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## Exploring the Evolution and Use of the Derogatory Term "Shucuy" in Huánuco

Nicéforo Bustamante Paulino<sup>1</sup>, Ido Lugo Villegas<sup>2</sup>, Claudia Rocio Otálora Martínez<sup>3</sup>

### Summary

*Peru and its departments have not overcome the problem of racism, xenophobia and social, cultural, economic, political and ideological discrimination, inherited from colonial times to the present. Huánuco is one of those regions, where derogatory terms are used to describe one group by another human group; What is the geographical, historical and cultural context of the use of the term "shucuy" in Huánuco?, What is the historical, social and cultural origin of the term "shucuy" in Huánuco?, How has the meaning and use of the word "shucuy" evolved over time in the Andean areas of Huánuco?, What sociocultural and linguistic factors influence the perception of "shucuy" as a derogatory term or a form of Huanuco identity?, What is the social and psychological impact of the term "shucuy" on the population of Huánuco?, What is the validity of the term "shucuy" in the population of Huánuco?; our goal is to understand and analyze the geographical, historical and cultural context of Huánuco in order to understand the origin of the term "shucuy" and its relevance in the region; As a methodology we use the technique of bibliographic and documentary analysis of colonial sources, description of travelers, and archaeological evidence of the term Shucuy, the points of view of opinionologists, such as ethnologists, anthropologists, historians, linguists. The results are: data from vocabularies and dictionaries of the sixteenth and seventeenth centuries, the appreciation of travelers, reports from oral sources and archaeological evidence. The conclusions of the study are: The term Shucuy is a local language of the Guanucu, in its variant Huaybuash, associated with the activity of making flip flops; and as a derogatory term since 1920, when Enrique López Albuja published the Andean Tales, branding the citizen of the province of Huamalíes as a rough, crude, crude, delinquent, uncivilized, uncultured and stinking man. Since then, many commentators have continued to disparagingly label the man as shuco or shucuy and the Andean woman as shocona.*

**Keywords:** Huánuco, Huamalíes, shocona, coarse, crude, uncultured.

### Introduction

The culture of racism, xenophobia and forms of social, cultural, economic, political and ideological discrimination in Huánuco and Peru are still in force, despite the hypocritical discourse of those who run the State at various levels and the attitude of the majority of the population of the Kichwa or the cities. However, it is good to point out that racism is not only the problem of Peru, but of Latin America as a whole, as he expresses very well, who in his summary tells us that Reyna & León (2020) "Expressions of rejection towards various sectors of the population have been a growing constant in Latin America in recent years" (p.1). It is indeed an issue in progress despite the fact that many decades and centuries have passed, it

<sup>1</sup> Universidad Nacional Hermilio Valdizán, Orcid: 0000-0002-8582-269X

<sup>2</sup> Universidad Nacional Hermilio Valdizán, Orcid: 0000-0002-5523-6438

<sup>3</sup> Universidad Nacional Agraria de la Selva, Orcid: <https://orcid.org/0009-0009-6570-1688>

seems that it was a matter of the past, but in practice almost nothing has changed the cultural elements of the colonial era, of a strong stigmatization against the American Indian. A racist practice of great magnitude, is the one that is known of the Chileans against the Peruvians and Bolivians, especially of the main newspapers, as he points out: "The journalistic coverage of *El Mercurio* and *La Tercera* on the subject of migrations from Peru and Bolivia, seems to reflect a collective unconscious of Chilean society. where significant trends of racism and xenophobia can be observed" (p.23). Just as these comments are easy to visualize in the Peruvian media, racist treatment of Peruvians in the interior of the country, calling them cholo, zambo, mulatto, zambo, indian or simply with the epithets of provincial or migrant who does not fit into the culture of Lima. A similar event occurs in Huánuco, with the same Huanuqueños who come from the provinces of Huamalíes, Dos de Mayo, Lauricocha, Yarowilca, Marañón, Huacaybamba and other provinces, who are contemptuously branded as shucuyes or simply shucos, which in the understanding of the majority of the huanuqueños, are rough, coarse, uneducated, mountain people who stink and abhor. Despite the fact that this human group is an important part of the department, racial and cultural segregation can be seen here; those of Huánuco believe themselves to be the heirs of the "very noble and loyal city of the Knights of the Lion of Huánuco", they extol this nickname in their ceremonies, academic, cultural, and social events; It is common to hear in auditoriums, conference rooms, the Plaza de Armas and other spaces, during official ceremonies and on Sundays in the programs of hoisting the national flag, repeat the nickname ad nauseam. (Fernandez (2020)

On the occasion of the anniversary of the Spanish foundation of Huánuco, which is celebrated every August 15, in memory of what Gómez de Alvarado founded, in the llacta of Huánuco Pampa in 1539, the heirs of the founders did not want to accept that date because they considered that this act was carried out in the land of the Shucos; alleging a diversity of historical arguments, so the Central Committee Pro-IV Centenary of the Spanish Foundation of Huánuco, appointed an Adhoc Commission, who after arguing a series of inconsistent data, proposed to change the date to August 15, 1540, as the founding date of the city of Huánuco, in charge of Pedro Barroso. Let's see what the proposal says:

In the year 1540, Governor Francisco Pizarro decreed that Pedro Barroso, appointed Lieutenant Governor, should move to the Pillcu Valley, the site of the future foundation of Huánuco. In compliance with the order, Barroso established himself in the area and settled definitively in the place populated by the Chupaychus, founding the new city, in the same year of 1540. According to some, on February 2nd, and according to others, on August 15th (p.5).

As can be seen, the Commission was not sure of the date, because there was no evidence of a legal document of the foundation, none of the colonial chronicles mentioned 1540, nor the visits of 1549, nor the subsequent ones and especially that of 1562; The argument was only the criterion of an assumption; the document was battered by José Varallanos with solid arguments and historical sources of proof, so the municipal authorities of that date had to set aside the opinion of the Commission and, returned to August 15, 1539, as the founding date and, the heirs of the Spaniards had to reluctantly accept the place of the foundation; however, the disdain for the inhabitants of the old village of Huamalíes (today Huamalíes, Dos de Mayo, Lauricocha and Yarowilca) continued and continues with indifference. In the central-eastern region, it is easy to see the segregation of some groups against others, expressed with the derogatory epithets of cholo, indio, pashpa, chapla, pata amarilla, shishaco, pañaca, shuco or shucuy, serrano; the latter terms are frequently used in Huánuco. Many commentators have dealt with these issues and have tried many speeches and political measures to end the end of

racism, in practice the acts of discrimination of the first years of the Spanish invasion and conquest, the derogatory qualifiers are still in force, it is easy to verify the qualification of shucuy, to the various actors by the students in the schools, institutes, universities or friendship, social, cultural or sports meetings. In some cases in the form of jokes and in others of offense, to the extent that a group of people have accepted to be called that, who have given names of their businesses and establishments such as: shucy Wings Alitas, cevicheria shucuy, cholo, cholito, shucuy culture and tradition, some have been using social networks to advertise themselves with rancor and hatred; On the other hand, some have highlighted the academic and political achievements of some personalities, and others have been inspired by the music and poems about the Shucuy as a form of protest against racial and cultural discrimination and struggle.

Lately, the first Friday of every year, after the Anniversary of Huánuco, has been established as the date of cultural celebration, as "Day of the Huanuco Cultural Identity", in order to strengthen the customs, traditions, culture, history and destiny in the 11 Provinces of the Huánuco Region. This ordinance was later distorted as the day of the celebration of the festivities of the Shucuyes, textually on the occasion of the festivities of 2022 an epigraph said "Revaluating our cultural identity of Huanuco (August 19-20- festival of the shucuy Hco 2022)". For most readers the message was of a derogatory kind, which some called as the term affective knowing that the term shucuy means a derogatory epithet. The bottom line of the message for many is that the celebration of the founding of "The very noble and loyal city of the knights of León de Huánuco" cannot be mixed with the culture of the Shucuyes, therefore it was necessary to set a special date for the people of Huánuco. Certainly, the ordinance provides for a reassessment of the cultural contribution of the eleven provinces. But in practice, this is not followed. This is an act of cultural and racial discrimination: this problem led us to pose the following research problems

What is the geographical, historical and cultural context of the use of the term "shucuy" in Huánuco?, What is the historical, social and cultural origin of the term "shucuy" in Huánuco?, How has the meaning and use of the word "shucuy" evolved over time in the Andean areas of Huánuco?, What sociocultural and linguistic factors influence the perception of "shucuy" as a derogatory term or a form of Huanuco identity?, What is the social and psychological impact of the term "shucuy" on the population of Huánuco? To answer these questions, we set out to formulate the following study objectives: to understand and analyze the geographical, historical and cultural context of Huánuco in order to understand the origin of the term "shucuy" and its relevance in the region; to contextualize the semantic evolution of the word "shucuy" over time, examining how its meaning and connotations have changed in different eras; to identify and examine the sociocultural and linguistic factors that have changed in the region. contribute to the perception of "shucuy" as a derogatory term or an expression of Huanuqueño identity; explain the social and psychological impact of the term "shucuy" on the population of Huánuco; To evaluate the validity of the term "shucuy" in the population of Huánuco.

## **Methodology**

For the case of this study, the selective sample of the main documentary sources of the sixteenth, seventeenth, seventeenth, nineteenth and twentieth centuries, respectively, was used, which constituted 6 chronicles, 7 visits and 2 in relation to the appreciation of the travelers who passed through Huánuco and who described and made important comments about the way of life of Huánuco and its surroundings; Likewise, in order to have greater historical

arguments, the secondary sources such as articles, journalistic opinions were reviewed, for this purpose bibliographic repositories such as Scopus, Redylac, Scielo and Google Scholar were used, from where 6 sources were extracted that touch on topics inherent to the word shucuy and, finally, the bibliographic consultation of the main historians of Huánuco of the last 100 years was made. As a research method, documentary research was prioritized with an exhaustive review of the existing literature on the history, culture and linguistics of Huánuco, especially those that address the word "shucuy" in different contexts such as the autochthonous, colonial and republican periods. In the field research, access was had to the Andean areas of Huánuco, such as the provinces of Huamalíes, Dos de Mayo, Lauricocha and Yarowilca, Marañón, Huacaybamba, Daniel Carrión and Pasco, where local inhabitants, community leaders and, above all, experts in the Huánuco culture were interviewed about the social and psychological impact of the term shucuy in the population; also to know the validity of the term shucuy in the context. As techniques and procedures, semi-structured interviews with people of different ages and backgrounds in the Andean areas of Huánuco and Pasco were used to collect information about their perceptions and personal experiences with the word "shucuy", which allowed us to better understand the evolution of the term and its meaning in people's daily lives. Linguistic analysis was also used, which consisted of carrying out a detailed linguistic analysis of how the word "shucuy" has changed in terms of meaning, connotations and use in different historical and cultural contexts, in this case Quechua dictionaries, ancient texts and oral testimonies were used to trace this evolution. In order to have a better vision, a meeting was held with knowledgeable people where a Discussion Group was organized with members of the Huanuque community to promote dialogue and reflection on the term "shucuy" and its cultural importance. These groups allowed us to have a valuable perspective, who provided enriching opinions. On the other hand, the analysis of historical archives was carried out, such as the case of the visits of 1549 that occurred in the initial stage of the colony arranged by the Peacemaker Don Pedro de la Gasca, after the famous distribution of Wuaynarrima in Cusco, an event that occurred throughout the viceroyalty of Peru and, the 1562 visit of Iñigo de Ortiz de Zúñiga, referring to Huánuco, documents that provided us with valuable data about the flip-flops; Likewise, a comparison of local media was made, where various contemporary comments of the republic and of Huánuco in particular, where the word "shucuy" stands out over time. In the office work, the processing of information was carried out, prior to critical and reflective analysis; The analysis and synthesis of contents made it possible to scrutinize and auscultate the contents of written documents, oral opinions, radio programs, television programs and other media related to the word "shucuy" in order to identify trends and changes in its representation.

The qualitative study design chosen was the Ethnographic one, because it is a cultural approach that allowed us to understand the experiences and linguistic practices and the perspectives of the people in the Andean areas of Huánuco, regarding the word "shucuy". The design allowed us a deep immersion in the cultural and social context of the Andean areas of Huánuco, which was vital and essential to capture the experiences and interpretations of personalities knowledgeable about the subject and of ordinary people their appreciations around the term "shucuy". The design followed the following steps a) literature review, which began with a thorough review of the existing literature on Huánuco, its history, culture, and the use of the word "shucuy". This made it easier to understand the core issue; Likewise, the study contexts were selected, such as the districts of La Unión in the Province of Dos de Mayo, Baños and Jesús in the Province of Lauricocha, Choras in the Province of Yarowilca, Llata in Huamalíes and Yanahuanca in the Province of Daniel Carrión; Data collection consisted of using a variety

of qualitative data collection techniques, such as in-depth interviews, participant observation, and field diaries, to obtain information directly from community members. We conducted interviews with people of different ages, genders, and backgrounds to gain diverse perspectives. When it comes to data analysis, we use qualitative analysis methods, such as content analysis and thematic analysis, to identify patterns, themes, and trends in the data collected. We examine how the term "shucuy" is used, understood, and interpreted in different contexts and by different human groups. Data triangulation, where in this process data from different sources and techniques were compared and contrasted to ensure the validity and reliability of our findings. As a complementary part of our design, we had a continuous interaction with the representatives of the community referred to in previous lines and, for this, key informants were selected throughout the study to clarify doubts and obtain a deeper understanding. Finally, the report of our first results: Some of our findings where we begin to specify how the word "shucuy" has evolved over time and how it relates to the cultural identity in Huánuco. In the aspect of Ethics: A letter of informed consent was given to the participants in this study, in which each member agreed to cooperate by providing us with their reviews and whose data is stored in our database and kept confidential.

## Results

Among the data we have obtained to date, we have the following:

### 1. Semantic conceptual aspect

According to the Quechua dictionaries collected by historians of indigenous linguistics, we have the following:

#### a. In lexicon or vocabulary of the General Language of Peru, (1560).

Compiled by the Friar Dominic of St. Thomas, (1560) . In this inventory of Quechua lexicons, the word shucuy, ushuta or usuta, llanqui or ojota is not recorded, despite the fact that the Fray had traveled a good part of the Inca territory, including the valley of the Chupaychus, who was one of those who ordered the demolition of the Huaca de Huanacaure.

#### b. In the vocabulary of the Lengva General de todo el Perv called Lengva Qquichua or of the Inca, de, edited in Lima, press of Francisco del Canto, 1608. Gonzales Holguín (1989)

In this list of words the word shucuy does not appear either, but the word *Vsuta* does appear, which indicates as the footwear of the Indian, and the word usuta corresponds to the Quechua variant of Cusco. In relation to its nomination, footwear is the first reference at the conceptual level (p.279).

#### c. In the Quechua dictionary Junin-Huanca. Ministry of Education (1976)

Prepared by the National Institute of Educational Research and Development INIDE, the word shukuy appears, and it says: "sandal made of skin; On the other hand, the ox-hide or rim sandal is called llanki" (p. 126).

#### d. According to the Latin Dialect of Quechua, Grammar and Lexicos of Oaks (2008).

Initially published in Llata between 1970 and 1975, its work was reprinted and compiled with other important data on Huamalíes in 2008 by the Provincial Municipality of Huamalíes. In this list of vocabulary appears the word Shucuy, which indicates that it is a flip-flop that covers only the fingers and heel; shucuy is designated to the one who wears that flip-flop. (p. 324).

- a. According to the Quechua dictionary, entitled *Rimaycuna Quechua de Huánuco* Weber, et al (1998) de the Instituto de Verano in its linguistic series No. 48. He refers to the word shucuy, "shucuy, Shucu, sukuy refers to the people of the Jalaca area of Dos de Mayo, Huamalíes. But not from Pachitea; Shucuy, a derogatory term for the people of Jalca. (used by men of Huanuco) (p.503).
- b. In the *Ancash-Huaylas Quechua Dictionary*. Ministry of Education (1976a)

The word shucuy is associated with Shuku which means, "chullo, wool hat with earmuffs that women wear over their hats. Shukina" (p.164).

- c. In *Quechua - Spanish - Quechua Dictionary Qheswa - Spanish - Qheswa Simi Taqe*.

Published by the, the word shucuy is also not considered, but if it is mentioned, usuta. Which indicates that it refers to the flip flop, which is a type of rudimentary sandal (p.697). Regional Government of Cusco (2005)

Deducing from the above, we will say conceptually that the word shucuy is a local dialect of the Guanucos, which was referred to the Andean footwear that was maintained as such during the Inca and colonial times and continues to this day. This word forms from the variant Huayhuash.

## 2. Historical references of the views in relation to Andean footwear.

To process this aspect, we use two types of sources: the visits and chronicles written by the Spaniards during the process of the conquest and in the viceroyalty, among which the following stand out:

- a. The visit of 1549, arranged in Cusco after the partition of Wuaynarrima, by the Peacemaker Don Pedro de la Gasca.

Where the visitors had to make a list of tributes that the natives made to the Inca and those that they were making to their encomenderos, that is, to their new masters. In fact, the visitors, according to the territory entrusted to them, made the visit and described the products they delivered to the Inca, some of them in their condition as natives of the area and others in their condition as mitimaes. In this context, the word flip-flops appears, in allusion to the usuta or ushuta. The Spanish scribes of that time, who had already been around for 18 years, were conceiving with greater closeness and understanding the meaning of the words that were narrated to them by the so-called interpreters, who in many cases were the natives themselves and in other cases the Spaniards who learned Quechua or the new Spaniards born from the Spanish presence in Tumbes and, certainly after the death of the Inca Atahualpa. These interpreters narrated to the Spanish scribes, who wrote as they listened and often distorted the essence of its meaning, but so it remained to this day, linguists of various specialties have been studying and contributing to a better understanding of the Andean world.

- b. María Rostworowsky, in her book entitled *Ensayos de Historia Andina*. Elites, ethnicities, resources.

It appends the various taxes made in 1549, throughout the length and breadth of the viceroyalty; the aforementioned scientist contributed to provide us with valuable information about the tribute that the Andeans made to the Inca, whose data are supported by documents that were taken from the National Historical Archive (AHN - Madrid), Indies Section: Various Sixteenth Century, Files 83, Exp.104, year 1549; File 99, exp.78, year 1549; exp.89, year 1549; Exp.112, year 1551. He also reviewed the Library of the Royal Palace (APR-Madrid),

Miscellaneous of Ayala. Exp.409. Archivo General de Indias (AGI-Sevilla), Audiencia de Lima:28-A and, finally, the Archive of the British Museum (AMB- London), Spanish Manuscripts Add.33,983 respectively; For our topic of study we are interested in what is related to the Andean footwear called usuta or ushuta, footwear that the Spaniards called espadrilles because of its similarity to the usuta, and they Castilianized it and began to call it as espadrilles, considering that this word is of Hispanic origin referring to a form of shoes without heels. Made of leather and cloth with ornaments of cabuya or cotton threads, at least in its initial manufacture it closely resembles Andean usuta, known by many as shucuy, and since the arrival of the Spaniards as flip-flops in allusion to the usuta.

In the repartimiento of Guamanga: Context that refers to the valley of Jauja assigned to Don Antonio de Rivera, where it is specified that there were about 847 tributary Indians. As the information provides us, the types of tribute that were paid to the Inca, and that from then on to his encomendero, in his description on folio (f.1V) specifies that the natives would pay tribute to "one hundred pairs of cabuya espadrilles, one hundred pairs of wool espadrilles and two hundred pairs of flip flops". (p.306). In the repartimiento of Soras that was assigned to Melchor Palomino, a resident of the city of Guamanga, it is stated on folio f.3, that nine hundred pairs of espadrilles of cabuya, and one hundred and fifty pairs of wool and one hundred and fifty pairs of flip-flops were taxed" (p.309), a similar fact is done in the Repartimiento de Lucanas, which was entrusted to Don Juan Alonso de Badajoz, resident of the city of Guamanga; On folio f.4 he mentions that "sixty pairs of cabuya espadrilles, and twenty-four pairs of wool espadrilles" (p.310) will be taxed; in the tax made to the repartimiento of Cacayacure, entrusted to Captain Alonso de Mendoza, it states that the Indians will pay "one hundred and forty pairs of oxotas", in the repartimiento de Nuestra Señora de la Paz, located in the province of Chuquiavo, the repartimiento assigned to Marshal Alonso de Alvarado, a resident of the city of La Paz; Likewise, the repartitions of Cusco, as in the case of Calca in the province of Andesuyo, which was entrusted to Hernando de Pizarro, the collection of tributes were not referred to the flip-flops or algargates, but were prioritized to metallic products such as gold and silver and, of course, the livestock production consisting of planting, harvesting, moving and grazing work in the estancias and of course to the tasks of freighters, with the exception of the partiality of Amoybanba, which was in charge of Hernando de Pizarro; In f. 9v it indicates that the Indians will pay taxes "... with twenty pairs of oxotas" (p.317), similar case occurs with the repartimiento of Aymaraes that was assigned to Alonso de Loayza, as far as footwear is concerned, referred to on folio f.10, that they will give "... sixty pairs of espadrilles and sixty pairs of oxotas" (p.318). In the repartitions of Azángaro of the Province of Collasuyo in charge of Antonio de Quiñonez, in the repartition of the city of Arequipa as in the case of Acarí Yungas that was entrusted to Don Pedro Mendoza, repartimiento of Chuquibamba of the Province of Condesuyo, assigned to Alonso de Luque, resident of the city of Arequipa, mentions that they will be taxed "... sixty pairs of espadrilles and sixty pairs of oxotas" (p.322); in the repartimientos of Collagua, the repartimiento de la Villa de la Plata of the Province of Charcas, the repartimiento de Pacona of the Yungas Indians, the repartimiento de Chuquicota, the province of La Carangas de Lope de Mendieta, a series of tributes are referred to, among them the alpargates and the oxotas. On the other hand, in the repartitions of the coast, these footwear are not specified as part of the tribute, as in the case of Chinchá, which was assigned to the crown, the repartition of Andes entrusted to Hernando de Montenegro, the repartition of the city of Trujillo of Diego de Mora. On the other hand, in the repartimiento of the province of Guamachuco, which was entrusted to Juan Sandoval, a resident of the city of Trujillo, it is narrated in f. f 25 "ninety pairs of cotton espadrilles, and one hundred and fifty

pairs of oxotas" (p.338). In the north, such as the village of Chanbo, entrusted to Rodrigo de Paz, a resident of Quito, it is stated that the Indians must give their encomendero "two hundred pairs of oxotas, all this cabuya, and one hundred pairs of cotton espadrilles, all placed in the encomendero's house" (p. 342). Rostworowsky (1993)

- c. In relation to the repartitions of the city of León in the Province of Huánuco, which was entrusted to Captain Gómez Arias Avila, a resident of the city of Huánuco.

The person in charge of carrying out these taxes were Don Juan de Mori and Hernando Alonso de Malpartida, as stated in the complementary document added to volume 1 of the 1562 visit, who confirmed that the territory of the Chupaychu was organized into two halves of allauca and ichoq, each of them with spaces of hanan and urin. whose dividing line was the Jatún Mayu, today known as the Huallaga River, and in each of these parts there were four kurakas under the control of Paucar Guamán; the control of Urin ichoq was in charge of Chinao Poma, the hanan ichuq el kuraka, Quirin; both in the Urina Llauca it was in charge of Marca Pare and in the hanan allauca it was in charge of Paucar Guamán, who also had the leadership of the four kurakasgos of the Chupaychus, as stated in the supplementary document added in volume 1 of the 1562 visit of Ortiz de Zúñiga (1967). He also mentions the part of the allocation of fees and in relation to the subject at hand he says on folio Sf.168v in relation to "They give him forty pairs of espadrilles every fifteen days and they said that from now on they will give him thirty pairs" (p.307). Likewise, in the document annexed, he states in relation to the repartition of the city of León, Province of Huánuco, that the Indians were obliged to pay "four hundred and fifty pairs of cabuya espadrilles and seventy-five pairs of cotton espadrilles" (345). In relation to the entrustment of Luringuaylas to Doña Francisca Pizarro, a resident of the city of León de Guanauco, a territory that geographically borders Huamalés, she tells us that the Indians will give "six hundred pairs of espadrilles and three hundred pairs of oxotas" (p.346). On the other hand, in relation to the visit of the Yaros repartimiento, which belonged to Don Antonio de Garay, settled in the city of Huánuco, it is mentioned, according to Rostworowsky's data, "one hundred and eighty pairs of cabuya espadrilles, sixty pairs of cotton wool espadrilles" (p.347). Likewise, in relation to the encomienda of Chinchaycocha that was assigned to Don Juan Tello Soto Mayor, it is specified that the Indians would give "every six months fifty pairs of cabuya espadrilles and fifteen pairs of wool and fifty pairs of oxotas" (p.359). Rostworowsky (1993) Rostworowsky (1993) (Ortiz de Zúñiga, 1967)

Another valuable document to trace the origin of the term shucuy is the visit of 1562, made by Iñigo Ortiz de Zúñiga.

The Hermilio Valdizán National University published its palaeographed document in two volumes, thanks to the kindness of the Peruvian Jhon Murra and the scientific zeal of Edmundo Guillen Guillen. In both volumes are the taxes that the natives paid to their encomenderos. In the first volume, in the census of the native population of the Chupaychu, during his declaration Don Cristóbal Xulca Condor, principal of the Queros, in relation to the tributes they gave to the Inca said "he gave the ynga wool and they paid him corn, and coca and chili pepper and oxotas and chuspas and llautos" (p.37) and, in another part of the document, in relation to the instructions they gave to the king, the cacique states that their encomendero in the time of Pedro Puelles "paid tribute to sheep, and corn, and clothing and alapargates" (p.33); Similar statements can be made in Volume II, Mitmaq leaders, who correspond to the encomienda of Juan Sánchez Falcón, on the subject of Don Juan Bautista Yupachau de Colagua, tells his visitors that in the times of the Inca "they gave carpenter's officers, and hammockers, and feather dusters and olleros, oxotas camayos and those who make lassoes", in the same way Don Cristóbal de Vilcapaucar, He told the visitors, "They gave them Indians



who were feather dusters, and who made flip-flops and ollereros and dyers." Ortiz de Zúñiga (1967) (Ortiz de Zúñiga, 1967, p.61) (Iñigo Ortiz de Zúñiga-Visitador, 1562, p.55) As well as these statements, there is evidence that in the ancient Chupaychu and Yacha, there were men dedicated to making Oxota (usuta or ushuta) that when the Spaniards arrived, due to the variety of products they made, some called it alpargates.

From what has been stated in the preceding lines, during the first years of the conquest and the viceroyalty in the territory of the Chupaychu and Yacha, there were dedicated to the manufacture of flip-flops. In none of these statements is the word shucuy.

d. In the vision of the chroniclers about Andean footwear.

Another source is the works of the chroniclers who dealt with Andean footwear, among them the following stand out:

1. Felipe Guaman Poma de Ayala.

Who in his iconographies shows abundant material about the type of footwear used by the Andeans and which was known as ushuta or usuta, in one of his descriptions about the work carried out by girls between the ages of nine and twelve, that there were women whose function was to guide these girls, tells us "of principal women for cumbes, Auasca, and Cambana and Llauto and Ojotas, Cunbana, Uincha, Chumbe, Chupacuro" (p171).

2. Martín de Murúa.

One of the few chroniclers who takes care of inventorying the forms of clothing of the Inca nobility, in relation to the clothing during the marriage of the coya with the Inca, tells us: "The body at the waist was girded with a girdle, which they chumpi, on top of another wider and thicker, which they say Mama Chumpi and instead of shoes, they wore very nice flip-flops" (p.74).

3. Bernabé Cobo, of the Order of the Society of Jesus.

Who in his monumental work, General History of the New World. About Andean footwear, he tells us:

The shoes they wore were called usuta: they made them with a sole shorter than the length of the foot, so that they could keep the toes out of them, so that they could grip them when they climbed uphill. These shoes have no other work than the aforesaid soles, tied from the heels to the instep of the foot with certain woollen laces as thick as the finger, made with great curiosity, because they are round and soft, because the hair is drawn like a curl or like hair from the carpet, of very bright colors and beautiful workmanship. With regard to the whole gala of the footwear, they put it in these ligatures, making with them on the instep of the foot certain graceful loops and loops with which they cover a great part of the foot, and from there they go round girding the throat of it. They are the soles of this shoe of rawhide, taken from the necks of its rams, because the part of that part is thicker than the rest of the whole body; And since it's not tanned, it gets like a gut in getting wet, so they take off their shoes when it rains or the ground is wet. Of this footwear without any difference men and women wore; but these, and even most of the Indians, are coming into our use. (p. 238).

4. D. Acosta, J. In his book Natural and Moral History of the Indies.

Published in 1940, by Edmundo O Gormán, about footwear he tells us: "Ojota is the name given to the footwear they wear, which is an espadrille or shoe of Franciscan friars, open, made of wool and sparta" (197).

From the opinion of the chroniclers it can be deduced that the footwear in the empire of the Incas is called *usuta* or *ushuta*, from which the Spaniards wrote it as flip-flops and agrees with what was expressed by the appraisers of the visits of 1549 and 1562 respectively.

e. In the view of scientists and travelers.

Ruiz Hipólito. Historical Relation of the Voyage to the Kingdoms of Peru and Chile, for the years 1777 and 1788.

He is one of the first to speak of the *shucuy*, during his visit to Huamalíes, in relation to the native's footwear he tells us: "they go barefoot even in the coldest weather, and if some of them put on shoes it is with a piece of "baca" leather that occupies the sole of the foot, securing with two strips of the same leather; this shoe is called *Sucuyes* (p.182).

Of the sources consulted, this is the oldest reference to the word *sucuyes* or *shucuy*, that the natives of the seat of the *corregimientos* of Huamalíes, who were *Llata* in the case of the Spaniards and for the Indians *Jesus*. It is very likely that Ruiz traveled to the two headquarters of the *Corregimiento* in his Description he does not mention.

Juan Jacobo Von Tshudi, who visited the villages of the central highlands between the years of 1838 and 1842, in one part of his narrative tells us about the type of footwear used by the Indians of Cerro de Pasco he tells us "footwear consists of sandals of untanned leather, called "llanqui" or "usuta". They are bent over the fingers and tied at the ankles" (. Tschudi, 2003, p. 408)

Gerstacker, F. (1973) , during his passage through Pozuzo in 1861, when he arrived at Cerro de Pasco he described the Indian's footwear as follows: "instead of the heavy Tyrolean mountain shoes, full of nails, a kind of sandals of raw leather, which are fastened by straps of the same leather, and that pass over the toes and heels. (p.37).

f. From the legal sources surrounding Huamalíes

At the beginning of our republican life, when the departments were created, Huamalíes was part of Tarma, which was the headquarters of the old Intendancy of the same name, to which the subdelegations of Cajatambo, Conchucos, Chavín de Paríarca, Huamalíes, Huánuco, Huaylas, Jauja, Panatahuas, and of course Tarma were subject. During the colonial period, the Huamalíes *corregimiento* had autonomy and was administered by its two *corregidores*, the Spanish and the Indians. Its administrative system was carried out directly to the Intendancy of Trama, the Audiencia of Lima and the Viceroy. In the flow of trade, it was closer to the towns of Huaylas, Cajatambo and Tarma, to Cerro de Pasco, Huancavelica and of course to Lima; With Huánuco the commercial relations were not fluid, except for those dedicated to the factory of *chancaca*, *aguardiente* and *coca*, which were not lucrative for the Huamalians to come to the city of Huánuco, it was more practical to go to Cerro de Pasco to acquire the products he required: Likewise, their agricultural products (Huamalianos) had a higher price and demand in Cerro de Pasco, Tarma and Huancavelica, than in Huánuco.

During the new territorial demarcations that took place at the beginning of the republic according to the Provisional Regulation of February 12, 1821, Huánuco itself appears as a Province of the Department of Huaylas; but by Law of November 4, 1823, the Department of Huaylas was divided and the Department of Huánuco was created, which by Decree of November 13, 1825, was given the name of Junín; the Decree of October 10, 1836, considers it among the provinces that make up the latter department; with another decree of January 29,

1867, this province was separated from the Department of Huaylas. During the government of Don Mariano Ignacio Pardo, it was erected as a Coastal Province, separating from the department of Junín; During the government of José Balta, by law of January 24, 1869, the department of Huánuco was created, integrating the provinces of Huamalíes and Huánuco and separated from the department of Junín, and the river department of Huánuco was created, with the city of Huánuco as its capital. Likewise, the Decree of April 10, 1866, declared the town of Aguamiro the capital of this province; The Law of December 29, 1862 established that the town of Llata is called Villa and is the Capital of the Province of Huamalíes and by Law of October 31, 1891, this town was elevated to the category of city.

The jurisdictional domain of the Province of Huamalíes encompassed what are now the provinces of Huamalíes, Dos de Mayo, Yarowilca, and a large part of the Province of Lauricocha, since the southwestern part belonged to the Province of Tarama.

In the mid-1920s and 1940s in Huánuco there was a very small social elite, concentrated in certain families, such as the Castillos, Ayllon, Figuero, Ruiz, Ingunza, López, Dyer, Carranza, Peñamurrieta, Bermúdez, Matos, Pinzas, Montaldo, Rodríguez, Giles, Sara Quintana, Ramírez, Debarbieri, Melosovich, Vegas, Alazema, Echevarría, Palanca, Ronquillo, Cuculiza, Herrera, Ponce, Araujo, Fernández, Sotil, Ordoñez, Jáuregui, Quiñones, Reyes, Zevallos, Beraún, Cárdenas, Cajas, Malpartida, Ortiz among the city's notables. Certainly, this group of citizens considered themselves the heirs of the colonial caste and genuine Huanuqueños. That they did not look favorably on the intermingling of other social groups that were not from the Huanuco environment, and especially the Huamalians whom they considered as the Shucos in allusion to the footwear called shucuy used by the inhabitants of the high Andes, not only of Huamalíes but of rural Peru in central Peru.

g. Andean Tales and the Term Shucuy

In 1920 the figure of Enrique López Albújar appeared, who was a judge of first instance between the years of 1917 and 1923 in the court of Huánuco, under his influence of a conservative liberal who saw the Indian as being from another planet, and wrote a book called *Andean Tales*, based on the experiences and contacts he had with the high Andean Huanuqueños, where the Serrano Indian is treated in a generalized way as the most contemptuous, racist and contemptuous let's see some passages of his narrative, in one of his descriptions of the Huamalíes Indian he says "They are so well known that, despite the care they take to go unnoticed, everyone who sees them murmurs contemptuously: "shucuy del Dos de Mayo", and the merchants receive them with a kindness and a smile that could be translated into this phrase: "I know what you want, shucuy: ammunition for some devilishness" (p.24). In another passage he refers thus " López Albuja (1920) And the Yayas, followed by the accused and the crowd, left the square, crossed the village, and began to descend a steep path, in the midst of an imposing silence, disturbed only by the rattling of the Shucuyes." (p.33); at another point, when he refers to the Huamalíes, he says: "He had also learned to endure the tyranny of the resistance bands, which he continued to use during his life as a graduate, and of the booty of passers-by, that kind of torture, which seems to have been invented to torture for a time the foot of the Indian, accustomed from birth to the healthy freedom of the yanque and the shucuy" (p.50). Defining the flip-flops worn by the Indians, it refers to "Shucuy: bullskin sandal, untanned, with folded and sewn edges, similar to the babouch; by extension it is said of the one who wears such footwear" (p. 102). These discriminatory epithets were received by the notables of Huánuco as normal for the Indians; One of the few who protested years later about the content of *Andean tales* was Varallanos

(2021) , whose book entitled Presence, Reflections on Themes, Characters and Authors of Huánuco dedicates a reply to him with the nomenclature of Un cuento Andino y el Anti Indigenismo de López Albuja; in one of his passages he tells us: López Albuja's story is, without a doubt, the product of the imagination of the prolific writer and not extracted from the truth or from the life and customs of the Indian and the mestizo Indo-Spanish or Indo-white cholo" (p. 134). In another passage, Varallanos states that López Albuja is not an "indigenist" writer or of that "school" as his glossators claim: he is a declared anti-indigenist or anti-Indianist" (p.142).

h. Archaeological context



In the town of Corián in the district of Jesús in the province of Lauricocha, there is a place called Shucuy, very close to the archaeological complexes of Yachasmarca, Chaulán Corral and Dunsucancha, and the famous place of Tayta Mayo, where the few travelers who pass through that road make offerings to the rustic temple. Looking at the ground is the figure of a cross with the face of Jesus; The core of the main Shucuy is located between 4,040 meters above sea level, it is a frigid zone, with Ubigeo 101001, South Latitude: 10° 7' 29.8" S (-10.12493179000), West Longitude: 76° 39' 30.8" W (-76.65856839000). The surroundings of the area are covered with natural grass, such as ichu and chilwar: there are also water springs that flow into the Lauricocha River, and the Shongopunco River that originates in the Tambococha lagoon. In the area of Shucuy you can see corrals, construction of rustic houses and there are no longer any signs of archaeological remains, because they were destroyed by the neighbors who took possession of the area. Documentarily, it is not recorded in any archive. There are only oral references from the inhabitants of Corián, among them Don Félix Salazar, who stated during a community meeting that "his father told him that in the past in that area of Shucuy they were dedicated to making the flip-flops, that is, shucuy" (comment at a communal meeting of the Village Center of Corián in December 1972, on the occasion of paying homage to the baby Jesus during the Christmas holidays); another peasant from that area, Don Dedicacion Tadeo, said that in the time of the Incas, the gentiles of that place made their shucuyes for the whole community" interview in January 1970 at the Gosgosh ranch, a space very close to Shucuy. These are the only oral data available from the area.

i. Later versions of the shucuy in Huánuco and other regions.

After 1920, in the city of Huánuco, there were some personalities who made positive and negative comments about the Shucuyes. These include the following:

Edgar Ponce, with the title "Hola Shucuy", begins his journalistic commentary by saying: "It is a picturesque and unusual form of greeting when two Huanuqueños meet either in their own land or [in itself more emotionally] in remote places", a comment made in the form of an editorial in the newspaper *Ahora* of the city of Huánuco on August 21, 2021. For his appraisals, he bases himself on "Crónicas de ayer" by Virgilio López Calderón, and *Historia de Huánuco* by José Varallanos.

Loreta Alva Mansilla. In his thesis entitled "Shukuy and mishti: study of the lexicon of categorization of human groups in Huánuco", in the first part of his conclusion he states that:

Shukuy, (...) in the lexicon of the area, to name the inhabitants of the provinces on the outskirts of the city of Huánuco, especially those with the largest number of Quechua speakers and are geographically at higher altitudes. This is a result of metonymy with the shukuy sapato or garment (p.57).

Javier Pulgar Vidal, *Synopsis on Regions and Regionalization of Peru*. (1981), published by the Pontifical Catholic University of Peru, tells us:

The Shucuyes adapted to the cold lands of the Sunni natural region; They developed an intense forestry activity in the narrow slopes of the hills, especially based on a tall grass (chusquea), called suni, sone or suro; On the other hand, they domesticated the guinea pig (pp.65-66).

Simeón Orellana Valeriano, in his article entitled *La Tunantada de Xauxa-Yauyos: Chutos y Huatrilas* (2003), tells us:

However, the confusion of the informants is manifest because they use the names llanqui, ojota and shucuy interchangeably when referring specifically to the "footwear used by the Chuto": The llanqui or shucuy is a kind of shoes that the Chuto uses at parties. (p.356).

Quispe Quispe, Cipriano, In the newspaper *Avance*, he has been commenting on and synthesizing several dictionary concepts, thesis conclusions and opinion experts' appreciation of the word shucuy, one of them under the title *Presence of the Shucuy in Huánuco: A serene look?* From this set of comments we extract the following: "The term shucuy from a sociological perspective is a (derogatory) and even racial adjective especially pronounced by the inhabitants of the city of Huánuco or also considered as mistis, and cites José Oriol Lucas as the author of the argument.

Talancha Crespo, Eliseo. Who, under the title *A Necessary Clarification Historical And Geographical Origin Of The Shucuy*, tells us:

As a result of Huanuque's centralism, there are those who want to continue generating controversy about the true historical and geographical origin of the adjective "shucuy" (...) not all the mountain people of the Huánuco department or region can be called "shucuy". The historical and geographical origin of "shucuy" is a term that was initially reserved only for mestizos from the Marañón basin, but not for the mestizos or cholos from the Huallaga or Pachitea basins, as Varallanos and Pulgar Vidal have been reminding us for a long time (published on September 3 on Facebook).

Vega Dionisio, Carlos. In the Thesis entitled The "Mama Raywana" Dance of the District of Jesus: Ethnography and Musical Analysis. Thesis to obtain the Degree of Bachelor of Music Education and Arts 2020, in relation to the uses of the flip-flops of the dancers of the community refers:

The lion: trousers, sweater, roll-up sleeves, woollen stockings, all red. On his head he wears the head of a stuffed lion and on his hands two claws. On his feet as shoes he wears the shucuy with stuffed animal leather and bells on both. (p.55).

## **Discussion**

to. It can be seen that the name of the Andean footwear throughout the Tawantinsuyo territory was called *ushuta* or *usuta*, written by the Spaniards as *oxotas*, and today as *ojotas*. While the word *shucuy* does not appear in any of the descriptions made by the Spaniards in the first years of the conquest, as is the case of the taxes made during the visit of 1549, nor in that of 1562, nor in the description of the chroniclers and travelers, so we deduce that it was a very local word or of later designation as part of an appellation of affection or offense that it was called a people or group of people, the same that is common in the Andean world of the central highlands, for example those of Baños are called *chaga*, those of Jivia, *pusha*, those of Rondos, *uman rondos*, those of Aguamiro were called *golluta marca*, those of Jesus, *ismay pozo*, to those of Cauri, Shipi, or as the family appellations are called. In Cerro de Pasco family names are very common, such as saying the *muqui*, or the *lice*, the *chancho mayta*, or *chancho tazza*, and so on. This fact is ancestral not only in the Andean world but also in the Western world and precisely, the origin of surnames is associated with this type of denomination, as he very well specifies that Gonzales (2010) "It is clear that the first appellations would have to be related to some special particularity of the person, and thus we find that the origin of surnames can be very diverse (p.4). Indeed, the origins of the names are often due to popular epithets or in other cases it is related to the forced attribution of the Quechua or Aymara names to them despite not responding to these dialects, and they have been forced under the pretext of Andinization, so it is necessary to heuristically point out their studies as he specifies "The verification of the regularity of their use will serve us as a heuristic element to solve an enigmatic case of Peruvian toponymy" (p.383). It is necessary to point out that the epithets of names in the Andean world were expanding during the colony and that it is not necessarily typical of the autochthonous origin, but of later designation during the colony and this happened with the *shucuy*, which according to historical data appears in 1777, during the visit he made to the Corregimiento de Huamalíes, Mr. Hipólito Ruiz. According to the archaeological remain, *Shucuy* is a place where a small family group settled; Agreeing with the oral data of Don Félix Salazar and Dedication Tadeo, we can say that they were *mitimaes* dedicated to the manufacture of flip-flops. In the context of the Inca administration there were many groups dedicated to artisanal tasks, one of these activities was the preparation of flip-flops, as mentioned in the visits of 1549 and 1562 respectively. From the arguments described, we deduce that the word *shucuy* is associated with a toponymy of the archaeological complex located in the Populated Center of Corian in the district of Jesús in the province of Lauricocha, where its inhabitants during the Inca period dedicated themselves to making flip-flops. Cerrón Palomino, (2015)

b. Historically, the word *shucuy* is late, it is mentioned in 1777, as it does not appear in the first Quechua vocabularies or dictionaries left to us by the Spaniards of Diego González Holguín of 1608 and in the Lexicon or vocabulary of the General Language of Peru of 1560 by Fray

Domingo Santo Tomás, nor is it present in the visits that we refer to in previous lines. also in the version of chroniclers such as Bernabé Cobo, Joseph de Acosta, Martín de Murúa, Felipe Guamán Poma de Ayala. On the other hand, it is mentioned that in the autonomous period the natives used footwear called ushuta or usuta, which was written first oxotas and then as flip-flops and that these were of different types. This word is recorded in almost all the written sources of the colony and the Quechua dictionaries of the various periods have recorded it as such. From the arguments we deduce that Andean footwear from the first years of the conquest was registered as ushuta or usuta throughout the territorial domain of the Incas, and that these were made of different materials, such as camelid leather, cotton, wool and cabuya, depending on the material they had in each place. The Spaniards called the cabuya shoes that resembled the espadrilles of the European friars as Andean espadrilles, the data of which are recorded in the visits of 1562 and 1549 respectively.

Over the years, the word Shucuy was spoken in the central highlands, such as the towns of the current departments of Huancavelica, Junin, Pasco, the mountains of Lima, Huánuco, and Huamalíes. That is to say, in the jurisdiction of the old corregimientos of Huancavelica, Jauja, Tarma, Chinchaycocha, Cajatambo, rural Lima, part of Huaylas, Huamalíes and Huánuco, as evidenced in the documents of the visits of Friedrich Gerstaecker, Juan Jacobo Von Tschudy, who during the nineteenth century described the form of clothing in the central highlands, and in the case of footwear with the name Oxotas. Even Tschudy presents it in graphs, not only to the inhabitants of Pasco, where he describes the life of the mining settler, but also to other mountain regions where he visited. From the above, we can say that the word Shucuy is a late language that appears in the central highlands of the current Peruvian demarcation and is part of the language called the Huayhuash variant of the Guanuco nation.

c. Since its incorporation as a province of the department of Huánuco, Huamalíes begins a more fluid relationship with the inhabitants of Huánuco city, especially with regard to administrative procedures in the prefecture, in the aspect of justice at the court level, in managing the needs of health services, education and infrastructure works, and, Certainly in the trading system. Given its geographical location distant from the towns located in the areas of the current provinces of Huamalíes, Dos de Mayo, Yarowilca and Lauricocha, trips of two or three days were made, which were supported by the transport of pack animals, horses, mules, donkeys and occasionally llamas, because the latter did not adapt to the warm climate of the city. Certainly, the Huamalians came with their typical clothing of the area, with ponchos, hats, chuyo, wattrilas (pants in the form of a long breeches), blankets, skirts, tastings, and certainly the flip-flops or usutas or usutas, which was already known in the area as shucuy; Watching them was striking because of the multifaceted nature of the clothing, especially the flip-flops. The popular mischief called them the shucuy. Their daily food was the field, some charqui, cheese and sometimes the roasted potato known as kuway. It was common to observe them in the various places making small camps or lodging drums, for the exchange of their products, which generally made the troca between products from high Andean areas such as charqui, cheese, chalonga, ham in exchange they received fruits such as orange, coffee, aguardiente, chancaca, coca, tobacco and of course guarapo.

On the other hand, the inhabitants of the city of Huánuco considered themselves to be heirs of the Spanish conquistadors and their city was considered and still is considered to be the nickname of the "very noble and loyal city of the knights of León de Huánuco". In this context, during the years from 1824 to 1970, the city was inhabited by well-known families such as the notables. Among them are the Mori, Malpartida, Gómez, Chávez, Núñez, Falcón, Alvarado,

Prado, Rojas, Durand, Serna, Tello, Sotomayor, Echevarría, Ingunza, Briggs, Hewitt, Rivera, Vargas, etc. Those who had a different lifestyle than the Huamalian. The famous traveler Witt, (1992), a German who worked for the Gibbs house, when visiting Huánuco in 1824, tells of the breakfast that the Huanuqueños had "The breakfast he served at the table was excellent: it consisted of tea, fried fish, beef steak, potatoes of very good quality, eggs and avocados. I did much justice to all these good things" (p.197). On the other hand, referring to the food of the Indian, Tschudi (2003) describes the life of the rural indigenous settler of Peru and that it was similar in the various peoples, especially in the central highlands, and says "the diet of the Indian of the Puna is reduced to roasted corn (cancha), prepared barley (machca) and macas, and only by exception dried meat that is roasted over charcoal" (p.252). These descriptions tell us about the profound segmentation of classes and social castes that our country experienced during the first centuries of the republic and, of course, Huánuco.

When Huamalíes was part of the department of Huánuco, there was social, economic and cultural segmentation. The new department could not be integrated as such, on the contrary, there is an enormous distancing on the one hand, Huánuco, the capital where a discriminatory, segregationist and racist Creole caste lived, which plunged the inhabitants of its surroundings into exploitation in the condition of huacchilleros, yanacunas, serfs and even pongos in the so-called sugarcane haciendas that on average were about 80 in the surroundings of the city of Huánuco; and on the other hand, the new rural huanuqueños, made up of the inhabitants of the province of Huamalíes, who sought to vindicate their citizen rights as huanuqueños.

d. During the colonial process and the first years of the republic there was no major communication between Huánuco and Huamalíes.

All the corregimientos of the high Andean areas in the colony were dedicated to cattle raising, agriculture, these activities were complemented by the weaving factories such as Baños, Quivilla and whose commercial circuit was Cerro de Pasco, Huancavelica and Tarma, but of greater fluidity the Chiquián, Huacho, Lima route and, for fruit products and coca their commercial circuit was the land of the ancient Panatahuas (Monzón); while with the so-called Chupachus or Chupaychus of the current Province of Huánuco there was little commercial exchange, and it was not a market for the economic potential of the Huamalíes, except for the benefits of its climate to house the main owners, who by the way had their homes; likewise, the upper class of Huamalíes was always in the viceregal environment in the city of Lima; As it is reiterated, the most important commercial circuit of the central highlands was the axis of the customs of "Ica, Chancay, Cujatambo, Huaraz, Huaylas, Conchucos, Huamalíes, Tarma, Jauja, Huancavelica and Salta" p.10). But when the department of Huánuco was created with its two provinces, the Huamalíes-Huánuco circuit was expanded, which was small compared to the commercial circuit referred to in the preceding lines, to which was added the discriminatory aspect between the social class established in the city and the high Andean people of Huamalíes. (Chocano, 1983,

In this context, the narratives of stories by Don Enrique López Albuja appeared, with his Andean tales and his inspiration and description of the people who inhabit the current provinces of Lauricocha, Yarowilca, Dos de Mayo and Huamalíes, where he makes the indigenous appear as a despicable being with quasi-savage ways of life, with epithets of bandit. Abyge, from Shucuy; From then on, the Huamalians, and Dosedmainos, were considered as the shucos, stinking that unfortunately literary critics applauded López Albuja's writings as they considered him as an important contribution to the description of the Andean reality, the book of stories was entitled "Andean Tales" but inspired by the reality of Huánuco; the only



person who raised his voice in protest was José Varallanos, but only in 1985. From 1920 onwards, after reading Andean tales, the epithets of contempt were accentuated, to the point of even being accepted as something natural to deal with. It was common for the high Andean inhabitants to call them shucu, shucuy (male), shocona (woman), stinky, it was common to hear these epithets in schools, colleges, institutes, universities, workplaces and even in family treatment.

From 1920 onwards, numerous newspaper articles, television and radio interviews have been written. The intellectual class of Huanuco has been repeating the same epithets from generation to generation, mentioning that the shucuy is called to the Dos de Mayo, Yarowilca, Lauricocha and the intellectuals themselves, such as the extinct Andrés Cloud, and Virgilio López Calderón, have emphasized their comments based on Andean tales. Even the teacher Javier Pulgar Vidal, when writing his dictionary, has based his sources on the same arguments of López Albuja.

On the other hand, in recent weeks, the historian Cipriano Quispe, made a summary of the various works, journalistic comments, academic works and opinions of personalities of the city of Huánuco, under the title of Is Shucuy an affective or derogatory term? In these commentaries, the main source remains López Albuja, some of those sources that the historian uses; It begins with the conceptual precision made by José Varallanos, in his work the "Caudal de los años" where a poetic expression stands out: the poem expresses a reality of how the high Andean man from Huanuco was conceived with a segregationist appellation that was lived in Huánuco, during those years that he wrote the poem and even in our current times. Other sources consulted are Quechua dictionaries such as Javier Pulgar Vidal's, entitled *Notas para el Diccionario de Huanuqueñismos*, written in 1967; *Diccionario of the Quechua Academy of Chinchaysuyo*, which they have been working on for several years and which has been published in the last 10 years; *Runa Shimi of Chinchaysuyo*; He also mentions the *Quechua Instructional Dictionary of Huánuco*, published by former UNHEVAL professor Patrón Contreras Vara; *Diccionario Quechua ILV* by David Weber, published in 1968 and other data he uses is the thesis entitled "Shucuy and Mishty, study of lexicon of designation of human groups in Huánuco" by the author of Loarte Alva Mansilla. The oldest source for this thesis is still that of López Albuja, in other words he has described what others have already referred to. Likewise, the historian collects the ordinance of the Regional Government that in the year 2020 entitled "Revaluating our identity, written in Huanuqueña Cultural Identity (August 19-20), Shucuy Huánuco Festival 2022", emphasizes the mistake of the regional government that it commits by putting the name Shucuy for the entire department, a designation that is not shared by the majority of the city; This is an argument with which we share, since Huánuco to date is a cosmopolitan city that is home to citizens from different contexts with different cultural identities, such as the peoples of the area of the Province of Leoncio Prado, Pachitea or Huánuco itself, Ambo and of course the other cultures that have made the city of Huánuco their own and respecting the cultural diversity of Huánuco. Likewise, Quispe includes the appraisals of Víctor Domínguez Condezo and Jorge Espinoza Egoavil, which in fact are the same arguments as López Albuja. In those comments, he continues to refer to how the Huanuqueños treat the Huamalians with contempt today, which comprise the provinces of Huamalíes, Dos de Mayo, Lauricocha and Yarowilca.

Other important data that Cipriano has been reaching with valuable contributions from Adalberto Hidalgo Palomino, are the excerpts of Hipólito Ruiz that we have already

commented on in previous lines, the opinion of José Oriol Lucas and a newspaper clipping of December 7, 2016, whose article is entitled "racism in Peru: Keys to understanding it and of course an important clipping entitled "The other huanuqueños: The Amazonian nations. All these sources have as the mother of the lamb, at least in its contemptuous aspect, the writer López Albujar. As it is reiterated, the oldest source is still that of Hipólito Ruiz from 1777, where he describes the characteristics of Huamalian clothing. The rest are comments based on López Albujar and some opinions expressed and written by personalities such as Javier Pulgar Vidal, José Varallanos, and the late writers Andrés Claud and Virgilio López Calderón. In the first half of September, the collective group of historians of Huánuco, held a debate about the identity around the Shucuy, with the participation of Santiago Agui, Víctor Nieto Bonilla, these two dedicated themselves to wanting to base generic ideas, but without historical support or scientific research work on identity and shucuy. They made critical appraisals of the attitude of many citizens, writers and commentators of Huánuco, especially the second of those mentioned made a criticism of the motto of the "Very Noble and Loyal City of the Knights of León of Huánuco". Also participating was Víctor Domínguez Condezo, who with very good Andean wisdom specified some concepts of identity, but lacking the historical process of the word shucuy and, the undersigned, for his part, dealt with the word shucuy based on written sources such as the first visits, chronicles, appreciation of the travelers, emphasized on the oldest reference in the visit of Hipólito Ruiz and the archaeological vestige of Shucuy in the Populated Center of Corián del district of Jesús in the province of Lauricocha. This conversation ended without reaching any conclusions, only with the commitment to publish based on research on the word shucuy. While it is true that there are thesis works, appreciations, comments, poems, none of them with serious studies about the epithet shucuy as a form of racial and social discrimination practiced by many citizens of Huánuco, compared to the citizens of Huamalíes, Dos de Mayo, Lauricocha and Yarowilca.

## **Conclusions**

- a. Our preliminary statement is that the use of the word shucuy is a variant of the Quechua Huayhuash, during the autonomous period it was used to designate Andean footwear, in the territory of the Guanucos; during the colony in the township of Huamalíes it continued to be used for the same purpose, which was later extended to the area of the other townships such as Tarma, Chinchacocha, Cajatambo and Huaylas.
- b. According to the sources consulted, it has become derogatory since 1920, when Enrique López Albujar published the Andean Tales, where he describes the citizen of the province of Huamalíes as a harsh, crude, delinquent, uncivilized and uncultured person. Since then, many commentators have disparagingly label them as shuco or shucuy. Almost all the sources are based on the references of the writer, including the opinion of the intellectuals of Huánuco, which have been repeated in vocabularies, dictionaries, poems, songs and narratives, with some conceptualization arrangements.
- c. In the Populated Center of Corián, in the district of Jesús, in the province of Lauricocha there is a destroyed archaeological complex called Shucuy, according to oral sources, this human group during the Inca was dedicated to making flip-flops or oxotas.
- d. In the first vocabularies and dictionaries of Quechua, chronicles, as well as visits of various dates, the word shucuy does not appear referring to footwear. In the Inca the footwear was called ushuta or usta, which the Spaniards wrote as oxotas and later as flip-flops.

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