

- Late PreHispanic Social organization
 - Ayllu: basic social unit larger than the family
 - A "kin-collective"
 - Related group of families that share a common (apical) ancestor
 - A common landholding group
 - Ayllu governance
 - Hereditary (ascribed) leaders, kurakas, mallkus
 - Claim closest descent from ayllu's founding ancestor
 - Kuraka duties
 - Manage ayllu resources
 - Organize communal labor
 - Ceremonies
 - Intermediaries between living and supernatural
 - In return economically supported by ayllu members
 - At death...
 - Ended up in central Andes were put in chullpas as mallqui (sillar 1992)
 - Becoming an Ancestor
 - Death as a process not an event
 - Huañuy = to die
 - Huañuc = die-ers (goners)
 - Person who is approaching death
 - Not fully living not dead either
 - Recently dead whom funeral rites are still happening
 - So old they should be dead
 - Death as a phase of transition from one state to another (Hertz)
 - Huañuc --> aya
 - Soft juicy --> dry hard
 - Unformed changing --> permanent
 - Physical death followed by 5 nights of mourning ("The 5")
 - Ceremonies
 - Burning food, coca
 - Look for signs of insects in soft tissue
 - Indicates spirit leaving the body
 - Mummification techniques applied to kurakas
 - Mummy taken to chullpa (aye wasi)
 - Body dries for 1 year
 - Ayllu return for ceremony marking arrival of spirit into Place-of-Origin
 - Now officially an ancestor
 - So intermediary period about 1 year for ayllu leaders
 - Subsequent interaction with mummies

- Sillar (1992) stresses connection to agriculture and fertility
- Mummies used to legitimate use of land
- Giving produce of land to dead ensures dead help productivity
- Dead housed in locations reflecting critical role in fertility of land (fields, canals etc)
- Land legitimate social differentiation linking elite (thru mullqui) to deities and natural/supernatural forces

- Inca Deathways

- 0 Inca small ethnic group

- 0 Empire

- 0 Actual emperors

- 0 Inca empire a "super-ayllu"

- Emperor as super kuraka

- Manager of empire
- Divine intermediary with the supernatural
- Owed allegiance and tribute
- Dead Inca ruler = ultimate apical ancestor
 - Descended from the sun
 - Or Viracocha ("creator of the world")
 - Extreme in ancestor veneration
 - Tangible dead have active social and political life
 - Central role in Inca politics

- When empire dies

- Embalmed
- Arranged to look as in life
- Human sacrifices
 - Favorite wives choked with coca dust
- Months of funeral ceremonies
- Given new mummy names
- Life goes on where they were before they died
- Mummy 'lived' in a palace with family and servants
- Family (panaqua) devote themselves to service of mummy
- Carried in public processions
- Enjoyed visiting (other dead and living) dancing, drinking, got married,
- Had to be fed, burn food to enter next world and be consumed by the spirits
 - Crackling noise show dead's enjoyment
- Dead Inca rulers too important socially and politically to lead death remove them from the world
 - Why? Represented Inca authority and privilege
 - Need to continue in their social roles (like mullqui of the chullpas)
 - Hence the deathways

- Crucial role of deathways - to legitamate position and status of elites
 - Huascar Inca's attempt to overthrow mummy cult leads to civil war (against the panaquas)
 - Mummies (thru panaquas) control huge estates/land
 - "All that's best" ~Huascar
- Death of apical figure (ayllu curaca or Inca emporer) = serious matter
 - They link the living to rights, identity, the gods
 - Death of apical ancestor a big tear in fabric of sociery (hertz #4)
 - Society re-adjust through deathways
 - Redistribute social role of deceased to living
 - BUT NOT FOR INCA
 - Death does not mean extinction of social persona
 - Means someone got really really quiet
 - Important social roles not redistributed, the dead just keep them
 - Inca "deny" death to have a more stable social order
- Grateful to the dead
 - Decay of corpse a shedding of temporary, mortal qualities
 - To arrive at and enduring and permanent physical state, mummy
 - So important roles held by permanent, predictable, experienced, long-lasting leaders (aya)
 - 3 mummies
 - Represent past and authority of tradition
 - Embody enduring traditional social bonds relationships on with living depend
 - Vest leadership in the dead -- build society around more stable trustworthy characters
- Inca human sacrifice
 - o Put children high in the Andes mountain, up high in elevation
 - o High preservation, frozen condition
 - Less oxygen
 - o About 20 have been documented
 - Become celebrities in the mummy world
 - Juanita the ice maiden
 - El Plomo Boy named after the mountain top
 - Lullailaco Boy
 - Lightening girl
 - Her body was hit by lightening some time in the past hundred years