

## 1. Description

**1.1 Name(s) of society, language, and language family:** Salasaca Highland, Salasaca Quechua, Quechuan

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

**1.3 Location (latitude/longitude):** -1.3/78.56667 (1), “The Salasaca zone, which is about 12 square kilometers in extent, is situated at 1.3° S. and 78.4° W. It is a plateau, 2,500 to 2,900 meters above sea level, in Tungurahua Province of central Ecuador” (2)

### 1.4 Brief history:

Quechua is a language spoken today by the descendents of the Incas and the tribes they conquered around A.D. 1000. When the Spaniards arrived in the 16<sup>th</sup> century, Quechua quickly became a dominant language in the highlands of western central South America. “Quechua (Kechua, Quichua, Kichwa, Keshwa, Quichua) is the language spoken today by the descendents of the Incas (Inka), as well as by the tribes they conquered, in Peru, Ecuador, Colombia, and Bolivia...When the Spaniards arrived in the sixteenth century, they employed Quechua as a *lingua franca* for the *ecomienas* as well as the missions. As a result, Quechua became a dominant linguistic and ethnic force in the highlands of west central South America” (3, pg. 306-307). There are two theories as to how Salasaca became a language and how the people in that region came to be there. Either Salasaca was brought from Bolivia by the Inca ruler Pachacutic or the Salasaca are the fusion of two communities from Tungurahua province and Chimborazo province. “A much-discussed theory is that the Salasaca were brought from Bolivia in the fifteenth century by the Inca ruler Pachacutic (Yapanguí II). Within the framework of his newly introduced mitimae system, a small number of men and women were supplied to colonize the present Salasaca zone. Salasaca origin as mitimaes is supported by certain characteristics in family names, terminology, fiestas, and music. Another suggestion is that the Salasaca are a fusion of two former communities, one from an eastern zone in Tungurahua Province and the other from the Chimborazo Province” (2)

Most Salasacas prefer to disassociate themselves from Ecuadorians, suggesting that they are a pure-blood group from Bolivia. “During fieldwork in 1991, Corr noted an attitude of indifference, as the answer to her inquiries was usually, “That is what they tell us.” Today, some Salasacas, especially those who are active in Ecuador’s indigenous political movement, feel pride in the story. In recent years, this important group has embraced “Incaism,” with all its attendant insignia and rituals of a glorified historical past (Salomon 1987, 208–211). “What better than to be of pure-blood, Bolivian origins—Lake Titicaca being part of the Inca Empire that is closer to its imperial heart, the city of Cuzco” (4, pg. 11-12).

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

From the time the Spaniards conquered the Incas in the sixteenth century, Salasacas have undergone religious, economic, and political changes from their indigenous lifestyles. “After the Spanish conquest, native elites used ties with colonial officials to supersede ruling chiefs and usurp the chiefdoms...These leaders, called *curacas*...became administrators of tribute collection...many eighteenth-century Salasacans claimed to have migrated from the Sicchos-Collanas region...of Latacunga...By the early seventeenth century, the Latacunga region was a major center of wool production for the textile industry, with much of the indigenous population forced into service as wool textile processors...the ancestors of some Salasacan families paid tribute to the native lords of the Latacunga region” (5, pg. 3-4). “...in 1991, the central plaza, located along the highway, was the site of the Catholic church, an elementary school, the high school, an artisans’ cooperative, and the central post office...During the past three decades Salasacans have developed more civil and religious offices within their community...in 2008 the mayor of the town of Pelileo was Dr. Manuel Caizabanda, and indigenous Salasacan and medical doctor” (5, pg. 6-7).

## 1.6 Ecology (natural environment):

Salasacans live in the mountains on a plateau high above sea-level. Days are warm and nights are chilly with moderate annual rainfall. "It is a plateau, 2,500 to 2,900 meters above sea level, in Tungurahua Province of central Ecuador. Rainfall is between 50 and 100 centimeters a year, and the average yearly temperature is between 12° and 18° C. The climate is one of relatively warm days and chilly nights" (2) The Plateau the Salasacans live on is a large sandy area. "The ethnic group of the **Salasaca** Indians is the largest in the province and they occupy approximately 20 km<sup>2</sup> of a sandy area of the Pelileo canton." (6)

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

In 1974 Salasacans numbered 4, 236 and in 1989 their population size approximated around 8,000. "According to the National Population Census carried out in Ecuador in 1974, the Salasaca numbered 4,236. A more recent census, conducted in 1982, counted only those Salasaca who lived along the main road. Because Salasaca are reluctant to take part in censuses, the actual population can only be estimated; it was approximately 8,000 in 1989" (2). The Salasaca region covers approximately 12 square kilometers. "The Salasaca zone, which is about 12 square kilometers in extent, is situated at 1.3° S. and 78.4° W" (2). Population density is 8,000/12,000 m = .6 per square meter.

## 2. Economy

**2.1 Main carbohydrate staple(s):** Salasacans are primarily horticulturalists and their main crops are maize, potatoes, beans, alfalfa, and peas. "Salasaca Indians are primarily horticulturists. They practice a system of shifting cultivation and mixed cropping, which includes more than seventy species of cultigens. The most important crops are maize, potatoes, beans, peas, and alfalfa ( *medicago sativa* ). Crops are sown or planted, each at particular times throughout the year" (2). Eucalyptis and capuli trees are most common the cherry like fruits from which are consumed and sold. "Eucalyptus is the most common tree, followed by the *capulí* (genus *prunus* ). Salasaca recognize four different species of capuli. It has cherrylike fruits and is much appreciated as a subsistence crop during February and March. The fruits are also sold for cash" (2).

**2.2 Main protein-lipid sources:** Salasaca Indians raise cattle, have horses and donkeys, and keep small animals such as rabbits, guinea pigs, and birds. They also sell eggs and milk and use cattle and pigs as sacrifice during special ceremonies. "All families have a number of animals such as rabbits, guinea pigs, and fowl. Most people also own cattle and pigs, and some have a horse or a donkey....Family income is supplemented by the occasional sale of eggs, milk, rabbits, guinea pigs, and fowl. Larger animals, such as cattle and pigs, are usually sacrificed for ceremonies" (2).

**2.3 Weapons:** Bow and arrow, blowguns? NOT FOUND

### 2.4 Food storage:

Traditionally Quechuan societies freeze dried their crop and pastoral foods during the off season by a process called ch'arki. "[herders] preserve llama and alpaca meat by alternately drying it out in the intense Andean sun, then freezing it during the cold, high-altitude nights. The product of this freeze-drying process – called ch'arki in the native Quechua language – has made its way into English as "jerky"" (7, pg. 139).

### 2.5 Sexual division of production:

Men do most of the work in the agricultural fields and raising cattle while women do the domestic work like bringing up the children. Recently however women are taking on more of the agricultural work load as well due to commercialization of weaving and increased migration. "Women traditionally did the domestic work, including bringing up the children; men did most of the work in the fields. As a result of both the commercialization of weaving and the increased migration, however, women are now carrying more and more of the agricultural work load in addition to their traditional duties" (2).

**2.6 Land tenure:** Within the Salasaca zone, only Salasaca are entitled to cultivate land. “Within the zone, only Salasaca are entitled to cultivate land. The few mestizos who live in the zone are engaged in small-scale trading. Between Salasaca, land can be bought and sold, although few have legal title to their properties. All land is divided among the Salasaca; the only communal land is on the slopes of Teligote Mountain. A major problem is the fragmentation of land as it is inherited by succeeding generations” (2).

**2.7 Ceramics:** Salasaca have at least two types of ceramics: punos and pondos. “There in Quinchi Urcu, when it hadn’t rained for a while, they held a fiesta. The people went carrying water in punos and in pondos [types of ceramic vessels] to pour it there, so that it would rain” (5, pg. 141).

**2.8 Specified (prescribed or proscribed) sharing patterns:** NOT FOUND

**2.9 Food taboos:** NOT FOUND

**2.10 Canoes/watercraft?** NOT FOUND

**3. Anthropometry** NOTHING FOUND

**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):** NOT FOUND

**4.2 Age at first birth (m and f):** NOT FOUND

**4.3 Completed family size (m and f):**

Small nuclear families. “A household is usually composed of a small nuclear family. Should an aging parent be left alone, he or she will join the household of a son or a daughter” (2).

**4.4 Inter-birth-interval (f):** NOT FOUND

**4.5 Age first marriage (m and f):**

Not specifically found but young adult couples may live together and even have children before formalizing their relationship with marriage. “From pre-Columbian times through the twentieth century, Andean societies have practiced trial marriage, in which a couple would live together for a year before formalizing their relationship as husband and wife. In Salasaca it is not uncommon for young adults to live together for years before having a formal marriage ceremony at the civil registry and then in the Catholic Church. Some couples marry a year or two after they have a child together” (5, pg. 8).

**4.6 Proportion of marriages ending in divorce:** no specific proportion found but divorce is becoming more common. “Divorce is said to be more common now than in the past. This can perhaps be partly explained by the increased necessity of migration to seek wage labor” (2).

**4.7 Percent marriages polygynous, percent males married polygynously:**

Number not specifically found but evidence of polygyny has been noted at least traditionally. “It is possible that María Asuchimbo, who migrated between 1640 and 1650, was a second wife, polygamy being a common practice, especially in outlying areas like Salasaca despite the adamant opposition of Christian friars” (4, pg. 17).

**4.8 Bride purchase (price), bride service, dowry?** NOT FOUND

However, Salasacan marriages are expensive and paid for together by the bride and groom. “Church weddings are big, expensive events, so the couple must work and save money in order to afford a formal wedding” (5, pg. 8).

**4.9 Inheritance patterns:**

Traditionally, inheritance was determined by a game called *huari tullu*, which was played at funerals of the deceased, the winner would receive the inheritance. Today inheritance is divided equally among sons and daughters. “Among contemporary Salasaca, sons and daughters inherit equally. Traditionally, an inheritance

was distributed through a game called *huari tullu*, which is played during different stages of a funeral. The game is played with a die made from a donkey bone. The deceased is said to influence the game. Today the game is played at every funeral but is no longer considered to affect the division of the inheritance” (2).

**4.10 Parent-offspring interactions and conflict:** boys follow their fathers and girls follow their mothers early on to learn their respective roles. “Children learn the demands of life early; little boys and girls learn their respective roles by taking part in the daily work of their parents” (2).

**4.11 Homosexual activities, social attitudes towards homosexuals:** NOT FOUND

**4.12 Pattern of exogamy (endogamy):**

“The Salasaca are endogamous, and a spouse has to be chosen from the *mana nucuchi pura* group” (2). “In the twentieth and twenty-first centuries they have been endogamous, and Salasaca elders say that, in the past, they did not allow outsiders to pass through their community” (4, pg. 8).

**4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?** NOT FOUND

**4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)** NOT FOUND

**4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?** NOT FOUND

**4.16 Occurrence of sexual coercion, rape:** NOT FOUND

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

Preferred spouses can be anyone outside of the *nucuchi pura* (all relatives up to and including first cousins). “A spouse has to be chosen from the *mana nucuchi pura* group...All relatives up to and including first cousins are considered close kin (*nucuchi pura*). Those outside this group are referred to as *mana nucuchi pura*” (2).

**4.18 Do females enjoy sexual freedoms?** It seems that women are not allowed sexual freedoms based on abuse from a husband and domestic dispute due to adultery. “The man had been drinking that day, and he beat his wife...the next day the godparents went to the home of all involved and demanded that they go before the local (indigenous) lieutenant. According to local hearsay, the neighbor was charged a fine for stating something (the suggestion of adultery) of which she did not have direct knowledge...” (4, pg. 8).

**4.19 Evidence of giving gifts to extramarital partners or extramarital offspring:** a ‘saruc’ mother and father may give the occasional gift to their ‘saruc child’. “...the person who cuts the baby’s umbilical cord becomes a type of godparent...called *saruc* (‘one who set his/her foot down’)...it is up to the individual will of the adult to buy occasional gifts for the ‘saruc child’ if he or she wishes...” (4, pg. 9).

**4.20 If mother dies, whose raises children?** NOT FOUND

**4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females** NOT FOUND

**4.22 Evidence for couvades** NOT FOUND

**4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)** NOT FOUND

**4.24 Kin avoidance and respect?** NOT FOUND

**4.24 Joking relationships?** NOT FOUND

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

Descent is bilateral (2).

**4.26 Incest avoidance rules:** a spouse can only be chosen from outside the close kin group. “The Salasaca are endogamous, and a spouse has to be chosen from the *mana nucuchi pura* group” (2).

**4.27 Is there a formal marriage ceremony?**

Members of two *mana nucuchi pura* groups are made ‘close kin’ by a formal marriage ceremony. “The ceremony lasts for several days, and there is much celebrating in the salon and in the houses of the bride's and bridegroom's parents. Marriage is sealed by both civil and Catholic acts and by ceremonies performed by the elders of each family. During the ceremonies, the leading roles fall not to the bride and the groom but to

their selected coparents” (2).

**4.28 In what way(s) does one get a name, change their name, and obtain another name?** NOT FOUND

**4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)**  
NOT FOUND

**4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?** NOT FOUND

**4.31 Evidence for conflict of interest over who marries who:** NOT FOUND

## **Warfare/homicide**

**4.14 Percent adult (male) deaths due to warfare:** NOT FOUND

**4.15 Outgroup vs ingroup cause of violent death:**

Death is not mentioned but cause of outgroup conflicts stem from cattle theft and destruction of agricultural fields. “Internal conflicts are usually settled within the community by the alcaldes, men in respected positions whose main function is to uphold the religious and social order. Serious crimes, perhaps involving outsiders, are handled by lawyers in the nearby town. There is an everpresent conflict between the Salasaca and the national society, and the violations on Salasaca and their territory are innumerable: the most serious are cattle theft and the building of roads and power lines that destroy their fields and houses” (2).

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

There is evidence of the Salasaca being killed under oppressive government rule in the early sixties. “August 15, 1962 Salasaca Indians in Tungurahua demanding access to water are massacred” (8, pg. XVIII).

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

The most noted ethnic groups surrounding the Salasaca in Tungurahua Province are the Quisapinchas, Pilahuines, and the Chibuleos. “Tungurahua is also a province with different ethnic groups like Salasacas, Quisapinchas, Pilahuines and Chibuleos. But the most visited is Salasaca, because is in the same way that connects with the city of Baños and the Amazon Region” (9, pg. 14).

**4.18 Cannibalism?** NOT FOUND

## **5. Socio-Political organization and interaction**

**5.1 Mean local residential (village) group size:**

The local village size consists of 12,000 Quechua language speakers in an approximately 14 square kilometer area. “Salasaca is a 14-square-kilometer village of approximately 12,000 Quichua-speaking Indians, located south of Quito in the Andean region of Ecuador” (10, pg. 188).

**5.2 Mobility pattern: (seasonality):** Salacasa are sedentary horticulturalists. “Salasaca Indians are primarily horticulturists. They practice a system of shifting cultivation and mixed cropping, which includes more than seventy species of cultigens” (2).

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

Salasaca has become its own independent parish with its own local indigenous ‘lieutenant’ (*teniente politico*) elected by the Salasacans themselves. A town council, *Junta parroquial*, who are elected by the people and have the highest authority, organizes community meetings and represents the Salasaca to outsiders. Outside of the local community, the Salasaca are representatives on national indigenous rights organizations. “Since 1972 Salasaca has been an independent parish with an indigenous *teniente politico*, a local lieutenant elected by the Salasacans and officially appointed by the Equadorian Ministry of Government. The town council (Sp. *Junta parroquial*) organizes meetings about community-wide affairs and represents the community to outsiders. The president of the junta parroquial is elected by the people and is the highest authority in the community. From 2004 to 2008 this position was held by a woman with a college degree...Beyond the local community, Salasacans serve as representatives on national indigenous rights

organizations...Each of the eighteen hamlets that comprise the parish of Salasaca is headed by a number of men and women called *cabecillas*. The cabecillas are responsible for organizing nightly patrols to prevent theft. They also organize political meetings, called *juntas*, and take attendance at *mingas*. *Mingas* are communal work projects for building roads and meetinghouses, cleaning canals, and caring for the cemetery” (5, pg. 10-11).

#### **5.4 Post marital residence:**

After marriage, a newlywed couple is supposed to have their own home and land but recently are sometimes forced to reside with either the family of the bride or the groom. “A newlywed is supposed to be given land and a house by his or her parents. Because of poverty and land shortages, however, couples now tend to live with the family of either the bride or the groom. The couple tries to set up their own residence as soon as possible” (2).

#### **5.5 Territoriality? (defined boundaries, active defense):**

Patrol land at night to prevent theft. “The cabecillas are responsible for organizing nightly patrols to prevent theft” (5, pg. 11).

**5.6 Social interaction divisions ? (age and sex):** little boys and girls learn their respective division of labor at an early age. “Children learn the demands of life early; little boys and girls learn their respective roles by taking part in the daily work of their parents” (2).

#### **5.7 Special friendships/joking relationships: NOT FOUND**

#### **5.8 Village and house organization:**

The parish consists of several open areas surrounding a central square. The traditional village structure has three separate buildings which are rectangular, a main house and two smaller houses on either side facing the center of the compound...houses were traditionally made of grass, agave, and bamboo. Other styles are made of mud walls, bamboo, and reed, or more recently concrete blocks and iron. “The parish has several wide, open areas, but in the central square there is a Catholic church, an Evangelical church, a convent, a school, a post office, a medical post, a communal house, and a cooperative. There are also several saloons and boutiques, with living quarters upstairs. The traditional compound consists of three generally separate buildings, which are more or less rectangular. There is a main house with a single door, which always faces north. The other two buildings in the compound are smaller houses—one on either side of the main house. These smaller houses face the center of the compound... Houses are of three different styles. In the past the houses were made entirely of grass, agave fibers, and bamboo sticks and had a roof touching the ground. This particular style of house is still constructed, although the skills required are rapidly disappearing, as is the grass. The second style has mud walls reinforced with bamboo and a roof of reeds and is the most common style of house in the zone. The third and most recent style uses locally produced cement blocks and corrugated iron” (2).

#### **5.9 Specialized village structures (mens' houses):**

Special structures consist of communal houses, churches, post offices, schools, and field huts. “In the central square there is a Catholic church, an Evangelical church, a convent, a school, a post office, a medical post, a communal house, and a cooperative. There are also several saloons and boutiques, with living quarters upstairs... Families have small shelters in their fields; these were originally used at night for guarding cattle from thieves but are now used mainly for cooking meals during the agricultural season” (2).

#### **5.10 Sleep in hammocks or on ground or elsewhere? NOT FOUND**

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

The household is the central social organization unit. The council maintains social continuity and temporary social groups perform communal work. “Rights and obligations between consanguineal, affinal, and ritual kin form the basis of society, and the household is the central unit of social organization. The prestigious

alcaldes maintain cultural and social continuity. There are temporary organizations such as the *ayudana*, which consists of four to six people within a *nucuchi pura* group; it is formed to clear a field or build a house. A *minga* (reciprocal labor-exchange unit), involving numerous participants, is called together by the *teniente político* (political lieutenant) to perform communal work... Order is maintained by surveillance of each other in daily interaction. Gossip is an important means of communication, and the Salasaca are ingeniously able to keep track of people's whereabouts by simply observing footprints on paths. Retaliations, transmitted by a type of witch doctor called a *brujo*, are a constant fear" (2).

**5.12 Trade:** The Salasaca are known for their weaving, much like the Otavalo to the north. There is also trade with the mestizo population. Cupuli cherries are traded for baskets, grains, and tools. Cattle are taken to bullfights and fairs all over the country. "Attempts have been made to copy the successful commercialization of Otavalo weaving. In 1969 a cooperative was created with the assistance of a Peace Corps volunteer. In spite of the fact that the cooperative has about 200 members and a house to exhibit and sell its crafts, many Salasaca sell their wares individually. Since 1982 a market for tourists has been held each Sunday in the main square... Goods and services are exchanged with neighboring Indian groups and with the mestizo population. For example, cupuli cherries are bartered for small woven baskets ( *chigras* ), grains, and tools. The Salasaca are famous for their aggressive bulls and vicious cows, which they take to bullfights and fairs all over the country" (2).

**5.13 Indications of social hierarchies?** The Salasacans are regarded as socially inferior to the outside mestizo community. "Agreements, if ever reached, have always been to the disadvantage of the Salasaca, an ethnic group regarded as culturally inferior by the mestizo population" (2). Ranked officials of the community have higher status. "The president of the junta parroquial is elected by the people and is the highest authority in the community" (5, pg. 11).

## **6. Ritual/Ceremony/Religion (RCR)**

**6.0 Time allocation to RCR:** NOT FOUND

### **6.1 Specialization (shamans and medicine):**

Traditionally shamanism has been and remained a steadfast indigenous religious practice. Salasacan shamans draw on powers from mountain spirits to serve as healers. "shamanism has remained one of the most steadfast indigenous religious practices...shamans draw on the powers of the famous "Colorado" shamans of Santo Domingo to the northwest, Amazonian shamans of the oriente, and mountain spirits...Salasacan shamans serve as mediators between cultural knowledge and individual experiences of illness and healing. Socially and ritually, they fulfill a role as mediators between the human body, the soul, and the landscape" (5, pg. 118). Diseases are thought to be caused by evil spirits and hospitals are rarely visited by Salasacans. They use a wide variety of medicinal plants which are surprisingly effective. "Diseases are thought to be transmitted by evil spirits. The curador uses a wide variety of medical plants and often resorts to the purification rite using a guinea pig. Knowledge of herbal medicine is impressive, and such remedies are often effective. The Salasaca fear hospitals and rarely go to them. There is a government-sponsored medical post in the center of the parish"(2).

**6.2 Stimulants:** NOT FOUND

**6.3 Passage rituals (birth, death, puberty, seasonal):** Passage rituals called *Boda* refer to baptism, first haircuts, first trousers, marriage, and burial ceremonies. "Apart from *boda*, rites de passage that mainly concern the family (for example, baptism, first haircut, first trousers, marriage, and burial), the Salasaca practice a cycle of twelve major religious fiestas that involve a greater number of people than are involved in the *boda*" (2).

**6.4 Other rituals:**

One of the most important ceremonies in Salasacan culture is the *aya caray* on All Souls' Day. "The most important ceremony of all, which concerns every Salasaca, is the *aya caray* on All Souls' Day, when food and drink is symbolically shared with dead family members" (2).

**6.5 Myths(Creation):** Inti-yaya, the sun, gave all life. The moon, Quilla mama, was the mother of all life. "Traditionally, Salasaca saw the sun, Inti-yaya, as their father, who gives them life. The moon, Quilla-mama, was the mother. Wild and domestic animals and the surrounding mountains played an important part in their conception of the universe" (2).

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

Salasacans are known for their embroidery and weaving on clothing and ceremonial dress. They have traditional dances and instruments made out of capuli leaves used by folklore groups who sing, dance, play music, and tell stories. Ideas are artistically expressed in, for example, the embroideries on men's trousers and in the patterns on woven belts. Designs depict important animals and constellations of stars in the mythology. In this way, beliefs are exhibited on everyday clothes and ceremonial dresses. Traditional dances and instruments, like the *bocina*, which is made from a bull's horn, and cupuli leaves are important in all ceremonies. Contemporary national music is increasingly appreciated, however. Lullabies are sung to children. Several folklore groups have been formed to perform music, dance, and drama" (2). The Salasaca also play a particularly interesting game at funerals, traditionally used to determine true kin and inheritance from the deceased. Today it holds no value on inheritance but is an important funerary ritual. "the game huayru is always played, and is the most significant game...The huayru is a die carved from the bone of a burro or ox (see [Fig. 1](#)). It has six sides, with a different number of black circles on each side... When the huayru game starts, a man will give the first toss, and all see what number it lands on. Then he gives it to each man in turn to throw, and if it is a lower number, the first thrower slaps him on the back of the hand very hard. If it is higher than the first throw, the one with the higher number slaps the first thrower's hand. Men visibly wince in pain after being slapped, and another man, who is passing out shots of sugar cane alcohol at the wake, will come and say "Here have some "blood" (*yawar*), to calm you." The sugar cane alcohol is figuratively referred to as "blood" in this context, and drinking it is said to calm the red, stinging hand. If the huayru lands standing upright, rather than on its side, all the players beat the thrower on the back. Salasacans use the onomatopoeic term *lutsquinucusha* to describe the way the men slap each other, and their expression of pain is part of the humor of the game... Humor and joking are blatantly juxtaposed to death and grief in many South American indigenous funeral wakes" (11, pg. 4-6).

**6.7 Sex differences in RCR: NOT FOUND**

**6.8 Missionary effect:** By the 1950's, Catholicism was prevalent in Salasaca and schools and convents and churches were built. Today Catholic and indigenous religious beliefs are fused together to create a unique Salasacan religious practice and belief system. "In the early 1940s a Catholic priest lived among the Salasaca for several years. Shortly afterward Madres Lauritas established themselves in the community and built a school and a convent. At about the same time the evangelical Christian and Missionary Alliance built a church on the opposite side of the road. Today Salasaca traditional beliefs are synchronized with Catholicism, whereas the Evangelical church has only a few followers" (2).

**6.9 RCR revival: NOT FOUND**

**6.10 Death and afterlife beliefs:**

The Salasaca believe in their own version of the Catholic heaven, hell, and earth. When one dies he goes to Hauapacha where Jesus lives, and is judged. If one is unfortunate he or she is sent to hukapacha where demons and pipon live, via Mama Abuela, the Tungurahua volcano. "The cosmos is divided into three spheres: *pamba*, which is life on earth; *hauapacha*, which is the place where Jesus lives with the good spirits; and *hukapacha*, where demons, the evil spirits, and a dwarflike being called *pipon*, dwell. Burial is regarded as

the most important ritual in the life cycle. After death, a person goes first to hauapacha, where Jesus will decide if he or she is allowed to stay or should continue to hukupacha and stay there forever. If the person is unfortunate, he or she has to pass Mama Abuela, the Tungurahua volcano, where he or she has to eat a meal of black beetles before proceeding to hukupacha” (2).

**6.11 Taboo of naming dead people?** NOT FOUND

**6.12 Is there teknonymy?** NOT FOUND

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

Traditionally Salasacans believed in the sun, Inti-yaya, as their father and the moon Quilla-mama as their mother and the animals and landscape played important roles in the creation of the universe. In that sense they could be classified as animists. Today, they have infused catholic and protestant beliefs into their own as deists. Traditionally, Salasaca saw the sun, Inti-yaya, as their father, who gives them life. The moon, Quilla-mama, was the mother. “Wild and domestic animals and the surrounding mountains played an important part in their conception of the universe. In the early 1940s a Catholic priest lived among the Salasaca for several years. Shortly afterward Madres Lauritas established themselves in the community and built a school and a convent. At about the same time the evangelical Christian and Missionary Alliance built a church on the opposite side of the road. Today Salasaca traditional beliefs are synchronized with Catholicism, whereas the Evangelical church has only a few followers” (2).

**7. Adornment**

**7.1 Body paint:** NOT FOUND

**7.2 Piercings:** NOT FOUND

**7.3 Haircut:**

A child’s first haircut is one of many important family rights of passage called boda. “Apart from *boda*, rites de passage that mainly concern the family (for example, baptism, first haircut, first trousers, marriage, and burial)...”(2).

**7.4 Scarification:** NOT FOUND

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

Salasacans are distinguished by their clothing and embroidery. deas are artistically expressed in, for example, the embroideries on men's trousers and in the patterns on woven belts. Designs depict important animals and constellations of stars in the mythology. In this way, beliefs are exhibited on everyday clothes and ceremonial dresses”(2). The Salasaca notion of being a culturally distinct group is clearly expressed in their manner of dress... Both men and women wear belts. Women may wear several belts, the combined length of which may be 20 meters. For everyday purposes, most people wear highland hats. For special occasions, however, white felt hats with wide brims are worn. T-shirts may be worn instead of traditional shirts and blouses” (2).

**7.6 Ceremonial/Ritual adornment:**

On ceremonial occasions men and women sometimes wear special hats. “For special occasions, however, white felt hats with wide brims are worn” (2).

**7.7 Sex differences in adornment:** men typically wear a pancho, white or black, and shirt and trousers. Women wear skirts, blouses, and colored shawls with a silver pin needle “The men wear white trousers, white shirts, and black and/or white ponchos. The women wear black skirts, black blouses, and brightly colored shawls fastened with a silver needle” (2).

**7.8 Missionary effect:** NOT FOUND

**7.9 Cultural revival in adornment:** NOT FOUND

**8. Kinship systems**

**8.1 Sibling classification system:** NOT FOUND

## 8.2 Sororate, levirate: NOT FOUND

**8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):** Kin terms are lineal for first ascending generation and Eskimo system for first descending generation. "Kin terms follow a linear system concerning for first ascending generation and the Eskimo system for the first descending generation" (2).

## 9. Other interesting cultural features (list them):

### Numbered references

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