

Andean Cosmovision Itcha Laipintur Lericotchaya

ANCESTRAL KNOWLEDGE AND CLIMATE CHANGE

Credits

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Table of Contents

LETTER FROM THE FOUNDER	pág . 4
ANCESTRAL CULTURES	pág . 6
TERRITORIAL MAP	. pág. 11
CULTORES IN THE BOOK	. pág. 12

01. BEING ANDEAN	pág . 14
02. PACHA, OUR HOME	pág . 26
03. SACRED ANIMALS	pág . 36
04. INTERRELATIONS BETWEEN WORLDS	pág . 48
05. THE BRIDGE	pág . 56
06. ANDEAN VALUES AND LIVING WELL	<i>pág.</i> 60
07. YATIRIS	pág . 72
08. COSMOVISION AND CLIMATE CHANGE	pág . 78

SYMBOLS	pág. 94
GLOSSARY	pág. 98
REFERENCES	pág. 102

Carta de la Fundadora

Francisca Cortés Solari

Este libro busca promover la cultura originaria, sus saberes ancestrales, y a través de ello conservar el patrimonio cultural, material e inmaterial, de nuestra Patta Hoyri (Madre Tierra).

En un mundo donde la crisis climática es una realidad, los pueblos originarios nos dan una lección de sobrevivencia, de resiliencia, sobre cómo volver al origen. Observar, escuchar y reflexionar sobre sus enseñanzas se vuelve, por lo mismo, esencial en esta etapa de la historia de la humanidad. Ya no hay tiempo, y la Tierra nos lo recuerda a diario, en todas sus formas.

Hoy, el llamado es a la acción. A desarrollar prácticas concretas que nos hagan tomar conciencia que sin agua, no hay vida; que sin semillas nativas simplemente no existimos, que si no dialogamos con la naturaleza de otra forma, es poco lo que podremos hacer por nuestra especie y las que seguirán.

Necesitamos un cambio de giro, donde se dejen de intervenir los corredores biológicos, esenciales para el resguardo de nuestra biodiversidad; donde miremos los ecosistemas de una forma integrada y respetuosa, donde conozcamos las prácticas y técnicas agrícolas que por milenios han desarrollado los pueblos originarios y que les ha permitido adaptarse y sobreponerse a tantos efectos del cambio climático. Es tiempo de actuar, tomar acciones concretas que puedan revertir el daño que hemos hecho a la naturaleza, para que ésta retome su fuerza desde las raíces, desde su base.

La colección, Saberes Ancestrales y Cambio Climático reúne a 20 cultores y cultoras Atacameñas Lickanantay y una mujer Quechua.

Fueron meses de escuchas respecto a sus experiencias, observaciones y sobre lo que es posible hoy más que nunca, hacer distinto.

Es a través de sus voces y sus prácticas concretas con la Tierra que podemos aprender sobre una nueva forma de vivir, una que nos recuerde lo que sabemos pero que hemos olvidado, y que nos haga tomar conciencia de que hoy lo que nos va a llevar a un cambio de dirección, son nuestros actos más que las palabras.

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Letter from the Founder and CEO

Francisca Cortés Solari

This book looks to promote Indigenous Cultures, its ancestral wisdom, and through that conserve the cultural heritage, material and intangible, of our Patta Hoyri (Mother Earth).

In a world where climatic crisis is a reality, Indigenous Communities have given us their teachings on how to get back to the origin through survival and resilience. Observing, listening, and reflecting over her teachings becomes essential in this current stage of humanity. We are out of time, and Earth reminds us daily, in all the ways it can.

Today, the call is to Action. To develop concrete practices that will allow us to awaken to the fact that without water, there is no life; without native seeds we simply do not exist, that if we do not communicate with nature in another form, there is little that we can do for our species and those that will follow.

We need a change of direction, where we stop intervening in our biological corridors which are necessary to safeguard our biodiversity; where we are able to view our ecosystems in an integrated and respectful fashion, where we learn about the agricultural practices and techniques that indigenous peoples have developed for millennia and that have permitted them to adapt and overcome so many effects of climate change. It is time to take massive action that can revert the damage that we have done to nature, so it can regain its strength from the roots, from its base.

The collection, Ancestral Wisdom and Climate Change, reunites 20 preservers of knowledge Atacameño Lickanantay and a Quechua woman.

Months were spent dialoguing with these communities in order to collect their experiences, observations, and what is possible today more than ever, to be different.

It's through their voices and their specific practices with Earth that we can re-learn a new form of life, one that reminds us of what we know yet we have forgotten. This permits us to become increasingly more conscious that a change of direction will come from less words and more action.

Ancestral Culture A Millenary Culture

We can find the majority of the answers we are looking for today in the memories of indigenous peoples. Returning to the origin and recuperating what has been forgotten is crucial.

Thousands of years of Andean communities with diverse practices and pools of knowledge, as well as contact with nature, have made apparent the importance of conserving and building a "relationship" with our surroundings.

Here we are referring to communities with ancestry in the Andes, the mountain chain which forms the vertebrae of South America. They include: the Quechuas, Aymara, and also the Atacameño-Lickanantay, a community located in northern Chile, principally in the Atacama Salt Flats, extending to the Atacama Puna, to northeastern Argentina and southeastern Bolivia, and whose origins have been dated by scholars back to approximately 11 thousand years ago, when the first hunter gatherers inhabited the area. The Lickanantay, which in the Ckunsa language means "people of the earth", are mainly located, in Chile's case, in the Loa province in the Antofagasta Region, where diverse localities and ayllus coexist, each with their particular characteristics and subtleties, as much in territory as in traditions and knowledge base. In the province of Loa you'll find Conchi Viejo, Taira, Lasana, Turi, Toconce, Cupo, Caspana, Ayguina, San Francisco de Chiu Chiu, and for the Quechua side: Cosca, Amincha, Machuca, Guatin, Catarpe, Quitor, Vilama, Conde Duque, San Pedro de Atacama, Solcor, Larache, Yave, Séguitor-Chécar, Coyo, Solor, Cúcuter, Poconche, Beter, Tulor, Alana, Tambillo, Matancillo, Zapar, Celeste, Toconao, Talabre, Soncor, Cámar, Socaire and Peine. All of these communities, with great tenacity and skill, have overcome the inhospitable conditions of the Atacama Desert, the most arid in the world, coexisting and understanding how to observe their surroundings and maintaining traditions and applied knowledge that today feel fundamental to draw attention to.

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It is on them that this collection of "Ancestral Knowledge and Climate Change" is centered. Through 10 books and oral stories from 1 Quechua and 20 Lickanantay cultores, meaning preservers of ancestral knowledge, we will access first hand accounts of their own lives and experiences through diverse points of view on what is happening with our planet today. In no way do they represent the entirety of the Lickanantay people, instead they are personal reflections on varied themes. They also include practical advice that can be incorporated into our daily lives about living more sustainably, and that permit a change in the paradigm that exists with the Earth, promoting cooperation and greater care in how we live.

In a world in which everything is always speeding up, we reflect on the Earth's cycles with the book **Andean Time** (Tiempia Lericotchaya). Here we find the voice of **Irma Panire** from Ayquina, where the Andean technique of terrace cultivation is conserved; as well as from **Roberto García** of Catarpe. Both teach us the importance of feeling and listening to nature in every form, in addition to letting ourselves be guided by the astros and their signs.

The Andean values and principles are fundamental in confronting coming challenges. Using **Andean Cosmovision** (Itcha Laipintur Lericotchaya), we learn from the voices of **Pablo Cruz** of Celeste, in Atacama Puna, close to Toconao, and **René Panire**, from Ayquina, principles such as reciprocity, synchronicity, and ayni, as they exist in Andean communities; as well as the importance of valuing each and every living being that exists in nature, including humans.

In **Mother Earth** (Patta Hoyri) **Carmelo Miranda**, from the ayllu of Séquitor and **Eufemia Pérez** of Lasana share their love of the Earth and the importance of offerings and rituals to keep "her content, taking care of and protecting us". They also mention the respect we must have for water, fire, air, and earth, as well as how disconnecting from the Earth causes us to lose ourselves, like when we emphasize "having" over "being" in regards to nature. In the book **Puri, The Spirit of Water**, we will get to know the point of view of **Rubén Colque**, a well-known cultor from Calama, who, in addition to being a musician, is a purickamani, which means "guardian of water" in the Ckunsa language. **Josefa Cruz** and her daughter **Jeanette Cruz** are both from Socaire and share the story of their relationship to water as well. They recount the Talatur ceremony, a sacred experience for the Lickanantay that is continued thanks to a select few.

In **Seed** (Muhu), **Juana Anza** of Río Grande and **Érica Pérez** of Chiu Chiu, Alto Loa, relate the history, importance, and legacy of seeds, inviting a reflection about their care and protection. In a time where viable seeds are at risk, it is important to sound an alert to understand the impact that their loss could have on everyday life.

Food is medicine, and to understand what we are eating, as well as its origin, is an important shift in consciousness for our bodies and the environment. **Nourishment** (Ckackchi tocke, Ckaya Ckausama Ckaya Ackia) will introduce concepts such as food sovereignty and how to be an agent of concrete change based on what is on our plates. **Romina Yere** of Toconce and **Ángela Tito**, from Solcor, reflect on the importance of caring for what we have and leaving a legacy for future generations.

Medicine comes from the great biodiversity of the plant world. This is something that **Andrea Bautista**, a Quechua from Estación San Pedro and **Minette Zuleta**, from Toconao, know well, as we can see through their vast experiences with medicinal plants. It is their stories that comprise the book, **Ancestral Herb Use** (Ckeelas Hampi), as well as the principle herbs of the area with their properties and uses.

It is of great importance to recognize the agricultural techniques used along with the ancestral knowledge of the Andean communities from the past thousand years, in order to look at the present with a view of agriculture that is coherent with a sustainable future. **Roberto García** of Catarpe and **Félix Galleguillos** from Taira give their points of view on this in **Agricultural Techniques** (Hay-maytier Heustur Hoyri). They are both aware that the knowledge held by their ancestors was fundamental for surviving in a place as crude and dry as the Atacama Desert.

The astros, movements of earth, solstices and equinoxes, and the seasons each year are proof of the cyclical nature of Earth's revolutions. Knowing this permits a way of life that is more balanced with nature. This is how important milestones and rituals are marked and maintained in Andean culture, sustaining a relationship of reciprocity with nature and Mother Earth. David Barrera from Calama and yatiri Santiago Tito of Río Grande, in the book The Agro Festive Calendar (Tiempia Hutantur, Tiempia Ckoicktur), invite us to reflect on this, while presenting some of the most important yearly markers from the Lickanantay culture.

We finish off the collection of books with For all of my Relationships (Lay-cku Baini Ckii Tatai), reflecting the Andean idea that everything exists in relationship to each other. Through the voices of Rosa Ramos of Machuca, Vicente Aramayo and his son Luis Aramayo from Séquitor, we are invited to reflect on the legacy that is being left to future generations, in addition to caring for the relationships we have with each other, our communities, and planet Earth. Sumaq Kawsay, or "Living Well", plants a paradigm shift; imagine that everything is interconnected, and that the impact that small actions have in our everyday life can bring on the change we want to see in our society and for the planet.

This initiative of close to two years has been the fruit of teamwork. Each person put to work the best of their talents, taking on an adventure that we are now seeing the results of. It has included interviews, writing, investigating, editing, design, photography, illustration, in addition to creating 21 short videos that, along with the books, were revised and approved by every one of the participating cultores. On the reverse side you will find a QR code where you can download, listen, and see with your own eyes the people who told us their stories and personal testimonies. At the end of each book is a detailed glossary of Ckunsa, Quechua, and Aymara vocabulary, with the

goal of revitalizing and valuing these ancestral languages. There you will find other terms as well that may be difficult to understand, in order to facilitate looking up and understanding what you read in each book.

As a team we would like to honor each one of the cultores that participated in this project. That, for their love of the earth, Patta Hoyri, have shared pieces of their lives with us and with those that read these books, just like seeds that will surely germinate in each of our hearts.

We would also like to thank and recognize the enormous value of Indigenous communities and the contribution they offer, often quietly, from their homes to the world. These peoples include the Aymara, Atacameño Lickanantay, Quechua, Kolla, Diaguita, Mapuche, Huilliche, Lafquenche, Rapa Nui, Chango, Cacahué, Kawésgar, Yagán, Selk'nam, among many others. We would also like to honor, with utmost respect, the Chinchorros, Condorhuasi, Calchaquiés, Tolombones, Chiquillanes, Puelches, Picunches, Cuncos, Poya, Chonos, Aónikenk, and many others who may be little known but that form part of our history and who we are.

jQué sea en Buena Hora! All in good time!



For the following collection we interviewed 20 Lickanantay men and women and 1 Quechua woman located in various ayllus and localities of Atacama la Grande and Alto Loa, all in the El Loa province in the Antofagasta Region of Chile.



This map is purely referential and may not comply with official limits and borders established by the Chilean government.

- San Pedro Volcano
- 3 Mount Paniri
- 4 Lickancabur Volcano
- 5 Juriques Volcano
- 6 Mount Toco
- Mount Quimal 7
- 8 Láscar Volcano
- Socompa Volcano
- 10 Llullaillaco Volcano
- Alto Loa
- Atacama La Grande



Puna of Atacam

"The mallkus are the hills that protect us. They give us power to keep going and strengthen what we have. At the end of the day this is a legacy to be passed down, it doesn't belong to us, but is our culture."

René Panire

"My name is René Panire Panire. We are in the town of Panire, at the foot of the Volcano, one of the tutelary mountains of Ayquina, like Turi. For me, having the last name of a mallku gives me the utmost pride. It is representative of this area, and of our leader, Tomás Paniri, who is part of my bloodline.

Ayquina and Turi are located 73 and 75 km, respectively, east of Calama, towards the Andes mountains, on the shores of the Salado River, in Alto Loa."





"This agricultural land is very old, if you explore the area you will find ancient remains and even sacred spaces where ceremonies were held. There is an attraction, an energy to this place that makes you want to keep going back. There is a peace. When I go to the Paniri volcano I return with considerable new energy and strength."

01 Being Andean

What does cosmovision really mean? Each community and culture has its own explanation for understanding the universe we live in and the **mysteries** encapsulated in the cosmos. The answers to these questions are expressed through **cosmovision**¹.

BEING ANDEAN • • • • • • • • •

What is the Difference Between Religion and Cosmovision?

Pablo says that "Religion believes in a singular god, therefore its cosmovision is one voice, one doctrine. For us, cosmovision isn't just one, but various voices, bringing all in to participate.

For the Lickanantay giving thanks is very important. Water is revered, because we know that it gives us life, the soil for the fruit it bears. The sun is revered as the source of light for our lives and the energy it gives to plants in order for them to flower, and the moon for marking the agricultural cycles. But it all mixes together, everything is interrelated and helps us to live in a connected way."

René compliments this train of thought: "For our grandparents, the ancient gods were mallkus (hills), Pachamama or Patta Hoyri (Mother Earth), water, wind, sun; so for that reason they prayed and gave thanks to them for satisfying all their needs."







What does it mean to be Andean?

"Our Grandparents and great-greatgrandparents are from Bolivia and Argentina, but these borders came later.

TO ME, BEING ANDEAN MEANS BEING A PERSON WHO SACRIFICES, WHO LIVES WITH THEIR FACE TO THE WIND, WHO MIGRATES, LIVES PARTS OF THE YEAR IN SOLITUDE, BUT WHO KNOWS HOW TO HANDLE IT ALL."

PABLO CRUZ AT SUNSET IN CELESTE

The Pride of Being Andean

"BEING LICKANANTAY OR ANDEAN, TO ME, MEANS RECIPROCITY

It is the ability to share what we have, support each other, and never be ashamed of who we are or where we come from.

Personally I feel very proud. I come from a family who has been through a lot, like in s, adds: of spring called and a second secon my grandmother's case, but I was taught to value everything that is earth, water, and respect above all else our ancestors and forbearers. So I am not embarrassed to admit it, we didn't have a lot of things, but we had practically all the basics to be nourished." René recognizes.

you had to leave everything, your animals, your things, all your belongings, to go to the city and be introduced into the education system where I found myself confronting situations (...) in Calama feeling bullied, looked down on, threatened with physical aggression; all you wanted was to go home, and once home come up here."

17

Pablo, along the same lines, adds: "I feel proud, very full and exalted to belong to this culture. During my youth in the 80's I lived in oppression, we were prohibited from many parts of our own culture and there was a lot of pressure to be silenced.

We had to travel from this part of town all the way to the city. It was a big deal, ANDEAN COSMOVISION

What is the place that you feel a part of? Which is your "Lickana"?

ANCESTRAL KNOW<u>LEDGE</u>

The Lickana

Pablo tells us that "The Lickana is the area in which the Atacameños inhabited, the great nation that makes up this place, from the highlands to the lowest point of the Atacama Salt Flats. For this reason there is so much diversity, which is enriching in every way. It is one nation and includes: the great Atacama, Alto Loa (Lickanantay), northwest Argentina (Atacamas), southern Bolivia (Chichas) and all are part of the Lickana.

In our Lickana, I feel more part of all the places where I was raised. There is a bond, there are memories, this is where the motivation comes from to continue fighting for what you have always believed in.

If at some point I fall down, I turn to this place to strengthen me emotionally, return to my essence and reconsider. If in some way I have behaved badly, or inappropriately, I come to my senses, I can move forward and go back to who I was."

> "BEING LICKANANTAY IS BEING A PERSON WHO IS DIVERSE, MIGRATORY, WHO LIVES IN THE ANDES BOTH HIGH AND LOW LANDS, BEING PART OF A PEOPLE WHO CREATED A NATION WITH A BEAUTIFUL LANGUAGE; CKUNSA."

Younger Brothers

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An Andean person has a soul, a life force, the same way that plants, animals, and mountains do.

TO BE A PERSON IS TO BE ONE WITH NATURE,

not trying to dominate it, but harmonizing with it and adapting to be able to coexist as a part of nature itself².

For an Andean person, this source of life is found in soil, water, rivers, gorges, hills, wind, clouds, rain, and everything that exists.

EVERYTHING IS UNITED BY BROTHERHOOD UNDER THE SAME MOTHER.

Cardon Cactus



Here we see two opposing paradigms: one based on the human ego, positioned above all other species, versus the concept of Eco, which incorporates humans as part of nature, under the same systemic view as the environment we inhabit.

19 .

Eco



It is believed that our planet is about 4,600 million years old.

Plantlife is dated to approximately 500 million years, and the first animals 300 million.

Humans showed up to the scene only about 200,000 years ago. In some ways, we are like the little brothers on Earth's timeline.

THE EARTH DOES NOT BELONG TO HUMANS, HUMANS BELONG TO THE EARTH, FALLING INTO A SYSTEMIC SOCIAL ORDER WITH COOPERATION AND RECIPROCITY.

As everything is in constant relationship, the Andean men and women perform rituals and prepare offerings to give thanks to the bounty of Mother Earth.

"For me, nature, our Patta Hoyri, Pachamama, is everything, because we are nothing without her. She is life and the one who gives us food to eat. People talk about older and younger brothers;

OUR OLDER BROTHERS ARE THOSE RELATED TO NATURE, FLORA AND FAUNA, BECAUSE WE LEARN FROM THEM. NONLIVING COMPONENTS AS WELL, BECAUSE THEY ALSO HAVE SPIRITS; A ROCK, A PIECE OF WOOD THAT ONE MIGHT CONSIDER DEAD, IT IS ALSO ALIVE.

Everything is alive in our cosmovision.



We are the younger brothers, humans, as it is nature that helps to form who we are," shares Pablo.

21

Guanaco

DID YOU KNOW ...?

ECO comes from the Greek word, oikos, which means 'house' or 'home'.

ANCESTRAL KNOWLEDGE

22

Everything is Alive

"Everything is alive and we have to be careful with how we treat our surroundings and the natural processes, because it is in our hands whether or not water continues to flow, potatoes are harvested, and that the mountains don't resent us.

IF YOU THINK OF IT LIKE THIS, IT ISN'T STRANGE TO SAY THAT WATER IS THE BLOOD, THAT IT WALKS, THAT IT HAS ROOTS. SEEDS ARE LIFE, GIVE LIFE, ARE REBORN TO CONTINUE

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CREATING LIFE. IT IS PHYSICAL NOURISHMENT, BUT ALSO SPIRITUAL. THE MOUNTAINS ARE ANGERED BY EXTRACTIVISM, BECAUSE THEY TOO ARE ALIVE."

Pablo shares, proceeding, "...today we are constantly inside. Kids don't leave their homes, sometimes they might go to another house, still remaining inside. This is a parent's job, instill in them the importance of contact with nature.

IF YOU GO TO A RIVER, ASK IT FOR PERMISSION, TALK TO THE WATER. IF YOU HAVE A COCA LEAF, DROP IT IN, IF NOT, TALKING TO IT IS ENOUGH. WHEN GOING TO THE MOUNTAINS, AN ORCHARD, MAKE THIS CONNECTION, SEE THEM AS EQUALS, AS YOUR BROTHERS.

> We must put into practice the things we are always talking about, because there is no such thing as a lifeless being. Everything is part of us, and we are part of everything. We are part of our surroundings. They say to us, 'Save yourselves! We must all learn if we want to continue to exist."

"This is going to be just a cycle, and Patta Hoyri will go on, not us, we won't always be here. So I invite everyone to reflect on this, on the empathy we have for Mother Nature, not to look at her as an inanimate object, but as a living being."

PABLO SIGNALS

24

Nature Speaks to Us

René emphasizes that, "We are part of a whole, with the earth, with the water, the animals. If we look at our surroundings, we have what we need to survive, that is how we see it in our ceremonies.

<text> Regardless of all the changes that have happened, I believe we are lucky to still have water, uncontaminated soil, a wonder-

25

too, which is necessary, especially in these communities. It's like my mom would say, 'Who do you think plants all the seeds in the desert for when the rain comes? The rain waters our land and new grass and feed for our animals grows.

THE POTATOES, THE FAVA BEANS, THE CORN, THEY ALL HAVE THEIR OWN LIVES, MAYBE THEY DON'T TALK TO US, BUT THEY SHOW US WITH A FLOWER OR EACH SHAPE THAT FORMS. AND THEY EXPRESS THEMSELVES TO US WITH GESTU-RES WHEN THEY ARE DOING WELL OR ALSO TO SHOW WHEN THEY ARE SICK.

The shapes of potatoes, the colors of the corn, each entity has its own life and we can see it in front of our eyes, maybe we don't hear it, but we can see it. Sometimes we can even feel it."

02 Pacha, Our Home

Pacha is a term in Quechua-Aymara that means universe, as well as **space-time; planet Earth.** It is the cosmos, a place of non-linear life, it is cyclical and multidimensional and in constant change and renewal³. Pachamama alludes to Mother Earth, the mothering home, the original and final place from which we are born and to where we return one day to be embraced by her

In Pachamama everything is sacred and interconnected. The Andean cultores, or preservers of ancestral knowledge, understand and live this notion of Pacha, of home. As Pablo comments, there is a profound respect and understanding of the connection between humans and nature.

"In our cosmovision everything is alive. From this point of view, the spiritual plane applies, and I believe that our ancestors paid a lot of attention to this. On the other hand, westerners don't believe a mountain can be alive, which is why it is exploited.

So this connection of sacred respect helps us to enter into reciprocity with our environment, with animals and plants. They are the ones who will let us know when we are straying from our path."

PACHA SHOULD BE UNDERSTOOD AS A HOME, THE ONE WE ALL LIVE IN AS ONE FAMILY, IN THIS SPACE-TIME DIMENSION.



The relationship between Andeans and Mother Earth is mutual, she provides and humans receive, but at the same time they give back through pagos, or ritual payments, ceremonies, and their daily practices.

In this sense, René ads: "We give to and hope to receive from the land. One example are pagos as well as the practice of cleaning the canals. There we may be asking for something from Pachamama, but are also giving to her in return. In some way I am paying with my toasted flour, with my wine, with my coca leaves, and at the same time I am asking for the next year to be fruitful."

- 28

COMMUNAL WORK CLEANING CANALS

"As a community, I believe that this is the time for giving and receiving. These are times in which we have the opportunity to give back to the world around us, for all that Mother Nature gives us. We can give back through ceremonies and offerings, and, why not, with traditional dance as well. We should do this with joy, together with our neighbors who come to see us."

RENÉ SHARES.



S STATION

31

The Three Dimensions of Pacha

In Andean cosmovision, the physical universe is divided into three spaces of Pacha, that compliment each other and relate with reciprocity in a never ending flow. Also, there is a correspondent relationship; which is to say that what happens above us, also happens here and has an effect on what happens in the deep world, too⁴.

Many types of cosmovision share this idea of complementary opposites, like a yin-yang in ancient Chinese culture, or the Pantheon in Hinduism, as well as Buddhism, all from the east. These hold a relationship with polytheism or pantheism, in wish there are many gods or deities related to nature and its cycles.

With the development of Judeo-Christian religions, as in Muslim beliefs, the idea of only one god created a polarizing opposition in the world, ordering it into the divine above, and below the infernal. On one extreme the good, on the other, the bad; poles that are not complementary nor

reciprocal, but in ten-

sion and permanent opposition.

Do you believe in another dimension different from the one you experience? What would it or they be like?

Uku Pacha

HANAN PACHA 🛣

For Andean people, the world above is an immense region with a river crossing through called Mayu in Quechua, which corresponds to the Milky Way Galaxy.

In the Hanan or Hanaq Pacha, the celestial beings live; the sun, the moon, the stars, the constellations, and the comets, as well as lightning, thunder, and rainbows.

The observation of the universe using astronomical advances has always been an important science in the Andes, because of the significance the constellations held for the agrarian cycle in order for farmers to orient themselves during the year, as well as for making predictions about the climate and its influence on planting.

THERE ARE SPIRITS OF POSITIVE FORCES THAT CAN OFFER PROTECTION AND PROSPERITY. THIS IS WHERE THE GODS LIKE VIRACOCHA AND WIRACOCHA, INTI, AND MAMA QUILLA LIVE⁵.

YAKANA

KAY PACHA 🕋

This is the reality of the physical world, where human beings, animals, and plants reside as well as where all natural elements can be found, such as mountains, rivers, forests, and rocks.

It is the place where human beings have to find a balance between the conflictive forces that are present. This is why an Andean person would get to know the world around them in their Ayllu, practicing reciprocity and redistribution, and making use of those bonds for the common good.

It is the dwelling of the ancestors Achachilas Mama Tallas and all the protective spirits also known as "tutelary beings". The Kay Pacha is the place of balance between human society and nature, therefore in addition to a transcendental vision, an Andean would also have an awareness of their interrelated connection to nature.

There are gods such as Pachamama, the goddess of the earth, Mama Sara, goddess of the fruit and plants; Pariacaca, god of water⁶.

IT IS WHAT IS SEEN AND CAN BE CONTROLLED.

DID YOU KNOW ...?

The majority of the stars that we see at night are "relatively" close, at a distance of less than one to two thousand light years, meaning that what we are seeing is technically their past. ANDEAN COSMOVISION

34

UKU PACHA

This is the underworld, that of night or death. This is the place of depths both earthen and aquatic, inhabited by diverse beings that foster some type of relation to humans. Spirits that live in Uku Pacha or Manka Pacha belong, naturally, to the darkness, the underground, which is populated by spirits of descendants who have passed.

Uku Pacha is the deep world where rocks, minerals, subterranean water sources, and other unknown realities of the Earth's interior are found. This world of water and deep gorges also generates life.

The Supay, the ruler of this world, lives there, as does Mamacocha, the goddess of storms and marine life; there is also Pachacamac, the god of earthquakes and seaquakes⁷.

HERE LIVES WHAT YOU CANNOT SEE OR CONTROL.

Listen to Mother Earth

"In our cosmovision, Pacha and human beings are in constant communication and relation as we are part of her. She is so wise that she tells us what will happen and gives us warnings. There are signals that indicate, for example, that a year will be particularly rainy, or another dry, or if the day will be hot or cold.

There is a lot of ceremony, and all of it is important. One who doesn't understand might ask themselves, 'Why so much singing? Why not just plant and be done with it? A little fertilizer and it grows...' But no, because you have to make this connection. The one between human beings-and-nature; nature-and-human beings. This is everything," shares Pablo.



"Before fruits were bigger and juicier, because of this connection. A person put in more effort, gave more to the plants, sang to them."

PABLO SAYS

03 Sacred Animals

Each one of the Pachas is identified with a different animal. These animals are very important in Andean communities, each having a special power and presence; the condor, puma, and snake. These zoomorphic images are seen repetitively in many areas of Andean cultures as totemic symbols visible in archaeological constructions, geoglyphs, pictographs, textiles, ceramics, and even tattoos⁸.


THE CONDOR, MESSENGER OF HANAN PACHA

The kuntur, or condor for Quechua and Aymara, is a sacred bird that lives at great heights and is representative of the upper world, Hanan Pacha, or the higher consciousness. Condors are messengers of the Apus, or mountain spirits, and their most frequented places are considered sacred. They are the carriers of sunlight, moonlight, and heat, their movement free in space.

The high priests also considered the Kuntur as totems, as well as other birds such as the waman, or falcon, eagles, hummingbirds, among additional flying species which represented symbols of hierarchy among the spiritually initiated, the Kuntur being the most sacred, which is why the feathers were used in headdresses⁹.

> Kuntur Constellation: In this Inca constellation, the kuntur is represented in the stellar space. It is a dark constellation located in the head of scorpio. There are also three stars representing birds, kuntur (condor), suyuntuy (turkey buzzard) and waman (falcon).

Tradition says that when these three stars appear clearly in the sky there will be bountiful harvests and good weather for crops¹⁷.



A CONDOR SEEN IN TEXTILES OF HUACA PRIETA, LIBERTAD, PERÚ (3500-1800 BC.)10.



A WARI PLAQUE IN THE FORM OF A CONDOR, PERÚ (600-900 AC.)¹¹.



A FIGURE OF A CONDOR FROM THE ARCHAEOLOGICAL SITE GRAN PAJATÉN, IN THE HIGH JUNGLE OF PERÚ (DISCOVERED IN 1963)¹².



37 .



MUSLIN WITH ZOOMORPHIC (FELINE) FIGURES CHANCAY CULTURE (1200-1400 D.C)¹⁴.



PARACAS TEXTILE FELINES. PARACAS CULTURE.PARACAS, PERÚ (700 BC- 200 AC¹⁵.



SYMBOLS OF PUMAS AND OTHER FELINES FOUND IN TIWANAKU BY ARTHUR POSNANSKY. PI XXV¹⁶.

PUMA, GUARDIAN OF KAY PACHA

Another totem animal and sacred symbol is the puma, also known as a mountain lion. It is a land animal predator with utmost strength and agility. The puma represents Kay Pacha or the terrestrial world of the present, the here and now, the world where humans live their lives in towns and cities¹⁷.

> Chuquichinchay Constellation: The feline in Chavín culture is represented by the chuquichinchay, or Andean jaguar, constellation, known as 'Orion' in the western world. It represents all felines and is located in the darker section of the constellation¹⁸.

The face of Viracocha achieves a feline appearance in some representations as in the Lazón Monolith of the Chavín culture,

> which has feline fangs and eyes. Even the head keys of Chavín have a feline appearance of a Puma-man, that is to say, a "puma-runa"¹⁹.

- 38

SACRED ANIMALS • • • • • • • •

DARK CONSTELLATION OF ANDEAN CULTURES²⁰.

DID YOU KNOW ...?

In Andean astronomy, the oscurana (darkness) is what they call the dark zone between the sky and the earth, which for the Lickanantay would be the great container of the universe of the ancestors and was imagined as a maternal womb that provided warmth, protection, and unconditional love²².

HEAD KEY OC CHANNE

20



SERPENT FIGURES, CHACHAPOYA CULTURE, NORTHERN PERÚ (800-1570)²³.



40



DETAIL OF A TEXTILE FOUND SOUTH OF LIMA. FORM OF A SNAKE WITH TWO HEADS (REPRODUCED BY THE MARITIME FOUNDATIONS OF ANDEAN CIVILIZATION, CALIFORNIA, 1975)²⁴.

THE COSMIC SERPENT OF THE SUBTERRANEAN UKU PACHA

Amaru, the cosmic serpent, symbolizes the beginning of life, the soul, sexual energy and fertility. It is also a token of opposite and complementary energies of nature, wisdom, and knowledge.

This totem animal is representative of Uku Pacha, the subterranenan world on the interior of the Andean subcontinent, the world "inside and below"²⁵.



AMARU KERO, AN ANCIENT ANDEAN VASE FOR DRINKING²⁶.

QUECHUA-



SACRED ANIMALS • • • • • • • • •



Constellation Machacuay: The cosmic serpent can be seen throughout the sky, extending through the dark areas, from close to the Southern Cross up to Canis Major. The constellation of the Serpent, or Machacuay, is visible during the rainy season, during the dry season remaining "underground", which is to say, under the horizon.

In Quechua thought, this type of circumstance corresponds to the appearance of a rainbow "coming up like a multicolored snake that emerges from the ground after a storm"²⁷.

DID YOU KNOW...?

Some cultures discuss the relationship between humans and animals. It is said that each of us has a representative or allied animal. What is your favorite animal? Is there an animal that is sacred to you?

- ENGLISH

The Animals in the Lickana

Based on the experience of the inhabitants of Puna, Pablo comments on the respect of the animals of the three Pachas.

"Above there are condors, clearly very potent animals. They have been disappearing due to habitat loss. Their food sources are no longer available. The puma is also very powerful and signifies strength for us, even though ranchers and shepherds are often affected by them taking out their livestock.

Because of climate change, the number of pumas in this territory has been greatly reduced. For example, before they lived in

OASIS HUMMINGBIRD

the mountains but now they have to come down in search of food.

Also, there used to be snakes here, but they have basically disappeared. This is because of the lack of rain. Now they don't have enough food.

THESE THREE WORLDS ARE CONNECTED AS ECOLOGICAL MARKERS THAT INFORM US.

Another important animal in our cosmovision is the sutar ckonti, which has different, extremely relevant, characteristics for the Lickanantay. Among ecological markers is also the flamingo, or parina as they say in Ckunsa. They would be considered of the highest ranking in that aspect.

DID YOU KNOW...?

Sutar means hummingbird in Ckunsa, and Ckonti means people. Sutar Ckonti was a principal idol for the Lickanantay, which demonstrates its importance.

42

René comments that there are certain animals that symbolize or represent Mother Earth and, upon seeing them, indicate to Andean people what is happening to the environment or how to proceed to reestablish equilibrium.

TARANTULAS

"These are animals that, if you saw one on your land, you couldn't kill them, because it is Pachamama."

SCORPION

"If someone saw a scorpion, my mom or grandma told me, that it meant the earth was asking for something that we had forgotten to give it, and we needed to share whatever it was with the earth again. In this way, these little animals, as they showed themselves to us, acted as reminders, like, 'Hey, I'm here and have needs, too!' They are symbols of this idea." TARANTULA SPIDER, IT IS KNOWN AS PASANCA AND IS ENDEMIC TO SAN PEDRO OF ATACAMA, IN DANGER OF EXTINCTION²⁸.

> A SCORPION IN THE ATACAMA DESERT²⁹.

43

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THE FOX AND THE LIZARD

(Fox: Tchapur - ckunsa / Lagarto: Tchalte ckunsa) "There were stories, too, about the condor, the fox, or the lizard, when it was a stories

"There were stories, too, about the condor, the fox, or the lizard, where it was said that before they could all talk, but because of a mix up in the Earth's order, their voices were lost and they could no longer communicate with humans," Pablo shares.

OSTRICHES AND DROUGHT

(Suri - quechua / Tchurackar - ckunsa)

"With climate change, there have been a lot of notorious shifts over time, because in Ayquina's case, it was not common to see ostriches, much less so in town. Now we can see ostriches even in town, and of course, in the past they were considered a symbol for drought. The idea being that the appearance of ostriches is directly connected to the lack of rain in the area."

VICUNAS AND GUANACOS

(Vicuna: Ttelir- ckunsa / Guanaco: Saamus - ckunsa)

"Vicunas were also rare to see in the lowlands, and even more so in meadows; here they were only found in the mountains. It was more common to see guanacos closer to us, but today we see vicunas in town too, as well as guanacos, and they're more trusting.

Maybe this change is a product of necessity and the search for food sources, which is why we see them more."

GUANACO



Have you noticed any changes in animal behavior before an earthquake, a heavy rain, or any other natural phenomena?

Do you know why this happens? Investigate!

NCESTRAL KNOWLEDGE

46

THERE IS NO RAIN, THERE IS NO FOOD

"It's been close to three or four years more or less, since we have had rain here, and this means that our animals are paying the price. There isn't enough food for them, and in turn they are so much thinner when you need them.

They have a right to food, and to water which is being forcefully removed, even groundwater."

"Not only humans deserve protection of their access to water and the benefits of their ecosystems.

Nature has a right to respect and to the protection of its existence, to the regeneration, maintenance, and restoration of its functions and balanced dynamics, and to a greater understanding of natural cycles, ecosystems, and biodiversity."

(Rights of Nature)



PANORAMIC VIEW OF THE MILKY WAY

"They are all trying to tell us and show us that something is happening, and that we who live here haven't been strong enough to speak up and fight for them."

RENÉ COMMENTS

04 Interrelations Between Worlds

For the Andean, the basic principle of all life, behind all actions and knowledge, is the idea of **relationship**.

Relationship

Everything is related, connected. Relationality is manifested in the exchange between the sky, Hanan Pacha, and Earth, Kay Pacha, in the atmospheric and cosmic phenomena that are fundamental for the continuation of life and its endurance throughout time.

Pablo comments that cosmovision also talks about the connection between the three worlds.

"IT TELLS US ABOUT THE COSMOS, THE UNIVERSE ABOVE AND ITS EFFECT ON HOW WE LIVE AND OUR CYCLES IN ALL SENSES.

In agriculture, for example, the ancestors or grandparents knew when to plant seeds, when it would be cold, even the timing of eclipses. Also there was a connection with cycles of fertility, the menstrual cycle of the lickau ckota, of women, the sisters. The cosmos are very related to our lives, with indigenous people, with the land.

Additionally you can tell if it is a good time to leave one place and go to another, for those with nomadic lifestyles like shepherds; if it will be a good year for planting corn or not," affirms Pablo.



50

Everything is Connected

From a deep understanding of ecosystems there is no phenomenon that is not interrelated with other natural processes and that doesn't respond to some law.

"For example, when there is a strong tremor, and the weather is bad, the next day there is very good weather, and viceversa, if there is good weather and we feel a tremor, the next day it gets colder or the clouds come in.

I think that Earth is made in the most perfect way, everything is connected, and this means that maybe we need to learn to listen, to understand and value her," René shares.

KNOWLEDGE

ANC

Death, Traveling Through Uku Pacha

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In Andean communities, people had the custom of burying their dead wrapped in cloaks with food. They had the idea that they may get hungry, as the journey they were beginning would be difficult and the soul would have to go through rough territories, cross rivers, pass through both the coldest and hottest places, climb steep ascents. All of this dependent on the place they inhabited in life. It is to say, all that they lived, they would now go through again.

"Death is very relevant to the Lickanantay nation. For us, the cycle doesn't end here. One may leave the physical plane, but doesn't leave completely, they are always present, and return to be present again on the Earth, perhaps in a different form. It is like advancing a step, a rung on a ladder, one cycle, and at the same time leaving space for those that are to come. Death isn't a bad thing, but finishing up a cycle on this part of the earth in order to do something else on the other side.

WE REVERE OUR DEAD, BECAUSE WE KNOW THEY ARE ALIVE IN ANOTHER PLACE, THAT THEY COME BACK TO VISIT US EACH YEAR, AND THEY ARE ALWAYS TAKING CARE OF US, GUIDING US," COMMENTS PABLO.

"From the earth we are born and one day we will return. I believe that we each came here for a reason, and how nice when one discovers their personal objective while they are young. That is where the strength is to develop it, and many times we don't realize until much later why we are here. But one tries to always live the best way possible, so that when the day comes, they can die in peace. I try to do the best I can," shares René.



Stairs to the Sky

"In our culture, to be able to pass from one cycle or phase to another, there is a ceremony. It is important to do special rituals, one is called hilo ioke, which is a reverse or left braided yarn. This is put in the coffin, and allows the person to pass without distress to the next phase they are headed to." Pablo says.

René comments: "There are still families that practice this tradition, but not like they did before, they're symbols made with weaving, certain knots that they would put on the belt of the deceased. This symbolized the stairway that they needed to be able to ascend to the sky, and that is in a way what we do in November, too, with dough, little stairs so they can come visit us." "The stairway is so that after the deceased make their way down the arch, they can come down the center of the stairs. This is why the stairway is so important." Complements Pablo, and he continues:

"There is talk of a river that we have to cross when we die, and the yarn helps so that anything that may be keeping you from crossing it does not affect you. This type of yarn is very common in Andean culture. They use it on August 1st as well when paying tribute to Pachamama and performing a ceremony. Here it is used to keep from being affected or gripped by the earth, you would put yarn braided in reverse on your left hand and leg. The same for what is called a "floreamiento", a tradition for honoring animals, where little flowers are made out of hilo ioke and braided to protect the soul from bad spirits. Today it is quite uncommon to do this with the yarn."

> How many types of funeral rituals do you know of? What are the rituals like? Investigate how other cultures live!

INTERRELATIONS BETWEEN WORLDS 0 0 0 0 0 0 0 0

The Dog Guide

It is common to hear of someone raising a black dog so that when the owner dies they can be buried with it, and thus the dog helps and guides its owner's soul on the difficult road through Uku Pacha³⁰.

"Supposedly the day we would die we'd have to cross the river with all the things they put with us in the funeral, to bring us closer to god. One of the important offerings was a dog, who was the one charged with crossing the deceased in this case." René explains.

Pablo shares that in the past it wasn't a dog that accompanied the soul of the deceased, but instead a small llama.

The Dead Come To Visit

Another ritual happens on the day of the dead, November 1st, also known as All Saints Day, and in Quechua is called Ayamarka quilla, in which for all of November the souls of deceased come to visit Kay Pacha and their living family members. Communities in the Andes often have the custom of setting up an altar adorned with bread shaped like different figures, fruits, and the things the deceased loved most. One thing that can't be forgotten is water, because the souls are said to arrive thirsty.



NOVEMBER, AYAMAICAI QUILLA, THE CELEBRATION OF THE DECEASED³¹.

It is also common to place objects on the altar that were useful during their life such as musical instruments or implements they used for work, especially in the case that the family forgot to leave it with them initially and had to resort to sending them these useful things later.

"This is a ritual of putting together an altar offering, and there are things that you must include, like the representation of all four elements: fire, air, earth, and water. Air for example, is reflected in the garlands when they sway in the wind. Water can be symbolized with a glass of water, which also signifies purity. Fire could be a candle that is lit, and finally earth is represented by all the fruit that you would put out. The four elements should always be included on the table." Pablo shares.

"This is a way to show devotion in the celebration, along with other rituals such as the lavabos for purification. Another is to remove the pugjios when leaving this world so that the soul can depart completely from the body. Yatiris participate in all of this. They say that where a person dies is precisely where their soul enters the earth, making it important to do this ceremonial act in that exact place, so that the earth won't go looking for a different person or family member to take. This whole process is important. Sometimes we don't do it and then later we find ourselves sick and wonder why, but this is all part of our cosmovision," Pablo continues.

"Something very curious happens, most of all in November when the receptacles, called depósitos in Spanish, are placed out. During this time we share with the deceased using our left hands. On the second day, everything is burned.

The curious thing that happens is that you tend to be more hungry. In November one could eat 4 or 5 lunches and it wouldn't make you feel sick. Your appetite is never satisfied. Could this be because we feel the hunger of our deceased loved ones that come to visit us?

We remember our dead with love, because we understand that after this life, there is another. They are always in our prayers, and when we travel or have to do something complicated, we invoke them to protect us, ask them to guide us to the right thing and for everything to go well as we go about our day to day chores." Adds René.

YATIRI:

An indigenous sage that reads coca leaves and performs rituals that permit them to connect with ancestors. They also help to heal some illnesses and carry out ceremonies to ask for a good harvest, rain, and healthy animals.



55 .

05 The Bridge

Chakana, or Southern Cross, in Quechua means "bridge or stairs", for it connects and unites. It is the cross that allows us to pass to or access other supernatural levels of reality; connecting the everyday with the sacred, what is low with what is high, the natural with the supernatural³³.

THE BRIDGE 0 0 0 0 0 0 0

The Chakana

The cross has a harmonic and balancing function. The Pachasofía "…considers humans to be "chakanas" which is to say, cosmic mediating bridges between the distinctive stratas of pacha."³⁴

Pablo tells us about the chakana saying, "This tiered design, also circular, has a lot to do with our cosmovision, because it teaches us that not everything is linear as it is in the western system.

EVERYTHING IS CIRCULAR, IT COMES AND GOES.

We die, but we return to the earth, to its essence. We may return in another being, but are always present, for it is a circle. It isn't like the western vision of things, where everything has a beginning and an end. The chakana marks our cycles, like in agriculture and livestock, and it is very important.

This is manifested in the sky, but also on land. We celebrate the Cross of May, the day of the crosses, the day of the chakana, of the Andean cross.

DID YOU KNOW ...?

Did you know that the celestial south pole can be found by drawing a prolonged straight line from the longer stem of the Southern Cross? If you go down vertically from this point it will lead you to south on land; indicating the direction of cardinal south.

CHAKANA OR SQUARED CROSS, ARCHAEOLOGICAL CENTER OF TIAHUANACO, LA PAZ, BOLIVIA³⁵. 58

THE DESIGN OF TIME AND SPACE IS A VISION OF THE COSMOS, A COSMOVISION. Using the chakana, you can deduce the bases of Andean cosmovision. It is formed by 4 tiers of 3 steps each. In the upper section; the left side shows 3 levels of the universe: Hanan Pacha, Kay Pacha, and Uku Pacha, and the right side, the three animals that symbolize each one of the worlds; the condor, puma, and snake.

In the lower section on the left side are the principal Andean values: Allin Ruray, Allin Munay, and Allin Yachay; while on the right is the hierarchical order of the political, social, and religious relations: Ayni, Minka, and Mita, which we will comment on further later³⁶.



"THE CHAKANA SHOWS THE CYCLES AND TIMES, REALLY IT IS LIKE A CALENDAR WHICH RELATES TO OUR IDENTITY AND CULTURE." PABLO SHARES.

06 Andean Values and Living Well

In Andean cosmovision, there is a form of understanding the cosmos and living in unity. This is expressed between the different dimensions of Pacha and human beings, through their values and the coherency between the spirit and acts of daily life.

To Do, Love, and Think Well

"The practice of living well, of reciprocity, harmonious with Patta Hoyri leads us to the understanding that humans are not at the center, but what is instead is everything that is part of our Mother Earth. I think this connection was always maintained in the past, and there is evidence of that, we can see it with the production of food, clothes, hats, the autonomy in everything.

I think of course we talk about the sacrifices made, but beyond that people were happy, because of how they marked their time, they weren't pressured by it and I believe they knew what they were doing." Pablo emphasizes.

ALLIN RURAY

This means doing things well, to try hard and be tenacious in the work we do.

ALLIN MUNAY

It is loving well, that is to say, caring for others, for the community and the environment.

61

ALLIN YACHAY

This is related to the idea of good thoughts, to study and be conscious, to learn from ancestral wisdom to be able to do things well³⁸.

Living Well

This diagram exemplifies the way the dimensions of Pacha relate with a part of the human brain, which at the same time is linked to an animal and one of the previously mentioned Andean principles. This all together forms a balanced vision in which the condor of Hanan Pacha would represent good thinking, or Allin Yachay, and the neocortex of the brain which is associated with abstraction.

Hanan Pacha / Neo cortex Abstractions

Symbol: Birds

62

Kay Pacha / Limbic System Feelings Symbol: Felines

The feline-puma that inhabits Kay Pacha is associated with the limbic system, which is to say, with feelings, and loving well or Allin Munay. Finally, the 'here and now' or reptile-serpent who inhabits Uku Pacha, is a reference to the instinctive part of the brain, the reptilian complex. This is associated with the principle Alli Ruray or doing well. The balance of all these things is what contributes to 'living well'³⁹.

Uku Pacha / Reptilian Complex Instincts Symbol: Reptiles

ANCESTRAL KNOWLEDGE

ENGLISH-

According to Andean cosmovision, the idea of SUMAK KAWSAY or Living Well, points to a sense of living in harmony, something that has been lost in societies focused purely on development.

IT POINTS TO A RETURN TO BEING OVER DOING, AND THE VALUING OF COEXISTENCE OVER COMPETITION.

"It is said that one joins this life for a reason, and I believe that. Our grandparents, ancestors, fathers and mothers who are still alive; they want us to hold up their legacy, but with the sense of living well, of reciprocity, the power to say one day: we are working and living in community.

This is true wealth, because it comes from everyone giving what they have to offer to each other. It is incredibly enriching. One feels good, and is good. First and foremost there is respect for Mother Nature, this is the first and most essential in order to live well," affirms Pablo. René complements, "I can't really live well with luxuries that consequently damage the environment. I prefer to live decently, without sacrificing what is around me. I think that this is the invitation; to be more careful and put into practice what we preach, to leave behind what we have for future generations.

We can't forget the value in nature. If we say that there is no life without water; then we clearly have to protect our water at all costs. The same with our land, sure we may need a board to take charge, but really there has to be more responsible development."

In order for this good way of life to be possible and communitary, there are certain values and practices from Andean culture that need to be conserved in the midst of all the changes.

Following is a brief description of them.

64

Ayni,Reciprocity

This refers to a way of living in reciprocity with others; where one learns to receive, but also to offer to other members of the community. If a person does something good for their community, they will receive something in return. If their actions are negative, it's the same. This is how to avoid resources falling in all the same, few hands, and to help those who need it, giving back the same amount that one receives⁴⁰.

"In the community there are many examples of reciprocity. It is present in how we work, helping each other mutually. I believe it is the same in all the Lickana, that you go to a home and never leave empty



How do you experience reciprocity in your life? Are you collaborative? What could you change in your way of relating to be in better harmony and balance with the flow of giving and receiving? handed, having left something for them as well. It could be as simple as a glass of water, but something. It could even be cooked or soaked chañar or algarrobo. It has always been this way, we were taught to always bring something to share. I think this is a really important lesson, that may not seem like it, but in this laudable demonstration, there is reciprocity, giving, and obviously giving without expecting to receive. In religion one might give to be saved or released from their sins. This isn't like that, instead one gives, and at some time in the future, without thinking about it, it comes back to you, that is the logic.

These are important acts of relating to one another, uniting forces, making connections, getting along, channeling great labors and without selfish ends. Reciprocity is captured in this, and it is present in all of our ceremonies. If you are going to plant something, reciprocity is there, too, because you give thanks, and if you really believe in it, you will get back double. This is why they call out, 'Vito vito one-one hundred percent!' Because Pachamama will be grateful, and it isn't so that she will give more, but just what you need to reap what you sow." Comments Pablo.

CARMELA ARMELLA OF TALABRE WITH HER GRANDCHILDREN.

"In our community there are many examples of reciprocity. It is present in how we work, mutually helping each other."

SIGNALS PABLO

66

Principle of complementarity

In the same way, everything compliments each other and has its place. Each element has its contrary piece, the two opposites being relevant and vital for the other to exist. In the end, it's the polarities that compliment each other.

DAY AND NIGHT, THE MOON AND THE SUN, MAN AND WOMAN, FE-MININE AND MASCULINE; THERE IS A DUELING OPPOSITION THAT IS AS MUCH UP AS IT IS DOWN; THIS IS ANOTHER MAIN IDEA IN THE OR-DER OF ANDEAN COSMOVISION⁴¹.

"I think that in the day to day you can see these complementary energies. In the Andean perspective, man and woman are one. These days life has made us think we are separate, but in the eyes of Andean culture, it is different, there is just one, because we can't have one without the other.

The same with the earth, with Patta Hoyri.

ANDEAN VALUES AND LIVING WELL • • • • • • •

She gives us all our food, and like a woman, creates new life and children. Clearly, a woman would represent Pachamama, who gives what we need to survive, and in terms of men, we could see they are like water and sun. Both are necessary and they complement each other." Affirms René.

"In our deities, the tutelary mountains, there is a duality, in the Lickancabur Mountain and the Quimal mountain. It is in our hills, in Mother Earth, who is feminine. There are the mallkus, the sun and the moon (ckapin and ckamur), water and wind," shares Pablo.



PARITY IN THE ANDEAN WORLD. THE COUPLE *"ILLA WI"* WHICH SHOWS A MAN LOOKING TOWARDS THE EAST AND A WOMAN LOOKING WESTWARD, BOTH WRAPPED IN SNAKES⁴².



Andean Practices That Take Into Account These Values

GIVING THANKS

"Everything in our cosmovision is alive, everything has spirituality, there is nothing random or frivolous. When you get up in our house, the first thing you do is thank the mallkus, and when you enter the territory, you give thanks.

If you go somewhere, for example to a river, without anyone else even noticing, you give thanks, and if you bring something, you share it. If you go to a water hole (ojo de agua), you sprinkle some leaves, some flowers, and you give thanks. They say they like sweets, the watering holes, such as fruit, it is a way to say thank you. Because if you get close to them without asking for permission, empty handed, they can be

MALKUS For the *Aymaras*, mallkus are mountain spirits, as well as authorities in indigenous communities. protective. Within our cosmovision, giving thanks is always present, for our mountains, our water, our land. These all have their ceremonies throughout the calendar, clearly marked." Pablo shares.

ASK FOR PERMISSION

René recognizes the importance of asking for permission and how he learned this from his mother:

"Before moving any dirt, before planting seeds, it is important to ask for authorization, make your offering for a fruitful harvest. To the irrigation canals, to the springs, we ask for enough water. Everything has a purpose, inviting us to value what it has to offer, but this requires us to be there, involved in the work, as my grandma and mother were.

This is the respect we need to have when climbing a mountain or volcano, an Apu," recognizes René. "To everyone that I have had the opportunity to guide up the volcano I tell the same thing: The ones who are supposed to arrive at the summit are the ones who will arrive."

RENÉ COMMENTS

It is important to mention that in the middle of 2023 René assumed the position of Purickamani, the Reinca, which is the person with the power to move water where it is needed.

"We ask all of them, the mallkus, the reinca, to all the highest souls in our mountains and that we call Achachilas. We feel that each mountain is alive. With this spirit and good will, I ask the mallku for permission, to allow me to enter, always respectfully when going into any space, this is very significant to us.

We share this same attitude towards our animals, with the floreamiento, for example, we honor them. Often it is animals, who pay for our land, and the intention is always that they have enough food, and in a way, they sustain us too."

PANIRE VOLCANO

THE MINGA

This is a communitary system from the Andean world. It consists of collective work done in solidarity in a community with the goal of executing a specific job such as harvesting, cleaning out an irrigation canal or another type of activity⁴³.

"For the ancestors, this union thrived, communal work. For example, jobs like making canals, one person could do alone, but it would be difficult. Instead, they would certainly organize themselves and do it as a community, in a minga.

I think the reason they worked together was to provide a better life for everyone. We can see the remains of this work today, and it is up to us to maintain it and bring it into our daily lives.

We have made a lot of changes toward individualism, losing what previous generations had. I believe that for them working together was the way to take on big jobs, and without having the same resources or technology they were able to construct major infrastructure that has lasted thousands of years." René shares.

PUBLIC SERVICE

"Mita" is a word for public service, referring to the obligation within the ayllu, or communities, to contribute to the construction of works administered by the state, for example bridges, roads, or temples⁴⁴.



TRADITIONAL ATACAMEÑO LICKANANTAY IRRIGATION SYSTEM FOR CROPS

According to the FAO, the United Nations agency leading the international force to put an end to world hunger: "Throughout the past centuries, indigenous communities have developed agricultural techniques adapting to extreme surroundings, such as the altitude of the Andes, the dry plains of Kenya, or the extreme cold of northern Canada. These techniques have stood the tests of time, such as the creation of agricultural terraces, which helps to prevent soil erosion (...) meaning that indigenous communities have constructed systems that are appropriate for the meteorological phenomena that have been growing in intensity and changes in temperature coinciding with climate change.

In spite of making up only 5% of the population, they are the essential

guardians of the environment. The traditional indigenous territories account for 22% of the terrestrial surface of the world, but 80% of the plant biodiversity. Crops cultivated by indigenous communities are also particularly nutritious. Furthermore, they are resilient and adaptable to their surroundings and climate, which makes them a good source of nutrients in zones of difficult climate.

Their lifestyles can teach us a lot about the conservation of natural resources, sustainable cultivation of food, and how to live in harmony with nature. Reviving this historical and patrimonial knowledge is essential for standing up to the challenges facing food and agriculture today and in the future⁴⁵.

07 Yatiris

In all ancestral cultures, there is a person whose destiny, mission, or condition is dedicated to taking care of the physical, mental, and spiritual health of their community. Healers, shamans, or medicine men and women, their call is to be at the service of the community and to be a channel of communication between the world of mystery and everyday life.
What is a Yatiri?

"They are people that connect medicine to the community. My experience has shown me, more than understanding how to recognize them, how the gift is inherited. Generally, it is passed down through a family from generation to generation, for example, me to my son, or it could skip a generation, a grandparent to their grandchild, where the legacy is passed to descendents. There are certain people who receive this legacy, the yatiris being the ones in charge of choosing the person and deciding if they fulfill certain requirements. It isn't only having the wisdom, but being responsible for who receives it.

The other form of obtaining this gift is being hit by lightning. They say if a person survives they are charged with special powers to heal, to see what others cannot, as well as other talents.

There are people who are labeled as such but really aren't, or that don't have good motives for using what they have learned, and instead use it in a negative way, but that would be an aberration.

MY FATHER IS A YATIRI.

He knows how to perform certain ceremonies, do limpias, or cleanses, and other medicine, but has not passed down his legacy at this point. Maybe our own Patta Hoyri hasn't called us forth for it. Recognizing these values, that is where we have to put in the dedication, because it is a deep well of knowledge, involving oneself in a deeper way with Mother Earth.

THIS IS HOW ONE UNDERSTANDS THE SUPPORT THAT YATIRIS OFFER, THE **BROAD UNDERSTANDING OF OUR ESSENCE, OF OUR** SURROUNDINGS, THE **RELATIONSHIP WITH MOTHER** EARTH.

Because as much as I can learn about these things, I won't be able to truly carry it through. You have to be in it, part of the duality, have a deep understanding of everything first, before being able to bring it to others. To put what we know to the service of nature,"



Born or Made?

René affirms that a yatiri is born and "they are gifts that nature hands out. It would be difficult for someone to become a yatiri, it is possible that this happens, but the real sages were born with it.

It was known at the moment of their birth, depending on how they were born. My mom said that if a baby was born standing they were clearly predestined to be a yatiri.

Additionally, if a baby was born blanketed, which is what they called it when a baby was born with part of the placenta on their head, well this was also a sign that they were destined to be a yatiri. The other side is that through word of mouth one knew the story of the person and different communities passed the information to each other.

HOW TO RECOGNIZE A REAL YATIRI

"The person knows what they are doing," René says, "they carry on the customs, and more than anything, a real yatiri does not charge for their work, they leave it to the person to give what they can. Once a person starts putting a monetary value to their work it becomes a business. This is a way to know if someone is truly a yatiri."

RICA RICA

A medicinal plant that is used for stomach aches, as well as in current gastronomy and some liquors.

TODAY THERE ARE ALMOST NO YATIRIS

"In my town I don't think there are any. With the few who have learned from their grandparents you practically have to beg them to use their knowledge. Those who had the good will to do the work and who knew they were born with these gifts and the responsibility to use them, they don't really exist anymore. Today, the ones who have learned rarely have the disposition to do something with it. These would be the people who know how to do friegas, or massages, but now they charge more than what it costs to go to the doctor. Therefore it is these things that are being lost," laments René, who continues by mentioning that there also aren't many healers left, like midwives or bonesetters like before.

"I believe that not only yatiris, but also those who assisted in births are also becoming rare. I was born near Ayquina, a woman helped my mother have me. There used to be bonesetters, where if someone broke a bone, had what we called a 'tronchadura', they would fix it.

In those times there wasn't transportation, there were no doctors or medical posts, where one could get first aid, so these people were very important and necessary. Then when someone fell ill from inexplicable causes, the yatiris could do a limpieza.

Additionally, for things to go well in daily life, there were ceremonial tables called mesas, that our ancestors always held on their land or in their corrals. The table was set with intentions for work, health, agriculture, or livestock, and annually would be used to make offerings.

WE NEEDED THE YATIRIS FOR THIS, TO BE ABLE TO PERFORM OFFERINGS IN THE WAY THEY HAVE BEEN FROM THE BEGINNING. EACH ONE OF THEM PLAYED A VERY IMPORTANT ROLE IN ALL THAT WE ARE NOW LOSING." RENÉ BEMOANS.

COCA LEAVES

"They read ailments, can identify losses, save us from illnesses. Coca leaves are important and are present in ceremonies like when giving thanks to water, to earth, to the mallkus. They are also part of our daily lives and used in infusions." Pablo comments.

From his perspective, René confirms that,

"COCA LEAVES UNITE THE WORLDS, WITH THEM WE ASK FOR PERMISSION, MAKE OFFERINGS, FIND THE INTERSECTIONS BETWEEN THIS WORLD AND ANOTHER. We also ask the deceased to help us find our way when we leave our land in search of our animals.

I saw my mother do this. She shared her coca leaves in wine before leaving to look for animals, so that the hills and the land would show her where to go. She would also ask the old shepherds who knew the land so well to help her mind them. After her, we did the same, but without really knowing our animals as well as she did. We asked her, first of all, to show us where the animals were, and to help us recognize them. This happened at various moments, where curiously, without knowing the animals very well, we asked her and then started to notice small groups of animals coming towards us.

So it was clear that the coca leaves brought us closer, or allowed us to have this communication with our loved ones, so that they could help orient us. It is a bridge that connects us."





"Coca leaves connect us with a spiritual plane, to give thanks, have reciprocity. Many of our yatiris communicate using coca leaves with our ancestors."

RELATES PABLO

08 Andean Cosmovision and Climate Change

Andean cosmovision, similar to other types of indigenous cosmovision that conserve their values and principles, is a light in the tunnel facing the threats of climate change, the crisis of faith and social crises that we are living through at a planetary level.

Climate Crisis, Existential Crisis

The vision of an interconnected reality with integrity and transcendence, in profound connection with nature or Pachamama, is a support in today's time.

"It's well known that support for Andean cosmovision is relevant, and is the way to go in order to save us from the climate crisis. To face it we need to practice "living well", reciprocity, the chakana, and follow the agriculture and livestock calendar. Each day this becomes more and more convincing.

IT IS A FORM OF SUPPORTING BY VALUING NATURE." PABLO SIGNALS. The climate emergency is an existential crisis. The 2030 Agenda and Sustainable Development Goals propose a unique concept that values a defined, multisectorial cosmovision which recognizes cultural, spiritual, and social values, affirming a place in the culture, economy, and political world, that seeks a 'good life' based in harmony with Mother Earth⁴⁶.



ESTRAL KNOWLEDGE

We Are Stubborn

"Today's crisis that we are living through, complex climate change and its acceleration, is because of human beings.

Humans have a lot of influence on what happens to nature, and nature, consequently, communicates with humans. It makes it known what is bad or good. It gives us the opportunity to fix the situation, to work on it. But we don't pay a lot of attention to that. We are stubborn, even when we know what to do." Pablo says.

80

ERUPTION OF LASCAR

Who Saves Who

When it comes to the Earth, Pablo affirms with profound conviction that, "the Lickana has been asking for help for a while. It is asking for a pause in our way of thinking, of living, of being, and it is asking us to go back and strengthen our roots, our principal essence and that we reconsider our actions, because right now our Lickana is suffering. MORE THAN TO BE ABLE TO SAVE HER IN SOME WAY, MOTHER EARTH IS ASKING US TO SAVE OURSELVES, BECAUSE SHE WILL CONTINUE HER CYCLE. SHE IS WISE, BUT SHE IS SAYING, 'SAVE YOURSELVES! THERE IS STILL TIME, SAVE YOURSELVES, BECAUSE FOR BETTER OR FOR WORSE I WILL CONTINUE ON."

Hummingbird

DID YOU KNOW ...?

The current levels of biodiversity loss constitute the sixth extinction event in the history of Earth and the first caused by humans. Around a million species of animals and plants will be in danger of extinction in the following decades. 81

"In our current state of modernity, they say that development means having material things. Development is to exploit a common good until it is gone, and this does not exist in our cosmovision. For example, the extraction of something to an extreme until you can't use it anymore. FOR US IT HAS TO BE RECIPROCAL, JUST ENOUGH, IT HAS TO BE BENEFICIAL TO ALL, NOT JUST FOR ONE.



ANDEAN COSMOVISION AND CLIMATE CHANGE • • • • • •

A Silent Death

"If we were to observe today all the places where there once was water that are now desert, something we can also experience through our agriculture. There are more and more frosts each year, obviously this causes the plants to freeze and die. Fruits that used to be big are now much smaller.

CLEARLY THE EARTH NO LONGER HAS THE SAME STRENGTH IT DID BEFORE AND CAN NO LONGER PRODUCE WHAT IT COULD IN BETTER TIMES. I INSIST, THIS IS A SILENT DEATH OF OUR NATURE.

We can also see how today the animals do not grow to their full size. There have been so many changes." René shares. "For this I invite people to listen to our Patta Hoyri, in this cry for help. Now it is much deeper, because of our devastating treatment and neglect of what she asks of us." Pablo reinforces. 83

84

What do you think of the dilemma around technology? In what way can we make use of it without neglecting our connection to our origin?

Technology

"I believe that the only way we have left is passing this formation on to our kids, more difficult is to do this on a massive scale. Technology has its perks, but it has also created space between us and our loved ones and has disconnected us in general.

TODAY IT IS EASIER TO PASS A CHILD A CELLPHONE IN ORDER TO CALM THEM DOWN THAN TO TAKE THEM ON A WALK OR TO TAKE A RIDE ON AN ANIMAL.

The same thing more or less happens with the earth. Clearly, technology has become necessary, but also harmful, it has meant losing the ancestral value of caring for nature.

The only way of trying to change this is with our own children and the children of others who are close to us. To do something differently, and be able to pass down this knowledge, this respect and care, I think this encompasses everything, because if I don't have this present, nothing else matters." René shares.

"Taking care of what we have on our land and more than anything of our animals; I think this is the only way to stay connected in everyday life."

ISION AND CLIMATE CHANGEO

RENÉ SHARES

The Future is Planted Today

About the future, René comments: "Everything has its cycle. I believe that nature is the same as humans. Today a child can't just suddenly become an adult, they have to live through certain processes. The earth also has its moments where it needs to unburden itself. If all of the sudden I just start putting down acids and chemicals, or throw all my trash into the sea, and then we eat the food grown, we are responsible for any alterations we experience.

Maybe with a little hope, we could understand the importance of leaving the Earth more habitable, because if we don't, our kids are going to live with soil that is contaminated adn radioactive, therefore...

WHAT IS OUR HOPE FOR FUTURE DESCENDANTS? BECAUSE WE ARE THE ONLY ONES RESPONSIBLE."

Pablo offers his side, saying that: "Now we have to think more deeply. Everything we have done has been the fruit of our own labor, but what type of people are we leaving behind? Today, what are we leaving to our children? If we don't raise awareness everything will stay exactly the same. It is important to leave behind a legacy, see the kind of person that remains in the world after us. In the end, we are losing touch with native cultures. We need to change the mentality and leave something for those you are to come."



86

Go Back to Simplicity to Confront Crisis

Returning to simplicity is an invitation that is fundamental to combat climate change.

René confesses that Andean life is completely different from life in the big city: "It's having the peace to get up and know that I can calmly visit a neighbor, where I don't have to worry that someone is going to do me harm, where with the little that I have in my house I can feed myself (...) Andean life is totally different, we may run out of [natural] gas, but on the land I can find firewood. If in town I don't have money to pay the water bill, I walk down to a stream and get water. That is to say, I have everything I need more or less for free, maybe with more difficulties, but it all is given to me by the earth.

Being in the city, one depends economically on having money for their survival."

COVERING SEEDS USING BRANCHIES

87

"Traditional agriculture makes up 20% of arable land on the Earth. It is formed by approximately 1500 million families and 350 million farms, with a median size of 2 hectares, but produces between 50 and 70% of food for the planet, depending on each countries infrastructure. It is assumed that industrial agriculture is not producing food, but biomass (e.g. plantations for

bioethanol production), differing from traditional agriculture, which is the subsistence of the world's population²⁴⁷.

Beliefs That Disconnect

"Our way of life has confused indigenous people. This system that we are in obligates us imperatively to rely on having things as our sole salvation.

IT IS THE CALL TO DEVELOPMENT OF THE WESTERN WORLDVIEW, WHICH STATES THAT ONE SHOULD GET THE MOST THEY CAN FROM NATURE AND EXPLOIT IT FOR SOME GOOD, BECAUSE

PABLO CRUZ

OF THE NEED FOR RESOURCES WHICH ARE SEEN AS LIFELESS.

But in our worldview, our cosmovision, and that of most indigenous communities, is not like that, because we don't see the earth as a lifeless being, a mountain is not inanimate.

It is a poor model for development because in the end, it arises from the belief that I can buy everything I need instead of putting in the effort on my land, with the animals. This is an overwhelming idea that enforces the belief that indigenous communities are in poverty.

BUT THESE WORDS DON'T EXIST FOR INDIGENOUS COMMUNITIES, NOT DEVELOPMENT NOR POVERTY.

> This also has to do with the system of education that we have, because it teaches individual formation.

It teaches you to be individualist over sharing. In our cosmovision wisdom is shared without bias." The cultor confirms.



There Are Conscious Individuals

Pablo comments on the respect of people who are not indigenous that "there are people who live in cities, and one might think, 'What do they know?' but sometimes you might be surprised. There are people with a real consciousness, who, without having lived the experience of indigenous communities, know what is going on with nature.

Of course, the rituals and ceremonies they might not understand, but the ability to value the environment, respect for Patta Hoyri, this they do have, and they can be helpful in this global issue. More than focusing on differences, we have a large legacy to protect and reflect on.".



"In our cosmovision, there is an inheritance in which knowledge is for everyone, passed down from generation to generation."

EMPHASIZES PABLO



ANDEAN COSMOVISION

on

Reflect and Ask Yourself

THE CLIMATE CRISIS COULD BE ONE OF THE BIGGEST CHALLENGES FOR THE COMING GENERATIONS.



Climate change has arrived in our own backyards, can you see it?

If we are part of the problem, how can we be part of the solution?

THIS CRISIS ALERTS AND REMINDS US TO TAKE NOTICE AND RETURN TO WHAT IS REALLY IMPORTANT, AS THE CULTORES EMPHASIZE IN THIS BOOK . The climate crisis accelerates a change of consciousness from individualism to a collective and communal way of thinking.

The type of community in which people cooperate, share, and are able to live in connection with nature, with all life, in balance.

Observe and take notice of the way you are living your life.

You now have a window into the indigenous point of view on a good life, what do you think about what you have read?

Do you want to be the type of person mentioned in this last chapter? How do you know if you are? How can you learn to be one?



Respond to these questions with your community, friends, and/or family and reflect together. It is possible that these simple questions move you to make some changes in your habits or perspectives in your life.

Do you consume more than you need?

Do you conserve water? Are you part of an organization or community that helps to take care of local water sources?

92

Do you share what you have?

Do you reuse when you can? Do you gift or exchange things that you no longer use, or do you throw them away?

When you visit a place in nature, such as a mountain, beach, park or river, and you see trash, do you pick it up? Are you efficient with your energy use in your home? Or do you squander electricity, water, heat, etc...?

Do you have a garden even if it's small, or plant flowers around your home?

Do you or have you thought about planting your own food?

Do you reflect about what you really need or do you sometimes buy things just because?

Do you purchase single-use items?

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And To Incorporate New Habits...

Do you greet the sun in the morning?

Do you greet the sea, river, and rain, or are they lifeless in your eyes?

Are you thankful for what you have or are you constantly focusing on what you don't have?

Let these questions germinate in you like seeds...



Changing your habits is a way to contribute to the fight against the climate crisis through concrete actions.

These are just some practical hints of how to take part in reciprocity.

Ways to be more conscious, learning and transmitting the legacy of Andean cosmovision...

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ANDEAN COSMOVISION
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94

Symbols

Have you noticed these symbols throughout this book? They represent different elements that are present in Lickanantay, Quechua, and Aymara cosmovision, territories, cave art, petroglyphs, sacred objects, textiles, among others.



The constellation called Yakana, it is the cámac, vital energy, of llamas, the soul that gives them life. Yakana walks through a great river (the Milky Way). On their journey it gets darker and darker. It has two eyes and a long tail. They say that Yakana was used to drinking spring water from any source, and if he posed over someone he would transmit good luck to them.¹



A petroglyph of a hummingbird recorded in the Los Arrieros Gorge, southwest of San Pedro de Atacama.³



Representation of a caravan of llamas in cave art in the exorheic Western Valleys. Huacarane, Camarones valley (taken by Niemeyer and Shiapacasse 1981)²



Cave art in the Atacameña community in the Alto el Loa sector, 90 km from Calama.⁴

- 1. Information found in the article 'Dictionary of Myths and Legends'. Also: http://www.cuco.com.ar/yacana.htm
- 2. Nuñez Lautaro and Nielsen Axel. In Route. Archeology, History, and Ethnography from the Andean South. 2011. Also: https://www.academia.edu/3513444/Arte_rupestre_tráfico_e_interacción_social_cuatro_modalidades_en_el_ámbito_exorreico_de_los_Valles_Occidentales_Norte_de_Chile_per%C3%ADodos_Intermedio_Tard%C3%ADo_y_Tard%C3%ADo_ca_1000_1535_d_C_
- 3. Nuñez, Lautaro and Castro, Victoria. Caiatunar, caiatunar! Survival of Prehispanic Fertility Rituals in the Secrecy of Loa (Northern Chile). Revista Estudios Atacameños Arqueología Y Antropología Surandinas No42, pp. 153–172, 2011
- 4. Information found in the article: Taira: A Testament in Stone, from the website Ckuri, January 20, 2023. Also: https://revistackuri.cl/fotoreportaje/taira-un-testamento-en-piedra/ Photograph from Edgardo Solís Núñez.



Cave art in the Atacameña community of Taira, located in the Alto de Loa sector, 90 km from Calama.⁵



Pachacamac, Tambores Gorge, San Pedro de Atacama.8





Incan metallic plates, found in Catarpe tambo, with the Andean influence of the Santamaria culture.⁶

Incan metallic plates, found in the Catarpe tambo, with Andean influence from the Santamaria culture.⁹





Pictograph of Peine. Characters decorated in headdresses and overskirts. $^{\rm 7}$

^{5.} See above.

^{6.} Nuñez, Lautaro. Vida y cultura en el oasis de San Pedro de Atacama. Editorial Universitaria, 2007.

^{7.} Bustos, Alejandro. Arte Rupestre atacameño. University of Antofagasta. Faculty of Education and Human Sciences. Institute of Anthropological Investigation .

^{8.} Information found in Atacameños, arte rupestre from the website Giorgetta, el 20 de enero del 2023. También en el link https://giorgetta.ch/arte_rupestre.htm

^{9.} Nuñez, Lautaro. Vida y cultura en el oasis de San Pedro de Atacama. Editorial Universitaria, 2007.

ANDEAN COSMOVISION



Petroglyph Salado River, Alto Loa¹⁰



An Aymara textile from the Kallawaya religion, located in the northeast of Lake Titicaca, in Bolivia, encompassed by the inter Andean valleys of the Real Cordillera, close to the Nudo de Apolobamba mountains.¹²







An Aymara textile from the Kallawaya religion, located in the northeast of Lake Titicaca, in Bolivia, encompassed by the inter Andean valleys of the Real Cordillera, close to the Nudo de Apolobamba mountains.¹³

- 11. Lickanantay Juan Carmelo Ramírez. Reference: Photo Archivo Padre Le Paige Museum. Body inside a jug, symbol of the belly of Mother Earth (Pacha Mama).
- 12. Fischer, Eva. Los Tejidos Andinos, Indicadores de Cambio: Apuntes sobre su Rol y Significado en una Comunidad Rural. Volu- men 43, No 2, 2011. 267-282 Chungara, Revista de

13. See above.

96

Gallardo, Francisco et al. Flujos De Información Visual, Interacción Social y Pinturas Rupestres en el Desierto de Atacama (Norte de Chile). Estud. atacam. [online]. 2012, n.43 Available at: http://dx.doi.org/10.4067/S0718-10432012000100003.



Gold mask from La Tolita that represents the sun god, Inti. The design is typical in Inti masks with rays in zigzag form coming out of the head which may have a human or other type of figurative form.¹⁴



Viracocha, or god of the Báculos in Puerta del Sol.¹⁶





Ceremonial knife, Lambayeque.15

Incan figurines made of gold.17

14. Photograph available: https://waterwader.tumblr.com/post/29326014214/m%C3%A1scara-de-oro-del-diossol-la-tolita-la- cultura

- 15. Photograph available: https://commons.wikimedia.org/wiki/File: Ceremonial_knife_(tumi),_Sican_(Lambayeque)_culture,_Peru_north_coast,_Late_Intermediate_Period_(Middle_Sican),_900-1100_AD,_gold,_silver,_turquoise_-_Dallas_Mu- seum_of_Art_-_DSC04674.jpg
- 16. Photograph available: https://www.historiadelarte.us/andes/la-puerta-del-sol/
- 17. Photograph available: Incan gold figurines, https://www.flickr.com/photos/31489175@N08/2968231626



Glossary

A

Achachilas: (aymara) According to Andean mythology, these are tutelary spirits that protect communities and embody the presence of ancestors. They live in mountains and hills, closeby, keeping watch, sharing in suffering and granting blessings.

Algarrobo: (Prosopis) A tree characteristic of the ayllus and towns near the Atacama salt flats in the Antofagasta Region. The wood and fruit (carob) have been used by indigenous communities since ancestral times.

Allin Munay: From Quechua philosophy, it means to feel good, to feel love for others, for one's community and surroundings.

Allin Ruray: To do things well, putting in effort and good energy for things to turn out well.

Allin Yachai: To feel well, think well, study and learn from ancestral wisdom to do things well.

Amaru: (aymara) The word for the serpent within the sacred indigenous animals.

Ancestors: Refers to the forebearers of indigenous communities, whose memory and wisdom are conserved. They are continually present in ceremonies and rituals.

Apus: (quechua) Protective spirits of the mountains. They can be masculine and feminine, and the higher up in the mountains they are, the more important the Apu.

Ayamarka quilla: (quechua) Twelfth month of the Inca calendar, in the gregorian calendar it corresponds to December.

A - C

Ayllu: (quechua) This refers to an indigenous community located in certain geographic areas that at one time were led by a chief as their principal authority.

Ayni: (quechua) Reciprocity, mutual help, graciousness, and cooperation in community work.

Chacra: (quechua) A piece of land for planting, especially corn.

Chakana: (quechua) The Andean cross present in the cosmos and that represent steps to the higher world formed by the Southern Cross in the movements of the cosmos.

Chañar: (Geoffroea) Tree that is abundant in the Atacama Salt Flats whose fruits are eaten by indigenous communities and are commonly seen in seed exchanges throughout the Andes, as they are frequently used in local gastronomy in various preparations. The wood is used in construction as it is quite hard

Cultura Chavín: This culture flourished between 900 B.C. and 200 A.C. in the central Andes of Perú and its principal location was Chavín of Huantar. This culture was known for their stone work and carving.

Ckunsa: Lickanantay language that means "our".

Cleaning of Canals: Work in which the entire community participates where canals and aqueducts are cleaned out. It is accompanied with a ceremony asking for permission from Mother Earth.

C - I

Coca leaf: A plant that grows in the Amazonian Andes and contains nutrients, minerals, and essential oils. The leaves of this plant are very important in indigenous cultures of the Andes, being used in ceremonies and rituals for thousands of years, as well as chewed frequently in daily life to combat fatigue and increase energy.

Cultor/a: Person who practices an ancestral trade in their community.

Depósitos/receptacles: Jugs or recipients where food, drink, and/or coca leaves are put for the deceased.

Floreamiento: Ancestral indigenous ceremony for giving thanks to the work of animals, especially llamas, sheep, and goats. Colored yarn is placed on the ears, backs, and necks of sheep and llamas, different colors help differentiate between owners of each flock.

Friegas: Massaging parts of the body using a pomade or animal fat to heal sprains, twists, bruises, or general pains.

Hilo ioke: (Quechua) A piece of yarn twisted or braided to the left (in reverse) used by indigenous communities where they are tied to the belt of a deceased person or onto the coffin as a form of protection.

Inti: (quechua)) Meaning sun in Incan culture, in which the sun was worshiped as a god.

Kunturuna kunturkanky: (Quechua) Condor or a person with the virtues of a condor.

K - M

Lickana: (Ckunsa) Referring to the Atacameña region.

Lickancabur: (Ckunsa) Meaning mountain of the town, it is one of the important mountains in the Atacameña culture. It is a mallku protector and, in the past, ceremonies were performed in its name.

Lickau ckota: (Ckunsa) Woman.

Limpias/cleanse: Action of healing physical or spiritual pain in people or animals. These can also be done for a house, always by a specialized person (shamans, yatiris, or herbalists).

Limpiezas: This is something that is done when a person is suspected to be sick and is done by a yatiri.

Mallkus: (Aymara) Tutelary deities like hills or mountains that take care of a community, this also refers to an authority in some communities.

Mama Cocha: (Quechua) In Inca mythology and religion this was the goddess of water. She represented the sea and tides, as well as lakes, rivers, and other water sources. Springs were considered her children.

Mama Quilla: (Quechua) Means Mother Moon.

Mama Sara: (Quechua) Meaning the Corn Mother, she was the goddess of corn and grains in Inca mythology. Some corn plants may be dressed up as dolls to represent Mama Sara.

Mama Tallas: (Quechua) Feminine authorities in Aymara communities that accompany the Tata Mallku in ceremonies and community meetings. Furthermore, they are in charge of transmitting knowledge to younger women

ANDEAN COSMOVISION

M - O

Medical Post: State run health clinics in Chile that are implemented in some small towns and localities.

Mesas/Ceremonial Table: This is a ceremony for November 1st to honor the souls of the deceased. On the table, foods are placed that were favorites of the people who have passed on, as well as breads, drinks, traditional foods, fruits, coca leaves, cigarettes, etc. Candles are lit to go with the food that is given to the deceased.

Minka: (Quechua) Communal work such as planting, cleaning canals, the construction of a house for young couples, or any other activity in which the whole community participates.

Mita: The system of obligatory work in the Andean Region, in the times of the Incas as well as during Spanish colonization.

Ojo de Agua/Water hole: A natural source of water product of rain or groundwater.

Oscurana: In the Atacameña culture the Milky Way is called the oscurana, which is the great container of the universe for ancestors.

Pacha: (Quechua) Means Earth.

Pachacamac: (Quechua) One of the principal prehispanic divinities and oracles of Ancient Perú's central coast.

Pachakuti: (Quechua) The transformation of everything, a general change of order, an inversion in which what is "up" becomes "down" and vice versa. It is a change that, according to Andean communities, has happened before.

O - P

Pachasofía: (Quechua) Thought on the macro and micro of time and space within the Andean order. Here the idea is planted, for example, that the woman has a complementary masculine equivalent.

Pachamama: (Quechua) Term for Mother Earth, she is the principal deity of indigenous Andean communities that generates life, is a symbol of fertility, and that is honored on August 1st with an important ceremony.

Pago/Payment: A ceremony for giving thanks to Mother Earth. A hole is made in the earth in which coca leaves, drinks, chicha, seeds, and sometimes food are deposited.

Parina: (Aymara) Flamingo, a bird that inhabits the salt flats of the high Andes. It is considered a sacred bird in some indigenous communities of Andes. In the past, their eggs were part of the traditional diet.

Patta Hoyri: (Ckunsa) The name for Mother Earth. It is important for the Lickanantay, and in fact in every activity she is asked for permission. Some examples would be when planting, cleaning canals, building, among others. August 1st is a day for honoring her as in other Andean cultures.

Paunackota: (Ckunsa) Children.

Preinca: Cultures predating the Inca Empire.

Pugjios: Places or holes in the ground where payments are made to Mother Earth. This is a sacred practice in which offerings are made every year.

Purickamani: (Ckunsa-Aymara) Guardian of water, the one who gives out water for irrigation in indigenous communities.

Р

Puna: Great geographic extensions of land in the Andes between 5 and 3,500 meters above sea level. Puna is also the name for high places where there is less oxygen and therefore produces nausea, dizziness, headaches, and other symptoms.

Quimal: A mountain west of the Atacama Salt Flats which is the highest of the Domeyko Range at 4,278 meters above sea level. It is an indigenous sanctuary, and a source of myths and legends for atacameños.

Río Mayu: What is also known as the Milky Way galaxy, a sacred place for Andean cultures. It is a place where souls go after death and Yakana, or Andean Ilama, can be found.

Runa: (Quechua) Human being, person.

Sensac Callajia Tapur: (Ckunsa) Means: How are you? Good afternoon.

Southern Cross: Also the name for the constellation of the southern cross, whose vertical line points towards the south pole, making it an important guide for ancient navigators.

Sutar ckonti: (Ckunsa) Means hummingbird of people. The hummingbird of atacameños. Sutar Conti (or Sotar Condi) was the principal divinity in the area for atacameños before the arrival of the Spanish.

Supay: (Quechua) Deity from Inca mythology in charge of death and the underworld.

Toasted Flour: Wheat or corn made with the toasted seeds of the plant that are ground into flour.

Q - T

Tomás Paniri: An Atacameño leader and tradesmen, that in 1781 was part of an uprising against the Spanish due to the abuse committed against indigenous people. He was jailed in Chiu Chiu and taken to Iquique where he was executed.

Tronchadura: A broken bone or dislocation of a joint fixed by a bonesetter.

Vito Vito one hundred percent: "Live, live, one hundred for one!" This is said in atacemeña communities during planting, so that from one seed one hundred emerge, a way to exclaim abundance.

Waman: (Quechua) Falcon, eagle, bird of prey.

Wiracocha: Godlike creator in Incan mythology. According to this mythology Wiracocha created the astros, the Earth, and all human beings.

Yakana: A figure or shadow that forms in the Milky Way, it has a camelid figure and is worshiped by Andean cultures.

Yatiris: Wise men and women who know about medicinal plants. They are specialized in reading coca leaves and practicing indigenous ceremonies, they are also guides for communities and the link between spiritual and terrestrial worlds.

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