Indigenous Knowledge Review Translation

This book is a collection of 14 papers in five parts. The writers are 14 researchers from Germany, Spain, Mexico, Peru, Argentina, the United States, and Japan, and each article discusses an aspect of indigenous medicine, language, geography, art, and religion from a variety of disciplines, including history, anthropology, archaeology, and linguistics. The editors are Laura Dirksmeyer (University of Tübingen), Fabian Fechner (Hagen University of Communications), and Kazuhisa Takeda (Meiji University). According to Takeda, he met Fechner in Buenos Aires, Argentina, while studying abroad, and they exchanged views on each other's research. Later, while Mr. Takeda was conducting research in Spain, he also became acquainted with Dirk Smyer in Germany. In time, we decided to collaborate and held an international research conference of the same name at the University of Tübingen (Germany) on September 11-12, 2018. This book is the result. The editors' common interest was "global history and the question of Native American cultural transformation. The globalization of Western Europe appears to have been a one-way process, but the question of whether information originating in the Native Americans had a myriad of effects on the Europeans who ruled their colonies led to the creation of a new globalization model, which has been used in both the old and the new worlds. The core theme of "transmission, reception, and interaction" of "indigenous knowledge" emerged among the three. This focus on "indigenous knowledge" may provide a new perspective on the "exchange" of culture and information between the old and new continents that has been the norm since 1492, and on the transmission of individual indigenous cultures and information to the old continent. In this sense, this book has a specific impact on the study of Latin American indigenous peoples today. Below, we have selected two papers that Taniguchi found interesting and will explain why. Christine D. Beeley, "The Qero and the Preservation of Indigeneity in the Spanish Colonial Andes," discusses the Qero. The quero is a wooden ceremonial drinking vessel made centuries before the arrival of the Spanish in the central and southern Andes and used in pairs. The ritual of drinking chicha (fermented corn beer) and toasting at the paired queros has served an important cultural function in building and maintaining mutually beneficial relationships within the community. In states such as Tiwanaku and Huari, the drinking of chicha hierarchized the relationship between the state and its constituent peoples, a relationship that became even more important in the Inca. In the Inca, however, the chicha produced by the professional artisans (qerocamayoc) of the eastern lowlands was distributed to the political elite who collaborated with the Inca. After the Spanish conquest, the decoration of the quero rapidly adopted European aesthetic sensibilities, incorporating a wide range of colors, depictions of people and animals, and even the shapes of European vessels. Here, the long-term changes in the quero are analyzed and interpreted. As a type of material culture, the quero can reveal much about efforts for cultural survival in the modern period, changes in indigenous conceptions in colonial social and political contexts, and the preservation of important cultural knowledge, particularly with regard to the related principles of duality, reciprocity, and social organization. It is interesting to note the perspective of preservation of cultural concepts in materiality. Susanne Spiker, "Knowledge of Children, Education, and Upbringing in the Florentine Papers of Bernardino de Saagun," outlines a wide range of indigenous knowledge about education and childcare collected in the Florentine papers compiled by Saagun. Here, while discussing indigenous forms of education, she presents ideas about the education of the early modern clergy in the context of Nueva España. The contrasting educational differences between indigenous and European cultures are fascinating.