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Radding, *Landscapes of Power and Identity*

Introduction: Notes and References

1) Luis Velarde, *La primera relación de la Pimería Alta* (1716) in Luis González R., *Etnología y misión en la Pimería Alta, 1715-1740* (México: UNAM, Instituto de Investigaciones Históricas, 1977) p. 49-52. El clima de esta Pimería es templado, sin declinar a demasiado frío o calor ... Es la tierra llana, aunque entretejida con varios cerros y sierras que la hermosean, mas que la impiden para los caminos, los cuales son llanos, extendidos, des[a]hogados, y sus montes de mezquites chinos y otros árboles y matorrales comunes. Y en las márgenes de los ríos: álamos, sauces, tarayes, nogales y guéribos. Y en algunas sierras muchos y buenos pinos para fábricas de iglesias de los pueblos en que están fundados ... La fertilidad de la tierra es más que mediana, y en partes muy abundante, aunque en partes es algo estéril, más por falta de beneficio – a lo que creo – que por la calidad de la tierra. Pues los que allí habitan, llamados papabotas, esto es pimas frijoleros – que su principal siembra es frijol, llamado *papavi* – se contentan con muy poco para asar la vida. ... Los demás frutos de esta Pimería son: maíz, frijol pequeño, llamado *tépari*, y otras semillas que a sus tiempos, cogen los pimas y guardan para su sustento. Y después que comunican con los españoles, y entraron los padres, cogen bastante trigo, especialmente los del poniente; frijol de todos géneros, habas, lentejas, calabazas de varias especies, sandías y melones. ... De donde se infiere la fertilidad de la tierra en nada inferior, sí superior a partes de la Nueva España.

2) Juan Patricio Fernández, *Relación historial*, p. 34-5. La provincia a quien vulgarmente llamamos de los Chiquitos ... por la mayor parte es montuoso y poblado de espesísimos bosque muy abundantes de meli y de cera por la gran multitud de abejas de varias especies ... El terruño de suyo es seco, pero en tiempo de lluvias, que duran desde diciembre hasta mayo, se anega tan disformemente la campaña que se cierra el comercio y se forman muchos ríos y grandes lagunas, que abundan de muchos géneros de pescado ... Pasado el invierno se secan luego los llanos y para sembrar es menester desmontar con gran trabajo los bosques y cultivar las colinas y cumbres de los montes que rinden muy bien el maíz o trigo de las Indias, arroz, algodón, azúcar, tabaco y otros frutos propios del país, como plátanos, piñas, maní, zapallo (que es una especie de calabaza, mejores y más sabrosas que las de Europa ... A number of the products that Jesuit
Fernández names in this passage are not native to the Americas: sugar, rice, and bananas were brought to Chiquitos and to other regions of Spanish America from the Mediterranean, Asia, and Africa.


10) Clifford Geertz’s now classic formula of "thick description" remains relevant for the historical study of cultural encounters in colonial situations, but it has been reworked by, among others, William Sewell, ”The concept(s) of Culture," p. 35-61 in V. Bonnell, L. Hunt, eds., Beyond the Cultural Turn (Berkeley: Univ. of California Press, 1999); Marshall Sahlins, Culture in Practice. Selected Essays (New York, Zone Books, 2000) and James Clifford’s emphasis on translation, movement, and becoming in Routes. Travel and
Translation in the Late Twentieth Century (Cambridge: Harvard Univ. Press, 1997). Following James Clifford's metaphorical use of routes and translations, culture is rendered in its adjectival form, "cultural," to comprehend distinctive modes of action and reflection among different peoples.


15) Cultural ecology and the supposed divide between a balanced nature untouched by human intervention and a disturbed environment have been discussed widely in the literature on the history of environmental change in colonial and post-colonial Africa. See, for example, James Fairhead and Melissa Leach, *Misreading the African Landscape. Society and Ecology in a Forest-Savanna Mosaic* (Cambridge: Cambridge Univ. Press, 1996) p. 9-14.


19) Stephen Daniels and Denis Cosgrove, "Introduction: iconography and landscape," summarize the contextual interpretations of symbolic imagery elaborated by European art historians and philosophers such as Ernst Cassirer, Erwin Panofsky, and John Ruskin, in Daniels and Cosgrove, eds., *The Iconography of Landscape. Essays on the symbolic representation, design, and use of past environments* (Cambridge, Cambridge Univ. Press, 1988) p. 1-10. In this same essay Daniels and Cosgrove point to the critical
connections between art history and anthropology for the study of iconography, a theme which is
developed further by Eric Hirsch, "Landscape: Between Place and Space," in Hirsch and Michael
O'Hanlon, *The Anthropology of Landscape. Perspectives on Place and Space* (Oxford, Clarendon Press,

20) D'Orbigny, Bach, and Castelnau traveled through eastern Bolivia during the 1830s and 1840s;
d'Orbigny, *Viaje a la América Meridional* [1835, 1945], Castelnau, *Expedition dans les parties centrales de
l'Amérique du sud* [1851] were cited in previous chapters (see Chapter 3, note 40). Moritz Bach,
*Descripción de la nueva provincia de Otuquis en Bolivia* [1843] is cited below. The reports of Hardy,
*Travels in the Interior of Mexico* [1829] and Zúñiga, *Rápida ojeada al Estado de Sonora* [1835] informed
much of our discussion in Chapter 7; Bartlett will be referenced in this chapter. On the characterization of
"insider" and "outsider" views of landscapes, see Daniel Cosgrove, *Social Formation and Symbolic
Landscape* (London, Croom Helm, 1984) and Raymond Williams, *The Country and the City* (London,

Writings of Carl Sauer* (Berkeley, Univ. of California Press, 1963); Sluyter, *Colonialism and Landscape*, 6-7,
recognizes Sauer’s clarity in emphasizing native modifications of precolonial landscapes.

22) Peter Gow, "Land, People, and Paper in Western Amazonia," in Hirsch and Michael O'Hanlon, *The
Anthropology of Landscape*, p. 47-53. Gow narrates these processes of associating family relationships
with places and modified environments as "landscape implication." See also Alcida Rita Ramos, *Sanumá
Memories. Yanomami Ethnography in Times of Crisis* (Madison, Univ. of Wisconsin Press, 1995) p. 19-
177 on space-time and the construction of historical memory in the landscapes of Sanumá communities.

23) The Bourbon colonial regime designated all of northern New Spain as the "Internal Provinces" under a
military commandancy in 1779. The term was not used officially in the viceroyalties of Perú or Río de la
Plata, but the forest-and-savanna lowlands extending eastward from the Audiencia of Charcas, today
comprising portions of Bolivia, Paraguay, and Brazil, became an internal frontier between the Spanish and Portuguese dominions of South America. See Daniel Santamaría, "Fronteras indígenas del oriente boliviano. La dominación colonial en Moxos y Chiquitos, 1675-1810," *Boletin Americanista* 36 (1986) on intermediate territories between the Spanish and Portuguese realms of South America.


37) The constitutions of Bolivia and Ecuador were modified during the 1990s to include specific language that defined these countries as "multiethnic and pluricultural" nations. The San Andrés Accords and the


