

The Four more important Parties of the Andean-amazon Culture

PREHISPANIC TIME MEASUREMENT AND THE FOUR MOST IMPORTANT FESTIVALS OF THE ANDEAN AMAZONIAN CULTURE

The extraordinary precision for our ancestral cultures developed to measure time and with it attached to an agricultural calendar that allowed them to know exactly when preparing the soil when he sowed, clear the ground, grain and harvest their tender and mature fruits , when to rest and when to do it I celebrate it , made ??wit of its inhabitants, one of the most refined and involved with the environment and rational use of land , the Pachamama.

Ingenious systems were invented to observe the sun through the movement of the shadow , such as building columns and cylinders strategically grounded stone to look like the shadow cast by the sun forms a cross when passing through the two equinoxes and two solstices , ie , from the last week of March and during the months of April, May , June, July , August and September turns to the right and from the last week of September and during the months of October, November , December, January , February and March, toured the left . Only two days a year (20 March and 22 September) the shadow has a straight and perpendicular path from morning until evening , without leaning neither to the right nor to the left , so at noon produces no shadow . Millennia they knew that the year has 365 days it takes the earth to orbit its translational orbit around the sun , they knew that our land is located in the center of the planet (half the time) and wisely placed the march 20th as the New Year's Day as the " day of the Sun Straight " .

The Pawkar Raymi:

February to 21 March. Party Mushuk Nina (new fire) and first day of indigenous agricultural calendar. Here starts the cycle all male, and its main character the sun.

In this event the time of flowering and time to start testing the tender fruit crop in the southern hemisphere is commemorated, there are a number of rituality's accompanied by fire, water and flowers.



The Inti Raymi:

O Sacred Feast of the Sun , is recorded in our history from the earliest human settlements in Punt-yatzilCochasquí and centers of primary importance in the development of culture Quito Face is celebrated on June 21 with ritual baths , dancing and offerings in all communities, dances are for the harvest celebration or received as clear spiritual conjunction of man's relationship with nature..

In the June solstice sun earth shows the Tropic of Cancer , latitude 23.44 ° North. It's the longest night and the shortest day of the year in the southern hemisphere , the ecliptic in this hemisphere reaches its lowest point in the day and higher at night. (occurs between 20 and 23 June) .



In peasant communities in the central and northern provinces of Pichincha province to Earth Caranqui in Imbabura, the IntiRaymi , it also identifies as the Feast of saints because of the imposition of evangelizing the Catholic Church (Corpus Christi , San Luis , San Juan, San Pedro and San Pablo , etc . , depending on the day and geographical area where it is performed) . His " octaves " , "taking the place " " delivery branches" and " Boot Rooster " enhance the spiritual significance of this holiday.

The Koya, Kolla or KillaRaymi

Party of the Jora.TarpuyRaymi (planting party), it is the end of the preparation of floors and beginning of the cultivations. In this party he/she is carried out the ritual of the moon and the earth like elements of the fecundity. He/she takes place September 21 in homage to the feminine gender, basically to Pachamama or Mother earth who he/she gets ready to receive the seed of the corn, it was the life there is this product that is the basic food of the Andean town. It is the party of the feminine beauty, of their securities and their recognition to the spiritual and physical support to the indigenous culture.



The Kayak Raymi

It is celebrated on December 21. Celebration of the rite of initiation or maturity of adolescents, also held in honor of the great leaders and apuks represents masculinity party .

For the Christian world is the Christmas season and celebrate Jesus' birth coincides with the Summer Solstice .

Note then that the four great festivals of the Amazonian Andean people have a direct connection with the agro- festival calendar . Held exactly when the sun effects the tilting movement of the earth in its elliptical path laórbita or translation by the solstices and equinoxes occur .



When the continent from Spanish conquistadors arrived AbyaYala met many highly developed cultures .For administration which governed by principles, norms and well structured codes that allowed a fair and harmony among all people and between them and nature life.

These forms of organization and different knowledge on medicine, astrology , architecture and engineering were recorded by systems Quipus whose systems of ideographic writing , however , the Spaniards , not to find a similar script to Spanish and Latin alphabet , ignored these systems and ventured to say that the Incas did not have writing. In Quipus all rules, laws , history, science , rites , ceremonies, agricultural cycles , astrology, organizational forms and local and national administration was recorded.

All these skills have been described by various chroniclers and priests and evangelists today can still find them transmitted through collective memory and experiential practices of each of the peoples and cultures.

In the Andean man's worldview the whole nature is sacred and endowed with life.

In the multiple expressions of her it is manifested the creative supreme being's presence and maker of the world; with the result that, in their philosophical conception the unit GOD exists - MAN - intimately united COSMOS.

In the Andean worldview to maintain this unit and balance were necessary to practice certain principles that organized the whole cultural chore, as the reciprocity, solidarity, duality, rites and ceremonies. A reciprocity not only among the human beings but the man's reciprocity with the nature and the divinities. In our philosophy there are three worlds that are related with the cosmic principles: the HANAN PACHA or cosmos, the KAYPACHA, or the current and real world, and the UKUPACHA, the underground world and of the hidden forces. In this cosmos, the man was the axis and as such it should maintain the balance. Therefore, I lower this conception the Inca culture it organized all the parties, rites and ceremonies.



The Inca, the same as the big cultures of Central America were not pagan, they had a God-to Be Supreme Creative or maker, denominated ILLKA TICSIVIRACUCHA PACHAYACHACHIC, God that gives origin to the world, or in language of the Mayan, HUNABKU that meant The heart of the Sky

This creative god lived together with the men and one day when finishing its teaching mission under the form of THUNUPA, he/she left he/she is necessary to live in the infinite cosmos. But the human beings for not being alone and abandoned; and with the purpose of being able to maintain contact and to receive blessings and favors of the Pachakamak created gods speakers, as the sun, the moon, the stars. The sun is considered as the favorite son of the great Pachakamak that generates light, heat, energy and life to all the alive beings in this cay pacha. The other gods that the men created were emanations of the God Pachacamac and by means of these emanations, the man could arrive to the supreme divinity. The gods or superior divinities came identified with each phenomenon of the nature.

Of there it is understood that the Sun, to be the most visible star was the connection symbol, the main mediator, to which our adults worshipped and they surrendered special cult by means of rites and ceremonies, in the center of the Tahuantinsuyu that is the Cuzco, to where delegations of the 4 parts or 4 suyus went: Chinchaisuyu, Cullasuyu, Antisuyu and Cuntisuyu.

However, to more than the adoration in the sun in the Cuzco, each region, community, town and family had its own connection symbol and communication with the Sun and the Pachakamak. These gods were the tótems or local divinities, to those that were also surrendered cult and homages. The towns of the tawantinsuyu were very religious and spiritual. Under this religious structure the missionary priests implanted their religion and they made appear many Christ, saints and virgins with different names and in the special places of adoration. In the devotion to the saints, the natives pay respect, commendation and gratitude.

With these conceptions the parties and rites were instituted in the sun.

To enter in what means the parties of the Intiraymi, we should leave of an explanation that you/they were carried out two types of parties in the Tawantinsuyu:

1. Philosophical and spiritual; and
2. Agro ecological, referred to the mother nature.

These parties expressed a cultural conception of the cosmic world and of the divinities. For their organizational structure the parties and rites were of two classes:

- 1) of local rite, in which participates the Inca, the priests and the amautas.
- 2) the general one with the participation of all the inhabitants.

Inside the philosophical and spiritual parties, THE INTI RAYMI is located.

According to the astronomical calendar in the Tawantinsuyu was carried out two main parties in the sun: in December-January; and May-June. As May and June is the month of the crops some columnists they speak of the party of the crops others they speak whereas of the parties of the solstices the Inca to determine the day and the apparent movement the sun they built a great solar observatory in which there is a key point that only in the solstice and equinox they enter in that point the solar rays.

According to the narration of the columnists, the celebrations of the Intiraymi begin in the month of May



with the JATUNCUSQUI, after the new moon of May that is the month of the great search and of the deposit of the crops, to culminate with the denominated ceremonial rite WAKAY KUSQUI, June 21. June is the month of rest of the crop, the 21 take place the Solstice and taking advantage of this situation the Inca carried out the party in the sun by means of ceremonies, rites and sacrifices. This party was exclusive of the Inca, the priests and amautas. It is a purification rite and rendition of bills. In these ceremonies they are carried out the following offerings:

- The wine of corn: The Inca offered this chicha of corn in a glass of prepared gold with a month of anticipation like regret symbol and he/she surrenders of their will in the sun. Then it put part of the drink in the stone pile where also deposit the chicha the delegates of the four suyus so that the sun accepts them, he drinks them in that form to share reciprocally. For that reason June is the special month in which the sun went down to drink the chicha of corn together with the Inca and it took the petitions from the men to Pachakamac.
- After this rite, the Inca offers his gift that consists on gold, silver and espondylus shell, fine clothes and saramamas; the offering of the Inca was buried the same as the saramamas to get the mother's earth fertility.
- Offerings of bread of corn elaborated by the mamaconas who carried out great quantity of buns of colored corn in this month and kneaded with blood of white lamb. This bread was distributed all the assistants to the ceremony like an unit symbol and acceptance from all the towns to the Inca.

Finished these offerings and ceremonies, to the half-day of the 21 all the negative energy burn so that when leaving of that moment a new period he begins with a lot of force and new energy to advance toward the future.

After this ceremony they take to the great sun in you walk for all the territories of the place so that it blesses to the town and fertilize the nature so that there are good crops next year. In this month of June he was carried out the second census or it visits of the corregidors (tucuiricuc) and the judges (michuc) to each one of the houses to verify all that you/they have, from the allowances, plants, animals, gear and population, starting from which was carried out a redistribution of the things so that there is not rich neither poor neither lack anything.

This is the wisdom of our adults. This is the upbringing of the life in vital harmony with the sun, with the moon, with the stars... with the Pachamama.

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