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Alan Durston, *Pastoral Quechua: The History of Christian Translation in Colonial Peru, 1550-1650*

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well-thought-out overview currently available and will help bring scholarship on Africans in New Spain into more fruitful dialogue with the broader field of African Diaspora studies.

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Pastoral Quechua: The History of Christian Translation in Colonial Peru, 1550-1650. By Alan Durston. (Notre Dame: University of Notre Dame Press, 2007. xiii +395 pp. Map, glossary, notes, bibliography, index. \$42.00 paper.)

Pastoral Quechua is a remarkable new addition to the interdisciplinary studies of colonial Peru. Combining the fields of history and linguistics, Alan Durston's study develops a holistic understanding of Christian translation into Quechua, the principal language family of the former Inca Empire. By "pastoral Quechua," Durston refers to the bulk of the written corpus (i.e. texts of liturgical or devotional character, hymns, litanies, prayers, and sermons) intended for use in fully organized parishes in areas under Christian control. This book shows that change and variation in Christian translation in Peru is distinct in its minimal linguistic diversity in comparison with Mesoamerican pastoral works. The covert and inconsistent linguistic variation present in pastoral Quechua, as Durston argues, might be due to several factors: the absence of native authors or contributors, the fact that translation was subjected to far greater controls and restrictions by the Peruvian religious councils (mainly the Third Lima Council), long-term indigenous resistance, and the more profound and radical Counter-Reformation that Peru experienced because of a later conquest.

The volume deals with institutional and ideological contents, discussion of language, the textual and performative aspects of the texts, and the mechanisms that were intended to orient and control the ways in which Indians engaged these texts. Durston, however, does not directly address indigenous responses, except for brief analyses of Guaman Poma's satires of priests who spoke Quechua poorly or used the pulpit to intimidate their parishioners (p. 74), and Santacruz Pachacuti Yamqui's "pseudo Inca prayers" that served as a model for the use of Inca religious terminology in Christian context (p. 75). Yet, these and other analyses of indigenous responses to Christian indoctrination do not support his assumptions about the "destruction of native political and religious institutions" (p. 14) as well as the manipulation of the indigenous people through the use of one native linguistic and cultural tradition (in this case, Southern Quechua) over others (p. 313). These basic assumptions may be obscured in studies that deal more in depth with the

native's point of view such as the work of Nicholas Griffiths, *The Cross and the Serpent: Religious Repression and Resurgence in Colonial Peru* (1996), in which he argues that, far from being eradicated, native religious beliefs and practices survived well into the eighteenth century.

The history of the Catholic Church's efforts to develop an official and standardized form of Quechua in its literature is a complex one. This work takes the reader beyond the early "encounter" with the written word at Cajamarca in 1532 and distinguishes four chronological and thematic phases in the production of pastoral literature. Durston's corpus is classified into: 1) the literature of the first evangelization (1550s-1570s), which was characterized by accommodationist religious practices; 2) the literature of the reform period of the 1570s and 1580s represented by the Third Lima Council corpus, which imposed the use of a standard pastoral language as well as minimal association with native religious categories; 3) the post-council literature (ca. 1590-1640), which produced a more complex, poetically rich Christian discourse; and 4) the mid-century literature (late 1640s) that renewed its adherence to the Third Council's standards. Each of these categorizations is provided with excellent examples of textual portions from the different regional varieties of Quechua and a reliable translation into English.

Durston's work is obviously the result of dedicated research and is an important contribution to the field of Andean colonial studies. His many discussions about the institutional struggles for colonial power through the use of the written language open new avenues of analysis for all those interested in colonial history and historical and anthropological linguistics, and for literary critics of this period.

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