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Project Title Exploring the colonial archives of Arequipa: Networks and Evangelization Strategies of the Religious Orders in Viceregal Peru

Project Abstract This summer, as part of a larger long-term project to investigate the evangelization strategies and global networks of the early modern Augustinian Order, we will conduct research on four religious orders, i.e., the Franciscans, the Dominicans, the Mercedarians, and the Augustinians, in Arequipa, Peru during the sixteenth and seventeenth centuries. We will spend the month of July researching on site in the libraries and colonial archives of Arequipa, and we will dedicate the month of June to laying the groundwork essential to carry out that research effectively.

Arequipa is an ideal place to begin a study of Augustinian evangelization strategies and their missionary identity. In addition to the Archiepiscopal Archives, Arequipa boasts four colonial convents with impressive libraries and archives: La Recoleta, San Francisco, San Jerónimo and La Merced (which is mostly unstudied). The Instituto de Pastoral Andina also houses the 12,000+ volume "Sabine MacCormack Collection" at the Universidad Católica San Pablo, the host institution for Calvin's semester program in Peru. The Archiepiscopal Archives in Cuzco will also offer important archival information for Augustinian activity. These institutions all offer tremendous resources for scholars of colonial Peru, and they will afford us an excellent opportunity to begin a comparative study of the four orders (Franciscan, Dominican, Mercedarian and Augustinian) in early modern Arequipa.

While in Arequipa our goal will be two-fold: We will access and assess bibliographic resources not available in the United States, and we will survey and assess the holdings of the archives. In addition to information regarding evangelization strategies and identity, we will be looking to identify and understand communication networks, both between the different orders in Arequipa and within the individual orders around the globe, to ascertain to what extent mission identity and strategies are mediated through Rome and determined by local context. We will use this research to complete an annotated bibliography and an inventory of archival material available to be consulted for the long-term study.

In order to undertake this research effectively in Peru, however, students will spend the first month learning the basics of archival research and early modern paleography (deciphering manuscripts/handwriting), as well as developing an annotated bibliography on early modern evangelization in colonial Peru.

In Arequipa, we will live with host families, and weekends will be devoted to exploring Arequipa and Cuzco. Travel to, as well as housing and most food in Peru will be covered by an additional grant from the Nagel Institute.

Project Outcome Students will produce an annotated bibliography and be expected to present at three academic fora.

BENEFITS TO THE DISCIPLINE

Introductions to the early modern evangelization of the Americas often begin with statements similar to this from the Oxford Encyclopedia of Mesoamerican Cultures: "The foundational period of the Mexican church was dominated by the mendicant orders—the Franciscans, Dominicans, and Augustinians" ("Missionization: An Overview"). While the arrival order of the orders may have varied from region to region, all three were active around the globe in the sixteenth century. A fourth order, the Mercedarians, were also extremely active in the Americas. Although one would expect to find a large number of studies dedicated to the missionary activities of all four orders, a perusal of most academic databases reveals that an inordinate share of the studies dedicated to early modern European missions, evangelization, and conversion focuses on the Jesuits. Except for a few notable exceptions, the studies analyzing the Augustinian role are quite limited in number and superficial in coverage. As Tara Alberts summarizes, "much work remains to be done to explore the complexities of mendicant strategies" (The Ashgate Research Companion to the Counter-Reformation, 137), and this is especially true for the Augustinians.

Alberts mentions a separate corrective that has begun in the study of early modern Catholic missions: an examination of the mission networks that have led to a questioning of the heretofore accepted image of the mendicant orders as centrally organized and hierarchical. Scholars like Alden argue that the entanglement of the missionary orders in the complex commercial and political worlds in which they operate not only put them in conflict with other orders but even amongst themselves, and scholars like Luke Clossey have shown that global networks within individual orders are extensive and that not all was mediated through Rome. It is only through an examination of the global missionary networks and institutional structures that we can gain a deeper, richer understanding of the identity of the missionary orders and discover what Clossey calls the "glue and the goal of the ... global network" of the religious order (217). The long-term project is therefore to examine early modern Augustinian missions and evangelization in a global context, considering the Augustinian presence not only in the Americas but also in Africa and Asia. An exploration of the complexities of the Augustinian evangelization strategies, their missionary identity, and how they are entangled in the local context and operate in a global network represents a necessary corrective both to the paucity of studies dedicated to the Augustinians as well as a counterbalance the work that has been done with the Jesuits and the other mendicant orders.