

פצ'אמאמה

אינקה – ויקיפדיה

he.wikipedia.org/wiki/אינקה ▼ [Translate this page](#) Hebrew Wikipedia ▼

בנו וירשו של פאצ'אקוטי, טופה אינקה, הכניע את ממלכת קיטו האדירה (ששכנה באזור האינקה גדו לאלת האדמה **פצ'אמאמה** (Pachamama), אך האל המרכזי בפנתאון של ...

ארמנדו טחאדה גומס – ויקיפדיה

he.wikipedia.org/.../ארמנדו_טחאדה_גו... ▼ [Translate this page](#) Hebrew Wikipedia ▼

ב-1954 פרסם את ספר השירים הראשון שלו, **Pachamama**: poemas de la tierra y el origen ("פצ'אמאמה: שירים מהארץ ומהמקור"), שהושפע מתרבות הווארפה. הספר זכה בפרס ...

klasky_csupo:

klasky-csupo.livejournal.com/354414.html - [Translate this page](#)

האינקה סגדו לאלת האדמה **פצ'אמאמה** (Pachamama), אך האל המרכזי בפנתאון - Feb 24, 2009 של האינקה היה אל השמש הקרוי "אינטי" (Inti) וגם "ויראקוצ'ה" (Viracocha).

פס 267.7 ~ כי יכרית – ויקיתורה - הדף הראשי של האתר

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האינקה סגדו לאלת האדמה **פצ'אמאמה** (Pachamama), אך האל המרכזי בפנתאון - Aug 24, 2014 של האינקה היה אל השמש הקרוי "אינטי" (Inti) וגם "ויראקוצ'ה" (Viracocha).

מדינת בוליביה - ריקודו של השטן - אקו טיולי שטח

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החשובים מבין אלים אלו הם אינטי (inti) אל השמש, צ'אסקה (Chasca) או לוסרו (lucero) אל כוכב השחר, וכמובן **פאצ'אמאמה** (pachamama) אלת האדמה והאם הגדולה שפולחנה חי וקיים ...

כתבה - גרסת הדפסה

www.discoveryt.co.il/.../67318,3725,19722.aspx ▼ [Translate this page](#)

החשובים מבין אלים אלו הם אינטי (Inti) אל השמש, צ'אסקה (Chasca) או לוסרו (lucero) אל כוכב השחר, וכמובן **פאצ'אמאמה** (Pachamama) אלת האדמה והאם הגדולה, שפולחנה חי ...

טיולים באנדים ונספחים ^[PDF]

www.efratnakash.com/diaries/peru3.pdf ▼ [Translate this page](#)

וגידלו. בעיקר. תפוחי אדמה במישורים של דרום פרו. כחברה. חקלאית. האינקה סגדו לאלת האדמה **פצ'אמאמה**. (Pachamama). אך האל המרכזי בפנתאון של. האינקה היה. אל השמש.

باتشاماما

[DOC] Normal.dot

www.un.org/esa/.../E.C.19.2010.4A.D... ▾ Translate this page United Nations ▾

ومصطلح "أمن الأرض" مهم بالنسبة للاقتراح البوليفي لأنه يترجم مفهوم باتشاماما باتشاماما، سويروماما
(Pachamama, Suyrumama): أرض الحبوب، وكانت بالنسبة ...

<http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0CCEQFjAA&url=http%3A%2F%2Fwww.un.org%2Fesa%2Fsocdev%2Funpfii%2Fdocuments%2FE.C.19.2010.4A.DOC&ei=PdTBVMbMBeXjsATJkoKwAQ&usg=AFQjCNFtWqc2I-3Blgz8P54BGvEX8sQD3A&sig2=s4FWWh7QsR5Wo4cFyX1cmaQ>

پَاجَامَا

خدایان باستان - American Mythology | فیس بوک

<https://ar-ar.facebook.com/.../a.../199062373584937/> ▾ [Translate this page](#)

پاجاماما Pachamama در اساطیر قوم اینکا و بومیان کوه های آند (امروزه شامل کشورهای آمریکای جنوبی مانند پرو، آرژانتین، شیلی و بولیوی)، **پاجاماما** ایزدبانوی...

تمدن و ایزدان اینکایی آمریکا (2)

www.tahoordanesh.com/pageprint.php?pid=13689 ▾ [Translate this page](#)

ایزدبانوی **پاجاماما** یکی دیگر از خدایان، ایزدبانویی بود موسوم به «**پاجاماما Pachamama**» که درون زمین می زیست. وی ایزد بانوی زمین و منشاء حاصل خیزی است و هنوز از طرف ...

دور دنیا در ۸۰ دین - ویکی‌پدیا، دانشنامهٔ آزاد

fa.wikipedia.org/.../۸۰_دور_دنیا_در_... ▾ [Translate this page](#) Persian Wikipedia ▾

.. دین ۶۳: El Tio; دین ۶۴: **پاجاماما (Pachamama)**; دین ۶۵: کلیسای کاتولیک رومی; دین ۶۶: پیناکوستالیسم; دین ۶۷: کندومبله (Candomblé); مشاهده مراسم روز سامبا; دین ...

کهن دژ 2 - اکوتوریسم عادل برزگر

kohandej2.blogfa.com/post-6.aspx ▾ [Translate this page](#)

سایر ایراتورهای مالک به حمایت روزافزون سازمان ها از طریق طرح ویژه سازمان NGO پرداختند ، نظیر بنیاد **پاجاماما (Pachamama)** و (Accion Amazonia) در اکوادور که این دو ...

متن نطق "هوگو چاوز" در اجلاس تغییر آب‌وهوا در کپنهاگ وظیفه ...

www.farsnews.com/newstext.php?... ▾ [Translate this page](#) Fars News Agency ▾

Jan 4, 2010 - **Pachamama** -6 (1778 - 1717 م) ، مادر زمین، در زبان‌های آیمارا و کچووا. واژه **پاجاماما** -
در خود نه تنها مفهوم زمین و مام وطن را بیان می کند، بلکه شامل ارزش‌های ...

with subtitles | Amara بیاید برای آزادی دانه همسو شویم

amara.org/en/videos/7p57UJZFCfZs/fa/163814/ ▾ [Translate this page](#)

Subtitles translated from English Showing Revision 1 created 09/06/2012 by
... Title pachamama.yoga. بیاید برای ... قانون برتر جایا، **پاجاماما**، واسوندهارا،. 119742 ...

خبرهای باحال

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Jan 4, 2010 - **Pachamama** -6 ، مادر زمین، در زبان‌های آیمارا و کچووا. واژه **پاجاماما** در خود نه تنها مفهوم -
زمین و مام وطن را بیان می کند، بلکه شامل ارزش‌های معنوی و احترام به ...

Παχάμαμα

Ειδήσεις - Δύο μύθοι των Ίνκα σχετικά με την... | Palo.gr

www.palo.gr/politikh-nea/dyo...me.../11228215/ ▾ Translate this page

Ο Παχακαμάκ και η **Παχάμαμα**. Ο Θεός Ήλιος, ο Παχακαμάκ ανέτειλε στην αρχή του κόσμου από τη λίμνη Τιπικάκα. Ήταν τόσο λαμπερός, που τίποτα άλλο εκτός ...

<http://www.palo.gr/politikh-nea/dyo-mythoi-twn-inka-sxetika-me-tin-dimioyrgia-toy-kosmoy/11228215/>

پاچاماما

بولیویا - Bolivia - Society and Culture Article & Columns

m.hamariweb.com ▸ Urdu Articles ▾ Translate this page

Home >> Urdu Articles ... اپمیت حاصل تھی اور ایک حد تک یہ تقدیس کا استعارہ سمجھے جاتے تھے

کیونکہ انہیں "پاچاماما" جو زمین کی ماں ہے اس خاطر ذبح کیا جاتا تھا۔

<http://m.hamariweb.com/articles/detail.aspx?id=49894>



پاچاماما पाचामामा

<http://uh.learnpunjabi.org/default.aspx>



पाचामामा ਪਾਚਮਮਾ

<http://h2p.learnpunjabi.org/default.aspx>

culture from the 1970s to the 1990s, “The most important ritual is the *challaco*. *Challaco* is a deformation of the Quechua words 'ch'allay' and 'ch'allakuy', that refer to the action to insistently sprinkle.^[10] In the current language of the campesinos of the southern Central Andes, the word *challar* is used in the sense of “to feed and to give drink to the land”. The *challaco* covers a complex series of ritual steps that begin in the family dwellings the night before. They cook a special food, the *tijtincha*. The ceremony culminates at a pond or stream, where the people offer a series of tributes to Pachamama, including “food, beverage, leaves of coca and cigars.”^{[11][12]}

2.1 Household Rituals

Rituals to honor Pachamama take place all year, but are especially abundant in August, right before the sowing season.^[13] Because August is the coldest month of the winter season in the southern Andes, people feel more vulnerable to illness at this time.^[13] August is therefore regarded as a “tricky month.”^[13] During this time of mischief, the Andean people believe that they must be on very good terms with nature in order to keep themselves and their crops and livestock healthy and protected.^[13] In order to do this, families perform cleansing rituals by burning plants wood and other items in order to scare evil spirits who are thought to be more abundant at this time.^[13] People also drink mate (a South American, hot beverage), which is thought to give good luck.^[13]

On the night before August 1, families prepare to honor Pachamama by cooking all night.^[13] The host of the gathering then makes a hole in the ground.^[13] If the soil comes out nicely, this means that it will be a good year. If it does not then the year will not bountiful.^[13] Before any of the guests are allowed to eat, the host must first give a plate of food to Pachamama.^[13] Food that was left aside is poured onto the ground and a prayer to Pachamama is recited.^[13]

2.2 The Sunday Parade

A main attraction of the Pachamama festival is the Sunday parade. The organizational committee of the festival searches for the oldest woman in the community and elects her the “Pachamama Queen of the Year.”^[13] This election first occurred in 1949. Indigenous women, in particular senior women, are seen as incarnations of tradition and as living symbols of wisdom, life, fertility, and reproduction. The Pachamama queen who is elected is escorted by the *Gauchos* who circle the plaza on their horses and salute her during the Sunday parade. The Sunday parade is considered to be the climax of the festival.^[13]

3 New Age Worship

See also: Goddess movement

There has been a recent rise in a *New Age* practice amongst white and Andean mestizo peoples. There is a weekly ritual worship which takes place on Sundays and includes invocations to Pachamama in Quechua, although there are some references in Spanish.^[14] Inside the temple, there is a large stone with a medallion on it, symbolizing the *New Age* group and its beliefs. A bowl of dirt on the right of the stone is there to represent Pachamama, because of her status as a Mother Earth.^[15] Many rituals related to the Pachamama are practiced in conjunction with those of Christianity, to the point that many families are simultaneously Christian and pachamamistas.^[12] Pachamama is sometimes syncretized as the *Virgin of Candelaria*.^[16] Certain travel agencies have drawn upon the emerging *New Age* movement in Andean communities (drawn from Quechua Indian ritual practices) to urge tourists to come to visit Inca sites. Tourists visiting these sites, such as Machu Picchu and Cusco, are offered the chance to participate in ritual offerings to Pachamama.^[17] The tourist market has been using Pachamama to increase its draw to outsiders. For instance, Peru's former President, Alejandro Toledo, held a symbolic inauguration atop Machu Picchu which featured a Quechua religious elder giving an offering to Pachamama.^[18] Many Quechua are worried about the degradation of their religious culture by the tourist industry.

4 Political Usage

Belief in benevolent Mother Earth has been tremendously successful in achieving unity for the nation. A fundamental tenet within this belief is that the *Ayllu* worked together, united as they were in their devotion to the beloved Earth Mother.^[19] It was never mentioned to the people that the Pachamama of the new nation differed at all from the devouring Pachamama of Andean mythology, and no one who knew about the discrepancy wished to point it out. If, though, an historically rigorous approach is taken and the indigenous texts are studied exclusively, no such “discrepancy” of belief ever arises. Conversely, employing the same methodological approach with respect to the Bible reveals several interesting conceptual and historical discrepancies. Indeed, while the veneration of Pachama as Earth mother and the ancient Andean tradition exist in a state of dynamic continuity, the God of the New Testament reveals a radically different personality from the God of the Old Testament. The notion of the Trinity introduced in the New Testament, in particular, has no conceptual antecedent in the Old Testament.

Characterizing continuity within a particular belief sys-

tem requires that the textual sources being compared are authored by individuals belonging to the population among whom the belief system is practiced. The primary objective of early Christian missionaries in Peru was the conversion of its indigenous people to Christianity. Their account of indigenous religion in the New World is notoriously inaccurate and necessarily polemical. These primary historical sources are valuable for revealing the fanatical ambition and political machinations of their authors but are definitively unable to provide the existing body of knowledge of indigenous religious tradition with any insight beyond this.

The “new” perception of Pachamama is so prevalent in the Peruvian national narrative, that one would be hard-pressed to find an instance where there isn’t at least a reference to Mother Earth. Pachamama also serves as a means for which the Andean intellectuals are more able to stake a claim of *autochthony*, or of being indigenous to the land.^[20] Since it is never brought about that the modern Pachamama differs from her pre-Hispanic incarnation, the people have no reason to think that they (and their ancestors) haven’t been worshipping a Mother Earth for hundreds of years.

5 See also

- Gaia (mythology)
- Goddess movement
- Mother Nature
- Mother goddess
- Law of the Rights of Mother Earth
- Pachamama Raymi
- Willka Raymi

6 Notes

- [1] Dransart, Penny. (1992) “Pachamama: The Inka Earth Mother of the Long Sweeping Garment.” *Dress and Gender: Making and Meaning*. Ed. Ruth Barnes and Joanne B. Eicher. New York/Oxford: Berg. 145-63. Print.
- [2] Dransart, Penny. (1992) “Pachamama: The Inka Earth Mother of the Long Sweeping Garment.” *Dress and Gender: Making and Meaning*. Ed. Ruth Barnes and Joanne B. Eicher. New York/Oxford: Berg. 145-63. Print.
- [3] Matthews-Salazar, Patricia. (2006) “Becoming All Indian: Gauchos, Pachamama Queens, and Tourists in the Remaking of an Andean Festival.” *Festivals, Tourism and Social Change: Remaking Worlds*. Ed. David Picard and Mike Robinson. N.p.: Channel View Publications. 71-81. Print.
- [4] Matthews-Salazar, Patricia. (2006) “Becoming All Indian: Gauchos, Pachamama Queens, and Tourists in the Remaking of an Andean Festival.” *Festivals, Tourism and Social Change: Remaking Worlds*. Ed. David Picard and Mike Robinson. N.p.: Channel View Publications. 71-81. Print.
- [5] Murra, John V. (1962). “Cloth and Its Functions in the Inca State”. *American Anthropologist* **64** (4): 714. doi:10.1525/aa.1962.64.4.02a00020.
- [6] Merlino, Rodolfo y Mario Rabey (1992). “Resistencia y hegemonía: Cultos locales y religión centralizada en los Andes del Sur”. *Allpanchis* (in Spanish) (40): 173–200.
- [7] Molinie, Antoinette (2004). “The Resurrection of the Inca: The Role of Indian Representations in the Invention of the Peruvian Nation”. *History and Anthropology* **15** (3): 233–250. doi:10.1080/0275720042000257467.
- [8] Hill, Michael (2008). “Inca of the Blood, Inca of the Soul”. *Journal of the American Academy of Religion* **76** (2): 251–279. doi:10.1093/jaarel/lfm007.
- [9] Crónicas del Descubrimiento y de la Conquista: Cronistas que refieren de cultos telúricos: Pedro Sancho de la Hoz (1534); Miguel de Estete (1534); Pedro Pizarro (1571)
- [10] Lira, Jorge A (1944). *Diccionario Kkechuwa - Español* (in Spanish). Tucumán, Argentina.
- [11] Mario Rabey y Rodolfo Merlino (1988). Jorge Flores Ochoa, ed. “El control ritual-rebaño entre los pastores del altiplano argentino”. *Llamichos y paqocheros: Pastores de llamas y alpacas* (in Spanish) (Cusco, Perú): 113–120.
- [12] Merlino, Rodolfo y Mario Rabey (1983). “Pastores del Altiplano Andino Meridional: Religiosidad, Territorio y Equilibrio Ecológico”. *Allpanchis* (in Spanish) (Cusco, Perú) (21): 149–171.
- [13] Matthews-Salazar, Patricia. (2006) “Becoming All Indian: Gauchos, Pachamama Queens, and Tourists in the Remaking of an Andean Festival.” *Festivals, Tourism and Social Change: Remaking Worlds*. Ed. David Picard and Mike Robinson. N.p.: Channel View Publications. 71-81. Print.
- [14] Hill, Michael D. (2010). “Myth, Globalization, and Mestizaje in New Age Andean Religion”. *Ethnohistory* **57** (2): 263–289. doi:10.1215/00141801-2009-063.
- [15] Hill, Michael D. (2010). “Myth, Globalization, and Mestizaje in New Age Andean Religion”. *Ethnohistory* **57** (2): 263–289. doi:10.1215/00141801-2009-063.
- [16] Manuel Paredes Izaguirre. “COSMOVISION Y RELIGIOSIDAD EN LA FESTIVIDAD” (in Spanish). Retrieved 2010-02-15.
- [17] Hill, Michael (2008). “Inca of the Blood, Inca of the Soul”. *Journal of the American Academy of Religion* **76** (2): 251–279. doi:10.1093/jaarel/lfm007.
- [18] Hill, Michael (2008). “Inca of the Blood, Inca of the Soul”. *Journal of the American Academy of Religion* **76** (2): 251–279. doi:10.1093/jaarel/lfm007.

- [19] Molinie, Antoinette (2004). "The Resurrection of the Inca: The Role of Indian Representations in the Invention of the Peruvian Nation". *History and Anthropology* 15 (3): 233–250. doi:10.1080/0275720042000257467.
- [20] Molinie, Antoinette (2004). "The Resurrection of the Inca: The Role of Indian Representations in the Invention of the Peruvian Nation". *History and Anthropology* 15 (3): 233–250. doi:10.1080/0275720042000257467.

7 References

Dransart, Penny. (1992) "Pachamama: The Inka Earth Mother of the Long Sweeping Garment." Dress and Gender: Making and Meaning. Ed. Ruth Barnes and Joanne B. Eicher. New York/Oxford: Berg. 145-63. Print.

Hill, Michael (2008) Inca of the Blood, Inca of the Soul: Embodiment, Emotion, and Racialization in the Peruvian Mystical Tourist Industry. *Journal of the American Academy of Religion* 76(2): 251-279

Hill, Michael D. (2010) Myth, Globalization, and Mestizaje in New Age Andean Religion: The Intic Churincuna (Children of the Sun) of Urubamba, Peru. *Ethnohistory* 57(2):263-289

Matthews-Salazar, Patricia. (2006)"Becoming All Indian: Gauchos, Pachamama Queens, and Tourists in the Remaking of an Andean Festival." *Festivals, Tourism and Social Change: Remaking Worlds*. Ed. David Picard and Mike Robinson. N.p.: Channel View Publications. 71-81. Print.

Molinie, Antoinette (2004) The Resurrection of the Inca: The Role of Indian Representations in the Invention of the Peruvian Nation. *History and Anthropology* 15(3):233-250

Murra, John V. (1962) Cloth and Its Functions in the Inca State. *American Anthropologist*. 64(4): 710-728

8 External links

- [Bolivia's offerings to Mother Earth, October 2007](#)
- [Bolivian Indigenous Activist: We Must Respect Mother Earth, Our Pachamama - video by Democracy Now!](#)
- [Bolivia enshrines natural world's rights with equal status for Mother Earth](#)

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- **File:Santa_Cruz_Pachacuti_Yamqui_Pachamama.jpg** *Source:* http://upload.wikimedia.org/wikipedia/commons/e/e8/Santa_Cruz_Pachacuti_Yamqui_Pachamama.jpg *License:* Public domain *Contributors:* (Orig.) Santa Cruz Pachacuti Yamqui Salcamayhua, Juan de (1613). Relación de las antigüedades deste Reyno del Piru. (Secund.) Marcos Jimenez de la Espada (ed., 1879). Tres relaciones de antigüedades peruanas. - Madrid, Imprenta y fundicion de M.Tello. p. 257. *Original artist:* Juan de Santa Cruz Pachacuti Yamqui Salcamayhua

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