– Review and comments on Moseley chapter 3, pp. 51-85 and Allen 2002 extracts
  – lots of important concepts and terms here

– Community-level concepts
  – **ayllu**
    – a fundamental, important social unit - but what exactly is it?
    – Moseley: “an alliance of households and kindred that exchange labor and jointly own land and other resources…based on real or fictive descent”
    – OK as a starting point, but "**ayllu**" is actually a very flexible concept that may refer to
      – people of shared descent (that is, they are relatives, maybe quite distant)
      – people of shared area of residence
        – since traditional Andean people tend not to move far from where they grew up, this is often but not always the same as having shared descent
      – members of **one** of the two moieties discussed by Moseley as **subdivisions** of the ayllu
        – that is, ayllus may be nested
        – in some contexts, one's ayllu might include people in a sizable region; in other contexts, it might refer to a smaller group, in opposition to another group in the same larger ayllu
      – and other social units
    – Catherine Allen, an ethnographer of Andean people, defines an **ayllu** as an
      – "indigenous community or other social group whose members share a common focus"
      – that is, the more you look into Andean society, the more variable you see the term **ayllu** actually is
      – essentially an economic or interest group, often identified with a kinship idiom, often approximately ethnic, often segmentary, depending on the context of action or discussion
      – segmentary refers to a nested social group organization that can split into smaller groups or join together into larger ones depending on the context
        – "me against my cousin; my cousin and I against the village; the village against an invader…"
      – "**dual organization**”
      – in colonial lawsuits and other records, groups were often represented by a chief plus a “**segunda persona**”
        – these were the leaders or spokespeople of the two sub-groups ("moieties", or halves, or ayllus) into which most towns, social groups, polities, etc. were divided
      – usually labeled upper (**hanan**) and lower (**hurin** or **urin** or **lurin**) ayllu
      – each group has its own interests and internal hierarchy (often pretty informal), each with its spokesman or leader
      – the two subgroups are parallel to each other, but ranked, with the upper or hanan ayllu being of higher rank
– the whole allyu, town, region, or ethnic group is represented by both moiety leaders together, but the leader of the hanan moiety has the higher status.
– commonly seen as a manifestation of a pervasive “duality” in Andean thought
  – derived from seeing things in terms of opposed but complementary male and female concepts, extended metaphorically to almost any subject
  – I suspect that this is somewhat oversold by structuralists...
  – but it comes up so often that it is hard to ignore, either
– duality is common but not universal: sometimes there are 3 subdivisions, or none
– tinkuy and tinku (definitions from Catherine Allen 2002, The Hold Life Has)
  – tinkuy: to join through violent meeting; an encounter
  – tinku: encounter; confluence of two or more streams; ritual battle
– real violence, but with rules that limited participants and duration, roughly analogous to a sporting event
  – for example, individuals usually sought someone of similar age, status, etc. in the other group to fight with
  – certain weapons would be used, depending on the groups and traditions involved, and not others
    – example: one case in which combatants used slings to hurl a particular hard, round fruit, but not stones
  – between particular groups, usually with a common border, and not others
  – the tinku event was usually associated with a particular festival, that is, a scheduled, annual event
  – with modern police control, now mostly converted to competitive dancing, verbal sparring, etc.
– the blood that was shed or lives that were lost feed the earth (Pachamama)
  – these losses are necessary to continue the cycle of life, agricultural productivity, the world in general
  – tinku affirms the unity and identity of each group by embodying its opposition to the other group
  – oddly enough, also creates affinity between the groups that tinkuy with each other, as opposed to outsiders who are really foreign
  – we will see how tinkuy may help to explain some aspects of the archaeological record
– labor reciprocity
  – private (usually among kin and friends)
    – ayni: 1-for-1 exchange of labor with repayment expected in the same form and amount of labor.
    – minka: participation in a group work project for an individual (plowing or harvesting a field, etc.), with repayment expected in two forms (like a barn-raising)
      – food, drink, and coca during the party-like work session
      – the beneficiary will in turn work in the minkas of the people who worked for him/her
        – unless the person calling the minkas is of higher status, older, etc. and in practice doesn’t really have to repay
  – public
    – faena: communal work days organized by the community, for community purposes
− people participate to satisfy social obligation or pressure, without expectation of repayment in kind except food and coca during the work.
− often, the work may be done at the convenience of the laborer, as in digging a marked-out stretch of canal any time before a certain date.
− *mit’a*: rotation labor, a “turn” of labor owed by everyone like a tax to the church, state, or high-status representatives of them
  − a more legalistic obligation
  − in return, the benefiting organization is obliged to provide food, drink, and coca (and cigarettes) to the worker during his or her “turn”.
  − Mit’a could be used for re-roofing a church, working on Inka fields, roads, or buildings, or being a servant to a high-status person.
− segmentation of tasks
  − a common way of organizing large work projects
  − each family or person is responsible for a certain segment of a canal, a certain part of a wall, a certain section of a field…
  − ensures that everyone does his or her share, and has a clear claim to repayment
  − visible in modern projects, but also in archaeological monuments!
− cargo system (“cargo” = a charge or responsibility)
  − rotating, temporary offices
  − such as “person responsible for the coming festival of the cross” or “political spokesperson / mayor”
  − typically assigned by popular consensus (after a lot of behind-the-scenes discussion, gossip, and negotiation; nowadays often by election)
  − heavy social pressure to do well: put on a good festival, etc. however you can
  − often very costly, but yields social prestige
− *karaka*, *curaca*, etc.
  − head of a large allyu, typically hereditary office, essentially a chief
  − local leaders or aristocracy, vs. ethnic Inka administrators
  − but generally *hanan* and *hurin karakas*
    − the Spanish called these *principale* (or *cacique*) and *segunda persona*
  − received mit’a service from others
− ancestor veneration
  − mummies (*mallqui*), processions, burial towers (*chullpas*), etc.
  − establishes a descent group’s identity and longstanding claim to territory -- their ancestors are buried in prominent, fixed landmarks
− *huacas*
  − *huaca adoratorio* (as used by Moseley): place for ritual
  − *huaca sepultura* (as used by Moseley): burial place
  − not to be confused with *huaco*, a pre-Columbian ceramic vessel, often taken from a tomb
− animate landscape and supernaturals
  − *Pachamama*: feminine, nurturing spirit of the earth in general
    − likes to get frequent offerings of food, drink, and the essence of coca by blowing on the leaves
  − *apus* and *tirakuna*, or Places: usually masculine spirits, more individualized
− live in, or are, the spirits of particular mountain peaks, rock outcrops, or other geographic features
  − *apus* are the most powerful ones, located at major mountain peaks
  − have powers and concerns for certain things or places (herds, rain, human health, social relations, etc.)
  − each has his own personality, likes, dislikes, and appropriate ways to be propitiated
  − these concepts of the animate landscape and spirits of particular places and rock outcrops are often invoked by archaeologists to understand apparently ritual sites
− libations: “ritual intoxication”
− consuming excessive amounts of food and alcoholic drinks is an essential part of many social events
  − this is not just a personal amusement
  − it is often considered necessary for a ritual event to fulfill its function
  − the food and drink are considered to be passed from the consumer to the *tirakuna* (the Places)
− feasting and drinking was a big part of Inka ceremonial activity, a pay-off to locals
  − *kero* = flaring drinking cup
− astronomical concepts
  − observations of rising and setting points of sun, moon, and stars on the horizon, as seen from a particular place; especially elaborated at Cuzco
  − observations mostly provided time of year or season, used to schedule annual ritual processions and other events

− State-level concepts
− Inka “decimal” system of organization (details from Rowe 1946, highly recommended)
  (Don't worry about memorizing the terms!)
  − *Coña camayoc*, foreman of 10 taxpayers
  − *Picqa-coña camayoc*, foreman of 50 taxpayers (i.e. of 5 coña kamayoc)
  − *Pacaca koraka*, chief of 100
  − *Picqa-pacaca koraka*, chief of 500
  − *Warañqa*, chief of 1,000
  − *Picqa-warañqa koraka*, chief of 5,000
  − *Hono koraka*, chief of 10,000
  − *T’oqrikoq*, Inka imperial governor of a province
  − *Sapa Inka*, ruler of the empire
  − numbers were actually only approximate
  − but based on detailed census records used for calculating labor obligations to the state
− taxation in labor
  − Inka state economy mostly based on labor payments, not goods
  − of course, some labor produces goods, like cloth, metals, buildings
  − agricultural and herding labor
  − farmland and pasture land was divided by the conquering Inka into three parts:
    − lands for the sun
    − the produce supported the state religious institution: priests, temples, festivals...
− lands for the Inka who had conquered the region
− the produce supported his court, the army, political action
− much of this went into colca (local storage complexes)
  − where it was available for the army if it passed by
  − or to dole out to local leaders or the populace as circumstances and politics required
  − usually highly visible building complexes on hillsides: good imperial propaganda
− lands for the local community
  − communally owned by the ayllu
  − divided among families with periodic rotation and adjustments
  − the produce from this land supported the people
− adult men and women were required to work on all three types of land
  − thus there was theoretically one taxation system for the Inka religious institution
  − and another, parallel one for the Inka state
  − but since the Inka was the head of both, and both were administered by the state, the difference may have been fairly academic
− mit’a service
  − adult men only
  − the local kuraka arranged teams of mit’a laborers and sent them where directed by Inka officials, in numbers depending on the size of the group that supplied them and other considerations
  − any given man would normally do mit’a service only in some years, not annually
  − often at distant locations
  − usually for a period of weeks or months
  − largely for construction projects, including roads, agricultural terracing, buildings, etc.
  − also military service
− textile taxation
  − state handed out wool and cotton to households be spun, woven, and returned as cloth
− staple finance vs. wealth finance
  − staple finance: funding state activities using food to support and reward people
  − for example, using food to support mit’a laborers building temples, or the army
  − also, using food produced on state lands to make meals and chicha beer to be served to the public at big state political and religious events
  − which reward the public for participating in the empire
  − makes them feel proud, nationalistic, etc.
  − legitimizes the empire as powerful, beneficent, supernaturally-sanctioned
  − requires rules, officials, and facilities like storehouses for the production, collection, storage, and redistribution of food for state ends
  − warehousing and transportation are big issues, since food is bulky, heavy, perishable
− qollqa (colca) storage complexes
  − usually long rows of round or square silos on hillsides
  − in the Inka heartland, sometimes blocks of large, two-storied, gabled-roofed buildings on hillsides
− *charqui* = dried llama meat: jerky  
− *chuño* = freeze-dried potatoes: can be ground to powder or used whole, often in “cork soup”  
− wealth finance: funding state activities using wealth goods, like metal items, fancy clothing, etc. to reward people  
− the general scheme:  
  − the state arranges for production of wealth goods by providing facilities, materials, food, even prestige to full-time or part-time specialist craftspeople  
  − the state then owns the product  
  − and can dole it out to imperial and local elites  
  − this rewards them for their services  
  − also makes them dependent on the state for desired wealth goods  
  − by being showy and having a distinct imperial corporate style, these wealth goods advertise to everyone that the elite derive their wealth and power from being part of the empire  
  − having these goods tends to give local leaders legitimacy and power by showing that the empire (and its army!) is backing them  
− transportation is easy, since wealth goods have a lot of value per pound  
− what allows things to serve as wealth goods may be that  
  − they are made from rare, exotic materials  
  − they require a great deal of labor to make, or highly skilled, specialized labor  
  − they are rare, so only certain people can have them  
  − they are showy, so people who have them can impress others with them  
  − they have a style or iconography that is identifiable as associated with prestige, wealth, or power, like high *chicha*-serving vessels decorated in obviously Inka style  
− both staple and wealth finance can be used in a single system like the Inka empire  
− in the Inka case, staple finance underwrote wealth finance by allowing the state to compensate producers of wealth goods with food  
  − farmers provided labor on state lands  
  − the food was used to support craftspeople  
  − their fine products were given by the state to officials and local elites to reward them for serving the state  
− *mitmaq*: institution of permanently transplanting entire groups to distant regions  
  − in order to reduce temptation to rebel, to guard an area, or to work new or conquered lands  
− *mitmaqkuna*: the people thus transplanted  
  − a relatively common practice by the Inka  
− Corporate styles of ceramics, textiles, architecture, etc.  
  − these are the styles that were "commissioned" by the institutions (like the Inka state) that had wealth goods made for them  
  − as opposed to folk styles, which may be associated with an ethnic or other group, but are simply the shared fashion used by many independent craftspeople  
− corporate styles made objects easily identifiable as markers of the sponsoring institution  
− for archaeologists, corporate styles are often useful as horizon markers
they would only have been made while that sponsoring institution was functioning, which was often a relatively brief period.

but during that time, they would have been widely distributed throughout the area that the institution influenced.

the Inka had distinct corporate styles of ceramics, textiles, and to a limited extent, metal goods, among others.

the Inka corporate style of architecture:

grid plans with generally straight streets and generally rectangular (actually usually trapezoidal) blocks.

ideally, each block was a walled *cancha*: domestic compound usually consisting of several separate rectangular one-roomed houses (*wasi*) facing inwards, joined or enclosed by a rectangular compound wall.

a planned town usually had a more or less central open plaza, usually several (sometimes many) blocks square.

along one side of the plaza would be a *kallanka*: long, gabled assembly hall.

in the center, or offset from the center, of the plaza would be an *usnu* (or *ushnu*): a ceremonial platform atop which officials would sit or stand during ceremonies (*capac usnu* = head, or most important, *usnu*).

the more central, visible walls would be done in one of several impressive, fine styles:

one style has rectangular stones, dead-straight courses, and a flat surface, like modern western work.

another has irregular, interlocking stones with a fairly flat surface.

another has irregular, interlocking stones with each stone convex or "pillowed" outwards.

there are still other variations in fineness, size of stones, surface texture, coursing, etc.

actually, *not* all the walls are of fine masonry, even in Cuzco.

doors and windows usually trapezoidal.

more on Cuzco and Inka administration: see the text; we’ll look at the Inka capital more closely later in the course.

*ceque* system:

“lines” (often not straight at all) radiating out from Cuzco.

often connecting series of named, sacred sites, often with shrines.

some (all?) used for annual ritual processions.

some may have astronomical sighting functions, many do not.