

Sr. Eduardo Cayo Pilalumbo  
Coordinador de la Unión de Pintores y Tejedores de Tigua  
Quito, Ecuador

Fax: 593-2-567761

Estimado Eduardo Cayo:

Saludos desde Vancouver. Primero quiero introducirme. Mi nombre es Dra. Blanca Muratorio, soy una antropóloga que trabaja en Ecuador desde hace muchos años. Enseño antropología en la Universidad de British Columbia, donde Bill French está en el Departamento de Historia. Voy a Ecuador todos los años desde Mayo a Agosto y he enseñado en la Universidad Católica, en La Facultad Latinoamericana de Ciencias Sociales (FLACSO, Sede Ecuador), y tengo tres libros sobre mi trabajo en Ecuador publicados allí en Español. Al presente mi trabajo es en la Amazonía en la zona de Tena con mujeres Napo Quichua.

Cuando Bill French me contactó para invitarlos a Ustedes a participar como artistas, yo me puse muy entusiasmada porque siempre he estado muy interesada en las pinturas de Tigua desde que comenzaron. En mi casa en Vancouver tengo una pequeña colección, incluyendo una pintura temprana de Julio Toaquiza. Inmediatamente yo me contacté, con éxito, con el Cónsul Honorario del Ecuador en Vancouver para tratar de conseguir los pasajes para Ustedes, ya que ni la Universidad, ni la Conferencia que se organiza aquí sobre América Latina, tienen ese tipo de fondos. También me contacté con el Museo de Antropología, aquí en mi Universidad donde Ustedes van a exponer, y con quien yo tengo que colaborar estrechamente para que la exposición salga lo mejor posible desde el punto de vista de ustedes y del museo. Por eso desde ahora quiero mantenerme en continuo contacto con ustedes.

Como yo conozco Ecuador muy bien, entiendo los problemas que puedan tener en conseguir la visa para venir a Canadá. Les estoy mandando por este mismo fax, una copia de la carta que le pedí al Museo que escribiera al Embajador de Canadá en Quito en apoyo de sus pedidos de visa. El embajador se llama Su Excelencia David Adams y la persona que firma la carta es la Dra. Ruth Phillips, actual Directora del Museo. En esa carta en Inglés se explica la importancia de la exposición en conexión con la conferencia organizada por La Asociación Canadiense de Estudios Latinoamericanos y del Caribe en Marzo 19-22 de 1998. También les llegará una carta similar de apoyo de esa asociación, con copia que irá al Embajador. y que Bill French se tiene que ocupar de conseguir. El cónsul Honorario aquí en Vancouver también me ha prometido que pronto tendrá los pasajes de ida y vuelta Quito-Vancouver, que es el otro documento que necesitaran para la visa.

En Ecuador le he pedido a la Sra. Patricia Gálvez y al Dr. Jorge León, mis colegas y amigos de muchos años que los contacten a Ustedes personalmente porque ellos vendrán para participar en la conferencia, viajando si es posible el mismo día que Ustedes. En términos de la exposición, como les explicará Patricia, es necesario incluir la mayor cantidad

de tópicos posibles: fiestas, escenas bíblicas, escenas de la vida cotidiana, los cuadros en donde figuran los chamanes, y por consiguiente quisiera que me mandaran una descripción de los tipos de cuadros que ustedes pintan. Yo conozco muchos cuadros con distintos temas y tengo una colección bastante completa de las tarjetas postales con pinturas de Tigua que se publicaron en Ecuador hace unos años pero que ahora han desaparecido del mercado. Tengo también el libro Tigua que se publicó en Ecuador sobre las pinturas.

Otra cosa que hay que decidir es cuántas pinturas van a traer y si van a ser representativas de toda la cooperativa, lo cual sería bueno para tener más temas. En el Museo, por supuesto, las pinturas estarán a la venta y por eso tenemos que pensar que aparte de las más grandes que estarán colgadas se pueden traer algunas otras más pequeñas y de menor precio para vender en el pequeño local de ventas al público del Museo. Una cosa que me tienen que comunicar es una lista de los distintos precios de acuerdo a tamaño. Tienen que tener en consideración que para poder vender bien en el ambiente académico de Canadá los precios tienen que tener en consideración que el dólar Canadiense es más de 30% más bajo que el dólar Americano y que 100 US es más de 130 Canadienses.

Por último también es necesario decidir pronto cuál es la mejor estrategia para empacar y mandar las pinturas. Por favor díganme si Ustedes tienen experiencia o conocimiento de cómo mandar pinturas al exterior y si les parece mejor traerlas con Ustedes o mandarlas antes a nombre del Museo. Yo sé que pintores de Tigua ya han hecho exposiciones en Washington, en San Diego y en Berkeley, en California y pueden tener esa experiencia.

Como ven hay muchos problemas prácticos, todos los cuales llevan bastante tiempo de organizar y coordinar. Yo estoy enseñando a tiempo completo y muy ocupada pero voy a hacer todo lo posible para mantenerlos informados y para mantenerme en contacto. Por eso le he pedido a mis amigos en Ecuador que me faciliten aún más esa comunicación.

Por ahora les pido que me manden esa información que les describí anteriormente lo más pronto que puedan.

Mi Fax es: (604) 822-6161 en el Department of Anthropology and Sociology. University of British Columbia. Vancouver, British Columbia, Canada. Si por casualidad tienen acceso a correo electrónico, mi dirección es; [mura@unixg.ubc.ca](mailto:mura@unixg.ubc.ca)

Esto es todo por ahora, y en espera de su respuesta, los saludo muy cordialmente

Blanca Muratorio

Comments for the editor:

Although the comment that follows is elaborated in my introductory comments to the author, I want to present it separately here because it refers primarily to the general format of the article for publication in AA.

I do not recall any article published in AA that included untranslated documents (8 pp. long) as main evidence to be analyzed. It seems to me that, independently of the quality of the arguments based on that evidence, this format will limit considerably the audience of this article to those who can read XVII century Spanish and have some understanding of paleography. (See first detailed comment to the author).

Since I might be totally mistaken on this issue, and I have done no systematic search of a significant number of AA articles, it is difficult for me to give a definite opinion about its publication in AA. My first idea was to recommend a revision to deal with the problem of the translation but, after writing the detailed comments, my suggestion is that this article would be better appreciated in an specialized ethnohistorical journal. This second suggestion is also based on my belief that the author's conclusion about the need to reassess our own understanding of history (in ethnohistory) in view of the meanings native peoples give to the same events and evidence, is much more convincing than his conclusions about how to do ethnographic work that would take full account of "the peasant community as a research community" (through one peasant intellectual), or on how to understand the complexities and contradictions of collective identities in the contemporary world these "peasants" have to face.

Personal Note: I do not know which is your policy in relation to the anonymity of the reviewers in comparison with the previous editors. Personally, I prefer the old policy of anonymity.

Comments for the author:

American Anthropologist . Manuscript # 1-0085

Due Date: September 30, 1998

Title: "The Act of the Dead": Collaborative Ethnohistory and Peruvian Ideas of Autochthony"

My first observation is about one important element in the format of the article , which it seems to me may have some bearing on the average AA reader's understanding of the logic and substance of the argument. The article devotes 8 pp. to the two transcriptions (native and academic) of the "Act of the Dead" document in XVII century Spanish. This decision puzzles me because, on the one hand the author obviously knows that only a few academics within AA readership can actually read those documents. But, on the other, the main thrust of his argument is based on the "ethnographic experiment consisting of a blind comparison in paleographic rendering"(p. 9) of these two transcriptions.

The reader is asked to understand the subtle differences between these two renderings ( in pp.21-24) through a brief comment underneath each of them which is not enough. Unless the reader is able to contextualize those differences (here translated into English) within the two transcriptions, their meaning becomes somewhat lost. The brief and technical explanation of the Act of the Dead (in p.9), which characterizes it as a "routine bit of administrative business", doesn't help either to understand the full meaning of the native interpretation . Furthermore, the village paleographer's oral exegesis is fully translated (pp.24-28) while the Spanish versions are contained in the Appendix . Again here I think that in order for the reader to understand the richness of the oral exegesis, he/she needs to refer back to the written transcription which is not translated.

When the author gets to the details of the folk transcription (p. 20) in terms of the methods used, it would help if he provided an example of how the experiences of "reading mosaico", or of taking "vicarious part in the original writing-event" are actually accomplished by the folk paleographer. Is this obvious from the author's reading of this transcription? Do we need to have his expertise to understand this point? The extremely interesting concerns of the author (as clearly stated in p.19): to show how naive concepts of identity and change embodied in oral tradition come to play a significant part in creating an effective past to deal with the present contradictions of autochthonous origin and modern and national identities, are not well served by the 12 points by which we are supposed to understand Rojas' choices (as I pointed out above). Because of the importance of the folk interpretation of a suicide narrative of origin for contesting both national and academic versions of history, it is essential for the reader to be able to contextualize its full meaning.

My final comment refers to the concluding remarks starting on p.28., which I found very convincing. However, the author's dismissal of a Gramscian tradition to support his argument seems to me is not very relevant. I think that it would have been much more fruitful to support his argument with the work of Alessandro Portelli (The Death of Luigi Trastulli, for example) where Portelli points out the discrepancies between different official versions of one event and the memories of it by several individuals of the working class in the industrial town of Terni. He also highlights the meaning of the "errors" in the workers' memories in terms of supporting the present dignity and collective identity of the Terni working class. It seems to me that the arguments made by the author are similar to Portelli's in several points.

The conclusion about the link between the folk interpretation of the Act of the Dead by one “fellow intellectual” and collective identity is a weaker one, maybe because the complexities of modern identities are not exhausted in the interpretation of a text, but also because the relationships between Rojas and the rest of the villagers are not clearly developed. In p. 11 we are told that “His eloquent speeches have done much to project his understanding of local history into community opinion.” In p. 24 that “For many who credit his [Rojas’] interpretation” the document and the suicide narrative “establish a baseline of identity.” These statements provide only tenuous ethnographic evidence to be able to generalize about identity for a rural village and much less for rural Peru in comparison with other Andean countries such as Bolivia and Ecuador (see p.3).

Quito, 9 de Septiembre de 2002

Señor  
Arq. Edmundo Arregui  
Gerente  
Empresa de Desarrollo del Centro Histórico  
Presente:-

**Asunto:** Proyecto “Memoria, Vida Cotidiana y Religiosidad Popular” – BID 822 / OC-EC  
De mi consideración:

Por medio de la presente solicito a usted que se me transfieran a mi cuenta personal en Vancouver – Canadá (ver datos al final de la carta), los dineros que se me adeudan en la Empresa de Desarrollo del Centro Histórico en relación al Proyecto “Memoria, Vida Cotidiana y Religiosidad Popular” por los siguientes conceptos:

- Retención del 10% de mis honorarios totales por los 5 meses de trabajo.
- Viáticos de transporte local por los cinco meses de trabajo.

Agradezco la atención brindada a la presente,

Atentamente,

Dra. Blanca Muratorio

**Bank of Montreal**

**Dirección:** 4502 West 10<sup>th</sup> Ave.

Vancouver, Canada V6R 2J1

**Número de cuenta:** 4511795

C/c: Eco. Verónica Herrera / Directora Administrativa - Financiera  
Eco. María Mercedes Vega Departamento de Sostenibilidad Social

Vancouver, Julio 29, 2003

A quien corresponda

De mi consideración:

Es un placer dirigirme a Usted para apoyar la solicitud de trabajo de Carla Elizabeth Estrella, quien ha colaborado conmigo en trabajo académico desde Enero del 2002 a Julio del 2003.

El proyecto antropológico e histórico sobre Religiosidad Popular en el Centro Histórico, del cual Carla fue asistente de investigación, incluyó trabajo de campo etnográfico y una exhibición en el Museo de la Ciudad, desde Abril 12 a Junio 29 del 2003. Como parte integrante de ese proyecto, Carla fue responsable del estudio particular de varias devociones. Esto significó entrevistas, observación participante, y colaboración en la documentación visual, todas tareas que Carla realizó con entusiasmo y dedicación, contribuyendo así significativamente al aspecto académico de la investigación.

Como asistente de este mismo proyecto, Carla también estuvo a cargo de todas las tareas financieras y administrativas en la relación del grupo de investigación con la Empresa del Centro Histórico y el Museo de la Ciudad. A pesar de la complejidad burocrática de estas tareas, Carla las llevó a cabo con extrema diligencia, eficiencia y escrupulosidad.

En resumen, Carla fue una admirable ayudante de investigación en todos los diferentes aspectos de este proyecto demostrando gran capacidad de trabajo, eficiencia y dedicación. Personalmente ha sido un placer trabajar con ella y es un agrado recomendarla para otro trabajo.

Si Usted necesitara información adicional, quedo a su disposición. Por favor, contactarme a la dirección o al correo electrónico correspondiente.

De mi más sincera consideración,

Dra. Blanca Muratorio

Profesora Emérita, Dept. de Antropología

Universidad de Columbia Británica  
Vancouver, BC, Canada

Dirección: 3830 West 12<sup>th</sup> Ave.  
Vancouver, BC  
Canada V6R 2N8  
mura@interchange.ubc.ca

5 de Septiembre de 2002

**Señora.**  
**María Mercedes de Carrión**  
**Directora Museo de la Ciudad**  
**Presente.-**

De nuestra consideración:

Con relación a lo solicitado por usted como directora del Museo de la Ciudad para la continuación de nuestro proyecto “ Memoria, Vida Cotidiana y Religiosidad Popular”, nos hemos reunido todo el equipo de investigación el día 5 de septiembre y hemos elaborado el cronograma de la investigación correspondiente a la segunda etapa del proyecto- desde el 1ºde septiembre del 2002 hasta el 30 de abril del 2003, que adjuntamos a la presente.

Sin embargo, debido a los inconvenientes que se han presentado con el Museo de la Ciudad durante la primera etapa del proyecto y la desconfianza que se nos ha expresado verbalmente sobre la profesionalidad y la ética de nuestro trabajo, consideramos que para continuar con la segunda etapa es necesario que se cumplan ciertas condiciones mínimas de trabajo, las cuales detallamos a continuación:

- Que el Museo y su Directora comprendan los alcances e implicaciones del trabajo de investigación antropológica e histórica, ya que en la primera etapa hemos cumplido con creces los objetivos, las actividades y los resultados para los que fuimos contratadas. (Ver Proyecto BID aprobado por el Museo de la Ciudad y la ECH e Informe Final entregado por el equipo de trabajo el día lunes 2 de Septiembre del presente año)

Debemos aclarar a usted que al término de la primera etapa no correspondía entregar los resultados finales de la investigación ya que el proyecto debería continuar. De acuerdo al proyecto original presentado al BID el contenido analítico de la investigación, debía entregarse a los 20 meses. No obstante, para demostrar lo injustificado de esta desconfianza hemos decidido entregar los informes parciales de la investigación realizados hasta el momento. También entregamos todos los objetos, incluyendo imágenes con sus respectivos accesorios y objetos devocionales



para el fondo museográfico y la documentación impresa y la documentación visual digitalizada para el fondo documental. Además, como parte de los Talleres de Asesoría en Diseño y Marketing, entregamos todas las imágenes, retablos y accesorios de orfebrería fabricados por los artesanos; y los envases, cajas y etiquetas producto de los talleres realizados con las monjas del Monasterio de Santa Catalina. (Véase listado anexo).

- Requerimos del personal del Museo un grado mínimo de confianza y de respeto, que deberían estar fundamentados en los resultados ya presentados y en la trayectoria profesional y la ética personal de todas las que conformamos el equipo de investigación.
- Si bien reconocemos que los equipos: cámara fotográfica y grabadoras son propiedad del Museo, fueron compradas con dinero del Proyecto para facilitar la investigación antropológica, que responde a cánones muy distintos de aquellos de documentación dentro del Museo. Como estas actividades antropológicas no pueden insertarse todas dentro de un cronograma exacto planeado de antemano, solicitamos a usted que estos equipos estén a disposición del proyecto de investigación desde septiembre hasta el 30 abril, fecha en que culminará el proyecto.

Agradecemos de antemano la atención prestada a la presente.

Atentamente,

Dra. Blanca Muratorio

Ana María Goestchel

Rocío Pazmiño

Carla Estrella.

Director of the Archivo  
General de Indias  
Seville  
Spain

December 3, 1999

Dear Director:

This is to inform you that Dr. Blanca Muratorio is a faculty member in this Department. Her specialty is Anthropology and History. Presently, Dr. Muratorio is conducting research on Convents in XVII and XVIII century Colonial Ecuador. She is also doing ethnographic fieldwork at the Convent of Santa Catalina de Siena in Quito.

For the historical aspect of her research she needs access to your Archive. I would be most grateful if you can provide her with the necessary documentation while she is in Seville.

Yours sincerely,

Brian Elliot, Head  
Department of Anthropology and Sociology

Directora del Archivo  
General de Indias  
Sevilla  
España

Diciembre 3, 1999

Estimada Directora:

Me es grato comunicarle que la Dra. Blanca Muratorio es Profesora de este Departamento. Su especialidad es Antropología e Historia. Actualmente, la Dra. Muratorio está realizando una investigación sobre conventos de monjas en Quito, Ecuador desde los siglos XVII y XVIII y trabajo etnográfico en el Convento de Monjas de Santa Catalina de Siena.

Para su trabajo histórico necesita acceso a su Archivo. Le ruego se sirva proporcionarle los documentos necesarios para facilitar su investigación durante su estadía en Sevilla.

Suyo atentamente,

Brian Elliot  
Director del Departamento  
De Antropología y Sociología

**Blanca Muratorio**

**From:** "Blanca Muratorio" <bmura@telus.net>  
**To:** "Sarah Carr-Locke" <sarah.carr-locke@ubc.ca>  
**Sent:** Sunday, April 26, 2009 5:44 PM  
**Subject:** Complete Muratorio Collection March 2009

Muratorio Donation March 19 2009

number	type	community	region	artist name	notes
1	gourd		Huancayo, Peru	Emilio Dorregaray	
2	gourd - jungle scene		Huancayo, Peru	Bertha Aquino	
3	gourd - bull fight		Huancayo, Peru		
4	gourd - storytelling		Huancayo, Peru	Leoncio Velli	detailed slides
5	gourd - legends		piura, peru	Juan ramos carcamo	
6	te amo gourd		peru		
7	te amo gourd		peru		
8	sugar gourd w/lid		Huancayo, Peru		
9	gourd		Huancayo, Peru	Delia Poma Osoreo	
10	gourd		Cochas Grande, Huancayo, Peru	A. Osoreo	
11	gourd		Huancayo, Peru		
12	elongated gourd - fair		Huancayo, Peru		
13	small gourd		piura, peru		
14	small gourd w/Lamas		Huancayo, Peru		
15	small open gourd		piura, peru		
16	water carrying gourd		tropical forest, Peru		
17	small carrying gourd		tropical forest, Peru		
18	large round gourd with animals		tropical forest, Peru		
19	small gourd for lime for chewing coca		Santa Marta area, Colombia		
20	small gourd no designs		ecuador		
21	gourd dish, colonial style motifs		Peru		
22	simple gourd dish		Piura area, Peru		
23	****				
24	staff	Chachis	Esmeraldas, Ecuador		
25	wooden armadillo	Chachis	Esmeraldas, Ecuador		
26	female standing figure	Chachis	Esmeraldas, Ecuador		
27	male standing figure	Chachis	Esmeraldas, Ecuador		
28	sitting man with drum	Chachis	Esmeraldas, Ecuador		
29	wooden parrot	Chachis	Esmeraldas, Ecuador		
30	captain figure with cap playing guitar	Chachis	Esmeraldas, Ecuador		
31	monkey with damaged tail	Chachis	Esmeraldas, Ecuador		
32	clay missionary aeroplane	Cannellos Quiqua	Amazonian Ecuador	From Myth to Creatio	
33	clay woman - spirit of garden plot	Cannellos Quiqua	Amazonian Ecuador		
34	jar with two monkeys	Cannellos Quiqua	Amazonian Ecuador		
35	jar with bird	Cannellos Quiqua	Amazonian Ecuador		
36	clay head	Cannellos Quiqua	Amazonian Ecuador		
37	clay head	Cannellos Quiqua	Amazonian Ecuador		
38	clay head	Cannellos Quiqua	Amazonian Ecuador		
39	clay head	Cannellos Quiqua	Amazonian Ecuador		
40	clay armadillo	Cannellos Quiqua	Amazonian Ecuador		
41	chicha bowl	Cannellos Quiqua	Amazonian Ecuador		
42	small clay bird	Cannellos Quiqua	Amazonian Ecuador		
43	small clay container with lid	Cannellos Quiqua	Amazonian Ecuador		
44	clay canoe	Cannellos Quiqua	Amazonian Ecuador	Bolivar Crefa V	
45	clay monkey figure	Cannellos Quiqua	Amazonian Ecuador		
46	ceremonial chicha jar with 4 heads	Cannellos Quiqua	Amazonian Ecuador		
47	wooden hunter's wife	Cannellos Quiqua	Amazonian Ecuador		
48	wooden hunter	Cannellos Quiqua	Amazonian Ecuador		
49	shaman's bench - turtle	Cannellos Quiqua	Amazonian Ecuador		
50	wooden jaguar for tourist market	Cannellos Quiqua	Amazonian Ecuador		
51	large pot [1]		Napo, Ecuador Tropical Forest	Francisca Andi	

52	small pot w/gourd lid		Napo, Ecuador Tropical Forest	Francisca Andi	
53	ceramic Corpus christi figurine		pujili cotopaxi Ecuador	Amable Olmos	
54	ceramic Corpus christi figurine		pujili cotopaxi Ecuador		
55	Corpus Chirsti tail		Highland Ecuador		
56	Corpus Chirsti breastplate		Highland Ecuador		
57	European Banner from church		Highland Ecuador	embroidered in silver	
58	Corpus Christi breastplate - Apron		Highland Ecuador	tungurahua style	
59	corpus christi breastplate with		Highland Ecuador		
60	corpus christi band			cotopaxi style	
61	corpus christi band			cotopaxi style	
62	corpus christi painted drum	Salasaca	Tungurahua, Ecuador	tungurahua style	
63	corpus christi staff	Salasaca	Tungurahua, Ecuador	tungurahua style	
64	painted wire netting mask		Cotopaxi, Ecuador		
65	papier mache mask		Tungurahua, Ecuador		
66	Corpus christi apron with main coins		Tungurahua, Ecuador		
67	small figurine - "costumbrista", 19th		Ecuador		
68	corpus christi apron		Highland Ecuador	cotopaxi style	
69	corpus christi band - red		ecuador	tungurahua style	
70	corpus christi band - yellow		ecuador	tungurahua style	
71	corpus christi band - light yellow		ecuador	tungurahua style	
72	Corpus Christi headress with dool		Ecuador	cotopaxi style	
73	Headress chimborazo style		Ecuador		
74	painting of Corpus christi		Tigua, cotopaxi, Ecuador	Juan Lus Cuyo	
75	Large painting of Corpus Christi		Cotopaxi, Ecuador	Jose cuyo ugsha	
76	Large drum		Salasaca, Ecuador		
77	small painting on tin		Peru		
78	ceramic lady musician		Sanitago de Pupuja, Peru		
79	male musician chica jug	Quinua	Ayacucho Peru		
80	musician chicha jug	Quinua	Ayacucho Peru		
81	musician chicha jug	Quinua	Ayacucho Peru		
82	Clay crucifix	Quinua	Ayacucho Peru		
83	Ceramic Bull		Sanitago de Pupuja, Peru		
84	Clay Chuncha	Quinua	Ayacucho Peru	Namerto Sanchez	Medicine wom
85	Jar with seated musician		Sanitago de Pupuja, Peru		
86	wooden chica container		Bolivia		
87	wooden ceremonial vessel		Peru		
88	clay multi-headed llama vessel				
89	clay nativity scene	Quinua	Ayacucho Peru		
90	Utilitarian ceramic vessel		Cotopaxi, Ecuador		
91	vessel in shape of horse	Quinua	Ayacucho Peru		
92	vessel in shape of cow	Quinua	Ayacucho Peru		
93	water jar		Cotopaxi, Ecuador		
94	ceramic jar with face		Cotopaxi, Ecuador		
95	Utilitarian ceramic vessel		Cotopaxi, Ecuador		
96	Jar with seated musician		Sanitago de Pupuja, Peru		
97	clay model of virgin procession		Ayacucho Peru		
98	wooden doll man	Shipibo	Loreto, Peru		
99	wooden doll woman	Shipibo	Loreto, Peru		
100	Illachacra Amulet		peru		
101	Three branches wooden cross		Pomasqui, Ecuador		
102	Passion cross		Ayacucho Peru	julio Urbano	
103	tin painted cross		Peru		
104	large ceramic dish		Chrodeleg, Azuay Ecuador		
105	Pitcher		chordeleg, Azuay, Ecuador		
106	clay nativity platform		Chrodeleg, Azuay Ecuador		
107	clay model of pottery workshop		Chrodeleg, Azuay Ecuador		
108	clay model of women selling <i>artem</i>		Chrodeleg, Azuay Ecuador		

109	woven basket with two openings	Wounaan	Colombia		
110	ceramic bowl with llamas	Quinoa	Ayacucho Peru		
111	small wooden ceremonial bowl with		Peru		
112	small wooden ceremonial bowl with		Peru		
113	wooden deer mask		Chimborazo, Ecuador		
114	textile diablo uma (devil's head mask)		Northern Ecuador		
yes 115	doll wearing diablo uma		Northern Ecuador		
116	mask -dance of the conquest (wood)		Chichicastenango, Guatemala		
117	wooden mask	Chiriguano	Northern Argentina		
118	wooden mask	Sibundoy	Putumao, Columbia		
yes 119	textile devil doll (female)		Colombia		
yes 120	textile devil doll (male)		Colombia		
yes 121	red wooden devil		Mexico		
122	fiesta devil (ceramic)		Mexico		
123	Cencerro (cowbells on leather)		Northern Ecuador		musical instru
yes 124	wooden Cuna doll		San Blas Island, Panama		
yes 125	wooden cuna doll with clothing		San Blas Island, Panama		
yes 126	wooden cuna doll with clothing		San Blas Island, Panama		
127	Bolivian highland doll with poncho		Bolivia		
128	female doll	Ayaya	Guatemala		family
129	female doll	Maja	Guatemala		family
130	male doll	Maja	Guatemala		family
131	mother with baby	Maja	Guatemala		family
yes 132	wooden doll dressed for dance of conquest. Maya.		Guatemala		
133	Bolivian highland doll with clothing		Bolivia		male
134	Bolivian highland doll with clothing		Bolivia		female
135	female woven doll with baby		Peru		may include pr
136	three woven dolls in a woven boat		Peru		may include pr
137	Bolivian Highland doll with woven hat		Bolivia		male
138	Bolivian Highland doll with woven hat	Aymara	Bolivia	Chuli	female
yes 139	female woven doll with sheep	Aymara	Bolivia		
yes 140	male woven doll with black sheep	Aymara	Bolivia		
141	doll with ceramic head		Peru		
142	male doll with ceramic head		Peru		
143	female doll		Haiti		
144	male doll with poncho and woven hat		Mexico		
145	little girl doll	Otaralua	Otavallo, Ecuador		
146	Father doll with sleeping mat	Otaralua	Otavallo, Ecuador		
147	Mother doll with braids	Otaralua	Otavallo, Ecuador		
148	ceramic female doll		Guatemala		
149	ceramic female doll with pot on head		Guatemala		
150	wooden/woven peasant travelling doll		Guatemala		
151	woven straw doll from		Guayaquil, Ecuador		
152	male dancer doll with beard		Paucartambo, Peru		
153	small ceramic doll with radio and beer		Pujili, Ecuador		
154	small man on crazy cow (ceramic)		Pujili, Ecuador		
155	ceramic white girl with dog figure		European - Ecuador		
156	ceramic female figure with jar		Ecuador		
157	ceramic male figure playing violin		Pujili, Ecuador		
158	ceramic female with lamb		Pujili, Ecuador		
159	peasant woman (costumbrista) papier		Ecuador		19th Century
160	wooden man with water gourd		Guatemala		
161	peasant woman figure		Zuleta, Otavallo, Ecuador		
162	ceramic woman spinning wool		Pujili, Ecuador		
163	representation of Indian from the		Pujili, Ecuador		

	lowlan			
	164 figure of lady carrying drunk husband		Pujili, Ecuador	
	165 bull fighter piggy bank		Pujili, Ecuador	
yes	166 Ceramic woman "embroider lady"		Oaxaca, Mexico	Teodora Blanco
yes	167 Indian doll with musical instrument	Tarahumara	Mexico	
yes	168 Indian doll with drum	Tarahumara	Mexico	
yes	169 male doll with gourd and two bags	Arahuaco Cogi	Santa Marta, Colombia	
yes	170 female doll	guajira	Colombia	
yes	171 painted pottery male	karaja	brazil	
yes	172 painted pottery female	karaja		
	173 pottery male figure	caruaru	brazil	
	174 pottery female figure cooking	caruaru	brazil	
yes	175 Iron Exu figure male	salvador bahia	brazil	
yes	176 wooden figa with bark	salvador bahia	brazil	
yes	177 wooden figa with metal	salvador bahia	brazil	
yes	178 folheto literatura de cordel aguas	northeast	brazil	
yes	179 folheto literatura de cordel princesas	northeast	brazil	
yes	180 Exu a pomba gira red devil	salvador bahia	brazil	
yes	181 toy horse with wheels		Guatemala	
yes	182 tin toy painted cow	ambato tungurahua	Ecuador	
yes	183 tin toy painted imaginary animal	ambato tungurahua	Ecuador	
yes	184 tin toy painted zebra	ambato tungurahua	Ecuador	
yes	185 tin toy painted rooster	ambato tungurahua	Ecuador	
	186 tin stove with kitchen utensils	ambato tungurahua	Ecuador	
	187 ceramic stove	cuenca	Ecuador	
	188 ceramic stove with pots and pans		chile	
	189 miniature kitchen		mexico	
	190 straw burro donkey	guaytacama cotopa	ecuador	
yes	191 blue ceramic bus	pujili	Ecuador	
yes	192 toy for day of the dead 4 esqueletons		mexico	
?	193 toy day of the dead 2 oxen and		Mexico	
yes	194 14 rag dolls from cajoneras women	quito	Ecuador	
yes	195 llama with wheels wood		peru	
yes	196 wooden bird		Peru	
	197 bird red with strw		ecuador	
yes	198 wooden jaguar	mexico	mexico	manuel jimenez
	199 wooden woman washing clothing		Mexico	
	200 bird made of cloth with wire toy		Mexico	
	201 wooden plane balsa wood	pano napo	ecuador	francisco andi 8 year
yes	202 wooden plane toy		peru	
	203 wooden doll male		guatemala	
	204 wooden doll female		guatemala	
yes	205 toy open bus painted cardbord	saint pierre	haiti	
yes	206 palo encebado toy straw paja toquilla	cuenca	ecuador	
	207 couple with oxen straw paja toquilla	cuenca	ecuador	
	208 toy cardbord large doll	celaya guanajuato	mexico	
	209 toy cardbordsmall doll	celaya guanajuato	Mexico	
	210 burro with water jars	quito	Ecuador	
	211 burro with carga of wood	peru		quispe lopez
	212 woven doll with coins	highland	bolivia	
	213 woven doll small flat	highland	Bolivia	
yes	214 mexican puppet lion		mexico	
yes	215 mexican puppet horse		Mexico	
yes	216 mexican puppet jaguar		mexico	
	217 woven doll flat maradona soccer		argentina	
	218 bird on wheels wood		peru	
	219 woven doll girl milking cow		ecuador	

220	woven doll man on horseback		ecuador	
221	woven doll couple on horse		ecuador	
222	toy day of the dead esqueleton on		mexico	
223	wood toy dog with moving mouth		mexico	
224	carpentry shop	quito	ecuador	
225	wooden doll playing guitar		guatemala	
226	mermaid straw green and beige		mexico	
227	mermaid playing guitar black ceramic	coyotepec oaxaca	mexico	donia rosa famous
228	big mermaid with wings	san pedro cajones	mexico	constantino blasdom
229	retablo with mermaid playing guitar	ayacucho	peru	nicario jimenez
230	mermaid in flat retablo	ayacucho	peru	
231	shaman's bench	vaupes	Colombia	
232	san martin de porres		peru	
233	san francisco de asis	quito	ecuador	
234	madona virgin with inverted moon	quito	ecuador	
235	madona virgin with baby jesus in	quito	Ecuador	
236	san sebastian has one arm missing		ecuador	
237	san vicente ferrer with wings	quito	ecuador	
238	hermano gregorio hernandez healer	quito	ecuador	
239	el gauchito gil	buenos aires	argentina	
240	Santiago de compostela	cuzco	peru	hilario mendivil
241	flight to egipt virgin and san joseph	cuzco	Peru	hilario mendivil
242	nino de atocha portrait lucky charm		guatemala and new mexico	
243	wooden top toy (see dvd)	quito	Ecuador	thereis dvd with artist
244	seferino namuncura	mapuche	patagonia argentina	
245	trinity with dove as holy spirit		bolivia	
246	maximon/san simon	maya	guatemala	
247	santo tomas and penitent	maya	guatemala chichicastenango	
248	san isidro labrador	hispanic	new mexico cordova usa	gloria lopez cordova
249	retablo nativity baby as todler	ayacucho	peru	jesus urbano rojas
250	retabl 3 caravels annivesary 1992	ayacucho	peru	jesus urbano cardenas
251	retablo virgen de la candelaria	aymara	bolivia	
252	retablo nativitywith peasants	ayacucho	peru	
253	retablo heaven and earth	ayacucho	peru	joaquin lopez antay
254	altar screen with saints	hispanic	new mexico	maria romero cash
255	wood carving orbis mundi xviii	quito	ecuador	
256	roof cross			

[1]  
**Sarah Carr-Locke:**

\*lots of additional materials - slides, recordings, etc.



**Blanca Muratorio**

---

**From:** <ecuadorbicentenario@flacso.org.ec>  
**To:** <dario.euraque@trincoll.edu>; <nc\_legal@yahoo.es>; <edsfon@yahoo.es>;  
 <anguslyall@gmail.com>; <gabrielsalazar@gmail.com>; <cancimance5@gmail.invalid.domain>;  
 <bmura@telus.net>  
**Sent:** October-27-09 10:03 AM  
**Attach:** PROGRAMACION seminario bicentenario noviembre.doc  
**Subject:** Programacion Seminario Internacional  
 Estimados Ponentes del Seminario Internacional:

A continuación envío la programación del Seminario Internacional, que se llevara a cabo entre el 11 de noviembre al 13 de noviembre.

**SEMINARIO INTERNACIONAL**

**PODER, POLÍTICA Y REPERTORIOS DE LA MOVILIZACIÓN SOCIAL  
 EN EL ECUADOR BICENTENARIO**  
 11-13 de noviembre de 2009, FLACSO Ecuador

**Miércoles, 11 de noviembre**

09h00-11h00

Hemiciclo

Políticas de la Memoria, una reflexión crítica en el bicentenario.  
 Catalina León. Teoría crítica y teoría Postcolonial: puntos de encuentro  
 en torno a la memoria.  
 Antonio Villaruel. FLACSO. Memoria urbana limitar en la literatura.  
 Jorge Cancimance. FLACSO. Memoria y reparación en Colombia.  
 Angus Lyall. FLACSO. Memoria y movimiento indígena en Cayambe.

11h15-13h30

Hemiciclo

Sociedad y lenguaje en los Andes coloniales y la formación de las Repúblicas.  
 Carmen Fernández. USFQ. Visualidad en el periodo Colonial de la mirada  
 domesticada a la irreverencia (Oratoria sagrada en el siglo XVII)  
 Elisa Sevilla Pérez. FLACSO. Richard Spruce y Jiménez de la Espada:  
 ciencia y poder en las expediciones naturalistas de mediados del siglo  
 XIX.  
 Ana Sevilla Pérez. FLACSO. Manuel Villavicencio: ciencia, imaginación y  
 nacionalismo del primer mapa del Ecuador.

**Auditorio 09h00-13h00**

La economía política del Ecuador.  
 Marco Naranjo. FLACSO. Un Puerto en busca de una Nación, Guayaquil y la  
 idea fundacional del Ecuador como país.  
 Alberto Acosta. FLACSO. La deuda externa del Ecuador desde la  
 independencia a nuestros días.  
 Guillermo Arosemena. AHG. El desarrollo regional en la Independencia y la  
 República.  
 Vicente Albornoz. CORDES. De la independencia al tercer milenio: los

modelos de crecimiento aplicados en el Ecuador.  
 Irving Zapater PUCE. La independencia doscientos después.  
 Juan Paz y Miño. Comisión Permanente de Conmemoraciones Cívicas. Balance socioeconómico de los doscientos años de independencia.

14h30-16h30

Hemiciclo

Insurrección, lenguajes y formas de movilización en el contexto andino.  
 (s.XVIII-XIX)

Mireya Salgado, FLACSO. Religiosidad y política popular. Los símbolos y espacios religiosos en el tiempo de las sublevaciones.

Sabrina Guerra. USFQ. Párroco de indios y control social en Guano.

Marcela Echeverri, CUNY. Indios y esclavos en las alianzas realistas en el suroccidente de la Nueva Granada, 1808-1820.

Marixa Lasso, Case Western U. Los grupos populares y la independencia: un nuevo paradigma

16h45-18h45

Hemiciclo

Insurrección, lenguajes y formas de movilización en el contexto andino.  
 (s.XVIII-XIX)

Sinclair Thomson. NYU. El reencabezamiento: impactos lecciones y memorias en la insurrección tupamarista de la Independencia andina.

Rossana Barragán. Carrera de Historia y CIDES –UMSA. Los discursos políticos de la represión: una comparación entre 1718 y 1809.

Carlos Espinosa. USFQ. EL Arco de rebeliones en contra de la Monarquía Absoluta Colonial: repertorio de protesta y conflictividad social – política en el siglo XVIII en la audiencia de Quito. 1740- 1809.

19h00

Hemiciclo

Inauguración

Jueves, 12 de noviembre

09h00-11h00

Hemiciclo

Ecuador: 200 años de relaciones exteriores

Las primeras definiciones de lo internacional: de la crisis de la monarquía hispánica a la afirmación de la República.

Marie-Danielle Demélas. Institut de Recherche pour le Développement.

Separar y unir: Algunas preguntas sobre la formación de las nuevas naciones andinas y sus relaciones a principios de la independencia.

Ana Gimeno. Universidad de Valladolid. Ecuador y España a través del trato del General Flores con la Familia Real Española: testimonios epistolares.

Carlos Espinosa. Universidad San Francisco de Quito. El Ecuador en el juego del sistema de estados: posicionamientos y retos externos entre 1830

y 1870.

Tomás Uribe. Ecuador y Colombia: Afirmación autoidentitaria y conflicto en la era republicana temprana

11h15-13h30

Hemiciclo

Ecuador: 200 años de relaciones exteriores Convulsión internacional y nacionalismo.

George Lauderbaugh. Jacksonville State University. Estados Unidos y Ecuador durante la Segunda Guerra Mundial: conflicto y convergencia.

Rafael Quintero. Universidad Central del Ecuador. México en Quito.

Francisco Carrión. FLACSO. El conflicto limítrofe con Perú como eje ordenador de la política exterior ecuatoriana 1942-1998.

14h30-16h30

Hemiciclo

Política, representación y disputas sobre integración nacional en la primera mitad del siglo XX.

Gioconda Herrera. FLACSO. Asociaciones religiosas de mujeres, la escuela doméstica y los valores familiares. Mujeres en el Centenario.

Ana María Goetschel. FLACSO. "Las paradojas del liberalismo y las mujeres: la coyuntura 1907 – 1909 en el contexto en el primer centenario de la Independencia del Ecuador"

Ernesto Capello. Mapas urbanos y nacionales: representación del espacio regional y nacional entre 1900 y 1950.

Trinidad Pérez. USFQ. Nace el Arte moderno: Espacios y definiciones en disputa en el contexto del Estado Liberal (1895-1950).

16h45-18h45

Hemiciclo

Política, representación y disputas sobre integración nacional en la primera mitad del siglo XX.

Mercedes Prieto. FLACSO. Los indios y la nación. Una lectura desde las representaciones culturales regionales y nacionales.

Eduardo Kingman. FLACSO. De la caridad al bienestar social, visiones de clases populares urbanas.

Valeria Coronel. FLACSO. El problema de la integración social y los derechos políticos: pueblo y nación en la primera mitad del siglo XX.

**Viernes, 13 de noviembre**

09h00-11h00

Hemiciclo

Conflictos rurales, indígenas y Estado

Luis Alberto Tuaza. FLACSO. Concepciones del Estado y principales demandas de las organizaciones campesinas indígenas 1940-1960.

Hernán Ibarra. CAAP. Conflictos rurales, violencia y opinión pública en las décadas de los cincuentas

Cecilia Ortiz. FLACSO. Religión, nación, institucionalización e integración en el mundo shuar: el papel de los salesianos en la época de

la colonización.

### 11h15-13h30

#### Auditorio

Elites regionales, golpes militares, nuevos actores y giros culturales en el siglo XX.

Rafael Polo. FLACSO. Los discursos de la modernidad en los grupos culturales de izquierda en los años setenta.

Patricio Moncayo. FLACSO. El golpe militar de 1962 y el fin de un período excepcional de estabilidad política.

Betty Espinosa. FLACSO. Clases medias y Estado Social: Rupturas y Soportes

Mónica Mancero. FLACSO. Representaciones y estrategias de las élites cuencanas en la disputa sobre un proyecto hegemónico regional 1995-2005.

#### Hemiciclo

Ecuador: 200 años de relaciones exteriores ¿De la alineación a la política exterior contra-hegemónica?

Ronn Pineo. Towson University. Las relaciones entre Ecuador y Estados Unidos durante la Guerra Fría, del fin de la década del cuarenta a inicios de los años sesenta

Guillaume Long. FLACSO. Ecuador en el mar: Materialismo, seguridad e identidad en la política exterior de un país periférico.

Grace Jaramillo. FLACSO De la alineación a la política exterior contrahegemónica

### 14h30-16h30

#### Hemiciclo

Estado-nación, ciudadanía y democracia: El Ecuador en la segunda mitad del siglo XX.

Luis Verdesoto. Corporación Instituto de la Ciudad y Gloria Ardaya, Directora de postgrado en Gestión Pública, CIDES/ UMSA. Bolivia. La estabilidad de la Democracia y la democratización del Estado en el Ecuador.

Beatriz Zepeda. FLACSO. Construyendo la Nación, en el siglo XXI. La Patria en el Discurso de Rafael Correa.

Julio Echeverría. Crisis y reformulación de la modernización política en el Ecuador (1978-2008).

Simón Pachano. FLACSO. Estado, Ciudadanía y Democracia.

Franklin Ramírez. FLACSO. Democracia, movimientos sociales y Estado en Ecuador contemporáneo.

### 16h45-18h45

#### Hemiciclo

Memoria crítica y descolonización.

Darío Euraque. Memoria Histórica, Cultura y el Instituto Hondureño de Antropología de Historia ante el Golpe de Estado del 28 de Junio: el caso del Centro Documental de Investigaciones Históricas de Honduras (CDIHH) y su Reto Epistemológico- Político

Floresmilo Simbaña. CONAIE. La memoria y la formación política en el movimiento indígena ecuatoriano.

Blanca Muratorio. Universidad de British Columbia. Historia y memorias

sociales: Un coleccionista de presencias y evocaciones populares.  
Gabriel Salazar. Universidad de Chile. Memoria: del dialogo a la historia  
social.

--

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Querida Blanca.

Al momento todavía no me contacto con todos los compañeros que podrían participar, pero la mayoría están de acuerdo, estoy en espera de las otras respuestas.

Te mando la lista de quienes podrían participar.

**NOMBRE:**

**TEMA:**

María Augusta Espín.

(Clases medias y sectores populares)

Abraham Azogue.

(Comunidades y ciudad)

Ana Carrillo.

(Balneario popular del Tingo)

Lennyn Sancruz

(Carpinteros)

Irina Verdesoto.

(Tetreros de la calle)

Manuel Kingman

(Plaza Arenas)

Jorge Corral.

**(POR CONFIRMAR).**

**Blanca Muratorio**

---

**From:** "Blanca Muratorio" <bmura@telus.net>  
**To:** <bmura@telus.net>  
**Cc:** "Eduardo" <ekingman@flacso.org.ec>  
**Sent:** March-09-11 10:58 AM

Estimada Andrea

Por razones de familia estuve en Argentina por un tiempo. Ahora en Vancouver me he podido ocupar de reeler el proyecto de los oficios y me parece una excelente posibilidad de colaboración entre el Museo y Flacso. Yo estoy muy entusiasmada con la propuesta y me ofrezco desde ahora a aportar con lo que pueda para que ésta siga adelante.

Me encantaría escuchar de ustedes en que etapa del proyecto estamos y las fechas en que ustedes están ya decididos a llevarlo a cabo.

A principios de Junio hay una conferencia de la Asociación de Estudios Latinoamericanos , sección Ecuador, en la FLACSO y los alumnos de Eduardo presentaran algunos de sus trabajos sobre cultura´ popular.

Esperando noticias las saludo con todo cariño

Blanca

Date sent: **Mon, 5 Oct 1998 13:11:11 -0400**  
Send reply to: **CERLAC Latin America & the Caribbean Research Forum**  
**<LACYORK@YORKU.CA>**  
From: **Liddy Gomes <lgomes@YORKU.CA>**  
Subject: **Indigenous culture & oil exploration in Amazon - Oct 5 (fwd)**  
To: **LACYORK@YORKU.CA**

----- Forwarded message -----

From: Elena Lonero <Elena\_Lonero@mail.campuslife.utoronto.ca>

Challenging Environmental Racism in the Amazon:  
Effects of Oil Exploration on Indigenous Cultures  
with Xavier Grijalva

Monday, October 5, 7:30 pm  
International Student Centre  
33 St. George Street, north of College

Xavier Grijalva will be speaking about the struggles of indigenous groups in Ecuador with the government and international petroleum companies who are quickly destroying their land and culture. He will introduce the issues of bio-prospecting, intellectual property rights and the "declaration of biodiversity". He works with the Organization of Indigenous People of Pastaza which is a strong voice demanding indigenous representation and defending its members interests.

Background: In the Amazon basin region of Ecuador, oil exploration has divided indigenous communities, drastically altered traditional ways of life and led to territorial colonization by landless peasants. The state, dependent on cash from oil, has adopted corporate-friendly globalization policies which ignore the rights and demands of this region's original inhabitants.

OPIRG's Power & Plunder project exposes the exploitation of First Nations lands by natural resource companies in Canada and elsewhere. From September 23 - October 16, 1998, Xavier Grijalva will be travelling through Ontario & Quebec speaking at PIRGs, development agencies and community organizations.

For more information, please contact OPIRG-Toronto at (416) 978-7770.



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17 October 1989

Dear Sr<sup>a</sup> Muratorio:

Please find enclosed photocopies of the items you requested. Please accept them as a gift. The small charge does not justify the inconvenience and cost of an international money order.

I would like to learn more about your work. I may have other material on Equador in the Larson Collection so please feel free to contact me at any time.

Yours sincerely,

A handwritten signature in blue ink that reads "Ron Mahoney". The signature is written in a cursive style with a large initial "R".

Ronald J. Mahoney  
Head, Department of Special  
Collections

Professor Blanca Muratorio  
Dept of Anthropology and Sociology  
University of British Columbia  
6303 Northwest Marin Dr  
Vancouver, BC V6T 2B2  
Canada



MARIA GUERRERO  
DIP. AOD

C.F.P.

PURIPA  
COMUNIDAD UNIVERSITARIA

HADO  
DIP. AOD



## **GUAYAQUIL, ECUADOR**

Guayaquil, puerto principal del Ecuador y bullicioso centro comercial, está dotado de numerosos monumentos, plazas y catedrales de sobria elegancia.

Guayaquil, tropical port and focal point of Ecuadorean commerce, is the site of many elegant monuments, plazas and cathedrals.



EPICERIE VINS LIQUEURS

CRÈMERIE

VIN de l'HERAÛT  
30c

BIÈRES à emporter  
15' 30' 40''  
HUILE de TABLE  
65c  
SUCRE  
50c

LAIT  
CHOCOLATS  
SAUCES  
FRUITS

BOIS CHARBONS 5c

MORIN MORIN

BOIS CHARBONS

BOIS CHARBONS

Querida Blanquita:

Espero que hayas llegado bien y que  
hayas encontrado todo O.K.

No quise dejar pasar este apartado  
del diario N porque pienso te puede inte-  
resar para tus estudios de las "creencias  
populares", Lamento la tardanza con  
que pueda llegar, gracias a los servi-  
cios postales. Valga la intención  
carinosa a los dos y en fuerte  
abrazo

Graciela



**You're an angel.**

Thank you for your generosity  
during this season of giving.

This angel card is from us to you.  
Please insert a ribbon through the hole and hang  
on a branch of your tree.

**Happy Holidays from**



**VGH&UBC**  
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Write your name here, or the name of  
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for people in British Columbia



Quito, Agosto 15, 1997

A quien concierna  
De mi consideración:

Por la presente certifico que la Señora Dolores Intriago ha trabajado conmigo como ayudante de investigación antropológica por un período de 16 años desde 1981. La experiencia de investigación que la Señora Dolores Intriago ha adquirido en el curso de estos años incluye: metodología y teoría de investigación, trabajo de campo etnográfico con la población indígena de Napo, y cuidadosa traducción y análisis de datos. Este entrenamiento en estrecha colaboración diaria con una antropóloga va más allá del que es posible obtener en una licenciatura de antropología.

El desempeño de la Señora Intriago en este trabajo ha sido excelente. Su profunda comprensión de la cultura Quichua del Napo, su perfecto dominio del idioma Quichua, unidos a su inteligente sensibilidad social y dedicación por conocer y ayudar a resolver los problemas presentes de esta población han permitido a la Señora Intriago adquirir una experiencia excepcional. Actualmente, basado en esta experiencia y en nuestro presente trabajo de investigación sobre la condición de las mujeres Napo Quichua, estamos colaborando como coautoras en un artículo sobre el problema de la violencia contra la mujer indígena en la región de Tena-Archidona en la provincia de Napo.

Como investigadora y como profesora ha sido para mi un privilegio el haber contado por tantos años con la inteligente y dedicada colaboración de Dolores Intriago, con la cual espero seguir trabajando en mis futuros estudios antropológicos de la cultura Napo Quichua.

De Usted atentamente,

Dra. Blanca Muratorio  
Investigadora Asociada a FLACSO (Sede Ecuador)  
Profesora del Departamento de Antropología y Sociología  
Universidad de Columbia Británica, Vancouver, Canada.

Fax # 593-2-567761  
Quito, Ecuador  
Unión Artesanal de Pintores y Tejedores de Tigua  
Comuna Chambi, Cotopaxi, Ecuador

Estimados compañeros:

Esta es una carta de felicitación y agradecimiento a todos los artistas de la Unión artesanal por haber enviado su admirable obra pictórica para la exhibición en el Museo de Antropología de la Universidad de Columbia Británica en Vancouver, uno de los museos mas prestigiosos de todo Canada.

Gracias al trabajo y dedicación de José Eduardo y José Abelardo Cayo Pilalumbo, la importante obra de todos ustedes como representantes de los pueblos indígenas de Ecuador, se hizo conocer y apreciar en Vancouver y en otras ciudades de Canadá por primera vez. Dado el corto tiempo en que fué posible organizar este evento de la exhibición y promoción artística en el Museo y otras instituciones de enseñanza Universitaria en la provincia, las ventas fueron excepcionales.

Este éxito se debió al esfuerzo conjunto de Eduardo y Abelardo, quienes hicieron todo lo posible con honestidad y buena voluntad de colaborar conmigo, con el Dr. Bill French y con el Museo para promover la obra de todos los miembros de la Unión Artesanal. Este fue un trabajo arduo de colaboración diaria para organizar la exhibición de tantos cuadros, inventariarlos cuidadosamente, y participar en todos los difíciles aspectos de una exhibición en un Museo Universitario.

Quiero también reconocer que este trabajo fue exclusivamente de promoción artística de la obra de todos los miembros de la Unión Artesanal y en ningún momento significó la búsqueda de ganancia personal a través de proyectos u otros negocios de carácter personal. En estos momentos de crisis económica, este tipo de proyectos son muy difíciles de conseguir aquí en Canadá, y aún en buenas condiciones, llevan mucho tiempo de consulta y preparación, tiempo que ciertamente no tuvimos porque estuvimos volcados de lleno en la exhibición y venta de los cuadros.

Yo viajaré a Quito en el mes de Junio para una estadía de unos dos meses. Me sentiría muy honrada de poder visitar Tigua en algún momento durante ese tiempo para poder conversar directamente con todos ustedes y particularmente con las mujeres artistas, cuya obra fue especialmente admirada en la exhibición.

Nuevamente reitero mi felicitación y reconocimiento a todos los artistas que mandaron sus cuadros y especialmente a Eduardo y Abelardo Cayo Pilalumbo por su excelente labor en promoverla.

Los saluda muy atentamente

Dra. Blanca Muratorio  
Profesora, Departamento de Antropología, 6303, NW Marine Dr  
Universidad de Columbia Británica, Vancouver, Canada V6T 1Z1 Fax: (604)822-6161





ROYAL FRANKS  
PRINTED IN ENGLAND

TIGUA, PROV-COTOPAXI, ECUADOR, S.A.  
Pintura primitiva pintada en cuero  
Tema: Animales de la selva  
Pintor Luis Toaquiza Toaquiza  
Primitive painting on hide  
Team: Animals from the jungle.

Querido Sisco, no tengo  
palabras para pedir dis-  
culpas. Blanca, gracias  
por tus palabras, por que  
tu reclamo no solo es jus-  
tísimo, si no que demien-  
tra todo tu afecto. El mio  
por supuesto igual terrible.  
Te escribiré más luego.  
Acabo de llegar de vuelta  
a Quito. El viaje fue  
una experiencia muy  
buena. Solhe todo con mucha  
caja y mi ánimo increíble.  
Estoy en Quito cuando  
vuelvan por aquí y se que

P.O. BOX-17-01-3883 QUITO-ECUADOR (DERECHOS RESERVADOS)

cuando los encuentre, en fe-  
brero.

Les quiero y  
respeto profunda-  
mente.

Anna Maria



22 FEB 1994

BLANCA MURATORIO

3830 WEST 12th Ave

VANCOUVER B. C

CANADA V6R 2N8



28-XII-1992

Queridos Blanca y Ricardo:  
Espero que tengan un feliz  
Año 1993.

Éxitos y un pronto retorno  
al Ecuador.

Con fuerte abrazo

Ricardo



Dinigeuñ de Foin

Siouñe Shiguanggo

Guñibal Tapuy

Seser Haris

B. M.

Dirigentes de FOIN.

Vicente, Cristóbal.

Desde ayer ando buscando  
para reunirnos y ver si podemos  
recomenzar mi trabajo para  
FOIN, de acuerdo con las que  
sean las necesidades actualmente.  
Pueden darme dicho a Dolores  
cuando puedo encontrarles, o  
venirme a ver por la casa a la  
mañana.

Muchos saludos

Bianca Mora Torio

October 27, 1997

Barbara and Dennis Tedlock,  
Editors in Chief,  
Department of Anthropology,  
380 MFAC Elliot Complex,  
State University of New York,  
Buffalo, NY 14261  
USA

Dear Editors:

I am sending you the revised version of my manuscript "Like Mirrors they Brake". I have taken a few more days than promised, but I found it necessary to respond to the comments of the last anonymous referee that Janet Levy sent me on October 10<sup>th</sup>. As usual, it was difficult to respond to the useful comments of all the reviewers and keep to the word limit. The revised text, including notes and references, has 9.989 words. I am open to your specific suggestions to shorten it further, if necessary.

In trying to answer the comments and major concerns I have made several revisions, taken out entire paragraphs, and other editorial corrections to the manuscript that I will explain according to each reviewer:

1. G. Sider. I think I have answered all his minor editorial comments and his suggestions for clarifications throughout the paper, and in the notes when required. Specifically, I have dealt with the fragility of the grandmothers, the contradictions in the indigenous organizations, and the tensions created by others in terms of women's reputations. If you need the specific pp..in the revised version (RV), please let me know.

2. B. Conklin

a) I have put the information about the research project in Note 1, including the archival research in the Acknowledgments.

b) Unfortunately I could not answer her curiosity about the indigenous women's humor because it would have involved a long explanation about women's sexual irreverence to men in terms of the relationship between food and sex, a topic of some controversy in the field of

Amazonia.

c) There were already a few very specific examples on the sensory dimensions of memory and nostalgia in the paper, and I found almost impossible to add more quotes from the women's narratives without going overboard in terms of words.

### 3. Michael Brown

a) I simplified the language and tried to eliminate all my "normative" statements. However, on pp. 11-12 ( RV) I have clarified why these women's narratives present these positive images of self, the moral character of their message, as well as the fact that these stories contain many silences of painful experiences. I also hope that the further contextualization of the substance of the narratives (p. 10 RV) is helpful in this regard. I have introduced the names of three of the women, only when I consider it would not directly identify them with a compromising event, such as the specific conduct of one of their granddaughters.

b) This is not my "romantic portrayal of the women," but their own. I hope this is clear now. I do not claim "making beer is so much fun" although sometimes the women think it is (this is sweet manioc, not bitter one that requires hard labor), but I examine what these women chose to emphasize. There is no argument as Brown claims: the teenagers would rebel even if the mothers had three maids in the household.

c) I have tried to clarify the point about the agency of the young girls by expanding on the examples already given (songs, pp.27 RV ) and TV (pp. 28-29 RV ) rather than adding new ones. But I also explain the structural constraints to these young women's agency, which Brown seems to think is unlimited. About the irony regarding the "beloved grandmothers", I explain that relationship on pp, 10-11 , RV. Having been raised by an Italian grandmother, I can only smile at Brown scepticism.

d) I have expanded the section on "hybrid identities" (p. 33, RV).

### 4. AR

a) I think I have dealt with all the helpful editorial comments, except with some of AR's misunderstandings: e.g., hard work as redemption from sin is very much part of Catholic ideology of evangelization. AR should meet the Tena nuns.

b) The expansion of the section on television should meet AR's objection to that section. But if AR thinks that television is not "the most appealing option" for young girls in a small town, AR is not living in the 1990s.

c) Finally, AR's major objection was my "lack of evidence" for AR's very positivistic conception of history. I am considering women's histories through their memories of self and others, and through their own version of cultural reproduction (which I hope I don't have to clarify). (pp.4-5 and 10-11, RV). The different time periods are present in the memories of these grandmothers when they remember and sing to their own already deceased mothers. There are at least 4 generations involved here, if one counts the granddaughters to whom the message is addressed. I address her concern about not including the mothers by explaining, indirectly, why they are not there. They live very far away and come back to Tena for occasional visits. Most young girls are living alone in rented rooms in town, or with their grandmothers.

d) If there other awkward sentences left, I sincerely hope you can point them out to me. Since I am often translating from Quichua, to Spanish, to English, and English is my second language, sometimes its subtleties scape my attention, for which I apologize.

Thank you so much for your consideration to these comments and for accepting a RV of the manuscript. I look forward to your further suggestions to shorten, or otherwise improve it.

Sincerely,

Blanca Muratorio  
Dept. of Anthropology and Sociology  
University of British Columbia

Dr. Charles Hale  
Department of Anthropology  
University of Texas at Austin  
Austin, TX 78722  
USA

January 28, 2001

Dear Dr. Hale,

This is to inform you that I have agreed to Liz Lilliott's request to be an outside member of her dissertation committee.

I also agree to your University stipulation that it is not obligated to reimburse me for any expenses made while serving in this committee.

I look forward to our further communication regarding Liz's academic work.

Sincerely yours,

Dr. Blanca Muratorio  
Professor Emeritus  
Department of Anthropology and Sociology  
University of British Columbia

Fax: (604) 822-6161  
e-mail: [mura@interchange.ubc.ca](mailto:mura@interchange.ubc.ca)

Michael Herzfeld , Editor  
*American Ethnologist*  
Anthropology, Harvard University,  
William James Hall,  
33 Kirkland St.,  
Cambridge, MA 02138  
USA

February 10, 1998

Dear Editor,

On May 23, 1997 I sent a paper entitled "I only thought of Running Away": An Amazonian Woman's Stories About Marriage and its Imagery" to be considered for publication in AE and I received a letter in which you acknowledged having received it. Almost nine months have passed and I have received no further news. Looking at several past issues of the Journal for the last two years or so, a maximum of 8 months is mentioned for papers already resubmitted after revisions. I think it is appropriate for me to inquire about the state of my manuscript at this time.

I would greatly appreciate if you can fax me some news (604- 8226161), or send an e-mail message (mura@unixg.ubc.ca). I have a commitment to publish also in Spanish in Ecuador and your response will allow me to give an answer to my colleagues there in a reasonable period of time.

Thank you for your consideration of this matter.

Yours sincerely,

Blanca Muratorio

Barbara and Dennis Tedlock,  
Editors in Chief,  
Department of Anthropology,  
380 MFAC Elliot Complex,  
State University of New York,  
Buffalo, NY 14261  
USA

May 23, 1997

Dear Editors,

Since I am going to the field in Ecuador from May 27 until August 20, 1997 I would appreciate any correspondence during those dates regarding my paper "Like Mirrors they Brake": Indigenous Women's Identities and the Politics of Cultural Reproduction in the Ecuadorian Amazon, be sent to my home address (see below) from where it will be communicated to me by phone and Fax. After August 20<sup>th</sup> my University of British Columbia address continues to be the appropriate one.  
Thank you for your consideration.

Sincerely yours

Blanca Muratorio

Home address:  
Blanca Muratorio c/o Ricardo Muratorio  
3830 West 12<sup>th</sup> Avenue  
Vancouver, B.C. CANADA V6R 2N8



## DEPARTMENT OF ANTHROPOLOGY AND SOCIOLOGY

To: Ruth Phillips  
Director of MOA  
Deborah Tibbel  
Shop Gallery MOA

From: Blanca Muratorio

Date: October 31, 1997

Following on our conversation last week, I would like to request the space of the Shop Gallery at MOA for an exhibition of paintings by two indigenous artists from the community of Tigua, Cotopaxi province, in the Highlands of Ecuador. This exhibit, and the visit of two of the artists from the Tigua Cooperative of Painters and Weavers, is being planned in connection with the Annual Meeting of the Canadian Association of Latin American and Caribbean Studies, which will take place in Vancouver during March 19 to 22, 1998. The Conference is being organized by the Latin American Program at Simon Fraser in collaboration with the Latin American Committee at the University of British Columbia. The visit of the two artists is sponsored by the Ecuadorian Government through Esteban Walters, the Honorary Consul of Ecuador in Vancouver.

The Tigua paintings are made on sheepskin and framed with wooden frames. They are a contemporary expression of folk art representing the everyday life, landscapes, religious beliefs, myth, legends, rituals and celebrations of these indigenous peoples of the Highlands, most of whom are still engaged in agriculture (including the artists). They are ethnographic visual narratives. During the past few years, these paintings are being sold in several folk art stores and tourist shops in Quito, as well as in markets and fairs. Artists, or their children, can also be seen in the streets selling their work. This form of folk art has become an important source of income for the peasants in this very poor area of Ecuador.

Usually whole families are well known as Tigua painters with a particular style, and children start painting when they are very young. The artists who would be coming to exhibit their work are Quichua speakers, and Spanish is their second language. I will, of course, translate their presentations into English and do the curatorial work for the exhibit. I have a Fax # to communicate with them and can ask Jorge León, an Ecuadorean sociologist who is coming to present a paper in the Conference, to communicate directly with them in Ecuador.

I would like to request your support in the curatorial work and organization of this exhibit. I'll greatly appreciate if you can give me a brief response in writing before Nov. 6 so that I can give it to the Consul. The Latin American Consuls are meeting with the Dean of Arts and the Latin American Committee in UBC on that day.

Best,

Dr. Gerardo Otero  
Latin American Studies Program  
Sociology and Anthropology Department  
AQ 5054  
8888 University Drive  
Burnaby, B.C. V5A 1S6

September 9, 2000

Dear Dr. Otero,

I am delighted to write this letter in support of Dr. Pilar Riaño's application for the temporary teaching position in the Latin American Studies Program at Simon Fraser University. I have known Pilar since 1991 when I was the external examiner for her MA dissertation at Simon Fraser. Soon after I became her PhD supervisor at UBC. Working with her all these years has been a real intellectual and personal pleasure.

Dr. Riaño is applying to teach two courses: a 'Special Topics: Regional Studies' course focussing on Colombia and a course on Women in Latin American Literature and Society. Both her MA and PhD work provide her with an excellent background for these positions. She is thoroughly familiar with the literature on gender studies, ethnicity, popular culture, urban anthropology, and Latin American ethnography.

Dr. Riaño's dissertation, "Dwellers of Memory: an Ethnography of Place, Memory, and Violence in Medellín, Colombia" brakes important ground in the study of violence. Her long-term and careful fieldwork and her theoretical approach in the anthropology of memory and place allowed her to go beyond more conventional or voyeuristic studies of violence in terms of the 'culture of violence' that North Americans have written about Colombia. The participatory research methodology she used in her fieldwork in Medellín is an outstanding contribution to anthropological methods and to the academic and political discussions that are going on in Colombia today. Her extensive experience conducting workshops and participatory research in Vancouver, as well as her close contacts with NGOs in Colombia, contributed to the success and political relevance of her research. In my judgement, this kind of experience will also make her an excellent teacher. In terms of Latin American Studies, her thorough knowledge and continuous contacts with the Colombian academic community will be an invaluable contribution to your program.

Dr. Riaño already has a considerable list of publications including an edited book and several articles in English and Spanish in refereed journals. Her dissertation is under evaluation for publication by Paul Thompson, a leading specialist on the sociology of memory in England. In many different ways, Pilar will make an excellent colleague and I strongly recommend her for this teaching position.

Please contact me at 822-6359 if you have further questions.

Sincerely,

Dr. Blanca Muratorio  
Associate Professor

Latin American Studies Search Committee  
c/o Gerardo Marin  
University of San Francisco  
2130 Fulton Street  
San Francisco, CA 94117-1080

January 10, 2001

Dear Members of the Search Committee

I am delighted to write this letter in support of Dr. Pilar Riaño's application for a tenure track position in your Latin American program. I have known Pilar since 1991 when I was the external examiner for her MA dissertation at Simon Fraser. Soon after I became her PhD supervisor at UBC. Working with her all these years has been a real intellectual and personal pleasure.

Pilar Riaño is an exceptional anthropologist because, at this stage of her career, she can already demonstrate a strong academic interdisciplinary background in theory and creative research combined with an equally strong engagement with public culture, social justice, and working in several culturally diverse environments.

Both her MA and PhD work provide her with an excellent background for this position. She is thoroughly familiar with the literature on gender studies, ethnicity, popular culture, urban anthropology, the anthropology of memory and forgetting, and Latin American ethnography.

Dr. Riaño's dissertation, "Dwellers of Memory: an Ethnography of Place, Memory, and Violence in Medellín, Colombia" makes important ground in the study of violence. Her long-term and careful fieldwork and her theoretical approach in the anthropology of memory and place allowed her to go beyond more conventional or voyeuristic studies of violence in terms of the 'culture of violence' that North Americans have written about Colombia. The participatory research methodology she used in her fieldwork in Medellín is an outstanding contribution to anthropological methods and to the academic and political discussions that are going on in Colombia to-day. The originality and significance of her research has been recognized already by the academic community in Colombia where she has been invited several times to give lectures, teach seminars, and participate in conferences related to her research. In the larger academic community, the manuscript based on her dissertation is under evaluation for publication by Paul Thompson, a leading specialist on the sociology of memory in England.

Her extensive experience conducting workshops and participatory research with immigrants and refugees in Vancouver, as well as her close contacts with NGOs in Colombia, contributed to the success and political relevance of her research. In my

judgement, this kind of experience will also make her an excellent and innovative teacher. In terms of Latin American Studies, her thorough knowledge and continuous contacts with the Colombian academic community will be an invaluable contribution to your program.

Dr. Riaño already has a considerable list of publications including an edited book and several articles in English and Spanish in refereed journals.

I am sure that, in many interesting and stimulating ways, Pilar will prove to be an excellent colleague and I strongly recommend her for this teaching position.

Please contact me at 822-6359 or [mura@interchange.ubc.ca](mailto:mura@interchange.ubc.ca) if you need further information.

Sincerely,

Dr. Blanca Muratorio  
Professor Emeritus

Dr. Kenneth Little  
Department of Anthropology  
York University  
4700 Keele Street  
Toronto, Ontario, M3J 1P3

January 10, 2001

Dear Dr. Little,

I am delighted to write this letter in support of Dr. Pilar Riaño's application for a full time tenure track position as assistant professor in Social Anthropology at York. I have known Pilar since 1991 when I was the external examiner for her MA dissertation at Simon Fraser. Soon after I became her PhD supervisor at UBC. Working with her all these years has been a real intellectual and personal pleasure.

Pilar Riaño is an exceptional anthropologist because, at this stage of her career, she can already demonstrate a strong academic background in theory and creative research combined with an equally strong engagement with the three issues addressed in your position posting: public culture, social justice, and internationalization.

Both her MA and PhD work provide her with an excellent background for this position. She is thoroughly familiar with the literature on gender studies, ethnicity, popular culture, urban anthropology, the anthropology of memory and forgetting, and Latin American ethnography.

Dr. Riaño's dissertation, "Dwellers of Memory: an Ethnography of Place, Memory, and Violence in Medellín, Colombia" braves important ground in the study of violence. Her long-term and careful fieldwork and her theoretical approach in the anthropology of memory and place allowed her to go beyond more conventional or voyeuristic studies of violence in terms of the 'culture of violence' that North Americans have written about Colombia. The participatory research methodology she used in her fieldwork in Medellín is an outstanding contribution to anthropological methods and to the academic and political discussions that are going on in Colombia today. The originality and significance of her research has been recognized already by the academic community in Colombia where she has been invited several times to give lectures, teach seminars, and participate in conferences related to her research. In the larger academic community, the manuscript based on her dissertation is under evaluation for publication by Paul Thompson, a leading specialist on the sociology of memory in England.

Her extensive experience conducting workshops and participatory research with immigrants and refugees in Vancouver, as well as her close contacts with NGOs in Colombia, contributed to the success and political relevance of her research. In my

judgement, this kind of experience will also make her an excellent and innovative teacher. In terms of Latin American Studies, her thorough knowledge and continuous contacts with the Colombian academic community will be an invaluable contribution to your program.

Dr. Riaño already has a considerable list of publications including an edited book and several articles in English and Spanish in refereed journals.

I am sure that, in many interesting and stimulating ways, Pilar will prove to be an excellent colleague and I strongly recommend her for this teaching position.

Please contact me at 822-6359 or [mura@interchange.ubc.ca](mailto:mura@interchange.ubc.ca) if you need further information.

Sincerely,

Dr. Blanca Muratorio  
Professor Emeritus

Dr. David Pokotylo, Head  
Department of Anthropology and Sociology  
University of British Columbia  
6303 N.W. Marine Drive  
Vancouver, BC V6T 1Z1

January 18, 2002

Dear Dr. Pokotylo

I am pleased to write this letter in support of Dr. Pilar Riaño's application to the tenure-stream position in Sociocultural Anthropology at the rank of Assistant Professor beginning July 1, 2002.

I have known Pilar since 1991 when I was the external examiner for her MA thesis at Simon Fraser University. Soon after I became her PhD supervisor at UBC and have followed her career ever since. Working with her all these years has been a real intellectual and personal pleasure. Pilar is an exceptional anthropologist because, at this stage of her career, she can already demonstrate a strong academic background in theory and creative research combined with an equally strong engagement with interdisciplinary approaches to both research and teaching.

Pilar's academic training, both at the undergraduate and graduate levels in Latin American and Canadian universities provides her with a unique perspective on Latin American issues. This means that, in addition to having an ethnographic expertise in one geographic area, she is a true Latinoamericanist scholar with knowledge and comparative research interests in other areas of Latin America and on a variety of current issues. This experience will be an asset in terms of introducing students to current theoretical perspectives and research by Latin American academics. Her on-going teaching experience and research contacts in Colombia, not only allow her to continue building these intellectual links, but will be an invaluable contribution to future graduate students in all areas of the Latin American Studies program.

Pilar's PhD dissertation, "Dwellers of Memory: an Ethnography of Place, Memory, and Violence in Medellín, Colombia" makes important ground in the anthropological study of violence. Her long-term and careful fieldwork and her theoretical approach in the anthropology of memory and place, allowed her to go beyond more conventional studies of violence in terms of the "culture of violence," prevalent in the North American literature about Colombia. The participatory research methodology that she used in her fieldwork in Medellín, and specially in the neighbourhood of Antioquia (one of the most violent in all Latin America) is an outstanding contribution to anthropological methods and to the academic and political discussions that are currently going on in Colombia. Her current research in the ethics of violence and in an anthropological perspective applied to the problem of fear and violence is a significant follow up from the complex issues she raised

in her dissertation. The originality and significance of her research has already been recognized by the academic community in Colombia where she has been invited several times to give lectures, teach seminars, and participate in conferences related to her research. In the larger academic community, she has also presented her work in Canada, the United States, and Europe. She has been asked to provide a final manuscript based on her dissertation to Duke University Press, one of the best for social science publications on Latin America.

The theoretical issues on participatory methodology Pilar developed in her dissertation, coupled with her extensive experience conducting workshops and participatory research with immigrants and refugees in Vancouver, plus her teaching experience in two different cultural contexts, are assets that Pilar can bring to her teaching at UBC. Furthermore this experience prepares her very well to teach new qualitative methodology courses using these innovative approaches. She is also thoroughly familiar with the literature on gender studies, ethnicity, popular culture, urban anthropology, and the anthropology of memory and forgetting and can then teach a wide range of subjects in the department and in collaboration with the other members of the Latin American Studies program. The course she recently taught at Simon Fraser on Women in Latin American Literature and Society is promising evidence of her interest in productively crossing disciplinary boundaries.

As her vitae shows, Pilar has a long-standing relationship with the Latin American community in Vancouver and a considerable record of participatory research with this community. This will be of great value in her teaching and for her students, but also a unique contribution to the Latin American program and to UBC new programs more generally. Finally, I would like to say that Pilar's effort to write her work in both Spanish and English, recognizing the ethical obligation of giving back her work to the communities and academics who provided the basis for her research, is a rare quality that must already be recognized in a scholar who is starting her career. Pilar has a considerable list of publications, including an edited book and several articles in refereed journals. Her forthcoming publications on Immigration in Vancouver, the social construction of fear in Latin American cities, and art and memory in the city are further evidence of her productivity and of her interdisciplinarity.

I am sure that in many interesting and stimulating ways, Pilar will prove to be an excellent colleague and I strongly recommend her for this position.

Yours sincerely

Dr. Blanca Muratorio  
Associate Professor Emerita  
Department of Anthropology and Sociology  
University of British Columbia



**TO: Richard Pearson, Head  
Department of Anthropology and Sociology**

**From: Blanca Muratorio**

**Re: Report of activities during sabbatical leave. September 1,  
1991-August 30, 1992.**

**Date: October 15, 1992**

Sabbatical leave spent in the field in Ecuador, since July 3, 1991 until August 26, 1992.

### **Teaching**

Supervision of field work in Ecuador for UBC Ph.D. student in Anthropology, Jill Fitzell, during May to August 1992.

In Latin American School for Social Research (FLACSO), Quito campus:  
Seminar on "Construction of identities: the Colonial Subject," in the MA program in Anthropology.

Seminar on "Amazonian history: XIX and early XX centuries," in the MA program in Amazonian Studies.

Supervision of MA thesis for two students in the anthropology program.

### **Conference participation**

November 18-20, 1991 "Ideology of mestizaje and nationhood at the turn of the XIX century," paper presented at the Coloquium on "Mestizaje and the Problem of Identity," Catholic University, Quito, Ecuador

January 21-24, 1992 "Picherhuarmi: Historical consciousness and power of an Amazonian woman," paper presented at the "Second International Conference on the Amazon." Quito. Ecuador.

January 27-30, 1992 Chair for session on "500 years of Christianity and Indigenous peoples." International Conference "1492-1992: A Historical Assessment." Quito. Ecuador.

March 26-29, 1992 "Women's Dialogues, Monologues of Power: Gender and the Construction of the Colonial Subject in the Upper Amazon," invited paper to the session "The Colonial Constitution of Anthropological Subjects." 114th Annual Spring Meeting of the American Ethnological Society. Memphis, Tennessee.

### **Professional Consultancies**

Designing new (1993-95) Anthropology MA program for FLACSO, Quito Campus.

Consultant for Napo Quichua Women's Federation on grant applications, craft exhibit, project for commercialization of tropical forest products, and other services.

Area anthropological consultant for Pinewood Studios, London, for a feature film on the rubber-tapper Chico Mendez, during July 1991.

First exhibit of ethnographic materials for the opening of an indigenous community museum in Pucachicta, a tropical forest community along the river Napo, Amazonian Ecuador.

### **Publications**

Nov. 1991 The Life and Times of Grandfather Alonso. Culture and History in the Upper Amazon. New Brunswick: Rutgers University Press.

July 1992 "Introductory essay" and "comments on photographs." In Lucía Chiriboga and Soledad Cruz, Retrato de la Amazonía. Ecuador: 1880-1945. Quito: Ediciones Libri Mundi. (Text in Spanish and English is mine, the two authors did the photographic archival research and artistic work).

### **Book Manuscript already submitted for publication**

Blanca Muratorio (editor) Images and Imagemakers: Representations of Ecuadorean Indians. XIX and XX centuries to be published by FLACSO in April or May 1993. Contract already signed with FLACSO editorial board. It contains articles by three other anthropologists, one by an Ecuadorean sociologist, my own article, and an introduction. Around 350pp, plus illustrations. (At the moment I am in the process of writing the Introduction and editing the articles to send the manuscript to the editorial board for further revisions).

### **Articles in books already submitted for publication**

"Amazonian Windows to the Past: Recovering women's histories of the Ecuadorean Upper Amazon" In Rayna Rapp and Jane Schneider (eds), Articulating Hidden Histories, to be published by University of California Press.

"Nationalism and Ethnicity: Images of Ecuadorean Indians and their Imagemakers at the turn of the Nineteenth Century" In Judith D. Toland (editor), Ethnicity and the State. VOL.IX in the **Political Anthropology Series.** NJ and Oxford: Transaction Press.

### **Research**

**Project on Amazonian women:**

Completed archival work in Napo Government House for indigenous women's history.

Participant observation of all aspects of government in Napo Province by becoming assesor ad-honorem to the Governess.

Completed life-history of one indigenous woman.

Completed interviews with three white women landowners.

**Project on Images of Ecuadorean Indians**

Completed archival work in Quito, with a research assistant, on visual and narrative images of the Indians in three World Expositions.

Writing of article on this topic for book manuscript.

**Project on culture and reginal identity in Manabí**

With research assistant, started archival work for social history of this province, with emphasis on women.

Started field-work on this coastal province on ethnic identity and on regional fiestas as rituals of identity.

Blanca Muratorio

Dra. Enriqueta Vila Vilar, Directora  
Escuela de Estudios Hispanoamericanos  
Sevilla  
Fax: 954 224 331  
Atención, Antonio Gutierrez

Estimada Dra. Vila Vilar,

Es un placer dirigirme a Ud. para apoyar la solicitud de beca de Rocío Pazmiño Acuña con quien he colaborado en trabajo académico desde 1993.

Por seis años Rocío fue mi asistente de investigación en Ecuador en varios trabajos que realicé dentro de mi especialidad en antropología histórica. Actualmente nuestra relación de trabajo se ha convertido en colaboración entre colegas. El presente proyecto, que se relaciona estrechamente con la investigación que Rocío está haciendo en Sevilla para su doctorado, se concentra en el primer enfoque etnográfico e histórico de un Convento de monjas en Quito. Hace dos años que hemos comenzado esta investigación en Quito cuando estamos juntas durante el verano y en el Archivo de Indias donde yo he podido reurnirme con ella en Diciembre y en Junio del 2000.

De todos los estudiantes con quienes he colaborado en Ecuador desde hace muchos años, Rocío es, sin reserva alguna, la mejor en terminos de formación intelectual, experiencia, dedicación a la historia y capacidad para la investigación. Sus estudios en Sevilla, sus contactos con otros investigadores y con sus profesores han contribuído enormemente a intensificar sus ya excelentes cualidades como investigadora y la amplitud de sus intereses intelectuales. La capacidad de trabajo de Rocío es admirable y su seriedad y honestidad intelectual, las dos cualidades que yo valoro mas en nuestra relación.

Por mi parte, estoy siguiendo muy de cerca esta importante etapa de su formación y espero seguir colaborando estrechamente con ella en el futuro. Quedo a su disposición en caso de que necesite información adicional .

De mi sincera consideración,

Dra. Blanca Muratorio  
Profesora Emérita  
Departamento de Antropología y Sociología  
University of British Columbia

Michael Herzfeld , Editor  
*American Ethnologist*  
Anthropology, Harvard University,  
William James Hall,  
33 Kirkland St.,  
Cambridge, MA 02138  
USA

May 23, 1997

Dear Editor,

Please, consider this paper for publication in the *American Ethnologist*. I feel it could be of some interest because it deals with the life history of an indigenous woman in contemporary Amazonia, with women's sense of selfhood, and with the ideological impact of missionaries on women's oral tradition and practices of marriage, topics that have not received much attention on the current literature on Amazonia.

Since you invite suggestions for reviewers, I think Judith Shapiro (Barnard College), Ruth Behar (Anthropology, University of Michigan), Kenneth Kensinger (Bennington College), Lynn Stephen (Northwestern University), Sidney Mintz (John Hopkins), or Lila Abu-Lughod (New York University) may be interested in reviewing this paper, either because of the ethnographic area, or the topics of marriage and women's life-histories. None of them, of course, have seen or heard any versions of this paper.

I will be in the field in Ecuador from May 27 until August 20, 1997. I would appreciate any correspondence during those dates be sent to my private address (see below) from where it will be communicated to me by phone and Fax. After those dates, the University of British Columbia address continues to be the appropriate one.

Thank you for your consideration.

Sincerely yours

Blanca Muratorio  
Associate Professor

Home Address :  
Blanca Muratorio c/o Ricardo Muratorio  
3830 West 12<sup>th</sup> Avenue  
Vancouver, B.C. CANADA V6R 2N8

The University of Manchester

March 19, 2001

Dear members of the Admissions Committee

This is a letter on behalf of Alice Campbell who is applying to the MA program. I have known her as an undergraduate student for two years.

Ms Campbell is an exceptionally bright and well-read student. Her overall marks show that she was able to handle very well quite diverse materials. She was remarkably good even when compared to graduate students in a seminar I taught last year with my colleague Julie Cruikshank. She has great initiative to carry research on her own, is meticulous in terms of gathering the evidence, and works hard in building her arguments. I have read the abstract for her project. It is academically sound and very relevant for the areas she wants to develop for her future academic work. Ms Campbell is intellectually mature for her age and stage of her career. I have no doubt that she will be an excellent graduate student.

Sincerely,

Dr. Blanca Muratorio  
Professor Emeritus

University of Saskatchewan  
Admissions Committee  
College of Law  
Law Building 15 Campus Drive  
Saskatoon, Saskatchewan S7N-5 A6

February 1, 2000

Dear Admissions Committee:

This is a letter on behalf of Ms Paula Venegas who has applied to your program under the “discretionary” category. I have known Paula for at least three years as a student in my Anthropology courses and as a student member of the UBC Latin American Studies Committee.

Throughout these years Paula has demonstrated her deep commitment to an academic education. I have followed closely her struggle to maintain an average academic standard despite her situation at home and the barriers of her own educational background. I have also written several letters of recommendation for her to get a job while she was trying to cope with several difficult courses. Despite all this, she always participated actively in class discussions and her interventions were articulate and insightful. She was always the student one could count on to help us organize academic events or community solidarity ones, like the UBC wide campaign on behalf of the victims of hurricane Mitch.

As a Latinamericanist, for many years I have taught courses on the cultural, social, and political issues that Paula describes in her statement to you. With that authority I can say the evidence that confirms her claims is considerable, not only in Canada but in other countries that have welcomed political refugees like her parents. Painful events like exile, cultural shock, discrimination, and even deeper personal traumas are still being felt by the first generation of exiles. The second generation of young Canadians trying to get an academic degree while coping with their families’ legacies is also suffering those consequences, although their plight may seem less visible to us. We would fool ourselves if we think subtle discriminatory practices (e.g. how do we listen to students with an accent, how do we grade papers with language problems) do not affect our own performance as teachers in reference to students who suffer from these disabilities because of cultural and social background. Often not all of us allow to time to ask about their origin in painful personal and family experiences.

This is why I find the inclusion of the “discretionary” category in the Academic Programs extremely commendable. It allows us to give capable students like Paula, with good academic potential and a strong social commitment, a second chance to develop those skills. I strongly recommend her to your Program.

Dr. Blanca Muratorio  
Associate Professor  
Dept. of Anthropology and Sociology

P. Sergio Pagano B.  
Prefect of the Vatican Secret Archive  
Vatican

October 23, 2001

Dear Mr. Prefect

This is to certify that Dr. Blanca Muratorio is a Canadian Prof. Emerita from the University of British Columbia. She is conducting research on the "History and Ethnography of Cloister Nuns in Quito, Ecuador." The sole objective of this research is to make an academic contribution to the history of women's religiosity in Ecuador.

I would greatly appreciate your co-operation towards Dr. Muratorio's academic endeavour.

Yours sincerely,

Dr. Blanca Muratorio  
Ph.D. Anthropology  
Nationality: Canadian  
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University of British Columbia  
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Vancouver, B.C. V6T 1Z1  
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