

Appendix

Decree by Blasco Núñez de Vela, Corregidor of the Province of Vilcas Huamán, 1593, from a Copy in the Village Records of Quispillaqta

En el pueblo de San Cristóbal de Putica, a 31 días del mes de marzo de 1593 años ante Blasco Núñez de Vela, Corregidor y Justicia Mayor de la provincia de Vilcas, pareció un indio que digo llamarse don Garcia Yanqui Tanta, principal del pueblo de Chuschi y presentó este Real Provision y pidió cumplimiento de ella . . . y la puso en precio su cabeza . . . i por don Antonio Asto Cabana, Cacique principal del pueblo de Chuschi e indios Aymaraes, mitmas de la encomienda de Juan Mañueco me fue hecho relación diciendo que ciertos indios de la encomienda de Pedro de Rivera que vivan en el dicho pueblo de Chuschi el rio en medio Canas mitmas les tenían ciertas tierras usupadas de poco tiempo acá habiendolas quitado forzosamente contra su voluntad con negros de Pedro de Rivera, vecino de la ciudad de Humanga, en quienes están encomendados los dichos indios que me pedian las adjudicase las dichas tierras i por mi orden fue al dicho pueblo de Chuschi i vistas las dichas tierras que están de la parte donde están poblados los dichos indios comarcanos i hallé que decían que los indios Canas de la encomienda de Pedro de Rivera hace muchos años que poseen las dichas tierras, los cuales dichos indios Canas me mostraron un Auto de Damián de la Bandera, Corregidor que fue de la dicha ciudad de Guamanga, en el cual declara pertenecer las dichas tierras que los dichos Indios Aymaraes piden a los dichos Canas en estos cinco topos que manda y señale á los dichos Aymaraes y más me mostraron una Provisión Real en que mandan que estando en posesión los indios Canas de las dichas tierras parte un arroyo grande que está entre el pueblo de los dichos Aymaraes y el pueblo de Canas . . . i por mi visto que los unos y los otros dicen y alegan e informandome de muchos indios antiguos de las del rededor hallé que estos dichos indios decían que en los tiempos de Tupac Inga Yupanqui, habian oido decir que los dichos indios Aymaraes estaban poblados en aquellas tierras por mandato del dicho Topa Inga Yupanqui i que decían ser suyas,

pero que después de los dichos indios Canas, vinieron allé la tienen y poseen labrándolas y sembrándolas, porque dicen que Wayna Capac se les dió i mandó poblar ahí por lo cual todo y para los quitar de pleitos y diferencias mando a los dichos indios Aymaraes y Canas guarden y cumplan el auto y autos hechos por Damián de la Bandera.

Glossary

NOTE: The common variations in orthography appear in parentheses adjacent to the main entries, which conform to modern conventions. For example: *puqyo* (*pukyo*), *waka* (*huaca*).

Achita: *Chenopodium pallidicaule*, a grain related to *quinua*.

Albadukay: Ritual display of authority by the *alcaldes* to their subordinates (the *regidores* and *alguaciles*) in the indigenous prestige hierarchies (*varayoqkuna*).

Alcalde: Mayor; the top rank in any of the indigenous prestige hierarchies (*varayoqkuna*).

Alcalde menor: Lit., lesser mayor. See *Taksa* *alcalde*.

Alguacil: Lit., constable. In Chuschi, the lowest rank of all in the *varayoq* organizations. Single youths are initiated into the barrio *taksa* prestige hierarchy as *alguaciles*. Only after marriage can they progress up the hierarchy.

Amaru yarqa: *Amaru*—snake, bull, rooting of a pig; *yarqa*—irrigation canal. The convergence of the canals from Upper Barrio. *Amaru yarqa* runs the length of the village and becomes *hatun yarqa*. See map 6.

Apu: Great, eminent, rich.

Arroba: Weight of 25 pounds; liquid measure varying from 2.6 to 3.6 gallons.

Awra: Reciprocal term for affines. In Chuschi, used by members of two kindreds united by a marriage tie. The marriageable members of the group are excluded from the *perdón* ritual that defines the *awra*.

Ayllu: Generic term signifying a corporate group with a head. Within the domain of Chuschino kinship, the *ayllu* is a bilateral kindred with sexual bifurcation and genealogical distance as principles of structure.

Ayni: Form of private reciprocity whereby persons who respond to a call for aid (see *Minka*) are “lending *ayni*” and expect repayment in kind. This may be a localized meaning.

Barrio: District, quarter, ward. In Chuschi, one of the two halves of the village, one of the moieties.

- Caja*: Lit., box. Also, cash register or place where one pays for goods or services received. In Chuschi, the place(s) where ritual payments to the mountain deities, the Wamanis, are made.
- Calvario*: Calvary. In normal Spanish usage, the road marked with altars or crosses that is traveled, with stops to pray at the altars or crosses, in memory of Christ's journey to Calvary. In Chuschi, *calvario* has come to designate the large crosses, nine to twelve feet tall, brought down to the village during the harvest festival, Santa Cruz (lit., Holy Cross).
- Cámac Pacha (Kámac Pacha): Lit., Lord Earth. The earth in its totality.
- Campo envarados*: See *Qichwa varayoqkuna*.
- CAPS: Cooperativas Agrarias de Producción Social (Social Agrarian Production Cooperatives). Under the 1969 Agrarian Reform Law, the sugar haciendas on the coast were cooperativized and came under state management.
- Chacra Yapuy: Lit., to plant the field. The ritual first planting of the agricultural year, performed during the latter part of August in the community of Cancha-Cancha. Chacra Yapuy is performed in Chuschi generally after the Yarqa Aspiy.
- Chicha: Corn beer.
- Chinlili*: Small, guitar-shaped instrument played by men in Chuschi. It has six strings, tuned to the following (relative) pitches: E, B, G, D, B, G. The fourth (drone) string is often doubled in octaves.
- Chirisuya*: A wooden reed instrument. The ideal reed is from the tailfeather of a condor.
- Cholo, chola: A person of recent upward social mobility. Characteristically, a cholo participates in both the indigenous culture of the Andes and the national or mestizo culture without being fully incorporated into either. This social ambiguity means that leaders of peasant movements are often cholos. Their ability to break the caste-like quality of Indian and mestizo relationships is due to new economic potentialities found in the urban environment or acquired through increased education.
- Chonta*: Hard, dark palm wood from which Chuschi's *varayoq* make their staffs of office. Genus *Guilielma*, with at least three species, *G. ciliata*, *G. gasipaes*, *G. insignis*.
- Choquechinchay*: According to Pachacuti Yamqui, a fierce, multicolored animal revered by the Otorongo (lowland) Indians, who were bisexual. Modern informants say that the term refers to the vapor that escapes from the earth in February and August.
- Chunchu*: Generalized term for all indigenous people of the tropical forests.
- Cirse*: Type of reed used in the Herranza (branding) ritual. Botanical identity unknown.
- Coca*: *Erythroxylon coca*, *E. novogranatense*. Two closely related species utilized as a mild stimulant by chewing the leaves with the ash from certain plants, which releases the alkaloid. When coca is processed, cocaine alkaloid is obtained. However, the indigenous use of coca was, and is today, as a

- stimulating masticatory to relieve hunger and fatigue. The leaves are important in various rituals.
- Cofradía:** Brotherhood. In Chuschi, the term is used to refer to the land belonging to the saints and to the animals belonging to the church.
- Comadre:** Lit., co-mother. See *Compadrazgo*.
- Compadrazgo:** Lit., co-parenthood. System in which adults contract fictive or spiritual kinship through ritual sponsorship of a child or object.
- Compadre:** Lit., co-father. See *Compadrazgo*.
- Compadres de ramo:** Lit., co-parents of the branch. Men and women who offer their services as future co-parents for future children, usually in a parallel form, men to men and women to women. See *Ramo apay*.
- Comunero:** Communal member of a recognized peasant community. The term Chuschinos use for participating members of the community. The 1969 Agrarian Reform Law defines full and associate comunero status.
- Comunidad indígena:** Indigenous community locally recognized in 1925. The 1969 Agrarian Reform Law changed the name to *comunidad campesina* (peasant community). See *Peasant community*.
- Condenados:** Persons who engage in incestuous relations. They are transformed into animals and condemned to wander at night with bells around their necks.
- Corte monte:** Lit., cut the undergrowth. A ritual in the Lima invasion settlements that involves planting a grown tree festooned with gifts and then ceremonially cutting it down. Most often practiced during Carnival.
- Curato:** Parochial territory comprising several communities.
- Corregidor:** Spanish administrator during the later colonial period in Latin America. The *corregidores de indios* replaced the *encomenderos* (see *Encomienda*) in the late sixteenth century.
- Dispensera:** Lit., dispenser. Woman in charge of serving cane alcohol, chicha, and food to guests at a fiesta.
- Ecónomo:** Accountant. In Chuschi, the accountant for the church's *cofradía* possessions.
- Encomienda:** An early system of Spanish administration whereby conquerors were granted Indians as a labor force in return for performing military and religious obligations. The early *encomiendas* were often called *repartimientos*.
- Envarados mayores:** See *Hatun varayoqkuna*.
- Faena:** Obligatory public communal labor.
- Gentiles:** Souls of the dead believed to reside in burial caves. Usually associated with bones or mummy bundles that cause illness and death. Non-Christian ancestors.
- Guardia:** Policeman, guard.
- Hacendado:** Owner of a large ranch or estate. See *Hacienda*.
- Hacienda:** Landed estate. An outgrowth of the *encomienda* system.
- Hamites:** Long-distance herb traders who originated near Lake Titicaca and journeyed throughout the Andes selling and collecting herbs.
- Hanan Pacha:** Upper World.

Hatun: Great, large, big.

Hatun varayoqkuna: Also called *varayoq mayores*, *envarados mayores*. Lit., the major staff-bearers or the bearers of the great staffs. Before 1970, those members of the indigenous prestige hierarchy subordinated to the governor of the district and associated with the church. This organization represented the apex of the prestige hierarchy. It was abolished in 1970 by communal vote, only to be reestablished in 1972 to protect the *cofradía* animals both from the church and from attempts to form a cooperative.

Hatun yarqa: Great irrigation canal. It is the continuation of the *amaru yarqa* at the *qonopa*. See map 6.

Hectare: One and one-half acres.

Herranza: Ritual that involves the branding or marking of herds and ceremonial payments to the mountain deities, the Wamanis.

Illas: Small stone effigies of cattle, sheep, and horses. They are said to be the animals belonging to the mountain deities, the Wamanis, and are of a sacred nature.

Junta comunal: Community government or council.

Karu ayllu: Distant, marriageable relatives. See *Ayllu*.

Karu pani: Distant sister. A female generation mate sufficiently far removed to be marriageable.

Kay Pacha: Lit., this earth. The earth we live on, the here and now.

Kimsa pawsa: *Kimsa*—three; *pawsa*—double scroll design. Name given to the ceremonial bundle used in the Herranza.

Kindred: Bilateral kinship structure of shallow genealogical depth, usually defined as ego-centered. In Chuschi, the *ayllu* is a sibling-centered kindred of first cousin range and only two generations in depth.

Kuraka: Indigenous chief.

Kuyaq: Lit., those who love me. A wide network of consanguineal, affinal, and spiritual relatives who participate in reciprocal exchanges such as helping a person who is in charge of a fiesta.

Lampa: Indigenous hoe.

Latifundio: Large landed estate with broad expanses of land under cultivation.

Llampu: Special powder used in the Herranza, made from ground corn and other ingredients.

Lliklla: Rectangular or square wool cloths used as a sort of backpack to carry babies, food, etc.

Llumchu: Woman who married ego's brother or son. Daughter-in-law, sister-in-law. Term is also extended to collateral affines, i.e., cousin's wife.

Machka: Toasted ground corn or *quinua* that is sprinkled on top of chicha.

Mal aire: Harmful air, thought to cause sickness.

Mallki (mallqui): Sapling. Ancestor.

Masa: Man who marries ego's sister or child. Term is also extended collaterally to include cousin's husband.

Masamasi: Two *masas* who share an affinal relationship to a particular person,

- i.e., two men who have married sisters or cousins.
- Mashua*: *Tropaeolum tuberosum*. Tuber widely believed to be anaphrodisiac and medicinal, but major use is as a food staple. Also called *anu* in southern Peru.
- Mayopatan*: *Mayo*—river; *pata*—plain or level place. Riverbottom. Lowest named ecological zone in Chuschi, at 2,300 meters at edge of Pampas River. Exploited for cactus fruit, some fruit trees, and squash and other products demanding warmer climates. Some corn also grown there.
- Mayordomo: Sponsor of a fiesta. Tenure usually lasts a year.
- Mestizo: Generally, a person of mixed Spanish-Indian ancestry. In Peru, however, usually refers to the segment of the Andean population that identifies with the national culture, is bilingual, and, most important, dominates the Indians politically and economically. From another perspective, mestizos are usually dependent on Indians for labor because they do not command networks of mutual aid and reciprocity. In Chuschi, mestizos are politely called *vecinos* (neighbors) and derogatively *qalas*. Besides the numerous schoolteachers, merchants, and bureaucrats, there are only four mestizo families in the village. The relationship between mestizos and Indians is generally rigid and often described as caste-like in character. This social rigidity contrasts with the social mobility of the class known as *cholos*.
- Minifundio: A small farmstead. The mass of Andean peasants are owners or users of extremely small plots, less than five hectares per family.
- Minka*: Collective labor for public works, usually repaid with food, alcohol, chicha, and cigarettes. In Chuschi, *minka* is a request for labor, which is responded to with *ayni*.
- Mita*: From *mitay*—to take turns. Originally instituted as a form of taxation on indigenous communities. In Chuschi, *mita* was used in the past to provide the priest, military officers, and prominent mestizos with household servants and field labor. The community has rebelled against such servitude.
- Mitmaq*: Person or village moved from one place to another. The Incas used this method of colonization to assure their conquests, prevent uprisings, and propagate their culture.
- Moiety: One of two parts into which a social group is divided. Chuschi is divided into two localized moieties called *barrios*.
- Naqaq*: The dreaded supernatural being that extracts one's body fat, castrates men, and eats small children.
- Ñawin*: *Ñawi*—eye. *Ñawin* indicates third person—his or her eye. However, it also means initial, best, or principal. It is an abstract notion.
- Ñawin taytacha*: Name for the sacred springs. *Taytacha* means “god.” Hence the springs are called “god initial,” referring to the source of the water, or “god eye.”
- Oca*: *Oxalis tuberosa*. Several varieties of this tuber are grown throughout the puna region of the Andes. *Ocas* are often sun-dried and stored.

Pacha Mama: Lit., Earth Mother. The inner earth.

Pagapu: A ritual payment made to the mountain deities, the Wamanis.

Pampa: Plain, field. Often corrupted in place-names to *bamba*, e.g., Calcabamba—stony plain.

Pani: Lit., sister or female cousin (male speaking). *Paniy* (male speaking)—my sister or cousin. Also, a ritual that formally separates a girl who is to be married from her home.

Peasant community: The 1969 Agrarian Reform Law modified the name and status of recognized indigenous communities (*comunidades indígenas*). They are now called peasant communities (*comunidades campesinas*). Private property was abolished, administrative and vigilance councils were established, and criteria for membership and usufruct rights were delineated.

Perdón (*perdonakuy*): Lit., mutual pardon. Ritual in the marriage process that redefines relationships between the kindred of the bride and groom and establishes the *awra*.

Personero: Member of the junta comunal of recognized communities who was responsible for documents and land litigation. The 1969 Agrarian Reform Law replaced the junta with administrative and vigilance councils.

PIAR: Proyecto Integral de Asentamiento Rural (Integral Rural Settlement Project). Intermediate form of rural organization that incorporates different agricultural enterprises within a geographical area. These organizations are designed to provide profit-sharing by members.

Pichqa: Lit., five. Divination and purification rite involving washing the deceased's clothing and cutting and burning the funeral participants' hair.

Pukllay: Singing and dancing contests on the puna between young, unmarried males and females that culminate in group sexual activities.

Puna: Extensive high region of the Andes, divided into lower (*urin*) and upper (*hatun*) zones. The zone that supports tubers such as potatoes, *ullucos*, *ocas*, and *mashua* and grains such as wheat, barley, and *quinua* is the *urin sallqa*, lower puna, which begins at the upper limit of corn production at about 3,000 meters. The *hatun sallqa*, upper puna, begins at 3,600 meters and extends beyond 4,000 meters; it is utilized for grazing. The altitudinal limits given are for Chuschi and vary in other parts of the Andes. *Sallqa* also means savage, uncivilized.

Puñukuy: Lit., to sleep together. Ritual symbolizing the consummation of marriage.

Puqyo (*pukyo*): Spring generally associated with the mountain deities, the Wamanis.

Puyñu: Small clay bottle. See *Takyachiy puyñu*.

Qala: Lit., naked or peeled one. Foreigner, person without social identity within the community due to lack of participation in reciprocal aid and the civil-religious hierarchy. Plural, *qalakuna*.

Qaru chuyay: *Qaru* (*karu*)—distant, far; *chuyay*—to clarify. Ritual that clarifies and affirms the social distance between hacendados and laborers.

- Qichwa (kichwa)*: Valley lands important for corn production. In Chuschi this zone begins at about 3,300 meters at its upper limit, where it conjoins with the *sallqa* or puna. The nucleated community is located in the center of the zone at 3,154 meters. The lower boundary, where the *mayopatan* begins, is not clear. The altitudinal range of this zone varies somewhat throughout the Andean region.
- Qichwa varayoqkuna*: Organization, no longer extant, in the prestige hierarchy, comprising a mayor (alcalde) and two unmarried youths as his subordinates, who guarded the agricultural zone of the village.
- Qonopa (qoñupa)*: Chapel in Lower Barrio where the Yarqa Aspiy celebration terminates with repetitive drinking. It is on the site of the convergence of the irrigation canals (see map 6).
- Quinoa*: *Chenopodium quinoa*. A grain common in the Andes, grown in the lower *sallqa* or puna.
- Ramo apay*: Lit., bringing of the branch. One of the ritual steps of marriage, in which the couple to be married acquire their first and principal compadres, who baptize bouquets of flowers representing children and who ideally serve as the real baptismal godparents of all the couple's children.
- Reducción*: The practice of forcefully congregating Indian populations into communities in order to Christianize them. These populations were generally controlled by religious orders.
- Regidor*: Lit., alderman, council member. Regidores are the second-ranking members of the *varayoq* prestige hierarchies and are called the "arms" of their alcaldes.
- SAIS**: Sociedades Agrícolas de Interés Social (Agricultural Societies for Social Interest). Large conglomerates under state management, consisting of indigenous communities and expropriated haciendas and directed toward improved cattle production for the national market.
- Sallqa*: See Puna.
- Sallqaruna*: Uncivilized or savage people; also, people who live on the puna.
- Sallqa varayoqkuna*: Traditional prestige organization of herders dedicated to the care of the *cofradía* herds that belonged to the church prior to 1970. In that year the community took possession of the herds. The *sallqa varayoqkuna* had to own animals and to have passed at least to *hatun alguacil* before holding a position in the herding hierarchy.
- Santa Cruz**: Lit., the Holy Cross. The harvest festival, which takes place in early May.
- Santas menores*: Minor female saints.
- Señor cesante*: Retired lord. Respectful term for those who have completed the positions of the civil-religious hierarchy.
- SINAMOS**: Sistema Nacional de Apoyo a la Movilización Social (National Support System for Social Mobilization). Governmental organization created in 1972.
- Sol*: Monetary unit of Peru (plural, *soles*). Also, the sun.

Taksa: Small, lesser.

Taksa alcalde: Highest rank in the dual barrio prestige hierarchies. The two mayors are the second rank from the apex of the civil-religious hierarchy, the *hatun* alcalde.

Taksa varayoqkuna: Lit., the lesser staff-bearers or the bearers of the lesser staffs. The dual prestige hierarchies that serve the two village barrios. Membership is determined by residence.

Takyachiy puyñu: *Takyachiy*—to be sustained in equilibrium; *puyñu*—small clay bottle used for carrying water. The ritual purification of the bride and groom in equilibrium with one another throughout life is symbolized by the two pottery drinking bottles kept in the rafters of the house. The ritual preparation of the two bottles is part of the wedding ceremonies.

Tiyapakuq: Lit., he who sits on the land of others. A person who does not own land. Most persons in this situation act as herders for more wealthy comuneros.

Topo (tupu): Indian measure of one and one-half leagues.

Trago: Cane alcohol.

Tunku: Small basket of *cirse* reeds.

Ulluco (olluco): *Ullucus tuberosus*. Plant with tuberous roots used for food.

Usupa: Child born to parents before they are married.

Vara: Lit., staff. In Chuschi, also refers to a member of the indigenous prestige hierarchy. See *Varayoq*.

Varayoq: Lit., he who possesses the staff. A member of the indigenous prestige hierarchies. The plural is *varayoqkuna*, but *varayoq* is often used as the plural. See *Hatun varayoqkuna*, *Taksa varayoqkuna*.

Varayoqkuna: See *Varayoq*.

Varayoq mayores: See *Hatun varayoqkuna*.

Vecino: Lit., neighbor. Resident of Chuschi who is a Spanish-speaking, Western-dressed, foreign non-participant in communal life. See *Qala*, *Mestizo*.

Viracocha (Wirakocha): Supreme creator god of the Incas. Symbolized by a golden oval and the five stars of Orion, according to Pachacuti Yamqui.

Visitador: Official royal inspector during the colonial era. Inspections were called *visitas*.

Waka (huaca): A sacred place, stone, or object.

Wakcha: Orphan. By extension, poor, unlucky.

Wallqa: Collar, necklace, chain hung around the neck. The bread and fruit *wallqas* worn in Chuschi during the Herranza and other fiestas are worn over one shoulder and under one arm.

Wamani: Localized mountain deity who provides water and is owner of all animals. The *Wamanis* are hierarchically organized according to power as reflected in the size and prominent characteristics of the mountain peaks.

Waqrapuku: A hunting-horn-shaped instrument made of cattle horns nested into one another to achieve its considerable curved length. It is played like

a brass instrument, by producing vibrations with the lips. The harmonic scale range is anywhere from an octave to two octaves.

Warimi urquy: Lit., to remove or take out the woman. Marriage ritual in which the terms of marriage are negotiated between the parents and godparents of the groom-to-be and the bride-to-be's parents.

Watan misa: Lit., anniversary mass. Final ceremony following a person's death. A mass marking the first anniversary of a death.

Watankuy: "Having a year together." Period of cohabitation, theoretically one year, before marriage.

Wayluru (wayruru) seeds: *Cytharexylon herrerae*. Red and black bean-like seeds used in ritual payments to the mountain deities, the Wamanis, during the Herranza.

Willka (vilca, villca) seeds: Dark brown, flat, tear-shaped, bean-like seeds, identified as *Anadenanthera colubrina*, used in the lowlands for the manufacture of hallucinogenic snuff. Used in the highlands in divination rites and as part of the payment to the mountain deities, the Wamanis, during the Herranza.

Yarqa Aspiy: *Yarqa*—irrigation canal; *aspiy*—to dig, to scratch. Ritual cleaning of the irrigation canals, which takes place around the September equinox.

This fiesta marks the beginning of the planting season. See *Chacra Yapuy*.

Yaykupakuy: The "formal approach" before a wedding, when delegates from the groom ask for the bride.

Yugada: Amount of land that can be ploughed in one day with one pair of oxen.

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