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the history of emotions is a new approach to social history and this book is the first in english to systematically examine emotions in colonial mexico it is easy to assume that emotions are a given unchanging aspect of human psychology but the emotions we feel reflect the times in which we live people express themselves within the norms and prescriptions particular to their society their class their ethnicity and other factors the essays collected here chart daily life through the study of sex and marriage love lust and jealousy civic rituals and preaching gambling

and leisure prayer and penance and protest and rebellion the first part of the book deals with how individuals experienced emotions on a personal level the second group of essays explores the role of institutions in guiding and channeling the expression and the objects of emotions

in seventeenth century lima pious catholic women gained profound theological understanding and enacted expressions of spiritual devotion by engaging with a wide range of sacred texts and objects as well as with one another their families and ecclesiastical authorities in embodying the sacred nancy e van deusen considers how women created and navigated a spiritual existence within the colonial city s complex social milieu through close readings of diverse primary sources van deusen shows that these women recognized the divine or were objectified as conduits of holiness in innovative and powerful ways dressing a religious statue performing charitable acts sharing interiorized spiritual visions constructing autobiographical texts or offering their hair or fingernails to disciples as living relics in these manifestations of piety each of these women transcended the limited outlets available to them for expressing and enacting their faith in colonial lima and each transformed early modern catholicism in meaningful ways

each of the book s five chapters evokes a colonial mexican cultural and intellectual sphere the library anatomy and medicine spirituality classical learning and publishing and printing using an array of literary texts and historical documents and alongside secondary historical and critical materials the author stephanie kirk demonstrates how sor juana used her poetry and other works to inscribe herself within the discourses associated with these cultural institutions and discursive spheres and thus challenge the male exclusivity of their precepts and precincts kirk illustrates how sor juana subverted the masculine character of erudition writing herself into an all male community of scholars from there sor juana clearly questions the gender politics at play in her

exclusion and undermines what seems to be the inextricable link previously forged between masculinity and institutional knowledge sor juana inés de la cruz and the gender politics of knowledge in colonial mexico opens up new readings of her texts through the lens of cultural and intellectual history and material culture in order to shed light on the production of knowledge in the seventeenth century colonial mexican society of which she was both a product and an anomaly

at the turn of the sixteenth century the notion of world was dramatically being reshaped leaving no aspect of human experience untouched the nomadic object the challenge of world for early modern religious art examines how sacred art and artefacts responded to the demands of a world stage in the age of reform essays by leading scholars explore how religious objects resulting from cross cultural contact defied national and confessional categories and were re contextualised in a global framework via their collection exchange production management and circulation in dialogue with current discourses papers address issues of idolatry translation materiality value and the agency of networks the nomadic object demonstrates the significance of religious systems from overseas logistics to philosophical underpinnings for a global art history contributors are akira akiyama james clifton jeffrey l collins ralph dekoninck dagmar eichberger beate fricke christine güttler christiane hille margit kern dipti khera yoriko kobayashi sato urte krass evonne levy meredith martin walter s melion mia m mochizuki jeanette favrot peterson rose marie san juan denise marie teece tristan weddigen and ines gülpianov

beatific enjoyment in medieval scholastic debates examines the religious concept of enjoyment as discussed by scholastic theologians in the latin middle ages severin kitanov argues that central to the concept of beatific enjoyment fruitio beatifica is the distinction between the terms enjoyment

and use *frui et uti* found in saint augustine's treatise on christian learning peter lombard a twelfth century italian theologian chose the enjoyment of god to serve as an opening topic of his sentences and thereby set in motion an enduring scholastic discourse kitanov examines the nature of volition and the relationship between volition and cognition he also explores theological debates on the definition of enjoyment whether there are different kinds and degrees of enjoyment whether natural reason unassisted by divine revelation can demonstrate that beatific enjoyment is possible whether beatific enjoyment is the same as pleasure whether it has an intrinsic cognitive character and whether the enjoyment of god in heaven is a free or un free act even though the concept of beatific enjoyment is essentially religious and theological medieval scholastic authors discussed this concept by means of aristotle's logical and scientific apparatus and through the lens of metaphysics physics psychology and virtue ethics bringing together christian theological and aristotelian scientific and philosophical approaches to enjoyment kitanov exposes the intricacy of the discourse and makes it intelligible for both students and scholars

analysis of how a religious festival dramatized the subaltern status of indigenous converts and how these converts used this to construct positive colonial identities

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