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The Holy Office of the Inquisition (a royal tribunal that addressed issues of heresy and offenses to morality) was established in Peru in 1570 and operated there until 1820. In this book, Ana E. Schaposchnik provides a deeply researched history of the Inquisition's Lima Tribunal, focusing in particular on the cases of persons put under trial for crypto-Judaism in Lima during the 1600s. Delving deeply into the records of the Lima Tribunal, Schaposchnik brings to light the experiences and perspectives of the prisoners in the cells and torture chambers, as well as the regulations and institutional procedures of the inquisitors. She looks closely at how the lives of the accused—and in some cases the circumstances of their deaths—were shaped by actions of the Inquisition on both sides of the Atlantic. She explores the prisoners' lives before and after their incarcerations and reveals the variety and character of prisoners' religiosity, as portrayed in the Inquisition's own sources. She also uncovers individual and collective strategies of the prisoners and their supporters to stall trials, confuse tribunal members, and attempt to ameliorate or at least delay the most extreme effects of the trial of faith. The Lima Inquisition also includes a detailed analysis of the 1639 Auto General de Fe ceremony of public penance and execution, tracing the agendas of individual inquisitors, the transition that occurred when punishment and surveillance were brought out of hidden dungeons and into public spaces, and the exposure of the condemned and their plight to an avid and awestricken audience. Schaposchnik contends that the Lima Tribunal's goal, more than volume or frequency in punishing heretics, was to discipline and shape culture in Peru.

Describes the structure and methods of the Spanish Inquisition. Ch. 4 (p. 143-183), "Cristianos nuevos portugueses ante el Santo Oficio", focuses on the situation of Portuguese Conversos in Spain between 1643-1730. The secession of Portugal from Spain in 1640, the fall of the Conde de Olivares in 1643, and the general decadence of the country resulted in changes in the tolerant policy of the Spanish Crown toward the influential Portuguese Conversos, allowing the Inquisition to impose a policy of persecuting heterodoxy. Many Conversos were imprisoned or executed, and their property confiscated. A great number emigrated to other countries, resulting in the disappearance of this social group as a relevant factor in Spanish society. States that it is impossible to know from the Inquisitorial documents if the Conversos actually committed the offenses they were accused of.

The Companion contains chapters on Vives's life and writings, including his works on the education of women, relief of the poor, political treatises, works on rhetoric and dialectic, defense of the Christian religion, and later influence.

More than just an expression of religious authority or an instrument of social control, the Inquisition was an arena where cultures met and clashed on both shores of the Atlantic. This pioneering volume examines how cultural identities were maintained despite oppression. Persecuted groups were able to survive the Inquisition by means of diverse strategies--whether Christianized Jews in Spain preserving their experiences in literature, or native American folk healers practicing medical care. These investigations of social resistance and cultural persistence will reinforce the cultural significance of the Inquisition. More than just an expression of religious authority or an instrument of social control, the Inquisition was an arena where cultures met and clashed on both shores of the Atlantic. This pioneering volume examines how cultural identities were maintained despite oppression. Persecuted groups were able to survive the Inquisition by means of diverse strategies--whether Christianized Jews in Spain preserving their experiences in literature, or native American folk healers practicing medical care. These investigations of social resistance and cultural persistence will reinforce the cultural significance of the Inquisition.

In 1865 a French priest was visited by a small group of Japanese at his newly built church in Nagasaki. They were descendants of Japan's first Christians, the survivors of brutal religious persecution under the Tokugawa government. The Kakure Kirishitan, or "hidden Christians," had practiced their religion in secret for several hundred years. Sometime after their visit the priest received a copy of the Kakure bible, the Tenchi Hajimari no Koto, "Beginning of Heaven and Earth," an intriguing amalgam of Bible stories, Japanese fables, and Roman Catholic doctrine. Whelan offers a complete translation of this unique work accompanied by an illuminating commentary that provides the first theory of origin and evolution of the Tenchi. Today, the few Kakure Kirishitan communities still in existence view the Tenchi as strange and flawed, expressing a distorted form of Christianity. It is, however, the only text produced by the Kakure Kirishitan that depicts their highly syncretistic tradition and provides a colorful window through which to examine the dynamics of religious acculturation.

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