

1. Description

1.1 Name(s) of society, language, and language family:

Cuzco-Quechua is a dialect of the Southern Quechua language, which is of the Quechua language family.

Those who speak the language reside both in the city of Cusco and the rural areas surrounding it. Most speakers are bilingual, though there are some who are monolingual (in Cusco-Quechua).

1.2 ISO code (3 letter code from ethnologue.com): quz

1.3 Location (latitude/longitude): Southern highlands of Peru (Department of Cusco) and northwest Bolivia

1.4 Brief history:

It was once widely believed amongst scholars that the Incas had brought Quechua to the Cuzco region; this has been proven to be false. Quechua had been present in the Cuzco region centuries before Inca expansion.

The Cuzco region also lies within the main north-south corridor of the Andean highlands, where many migrations of people have passed through. Evidence shows that the Cuzco region had become an area under constant cultural change including the presence of multiple languages during Wari occupation and possibly before. (1)

Gordon McEwan examines the possible driving forces behind the spread of Quechua by focusing on the Wari expansion, which began at about 550-650 C.E. and ended by approximately 1000-1100 C.E. It is unclear what sort of expansion the Wari conducted, though many signs point towards military conquests. The empire fell abruptly, which was marked by the archaeological findings of incomplete state structures. Once the Incas came to the Cuzco region the people already spoke Quechua, therefore the language stuck and was promoted as the official language of the state. (1) Historical accounts of early European colonialism suggest that the language spoken by the Incas was kept from being learned by their subjects (2).

With the arrival of the Spanish, Quechua was used as a 'lingua franca' to communicate with the peoples, and although the Europeans learned the language, Spanish still of course dominated over Quechua. (3)

Today Cusco Quechua is spoken throughout the region and is even a nationally recognized language as of 1993. The language is spoken more in rural communities where there are even some monolingual individuals, while those in more urban areas do not use the language as frequently and often do not teach it to their children.

1.5 Influence of missionaries/schools/governments/powerful neighbors:

Missionaries: Most Quechua speaking peoples have been Roman Catholic since the time of colonialism. There is also a translation of the Bible in some Quechua languages, including Cusco-Quechua.

School: Most schooling is taught in Spanish, though there are some schools in more rural areas that do teach in Quechua, or a mixture of Spanish and Quechua.

Government/Society (neighbors): Although the language is recognized, Quechua speaking people are often discriminated against and marginalized.

1.6 Ecology (natural environment):

Between 3,000 and 3,800 meters are lakes that provide rich soil. At this elevation crops such as maize and potatoes are important. Above 3,800 meters are remnants of *Polyepis* forests. Due to burning and pastoralism the forests have been manipulated since before the time of the Incas. An important tuber grown at this elevation is Ulluco. (5)

The lakes of the region have been polluted due to the Quechua peoples' use of modern chemicals such as detergents, pharmaceuticals, and plastics and the lack of proper drainage systems and septic tanks. (6)

1.7 Population size, mean village size, home range size, density

2. Economy

2.1 Main carbohydrate staple(s): maize

2.2 Main protein-lipid sources:

2.3 Weapons: Bow and arrow, blowguns? No evidence of weaponry that does not relate to the Incas.

2.4 Food storage: *llullucha* a plant that is stored away and eaten in times of hunger.

2.5 Sexual division of production:

Both men and women knit and weave. Women do most of this, while men weave a select number of items, such as rope, blankets, hats and belts. Men also work in the fields and are in charge of plowing and other strenuous tasks. In the fields the women plant the seeds, this is due to a belief that the plants will not grow unless planted by a woman. Men, women, and children all participate in herding, though it is usually left up to the children and teenagers. (7)

2.6 Land tenure: Most families own a small piece of land, as it is usually split evenly among offspring. (7)

2.7 Ceramics:

Much of the prehistoric data collected in the Cuzco region has been done through the archaeological findings of different types of pottery. The earliest form of pottery found in the Cuzco region is Marcavalle, which has radio carbon dates between 1400 and 650 B.C.E. Out of the Marcavalle style evolved the Chanapata style of 900 to 820 B.C.E. (evidence points towards users of Chanapata being descendents of those who used Marcavalle). The next style of pottery to arrive at Cuzco is the Q'otakalli ceramic style, which is completely different than those discussed above. Radiocarbon dates have yet to be made on this style of pottery though it is estimated that this style became prevalent a few centuries before the arrival of the Wari, and that it was continued to be used during Wari occupation. (1)

2.8 Specified (prescribed or proscribed) sharing patterns: *ayni*: the practice of giving a meal in return of a service, then returning the service later on. The meal itself represents acknowledgement of the service and that the service will be returned at some point in the future. (4)

2.9 Food taboos:

2.10 Canoes/watercraft?

3. Anthropometry

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce:

4.7 Percent marriages polygynous, percent males married polygynously:

4.8 Bride purchase (price), bride service, dowry?

There is an exchange of several gifts between the husband and wife's families during *munanakuy* (see 4.27).

4.9 Inheritance patterns:

Individuals often begin a collection of llamas and alpacas when they are very young, maybe only a few years of age. This is so that marriages can start off with some wealth. In terms of land, families often split this equally among offspring. (7)

4.10 Parent-offspring interactions and conflict:

A married couple usually helps both the husband and wife's family with labor early on in marriage. If the parents of the couple do not agree with the union of the two, then the couple may leave the village and return later on after living somewhere else. (7)

4.11 Homosexual activities, social attitudes towards homosexuals: unknown

4.12 Pattern of exogamy (endogamy): exogamy

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

Conception is between one father, one mother, and the gods

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? no

4.16 Occurrence of sexual coercion, rape: uncommon

4.17 Preferential category for spouse (e.g., cross cousin)

4.18 Do females enjoy sexual freedoms?

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, who raises children?

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

4.22 Evidence for couvades

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

4.24 Kin avoidance and respect?

4.24 Joking relationships?

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

4.26 Incest avoidance rules

4.27 Is there a formal marriage ceremony?

Rimanakuy is a process in which the couple and the parents get together to discuss the union of the two amongst the gods. Parents bring gifts such as coca leaves and *chicha*. Before this is *munanakuy*, which is an exchange of clothing between the couple. (7)

4.28 In what way(s) does one get a name, change their name, and obtain another name?

Children are named with surnames consisting of the names of the fathers of the bride and the groom. In each marriage, the mother's name is lost. (7)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Within

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

No. Individuals choose whom to marry. There can be issues between parents (see 4.10)

4.31 Evidence for conflict of interest over who marries who:

Parents may not agree with the union of two for economic purposes or history between two families.

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

Other than the Spanish conquering the Inca Empire, many Quechua speaking people were killed during the Peruvian Civil War of the 1980s.

4.16 Reported causes of in-group and out-group killing:

4.17 Number, diversity and relationship with neighboring societies (external relations):

4.18 Cannibalism? no

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality): sedentary

5.3 Political system: (chiefs, clans etc, wealth or status classes):

Shamans exist who have high statuses. Those with more wealth also have higher statuses.

5.4 Post marital residence:

There have been cases where the husband and wife live with the husband's family for a year, then with the wife's family for a year before building a house of their own.

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

5.11 Social organization, clans, moieties, lineages, etc:

5.12 Trade:

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

Shamans are present in communities and are still respected despite Christianity. A shaman is made through an event called *Illapa*. *Illapa* occurs when one is struck by lightning and no one is around to see it. The lightning first kills the person and destroys the body, it then puts the body back together, and finally brings the person back to life. This person can now become a *paqo*, which there are two types of; *altomesayoq* (of the high table), or *pampamesayoq* (of the low table). (7)

6.2 Stimulants: Coca – essential in all rituals (7)

6.3 Passage rituals (birth, death, puberty, seasonal):

Pukllay is an event where communities get together to play games, reconnect, meet new people etc. This event marks the beginning of the wet season. (7)

6.4 Other rituals:

6.5 Myths (Creation):

The Quechua peoples believe that they are descendents of the Inca (though this may not be true). It is believed that the Inca king (Inkarri) founded Cuzco by throwing a golden rod and also created Jesus Christ in the process.

6.6 Cultural material (art, music, games): flutes

6.7 Sex differences in RCR:

6.8 Missionary effect: Since the arrival of Europeans, Andean culture has incorporated indigenous rituals into Christianity.

6.9 RCR revival:

6.10 Death and afterlife beliefs:

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

Traditional religion is animistic; there are gods such as mother earth (*Pachamamas*) and mountain spirits (Apus).

7. Adornment

7.1 Body paint: no

7.2 Piercings: no

7.3 Haircut:

7.4 Scarification: no

7.5 Adornment (beads, feathers, lip plates, etc.):

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Numbered references

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