ARCHIVES OF THE ANDEAN COUNTRYSIDE

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Pacasmayo Valley burial, British Museum Am1907,0319.286
Puruchuco, near Lima: a tomb containing an archive of Inka khipus (Urton 2017:185-108)
Chachapoyas ancestor effigies and their khipus (Urton / Centro Mallqui)
“Khipu-board,” Mangas (Hyland 2016)
Outer reaches of the alphabetic establishment
Emilio Chambi interviews Bernabé Coyla Lope, Cueva, Azángaro, Peru 2002
Rapaz, Oyon Province, Peru
Tupicocha, Huarochirí Province, Peru
Tiramaza, Azángaro Province, Peru
How communities generate archives: Governance, self-defense, equity, ritual, and memory
Groupings that produce archives in Tupicocha (simplified)

- justice of peace
- municipality
- comunidad
- church
- mothers’ guild

Officialdom
- 10 “clans”

Families
- 4 households
  - 2 parcialidades
    - 2 households
First: at the level of *comunidad campesina* (state-recognized corporation of the commons)
Sunicancha President Felipe Pumalía and spouse had charge of community archive in 1994.
Part of Rapaz’s community archive, 2015
2010 investiture of ayllu or parcialidad (‘clan’) presidents
Inventorying the archive, a yearly task for officers of the Community’s elected board.
1874 cover page for a 1621 royal provision, with annotation 1978. Tupicocha.
Foundation of a religious brotherhood, Sunicancha, 1621
Tupicocha, 1620
authorization for the
foundation of a religious
brotherhood
Rapaz's 1960's representation of its 1710 boundaries
L: chaucalla or pre-Inka burial house.

R: 1874 cover page for a 1621 royal provision, with annotation 1978. Tupicocha.
Purported 1619 title of Rapaz, actually a mid-19th century forgery, and (R) modern forensic transcription obtained by the Community.
Archive surprises: in 1895 a Chinese backpack peddler left bilingual receipts.
Second: at the level of corporate descent groups or “clans,” called parcialidad, ayllu
“Enflowered” members of Ayllu Segunda Satafasca at their annual election meeting
Bringing one ayllu’s books to its monthly meeting
By 2000, the ayllus together had over 134 books of records.
For a public work day, *parcialidades* gather their ‘work crosses’ and take coca…
whenever people are “enflowered” and accompanied by coca, then writing must occur.
Writing the act of one ayllu’s participation in a work day, at midday coca break
Ayllu books and khipus are used together at an "enflowered" table.
Roster of villagers by ayllu (clan), Sunicancha, 1934: Huare, Tupe, Llullle, Huancasica
Legal recognition of Comunidad Tupicocha stimulated ancient ayllus to write “reform” constitutions.
The Second Ayllu of Allauca, a corporate descent group dating back to prehispanic times, acquired its “seal” in the 1930’s.
# Earliest Extant Books of Intra-Ayllu Business

<table>
<thead>
<tr>
<th>Ayllu</th>
<th>Year of First Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allauca [undivided]</td>
<td>1923- [early volumes lost]</td>
</tr>
<tr>
<td>Satafasca [undivided]</td>
<td>1913-</td>
</tr>
<tr>
<td>Huangre [undivided]</td>
<td>1923-</td>
</tr>
<tr>
<td>Mujica</td>
<td>1876 [one act possibly dating to 1875]</td>
</tr>
<tr>
<td>Chaucacolca</td>
<td>1948 [early volumes misplaced]</td>
</tr>
<tr>
<td>Cacarima</td>
<td>1905-</td>
</tr>
</tbody>
</table>
Earlier intra-ayllu papers often concern the obligation to “walk circuit“ of mutual labor aid.
In 1960's the ayllu took on the state's work in executing a census.
Santacruz Alberco Rojas drew a narrative-map commemorating his ayllu’s part in building the Villcapampa Canal (Tupicocha, Tuna) 1965.
Concha Sica villagers send a raft of gifts to the superhuman “owners” of their lake, Mama Capiama and Pencollo.
Conchasica’s “boat” of offerings has as its sail a formal petition from the village irrigation users asking the lake “owners” to let them draw water. February 3, 1990.
Acta de Inicio de Trabajo

En el lugar de Huasca, nuestra Jagüey de la Comunidad Comunidad de Sunicancha, Distrito de Suyo, Provincia de Huancavelica, fue a las 12 horas del día 24 de abril de 1990, presenciado por la junta Directiva de la Comunidad, con la asistencia del Sr. Presidente de la Comunidad don Esteban Ponchí Chiqueqes y el Dr. Técnico Gregorio Pírez Helin quien presentó los presentes de los trabajadores de la Comunidad, los se de Suyo Liuc Durán, Per Huawasica don Antone Ponchí, de Hualllo la Builto Ponchí, de Suyo don Roberto Espinobos, de Chancancana don Hernán Tello, de Proveedores don Benancio Patarucio, de supe don Gregorio Durán, don José Torres don Carlos Placencia, La Señor Idelino Ponchí en de Durán; el Alcalde de Huasca y maestro de la Comunidad don Agapito Coroll, con el comunero Tantana don Daniel Ponchí y los jóvenes Mauzy Cayahumarí y Juli Franco; por los fines de dar inicio al trazo de representación de la Jagüey de Huasca, y hacer el trazo oficial según plan y division de tareas para la escalinación.

Después del acto de costumbre donde tomaron la palabra los presentes, se realizó el acto costumbreista del pago a los alumnos de losserver Pedro Antonio y Maana Peopucna, con ofrendas de agua y licores, pidiendo la felicitación y tranquilidad de los comuneros durante todo los momentos de trabajo y discusiones de los temas que se suspender nuestra obra. Luego de este acto se sirvió el trazo y devoción por la Dirección Técnica por el Sr.
Tupicocha, 1994: “And in a short time we had the pleasure of their letter from Mama Catiana and Sr. Pincollo of giving us water and with the purpose of being sure the comuneros of Tupicocha keep their promises....”
Third, at the level of households
Nine Quechua-speaking students from the Universidad Nacional del Altiplano in Puno helped in 2002 research:

Nicanor Calisea Cruz
Mauro Chayña Monzón
Adolfo Mendoza Mendoza
Edgar Quispe Chambi
Otto Quispe Churquipa
Vicente Vladimiro Quispe Mamani
Olinda Suaña Díaz,
Juan Guido Vilca Gutiérrez
Elena Yucra Yucra
Three wulsa of papers, sewn shut and rolled.
Hallp’a papil or ‘land papers,’ Vilque Pitiquita
Titles and transactions of Sócrates Avila, Tupicocha
Recibo Basta Plata para el Pliego:
Año 1923. Este Recibo para
Don Agustin Perezke
Por todo Suma total Salí antigua
$ 65.00 ct
Recibo de constancia para apularzar Perezke
Almado plata para pliego a hemos seguido en el juicio
civil y tremendo y varios juicios, como apurado a seguido a don justo bruyz
Ha sacau y contra just o avala
Presente recibo para algun dia, Manuel Pritza

1923 receipt for payment of a household's quota toward a lawsuit
Land lawsuit,
Jilahuata, 1837
Por negativa del notificado y de su testigo principal. Por idem.

[Signature]

[Signature]
Land survey for a partible inheritance c. 1960
C. 1950, an Azangarino’s record of expenses in land survey and ceremony
Family tree of an Aymara-speaking household
An Aymara reciprocity scribe at a wedding, 2002, Socasca, Peru
<table>
<thead>
<tr>
<th></th>
<th>Nombre</th>
<th>Ayni</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Eustaquio Apomaúa</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>2</td>
<td>Soñano Chambi</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>3</td>
<td>Juan Pablo Ocama</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>4</td>
<td>Jacinta Pireta</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>5</td>
<td>Auriana Martínez</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>6</td>
<td>Mariano Quispe</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>7</td>
<td>Simón Chilapa</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>8</td>
<td>Feliciano Quispe</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>9</td>
<td>Zenón Quispe</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>10</td>
<td>Eduardo Basurto</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>11</td>
<td>Valentin Pireta</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>12</td>
<td>Spota Chagoya</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>13</td>
<td>Rescibo Cordova</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>14</td>
<td>Lectoro Andina</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>15</td>
<td>Martín Quispe Yambo</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>16</td>
<td>Marcos Chambi</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>17</td>
<td>Jústico Chambi</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>18</td>
<td>Josué Quispe Jofre</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>19</td>
<td>Reinaldo Quispe</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>20</td>
<td>Reinaldo Pireta</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>21</td>
<td>Victor Huamán Arell</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>22</td>
<td>Antonia Yamboso Ocama</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>23</td>
<td>Benedicto Quispe</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>24</td>
<td>José Quispe Quispe</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>25</td>
<td>Eustaquio Pireta</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>26</td>
<td>Demetrio Yamboso</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>27</td>
<td>Horacio Quispe</td>
<td>$800.00</td>
</tr>
<tr>
<td>28</td>
<td>Secundino Pireta</td>
<td>$700.00</td>
</tr>
<tr>
<td>29</td>
<td>Jesús Pireta</td>
<td>$700.00</td>
</tr>
<tr>
<td>30</td>
<td>Andrés Yamboso</td>
<td>$700.00</td>
</tr>
</tbody>
</table>
Sra. Coyla combines reading with keepsakes from the same box.
An Azángaro man’s notes of radio speeches, Spanish vocabulary, Church Quechua, and maritime law, on one scrap. About 1950,
1941 letter from an emigrant to Arequipa, about not being able to attend his mother’s funeral, but sending food for funeral meal
1980 emigrant letter from Arequipa, explaining how to write a condolence
Sacred songbook in Quechua, Cueva
Macaronic profane songbook in Quechua and Spanish, Antaymarca, ¿c. 1960?
Implications for curation?
S. Cristóbal de Rapaz, 2005
Home-made paleographic transcription of 1656 c. provision real by León Modesto Rojas A. of ayllu Segunda Satafasca (1979)
THANKS to the communities, NSF, Wenner-Gren Foundation, National Endowment for the Humanities, Graduate School of the University of Wisconsin-Madison, Obermann Center at University of Iowa