ABSTRACTS

Emily Baca Marroquin and Clorinda Orbegoso, University of Illinois at Chicago and Pontificia Universidad Catolica del Peru
“Examining Ceramic Distribution and Consumption inside Elite and Non Elite Households in the Chinchaysuyo, Asia Valley, Peru”

Empires establish large scale interregional interaction networks with their provinces. Along with these large scale networks, pre-imperial small scale local economic interaction networks may continue (endure), diminish (decrease) or intensify (increase). Within this context, Imperial and local economic networks create a more complex web of interactions capable of being examined at the household level. In the Chinchaysuyo, the Inca conquered several coastal groups and established a range of different economic interactions with them. My research focuses in the Asia valley, which unlike the nearby Chincha or Cañete Valleys, appears like a modest region with scant resources of political-economic interest for the state. Nevertheless, Inca-era settlements are ubiquitous throughout the valley. Using statistical analysis, I examine the distribution and consumption of Inca and Local ceramics collected from household contexts of the Asia Valley, as a means to explore and discuss the nature of political and economic relationships established between the Inca state and distinct social segments (elite and non-elite) of the valley communities.

Sofia Chacaltana Cortez, Field Museum of Natural History and Universidad Antonio Ruiz de Montoya
“Tacahuay: a Lupaca enclave in coastal Colesuyo,“

How were altiplano enclaves established at the coast? What are the economic and socio-political arrangements of a coastal enclave under Inca influence? Tacahuay is a coastal community located in the southern Andes, with a mixed economy that included maritime resources, agriculture and herding. In this presentation I show Tacahuay as an altiplano enclave controlled by more powerful Lupaca group, an altiplano society that had close relations with the Inca Empire. I will mainly focus on the intact chullpa found at the site, containing more than 30 individuals of all ages and a varied range of local, regional and Inca style objects. When coupled with structures reminiscent of Inca spaces, the material culture found inside chullpas suggests that inhabitants of Tacahuay were embedded in complex local and regional interaction networks. The analyses of several sets of data, help us to understand the regional network interactions between the Tacahuay coastal community with the altiplano, and with other coastal populations along coastal Colesuyo.

Sergio J. Chavez, Central Michigan University
"Cultural, Temporal, and Gender Identification of a Statuette from Tiahuanaco"

This presentation deals with a recent request from the Director and Curator of the Museum in Bern (Switzerland), and the Bolivian Ambassador in Germany and Switzerland to identify the cultural affiliation and other attributes of a small hunchbacked statuette (16 cm in height and made of igneous rock) housed at the Museum in Bern since 1929. This request was generated by the desire of Bolivian officials to have it repatriated and intended to be instrumentalized politically. Based on John Rowe’s 1958 publication of the statuette’s somewhat colorful story, it was acquired in 1858 by the Swiss naturalist and explorer Johan von Tschudy in an unusual or unethical manner from Aymara-speaking people in Tiahuanaco, where it was still an object of veneration widely known as “the god of [or against]
thieves.” Consequently, I will present different aspects related to the cultural and temporal affiliations, gender identification, and comparisons of attributes derived from my previous studies of Pucara-style iconography in ceremonial pottery, stone sculpture, and ethnographic continuities.

Stanislava Chávez, Wayne State University

“Life, Death, and Metaphor in Tiahuanaco Funerary Rituals at the Site of Cundisa in Copacabana, Bolivia”

The site of Cundisa in Copacabana has a complex and continuous history spanning over 2500 years. Within this diachronic context, during the Middle Horizon the site was used as a cemetery. A total of ninety nine Tiahuanaco burials were excavated by the Yaya-Mama Archaeological Project, constituting one of the largest cemeteries in the Tiahuanaco heartland. While one third of these burials were heavily looted in later times, 66 undisturbed burials have been documented and studied. This presentation deals with funerary offerings in the undisturbed Tiahuanaco burials, as well as kinds and locations of burial structures. The funerary offerings at Cundisa show patterns which are unusual when compared to typical Tiahuanaco grave goods in other regions. Such differences, as well as possible meanings of the idiosyncratic Cundisa burial offerings will be presented and discussed. The site of Cundisa in Copacabana has a complex and continuous history spanning over 2500 years. Within this diachronic context, during the Middle Horizon the site was used as a cemetery. A total of ninety nine Tiahuanaco burials were excavated by the Yaya-Mama Archaeological Project, constituting one of the largest cemeteries in the Tiahuanaco heartland. While one third of these burials were heavily looted in later times, 66 undisturbed burials have been documented and studied. This presentation deals with funerary offerings in the undisturbed Tiahuanaco burials, as well as kinds and locations of burial structures. The funerary offerings at Cundisa show patterns which are unusual when compared to typical Tiahuanaco grave goods in other regions. Such differences, as well as possible meanings of the idiosyncratic Cundisa burial offerings will be presented and discussed.

Bryan Cockrell and Colin McEwan, Dumbarton Oaks Research Library and Collection, Pre-Columbian Studies

“Capac Hucha as Ritual Production: Metallurgical Investigations”

As an Inca ritual practice (ca. 1440 – 1530 CE), the performance of the capac hucha (‘royal obligation’ in Quechua) involved the burial of children wrapped in textiles secured by metal tupus and accompanied by suites of miniature objects including anthropomorphic and camelid figurines in gold, silver, and copper and small ceramic vessels. These offerings were made to honor renowned sacred locations in the landscape and thus affirm Inca territorial hegemony. This project examines how the iconographic, morphological, and technological patterning evident in these assemblages - particularly the metal figurines and tupus - may index the organization of a capac hucha ‘ritual mode of production’ (Spielmann 2002). The project seeks to document the creation and dispersal of these assemblages (DeLanda 2006), and to interrogate the capac hucha as a manifestation of Inca imperial practice embracing the colonization and appropriation of people, knowledge, and materials. Taking an object-centered approach, we will contextualize our ongoing research on capac hucha materials within recent investigations on assemblages from highland, lowland, and coastal capac hucha sites. The goal is to
develop a shared, internationally accessible database of object analyses and show how objects in museum collections can yield valuable insights into the organization of ritual production.

Anita Cook, Catholic University of America

“Reconstructing Ica Valley Settlements (500-1000 CE): from Nasca to Wari,”

I re-visit my own archaeological research in the lower Ica Valley between 1985 and 1996 in order to present previously unpublished data on the Early Intermediate Period Nasca and Middle Horizon Wari. Traditional survey methodology and current remote sensing strategies are combined to reveal how each can contribute to a better understanding of past and present cultural and environmental landscapes.

Joan M. Gero, American University

“Writing Yutopian/Counting Contexts”

The Early Formative archaeological site of Yutopian, in Catamarca, Northwest Argentina, was excavated between 1994 and 2004 by a team of North American and Argentinean archaeologists. The site proved to be an agricultural village where none had been expected to exist, and revealed intact house-floors and complete ceramic vessels, offering a rich look at the 1700 year old occupations. A book on this research has recently appeared. Here, I will argue that our knowledge of Yutopian’s prehistory is directly a product of many factors apart from the material evidence from Yutopian. Much of what could be considered merely “methodology” and “context” actually configure knowledge outcomes in critical ways. Influences can be shown to be derived, for instance, from the socio-politics of research, the intellectual and philosophical commitments of the research directors, the background knowledge and expectations for the archaeology of the region, the Andean ways of life in the region during and between excavations, the limitations of research facilities and options. Such contextual considerations do not compromise the research but simply make it more singular. Recognizing that archaeological research is shaped by multiple contextual factors, I will raise questions about how archaeological writing should be undertaken.

Camila Guarim Figueiredo, University of Toronto

“Different and complementary landscapes in the Lower Amazon: A case of study in the Upper National Forest Tapajós, Pará, Brazil”

This presentation intends to contribute to the ongoing debate in Amazonian studies to which human societies impacted and reshaped the landscapes. Landscapes, in this case, are the results of a human action and environmental changes over time, providing a fundamental dataset for understanding social practices in a historically particular manner. The paper will present the results of a fieldwork survey conducted in 6 communities at the National Forest Tapajós in 2014. The majority of the 12 sites mapped contained ceramic fragments typical of the Santarém phase. Moreover, the presence of indigenous path connecting the plateau to the riverine region suggests that the archaeological sites located on different landscape types were interconnected. In addition, some sites on the plateau are located in strategic positions, affording great visibility, evidence that point to a defensive function. The presence of samaúmas tree (Ceiba pentandra), which is considered sacred by some indigenous group, on some sites may also suggest a symbolic use of those locations. Ultimately, this paper sheds light on
the formation and significance of settlement patterns within sites located in Flona-Tapajós and Santarém region.

Bruce Mannheim, University of Michigan
“A word alone is an object without context: Why a “museum-exhibit theory of meaning” doesn’t work for language either”
Over the years, I have presented papers—at the Midwest Conference and elsewhere—that argued that traditional translations of culturally-relevant terms in Quechua and in other Andean languages: for example, ayni, wak’a, unu, yaku, qaqa (if you have to look them up, you’ve already missed the point) were wrong, for reasons similar to those that would befall us if we gave similar kinds of explanations for objects without either context or provenience. In this paper, I discuss the theoretical reasons for it and contrast the consequences of traditional and “radical” translation for understanding a specifically Inka material ontology.

Misty Mikuls, University of Illinois-Chicago
“Examining Activity Indicators in the Prehistoric Ancon”
Many American archaeologists have realized that traditional European gender roles have clouded interpretations of the pre-Columbian Americas, making gender questions an important means for understanding sites. Fishing, diving, and weaving are all common Peruvian activities, which are traditionally divided between the sexes both modernly and historically. Are these divisions of labor apparent in the archaeological record, as well? In 1891, George Dorsey excavated 127 Middle Horizon to Late Intermediate burials from the Necropolis of Ancon. In this study, I examined the activity indicators of 45 skeletons from the Necropolis of Ancon for statistically significant differences between the sexes. The Coimbra Method was employed to observe the entheseal changes at eight attachment sites on the clavicle, humerus, radius, femur, and the calcaneus. I also used Standen’s technique for scoring auditory exostoses. The results indicated only males exhibited auditory exostoses and significant differences were found at a few attachment sites between females and males within each age group. These differences corroborate and contest modern divisions of labor. This study was made possible by the courtesy of the Latin American Collections Team at The Field Museum in Chicago, where the entire Dorsey’s 1891 excavation is being preserved.

Caitlin Monesmith, University of Illinois-Chicago
“An Assessment of Dental Health at Ancon, Peru”
This paper details the results of an oral health survey of the Ancon collection, a skeletal assemblage from Peru housed at the Field Museum of Natural History. This survey is a pilot study into the oral health of the Ancon population as it had changed over time between the Late Intermediate Period and the Wari occupation. A sample of 60 skeletons was used, encompassing a broad range of ages (including juveniles) as well as male, female, and unsexed skeletons. The survey looked at the prevalence and development of dental calculus and the incidence of carious lesions within this population. Individual teeth were scored by the severity of calculus build up caries activity, accounting for the presence both antegingival and subgingival calculus. Differentiation between levels of severity in the carious lesions were also accounted for, from serious carious lesions which obliterate the entire
enamel crown and pul cavity, to microcavities or pinhole cavities that had only begun to form during the individual’s life. Abscesses and other dental maladies were also accounted for to get a clearer picture of the oral health of this population and its variation across demographic lines.

Donna Nash, University of North Carolina Greensboro
“The Archaeology of Elite Intermarriage: Exploring the Evidence in Moquegua”

The region of Moquegua has been of interest to Andean scholars for nearly three decades because it is the only known area where both Wari and Tiwanaku established colonies within close proximity. Since Robert Feldman’s early excavations on Cerro Baúl, finds of large keros with hybrid design motifs provided tantalizing evidence that the two great Andean states interacted with each other in Moquegua. Unfortunately, further evidence of interaction has not been clearcut. The expectation that Wari pottery would be found at Omo or Chen Chen or that Tiwanaku pottery would be found on Cerro Baúl has gone largely unfulfilled. Nevertheless, other lines of evidence provide new clues to understand the type of relationship between Wari and Tiwanaku in Moquegua. In this paper I use historical and ethnographic examples of elite intermarriage and the intermarriage of artisans across cultural lines to outline a set of expectations. I then review the materials found on Cerro Baúl to explore the possibility of elite intermarriage between “Wari” and “Tiwanaku” families in Moquegua.

Willaq Phuyu Quispe Campbell, Vassar College
“Eating Gold: The Andean Colonial Encounter through the Lens of the Social Imaginary”

The Spanish ate gold and did not sleep. The Indians of the Andes did not know how to read or write. History deems only one of these statements veracious — but why? This paper seeks to analyze the colonial encounter in the Andes and unsettle colonial interpretations of history by using the concept of the “social imaginary.” Developed by Greek philosopher Cornelius Castoriadis, the social imaginary allows us to reflect on the notion that our reality is socially and historically constructed. By looking at elements of recognition, otherness, and the colonial encounter in Guamán Poma and Garcilaso’s crónicas in this light, I hope to provoke a consideration and appreciation of an Andean social imaginary in the available historical records. Furthermore, I hope to open or further a discussion on the link between that historical social imaginary and present-day ways of being and ways of living that continue to either go unrecognized or be primitivized in a globalizing, modernizing, and homogenizing world.

Andrew P. Roddick and John W. Janusek, McMaster University and Vanderbilt University
“The Mobile and the Immobile: Stone Sculpture, Landscape, and Animacy in the Lake Titicaca Basin”

Archaeologists working in the Lake Titicaca Basin have become accustomed to treating Formative material traits - whether a style of decorated pottery, ritual architecture, or stone sculpture - as the “Yayamama Religious Tradition”. This term, originally defined by Sergio Chavéz and Karen Mohr Chavéz, has become a shorthand to refer to what is presumed to be a common approach to ceremonialism across the Titicaca Basin. Recent work indicates substantial heterogeneity in sculptural practices and social landscapes during the Late Formative (200 BC-400 AD). In this paper we explore two kinds of carved stone sculpture: the relatively immobile form of stone monoliths and much more portable forms of carved stones (mortars, miniature heads, and other small carved things). We present examples of these carved stones from a variety of contexts, including the southern (Khonkho Wankane
and the Taraco Peninsula) and eastern (Huata and Escoma) Lake Titicaca basin, and work towards a basic system of categorization. We argue that the varied practice of putting these things in motion, but also of planting them in particular places, highlights new forms of animism and sociopolitical engagement during the Late Formative Period.

Nicola Sharratt, Georgia State University
“Avoiding Ancestors: Steering clear of the dead in the Moquegua Valley, Peru”

Ancestors constitute a central and recurring theme in scholarship on mortuary practices in the pre-Hispanic Andes. Archaeological and ethno-historic data indicate that at many times and places the dead were critical social actors. Physical interaction with the bodies and spaces of ancestors was important in legitimizing claims to heritage, land, resources, and status. Yet, relatively neglected in the literature on Andean attitudes to the dead is how people dealt with other people’s ancestors. In this paper, I examine how a Late Intermediate Period community, who circa AD 1250 had reoccupied a pre-existing terminal Middle Horizon village in the Moquegua Valley, managed interactions with their predecessors’ dead. I describe considerable evidence for active avoidance of cemeteries associated with the older village. This contrasts with the re-utilization of earlier domestic space. Moreover, aversion to the ancestors of others was practiced alongside active engagement with the new community’s ‘own’ dead. Drawing on Lau’s recent (2013) discussion of alterity in the ancient Andes, I suggest that just as interacting with one’s own ancestors is frequently interpreted as a way of reifying belonging, steering clear of the dead could have been an equally powerful tool in community building and identity negotiation during major socio-political upheaval.

Douglas K. Smit, University of Illinois-Chicago and Field Museum
“Mitayos to Humachis: Mercury Mining in Huancavelica at the End of the Viceroyalty”

This paper presents the results of recent excavations at the colonial-period site of Santa Barbara, the central mining camp for indigenous labor at Huancavelica, the largest mercury mine in the Americas for over two hundred years (AD 1564-1824). Beginning in 1572, the Viceroyalty of Peru implemented the infamous labor draft known as the mita, which forced indigenous laborers, or mitayos, to mine mercury in conditions so harsh that Huancavelica soon became known as the “mine of death.” However, due to demographic collapse and indigenous resistance, this forced labor regime began to break down during the 1700s. As the role of colonial mita decreased within the mining political economy, new institutions such as wage labor and independent mining emerged, creating new autonomous spaces for indigenous miners. Through an examination of domestic material culture, specifically household ceramics, this presentation will investigate how indigenous miners negotiated the collapse, both physical and metaphorical, of colonial mercury mining in Huancavelica.

Ryan Williams, Erell Hubert, Marie Elizabeth Gravalos, and Lauren Monz
The Field Museum, University of Toronto, University of Illinois-Chicago, Northwestern University
“Recent Excavations at the Tiwanaku Temple at Cerro Baul”

The role of religion and religious ideology in state expansion plays a critical role in global politics today as it did in the prehistoric past. In the Ancient Andes, spiritual differences were acknowledged and in many cases adopted into the religious systems of expanding empires. This paper reports on one
of those cases in the enigmatic relationship between the ancient states of Wari and Tiwanaku (600 – 1000 AD) in the south-central Andes. Our research focuses on the 600-meter massif of Cerro Baúl in the upper Moquegua valley, where Wari established a monumental city on its summit. In 2007, excavations by the Cerro Baúl Archaeological Program revealed evidence for a Tiwanaku ritual platform within the Arundane Temple on the summit of Cerro Baúl. Six Tiwanaku incensarios were discovered distributed around a small platform made of stone. Along with the ritual ceramics, ground dust of semi-precious stone (or challa) was recovered mixed in the surrounding soil. Excavations in 2015 expanded on this discovery and new evidence of ritual closure of the temple rooms were recovered, illustrating further connections between Tiwanaku ritual resources and the temple on Cerro Baul.

Michelle Young, Yale University

“Peoples with no name: Pre-Hispanic ceramic traditions from Yauli, Huancavelica, Peru”

This presentation will summarize ceramic and site data collected by the Proyecto de Investigación Arqueológica Atalla during the 2014 and 2015 seasons, with particular emphasis on ceramics uncovered at the site of Atalla. The project represents a first step in understanding the occupation at the monumental site of Atalla, located in the district of Yauli, region of Huancavelica, Peru. Atalla presents a microcosm for understanding ceramic traditions in the district of Yauli due to its comparatively large size, unusually high density of archaeological materials, and evidence of a long (albeit intermittent) occupation dating from the Early Horizon to the Colonial period. This presentation aims to contribute to our knowledge of pre-Hispanic communities in the virtually unknown region of Huancavelica, as well as to illuminate how the occupants of this region fit into larger patterns and processes in the Central Andes.