



**DESAFÍOS** EN LA  
**DIVERSIDAD**



UNTERSTÜTZT VON / SUPPORTED BY

Alexander von  
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# Archivos y colecciones locales indígenas entre los cañaris de Perú.

## Una mirada etnográfica sobre inventarios realmente existentes e idealmente potenciales.

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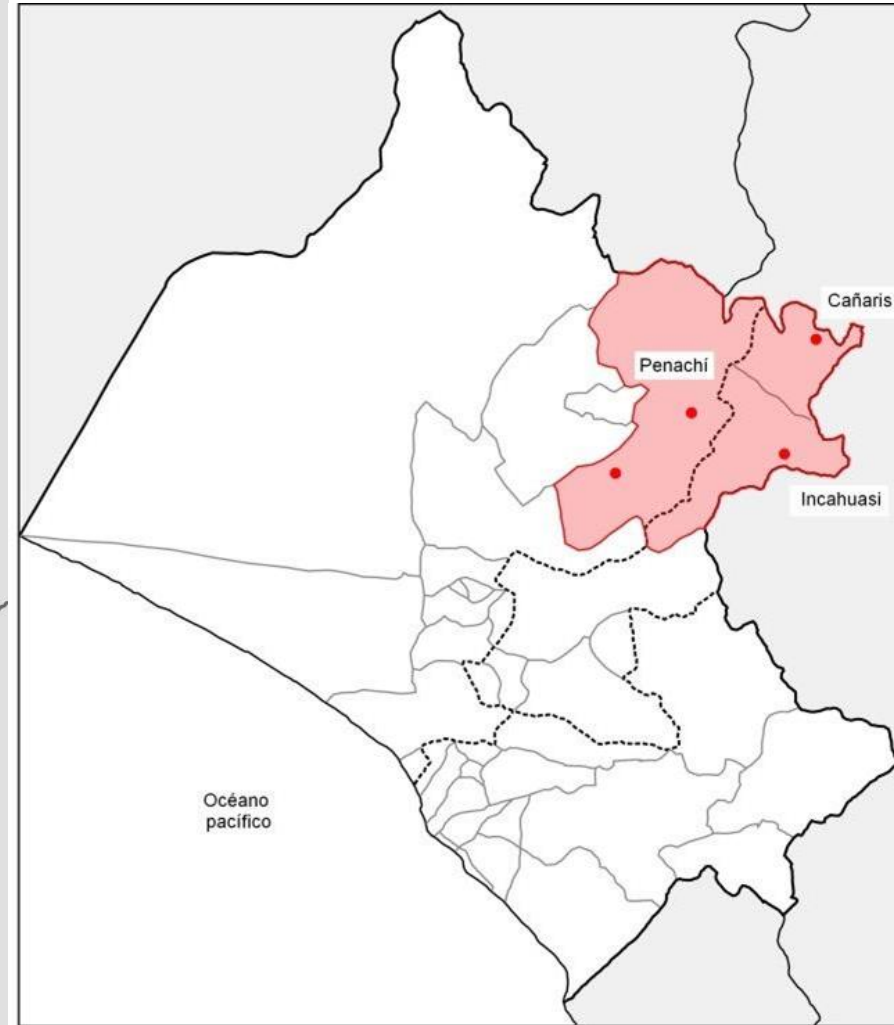
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# Cañaris area



# Cañaris women



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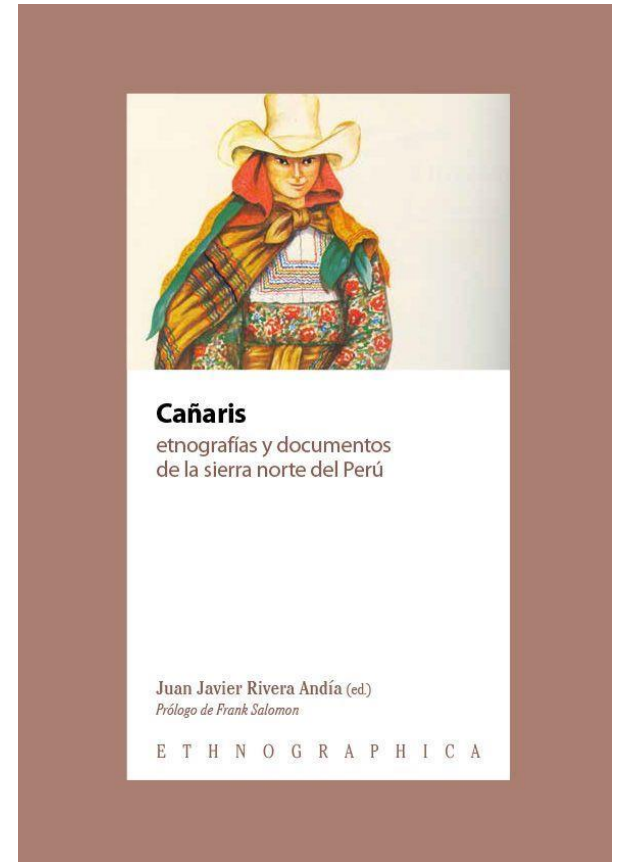
# Cañaris land



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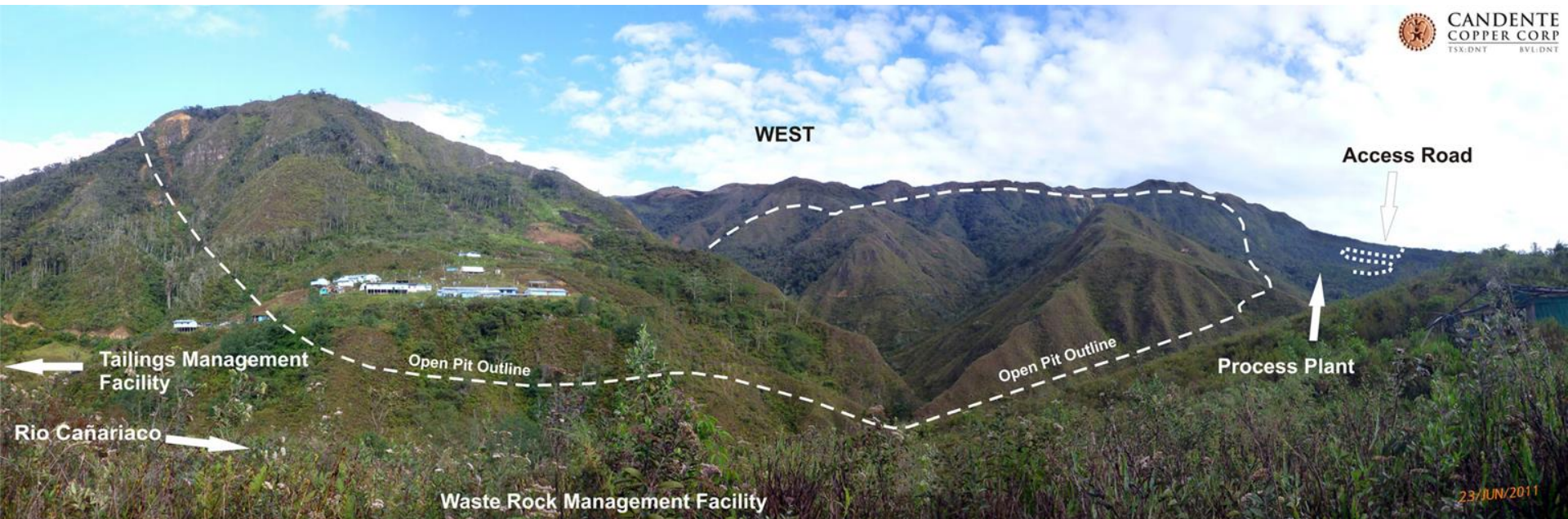
# Some particularities in the Andean context (fieldwork: 2009-2011)

- Invisible for national society & Andean ethnography
- No memory of previous hacienda system
- No political violence
- No coca (but “San Pedro”)
- Strength of indigenous language
- Unknown and “impossible” musical instruments
- No Pachamama figure.
- One of the few Peruvian temples that preserves a thatched roof





# An open pit mining project covers almost all Cañaris' territory Displacement?

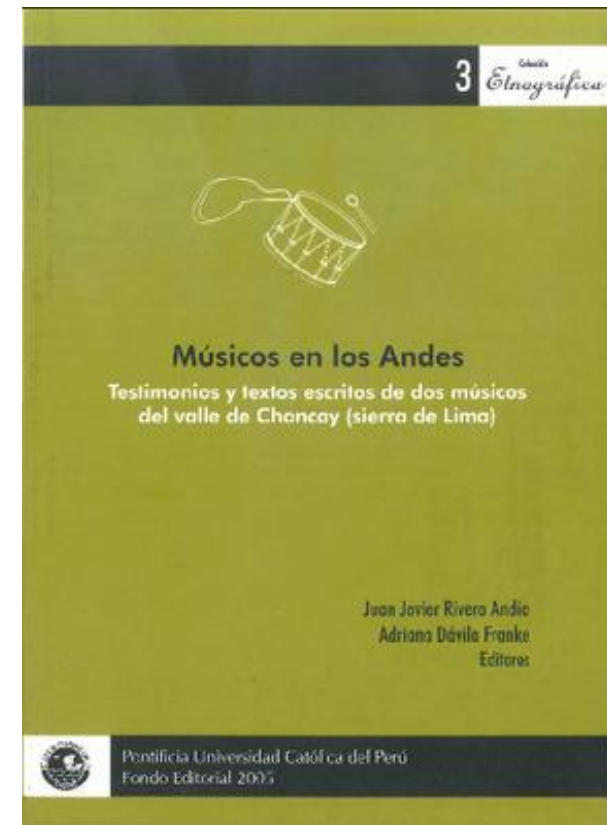


# **A reflect: Safeguarding Another “extraction” (Burman)?**

- 1. SIL archives: not shared.**
- 2. Peruvian State: short-term projects of “patrimonio inmaterial” producing expensive merchandises (CDs & DVDs).**
- 3. School teachers: low budget vocabulary of specific Quechua terms**
- 4. What do Cañarenses want/do? Is there something in Cañarís that fills this role?**

# In which terms do the Cañaris conceive/perform an archive(s)?

- **1999-2003: fieldwork in Peruvian central Andes:**
  - texts in Spanish by local indigenous peasants on “costumbres”.
- **2009-2011: in Cañaris, more diverse texts:**
  - programs of some festivals,
  - institutional documents (community),
  - Small native language vocabularies,
  - collections of myths,
  - Transcribed religious songs,
  - local history and folklore descriptions,
  - Written poetry
  - autobiographical writing.
- **Also non-written archives (collections)**
  - Available multimedia digital archives,
  - And “things”: stone talismans, textiles (Salomon), buildings.



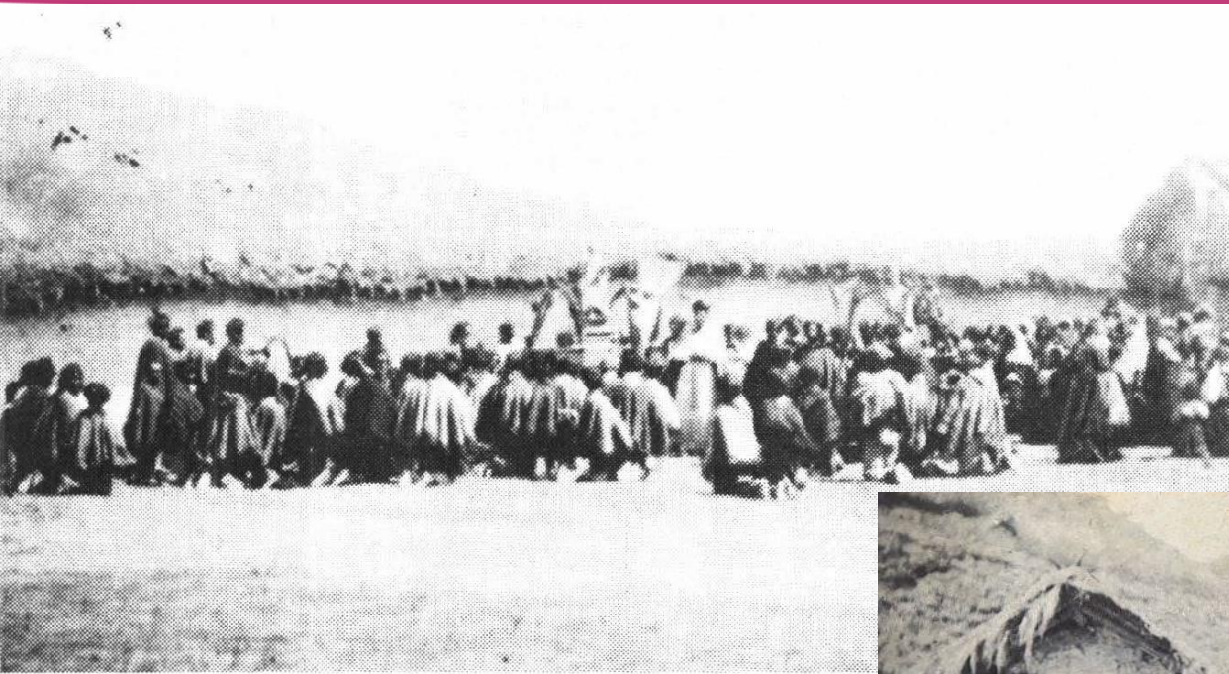


# Cañaris church





# Houses and church thatched roofs in 1888



Danzantes en Incahuasi (Lambayeque), 1888. Archivo fotográfico Heinrich (o Enrique) Brüningg

# What deserves to be recorded according to Cañarenses?

1. Land ownership (against extractivism)
2. 18th century: Cañaris *indios* contested & manipulated the instruments of their domination:
  - a. Took back land from the “haciendas”.
  - b. building an illegal/ clandestine catholic temple.
3. **Inside:** images whose celebrations are in charge of families using the saints’ lands.
4. **Outside:** roof and columns preservation maps the land ownership of each family land Cañaris.



# Church's roof



# Veneration of images





# Church's external columns



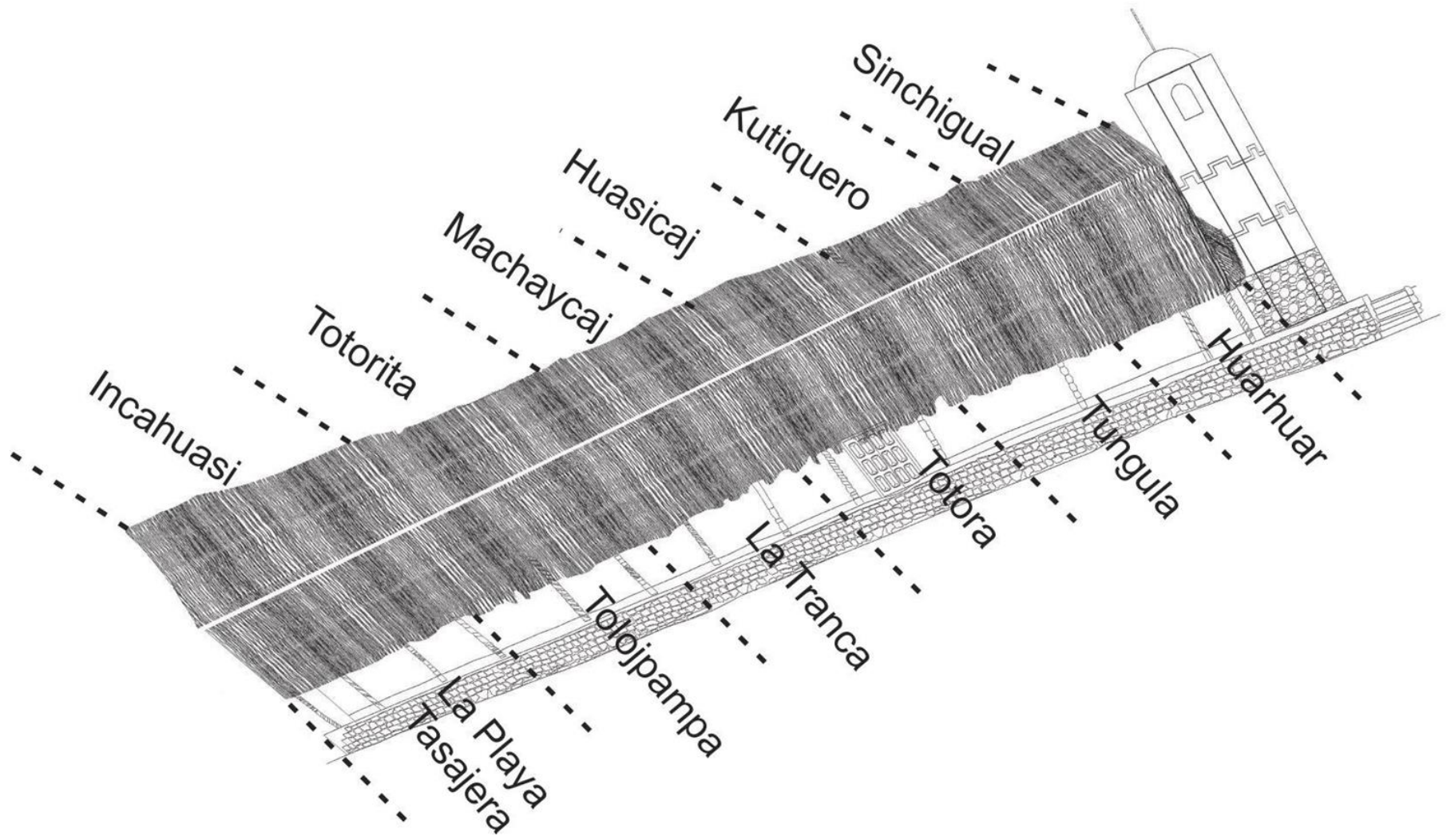


# Church's roof (external view)



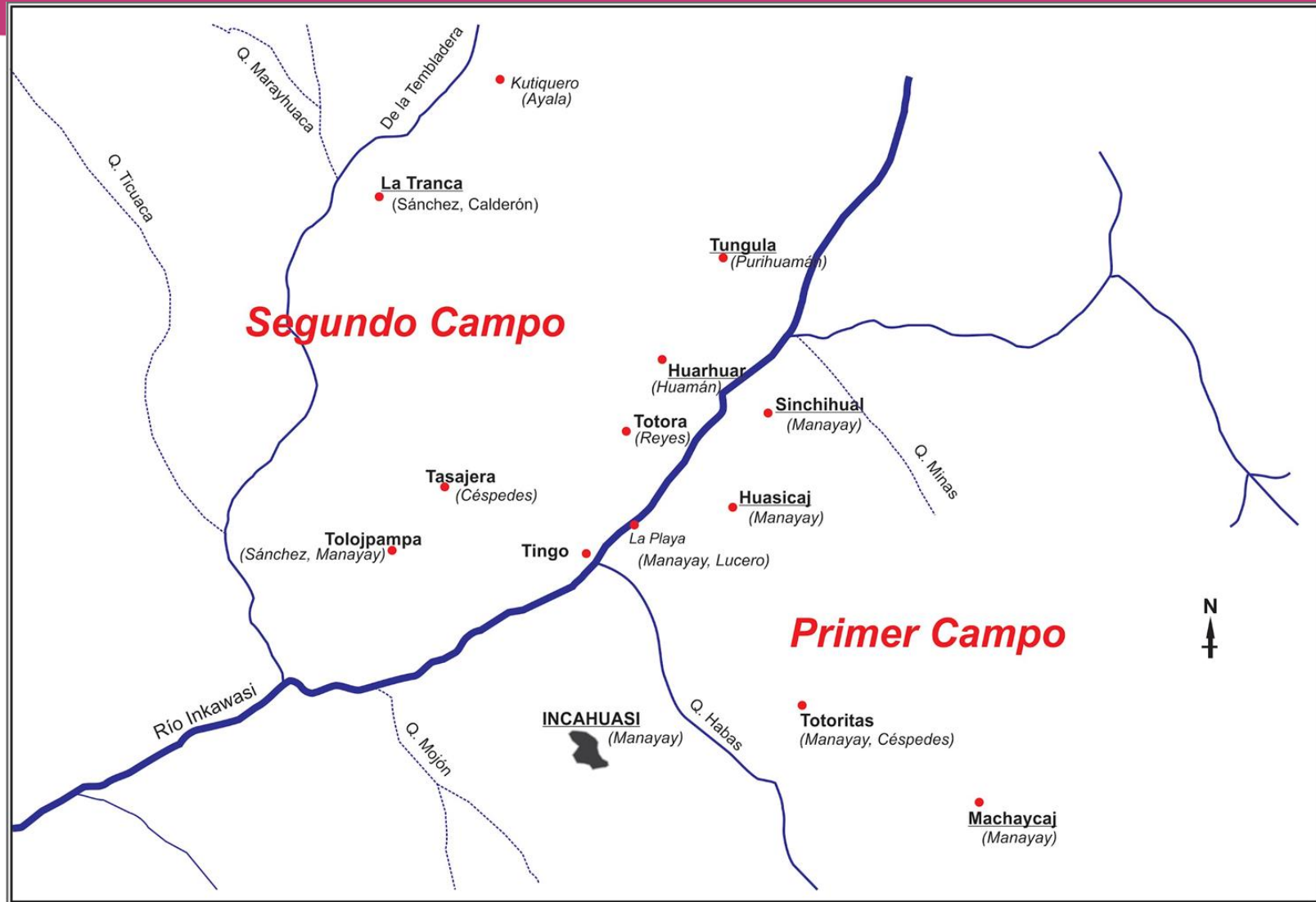


# Division of roof's rethatching



*Drawing by A. Carrasco (2018)*

# Division of farming lands



Elaboración: Alfredo Carrasco Lucero

Fig. N°  
Mapa para el análisis de la distribución de los ayllus y los territorios en la Comunidad Campesina San Pablo de Incahuasi, teniendo como referente el cause principal del río (Elaboración propia)



# A temple as an archive

- Not of written texts but of mud and *ichu*.
- this temple founded a collective owning a land.
- Records the distribution of collective land.
- allowed the legal recognition of the community of *indios*.

# A child

1. House rethatching is ritually complex over the Andes.
2. The rethatching of the church requires
  - Aboriginal technical knowledge
  - & ritual procedures
3. One ritual procedure is *landa*: the equalizing of the *paja* hanging on roof's sides.
4. The *landa* of the church takes...
  - its name,
  - its actions (cutting, dancing, singing, playing)
  - its participants' roles
  - And its meaning.
5. ...from another ritual: the *landa* of children.
  - collectively cutting the hair of the child
  - a life cycle Pan-Andean ritual
  - process of incorporation of children into society



## Final remarks

- 1. A temple in Amerindian studies is less “natural” (than “mountains”) and less “indigenous” (than “earth beings”).**
- 2. Cañaris archival practice: visible and active**
  - a. instead of “hidden” or in “resistance”.**
- 3. care for subordinated non-humans in contrast to**
  - a. land as an object or “natural” resource.**
  - b. Land as powerful non-humans (i.e Mother Earth).**