

УДК 130.2

Мельник Дарина, Кахат-Вакарі Франциско Яфет**QOSCQO'S CHANNELLED 'CUSCO TURBULENCE'
(A CITY WALK)****INTRODUCTION**

On the 15th of December, 2013, a group of travellers, including us, left Lima, the capital of Peru, for Cusco, a city in the Sierra, Peruvian Andes. Cusco had already met UNESCO World Heritage Centre's criteria back in 1983¹, and it was about to meet our personal criteria, too.

Two researchers, a Peruvian and a foreigner, both having international experience with an emphasis on cultural heritage, challenged themselves with the pursuit of a city that would display honour² and be a source of national pride³.

The city of Cusco was once (between 15th and 16th centuries AD) the capital of the Tawantinsuyu Inca Empire, the largest and the most powerful indigenous political formation in the Americas. It was conquered in the 16th century by the Spaniards. In the 19th century Peru declared itself a sovereign independent republic. Nowadays Cusco is the most important tourist attraction in Peru, and (partially due to the proximity of Machu Picchu, the greatest Incan imperial sanctuary) in the world.

In Cusco we chose the mode of citywalking to put our investigation and thoughts in the framework of common cusqueñan wanderers setting.

¹ The city of Cuzco meets criteria iii and iv, iii being to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared; and iv – to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

² The city with honour in my quest had the following meaning: a city that recognises its value and is also perceived as honourable – D. M.

³ A city that is a source of national pride is the one which makes people proud beyond its boundaries. Not only should its citizens be proud, but all people who share the same nationality should derive pride out of it – F. K-V.

TITLE AND TERMS

‘**Turbulence**’ is a common condition of Latin American culture. Here it is defined as the local clashes of different fields of order⁴ and cultural fields⁵. In this case the locality is the city of **Cusco**.

In this project we selected the term **Qosqo** to reflect the geographical area where the modern city of Cusco resides. A term that would outstretch through all phases of the city’s history was needed, and the oldest widely known name for the city is *Qosqo*. *Qosqo* is a transliteration from Quechua⁶⁷ that stands for the name of an area in Peruvian Andes.

‘**Cusco Turbulence**’ is the clashes that afflict today’s city of Cusco.

‘**Channelled**’ here means controlled, conscious, and, to some extent, intelligently managed and directed towards a specific goal or end. Highly structured and cared for, Cusco is perceived as existing in perfect harmony despite (and, perhaps, even owing its dynamic balance to) the clashes.

During our sojourn through Qosqo, we tried to understand how exactly Cusco turbulence is being channelled.

THE QUESTIONS

The main question that was derived from our observations was directed towards the reason behind the city triggering the thoughts and sensations we got. To answer this question a deeper investigation on various aspects had to be performed: *what is the city’s historical context? why does the turbulence between different fields of order does not create the sensations usually affiliated to disorder? how exactly is Cusco’s turbulence channelled towards the image it projects? what are the relationships between the city and the citizenhood?*

⁴ Field of order (in the city) – the area where particular identity structures city practices.

⁵ Cultural field – the system of aesthetic and ethical values and traditions.

⁶ Quechua is the native language spoken by indigenous peoples in South American Andes, bearing the status of one of the official languages in Bolivia and Peru.

⁷ Some researchers state that the roots of word 'qosqo' can be actually found in aymara language, another indigenous language to South America (Cerrón-Palomino, Rodolfo 2007 Cuzco: La piedra donde se posó la lechuza. Historia de un nombre)

All of these correspond to a problem of the city's mindwork. For the mindwork of collective entity is a concept that is rather new, the notion of it requires an explanation. The city's mindwork is a specific case of intermental thought ('intermental' meaning joint, group, shared or collective in the realm of thinking processes) through the temporal dimension. Thus it includes memories, ongoing reactions to inside and outside stimuli, dreams, plans, fantasies, aspirations, fears, etc.

Hence the alteration of the main questions: how does Cusco's mind work?

CONCLUSION

Not all the questions we generated were answered. For example, the structure of the relationship between the city and the citizenship remains unclear, even though some light was cast upon it. Nevertheless, the research we have planned and performed is an open one. It highlights the streams of questionings that originate in the city observations and is focused on the vectors of thought more than on finished lines.