
PREFACE



Peru's richly terraced Colca Valley first came to the attention of the outside world with the stunning aerial photographs taken in the early 1930s by the Johnson-Shippee expedition to South America. Published in a series of lavishly illustrated articles in the *National Geographic*, the valley, dominated by glaciated volcanic peaks, intrigued viewers. But it was not until the early 1970s, with the massive irrigation project to channel water from the highlands to the Majes coastal desert, that a road was constructed, breaking the valley's isolation. Almost overnight the valley's people had access to the outside world, to the not far-distant city of Arequipa, and the nation's capital of Lima well beyond. At last the valley's wonders—the great canyon, the flocks of wild vicuña grazing on the puna lands, the richly decorated colonial churches, and the people—were opened to outsiders, simultaneously accelerating the process of change.

My hope is to provide a guide for those who, moved by their experience in the valley, may wish to understand better how its people transformed their landscape, making it what we see today. The work is historical, with an eye fixed on place, the environment. Much of what one views in the valley is the result of what the outsiders, the Spanish, took in the sixteenth century and the way they modified Inca and pre-Inca foundations. The foundations are not just material: not just the waterworks, the households, or the crops that were planted and harvested. Foundations are also social: the way in which human relationships—religious, economic, and social—are constructed to permit survival in a difficult environment. These structures, alien to the “modern” mind, are those that I wish to explore. They are not static but are constantly changing.

I learned of the Colca Valley in 1974, during my tenure as Visiting Fulbright Professor at the Pontificia Universidad Católica del Perú. The late Dr. Franklin Pease, then director of the Museo Nacional de la Historia, asked me to codirect a group of his students in analysis of a late sixteenth-century census document. That *visita*, or inspection of the *urinsaya* section of Yanque Collaguas for 1591,

provides detailed information on all native inhabitants of the middle Colca Valley, including their names, age, and societal position; their marital status; their condition as tributary; and whether or not they were orphans, widows, or widowers. Their physical condition is noted (blind or deaf, or lame), as well as their occupation and political role. Each person is listed by village and household, under societal categories (upper or lower halves), and *ayllu* (kinship unit). Landholdings are provided by toponym and crop type; even the numbers of llamas and alpacas are given. The possibilities for detailed analysis of demography, society, and economy are rich.

With travel money from the Peruvian office of the Ford Foundation, and after completing preliminary research on the census and supplementary investigations in Lima's National Archive and Library, we set out for Arequipa in August 1974. Our initial mornings were spent in search of other information on the Colca Valley in the Provincial Archive in Yanahuara. In the afternoons some researchers worked in Arequipa's Municipal Archive, while Alexandra Parma Cook and I worked in Yanahuara's parish records. During afternoons we also purchased supplies of food, water, and "camping equipment," and searched for a reliable way to reach the valley. Although it had been recently improved, the gravel road leading to our destination was still an adventurous ten- to twelve-hour trip, requiring a steep climb up the flanks of the volcanic cone of Misti, then across the high puna toward the town of Chivay, the district capital. Rising to 15,000 feet in some spots, the road challenges sufferers of *soroche*, or altitude sickness. Our research design was to establish a base at the village of Yanque, the colonial administrative capital for the province. From there we would conduct a reconnaissance of the valley in search of both material remains worthy of future investigation, and documentary evidence that might remain in local churches, municipal offices, or in private hands. Fortunately, Max Neira Avedaño, a team member from Arequipa's Universidad Nacional de San Antonio, had conducted archaeological research in the valley earlier. He, Eusebio Quiroz, the late Alejandro Malaga Medina, and others in the Arequipa group were indispensable for the project's success.

Critical help in the valley came from the late Maryknoll father Pablo Hagen, who was the resident priest, and from the Maryknoll sister Antonia Kayser. Both served the spiritual needs of the Yanque community, and they operated a first-resort clinic, medical dispensary, and emergency food bank. They were also strong advocates for the villagers. Both held a profound appreciation and respect for the history of the valley's people. They offered "space" in one of the structures that had been part of the original Franciscan convent, simultaneously providing "status" for the team of outsiders. And they opened the "Yan-

que Parish Archive” for our investigation. Not only did we find original parish registers—for Yanque they are fairly complete from 1685 to the present—but even more important, we found colonial censuses for various parts of the valley, comparable in quality to that of Yanque urinsaya of 1591. There was ample information on the valley for many future investigators. Sister Antonia shared selflessly with us and others her hospitality and love of the people of Yanque. Her support during several weeks of archival and field research while we resided in the convent in 1977 remain forever imprinted in our memory.

Over the years numerous institutions have provided assistance. The Fulbright Commission in Lima extended fellowships as Visiting Professor at the Universidad Católica in 1974 and 1984. Marcia Koth de Paredes of the commission enthusiastically supported the opening of the valley to both scholars and the general public. The Ford Foundation provided travel funds for the first expedition in 1974. The National Endowment for the Humanities via the Summer Seminar Program for College teachers in 1976 facilitated readings in anthropological theory at the University of Illinois, helping me probe the complexities of ayllu and moiety. The Wenner-Gren Foundation for Anthropological Research aided direct investigation in the Colca Valley in early 1977. A Fulbright for Spain in 1985 allowed for tracking down colonial documents in various archives. Mellon Foundation Summer Grants during my tenure at the University of Bridgeport, as well as a year’s sabbatical in 1988–89, permitted sustained research in Spanish collections. Various appointments as Visiting Fellow at Yale University, through the kind intercession of History Department chairs Jonathan Spence, Connie Tottman, and the late John Boswell, gave unlimited access to one of the finest libraries in the United States. Additional related material appeared during research for other books: a John Simon Guggenheim Fellowship in 1991–92, and an American Council of Learned Societies Fellowship for 1998–99, both for investigations in Spanish archives.

We thank the staffs of various libraries and archives who invariably went out of their way to assist us. In Peru we consulted the Archivo Parroquial de Yanque, Archivo Histórico Provincial de Arequipa, Archivo Municipal de Arequipa, Archivo Nacional del Perú, Biblioteca Nacional del Perú, Museo Nacional de la Historia, and the Archivo del Monasterio de San Francisco de Lima. In Spain we used the Archivo General de Indias in Seville; and the Archivo Histórico Nacional, Biblioteca del Palacio Real, Biblioteca de la Real Academia de la Historia, and the Biblioteca Nacional, all in Madrid. In the United States we worked in the Library of Congress, the New York Public Library, Yale University’s Sterling and Beinecke Rare Book Libraries, the Rosenbach Museum and Library in Philadelphia, and the P. K. Younge Collection of the University of Florida.

In Miami I thank the staff of the Green Library and interlibrary loan department of Florida International University (FIU). Ivan E. Santiago, coordinator of Educational Technology Resource Center at FIU, along with Haig Durant and Rocío González, provided valuable assistance in preparing the illustrations.

The late Antonine Tibesar, O.F.M. (Order of Friars Minor), an expert on the Franciscan Order in the Andes, graciously provided valuable leads, contacts, and photocopies of important material in Rome. Thanks to the generous introduction of Father Tibesar, Father Lobatón, then Franciscan general commissioner in Peru, graciously allowed access to the Franciscan Archive in Lima in 1984. More recently Father Julián Heras, O.F.M., shared fresh insight into the order's history in Peru. A brief notice of the results of our team's efforts in the valley was published in the *Latin American Research Review* in 1975. Within ten years numerous Peruvian academics had conducted research on various aspects of the valley's past and present, all the way from students preparing their baccalaureate theses, to well-established scholars. Outsiders entered the scene; geographer William M. Denevan of the University of Wisconsin secured significant funding to mount an interdisciplinary team with primary focus on agricultural terrace abandonment and restoration. Numerous dissertations, books, and scientific treatises have resulted. David J. Robinson has continued publication of the series of *visitas* that Franklin Pease initiated in 1977. I thank many specialists for leads, suggestions, and friendly advice: Tom Abercrombie, María Benavides, the late Woodrow Borah, W. George Lovell, Mariana Mould de Pease, María Rostworowski de Diez Canseco, Eldi Flores Nájjar, Frederick Schwaller, Margarita Suárez, John TePaske, the late Theodore de la Torre-Bueno, Nancy van Deusen, Rafael Varón, Steven A. Wernke, and Anne Wightman. And I thank my students who have listened to my musings about the valley's people, and who invariably pressed for more. I especially appreciate the efforts of the La Católica student cohort of 1974, those who have done such excellent work on Andean studies, among others: Amalia Castelli, Guillermo Cock, David Cunza, Ximena Fernández, Elias Mujica, José Luis Rénique, and Efraín Trelles.

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Greg Cook. Many thanks to Lydia Garibay of the Siglo XXI Editores in Mexico for permission to duplicate illustrations from their edition of the Felipe Guamán Poma de Ayala text. The debt to Franklin Pease is incalculable; without his towering intellectual curiosity and enthusiastic prodding, as well as support, the present study might never have been attempted. Alexandra Parma Cook has collaborated from the beginning. She was in the initial group entering the valley in 1974, and she returned in 1977 to share in the tedious collection of parish register data required for demographic and social analysis. She culled the documents for answers to questions we posed during almost continuous discussions. And we shared in research in archives and libraries in Peru, Spain, and the United States. Along the way I completed a monographic examination of the valley's population history, and we jointly authored a microhistory that centered on Francisco Noguero de Ulloa, one of the valley's early settlers. Her critical insight and probing questions have helped shape both past and present arguments. The third part of our Colca Valley trilogy will focus on the endeavors of a Franciscan friar, Luis Jerónimo de Oré.

