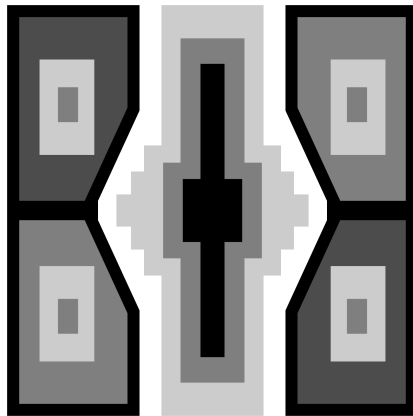


INSTITUTE
of
ANDEAN STUDIES

~ Abstracts ~



64th
Annual Meeting

JANUARY 12-13, 2024
BERKELEY, CALIFORNIA

SARAH MASSEY, *Independent Researcher*

Monumental Architecture on the South Summit of Cerro Tajahuana, Ica Valley

Two unique examples of monumental architecture were excavated in 2022 by the Proyecto de Investigación Arqueológica Tajahuana on the south summit of the Late Formative site of Cerro Tajahuana in the middle Ica Valley. Located above two large groups of figurative geoglyphs, these buildings, a walled enclosure with frontal walled patio and a mound with north and south chambers and a central elevated platform, differ from the open terraced mounds of the north summit. First identified by Lawrence Dawson and John Rowe in the late 1950's, they were thought to belong to the Ocucaje Phase 9 occupation of the summit. Construction techniques, artifact assemblages and AMS radiocarbon dates suggest an earlier construction with evidence pointing to the possible repurposing of the walled enclosure to accommodate changing religious practices. Associated radiocarbon dates suggest the utilization of the south summit began circa 540 cal BC.

ARIANNA GARVIN, *University of California San Diego*

Preliminary Findings from Viru Household Excavations at Puerto Malabrigo, Chicama Valley, Peru

In 2023, Proyecto de Investigación Arqueológica de Puerto Malabrigo (PIAPM) conducted household archaeology at the site of Monte Seco B in Puerto Malabrigo, Chicama Valley, Peru. Monte Seco B is found at the edge of Chicama's irrigated floodplain, with access to the Pacific Ocean, freshwater wetlands, salt ponds, and Malabrigo's point for guano harvesting. Moreover, the project located domestic structures within the pampas, the desert dunes that bloom during Eastern Pacific El Niño events. Recognizing the site's unique ecological position, PIAPM excavated parts of three household structures and collected sediment samples for archaeobotanical fine screening and geoarchaeological analysis to better understand past people's subsistence strategies. In this poster, we discuss our detailed excavation methods and preliminary findings, as well as our efforts to involve Puerto Malabrigo residents in our archaeological techniques and share these findings with the larger community. Excavations in the domestic areas revealed parts of rooms of at least two occupational floors that likely date to the Viru period (ca. 200 BC-AD 200) and an incredible variety of marine, wetland, agricultural, and higher-valley resources.

EMANUELA RUDNICKA, *University of Warsaw*

Threads of history: Revealing the Craft, Aesthetics, and Cultural Significance of Pre-Hispanic Cane Baskets

For years, production systems and craft specialization in pre-Hispanic and colonial Peru have been an important subject of archaeological and ethnohistorical research. To date, researchers have focused on ceramic workshops and textiles, paying attention to the high status and gender of the artisans, the social relationship between the producer and consumer of goods, and the correlation of artisanal production with the development of pre-Hispanic empires. The weaving tools found at archaeological sites were usually stored in traditional workbaskets or cane boxes. Unfortunately, manufacturing technology, iconography, and function of Pre-Columbian basketry, although sometimes mentioned, remain understudied and undescribed. In 2022 a group of Polish and Peruvian archaeologists discovered the Gallery of Elite Artisans in Castillo de Huarney in Peru, an invaluable opportunity to dive deep into the traditions of ancient craftsmanship. The burials contained the mummified remains of high-rank individuals who likely served as artisans at the court of the Wari rulers. One tomb revealed a man buried with numerous tools and raw materials used to weave baskets, and precious items like a gold ear ornament and a metal pectoral, symbols of high status and power. This paper aims to explain the technology and style of pre-Hispanic baskets. The results of the microscopic examination, as well as contextual and iconographic analysis, suggest that on the Peruvian coast in the Middle Horizon, there was a tradition of weaving cane boxes which disappeared in later periods. These objects may have been created by elite craftspeople for the use of the Wari nobility.

MEGHAN TIERNEY, *Ursinus College* AND SHELLEY BURIAN, *Lisa and Bernard Selz Curator of Textile Arts of the Americas at the George Washington University Museum and The Textile Museum*

Nasca Figural Representations and a Reexamination of the "Harvest Festival" Textile

Within the vast array of Nasca iconography images are often repeated across media. For example, versions of the so-called Anthropomorphic Mythical Being (AMB) are found painted on double-spout-and-bridge vessels as well as pyro-engraved gourds and zoomorphic figures appear as geoglyphs as well as embroidered as three-dimensional textile borders. In searching for a non-ceramic representation of a "shrouded" figure, found as a small sample of Early to Middle Nasca ceramic effigy jars, it became apparent that an association (and perhaps disassociation) between figural representations on ceramic jars with those painted on textiles deserves further investigation. This paper presents preliminary observations regarding the "types" of figures repeated in ceramic and on the painted fragments of what has been called the "Harvester Textile" (held in the collections of the George Washington University Museum and The Textile Museum and the Metropolitan Museum of Art). Building upon the work of Alan Sawyer and others, this poster offers a technical analysis of the fragment at The Textile Museum as well as suggests that a reunification of the fragments might offer a fresh view of these types of fiber works and a more thorough understanding of the relationships between the figures, which in their configuration suggest procession and communal gathering and also indicate a relationship between clothing and social or ceremonial roles.

ALEKSA ALAICA, *University of British Columbia* and LUIS MANUEL GONZALEZ, *University of British Columbia & University of Toronto*

Returning Home: First Millennium CE Domestic Foodways and Exchange at Cocahuishco, Nasca, Peru

Domestic lifeways hold the potential to reveal key aspects of daily lives in the Andes and elsewhere. In particular, during key moments of sociopolitical change, foodways of domestic spaces highlight the nuanced influences of larger power structures on the daily lives of inhabitants. In this paper, we examine the variability in foodways during the Late Nasca (450-650 CE) at the site of Cocahuishco. Excavations conducted between 2010 and 2012 recovered a large zooarchaeological assemblage of over 7000 specimens. We trace the way that food acquisition differed by house structures and propose a potential new model in direct evidence for dietary difference across space and time by employing biomolecular techniques. By comparing taxonomic abundance among households, we demonstrate the essential role of guinea pigs in the political economy of households at Cocahuishco. Our in-depth analysis of skeletal element distribution and age among wild and domesticated fauna reveals how common and rare taxa were distributed among kinship units at the site. The way that different ingredients in these domestic meals were managed and incorporated into daily practices has the potential to reveal the impact of transformations in sociopolitical relationships between the coast and highlands at the beginning of the Middle Horizon (600 CE). In the end, we anticipate that our proposed model for examining human diets through animal proxies can reshape the approach to bioarchaeological research in the region.

JAMES DAVENPORT, *University of Missouri* and MARIE-CLAUDE BOILEAU, *University of Pennsylvania*

Examining Forming Techniques for Inka Urpus using X-Radiography: Tawantinsuyu and Pachacamac

The urpu, also known as arifalo, is one of the most distinctive forms of the Inka pottery assemblage. It is also one of the most ubiquitous forms found in Tawantinsuyu outside the Inka heartland. This form had several uses, one of which storing and serving chicha for state-sponsored ceremonies, where its easily recognizable form communicated messages of state power and provision. Inka pottery was produced in the provinces by subject potters as part of their labor obligation to the state. Urpus that combine the recognizable form with elements of local decorative style, often called "hybrid" or "regional Inka," are common in places that experienced imperial presence. Studies of Inka pottery and urpu production from around the Andes have demonstrated differences in the technologies used to produce them, including techniques used for forming these vessels. We use x-radiography to examine the forming techniques used to form 40 complete urpu vessels from the collections of the Penn Museum, including vessels from Pachacamac. Results indicate multiple forming methods used to produce the urpus found at Pachacamac, including mold-made urpus, a technique not previously seen for Ychsma pottery, potentially supporting the presence of mitmaq potters from the north coast, where molds were commonly used.

IVAN GHEZZI, *Universidad de Piura* and MANUEL MEDRANO, *Harvard University*

Refining khipu chronology via Bayesian modeling: new radiocarbon evidence from the “Santa Valley Archive”

In this presentation, we share the first results from a collaborative project aimed at refining the calibration of absolute dates for khipus through Bayesian modeling. We survey the existing radiocarbon initiatives in the field, which reveal an inconsistent landscape that has not yet made full use of contextual information and advanced statistical models. We then present one of our current case studies: the analysis of new samples from the colonial-era “Santa Valley Archive” of khipus. By combining new and previous radiocarbon dates and applying modeling during calibration, we refine the chronology of these well-known specimens to a span of a few decades. We discuss the implications of our results for the proposed decipherment of the Santa Valley Archive, and reflect on the ways in which more intentional modeling of radiocarbon dates can play an active role in the description, analysis, and decipherment of khipus.

DAGMAR BACHRATY (IAS 2024 TRAVEL GRANTEE), *Universidad de Chile*

El poder de las wak'as. Función y significado. Las estatuillas antropomorfas presentes en el sacrificio llamado Capacocho

La siguiente ponencia tiene por objetivo discutir acerca del término de “wak’a-persona”, su identidad, significado y rol que jugó dentro de la celebración de una Capacocho. Estas wak’as constituyeron dentro del plano material ofrendario, un importante rol dentro del mensaje y función de cada Capacocho, pues en la mayoría de ellas se encuentran presentes estatuillas antropomorfas que denotan la presencia sagrada de una wak’a-persona, y el establecimiento de una red comunicacional de poder basada en las características individuales que estas figuras presentan. Y que, por lo mismo, nos alejan de su estandarización, tanto en el plano estético como en su manufactura.

Dentro de lo expuesto se señala que tanto las estatuillas masculinas y femeninas presentan rasgos únicos corporales y sociales que nos hacen pensar en el poco interés de los cronistas hispanos por detallar a estos “ídolos” cusqueños y provinciales. Confundiendo su significado debido a una mala interpretación y desconocimiento acerca de las materialidades vivas que componían la red ideológica inca y la de sus subordinados.

En torno a ello se hipotetiza acerca del significado de estas figuras poderosas y propiciatorias, su vestimenta, fisonomía, peinado, tocado y posición como ofrenda y sacrificio dentro de una Capacocho. Aspecto que nos aleja de la teoría arqueológica acerca de “sustitutos” o “acompañantes” de los niños sacrificados. Otorgándoles junto con ellos, un rol principal dentro de la función de cada Capacocho.

Saturday, January 13th

AMELIA PÉREZ TRUJILLO, *Ministerio de Cultura Cusco*

Qotakalli, un poblado de “mitmas” en el valle del Cusco

La Zona Arqueológica de Qotakalli, se ubica en la ciudad del Cusco. Este sitio fue planificado y construido durante la época Inka, abandonado en dos oportunidades donde los pobladores rompieron intencionalmente sus vasijas sobre el piso, provocaron el colapso de sus estructuras y tapiaron los vanos de acceso antes de retirarse. Qotakalli presenta áreas de vivienda, producción, almacenaje y culto. El mayor porcentaje del material fue traído de otros espacios, sin embargo, hubo producción de objetos a menor escala; identificándose un área de secado y quema y talleres de producción de cerámica en la época Inka. En la Colonia un horno acondicionado en una estructura rectangular y talleres de fabricación con evidencia de redecoración y talleres de metalurgia. Las áreas de culto Inka fueron espacios abiertos, en la Colonia reutilizaron y acondicionaron varias estructuras para este fin. A partir del análisis del material cultural recuperado y de las estructuras, así como la revisión de información histórica, podemos afirmar que Qotakalli fue un poblado de “mitmas” de diferente procedencia y especialidad.

HUBERT QUISPE BUSTAMANTE, *Zuayer Consultores y Ejecutores S.A.C.*

El Culto al Agua y a los Ancestros en la Escultura Monumental Inka de Chinkana Grande de Saqsaywaman, Cusco

La wak'a de Colla Conchoy, actualmente conocida como Chinkana Grande, fue una Escultura Monumental Inka EMI, fue un templo inka en un afloramiento rocoso en la región de Cuzco, en el sur de Perú. Para los Incas, tallar en la roca elementos importantes de su ideología religiosa era una forma de apropiarse de un espacio y convertirlo en un templo o wak'a. En este estudio situó el santuario de Chinkana Grande en el paisaje Inca a través del análisis de sus elementos esculpidos. Identifico tres categorías de tallas: naturalista, abstracta o geométrica y figurativa. La descripción, medición y análisis de estos elementos esculpidos individuales arrojan luz sobre el significado de los símbolos tallados por los Incas en complejas composiciones. Sugiero que los elementos tallados de Chinkana Grande apuntan a la realización de diferentes tipos de rituales, incluyendo ceremonias al sol, a los ancestros, al gobernante Inca, y finalmente al agua. Al mismo tiempo fue un proyecto político que sensibilizaba a la población conquistada y tuvo fines religiosos de catequización Inka, con manipulación de ancestros y deidades que aseguraban el aprovisionamiento del agua y expresaban la promoción del poder Inka. Concluyo que considerar las esculturas monumentales como Chinkana Grande como espacios y templos sagrados es crucial para comprender la religión y la sociedad Inca en su conjunto.

WILBER BOLÍVAR, *Universidad Nacional de San Antonio Abad del Cusco*, LUCY SALAZAR, *Yale University*, and LUIS GUEVARA, *Dirección Desconcentrada de Cultura-Cusco*

Alimento de los Dioses (Apukunaq Mihunanpaq)

This talk describes an offering of precious metal artifacts encountered along the seventh ceque (An1-7 in Rowe's nomenclature), at a huaca known as Amarumarcaguaci. This huaca was said to have once been the house of Amaro Inka and it is located along the road to Antisuyu in an area that currently is part of the Parque Arqueológico Nacional de Saqsayhuaman, Cusco. The representation of miniature flora and fauna in this offering of hammered silver objects will be discussed as will the cosmological significance of these objects for the Incas.

R. ALEXANDER HUNTER, *Brown University*

Dating the Construction and Collapse of Ollantaytambo's Inka Ecology

The most famous remnants of the Inka Empire are the royal estates of the Cusco region, especially those that line the banks of the Urubamba River. In addition to opulent palaces, many of these estates feature elaborate complexes of walled fields and terraces that, when combined with the labor of Inka subjects, produced vast yield to provision Inka armies and fuel Inka feasts. In this presentation, I present recent archaeological investigations into the construction, use, and Colonial-era collapse of the Inka field system at Ollantaytambo. These data, including findings from excavations in Ollantaytambo's Inka terraces, offer indications of when those terraces were built, and how they were used. Related data provide indications for the Colonial collapse of the Inka canal system at Ollantaytambo. Dating the two processes, construction and collapse, enables the evaluation of Inka imperial histories taken down by Spanish chroniclers, and also permits an evaluation of the structural transformation of the Ollantaytambo region under Spanish rule.

ROCIO FERREIRA, *DePaul University*

Mujeres combatientes, disidencia y resistencia en la literatura y cine del post-conflicto peruano

A 20 años de la publicación del Informe Final de la CVR (2003), el Perú sigue golpeado por la violencia y el autoritarismo estatal, el racismo, el clasismo, la misoginia, la pobreza, la desigualdad y la falta de reconciliación entre los distintos actores que participaron activamente en el conflicto armado interno y la población civil. La cultura sigue buscando formas de sanar heridas difíciles de suturar, forjando una memoria colectiva que dé cuenta de las realidades aun silenciadas de muchas y muchos. Mi trabajo analiza en una selección de textos y filmes contemporáneos producidos por una selección de escritoras y cineastas la manera en que las narrativas de resistencia del post-conflicto relatan las múltiples violencias que se ejercen a sujetos femeninos pertenecientes a distintos grupos étnicos y socio-económicos y critican las relaciones patriarcales, misóginas y racistas que conforman el poder hegemónico desde la mirada de la mujer activista política. Analizaré como se articulan discursos que crean un lugar desde el cual se pueden contar otras experiencias y reconstruir miradas disidentes, no hegemónicas, que plantean nuevas preguntas sobre el contexto del conflicto armado interno y proponen una representación que cuestiona y

resiste los estereotipos que se le han adjudicado a la mujer combatiente en relación a su heterogeneidad racial, étnica y lingüística y su no-pertenencia a la nación e identidad peruanas.

DIANA RIVAS GUTIERREZ, *Universidad Nacional de Ingeniería*

Re – Construyendo Identidad: Arquitectura y Memoria en el Paisaje Urbano del Cusco

El 2021 se ha caracterizado por ser el año del Bicentenario en el Perú, donde ciudadanos de las distintas partes del país han venido contribuyendo a esta celebración a partir de la creación de la producción de investigaciones, libros, danzas, música y cine. La ciudad del Cusco no ha sido la excepción, y por ello la ciudadanía de la zona de la Margen Derecha de la ciudad del Cusco durante los meses de junio y julio del 2021, se han encargado de restaurar el escudo que se encuentra pintado en el Cerro Araway donde se ubica sus casas y sueños de una población que ha hecho de este lugar su espacio de vida. Con una metodología netamente cualitativa, que combina la etnografía, fotografía y mapas históricos, esta investigación muestra como a partir de valores andinos como el ayni, minka y olla común se ha venido realizando la restauración del Escudo del Perú en Cerro Araway a través de la arquitectura vernácula y el arte realizada por los vecinos y amigos de la zona; con ello re-construyendo no solo su identidad sino también la memoria urbana y "patriótica" del Cusco de nuestros días.

SATURDAY EVENING LECTURE

CHRISTOPHER HEANEY, *Pennsylvania State University*

The Three Burials of Julio César Tello

When Julio César (1880-1947) was alive, he was as famous as a Peruvian archaeologist could hope: his studies of Chavín de Huantar and the 429 mummy bundles of Paracas established a new early horizon for Andean civilizations and promoted its legacy of medicine and culture worldwide. One American colleague called him "the greatest archaeologist in the New World." Another, the Franz "Boas of Peru." When he died in 1947, the *New York Times* ran his obituary. But after his death this self-consciously Indigenous archaeologist experienced an afterlife as layered as the bundles he unwrapped. This presentation uses Tello's archives, contemporary newspaper coverage, and museum records to show how the Peruvian state, his students, and American colleagues buried Tello three times over. Two of those burials, a year apart, were literal—first as a "good Indian" in Peru's pantheon for statemen and elites, and as a "father of Andean archaeology" in his final museum's patio, entombed beneath an Andean monolith yards away from the mummies that, according to his Huarochirí countrymen, may have killed him. His third burial was more metaphorical—by Americanist anthropology's repackaging of his work in the Smithsonian's Hall of Physical of Anthropology in 1965. All three made his contributions harder to see: an insistence upon a Peruvian present and past beyond the Incas and Spain, still dependent on Andean and Amazonian art, healing, ancestor-gathering, and care. In tracing these interments by both Peruvian nationalism and Americanist anthropology, this presentation suggests a way of making "America's First Indigenous Archaeologist" (Burger, 2009) apprehensible to the public.

POSTERS

KARLA GASPARG, *University of California San Diego*

Exploring Coexistence and Lithic Production in Tiwanaku Colonies

This research project focuses on examining the spatial distribution of lithic material assemblages in Moquegua, a river valley colony of the Tiwanaku state, during the Middle Horizon period in the south-central Andes region of Bolivia and Peru. The study utilizes a typological analysis of the lithic debitage assemblages and spatial distribution analysis of ceramics and lithics at Tiwanaku's colony in Moquegua. The findings aim to contribute to our understanding of potential interactions between the contemporaneous Tiwanaku and Wari states. Additionally, it aims to explore the spatial distribution of lithic production in Tiwanaku households and its relationship with other cultural materials. Overall, this research project seeks to deepen our knowledge of the Tiwanaku and Wari states during the Middle Horizon period and provide insights into the social, economic, and cultural aspects of prehistoric complex societies in Latin America.

KELLY MOSS, *University of California San Diego*

Domestic Organization at Río Muerto M70 in Moquegua Valley, Perú: A Spatial Examination of a Provincial Tiwanaku Household Unit

Tiwanaku colonists from the *altiplano* in modern-day Bolivia settled in river valleys like the Moquegua River Valley during the Middle Horizon to take advantage of lowland agricultural opportunities. These colonists included the Omo and Chen Chen stylistic subgroups of the larger Tiwanaku enclave, both of whom had limited interaction with Wari and local Indigenous populations present elsewhere in the valley (Goldstein 2005 and Juengst 2017). At the site of Río Muerto M70 Sector A, M70 Unidad 6 provides a rare example of a fully exposed two-room Tiwanaku household structure of the ephemeral style associated with the Omo style dated to 1160 +/- 60 BP (cal 694-994 CE) (Goldstein 2005). A systematic surface collection of M70 Unidad 6 and area excavations of part of the structure were carried out under the Moquegua Archaeological Survey project conducted by Goldstein in 1998. In 2023, we conducted a sherds-by-did diagnostic analysis of the M70 Unidad 6 ceramics that allows more detailed interpretation of household affiliations and activities. This study of M70 Unidad 6 uses GIS to examine ceramic, artifact, and feature distributions and provide spatial context for household activities. Work included georeferencing the 1998 site maps, excavation and feature plans, and plotting the ceramic distributions in order to track variations in ceramic densities and artifact type ratios within the structure. Spatial analysis of within-house activity areas illustrates new insights into the organization of domestic life in a Tiwanaku colony.

ELLIOT SUMMERS, *University of California Santa Cruz*

Shifting Identities: Flexibility in Age Identities and the Development of Gender in Chiribaya Juveniles at Chiribaya Alta

This research examines the development of gender and age identities in juveniles within the Chiribaya, a pre-contact Peruvian indigenous group. Employing univariate and multiple correspondence analyses to investigate the presence of artifacts relevant to known gendered mortuary practices in juveniles. Our findings challenge conventional notions regarding cultural perceptions of early infant mortality. This raises questions about the understanding of how high infant mortality rates shape cultural perceptions. Furthermore, it reveals a gradual masculinization process throughout juvenile development and the more "feminine" weaving tools emerging prominently during the teenage years—a pattern consistent with historical and contemporary Andean indigenous groups. This poster sheds light on the complex dynamics of gender and age identities within the Chiribaya community and highlights the importance of examining cultural practices within their broader historical and social contexts.

THOMAS SNYDER, *University of California Davis* and ELIZABETH ARKUSH, *University of Pittsburgh*

Political Complexity and Gendered Violence in the Andes – A Bayesian Approach

The nature of violence in the pre-modern past remains an enduring question in anthropological research. In this study, we investigate the potential relationship between sociopolitical organization and the frequency and type of violence experienced by adult males and females in Andean archaeological contexts. For this study we establish four broad categories of sociopolitical organization: foragers, early agriculturalists, 'soft' hegemony, and states. Drawing on a database of over 6700 individuals from over 115 sources and 130 sites, we then construct a multinomial logistic regression using Bayesian Hamiltonian Monte Carlo methods to fit our model. Our findings indicate that odds of encountering antemortem or perimortem trauma were low for both sexes, but consistently slightly higher for males than females across all categories. However, there are clear differences in the odds of trauma among the four societal categories. Additionally, societies with soft hegemonic influence show higher odds of trauma and atypically similar odds of perimortem trauma for the sexes, suggesting differences in the nature of violent encounters in these societal categories. Our study complicates the notion that increasing sociopolitical complexity leads to decreasing interpersonal violence and highlights the different ways that males and females in the Andes were likely to experience interpersonal violence.

M. ELIZABETH GRÁVALOS, *Stanford University*

What is Huarás? A Ceramic Compositional Approach to the Post-Chavín "White-on-Red" Style in Highland Ancash, Peru

Sandwiched between the well-known Chavín and Recuay ceramic styles of highland Ancash, "Huarás White-on-Red" pottery (ca. 200 BCE- 200 CE) has received little academic inquiry. Archaeologists have recovered Huarás burnished redware vessels with painted white geometric motifs in post-Chavín layers at numerous sites across highland Ancash, including Chavín de Huántar. Huarás is notable in its complete divergence from earlier incised styles that portrayed anthropomorphic and zoomorphic imagery associated with the Chavín religious tradition. While

we know that people consumed Huarás pottery across a broad region, we do not know the techniques and raw materials they used to produce it. This paper explores the enigmatic Huarás style through the lens of compositional analyses of ceramic pastes. I present preliminary interpretations of petrographic thin-section analysis and laser-ablation-inductively coupled plasma-mass spectrometry (LA-ICP-MS) of White-on-Red pottery and contemporaneous utilitarian wares from the site of Jecosh in the southern Callejón de Huaylas valley. I compare these data with a sub-sample of White-on-Red pottery from two other sites in the Callejón de Huaylas with established Huarás occupations: Hualcayán and Queyash Alto. This work contributes to the conversation on post-Chavín political economy in the North Central Andes through an evaluation of ceramic production and consumption.

JAN K LAPUT, *University of Warsaw* and GONZALO PRESBITERO RODRÍGUEZ, *Universidad Católica de Santa María*

The Inca site of Muyu Muyu (dep. Arequipa, Peru) as a probable oracle of *apu* Solimana

Muyu Muyu is a mountain site located in the area of Solimana volcano, which was worshipped during the Late Horizon period as an *apu*. The site was most likely an important local ceremonial center in the Inca Empire, mentioned in the chronicle of Cristóbal de Albornoz as an oracle through which Solimana was said to have spoken. Following the archaeological prospection conducted at the area in the past years, the Polish-Peruvian team carried out an excavation project in 2022-2023, involving a series of survey trenches – the main objective of which was to document the stratigraphy of the different parts of the site, providing information on its chronology and use – as well as documentation of the site's architecture, which include several unusual structures. A number of burials in rock shelters near the Muyu Muyu complex have been investigated, which, combined with planned isotope and radiocarbon studies, will provide information on the ancient population living in the area. The main aim of the project is to provide answers to questions about the original function of Muyu Muyu, its identification as a major Solimana worship center, and the presence of pre-Inca activity at the site, also indicated by the account of Albornoz.

GABRIEL SILVA COLLINS, *University of California Los Angeles*

Growing Histories: Plants, Tourism, and Inka Heritage in Chinchero, Peru

Located between the southeastern Peruvian towns of Chinchero and Urquillos, the Urquillos Valley hosts three small Inka heritage sites known as Inkaq Mallquin, Apiypanki, and Choqueasantuy/Trapichi. These three understudied sites exist in various stages of protection by the Peruvian Ministry of culture, and in different forms of integration with local agricultural plots. Together the sites present a case study for the processes by which Inka historical sites in the Cusco area are transformed prior to intensive government action, but after their recognition as potentially commodifiable tourist sites. In this poster, I demonstrate how the potentials of the archaeology-tourism nexus in the Urquillos Valley reconstitute these three sites in materially lasting ways prior to formal government intervention, archaeological excavation, and reconstruction. I develop this analysis from ethnographic, ecological, and architectural studies carried out during two months of residence with local Indigenous families in Chinchero. I focus on botanical communities that exist upon these sites—and their distinguishability from each other and plants growing on unmanaged areas—as markers of materially invasive change upon Inkaq Mallquin, Apiypanki, and Choqueasantuy. Findings from this study have actionable implications for understanding how contemporary pressures are transforming the analyzable material record of archaeological sites throughout Peru.