ABSTRACTS
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Pucarani: Defense and the nature of leadership in the late pre-Columbian Titicaca Basin

Scholars have struggled to understand how political leadership worked in the late central and southern Andean señoríos. Here we present evidence from Pucarani, a site in the Lake Titicaca Basin of Peru that dates to the Late Intermediate Period (LIP, AD 1100–1450). Pucarani is the largest hillfort known in the northwestern Titicaca Basin, with the largest defensive walls. Our evidence shows that these walls, though built in a short time frame and quite visually imposing, required a labor input that was manageable for the large resident population. Construction required planning and coordination but was accomplished in heterogenous styles. Surface architecture and artifacts in the residential zone tentatively point to a social organization based on several large corporate groups, one with higher status. The evidence from Pucarani speaks to the nature of leadership in the LIP and the capacity of the period’s communities to organize and accomplish collective endeavors in the face of threat.

Monica Barnes
American Museum of Natural History

John Victor Murra’s research plan and the work of Craig Morris and John Hyslop

This paper explores the underlying plan that guided the research of John Murra, Craig Morris, and John Hyslop. Murra realized that, as an expansionist state, the Inca polity cannot be viewed solely from its center and neither archaeology nor documents alone lead to a full understanding. Therefore, he developed an approach incorporating archaeology, ethnology, ethnohistory, and ethnobotany. Because Inca provinces varied in ecological and economic possibilities, it is necessary to study several to understand the whole. Murra recommended research areas based on their importance to the Inca, differing resources, archaeological preservation, and good documentation. Huánuco, Chincha, the Cochabamba Valley, and the Titicaca region met his criteria, and he began with Huánuco in 1963. Craig Morris participated in this project and Murra’s insights guided the trajectory of his career. Morris concentrated on Huánuco Pampa and then on La Centinela, capital of the coastal Chincha kingdom. Later he explored the Inca occupation of Cochabamba and worked at Tambo Colorado. In 1972, Murra met John Hyslop and interested him in the Inca road system, which Murra recognized as linking the provinces to the capital and to each other. Hyslop made outstanding contributions to the documentation and understanding of this system.

Jordan Dalton
University of Michigan

Inca presence in the Chincha Valley: A view from the chaqras

The Chincha Kingdom was known throughout the Inca Empire for its wealth and prestige. Archaeological research in the 1980s at the Chincha capital, La Centinela, found evidence for joint rule between the
Inca and the Chincha during the Late Horizon (AD 1474–1532), but previous research has not addressed large-scale changes to the economic organization of the valley that occurred under Inca occupation. This talk will present recent research conducted in the Chincha Valley at the site of Las Huacas, a 65-hectare agricultural center located ten kilometers from the coast between the valley’s two major rivers. In 2016, the Proyecto de Investigación Arqueológico Las Huacas mapped Complex N1 and conducted preliminary excavations, which encountered a substantial Late Horizon deposit and created the opportunity to explore changes in the organization of activities at the complex during the Inca occupation. Based on the artifacts recovered through excavation and surface finds, N1 was found to be multi-functional, involving craft production, storage, and ritual. The talk will conclude by addressing the implications of the first season of research at Las Huacas for understanding the Inca occupation of the Chincha Valley.

Stacy Dunn
Edinboro University

*Revising Chancay regional ceramics: A contribution to the Late Intermediate Period central-coast typology*

Although there is general agreement on the stylistic attributes of north-central coast pottery of the Late Intermediate Period (LIP)—archaeologists can identify specimens with relative accuracy—clear type designations are more difficult to find in the literature. Still in use is Uhle’s 1925 typology, which was developed from surface collections, but there has been a significant degree of inconsistency among researchers when describing or updating these categories. Part of the issue is that many assessments focus on whole vessels from private or museum collections that lack specific archaeological information; these materials are usually from funerary contexts, resulting in under-representation of utilitarian wares. This paper presents an initial, updated classification system that combines the older, colloquial types with more recent research. It was tested and modified through application to sherds excavated from several Huaura Valley sites. It is hoped the results will serve as a resource and springboard for future collaboration on a revised LIP north-central coast ceramic typology.

Erica M. Dziedzic
Michigan State University

*Shadows on the land: An interpretation of design structures of Late Intermediate Period Chiribaya mortuary ceramics*

This paper examines whether the specific arrangement and organization of geometric elements in design structures on ceramic vessels from burial contexts reveals key information related to the mortuary practices of the Chiribaya, a pre-Hispanic coastal people. The cemeteries of two sites are the focus of this research—Chiribaya Alta and Chiribaya Baja, both located in the Ilo Valley region of the Osmore drainage, southern Peru. Radiocarbon dates place the occupation of these sites between AD 700/750–1359. A detailed symmetry analysis of design structures on 247 vessels from the sites’ cemeteries reveals that artists preferred a specific, limited set of design structures when organizing the patterns. Moreover, I propose that the symmetric arrangement of geometric designs metaphorically encoded critical spatial and temporal knowledge referring to the physical environment and solar observations. The results reported in this presentation replicate ethnographic accounts, as observed by Silverman-Proust, of contemporary textile patterns from the central Andean highlands that hold key information related to environmental conditions.
Ryan Hechler, William Pratt, David Brown, and Estanislao Pazmiño  
Tulane University, Texas State University, University of Texas at Austin, University of Lethbridge  

“And those who could return to ash and dust”: The Inka conquest of Cochasquí and the initial push into northern Ecuador  
The Inka push into northern Ecuador under Emperor Thupa Inka Yupanki largely ended in a stalemate, with Quito effectively operating as a new Inka center at the imperial frontlines. Relations with the newly encountered Cara ethnic group were allegedly contentious—the ethnohistoric record suggests the Inkas viewed these various communities as lawless and violent. The subsequent emperor, Wayna Qhapaq, was able to conquer the Cara, though only after nearly a decade of military failures. Cochasquí, an earthen pyramid site, was the most southwesterly Cara center and a crossroads of interregional commerce. It is believed to be the first polity Wayna Qhapaq defeated; in fact, Spanish chroniclers suggest it was the only Cara center completely decimated by the Inkas. Artifacts have been found that reflect a hybridization of Inka and Cara styles, and architectural features suggest Inka influence though not necessarily full Inka domination at the time of creation. With such evidence in mind, it would seem the initial Inka relationship with Cochasquí was not necessarily one of bitter enemies, but instead reflects a complex local relationship with an intrusive power.  

Bruce Mannheim  
University of Michigan  

Constrained ontological relativity as seen from the south-central Andes  
This paper is programmatic in setting out a research agenda for comparative studies of ontology, social and material, but also empirical in drawing on an integrated set of southern Quechua studies, including ethnography, history, prehistory, grammar, and cognition, with emphasis on animacy, agency, and spatial orientation. I focus on four interrelated domains. (1) Properties of the world—kinds of objects vary in the properties attributed to them and the relationships they have to other kinds. (2) Frame of reference—in “allocentric” systems (like Quechua), social interaction is anchored in the physical space surrounding the interaction rather than in the participants; in “egocentric” systems (like English), frame of reference is projected from the speaker. (3) Agency—Quechua grammar and social practices presuppose and implicate forms of social agency that attribute agentive powers to places and other objects. (4) Causal structures—concepts emerge from the broad knowledge people have about the world; in other words, concepts are embedded in overarching theories. These tacit theories establish ontologies (in the first sense), causal relationships, and unobservable entities specific to domains. Critical in the domain of causal structures is that Quechua adults are naturalists with respect to living kinds and U.S. adults are artifactualists, the cross-cultural variability in domain membership notwithstanding.  

Christopher Milan  
DePaul University  

A tale of two hamlets: The relationship between Initial Period hamlets and civic-ceremonial centers on central coast of Peru  
Chillaco and Anchucaya are two Initial Period (1800–800 BC) hamlets located in the middle section of the Lurín Valley on Peru’s central coast. Both sites were affiliated Malpaso, a U-shaped temple. Excavations at sites in the middle Lurín enable examination of the relationship between hamlets and temple, an approach that provides insight into the role civic ceremonials played in the formation of early complex societies from spatially disparate settlements. By focusing on small residential sites such as Chillaco and Anchucaya, it is possible to examine the effects that monumental architecture had on early complex society by evaluating its effects on a wider landscape. The comparison of materials from different sites in the middle Lurín Valley shows that while early hamlets were affiliated with the nearest
civic-ceremonial centers they were also autonomous settlements that expressed their own identities beyond the temple. This is seen in differences in ceramic production, residential architecture, and ritual practices. The variations in material culture also reflect different populations within the middle Lurín Valley; beyond managing local resources, early centers facilitated long-distance contact between different populations.

Donna Nash and John Hicks
University of North Carolina at Greensboro and University of Illinois at Chicago
Cerro Petroglifo: A planned but unfinished Wari settlement in Moquegua
Cerro Petroglifo, also known as Cerro sin Basura, was a planned settlement in the process of construction when building efforts abruptly ended. The site is just upriver from Cerro Mejía in the Moquegua Valley and lies adjacent to agricultural fields fed in part by an aqueduct. No one ever lived at the site. It did not grow organically through time, but was a planned settlement being built all at once. Some areas of the site have piles of fieldstones ready for the construction of walls; in other areas, stones are laid out in lines or rectangles that mark the placement of future walls. The slopes of the hill merely have footings for terraces, whereas low walls occur on parts of the summit. These varying stages of completion provide information about Wari construction techniques, including those used to build Cerro Baúl. The dating and scope of this labor project permit us to propose a hypothesis regarding the growth and development of the Wari settlement in Moquegua.

Ann H. Peters
Penn Museum (Consultant)
The dawn of Nasca: a multimedia approach
The Paracas-Nasca transition was first defined based on the analysis of ceramics and textiles from tombs. Some argue, however, that habitation sites would provide a better understanding, a challenge addressed in several dissertations; such an approach requires attention to focus primarily on ceramics and their contexts. Archaeologists hope that a single artifact class can indicate distinctions in cultural practices and social identities, but different classes of artifacts relate to different aspects of these identities and practices. With respect to grave lots, we have not fully considered the wide range of style-laden artifacts present in a set of relatively well-documented Paracas Necropolis tombs—clay vessels and embroidered garments along with many other types of vessels, garments and regalia, tools and weapons, and so forth. By charting the forms and arrangement of all artifacts in all classes, it becomes obvious that the difference between Paracas-related and Nasca-related grave lots is expressed in the whole assemblage and mortuary practices. I present some lessons learned to date, and challenges to come.

Jennifer E. Siegler
Georgia State University
Memory and identity in Chimú-Inka coqueros
This paper explores a sample of 51 ceramic coquero vessels produced during the Inka occupation of the north coast. Such vessels, which typically feature the head of a male with a quid of coca in his mouth, were produced from at least 500 BCE, especially among the Cupisnique and Moche cultures. The Chimú-Inka sample highlights a new coquero typology that is unique compared to the pre-Chimú, Chimú, and Inka artistic record that includes coca imagery. The Chimú-Inka coquero is typically a blackware vessel in the form of an elongated male head. The iconography is fairly standardized: the head wears a chullo hat with two rows of designs, braided hair, and has a wad of coca in one cheek. Chimú ceramic traditions are referenced in this form, particularly in the pedestal base common to most vessels in the assemblage. However, the Chimú-Inka coquero form also relates closely to Inka urpus, sharing their flared rim,
square shoulder, and elongated body. Analyzing the relationship among Chimú-Inka coqueros, previous coquero iterations, ethnographic accounts pertaining to coca, and archaeological context reveals the role of memory and identity in trademark elements of the Chimú-Inka stylistic canon.

Mary Louise Stone  
Independent  
**Sacred portals organizing the Inka Empire: Paqarina origin sites**  
Andean archaeologists now include the lens of sacred geography, important to the Inkas and today, for added understanding of sites’ significance, function, and location. Further insight arises, I propose, from viewing sites through the little-used lens of the mother deity, Pachamama, and *paqarina* origin sites—primary in my fieldwork (and others’) and in colonial chronicles. In Cuzco, the Spanish priest Albornoz recorded the most ubiquitous sacred places as paqarinas, specific holy sites considered places of origin and emergence as well as of return at death for individuals and villages. Paqarina sites were and are believed to form portals of crossing between Andean worlds, direct conduits. Thus, rituals were enacted there, offerings left for deities and ancestors, and oracles’ advice sought. As the most sacred centers, paqarinas organized regional daily life and the empire itself. To demonstrate the importance of paqarinas for better understanding archaeological remains, I review chroniclers’ reports as well as the geography of village founder sites, *machays*, and of the Inka’s three holiest sites—Copacabana, Pachakamaq, and Cuzco’s main plaza and Temple of the Sun. Paqarina elements of mounds, water features, and ancestors figure prominently in site selection, architecture, and ritual practices.

Richard Sutter  
Indiana University–Purdue University Fort Wayne  
**Performative space, spectacular violence, and sovereignty: The case of the southern Moche polity**  
Although archaeologists working on the north coast of Peru no longer argue that the Moche (AD 200–900) represent a monolithic state, questions remain regarding the religious and political nature of the Moche polity located at the Huacas at Moche site. While some argue it represents a state that incorporated competing polities from the Chicama to Huarmey valleys, others reject the existence of an expansionist Moche state at any time or in any place. In this paper, I suggest we can move beyond neo-evolutionary debates surrounding Moche statehood by considering Smith’s concept of the “archaeology of sovereignty.” Taking into account recent archaeological and bioarchaeological data, I argue that leaders of the Huacas at Moche polity attempted to extend their regime of political authority and subjugation beyond the Moche Valley through *huaca* capture and the subsequent transformation of associated public spaces to accommodate large numbers of witnesses to the execution of captured enemy combatants. In doing so, I suggest that spectacles of ritual violence were used to legitimize political authority in the southern Moche region.

Ryan Williams, David Reid, and Luis Gonzales P.  
The Field Museum, University of Illinois at Chicago, and Ministerio de Cultura  
**Wari roads in southern Peru**  
From its capital in the Ayacucho sierra of Peru, Wari spread its influence over 1,300 lateral kilometers, from Cajamarca in the north to Cuzco and Moquegua in the south. Along its southern periphery, Wari presence has been documented most convincingly between 1,000 and 3,000 meters in elevation in valleys such as the Ocoña, Majes, Sihuas, Vitor, Chili, and Moquegua, where archaeological survey has been carried out in parts of this 300-kilometer stretch of the southern Peruvian sierra. In this paper, we examine the evidence for a Wari southern road and the settlements that connected this part of Peru with the Ayacucho heartland to the north. We argue that the *quichua* ecological niche is a primary characteristic of Wari settlement and dictated the placement of the principal Wari road network. We
examine the organization of settlement along the proposed Wari royal road, as well as the symbolic and demographic components of its route. Finally, we investigate the role of the Wari road in promulgating Wari imperial political economy in the far south.