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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 15: TEXTILE TRADITION FROM THE HIGHER OSMORE VALLEY, LATE INTERMEDIATE PERIOD

Clark analysed 1086 textile (sub-) specimens (half of them raw fibre or single element constructs) from 138 mummy bundles that represent 56% of the total amount of the excavated tombs from four distinct burial areas. The detailed textile analysis method, summarized in the 'Master Catalog', has been used for this study as well. Clark uses the mortuary textile assemblage to detect horizontal and vertical social (sub) groups and their deviants (Clark 1993, 162, 180, 186).

The Estuquiña textile tradition shows a clear structural relationship with the Tiwanaku and Tumulaca weaving tradition: 96% is woven in warp-faced plain weave structure with $\frac{1}{2}$ plied warps and wefts. They too preferred camelid wool for their clothing, despite the warm climate that would have favoured locally grown cotton fibre. Cotton is mainly applied as cords and net bags in domestic contexts and rarely in the ritual mortuary context, suggesting a cultural motivation for the choice for fibre, like the Tiwanaku and Tumulaca before them. Compared to the previous Tumulaca-style camisas, the Estuquiña made modestly decorated garments. The Estuquiña used natural brown colours with cochineal red and less purple, indigo blue and green yarn for details, while embroidery had been reduced to reinforcements of the neck and arm opening and the bottom (Clark 1993, 628-634, 770-786).

The adult male camisas ranged from plain to symmetrically striped and were made in various sizes and shapes, some of them reaching down to the knees while others merely covered the abdomen. The latter were probably worn with a trapezoidal or hourglass-shaped taparrabo. Clark mentions no embroidered (type 3A) or colourful woven camisas (type 5A/B) that had been so characteristic for the (Ilo)Tumulaca/Cabuza people. Many men wore their hair in broad interlaced braids, together with a hemispherical hat made in knotted structure or looped over foundation, or with a sling wrapped around the head.

The adult women wore large, trapezoidal shaped camisas that covered their bodies from the neck to the wrists and ankles, with very modest decoration. The camisas were usually dark brown and often (78%) decorated with discontinuous supplementary floating warps (versus 8% of male camisas). Wear evidence suggests that the garments had been worn with

a wide faja around the waist. Some women had been buried with a plain or striped manta pinned to the camisa. Most women wore their long hair in two simple or multiple braids, and some wore a hat of various shapes. In general, Spinning and weaving tools are mostly found associated with women. Women, and men alike were often buried with a decorated ch'uspa or pañuelo with coca leaves inside (Clark 1993, 322-325, 805, 857-864).

Age distinction was expressed through the habit of burying young children beneath the living floor inside domestic structures, instead of at the separate cemeteries. The concentrations of exotic items suggest that some (groups of) people had fulfilled different occupations in life (Clark 1993, 868).