

ELISA ALTUNA. *El discurso colonialista de los caminantes (siglos XVII-XVIII)*. Ann Arbor, MI: Centro de Estudios Literarios "Antonio Cornejo Polar" y Latinoamericana Editores, 2002.

El libro va trazando un itinerario que recorre el diseño textual propuesto en las Ordenanzas, Memorias, Relaciones y Cuestionarios formulados desde el centro imperialista español, para sumergirse en los relatos de los caminantes y viajeros que transitaron el espacio peruano y rioplatense de los siglos XVII y XVIII. Conforme, de esta manera, va propio recorrido; un andaz itinerario de lectura que va cercando la mirada imperial trazada sobre el continente americano del período estudiado y que da cabida cuenta de las instituciones y prácticas políticas y discursivas que la sostienen a través de una lectura eficaz y rigurosa de la razón de ser que guiaba estas textualidades.

En la primera parte, nominada "La voluntad imperial de representación", la autora releva el proceso de consolidación de un "modelo descriptivo" que se constituye en un principio estructural de los relatos de viaje y del rol del caminante. Es a través de las *Relaciones Geográficas* cómo se sientan las bases para la conformación de este modelo de "escritura por mandato" que, más allá de las diferentes prácticas escriturarias coloniales, inaugura una "retórica descriptiva" surgida "como consecuencia de una política estatal en el ámbito de una situación colonial" (34). Altuna cita dos tipos textuales que lo reflejan: el caso de la *carta anse* del misionero Alonso de Barzana [1594] (donde se entrecruzan la Relación con la pioleta) y la carta del Licenciado Matienzo [1562] (donde la confesión de los itinerarios sigue el modelo de las Relaciones). Este capítulo presenta una reflexión referida a lo largo del trabajo: las Relaciones instituyen formas de la construcción territorial que expresan el espesor ideológico de la mirada imperial, la que pasará a constituir una característica específica de los relatos de viaje (47).

La autora confirma la eficacia del modelo mediante un análisis contrastivo de semejanzas y divergencias entre las Relaciones y el relato de viaje. Para tal fin, lleva a cabo una lectura exhaustiva de una serie de *Relaciones*, entre las que se encuentran las de Salazar de Villaverde, pasando por la de Reginaldo de Lindeaga, que refieren al territorio del Perú; para concentrarse en el diseño territorial de la región del Tucumán a través de las *Relaciones* de Diego Pacheco, Gerónimo Lario de Cabrera, Pedro Sotelo Narváez y

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Table of Contents El Discurso Colonialista De Los Caminantes Siglos Xviixviii

1. Understanding the eBook El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - The Rise of Digital Reading El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Advantages of eBooks Over Traditional Books
2. Identifying El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - User-Friendly Interface
4. Exploring eBook Recommendations from El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Personalized Recommendations
 - El Discurso Colonialista De Los Caminantes Siglos Xviixviii User Reviews and Ratings
 - El Discurso Colonialista De Los Caminantes Siglos Xviixviii and Bestseller Lists
5. Accessing El Discurso Colonialista De Los Caminantes Siglos Xviixviii Free and Paid eBooks
 - El Discurso Colonialista De Los Caminantes Siglos Xviixviii Public Domain eBooks
 - El Discurso Colonialista De Los Caminantes Siglos Xviixviii eBook Subscription Services

- El Discurso Colonialista De Los Caminantes Siglos Xviixviii Budget-Friendly Options
- 6. Navigating El Discurso Colonialista De Los Caminantes Siglos Xviixviii eBook Formats
 - ePub, PDF, MOBI, and More
 - El Discurso Colonialista De Los Caminantes Siglos Xviixviii Compatibility with Devices
 - El Discurso Colonialista De Los Caminantes Siglos Xviixviii Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Highlighting and Note-Taking El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Interactive Elements El Discurso Colonialista De Los Caminantes Siglos Xviixviii
- 8. Staying Engaged with El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers El Discurso Colonialista De Los Caminantes Siglos Xviixviii
- 9. Balancing eBooks and Physical Books El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection El Discurso Colonialista De Los Caminantes Siglos Xviixviii
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Setting Reading Goals El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Fact-Checking eBook Content of El Discurso Colonialista De Los Caminantes Siglos Xviixviii
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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