

## AZTECS AND INCAS:

### CONQUEST, COLONIALISM, AND SURVIVAL

Professor Robert Haskett

Tuesday/Thursday, 4:00-5:20, 300 Villard Hall

CRNS 16964/16965

"Thus they ruined and depopulated all this island which we beheld not long ago; and it excites pity, and great anguish to see it deserted, and reduced to a solitude." [Bartolomé de las Casas]

The belief that the sixteenth-century Spanish invasions of the Americas destroyed the hemisphere's indigenous peoples is a durable stereotype. While Las Casas was right to argue for the existence of destructive forces unleashed by the arrival of Spaniards on the scene, those who have looked beyond the Dominican's heartfelt defense of the "Indians" (which was actually a legal argument designed to spur reforms in the colonial system) are finding that the stereotype was equal parts truth and myth. Today when one travels to Mexico, Guatemala, Ecuador, Peru, and Bolivia what seems to be indigenous culture and "Indian" people are everywhere, from the kinds of foods people eat to the ways in which Latin Americans worship God. The truth is that with some exceptions neither indigenous peoples nor their cultures were ever completely wiped out in what we call Spanish America, nor did they lack a capacity to survive, to adapt, and to resist the situations and systems that confronted them. The societies and cultures we encounter in the region today emerged from this kind of dynamic historical. Even if Hernando Cortés, Francisco Pizarro, and the *conquistadores* eliminated the empires of the Aztecs and Incas, the citizens of those empires and their descendants lived on despite military defeats, devastating epidemics of introduced European diseases, and dehumanizing Iberian prejudices. □

History 482/582 investigates this fascinating process of cultural evolution. We will focus on the sedentary peoples of Mesoamerica (a region comprised today of Mexico, Guatemala, Belize, and other parts of Central America) and the Andes (Ecuador, Peru, Bolivia, northern Chile, and northwestern Argentina). Our goal is to understand Mesoamerican and Andean cultures prior to the Spanish invasions of the early sixteenth century, and then to examine the impact of those invasions on indigenous life and culture during the long colonial centuries. At the end of the term we will also take a very brief look at the state of the survivors of conquest in modern Mesoamerica and the Andes. Whenever possible, we will be coming at things from an indigenous, rather than European, perspective thanks to a number of sources produced by the supposedly conquered peoples themselves. Transcriptions of some of these documents are posted elsewhere on the HIST 482/582 Blackboard site, and at least three of the books

required for the course also reproduce translated indigenous voices of various kinds. To sum up, here's what you are expected to take away from the course:

- To understand the complex realities of pre-contact and post-conquest indigenous societies in Mexico and Peru, and in so doing recognize the difference between stereotype/myth and more nuanced readings of history;
- To let what might be called the voices of the supposedly voiceless be heard, and to learn how to listen to them – or, other words, to learn how to recognize indigenous people as agents in their own lives, without, however, sugar-coating the colonial realities that faced them;
- To understand how and why indigenous cultures, in contact and dialogue with “Old World” ones, forged unique new cultures in Mexico and Peru, cultures that continued to evolve into the national period and which make Latin America what it is today;
- And, to hone your skills in terms of reading analytically and writing persuasively in relation to the interpretation and analysis of evidence and opinion, skills that will serve you well in many aspects of your lives after you leave the UO. □□

## BOOKS □□

The following books are required for all students enrolled in the course. You may purchase them at the Duck Store. It may be possible to find used copies at Smith Family Books (or at some of the other used bookstores in town), or by way of Powell's City of Books website or Amazon.com, or similar online book sellers. A copy of each of these books will also be found on reserve for our course in the Knight Library. □□

Andrien, Kenneth J. *Andean Worlds: Indigenous History, Culture, and Consciousness Under Spanish Rule, 1532-1825*. Albuquerque: University of New Mexico Press, 2001. F3429.3G6A67 2001

Burkhart, Louise, et al., trans and ed., *Aztecs on Stage: Religious Theater in Colonial Mexico* (Norman: University of Oklahoma Press, 2011. PM4068.75.E5B87 2011

Carrasco, David, with Scott Sessions. *Daily Life of the Aztecs: People of the Sun and Earth* (Indianapolis and Cambridge: Hackett Publishing Company, Inc., 1998). F1219.73.C355 1998

López y Fuentes, Gregorio. *El Indio: A Novel* (New York: Continuum International Publishing Group, Inc., 2002). □P Q7297.L 6851513 1994□

Restall, Matthew, et al. *Mesoamerican Voices* (Cambridge: Cambridge University Press, 2005). □P M3055.M47 2005□

All students are also required to read selections from the following anthology of scholarly articles. PDFs of these chapters will be found in the appropriate sections of our Canvas Modules feature. I have also put a copy of this book on reserve in the

Knight Library. You'll find required (and some recommended) assignments in the course Reading Calendar in Canvas Pages:

Schroeder, Susan, Stephanie Wood, and Robert Haskett, eds., *Indian Women of Early Mexico* (Norman: University of Oklahoma Press, 1999). F1219.3.W6153 1997

Graduate students enrolled in HIST 582 have some additional required books, all of which are on reserve for our course in the Knight Library and one of which (the Bakewell book) is for sale in the Duck Store (undergraduates are very welcome to read parts or all of these books, too!):

Bakewell, Peter J. *Miners of the Red Mountain: Indian Labor in Potosí, 1545-1650*. Albuquerque: University of New Mexico Press, 1984. HD8039.M73B53 1984

Chimalpahin Quauhtlehuanitzin, Domingo Francisco de San Antón Muñón. *Annals of His Time*. Translated and edited by James Lockhart, Susan Schroeder, and Doris Namala. Stanford: Stanford University Press, 2006. F1219.54.A98C45 2006

Mugaburu, Joseph de, and Francisco de Mugaburu. *Chronicle of Colonial Lima: The Diary of Josephe and Francsico Mugubarú, 1640-1694*. Translated and edited by Robert Ryal Miller. Norman: University of Oklahoma Press, 1975. F3444.M8813 1975

The Reading Calendar (Canvas Pages) lays out a schedule for reading all required materials, which will include not only these books, but also certain brief items (usually primary materials or website links) posted in our Canvas Modules feature. You will also find some "recommended reading" selections in the Calendar. Canvas Pages also features a Course Bibliography that has a longer list of recommended items, some of which are being held on reserve for our course at the Knight Library. You may be able to find used copies of at least some of these things at places like Smith Family Books if you decide to purchase them for your own personal library.

## ASSIGNMENTS □□

Course grades for undergraduates will be based on several elements:

- Participation and attendance (**10%** of your grade), including input during in-class discussions;
- A take-home exam, due **Thursday, October 31 (30%** of your grade);
- An analytical report on an colonial-era indigenous language play (translated into English from Nahuatl, the language spoken by the Aztecs and other central Mesoamerican peoples), which we will read together in our class meeting of, due **Thursday, November 21 (25%** of your grade);
- A final paper, due **Tuesday, December 10 (35%** of your grade, taking the place of a final exam). You should actually start on this project early in the term; I'll explain about this in our first class meeting.

Graduate students will be responsible for reading and discussing *Miners of the Red Mountain* with me in a special tutorial in my History Department office; I'll let you know when that is to take place later in the term. This book is an path-breaking study of involuntary indigenous silver mining labor in the highlands of what is now Bolivia that has not been bettered. Graduate students will also be asked to write a comparative, analytical study of the Chimalpahin and Mugaburu historical annals. Both these manuscripts date from the seventeenth century, but they are written from different kinds of viewpoints (Chimalpahin, an acculturated indigenous noble in Mexico, Mugaburu, from the perspective of prominent white citizens of Lima) and with similar but not identical agendas and biases. Details about this paper, including its due date, will be announced later in the term. Instructions for all of these assignments will be discussed in class and will be posted elsewhere on this Blackboard site.

### **A NOTE ON PENALTIES FOR LATE WORK** □ □

Take-home exams and play papers not received during class on the due date, but turned in later that same day, will be assessed a fine of 3 points. This fine will also be assessed if a student turning in his or her paper at the beginning of the class period does not stay for the rest of that class meeting. Exams and play papers received after the day they were supposed to have been turned in will be assessed a fine of 5 points per day. Final papers will not be accepted any later than Friday of finals week.

### **CLASSROOM BEHAVIOR AND ETIQUETTE** □ □

Please try to arrive to class on time. Do not leave the classroom while class is in session, as this is disruptive. Let me know if you will have to leave a class meeting early on any particular day. Please turn off your cell phone. My permission must be obtained for the use of any other electronic device (including laptop computers) during class meetings. Please do not read anything unrelated to course content during class meetings (such as websites, Youtube videos or other visual materials, or text messages from friends, relatives, or lovers). Do not talk unless you are joining into class activities and do not engage in any other kind of potentially distracting behavior; if you would rather not be in class, please drop the course. Do come to class awake and ready to learn and participate if you want to get as much as possible out of HIST 482/582.

### **COURSE CALENDAR** □ □

#### **OCTOBER**

#### **WEEK 1** □ □

**Tuesday 1:** The Cultural Landscapes of the Americas □ □

**Thursday 3:** Chariots of the Gods?

#### **WEEK 2** □ □

**Tuesday 8:** The Incas: Myths and Realities □□

**Thursday 10:** The Incas and the Maya

**WEEK 3** □□

**Tuesday 15:** Nahuas and Aztecs: An American Empire in the 15th and Early 16th Centuries □□

**Thursday 17:** Nahuas and Aztecs, cont.

**WEEK 4** □□

**Tuesday 22:** The Spanish Invasions Begin

**Thursday 24:** The Spanish Invasions Continue

**WEEK 5** □□

**Tuesday 29:** Reading Workshop and Review: Assessing the Pre-Contact era and the Spanish Invasions □□

**Thursday 31:** Secret Judgments of God: The Demographic Disaster

**\*\*\*TAKE-HOME EXAM DUE IN CLASS\*\*\***

**NOVEMBER**

**WEEK 6** □□

**Tuesday 5:** The Process of Cultural Survival and Change □

**Thursday 7:** The Spiritual Conquest

**WEEK 7** □□

**Tuesday 12:** The Play's the Thing -- *The Nobleman and His Barren Wife* □□

**Thursday 14:** Reading Workshop and Review: The Spiritual Conquest Reconsidered

**WEEK 8** □□

**Tuesday 19:** Land and Labor, Blood, Sweat, and Tears

**Thursday 21:** *Altepetl* and *Civitas*: Views of Community and History □□□

**\*\*\*PLAY ANALYSIS PAPER DUE\*\*\***

**WEEK 9** □□

**Tuesday 26:** Martyrdom, Idolatry, and Rebellion

**Thursday 28:** NO CLASS -- THANKSGIVING BREAK

**DECEMBER**

**WEEK 10** □□

**Tuesday 3:** The Age of Indigenismo

**Thursday 5:** Workshop and Review: *El Indio* and Indigenismo

**FINALS WEEK**

**Tuesday 10:** **FINAL PAPERS DUE IN MY OFFICE, 355 MCKENZIE HALL, BY 5:00 P.M.**