

The Chancas of Angaraes: 1450(?)–1765.

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Ethnohistorical studies, united with an appreciation for the importance of cultural boundaries in the processes of political integration, and ethnographic studies which are guided by ethnohistory, can provide for more than mere historical reconstructions. They can provide important data for the organization of administrative units in political systems whose goal is to include previously dispossessed indigenous peoples. This paper was originally formulated in response to a request from the Ministerio de Vivienda, Huancavelica, which was concerned with the problem of defining subregional project areas.

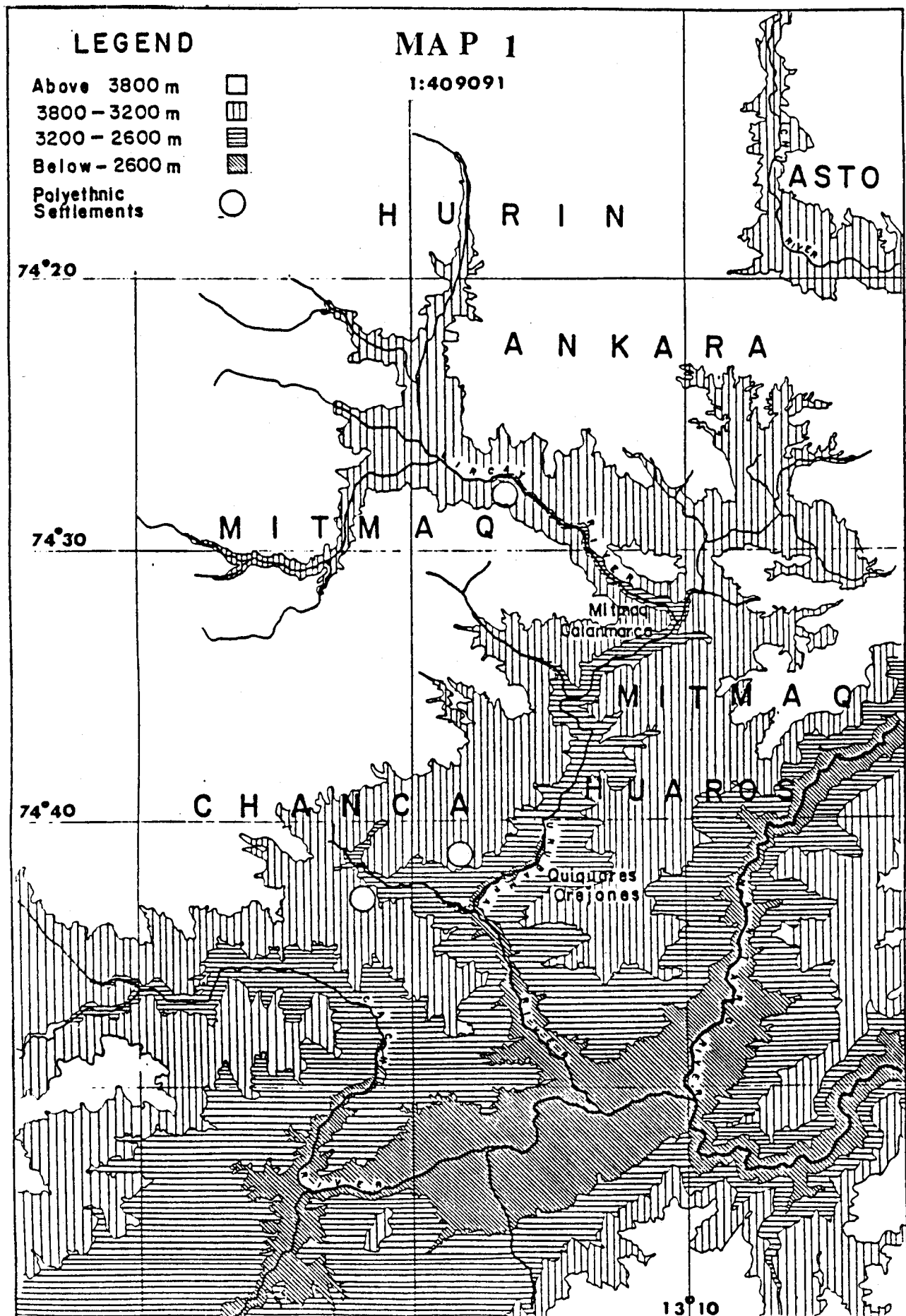
Identification of the Chancas

The Chanca have been described as various things. Generally the term refers to a group of people settled in the central Andes north of the Apurimac river. It has also been used to refer to a confederacy of different groups extending as far north as the Mantaro river. Traditional enemies of the Incas, the Chancas had repeated encounters with their southern neighbors before suffering a final defeat. Between 1430 and 1450 the area which the Chancas are considered to have inhabited was integrated into the emerging Inca empire.

Lumbreras (1974:224) and Earls (1980) see the "Chanca epoch" in the central Andes as an attempt to reconstruct a vision of the Huari empire.

Included in the Chanca confederacy were the Soras, the Aymaraes, the Angaraes, the Wankas, the Chocorbos and other groups of the area surrounding present day Ayacucho and extending into the punas of Castrovirreyna where the pacarina (a mythological place of origin), Lake Choclococha, provided a common point of origin. Two of Waman Puma's drawings show members of this group in common battle, once against the Inca general Inca Maytac, and once against the Spanish conquistador, Francisco Hernandez Giron (Waman Puma 1936: 255, 432).

After the Spanish conquest the regional ethnic groups throughout the Andes were organized into the colonial system of tribute and mita extraction which in general mirrored the pre-existing ethnic relations. The repartimientos, basic administrative units of the Spanish rule of Andean peoples, often bore the names of these ethnic groups. Toledo's Visita General recognized the Soras, the Lucanas, the Andamarcas, the Chocorvos, the Angaraes and others often included as possible members of the Chanca confederacy, but the Chancas themselves figure in no named repartimiento. However, the anonymous chronicler of the province of Angaraes in 1586 did record their presence in the doctrinas of Lircay and Julcamarca where "indios Chancas" de Andaguailas inhabited the pueblos of Lircay, Uchuyguayllay, Angaraes, Atunguayllay, Guancaguanca, Congalla and Julcamarca (Anonymous 1586:286).



Archaeological Considerations

Archaeological data concerning this group is as scarce and as inconclusive as the information given by the chroniclers. Ravines states that it is not possible to correlate the historic group with any single ceramic style corresponding to the late Intermediate in the Huancavelica-Ayacucho area (Ravines 1980:152-153). Lumbreras (1974:221), on the other hand, claims that there existed a "more or less uniform ethnic group that well could be the one that the chroniclers identify by the name Chanca." He bases this judgement on site surveys in the Cachi and Pampas river valleys. Among the material traits he identifies with the group are: (1) small chullpas made of field stone, rectangular in shape with roofs in the form of false domes; (b) two principal types of ceramic which he denominates Arjalla and Aya-orjo; (c) fortified hilltop settlements with circular constructions around 6 meters in diameter; and (d) in at least one site of the Cachi river valley, Lumbreras associated two distinct settlements possibly related in the classic Hanan/Hurin pattern (Lumbreras 1974:195-230).

In 1981 while conducting ethnographic and ethnohistorical research in the Lircay valley I asked an exchange student at the Pontificia Universidad Catolica, Ms. Janine Kramer-Nye, to conduct site surveys in the Lircay valley. This field project was intended to help clarify the relationship of the extensive ruins in the valley to those in other parts of Huancavelica and to provide the material for the interpretation of the relation of the Chancas to the Ankara described by Lavallee (1973). The results of the site surveys and the collections of ceramic remains on the surface reveal some similarities with traits described by

Lumbreras. There are two principle sites: Huayllirqa, located on a ridge and by the side of the Lircay river between the communities of Huayllay Grande and Huayllay Chico, and Teja Wasi, located approximately six kilometers by trail downriver from the community of Huayllay Grande. This latter site is named after a rectangular chullpa located on the cliff face above an extensively terraced area of fields. Ceramics collected on the surface in the first site are similar to those described as Arjalla and Aya-Orjo. Furthermore, Huayllirqa is a dual site consisting of a ridge which separates present day Huayllay Grande and Huayllay Chico and a small hillock, site of the cementery of Huayllay Chico. These two sites stand in an obvious Hanan/Hurin relationship. The mythological history of the residents stresses that the jinkeles or pre-Christian ancestors came from the ridge, while the patron saint of the community was discovered near the site on the hillock. This relationship is expressed in the present day division between the two communities. We did not find any constructions, circular or otherwise, which fit the settlement patterns described by Lumbreras. In general, both of the sites are so disturbed that it is doubtful that such small constructions will ever be located. However, one of the most common characteristics of the entire Lircay valley is a large circular stone structure built on the slopes and ridges of the valley. We counted more than 80 of these structures extending from altitudes of approximately 3800 meters to 3000 meters throughout the length of the valley. Kramer-Nye surveyed 25. Their dissimilarity to any other structures in the Huancavelica area raises questions concerning identification of the group that constructed them. No similar structures have been found in the area surveyed by Lavallee nor

in the Cachi river areas surveyed by Lumbreras. There are, however, some structures of this kind at Huari. Finally, in the church and community house of Huayllay Grande there are two statues which strongly resemble statues found in Wari. Espinoza (1973), following Tello, identifies these statues as images of Apo Con Ticsi Huiracocha Pacha Yachachi. They were present in the community at the time of the anonymous chronicler's visit in 1586. He wrote that they were discovered while the foundations for the first church were being excavated. Believing that they were images of the Spanish patron, Santiago, they were preserved in the sacristy of the church and thus they escaped destruction in the extirpation of idolatries.

Ethnohistorical Considerations

In his discussion of an early document involving a dispute between the cacique of Guayllay and the caciques of a group of Cayampi mitmaq in the area of Mayocc on the Mantaro river, Espinoza (1973) claims that the entire population of the Chanca in Angaraes were state mitmaq, herders of the royal herds of the Incas. Although all of the colonial documents I have been able to locate concerning these groups refer to them as mitmaq, there are a series of reasons for doubting that they were settled in the area by the Inca. In the first place, the mere usage of this term in the documents is insufficient to explain the origin of the settlement. Its usage by the Spanish is inconsistent from instance to instance as is their usage of other native words (e.g. ayllu). One is unsure whether it refers to outliers of regional ethnic groups or to groups displaced by the Incas. Second, the primary ayllu of the community of Atunguayllay, the political and ceremonial center of the

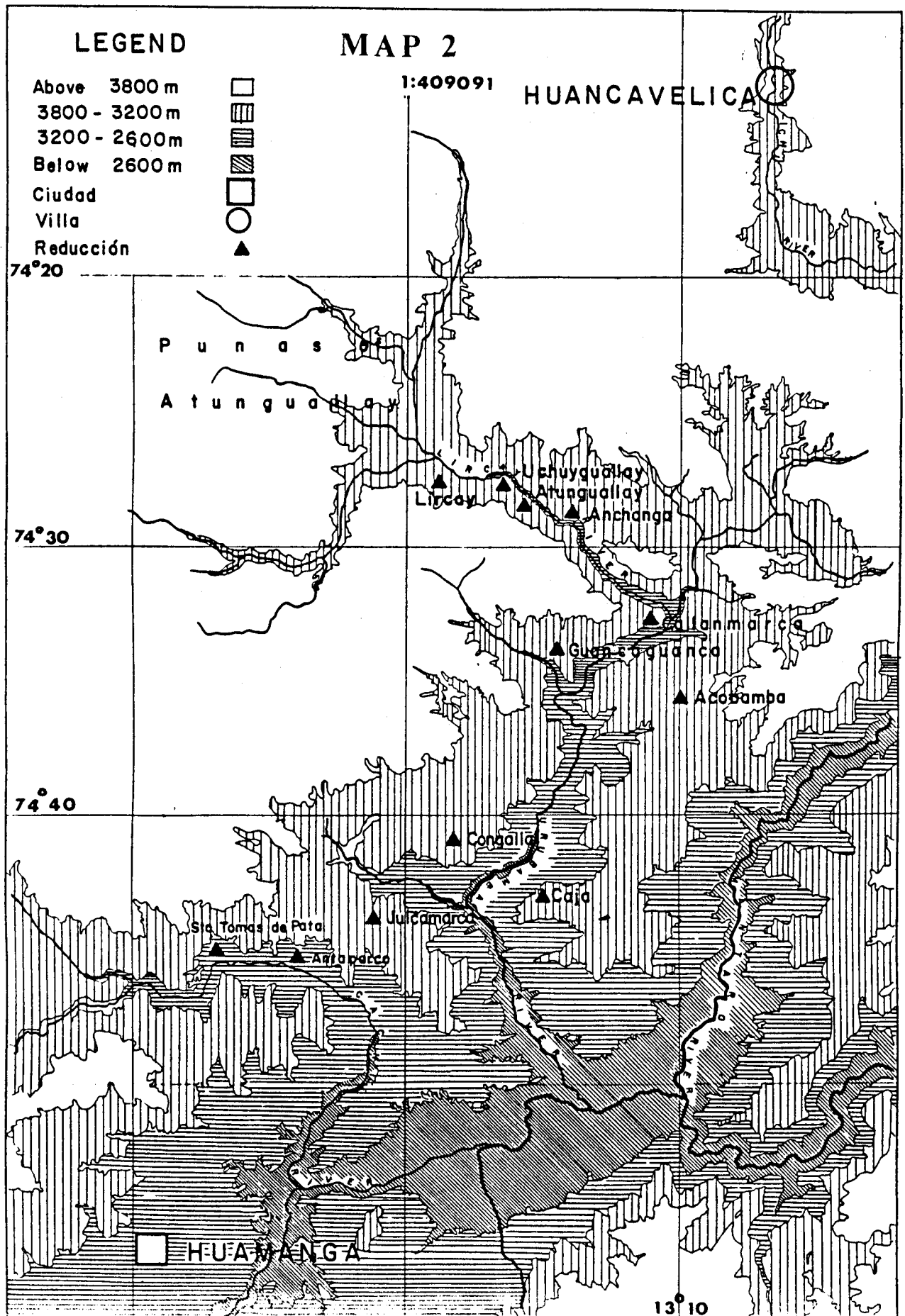
Chancas in the area, were Wasqo, Waraka and Wachaka (BNP 1763 C-2236). Wasqo and Waraka, names still in use for the ayllus of this community, correspond to the names of the Chanca leaders of the 15th and 16th century (Cieza de Leon 1973). Wasqo was the chief of the Lurin Chancas, Waraka the chief of the Hanan Chancas (Waman Puma 1936:432). The bipartition corresponds to the ayllu division today (Dillon 1983: Ch. 6). The survival of both these ayllu names contrasts with the pattern by which both ethnic outliers and Inca settled mitmaqs were named. Ethnic outliers, as Saignes (1978) has shown, were named after the maximal ayllu, for example, the mitmaq of Guayllay in Matipampa were known by the name Guaylas (Espinoza 1973). Inca mitmaq were known by the name of the larger ethnic group from which they were drawn (see Espinoza 1974). The survival of the ayllu names in Atunguayllay throughout the period from the Conquest to the present contrasts greatly with the cases of the Ankara settlements in the area of the Asto (cf Houdart-Morizot 1973).

The Lircay valley appears to have formed a boundary between the Chanca groups and the Hurin Ankara. Lands in the upper Lircay valley, controlled by the ayllus of Guayllay until at least the later 18th century, bordered lands which were controlled by the Ankara (ACAG Titulo de Comunidad). The community on the west bank of the Lircay river, Anchonga, was listed as a Chanca community but was included in the repartimiento of the Ankara (Angaraes de Gadea), suggesting that in fact it was an Ankara community. However, there were non-Chanca ayllus located in the Lircay valley and the repartimiento of Guayllay. The ayllu Guacho (= Guacho Chocorbos) was present in the Lircay valley as late as the 18th century and the ayllu Ankara of Julcamarca and Congalla

is mentioned in various documents of the 17th and 18th centuries (BNP 1763 C-2405, 1723 C-1935, AGN Tierras de Comunidades Leg.5, C.40).

Colonial Transformations of the Chanca Ethnic Group

According to the Peruvian historian, Lorenzo Huertas (personal communication), the history of the entire colonial period in the Huamanga-Huancavelica region can be subdivided into two periods. The first is that which corresponds to the apogee of mercury production at Huancavelica. In this first period the usurpation of land is not significant. This is the reason for which the peasant uprisings are not aimed at recovering land but against the abuses that the powerful committed in the mita, especially in the obrajes and mining. Rebellions also occurred because of the tributes. The second period, corresponding to the decline of mineral production in Huancavelica, is associated with the increasing monopolization of land. These two periods are characterized by the form in which the native groups were exploited by the dominant classes, which in turn reflects the broader history of the articulation of Andean social formations within the world economic system. Mita and tribute depended on the maintenance of the native ethnic groups since it was through these institutions that levies were exacted. Maintenance of the indigenous ethnic groups was a double-edged sword since in general it also preserved a base for indigenous resistance. Nevertheless, the determination of the destiny of Andean ethnic groups was a direct function of the pattern of articulation with the world economic system. The decline of the macroregional economies such as that of the Huamanga-Huancavelica area brought in its wake transformations of the native ethnic groups. When the articulation of the supraregional economy with the world system weakened, the dominant



criollo classes organized their exploitation at the local level and the process of dominance implied a more complete destructureation of the ethnic group.

Throughout the colonial period the Chancas, to a greater degree than other ethnic groups in the area, showed some power to resist exploitation by the Colonial government. One measure of this resistance is the degree to which their population declined in the initial period when the use of local labor power in the Huancavelica mercury mines was depopulating the region. Another measure of their resistance is found in their ability to secure special provisions from the crown with respect to the mita. A third is the transformations of the ethnic groups as reflected in the changes to the repartimientos which often combined two or three previously independent groups. This last measure provides a clear picture of the maintenance of ethnic solidarity.

The impact of the mercury mines at Huancavelica on the populations of the provinces which provided it with workers is well known. Waman Puma wrote " . . . the indians in these pueblos die and are being finished off. They leave the women lonely and the fields stay uncultivated (1936:1048)." Although we have no evidence for the sizes of the pre-1572 populations, with the exception of estimates based on Lavallee's survey of the Asto territory, the Tasa of Toledo provides a baseline with which to measure the demographic change. The changing number of mitayoq subject to the Huancavelica mita provides a general picture of the supraregional variation against which to compare the changes in the particular repartimientos. In 1570 the mita for the entire 12 provinces was set at 3200 tributaries, being one-seventh of

Table 1

Population of the Repartimientos of the Province of Angaraes: 1571 - 1640.

Repartimiento	1570	1580	1590	1600	1610	1620	1630	1640
Amador de Cabrera	1039	-	-	-	-	-	-	154
Angaraes de Hontiveros	910	-	472 ^b	-	-	-	-	-
Angaraes de Garcia	821	-	-	-	-	-	-	-
Guaros	324	-	-	-	160 ^d	118 ^e	96 ^f	
Calamarca	119	-	-	-	89 ^d	-	-	-
Guayllay	668	-	-	-	707 ^d	-	-	-
Quiquares Orejones	187	168 ^g	-	-	149 ^h	-	-	-

Sources: a) Toledo 1570; b) Stern 1979:406; c) ANP Der Ind Leg.7, C.141 Fs. 92-169;
d) Stern 1979: 405; e) *ibid.*; f) BNP B-1079; g) BNP A-314; h) ANP Der Ind Leg 4 C.62.

the total population of over 22,000 (Lohmann-Villena 1949:178). In 1604 this levy was halved to 1600, revealing a decline in the total population of 50% (see Table 1). Such a decline is paralleled in the repartimientos of the Angaraes of Hontiveros and of the Guaros. The repartimiento of Amador de Cabrera, composed of Ankaras and Chocorvos, shows a drastic decline. This decline is greater than that of the other repartimientos and is undoubtedly due to the fact that the Asto group of the Ankara controlled the lands on which the mercury mines were located and suffered the earliest and easiest exploitation in these mines. The repartimientos of Calamarca and Quiqueres Orejones suffered a slower rate of decline between 1572 and 1610: rates of 25% and 19% respectively. The Chancas of Guayllay, on the other hand, actually experienced a population increase during this period. This is confirmed not only by the census figures provided by Stern (1978:405) but also by a mita list for the early 17th century published by Basadre (1937). While I have no ready explanation for this phenomenon, unique in the entire province of Huamanga, it does correlate with the strong and consistent combativeness of this ethnic group and its ability to gain concessions from the colonial administration in later periods.

In 1618, on the macroregional level subject to the Huancavelica mita, 7 of the 12 provinces were temporarily relieved of their duty, due to the surfeit of mercury already produced (Lohmann-Villena 1949:252). In 1625 all of the tributaries of the province of Angaraes were removed from the mita in repayment for having revealed the location of the mercury mines to Amador de Cabrera. In fact, a member of the Asto group had done this and his direct lineal descendants continued to enjoy exemption at later periods (AGN 1643 Der. Ind. Leg. 7, C. 141). The

collective exemption continued until 1680 when the Duque de Palata reinstituted the mita for these groups. Seven years later, the communities of Atunguayllay, Uchuyguayllay, Guangaguanca, Lircay, as well as the mitmaq communities of the Guaros were liberated from the mita for a period of two years or three years in order to repair churches damaged in the earthquake of 1687 (ANP 1688 B-546). This pretext of using religious motives to substitute for the service in the Royal mines was repeatedly used by the groups of the region. Santo Buono, viceroy between 1711 and 1717, accorded the inhabitants of Angaraes an exemption in which he singled out the mitmaq from the Ankara "originarios." The use of the term "originarios" is not clear here, but seems to indicate a mere distinction of convenience since it is normally contrasted with the term "forastero." The mitmaq were only to serve in the event that the mines caved in whereas the Ankara were to serve in the periodic cleaning of the shafts (BNP 1731 C-1619). This treaty was challenged by the miners of Huancavelica in 1729 and 1731. Shortly thereafter, the lieutenant general of Lircay was charged with failure to provide the required mita assignments. In his defense he claimed to have been constructing and repairing the churches of the region. The caciques of the mitmaq Guaros and Chancas collectively wrote to defend the lieutenant general. Individual letters from the caciques and segundas personas of the repartimiento of the Chanca were also sent (BNP 1731 C-1619). In short, throughout the period of the principal activity of the Huancavelica mines, the Chancas, individually or in coalition with the other ethnic groups of the area, managed to avoid the mita much of the time. On the basis of the figures presently available they served only 76 of 160 years.

Table 2

Ethnic Groups and Colonial Administrative Systems in Angaraes: 1570 - 1760.

<u>Repartimientos</u>		<u>Doctrinas</u>	<u>Principal Towns</u>
<u>16th Century</u>	<u>17th Century</u>		
Amador de Cabrera	Asto	Acoria	Acoria, Guando, Pallalla, Chupaca, Anancusi.
		Conaica	Vilcas, Moya, Cuenca, Conaica.
Quiquares Orejones			Espiritu Sto. de Cajas,
Guaros	Guaros	Acobamba	Acobamba, Todos Santos,
Hontiveros			Andabamba.
Callanmarca		Lircay	Lircay, Uchuyguayllay,
	Collana		Callanmarca.
Elvira de Gadea		Julcamarca	(one ayllu in Julcamarca)
		Lircay	Atunguayllay, Huancahuanca
Guayllay	Chancas	Julcamarca	Julcamarca, Sto. Tomas de Pata, Congalla, Secclla.

Sources: see text.

The decline of population in the area during the period led to the reorganization of the affected ethnic groups into multiethnic repartimientos (see Table 2). Nevertheless, the Chanca configuration described in 1586 (Anonymous 1586:287) remained basically intact throughout the period. The fact that this group extended across two parish districts (doctrinas) and contained Ankara groups within it led to problems for the royal officials who attempted to compare censuses and determine population changes, but for the purposes of ethnohistory the retasas do provide a way to document the political boundaries of the groups. In 1723 an enumerator complained that the Visita General of 1683 had used the doctrina as its census unit and hence did not distinguish between the repartimiento of the Collana (which by this time contained the previous repartimientos of Calamarca and the Angaraes of Gadea) and the repartimiento of the Chanca. The latter contained the pueblos of Lircay, Jesus de Guayllay, Uchuyguayllay, Guancaguanca, Julcamarca, Sto. Tomas de Pata and corresponding haciendas (BNP 1730 C-2061). As can be seen in Table 3, the assimilation which affected all other groups in the area left the Chancas untouched in spite of the fact that their tributary population dropped to a low of 157 in 1711. It should be noted that this decline should be attributed to epidemics in the light of my previous argument concerning the reduced level of their participation in the Huancavelica mita.

The transformation of the regional economy of colonial Huamanga which occurred as a result of the decline of mineral production in Huancavelica and the corresponding disarticulation of the region from the supraregional productive systems, Huertas' second phase, had two types of consequences in the Lircay and Julcamarca areas of the

Table 3

Population of the Repartimientos of the Province of Angaraes: 1680 - 1779.

Repartimiento	1680	1711	1730	1739	1760		1765		1779	
	-	Tributaries	-	-	Trib	Total	Trib	Total	Trib	Total
Astos	3203 ^a	562	784	689	1144	4082	933	4625	-	4993
Collana	473	435	360	446	585	2973	780	3309	-	3323
Guaros	-	466	-	485	879	3779	692	3541	-	3989
Chancas	-	157	-	172	431	2642	403	1734	-	2420

Sources: BNP C-2001, C-1951, C-2061, C-4410, C-2236, C-2405, C-2294, C-2516, C-2232, C-2230, C-1607, C-1767.

repartimiento of the Chanca. Pressure on the land increased and haciendas expanded, sometimes converting entire communities into haciendas as occurred with Quilcaray in the Cachi river valley or Anchonga in the Lircay valley (BNP 1763 C-2236, 1763 C-2405). Atunguayllay, political center of the ethnic group, maintained extensive puna lands until the end of the 18th century, but began to lose some portions of these lands in 1730 (ACAG 'Atos de Cascabamba'). However, in spite of the fact that communities previously included with the Chanca passed to the Collana repartimiento, the repartimiento of the Chancas stayed free of haciendas until as late as 1760. A retasa made at this date showed that the three core communities were still related in the same tribute structure: Guancaguanca, Atunguayllay, and the mitmaq ayllu of Julcamarca (BNP 1763 C-2236). Nevertheless, processes are observable in the period 1730-1760 which indicate the institutional disintegration of this group. This occurred on two levels: the assimilation of the principal shrine of the political center by the Spanish colonialists and the dismemberment of the ethnic base of the repartimiento and its corresponding substitution by a territorial base.

The shrine at Atunguayllay, whose miraculous cross had been noted by the chronicler of 1586, was taken over by the local Spanish elites. The cofradia which developed around this saint contained members of the Spanish and mestizo castes from the entire region of Angaraes but, judging from the lists of the Libros de Cofradia (ACAG 1760-1830), no indigenous peoples. The patron of this shrine, the Senor de Atunguayllay, is one of a group of six saints considered to be brothers and sisters, saints in churches extending from Ayacucho to Castrovirreyna to Acoria. Furthermore the symbology of his cult and its

ritual cycle is directly related to the agricultural cycle and the integration of ecological zones within the valley (Dillon 1983 Ch.7).

In 1765 the ethnic basis of the repartimiento was eliminated entirely. The new repartimientos of the Chanca and Collana conformed directly to the areas defined by the respective parishes of Lircay and Julcamarca. The implications of this action, beyond the direct dismemberment of the Chanca ethnic group as a tributary base, are still not clear but it is possible to relate the general social transformation to the declining importance of the mita and the increasing importance of the local level exploitation of the indigenous groups. The emergence of local elites containing priests, local officials and the hacendado class would require a greater need for political control at the local level, which would have been difficult when the political organization of the native Chanca group extended across the areas of two subregional administrative domains.

Conclusions

My goal in this presentation has been to document the existence of the Chanca ethnic group in the province of Angaraes during the period from the Late Intermediate up to the mid 18th century. On the basis of the materials which I have been able to find, little more than a skeleton of the group has been delineated. This framework contributes primarily to an understanding of some of the processes of regionalization which are typical of different stages of articulation between the Andean ethnic groups and the supraregional economies generated by the world economic system. The importance of ethnic continuities is not often apparent, especially when they are obscured

under 450 years of external domination.

Within the more limited scope of colonial history, the documentation of regional ethnic groups can provide an important aid for the interpretation of the long cycles of Andean history as well as of events which are often interpreted in supra-historical categories. Pease (1972) has published a document from the period 1811-1812 in which an uprising of the members of the community of Atunguayllay is described. He attributes this event to a pan-Andean messianic pattern. The leader of the movement, Pedro Alanya, was from Carhuapata, the punas of Atunguayllay, and his wife was from Guancaguanca. Alanya had been a cobrador de tributos in 1791. At this time he had joined with other tribute collectors to protest the high rates and the suffering they imposed on the indigenous peoples of the area (BNP 1791 C-3529). In 1811, Alanya prophesied the return of Santiago, often interpreted to be a fusion of the Spanish saint with the Andean god Viracocha or alternately Inkarrí (Pease 1973:83). In the case of Atunguayllay and Guancaguanca it is more likely that the figure referred to is not a pan-Andean deity, but the local deity discovered before 1586 and whose statues are still found in the community. Furthermore, the intercommunity connection between the groups constituting the Chancas appear to have still been strong at this time. In 1814 colonial officials in the company of a man described as a "cacique of Cuzco" had to halt their trip from Huancavelica to Ayacucho because the entire region of Julcamarca and Lircay was in a state of rebellion (BNP 1814 D-6033).

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Expediente sobre la peticion presentado por el Procurado de Naturales de la villa de Acobamba en nombre del cacique de Huaros para qe se envie revisitadores (20-2-1629).

1688 B-546

(Expediente concerning the earthquake of 1687 and the release of certain groups from the mitas).

1723 C-1935

Padron de los indios originarios y forasteros que al presente ay en el ayllu anansaya del pueblo de Julcamarca.

1730 C-2061

Provision de retasa del tributo que deben pagar los originarios y forasteros del repartimiento de Collana de los Angaraes.

1730 C-1951

Provision de retasa del tributo que deben pagar los originarios y forasteros del repartimiento de Collana de los Angaraes.

1731 C-1607

Provision de retasa del tributo que deben pagar los indios originarios y del repartimiento de los Mitma, Huaros de Acobamba.

1731 C-1619

Memorial que se presenta el Escmo. Sr. Virrey D. Jose de Armendaris, . . . , en nombre de varios caciques de los partidos de la provincia de Angaraes sobre no haberse cumplido en revelar a

dichos indios en los trabajos de las minas de Huancavelica conforme habia decretado el Principe Santo Buono.

- 1731 C-2059
Cuentas de Angaraes del don Francisco de Tejada.
- 1732 C-2029
Cuentas de Angaraes de Sr. Dn. Gaspar Perez vuelta desde 1732 hasta 1735 años.
- 1739 C-2001
Expedientes sobre los tributos de Huancavelica.
- 1763 C-2236
Provision de retasa del tributo que deben pagar los indios originarios y forasteros del repartimiento de los Chancas de Cajamarca de la provincia de Angaraes.
- 1763 C-2294
Provision de retasa del tributo que deben pagar los indios originarios y forasteros del repartimiento de los Mitmas de Huaros de Acobamba.
- 1763 C-2405
Provision de retasa del tributo que deben pagar los indios originarios y forasteros del repartimiento de los Collana de los Angaraes.
- 1763 C-2561
Provision de retasa del tributo que deben pagar los indios originarios y forasteros del repartimiento de los Astos de Conaica.
- 1769 C-2230
Provision de retasa que deben pagar los indios originarios y forasteros del repartimiento de Collana de los Angaraes.
- 1767 C-2231
Provision de retasa del tributo que deben pagar los indios y forasteros del repartimiento de los Astos de Conayca de la provincia de Angaraes.
- 1767 C-2232
Provision de retasa del tributo que deben pagar los indios originarios y forasteros del repartimiento de Chancas de Cajamarca de la provincia de Angaraes.
- 1779 C-2508
Padron de las nueve doctrinas que comprende el gobierno y jurisdiccion de Huancavelica.
- 1791 C-3529
(letters from the cobradores de tributos of Angaraes protesting the high tributes.)

1813 C-6033

Expedientes sobre tributos en las comunidades de Huancavelica
(containing a description of the rebellions in Julcamaraca and
Lircay in 1813).

Archivo General de la Nacion

Derecho Indigena, Leg.4, C.62

Padroncillo y Tasa de los indios del repartimiento de los Quiqueres
Orejones, Provincia de Angaraes.

Derecho Indigena, Legajo 5, C. 40.

Autos que Nicolas Leon Tito, Cacique y Gobernador principal . . . y
los principales y segundas personas de su jurisdiccion . . .
siguieron contra Francisco Ocharan, Cobrador de tributos.

Derecho Indigena, Leg. 7, C.141, Fs. 92-169

Autos que siguió D. Jose Yanamissa, Cacique Principal del
repartimiento de Acoria y gobernador de la provincia de Angaraes
contra Baltazar de Aguilar sobre el amohomamiento de las tierras
denominadas Ambopampa, Llata-guico, Yacuy, Illasalla, Guampichay y
otros.

Tierras de Comunidades, Leg. 5, C.40

Autos formados sobre el alboroto y resistencia que hizo el ayllu de
Angara del pueblo de Julcamarca.

Archivo Comunal de Atunguayllay

Titulo de la Comunidad de Atunguayllay (1713).

Libros de la Cofradia.