEMINAR III: A BLUNTED IMPACT? (JANUARY 21)**

“Herodotus gives us for the first time a reasoned scheme of ethnological criteria . . . and that is why we hail him Father of anthropology.” – John Linton Myres, 1908

#### **REQUIRED READINGS**

- Herodotus. *The Histories*. Translated by Aubrey de Sélincourt (Harmondsworth: Penguin Books, 1996): 55–58 (Persians); 98–119 (Egyptians); 193–194 (Indians). [Course pack]
- Peter Martyr of Anghiera. “First Decade. Book II.” In *De Orbe Novo: The Eight Decades of Peter Martyr D’Anghera*. Translated by Francis Augustus MacNutt (New York: G. P. Putnam’s Sons, 1912): 1:69–84. [Online pdf file]
- Anthony Grafton. “Chapter 1: A Bound World: The Scholar’s Cosmos.” In *New Worlds, Ancient Texts: The Power of Tradition and the Shock of Discovery* (Cambridge: The Belknap Press of Harvard University Press, 1992): 11–58. [Course pack]
- John H. Elliott. “Renaissance Europe and America: A Blunted Impact?” In *First Images of America: The Impact of the New World on the Old*, ed. Fredi Chiappelli (Berkeley: University of California Press, 1976): 1: 11–23. [Course Pack]

#### **SUPPLEMENTARY READINGS**

- John H. Elliott. “Chapter 1: The Uncertain Impact” and “Chapter II: The Process of Assimilation.” In *The Old World and the New, 1492–1650* (Cambridge: Cambridge University Press, 1972): 3–53. [CB401 E43]
- John H. Elliott. “Final Reflections: The Old World and the New Revisited.” In *America in European Consciousness 1493–1750*, ed. Karen O. Kupperman (Chapel Hill, 1995): 391–408. [E18.7 A44]
- Joan-Pau Rubiés. “Travel Writing and Humanistic Culture: A Blunted Impact?” *Journal of Early Modern History* vol. 10, nos. 1–2 (2006): 131–168. [e-Journal JGL]
- Michael T. Ryan. “Assimilating New Worlds in the Sixteenth and Seventeenth Centuries.” *Comparative Studies in Society and History* vol. 23, no. 4 (1981): 519–538. [e-Journal JGL]

## **HISPANIOLA: DESCRIPTIONS OF THE TAÍNOS**

### **SEMINAR IV: EARLY EXPLORERS (JANUARY 28)**

“[Columbus] is in a sense the founder of American Anthropology.” – Edward Gaylor Bourne, 1906

#### **REQUIRED READINGS**

- Ramón Pané. *An Account of the Antiquities of the Indians*. Translated by Susan C. Griswold (Durham: Duke University Press, 1999): 3–38. [e-Book JGL]
- Christopher Columbus. “Letter of Columbus Describing the Results of His First Voyage.” In *The Journal of Christopher Columbus*. Translated by Cecil Jane (New York: Bonanza Books, 1989):

191–202. [[http://www.mith2.umd.edu/eada/html/display.php?docs=columbus\\_santangel.xml&action=show](http://www.mith2.umd.edu/eada/html/display.php?docs=columbus_santangel.xml&action=show)]

- Irving Rouse. “Introduction.” In *The Tainos: Rise and Fall of the People Who Greeted Columbus* (New Haven: Yale University Press, 1992): 5–25. [Course pack]
- Peter Hulme. “Tales of Distinction: European Ethnography and the Caribbean.” In *Implicit Understandings: Observing, Reporting, and Reflecting on Encounters between Europeans and Other Peoples in the Early Modern Era*, ed. Stuart B. Schwartz (Cambridge: Cambridge University Press, 1994): 157–176, 191–197. [Course pack]

#### SUPPLEMENTARY READINGS

- Urs Bitterli. “Chapter III: Cultural Collision: The Spaniards on Hispaniola.” In *Cultures in Conflict: Encounters Between European and Non-European Cultures*. Translated by Ritchie Robertson (Stanford: Stanford University Press, 1989): 70–86. [D32 B5713]
- Stephen Greenblatt. “Chapter 3: Marvelous Possessions.” In *Marvelous Possessions: The Wonder of the New World* (Chicago: University of Chicago Press, 1991): 53–85. [E121 G74]
- Tzvetan Todorov. “Chapter 2: Columbus as Interpreter” and “Chapter 3: Columbus and the Indians.” In *The Conquest of America: The Question of the Other* [1984]. Translated by Richard Howard (New York: Harper Perennial, 1992): 15–54. [E123 T6313]
- Edmundo O’Gorman. *The Invention of America: An Inquiry into the Historical Nature of the New World and the Meaning of Its History* (Bloomington: Indiana University Press, 1961). [E110 O42]

### **SEMINAR V: THE BLACK LEGEND (FEBRUARY 4)**

“Amerindians recede into the background of Black Legend history. They become mere objects upon which evil was enacted, heroism exerted.” – Steve J. Stern, 1982

#### REQUIRED READINGS/IMAGES

- Go to <http://jcb.lunaimaging.com/luna/servlet> and write “Theodor de Bry Las Casas” in the advanced search to view his engravings of Spanish cruelties.
- Bartolomé de las Casas. *A Short Account of the Destruction of the Indies*. Translated by Nigel Griffin (Harmondsworth: Penguin Books, 2004): 3–36, 127–130. [Course pack]
- Bernardo de Vargas Machuca. *Defending the Conquest: Bernardo de Vargas Machuca’s Defense and Discourse of the Western Conquests*. Translated by Timothy F. Johnson (University Park: Pennsylvania State University, 2010): 31–34, 59–76. [Course pack]
- Kris Lane. “Introduction to Bernardo de Vargas Machuca’s *Defense of the Western Conquests*, or *Apologetic Discourses*.” In *Defending the Conquest: Bernardo de Vargas Machuca’s Defense and Discourse of the Western Conquests*, ed. Kris Lane (University Park: Pennsylvania State University, 2010): 3–24. [Course pack]
- Margaret R. Greer, Walter D. Mignolo, and Maureen Quilligan. “Introduction.” In *Rereading the Black Legend: The Discourses of Religious and Racial Difference in the Renaissance Empires* (Chicago: The University of Chicago Press, 2007): 1, 5–9. [Course pack]

#### SUPPLEMENTARY READINGS

- Rolena Adorno. “Chapter 3: Fray Bartolomé de las Casas, Polemicist and Author.” In *The Polemics of Possession in Spanish American Narrative* (New Haven: Yale University Press, 2007): 61–98. [PQ7082 N7 A256]
- David Anthony Brading. “Chapter 3: The Unarmed Prophet.” In *The First America: The Spanish Monarchy, Creole Patriots, and the Liberal State, 1491–1867* (Cambridge: Cambridge University Press, 1991): 59–78. [F1412 B79]
- Daniel Castro. *Another Face of Empire: Bartolomé de las Casas, Indigenous Rights, and Ecclesiastical Imperialism* (Durham: Duke University Press, 2007). [e-Book JGL]
- Patricia Gravatt. “Rereading Theodore de Bry’s Black Legend.” In *Rereading the Black Legend: The Discourses of Religious and Racial Difference in the Renaissance Empires*, eds. Margaret R.



Greer, Walter D. Mignolo, and Maureen Quilligan (Chicago: The University of Chicago Press, 2007): 225–243. [Inter-library loan]

## **BRAZIL: DESCRIPTIONS OF THE TUPINAMBÁ**

### **SEMINAR VI: COLONIAL GO-BETWEENS (FEBRUARY 11)**

“[G]o-betweens were often used to arbitrate relations in ways that over time benefited the interests of the European rather than the Indian world.” – Alida C. Metcalf, 2005

#### **REQUIRED READINGS/IMAGES**

- Go to <http://jcb.lunaimaging.com/luna/servlet> and write “Hans Staden 1557” in the advanced search to view his woodcuts of the indigenous people of Brazil.
- Hans Staden. *Hans Staden's True History: An Account of Cannibal Captivity in Brazil*. Translated by Michael Harbsmeier (Durham: Duke University Press, 2008): 105–137. [e-Book JGL]
- Eve M. Duffy and Alida C. Metcalf. *The Return of Hans Staden: A Go-between in the Atlantic World* (Baltimore: The Johns Hopkins University Press, 2012). [Course text]

#### **SUPPLEMENTARY READINGS**

- Donald W. Forsyth. “The Beginnings of Brazilian Anthropology: Jesuits and Tupinambá Cannibalism.” *Journal of Anthropological Research* vol. 39, no. 2 (1983): 147–178. [e-Journal JGL]
- H. E. Martel. “Hans Staden’s Captive Soul: Identity, Imperialism, and Rumors of Cannibalism in Sixteenth-Century Brazil.” *Journal of World History* vol. 17, no.1 (2006): 51–69. [e-Journal JGL]
- Donald W. Forsyth. “Three Cheers for Hans Staden: The Case for Brazilian Cannibalism.” *Ethnohistory* vol. 32, no. 1 (1985): 17–36. [e-Journal JGL]
- Neil L. Whitehead. “Hans Staden and the Cultural Politics of Cannibalism.” *The Hispanic American Historical Review* vol. 80, no. 4 (2000): 721–751. [e-Journal JGL]

### **SEMINAR VII: CALVINIST ETHNOGRAPHY (FEBRUARY 25)**

“In my pocket I carried Jean de Léry, the anthropologist’s breviary.” – Claude Lévi-Strauss, 1955

#### **REQUIRED READINGS/IMAGES**

- Go to <http://jcb.lunaimaging.com/luna/servlet> and write “Jean de Léry 1580” in the advanced search to view the woodcuts that accompanied his history of Brazil.
- Pedro Vaz de Caminha. “The First Letter from Brazil.” In *Colonial Latin America: A Documentary History*, eds. Kenneth Mills, William Taylor, and Sandra Lauderdale Graham (Wilmington: Scholarly Resources, 2002): 43–58. [Course pack]
- Jean de Léry. “Chapter 8: Of the Natural Qualities . . . of the Brazilian Savages,” “Chapter 15: How the Americans Treat Their Prisoners,” “Chapter 16: What One Might Call Religion,” and “Chapter 18: What One May Call Laws and Civil Order.” In *History of a Voyage to the Land of Brazil, Otherwise Called America*. Translated by Janet Whatley (Berkeley: University of California Press, 1990): 56–68, 122–151, 158–171. [Course pack]
- Sabine MacCormack. “Ethnography in South America: The First Two Hundred Years.” In *The Cambridge History of Native Peoples of the Americas*, vol. 3, pt. 1, ed. Frank Salomon and Stuart B. Schwartz (Cambridge: Cambridge University Press, 1999): 96–98, 102–103, 109–121. [e-Book JGL]

- Anthony Pagden. "Chapter 1: The Principle of Attachment." In *European Encounters with the New World: From Renaissance to Romanticism* (New Haven: Yale University Press, 1993): 41–49. [Course pack]

#### SUPPLEMENTARY READINGS

- Alida C. Metcalf. "Chapter 2: Encounter" and Chapter 3: Possession." In *Go-betweens and the Colonization of Brazil, 1500–1600* (Austin: University of Texas Press, 2005): 17–88 [F2526 M48]
- John Hemming. "The Indians of Brazil in 1500." In *The Cambridge History of Latin America*, ed. Leslie Bethell (Cambridge: Cambridge University Press, 1986): 1: 119–143. [e-Book JGL]
- Michel de Certeau. "Ethno-Graphy, Speech, or the Space of the Other." In *The Certeau Reader*, ed. Graham Ward (Oxford: Blackwell Publishers, 2000): 129–150. [HM 621 C472]
- Andrea Frisch. "In a Sacramental Mode: Jean de Léry's Calvinist Ethnography." *Representations* vol. 77, no. 1 (2002): 82–106 [e-Journal JGL]

## NEW SPAIN: DESCRIPTIONS OF THE NAHUAS

### **SEMINAR VIII: REPORTING CONQUISTADORS (MARCH 4)**

"Alien soldiers rarely make sensitive ethnographers." – Inga Clendinnen, 1987

#### REQUIRED READINGS

- Hernán Cortés. "The Second Letter." In *Letters from Mexico*. Translated by Anthony Pagden (New Haven: Yale University Press, 1986): 82–113. [Course pack]
- Bernal Díaz del Castillo. "Preliminary Note," "Doña Marina's Story," "The Entrance into Mexico," and "The Stay in Mexico." In *The Conquest of New Spain*. Translated by J. M. Cohen (Harmondsworth: Penguin Books, 1965): 14, 85–87, 213–244. [Course pack]
- David Carrasco. "The Exaggerations of Human Sacrifice" and "Tenochtitlan as a Political Capital and World Symbol." In *The History of the Conquest of New Spain*, ed. David Carrasco (University of New Mexico Press, 2008): 439–457. [Course pack]
- Inga Clendinnen. "Fierce and Unnatural Cruelty: Cortés and the Conquest of Mexico." *Representations* 33 (1991): 65–100. [e-Journal JGL]

#### SUPPLEMENTARY READINGS

- Rolena Adorno. "The Discursive Encounter of Spain and America: The Authority of Eyewitness Testimony in the Writing of History." *The William and Mary Quarterly* vol. 49, no. 2 (1992): 210–228. [e-Journal JGL]
- Francis J. Brooks. "Motecuzoma Xocoyotl, Hernán Cortés, and Bernal Díaz del Castillo: The Construction of an Arrest." *Hispanic American Historical Review* vol. 75, no. 2 (1995): 149–183. [e-Journal JGL]
- Benjamin Keen. "The Aztecs in Late Renaissance Thought." In *The Aztec Image in Western Thought* (New Brunswick: Rutgers University Press, 1971): 138–172 [F1219 K43/Google Books]
- Camilla Townsend. "Burying the White Gods: New Perspectives on the Conquest of Mexico." *American Historical Review* vol. 108, no. 3 (2003): 659–687. [e-Journal JGL]

**SEMINAR IX: "MISSIONIZED" MISSIONARIES  
(MARCH 11)**

"[T]hrough . . . systematic fieldwork and objective descriptions . . . Sahagún [earned] the title of "father of modern ethnography." – J. Jorge Klor de Alva, 1988

**REQUIRED READINGS/IMAGES**

- Go to <http://www.latinamericanstudies.org/florentine-codex.htm> to view some of the accompanying illustrations of the Florentine Codex.
- Bernardino de Sahagún. "Introductions and Indices," "Book I: The Gods," and "Book II: The Ceremonies." In *General History of the Things of New Spain*. Second Edition. Translated by Arthur J. O. Anderson and Charles E. Dibble (Santa Fe: School of American Research, 1970–1982): pt. I, 45–51, 53–58; pt. II, 1–3, 29–30; pt. III, 27–28, 33–34, 130–138, 147–158, 184–187. **[Course pack]**
- Toribio de Benavente Motolinía. "Book I." In *Motolinía's History of the Indians of New Spain*. Translated by Elizabeth Andros Foster (Berkeley: The Cortés Society, 1950): 51–70, 72–78, 86–87. **[Course pack]**
- Inga Clendinnen. "Ways to the Sacred: Reconstructing "Religion" in Sixteenth-Century Mexico" *History and Anthropology* vol. 5, no. 1 (1990): 105–141. **[Course pack]**
- John Keber. "Sahagún and Hermeneutics: A Christian Ethnographer's Understanding of Aztec Culture." In *The Work of Bernardino de Sahagún: Pioneer Ethnographer of Sixteenth-Century Aztec Mexico*, eds. J. Jorge Klor de Alva, H. B. Nicholson, and Eloise Quiñones Keber (Albany: Institute for Mesoamerican Studies, 1988): 53–63. **[Course pack]**

**SUPPLEMENTARY READINGS**

- Jorge Cañizares-Esguerra. "Chapter 2: Changing European Interpretation of the Reliability of Indigenous Sources." In *How to Write the History of the New World: Histories, Epistemologies, and Identities in the Eighteenth-Century Atlantic World* (Stanford: Stanford University Press, 2001): 60–129. **[F1412 C25]**
- Francisco Morales. "The Native Encounter with Christianity: Franciscans and Nahuas in Sixteenth-Century Mexico." *The Americas*, vol. 65, no. 2 (2008): 137–159. **[e-Journal JGL]**
- Inga Clendinnen. "Franciscan Missionaries in Sixteenth-Century Mexico." In *Disciplines of Faith: Studies in Religion, Politics and Patriarchy*, eds. Jim Obelkevich, Lyndal Roper, and Raphael Samuel (New York: Routledge & Kegan Paul, 1987): 229–245. **[BL60 D57]**
- J. Jorge Klor de Alva. "Sahagún and the Birth of Modern Ethnography: Representing, Confessing, and Inscribing the Native Other." In *The Work of Bernardino de Sahagún: Pioneer Ethnographer of Sixteenth-Century Aztec Mexico*, ed. J. Jorge Klor de Alva (Austin: University of Texas Press, 1988): 31–52. **[Inter-library loan]**
- Miguel León-Portilla. *Bernardino de Sahagún, First Anthropologist*. Translated by Mauricio J. Mixco (Norman: University of Oklahoma Press, 1999). **[F1231 S33 L4613]**

**SEMINAR X: COMPARATIVE ETHNOLOGY  
(MARCH 18)**

"Acosta was less an ethnographer and more an "arm-chair" anthropologist." – Daniel T. Reff, 2003

**REQUIRED READINGS**

- José de Acosta. *Natural and Moral History of the Indies*. Translated by Frances López-Morillas (Durham: Duke University Press, 2002): 250–328. **[e-Book JGL]**

- Anthony Pagden. "A Programme of Comparative Ethnology: José de Acosta." In *The Fall of Natural Man: The American Indian and the Origins of Comparative Ethnology* (Cambridge: Cambridge University Press, 1982): 146–192. [Course pack]
- Rolena Adorno. "Chapter 8: The Amerindian Studied, Interpreted, and Imagined." In *The Polemics of Possession in Spanish American Narrative* (New Haven: Yale University Press, 2007): 191–219. [Course pack]

### SUPPLEMENTARY READINGS

- José de Acosta. "José de Acosta on the Salvation of the Indians (1588)." In *Colonial Spanish America: A Documentary History*, eds. Kenneth Mills and William B. Taylor (Wilmington: Scholarly Resources, 1998): 115–124. [F1412 C642]
- Sabine MacCormack. "Chapter 6: The Mind of the Missionary: José de Acosta on Accommodation and Extirpation, circa 1590." In *Religion in the Andes: Vision and Imagination in Early Colonial Peru* (Princeton: Princeton University Press, 1991): 249–280. [F3429.3 R3 M28]
- Walter D. Mignolo. "Introduction to José de Acosta's *Historia natural y moral de las Indias*." In *Natural and Moral History of the Indies* (Durham: Duke University Press, 2002): xvii–xviii. [e-Book JGL]
- Thayne R. Ford. "Stranger in a Foreign Land: José de Acosta's Scientific Realizations in Sixteenth-Century Peru." *The Sixteenth Century Journal* vol. 29, no. 1 (1998): 19–33. [e-Journal JGL]

## PERU: DESCRIPTIONS OF ANDEAN PEOPLES

### SEMINAR XI: MESTIZO HUMANISTS (MARCH 25)

"[M]estizo phenomena offer the privilege of belonging to several worlds within a single lifetime."  
– Serge Gruzinski, 1999

### REQUIRED READINGS

- Blas Valera. *Gods of the Andes: An Early Account of Inca Religion and Andean Christianity*. Translated by Sabine Hyland (University Park: The Pennsylvania State University Press, 2011): 49–63, 76–88. [Course pack]
- El Inca Garcilaso de la Vega. *Royal Commentaries of the Incas and General History of Peru*. Translated by Harold V. Livermore (Austin: University of Texas Press, 1966): 1: 4–5, 30–55, 67–78, 84–88. [Course pack]
- Sabine Hyland. "Native Gods and Missionaries" and "Blas Valera: His Life and 'Crimes'." In *Gods of the Andes: An Early Account of Inca Religion and Andean Christianity* (University Park: The Pennsylvania State University Press, 2011): 1–4, 12–14, 17–25. [Google Books]
- David Anthony Brading. "Chapter 12: Inca Humanist." In *The First America: The Spanish Monarchy, Creole Patriots, and the Liberal State, 1491–1867* (Cambridge: Cambridge University Press, 1991): 255–272. [Course pack]

### SUPPLEMENTARY READINGS

- David Anthony Brading. "The Incas and the Renaissance: The Royal Commentaries of Inca Garcilaso de la Vega." *Journal of Latin American Studies* vol. 18, no. 1 (1986): 1–23. [e-Journal JGL]
- Sabine MacCormack, "The Incas and Rome." In *Garcilaso Inca de la Vega: An American Humanist. A Tribute to José Durand*, ed. José Anadon (Notre Dame: University of Notre Dame Press, 1998): 8–31. [Inter-library loan]
- Franklin Pease G. Y. "Garcilaso's Historical Approach to the Incas." In *Garcilaso Inca de la Vega: An American Humanist. A Tribute to José Durand*, ed. José Anadon (Notre Dame: University of Notre Dame Press, 1998): 32–41. [Inter-library loan]

- Sabine Hyland. "The Imprisonment of Blas Valera: Heresy and Inca History in Colonial Peru." *Colonial Latin American Historical Review* vol. 7, no. 1 (1998): 43–58. [Inter-library loan]

## **SEMINAR XII: INDIGENOUS ETHNOGRAPHERS/CONCLUSION (APRIL 1)**

"Autoethnography refer[s] to instances in which colonized subjects undertake to represent themselves in ways that *engage with* the colonizer's own terms." – Mary Louise Pratt, 1992

### REQUIRED READINGS/IMAGES

- Go to <http://www.kb.dk/permalink/2006/poma/info/en/project/project.htm> to view Felipe Guaman Poma de Ayala's drawings that accompanied his "letter" to King Philip III of Spain.
- Felipe Guaman Poma de Ayala. *The First New Chronicle and Good Government*. Translated by David Frye (Indianapolis: Hackett Publishing Company, 2006): vii–xxvi, 1–99, 263–287. [Course text]
- Ralph Bauer. "Colonial Latin American Indian Chronicles: Felipe Guaman Poma de Ayala's History of the "New" World." *American Indian Quarterly* vol. 25, no. 2 (2001): 274–312. [e-Journal JGL]

### SUPPLEMENTARY READINGS

- Rolena Adorno. "The Indigenous Ethnographer: The "indio ladino" as Historian and Cultural Mediation." In *Implicit Understandings: Observing, Reporting, and Reflecting on Encounters between Europeans and Other Peoples in the Early Modern Era*, ed. Stuart B. Schwartz (Cambridge: Cambridge University Press, 1994): 378–402. [D217 I6]
- Rolena Adorno. "Felipe Guaman Poma: Native Writer and Litigant in Early Colonial Peru." In *The Human Tradition in Colonial Latin America*, ed. Kenneth J. Andrien (Wilmington: Scholarly Resources, 2002): 140–163. [F1412 H76]
- Rolena Adorno. "The Art of Survival in Early Colonial Peru." In *Violence and Resistance in the Americas: Native Americans and the Legacy of Conquest*, eds. William B. Taylor and Franklin Pease G. Y. (Washington D. C.: Smithsonian Institution Press, 1994): 67–97. [Inter-library loan]
- Rolena Adorno. "Chapter 2: Felipe Guaman Poma de Ayala and the Polemics of Possession." In *The Polemics of Possession in Spanish American Narrative* (New Haven: Yale University Press, 2007): 21–60. [PQ7082 N7 A256]

## II. SEMINAR SCHEME

SEMINAR	TITLE	DATES
Seminar # 1	Introduction/Cultural Relativism	January 7
Seminar # 2	Thick Description	January 14
Seminar # 3	A Blunted Impact?	January 21
Seminar # 4	Early Explorers	January 28
Seminar # 5	The Black Legend	February 4
Seminar # 6	Colonial Go-betweens	February 11
Seminar # 7	Calvinist Ethnography	February 25
Seminar # 8	Reporting Conquistadors	March 4
Seminar # 9	"Missionized" Missionaries	March 11
Seminar # 10	Comparative Ethnology	March 18
Seminar # 11	Mestizo Humanists	March 25
Seminar # 12	Indigenous Ethnographers/Conclusion	April 1