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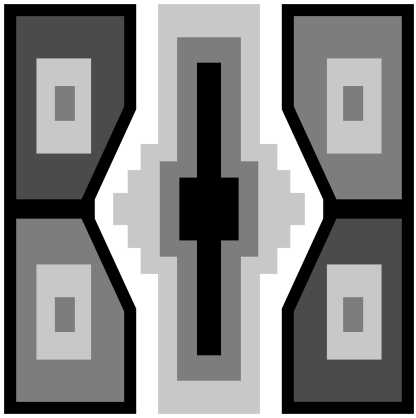
of

ANDEAN STUDIES

~ ***Preliminary*** ~



66th

Annual Meeting

JANUARY 9–10, 2026

BERKELEY, CALIFORNIA

The Institute of Andean Studies is the vision of John H. Rowe (1918–2004), who founded it in 1960.

SPECIAL THANKS TO:

Anthropology Department
The Archaeological Research Facility
Art Practice Department

The Institute of Andean Studies logo is from an Inka tocapu tunic at Dumbarton Oaks.

Friday, January 9th

FRIDAY MORNING 8:30-9:15

Registration
160 Anthropology and Art Practice Building

FRIDAY MORNING 9:15-12:00
Session chair: Robyn Cutright

Christine Hastorf, *University of California, Berkeley*

President's Welcome

Lois Martin, *Independent Scholar*

The Evolution of the "Ecstatic Shaman" from Paracas Necropolis of Nasca Proliferous

Ryan Williams, *Arizona State University;* Sofia Chacaltana, *Universidad Antonio Ruiz de Montoya;* Gabriela de los Ríos, Columbia *University;* AC Londoño, Lindenwood *University;* Luis Flores Blanco, *Arizona State University;* Emily Baca, *University of Illinois, Chicago*

Acueductos and Indigenous Waters in the Puquios of Nasca: 500 CE to Today

Christina Conlee, *Texas State University;* Corina Kellner, *Northern Arizona University;* Aldo Noriega, *Universidad Nacional Mayor de San Marcos*

The Occupation of Huaca del Loro and the Timing of Wari Presence in Nasca

Break 10:30–10:45

Shuya Zhang, *University of Warwick;* Logan Kistler, *Smithsonian Institute;* Christine A. Hastorf, *University of California, Berkeley;* José Capriles, Penn State *University;* Douglas Kennett, *University of California, Santa Barbara;* Richard George, Penn State *University;* Marina Ellis, *University of Warwick;* Alejandra Vidal, Pontificia *Universidad Católica de Chile;* Kelly Knudson, Arizona State *University,*

The evolution and spread of Andean maize revealed through archaeogenomics

Daniel Hernández Castillo, *University of Florida*

Coastal Adaptation Variability in the Southern Andes: The Longotoma Dune Field (32°24' S, North-Central Chile)

Arianna Garvin Suero, *University of California, San Diego*

A Viru (ca. 200 B.C. – A.D 800) Colony at Puerto Malabrigo in the Chicama Valley of Northern Peru

FRIDAY MIDDAY 11:45-1:45

Sixth Annual Commensal Feast, Howard Room, The Faculty Club, ground floor (all are welcome; no signup or schedule; purchase cafeteria lunch and enter the room down the hall from the food line, 11:30–2:30.)

Phoebe A. Hearst Museum of Anthropology tour (two groups of ten only; sign up Friday morning; meet in the first floor lobby by the museum, outside Room 103 by the house posts): 12:15–12:45 and 1:00–1:30.

Poster session, 120 Anthropology and Art Practice Building: 1:00–1:45

FRIDAY AFTERNOON 1:45-6:00

Session chair: TBA, *TBA*

Sara Becker, *University of California, Riverside;* Noah M. Taylor, *California Polytechnic State University (Cal Poly);* Britta Berg-Johansen, *Cal Poly;* Scott Hazelwood, *Cal Poly*

Comparing Labors between the Aymara and the Tiwanaku: An Experimental Bioarchaeology and Biomechanics Project

Margot Serra, *University of Cambridge*

New Perspectives on Frederic Engel's Preceramic South Coast Human Remains Collections

Break 2:25–2:40

Daniela Balanzategui, *University of Massachusetts, Boston;* Barbarita Lara, *Coordinadora Nacional de Mujeres Negras, Capítulo Carchi*

Archaeology with Afro-Ecuadorian Maroon Women (Ancestral Territory of the Chota Valley, Carchi and Imbabura, Ecuador)

Jorge Fernando Flores, *Instituto Francés de Estudios Andinos;* Luisa María Nivia, *Independent Scholar*

Women from Labor Resistance to Heritage Preservation: A Case Study from Salt-making at Santa Catalina de Salinas, Ecuador

Break 3:20–3:35

Katherine Chalá Mosquera (IAS 2026 Travel Grantee), *Centro de Estudios de África y Afroamérica (Universidad Intercultural Amawtay Wasi, Ecuador)*

Reexistencias afrodescendientes en los Andes: el Circuito de la Memoria afrochoteño como Patrimonio Vivo

Break 4:35–4:50

FRIDAY EVENING 4:50

Annual Business Meeting (IAS members only)

Saturday, January 10th

SATURDAY MORNING 8:30-9:15

Registration
160 Anthropology and Art Practice Building

SATURDAY MORNING 9:15-11:30
Session chair: Alicia Boswell

Dennis Ogburn, *University of North Carolina, Charlotte;* Patrick Dunn, *The Ohio State University*

Battlefield Ollantaytambo: Archaeological & Architectural Evidence of a Pivotal Battle between the Inka and the Spanish

Carla Hernández Garavito, *University of California, Santa Cruz (UCSC);* Gabriela Oré Menéndez, *University of Nevada, Las Vegas;* Mayra Carmen Castillo, *Pontificia Universidad Católica del Perú;* Cynthia Vargas Correa, *Universidad Cientifica del Sur;* Boluwaji Ajayi, *UCSC;* Krzysztof Makowski, *Pontificia Universidad Católica del Perú*

Potters, herders, and warriors? Huarochirí, Pachacamac, and Coastal-Highland Interactions in the Lurín Valley during the Late Horizon

Robyn Cutright, *Centre College*

Imperial Proxies, Uneasy Territorialities, and the Expansion of the Chimu Empire

Break 10:15–10:30

Shima Karimi, The Ohio State *University*

Colonial Qeros: "Mock" Battles and Representation of the "Other"

Lisa Trever, *Columbia University*

Ai Apaec in the Deep: The Invention and Remakings of a Moche Vessel-Image

Paul Goldstein, *UCSD;* Sarah I. Baitzel, *Washington University, St. Louis*

Exploring the Tiwanaku eclipse motif: Extraordinary sky events in the Tiwanaku cosmovision?

SATURDAY MIDDAY 11:30-1:45

Poster session, 120 Anthropology and Art Practice Building: 1:00–1:45

SATURDAY AFTERNOON 1:45-5:15

Session chair: Aleksa Alaica

Daniela Balanzategui, *University of Massachusetts Boston*

Roundtable - Outreach Committee: Advances and Future Actions

Break 3:00–3:15

Rosa Maria Varillas, *University of Illinois, Chicago*

Maritime Frontiers and Imperial Integration: The Inka Presence along the Arequipa Coast

Bruce Owen, *Sonoma State University;* Manuel Perales, *Universidad Continental*

Julcatambo Grande, a large Wari-like complex on the prehispanic road from Hatun Xauxa to Pachacamac

SATURDAY DINNER BREAK 4:00-6:30

SATURDAY EVENING 7:00 (Open to the public)

Patricia Knobloch, *Independent Scholar*

The Psychedelic Throughline to the Wari Empire

SATURDAY EVENING 8:00

President's Reception, Archaeological Research Facility

POSTERS (alphabetical by first author surname)

Posters will be on display throughout the conference in the hallway outside 160 Anthropology and Art Practice Building. Poster authors will be available between 1:00 and 1:45 on Friday and Saturday.

Alicia Boswell, *University of California, Santa Barbara;* Alida Jekabson, *University of California, Santa Barbara;* Izzy Devlin, *University of California, Santa Barbara;* Jeff O'Brien, *University of California, Santa Barbara;* Maria Lumbreras, *University of California, Santa Barbara;* Juan Cobo Betancourt, *University of California, Santa Barbara*

Haptic Khipu: An object story from the UCSB Art, Architecture & Design Museum

Sarah J. Goldstein, *University of California, San Diego;* Paul S. Goldstein, *University of California, San Diego*

Petroglyphs of the Locumba valley, Peru: A GIS comparison of location, motifs and association with settlement pattern

Adrián González Gómez de Agüero, *University of California, Santa Cruz;* Carla Hernández Garavito, *UCSC*

From Guarco to Cañete: Dispossession, depopulation and the Spanish invasion of Cañete

Alida Jekabson, *University of California, Santa Barbara;* Alicia Boswell, *University of California, Santa Barbara*

Intellectual Interests and Collecting Practices of the Ancient Andes: Thomas H. Goodspeed and the AD&A Museum, UC Santa Barbara

Corina Kellner, *Northern Arizona University;* Christina Conlee, *Texas State University;* Sarah Kerchusky, *US Army Corp of Engineers*

Contextualizing individuals buried near the temple at Huaca del Loro, a Wari colony in Nasca (600-1000 CE)

Kira Lavine, *University of California, San Diego (UCSD);* Chloe Twu, *UCSD;* Zachary Dunseth, *UCSD;* Arianna Garvin Suero, *UCSD*

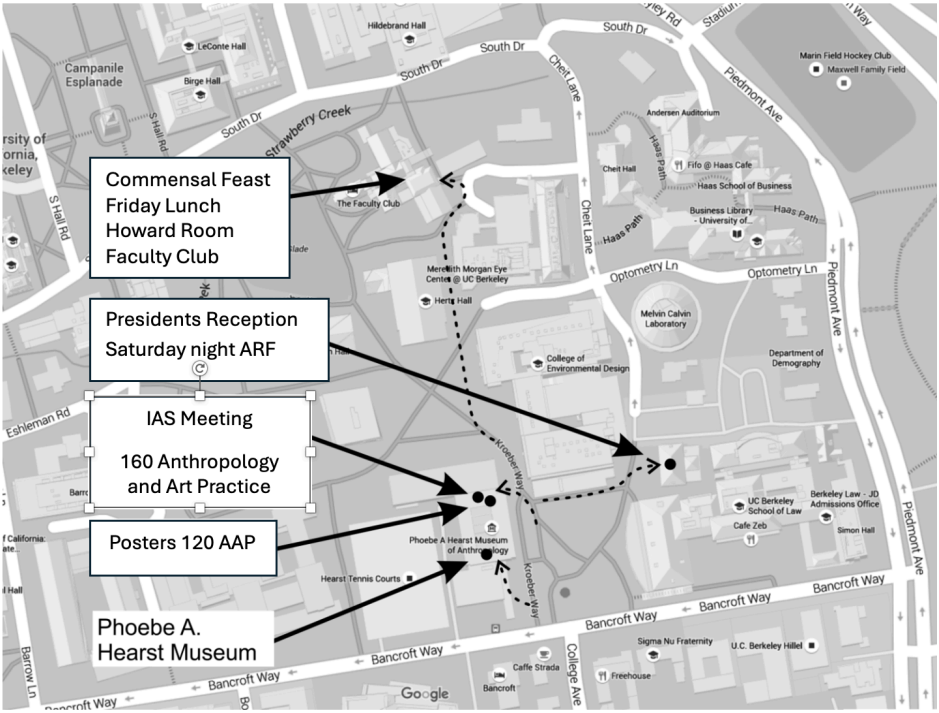
Feeding the Llamas in the Chicama Lowlands: Coprolite Insights into Camelid Foodways and Fodder Practices of the Viru Period

GABRIELLE MARSH, *University of California, San Diego;* MATTHEW T. BROWN, *University of Michigan*

Gender, Death, and Rank: Mortuary and Pathological Variability in Late Formative Cusco, Peru

ALEXIS RODRIQUEZ YABAR, *Arizona State University*

Archaeological Survey and Spatial Statistics: Ceramic and Site Distribution in the Middle Casma Valley



Podium and Poster Abstracts (alphabetical by first author surname)

DANIELA BALANZATEGUI, *University of Massachusetts, Boston;* BARBARITA LARA, *Coordinadora Nacional de Mujeres Negras, Capítulo Carchi*

Archaeology with Afro-Ecuadorian Maroon Women (Ancestral Territory of the Chota Valley, Carchi and Imbabura, Ecuador)

This presentation is a reflection on the archaeology of the African Diaspora as a tool for historical reparation, grounded in the strengthening of networks of Afro-Ecuadorian women. From a community-based, introspective approach rooted in the ethical exchange of knowledge, and through the organizational process of the National Coordinator of Black Women – Carchi Chapter, we share the dialogue and collective actions carried out. We summarize thirteen years of work, emphasizing the outcomes of research on the Routes of the Maroon Women; the archaeological-historical project to revitalize the Garden of Memory Cemetery, Martina Carillo; and historical research on 18th-century Afro-Choteño families. We hope this reflection will help situate specific questions arising from the Northern Andes on the positioning of Afro-Ecuadorian women's maroonage as the foundation of organized resistance against the violence imposed by colonialism and its legacies, particularly in the deep-rooted assault on Afro-descendant humanity.

SARA BECKER, *University of California, Riverside;* NOAH M. TAYLOR, *California Polytechnic State University (Cal Poly);* BRITTA BERG-JOHANSEN, *Cal Poly;* SCOTT HAZELWOOD, *Cal Poly*

Comparing Labors between the Aymara and the Tiwanaku: An Experimental Bioarchaeology and Biomechanics Project

This project is a comparison of traditional, nonmechanized tasks (i.e., farming, chuño production, carrying goods, grinding grain, weaving, pottery production) using the skeletal remains of the Tiwanaku (AD 500-1100), and motion capture (mocap) of their modern-day Indigenous Aymara descendants performing these tasks. Ethnographic interviews about jobs and labor with 21 individuals, along with 11 who were willing to be recorded at various tasks using mocap (UCR IRB HS-18-113), were compared to the previously collected and evaluated skeletal evidence of activity (i.e., osteoarthritis (OA) and entheseal changes (EC)) of over 1,200 Tiwanaku peoples. Mocap body movements were analyzed in the OpenSim software, a freeware software system that lets users develop models of musculoskeletal structures and create dynamic simulations of movement. The intent was to identify how modern people moved their bodies and to look for overlaps from Tiwanaku skeletal remains, comparing past and present labor. Results permitted modern movements to be quantified, and to estimate which muscles were strongly and consistently activated for each task. With respect to cultural preferences since many participants were wearing traditional Aymara

garb including long skirts, data were limited to the "Upper Extremity Dynamic Model," which includes the shoulder, arms, and torso, and used to analyze and average muscle involvement and movement. These results were then compared to the previously collected OA and EC data, with different muscle groups showing grinding, chuño making, ceramics manufacture, and farming, but fewer direct, one-to-one OA and EC comparisons in this experimental archaeology, bioarchaeology, and biomechanics project.

Alicia Boswell, *University of California, Santa Barbara (UCSB);* Alida Jekabson, *UCSB;* Izzy Devlin, *UCSB;* Jeff O'Brien, *UCSB;* Maria Lumbreras, *UCSB;* Juan Cobo Betancourt, *UCSB*

Haptic Khipu: An object story from the UCSB Art, Architecture & Design Museum

This poster presents the object biography of a khipu (Acc. 1966.79) in the Art, Design & Architecture Museum at UC Santa Barbara. Donated to the AD&A Museum in 1966, the khipu was acquired by Dr. T. Harper Goodspeed, director of UC Berkeley Botanical Garden, on a research expedition to South America between 1935 and 1952. This study is part of the "Digital This poster presents the object biography of a khipu (Acc. 1966.79) in the Art, Design & Architecture (AD&A) Museum at UC Santa Barbara. Donated to the AD&A in 1966, the khipu was acquired by Dr. T. Harper Goodspeed, director of UC Berkeley Botanical Garden, on a research expedition to South America between 1935 and 1952. This study is part of the "Digital Storytelling" project at UCSB's Archives, Memory, and Preservation Lab & Material / Image Research Lab, which is developing low-cost, open-access tools for archives and digital exhibits. Analysis of the khipu allowed us to reconstruct its object biography from its initial era of use, administrative(?) data recorded, and more recent modern interventions. We have shared our findings with the Khipu Field Guide and have designed a web-based exhibit on the khipu that will soon be public. This digital approach potentially makes visible subtle traces of handling, repair and patterning that offer insight into Indigenous recordkeeping.

Christina Conlee, *Texas State University;* Corina Kellner, *Northern Arizona University;* Aldo Noriega, *Universidad Nacional Mayor de San Marcos*

The Occupation of Huaca del Loro and the Timing of Wari Presence in Nasca

The settlement of Huaca del Loro in the Nasca drainage has been identified as a Wari colony with rectilinear compounds and a D-shaped structure. Several other sites in the region have Wari architecture and/or other Wari material culture reflecting Wari's presence. Recent compilation of radiocarbon dates, and their analysis using Bayesian statistics, coupled with the data from Huaca del Loro provide some insight into the timing and type of Wari presence in Nasca. At several sites, including Huaca del Loro, there are contexts that contain both Loro pottery (previously called Nasca 8 and often identified with

early Middle Horizon) and Late Nasca pottery (Nasca 7 that is identified with the late Early Intermediate Period). These contexts are not associated with Wari imperial architecture or pottery and have radiocarbon dates of 500-740 CE. Contexts in the region associated with Wari architecture date 690-1080 CE and are established early in the Wari expansion and last for the entirety of what is considered the Middle Horizon. The imperial Wari contexts contain both Loro and Wari pottery bringing up the question - what is Loro? The pottery is found along with Nasca culture materials before Wari expansion and appears to span the Wari occupation.

Robyn Cutright, *Centre College*

Imperial Proxies, Uneasy Territorialities, and the Expansion of the Chimu Empire

Recently, Parker Van Valkenburgh has drawn attention to the importance of considering the materiality of imperial power as it is enacted on and through specific, historically constituted social and physical landscapes. Drawing on his evocative discussion of the alluvial deposits left by subsequent waves of empire on the north coast, and Khatchadourian's concepts of affiliates and proxies as categories of political materials that act outside or alongside the direct agency of imperial sovereigns, this talk examines the expansion of the Chimú empire in late prehispanic coastal Perú. I present my ongoing research in two northern provinces that represented different kinds of imperial peripheries: the Jequetepeque Valley, one of the earliest valleys to be conquered and consolidated, but where local continuities are well-documented in both rural communities and the multiethnic chaupiyunga, and the Chira Valley, located in the far northern reaches of the empire in an ecologically and politically transitional landscape. While at first glance the extent and date of Chimú imperial expansion seem to be well-known, this talk will demonstrate how territory and chronology become slippery in the face of attempts to define strict material correlates of imperial presence, especially given the roles of local participants and landscapes in shaping empire at distant and ethnically distinct frontiers.

Jorge Fernando Flores, *Instituto Francés de Estudios Andinos;* Luisa María Nivia, *Independent Scholar*

Women from Labor Resistance to Heritage Preservation: A Case Study from Salt-making at Santa Catalina de Salinas, Ecuador

Salt production in the town of Santa Catalina de Salinas, located in the Chota-Mira Valley, Ecuador, was an economic activity carried out by indigenous groups during pre-Hispanic and early colonial times. This activity later passed into the hands of the Afro-Andean groups settled in this locality, probably at the end of the 18th or beginning of the 19th century. Many residents of this town participated in salt extraction until its decline in the late 1960s, when sugar cane production resumed with the introduction of a modern sugar mill, transforming the town's socioeconomic structure. This economic conversion accentuated the devaluation of the female salt-makers' labor, confining them to

domestic tasks in contrast to male wage employment in the modern sugar enterprise.

This paper examines the labor of Afro-descendant women salt-makers as a phenomenon that enabled the preservation of the town's cultural heritage within the transition from the tributary to the neoliberal system, which reproduced the social and economic inequality of the Chota-Mira Valley. Despite these issues of inequality, inequity, and the persistent association of female labor with the domestic sphere as a normalized patriarchal obligation, Afro-Andean women play a fundamental role in preserving and transmitting the ancestral knowledge of salt production in this town, thus contributing to the establishment of this activity as a crucial element of the history, culture, and both the tangible and intangible heritage of the Afro-salinenses.

PAUL GOLDSTEIN, *University of California, San Diego;* SARAH I. BAITZEL, *Washington University in St. Louis*

Exploring the Tiwanaku Eclipse motif: Extraordinary sky events in the Tiwanaku cosmovision?

A Tiwanaku ceramic motif known as the "star sign" or "eclipse" may correspond to some memorable celestial event in Tiwanaku times. Among figural elements that may represent celestial bodies, the star sign / eclipse motif is unique in its form and iconographic associations, suggesting extraordinary, rather than quotidian, sky events. In this paper we consider the context and occurrence of the "star sign/ eclipse" motif within the recently revised Tiwanaku chronology to assess its potential association with extraordinary celestial events. Possibilities considered include coronal mass ejections (CMEs) or solar flares such as the 774 and 993 Miyake events, the SN1006 and SN1054 supernovas, five total solar eclipses, and the appearances of Halley's Comet in 912 and 1066. Timing and visual comparisons in Tiwanaku iconography are discussed and we invite input from the audience on potentially related motifs in contemporary Andean and world cultures.

SARAH J. GOLDSTEIN, *University of California, San Diego;* PAUL S. GOLDSTEIN, *University of California, San Diego*

Petroglyphs of the Locumba valley, Peru: A GIS comparison of location, motifs and association with settlement pattern

Petroglyphs of the Locumba valley of southern Peru include a wide variety of different images and motifs. However the temporal and cultural affiliation of individual petroglyphs have been difficult to determine. The goal of this study is to document the spatial association of petroglyphs in Locumba Valley, the frequency of various kinds of motifs, and their relationship to settlement patterns in the valley. Motifs on geolocated petroglyphs in the middle altitude Cinto and Salado tributaries (600-1000 masl) were cataloged, and their geographic distribution compared to locations of settlement sites recorded in systematic survey of the Proyecto Arqueológico Locumba. Results found that although the Cinto tributary showed denser settlement overall, notably at the major LIP occupation at Cinto Alto, Cinto was largely devoid of petroglyphs.

Conversely, the Salado tributary, with fewer and smaller settlement sites, has far more evidence of petroglyphs. Salado petroglyphs are spatially associated with three small Tiwanaku sites in Salado, as well as the large multicomponent Cerro San Antonio site at the confluence. ArcGIS analysis connects the location of petroglyphs generally, their association with small habitation sites, and certain specific motifs, to practices marking the Salado as a preferred Tiwanaku caravan route.

Adrán González Gómez de Agüero, *University of California, Santa Cruz;* Carla Hernàndez Garavito, *University of California, Santa Cruz*

From Guarco to Cañete: Dispossession, depopulation and the Spanish invasion of Cañete

This research explores long-term historical transformations in land ownership, settlement, and agricultural practices in the Lower Cañete Valley on Peru's central coast, focusing on the transitions from the Guarco period (1100 to 1470 CE) through Inca integration (1470 to 1533 CE) to the early period of the Spanish invasion. We use archaeological and archival sources to examine how Inca resettlement and Spanish land appropriation reshaped spatial and social organization in the valley. Specifically, we explore GIS and spatial modeling as tools to examine shifts in land and occupational patterns, reflecting the transformations in settlement practices between these periods. For example, in bringing together archaeological site inventories and historical documents, we are able to suggest the location and displacement of migrant communities in the region during the Inka period, and trace out their areas of influence in the colonial era. Visualization of Spanish-period land use showed that colonizers targeted the most productive lands and left damaged irrigation systems to Indigenous communities, reflecting a colonial logic of control and extraction. Finally, these spatial transformations highlight how demographic collapse and forced relocations drastically altered the valley's landscape, reinforcing colonial narratives of Indigenous absence.

Daniel Hernández Castillo, *University of Florida*

Coastal Adaptation Variability in the Southern Andes: The Longotoma Dune Field (32°24' S, North-Central Chile)

Coastal adaptations are crucial to understanding Andean social developments, yet their full variability has rarely been examined within comparable frameworks. Explanations for social diversity have emphasized emergent complexity, environmental shifts, and political-economic models, often overlooking alternative coastal trajectories. This raises questions about the persistence of hunter-fisher-gatherer (HFG) lifeways, the reliance on marine resources, and shifting socio-political arrangements. The Longotoma Dune Field provides a unique case to assess such variability. Our research extended previously estimated occupation chronologies between 2000-1000 cal. BP to 7000-500 cal. BP, inviting to compare the expected vs observed change in dune use. Expectations derived from ecological and political models imply the emergence of specialized economies due to adaptive efficiency or the

emergence of social hierarchies. Coastal North-Central Chile highlights occupations with differing subsistence strategies, from (1) preceramic, marine-oriented adaptations, to (2) early ceramic, more inland-oriented occupations with persisting HFG lifeways, and (3) broader trade and interaction networks with the advent of agriculture and sedentism. Longotoma shows that neither specialized economies nor hierarchy emerged. Rather, bioarchaeological, zooarchaeological, archaeobotanical, and ceramic and lithic analysis suggest that the use of the dunes reinforced social units and mobility across millennia. These findings underscore the diverse roles of coastal adaptations in shaping the social processes of the middle to late Holocene, inviting broader comparative perspectives to explain the diversity of coastal Andean lifeways.

Carla Hernández Garavito, *University of California, Santa Cruz;* Gabriela Oré Menéndez, *University of Nevada, Las Vegas;* Mayra Carmen Castillo, *Pontificia Universidad Cátolica del Perú;* Cynthia Vargas Correa, *Universidad Cientifica del Sur;* Boluwaji Ajayi, *University of California, Santa Cruz;* Krzysztof Makowski, *Pontificia Universidad Cátolica del Perú*

Potters, herders, and warriors? Huarochirí, Pachacamac, and Coastal-Highland Interactions in the Lurín Valley during the Late Horizon

Since pioneering archaeological and ethnohistorical research on the Peruvian central coast, the interactions between coastal and highland polities have become a paradigmatic case of potential hostile or competitive relations and conflicts over resources in the middle valley. Likewise, it was assumed that Pachacamac, considered a sanctuary-oracle with a thousand-year history, thanks to its authority, prevented the Inca administration from fully imposing itself and transforming the political organization of the Ychsma polity on the coast. The Yauyos polity in the highlands, on the other hand, was cast as an ally of the Inka based on proposed past enmities with the coastal groups. However, many of these studies have relied heavily on colonial-era documents, with very limited material correlates based on systematic excavations. The results of long-term excavation projects have contributed to the proposal of different and novel interpretations of ethnic, political, and religious identities and their dynamic history following the Inca and Spanish conquests of the central coast.

In this presentation, we focus the discussion on the comparative results from archaeological work at four sites: Pachacamac and Pueblo Viejo-Pucará in the lower Lurín Valley, and Ampugasa and Canchaje in the upper Lurín region. Focusing particularly on the results from ceramic compositional analysis at these sites, we aim to reframe the material evidence of the relationship between coastal and highland polities, as well as with the Inka Empire, on the central coast.

Alida Jekabson, *University of California, Santa Barbara;* Alicia Boswell, *University of California, Santa Barbara*

Intellectual Interests and Collecting Practices of the Ancient Andes: Thomas H. Goodspeed and the AD&A Museum, UC Santa Barbara

In 1966, the descendants of UC Berkeley botanist Thomas Harper Goodspeed (1887–1966) donated a collection of ancient and colonial Andean objects to the Art, Design & Architecture (AD&A) Museum at UC Santa Barbara. Comprising textiles, ceramics, and colonial paintings, the collection reflects Goodspeed's collecting practices during his botanical expeditions to Peru and Chile in the 1930s and 40s. His research focused on identifying unknown species of tobacco (Nicotiana) in the Andes, several of which were previously undocumented by the scientific community, and are linked to commercial cultivation.

Goodspeed's scientific work intersected with U.S. diplomatic and commercial interests; he represented the Committee on Interamerican Artistic and Cultural Relations, led by Nelson Rockefeller, and was involved in organizations promoting large-scale tobacco hybridization. While in Peru, he met archaeologists Julio Tello and Luis Valcárcel, and possibly participated in excavations, revealing his broader interest and professional networks related to the study of ancient Andean cultures.

Goodspeed's acquisition of a khipu, explored further in an accompanying poster, is representative of his larger collecting practices of ancient and colonial Andean material culture representing indigenous flora, and also speaks to broader histories of academic collecting of ancient materials from Latin America during the modern era. This poster examines how Goodspeed's scientific pursuits shaped his collecting practices and highlights the broader historical context in which the art and material culture of the Ancient Americas gained popularity among U.S. institutions and the public during this period.

Shima Karimi, The Ohio State *University*

Colonial Qeros: "Mock" Battles and Representation of the "Other"

This paper examines a sixteenth-century painted qero from the Cleveland Museum of Art whose iconography departs significantly from established categories of colonial Andean vessels. Qeros, central to Inca ritual life as instruments of reciprocity and chicha consumption, persisted in use and production throughout the colonial period. Their imagery, however, underwent profound transformations as they moved between Indigenous curacas and European spheres of consumption. The Cleveland qero presents an unusual battle scene, long associated with the Inca-Anti motif, in which Inca warriors are shown facing opponents that blend both Inca and Anti features. The result is an ambiguous narrative that complicates conventional dichotomies of Hanan/Hurin, civilization/savagery, and victor/defeated.

Through close visual and iconographic analysis, I argue that this vessel represents a distinct narrative type rather than a variation of the Inca-Anti

battle. Its hybridized figures and violent imagery suggest not an Andean ritual battle, but a reconfigured narrative designed to appeal to colonial consumers, particularly Spaniards and "illegitimate" curacas who operated as intermediaries in the colonial system. By situating the vessel within the broader shifts in qero production after Viceroy Toledo's reforms, I propose a dual framework: one group of qeros sustaining Andean memory for legitimate curacas, and another, including this example, shaped to reinforce colonial authority and European fantasies of alterity.

Ultimately, the Cleveland qero demonstrates how Andean ceremonial vessels became sites where Indigenous traditions, colonial politics, and orientalist consumption converged, challenging us to rethink the categories through which colonial qeros have traditionally been understood.

Corina Kellner, *Northern Arizona University;* Christina Conlee, *Texas State University;* Sarah Kerchusky, *US Army Corp of Engineers*

Contextualizing individuals buried near the temple at Huaca del Loro, a Wari colony in Nasca (600-1000 CE)

Mummy bundles of four individuals were found within the temple complex at Huaca del Loro, a Wari imperial colony in the Nasca region of southern Peru (Middle Horizon, 600-1000 CE). Wari and Nasca had long standing ties and Nasca was likely part of the primary expansion of the empire. The Wari employed many strategies within this region as the Wari and Nasca negotiated their relationship, seen in a variety of other Wari settlements. However, Huaca del Loro was likely the seat of Wari administrative power in Nasca. Who were these people buried near the religious heart of this colony? Buried in a room with plastered walls, these individuals carried with them important local foods, local and imperial ceramics, and camelid sacrifices. Preliminary data show intentional and careful burial strategies of an eclectic group of individuals that range in age and burial preparation. Comparisons with Nasca, Wari, and other Middle Horizon burials can shed light on their identities. These individuals may have represented a consecration of the connections between the Wari and Nasca within a special place of ideological importance.

Patricia Knobloch, *Independent Scholar*

The Psychedelic Throughline to the Wari Empire

For the Middle Horizon (700-900 AD), communal activities of feasting and drinking are a staple assumption in any interpretation of Wari ceremonial architecture. Moreover, depictions on pottery of the psychedelic plant, Anadenanthera colubrina, elevated such interpretations with shamanic agency to access the supernatural world. Such entheogenic agency is considered a Wari trait. Yet, in the Early Intermediate Period (250-700 AD) the Huarpa also built ceremonial centers and - based on stylistic analysis - used psychedelics. I present evidence for the latter in Huarpa art that displays endogenous designs. These designs originate from involuntary visions due to psychedelic stimuli. Notably associated with Huarpa style pottery is Brown Cruz Pata style pottery. It also includes endogenous designs - such as vertical bands of stacked diamond

shapes - but those are associated with Amazonia art where other types of psychedelics exist. Surprisingly, similar designs occur on Qotakalli and Muyu Urqu pottery in the Cusco region. I propose that traders from Amazonia and the Huarpa may have partnered in trading intoxicants. With well-established Huarpa-Nasca and Huarpa-Amazonia trading routes, I argue that the Huarpa as middleman laid the groundwork to expedite the expansion of Wari hegemony. In turn, that hegemony relied upon an entheogenic identity. Thus, Anadenanthera colubrina motifs were crucial symbols in strategizing Wari identity as displayed on portable objects such as pottery and textiles. Furthermore, I introduce this symbol for the first time on one type of the most prominent of portable objects, four-cornered hats, and discuss the importance of their thirty-eight proveniences.

Kira Lavine, *University of California, San Diego;* Chloe Twu, *University of California, San Diego;* Zachary Dunseth, *University of California, San Diego;* Arianna Garvin Suero, *University of California, San Diego*

Feeding the Llamas in the Chicama Lowlands: Coprolite Insights into Camelid Foodways and Fodder Practices of the Viru Period

Originating in the Gallinazo Group site in the Viru Valley of northern Peru, the Viru state (ca. 200 BCE-800 CE) expanded north from its capital during the first century CE and established colonies in the Moche and Chicama Valleys (Millaire et al. 2016). In 2023, Proyecto de Investigación Arqueológica de Puerto Malabrigo (PIAPM) excavated household structures at the Viru colony in Puerto Malabrigo, Chicama, a site with access to various local resources, including floodplain crops (e.g., Capsicum sp., Zea mays, Phaseolus sp.), wild desert-dune taxa (e.g., Solanaceae, Prosopis spp.), and wetland plants (e.g., Cyperaceae, Poaceae). Interestingly, Malabrigo shows a strong presence of camelids, typically associated with the highlands, as demonstrated through high concentrations of faunal remains and dung. These camelid coprolites present an opportunity to contribute to local environmental reconstructions, as well as examine fodder practices and camelid foodways, helping unravel the presence of wild seeds in the archaeological record as food for camelids or people. In this poster, we present a preliminary micro and macrobotanical analysis of camelid coprolites recovered from Viru domestic floors and features at Malabrigo and offer ideas for future coprolite analyses.

Gabrielle Marsh, *University of California, San Diego;* Matthew T. Brown, *University of Michigan*

Gender, Death, and Rank: Mortuary and Pathological Variability in Late Formative Cusco, Peru

Archaeology in the Cusco region of Peru has largely been focused on the Inka. As a result, there has been little investigation into the sociopolitical processes, such as the emergence of chiefdoms, which took place before the Inka rose to power. Gender has also been understudied in the Andes, resulting from assumptions that gender dynamics of the past were consistent with those reported ethnographically. Through the investigation of mortuary and

pathological variability at the sites of Muyumoqo and Yuthu, this study contributes to understanding processes of sociopolitical transformation and how they articulated with gender dynamics during the Late Formative (600 BCE - 200 CE). This study observed significant similarities and differences in both mortuary treatment and the health of individuals between the two settlements, uncovering key information about the Cusco Formative and its people. Through the analysis of burial patterning, this study found that, while there was no strong evidence for the emergence of rank at either site on the basis of traditional markers, there were significant differences in health and cranial modification, as well as key similarities in burial treatment. These findings suggest that people in the Cusco Basin were likely involved in a slow process of sociopolitical change, but that this process had yet to culminate in any institutionalized status differences within or between sites.

Lois Martin, *Independent Scholar*

The Evolution of the "Ecstatic Shaman" from Paracas Necropolis of Nasca Proliferous

Knowledge of ancient Andean pharmacopoeia has been expanding recently, as researchers identify more substances, sources, and preparations, along with artistic representations of paraphernalia and persons "under the influence." Scholars have also theorized about the role of drug-taking in early political strategies: from individual, status-enhancing shamanic usage to shared, communitas-building feasts. The present iconographic study of South Coast imagery builds especially on work by Anne Paul and Solveig Turpin (1986), who identified a Necropolis-era (circa 200BCE–100CE) "Ecstatic Shaman" on Paracas embroideries, interpreting a sharply back-bent anthropomorphic figure with visible ribs, streaming hair, and staring eyes as a person caught in the throes of a trance.

I argue that the "Ecstatic Shaman's" fixed gaze, deathly attributes, and contortions resemble symptoms of Brugmansia intoxication, including mydriasis, paralysis, and convulsions. A potentially lethal and non-local hallucinogen, the plant's distinctive flower and hummingbird pollinator are nonetheless represented on South Coast costumes, ceramics, and geoglyphs, suggesting familiarity. Here, I review the pictorial evidence for Brugmansia, and identify two new sets of shaman-related figures. The first is a group depicted on the cross-looped border parade of the "Brooklyn Museum Textile," 38.121; their details add nuance to the shaman's type description. The second set are masked beings painted on Nasca Proliferous ceramics, sometimes called Anthropomorphic Mythological Beings (AMBs). Although the proliferous style is usually dated to Nasca 6 (circa 500 CE), these AMBs share some previously unrecognized features with the "Ecstatic Shaman," and so may extend the theme's timeframe later into the Early Intermediate Period.

Dennis Ogburn, University of North Carolina, Charlotte; Patrick Dunn, The Ohio State University

Battlefield Ollantaytambo: Archaeological & Architectural Evidence of a Pivotal Battle between the Inka and the Spanish

The native forces commanded by Manco Inca won a significant victory against the Spanish in January, 1537, known as the battle of Ollantaytambo; this allowed Manco to continue his resistance against the conquest. There has been debate about the actual location of the battle, based strictly on details from historic accounts, which cast doubt on whether the monumental archaeological site of Ollantaytambo was the actual battlefield. I present multiple lines of evidence that show that the temple/fortress area of Ollantaytambo was indeed the site of that battle, as shown by analysis of historical photos, locations of stones at the site, damage to stones and walls, and fortifications added to the area. This analysis reveals that: the temple area was highly fortified, routes to the temple area were blocked to channel attackers along a vulnerable path, large building blocks were positioned to be hurled down on attacking forces, and that many walls, terraces, and other features were damaged by heavy stones launched from above. The visible damage as well as the deposition of these large, worked stones is fully consistent with the tactics described in the historical accounts. Finally, assessment by geotechnical engineer Patrick Dunn confirms that the damage and the placement of the dislocated stones was not the result of earthquakes or other natural processes.

Bruce Owen, *Sonoma State University;* Manuel Perales, *Universidad Continental*

Julcatambo Grande, a large Wari-like complex on the prehispanic road from Hatun Xauxa to Pachacamac

Julcatambo Grande is a previously unreported large complex of buried rectilinear stone walls located around 4000 masl in puna grasslands, on the prehispanic road from Hatun Xauxa to Pachacamac, near the much smaller Inka tambo we now call Julcatambo Chico. Mapping and test excavations last summer confirm Wari-like architectural features including aligned, contiguous large rectangular patios with narrow lateral galleries divided into rooms, but no D-shaped structures, and found a remarkably low density of ceramics, as at some Wari sites. Obsidian debitage and a small obsidian Wari-style point hint at participation in the Wari exchange network. Radiocarbon dates are pending. A slab-roofed rectangular probable chullpa recalls Middle Horizon practices of the Callejón de Huaylas, and a platform mound overlooks the site from the slope above. At 5.2 ha, Julcatambo Grande falls between Azángaro and the enclosure at Jincamocco in size. The plan implies growth by agglutination, rather than subdivision of a rectangular perimeter, suggesting that construction and perhaps activities were less formally organized. The site's scale seems excessive for a tambo-like waystation; its setting and other features, including an adjacent bofedal regulated by an apparently contemporaneous dam and ample split and burned camelid bone, suggest pastoral functions such as wool and ch'arki production. Its location in what had appeared to be a gap in the Wari site network and its differences from other Wari sites of its size contribute

to discussions of spatial and temporal variability in the development, spread, and organization of the Wari phenomenon.

ALEXIS RODRIQUEZ YABAR, *Arizona State University*

Archaeological Survey and Spatial Statistics: Ceramic and Site Distribution in the Middle Casma Valley

This study presents data from an archaeological survey conducted in the middle part of the Casma Valley (Ancash, Peru). We used ArcGIS Field Maps and drone photogrammetry to record 34 archaeological sites (including ceremonial sites, domestic complexes, cemeteries, and public spaces) and to collect surface ceramic samples. Our ceramic analysis focused on Chavín (1200–400 B.C.) and Casma (700–1400 A.D.) sherds, totaling over 3,500 fragments. We applied spatial statistical analyses (Hot Spot Analysis, Local Moran's I, and Kernel Density Estimation) to explore correlations between ceramic style distribution and site types, revealing significant settlement patterns. Chavín ceramics show major clustering in association with the Pallka domestic sector, whereas the dense distribution of Casma ceramics across the landscape highlights Cerro Bombón as a primary Casma site in the Middle Valley. Additionally, specific Casma substyles appear almost exclusively associated with cemeteries. These findings illuminate shifting interactions among domestic, ceremonial, and mortuary landscapes, contributing to broader discussions of cultural continuity and transformation in the north-central Andes.

MARGOT SERRA, *University of Cambridge*

New Perspectives on Frederic Engel's Preceramic South Coast Human Remains Collections

In the 1950s - 60s, Frédéric Engel conducted pioneering excavations on the Peruvian south coast, uncovering Preceramic funerary contexts remarkably preserved by the region's hyperarid environment. Many burials included naturally mummified individuals with intact soft tissues, wrapped in elaborate funerary bundles. Notable sites include Visitantes (c. 9000 BP), Village 514 (c. 6,000 – 4,000 BP), and El Osario (5,000 BP) on the Paracas Peninsula. Despite their value, most of these remains have received little scientific attention since their recovery.

This study integrates a detailed review of Engel's publications and archives curated at the Museo Nacional de Antropologia, Biodiversidad, Agricultura y Alimentación (MUNABA) in Lima, with new bioarcheological analysis of human remains housed at the MUNABA and the Museo Regional de Ica. The material examined includes 40 isolated crania, two skeletons, and four mummified individuals. Analytical approaches include the establishment of the biological profile, assessments of pathology and trauma, dental analysis, and for the four mummified individuals, multi-tissue isotopic analysis ($\delta^{13}C$, $\delta^{15}N$, $\delta^{34}S$, $\delta^{18}O$).

Preliminary results show that Engel's notes and photographic records allowed re-association of these remains with their original funerary contexts, while also revealing chronological uncertainties that require new direct radiocarbon dating.

Bioarchaeological analyses provide critical new insights into Preceramic lifeways, such as evidence of sex-based divisions of marine activities through differential rates of auditory exostosis, and isotopic signatures suggesting marked dietary shifts within an individual's life, likely reflecting mobility from inland to coastal environments. This work demonstrates the enduring value of revisiting legacy collections through modern scientific approaches.

Arianna Garvin Suero, *University of California, San Diego*

A Viru (ca. 200 B.C. – A.D 800) Colony at Puerto Malabrigo in the Chicama Valley of Northern Peru

Early states, as expansive forms of social organization (Algaze 1993), transformed how humans conceptualized and interacted with their natural and social environments wherever they emerged and intruded. The Andean region in the pre-contact era was no exception. The emergence of early states in the Andes can be traced to the Viru polity (ca. 200 B.C. - A.D. 600) (Spencer 2010), originating in the Viru Valley of northern Peru. Many scholars view the Viru as a precursor to the later Moche state (Attarian 2009), arguing that the Moche (ca. AD 200-900) were the first to meet state-level organization on the Peruvian north coast, extending from the Casma to the Piura valleys (Chapdelaine 2008). Other researchers suggest that the earlier Viru had already attained state-like organization around the first century AD, intentionally establishing sites in coastal valleys outside the Viru capital (Fogel 1993). This paper contributes to this debate and explores the presence of a Viru colony at Puerto Malabrigo in the Chicama Valley, ~105 km north of the Viru capital. In 2023, Proyecto de Investigación Arqueológica de Puerto Malabrigo excavated household structures in Malabrigo's desert dunes. To demonstrate that the material culture at Malabrigo reflects colonists from the Viru heartland rather than emulation by preexisting local populations, I examine the architecture, textiles, and ceramics from these excavations and compare them to findings at other known Viru sites. I also present recent radiocarbon results, which help establish the site as Viru and further our understanding of the dynamics of Viru state expansion.

Lisa Trever, *Columbia University*

Ai Apaec in the Deep: The Invention and Remakings of a Moche Vessel-Image

Long ago, a ceramic artist on the north coast of Peru wrangled the vibrant plasticity of clay into an ingenious composition, built around the contorted face of an ancient hero, today sometimes called Ai Apaec. This act of imaginative sculptural creation is hypothesized to have happened sometime during the middle or later Moche period, probably between 500 and 700 CE, most likely in a workshop located in one of the southern Moche valleys between Chicama and Nepeña. The maker created a sculptural image that melded aspects of what may have been widespread oral accounts of the hero's descent and battles beneath the surface of both land and sea. That artist, or someone else in their workshop, then reproduced the "surreal" image of the initial clay matrix

with a ceramic mold to produce fired vessels. Then, over the course of centuries, the vessel's composition was repeatedly modeled anew and re-made with the use of other molds, through Moche into Chimú eras and in the form of modern replicas. This paper is based on first-hand observation and three-dimensional visualization of a corpus of related unprovenienced vessels held today in museums and private collections in Peru, Europe, and the United States. I unpack the complex imagery of this vessel and its remakings, while examining the tenacity—by which I mean a particularly agentive form of endurance—of its dynamic composition, which outlasted the specific iconographic meanings of its original time and place of creation.

Rosa Maria Varillas, *University of Illinois, Chicago*

Maritime Frontiers and Imperial Integration: The Inka Presence along the Arequipa Coast

This paper explores how the Inka Empire integrated the coastal Arequipa (ca. 1470–1532 CE), into its broader political and economic network, revealing the active role of maritime landscapes in imperial expansion. Traditionally viewed as peripheral to the Andean highlands, recent fieldwork demonstrates that the Arequipa coast functioned as a dynamic interface of exchange, labor, and adaptation. Archaeological investigations at Puerto Inka and surrounding quebradas and lomas combine survey, excavation, and drone mapping with LA-ICP-MS ceramic compositional analysis, radiocarbon dating, and zooarchaeological and botanical studies. The results indicate that Puerto Inka operated not merely as a coastal outpost but as a logistical node facilitating highland–coastal interaction. The circulation of non-local crops points to organized imperial administration and possible corvée labor systems, while persistent local fishing, horticultural, and herding practices underscore community resilience and continuity. Together, these findings illustrate how Inka authorities engaged with existing coastal traditions to manage resources and sustain long-distance connections across environmental zones. By reassessing the coastal provinces of Arequipa, this research highlights the significance of maritime landscapes in the Inka political economy and challenges narratives of coastal marginality, emphasizing instead the complexity and adaptability of imperial strategies in diverse ecological settings.

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Acueductos and Indigenous Waters in the Puquios of Nasca: 500 CE to Today

Our research on the subterranean canals of the Nasca region, their archaeological origins, and their contemporary importance in social formations today highlights the importance of memory, indigenous knowledge, and deep historical dynamics in water histories and survival. Initially constructed by the

Nasca society 1500 years ago and continued in use today, the puquios tap underground aquifers and bind rural communities together through the generations. The contemporary dynamics of these underground aqueducts of Nasca, a region on the desert south coast of Peru, highlight the challenges facing contemporary society as these millennia aged technologies face modern challenges. We explore the water memory of the puquios and how they connect to the current experiences of community, the hydraulic landscape, and the challenges from contamination, climate change, and social transformation. Rural communities of Nasca grew together with this ingenious indigenous infrastructure and continue to be shaped by the ancestral knowledge of water behavior and the social memories of water, antepasados, and activity in the recent and distant past.

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The evolution and spread of Andean maize revealed through archaeogenomics

Modern Andean maize represents the most genetically distinct group of maize due to repeated founder effects during its spread into the region. However, little is understood about it movements through the Andes and how it passed between cultural groups. We surveyed 185 archaeological samples of maize spanning the last 2300 years from across a geographical range from the NW coast of Peru to northern Argentina to retrieve archaeological genomes. Surprisingly, we found that Pre-Colombian maize is a distinct genetic group to modern Andean maize, suggesting modern landraces have been influenced by homogenising introgression perhaps facilitated by the colonial Spanish. Ancient Andean maize shows distinct lineages depicting its spread through the region over time and local replacement with cultural spread. Coastal and upland genomes are differentiated with evidence of selection which may pertain to altitudinal adaptation and nutritional changes. Later upland genomes appear to have arrived from coastal regions but received an upland signature through adaptive introgression. The different genomic structure of Andean maize in northern and southern Andean groups appears to reflect the human genomic movements, suggesting a close link between crop and human spread across the region in the later prehistory.