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Título : **The house-land and the house-child. Ethnographic notes on an indigenous dispositive to constitutes the landscape against extractivist ruination in the Andes**

Resumen :

This paper is part of the interdisciplinary panel “Paisajes más-que-humanos: Propuestas interdisciplinarias” and contributes to the debate about the concept of “landscape” in environmental history. The panel demonstrates a growing interest in the landscape as an object of an interdisciplinary field. The landscape ceases to be understood as only a backdrop to the processes of social change and becomes an active agent, simultaneously produced and producer of diverse socio-ecological relationships. In line with the panel, this paper approaches the “landscape” as a more-than-human historical actor. Inspired by new debates within anthropology, including multispecies ethnography and various ontological proposals, the panel approaches the landscape as producing and produced historically through inter and intra-actions among multiple species.

This paper aims to examine the terms by which the human and non-human components of an Amerindian collective (the Quechua-speaking Cañaris area of the northern Peruvian Andes) conceptualize and establish their relationships with the landscape in a context saturated by different external-driven actions of ruination (in the form of extractivist endeavours). Leaving open the possibility of a radical alterity and multiplicity of an environment with whom humans relate in terms that exceed modern worldings, I will try to describe Cañaris’ practices and conceptions relating to the construction, uses, inhabiting and renovation of a sacred building made with ancient techniques in one of its most important towns. The non-human entity that emerges from this ontogenic exploration is called Iglisya. It is a building of thatched roof and sun dried bricks that is simultaneously less “indigenous” and more “artificial” than what has been usually the focus of Amerindian studies. I argue that since its clandestine construction by “indios” of the eighteenth century, this temple represented the Cañaris landscape and, more importantly, constituted it in a specific form. In fact, this Iglisya is not distinguishable from the relationship between the Cañarenses and their land, and this relationship is conceived and made in analogy to that one between parents and children. In sum, the landscape is treated and understood by Cañarenses as their child. This assertion is in contrast to those entities usually invoked by publicised indigenous movements and protests, such as Pachamama. Finally, the paper considers the material and ritual aspects of a relationship with a more-than-human entity that constitutes a landscape and provides Cañarenses with a cosmopolitical device with which they become able to contend on their own terms an increasingly threatening ruination context.

Juan Javier is an anthropologist. He has carried out research at various international research centres in Europe, and has published widely on contemporary Andean Quechua indigenous worlds. He is the editor of *Non-Humans in Amerindian South America. Ethnographies of Indigenous Cosmologies, Rituals and Songs* (2018). Drawing on fieldwork from diverse Amerindian societies whose lives and worlds are undergoing processes of transformation, adaptation, and deterioration, this volume offers new insights into the indigenous constitutions of humanity, personhood, and environment characteristic of the South American highlands and lowlands.