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Wrap the Dead : The funerary textile tradition from the Osmore Valley, South Peru, and its social-political implications

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APPENDIX 11: SOUTHERN TEXTILE TRADITIONS FROM THE ARCHAIC AND FORMATIVE PERIOD

The Formative people of the Azapa valley abandoned the use of pelican capes and bast fibre mantas of their ancestral Chinchorro culture, and instead adopted the practice of loom-woven warp- and weft-faced fabrics with camelid wool as favourite fibre. Cotton fibre never played an important role in lives of the Archaic and Formative populations, and its use was largely restricted to fishing lines, nets and net bags (Oakland 2000, 240-242).

Early Formative Quiani culture produced thick wool mantas and camisas with warp stripes in natural wool colours by warp-faced weaving, which would become finer in Late Formative Alto Ramírez times. By then, the camisas are typically woven with multiple wefts and decorated with a woven design of solid and ladder stripes, or with embroidered plaques in horizontal satin stitches that cover the lateral selvages and base of the neck. Some camisas are plain with the lower warp ends finished with colourful weft-faced weaving. Turbans are common as well, made of bundles of wool or (rarely) of cotton yarn wrapped around the head (Agüero 2000, 218; Agüero 1995, 100-107; Clark 1993, 484, 623; Goldstein 1989, 45; Horta 1997, 83, 101; Oakland 2000, 244; Ulloa 1981a, 98).