



*The Seventh Biennial
Meeting of the Society
for Amazonian and
Andean Studies*

Harrisonburg, Virginia

March 5 - 6, 2022

<https://www.jmu.edu/socanth/saas/index.shtml>

James Madison University

Saturday, March 5

9:00-9:30 Breakfast/Coffee (Taylor 404)

9:00-9:45 Registration (Grafton-Stovall Theatre Lobby)

MORNING (Grafton-Stovall Theatre)

Chair: Di Hu, James Madison University

9:45-10:20

Prehispanic and historic warfare in Chiquitania, East Bolivia – ethnohistoric data and evidence in rock art scenes

Mattias Strecker, Roland Félix, Anke Drawert, Annemie Van Dyck, and Renán Cordero, (Sociedad de Investigación del Arte Rupestre de Bolivia [SIARB])

10:20-10:45

Diversity in Early Lithic Technologies Strategies, Magdalena and Cauca Inter-Andean Valleys, Columbia

Carlos López (Universidad Tecnológica de Pereira, Colombia, South America)

10:45-11:10

Trauma Profiles of the Late Early Horizon at the La Iglesia Site, Huanchaco, Peru (400 – 200 cal. BC.)

Jordi A. Rivera Prince (University of Florida)

11:10-11:25 Break

11:25-11:50

Music, dance, and architecture at the D-shaped structures of Conchopata, Middle Horizon, Peru

Silvana A. Rosenfeld (High Point University)

11:50-12:15

Armoring the Wak'a: The Uncertain Dialectic of Fortified and Unfortified Mountainsides for North Coastal Peruvian Communities

Christopher Wai (University of Toronto)

12:15-12:40

Middle Horizon Textile Production, Feasting, and Mortuary Practices: Zooarchaeological Insights from Auquimarca, Huancayo

Aleksa Alaica (University of Alberta), Luis Manuel González La Rosa (Archeology Centre, University of Toronto), Dannal Aramuru Venegas (Ayacucho, Peru), and Jackeline Palacios Gamarra (Ayacucho, Peru)

12:40-1:50 Luncheon (Taylor 404)

POSTER SESSION (Online)

1:50-2:50

Preliminary Data at Huanchaquito Las Llamas: Elucidating Environmental Instability and Cortisol Production leading up to Ritual Execution

Benjamin Schaefer (University of Illinois–Chicago, The Field Museum, Wellesley College)

Local Variation in Pre-Inka Pottery of Cusco: Imperial Implications

Kylie Quave (George Washington University) and R. Alan Covey (University of Texas–Austin)

AFTERNOON (Grafton-Stovall Theatre)

Chair: Jamie Haverkamp, James Madison University

2:50-3:15

Reduction, amalgamation, and collapse: landscapes of silver extraction in colonial Caylloma, Peru

Noa Corcoran-Tadd (Independent Scholar)

2:15-3:40

Myth-Making in the Colonial Andes: Unraveling the Myth of the Laicacota Silver Boom and its Historical Invention

Sarah Kennedy (Carleton College)

3:40-4:05

Memory Making in Contemporary Peru: El Santuario de La Hoyada

Emily Thompson (University of California, Berkeley)

4:05- 4:30

Singing, Dreaming and Resistance Among the Water Guardians of Cajamarca, Peru

Christopher Santiago (College of Staten Island (CUNY))

4:30-5:30 Break



5:30-6:30 KEYNOTE LECTURE (Grafton-Stovall Theatre)

Rethinking Andean and Amazonian relations: The taypi Yungas as spaces of encounter, ethnogenesis and sociopolitical transformations
Sonia Alconini (University of Virginia)

Free and Open to the Public

*6:30-6:50 Reception at Grafton-Stovall Theatre Lobby (assorted mini-sandwiches and drinks)

7:00 Dinner for in-person presenters and RSVP'ed guests (Montpelier Restaurant in Hotel Madison)

Sunday, March 6

10:00-10:30 Coffee/Breakfast (Taylor 306)

MORNING (Grafton-Stovall Theatre)

Chair: Jamie Haverkamp, James Madison University

10:30-10:55

What can balance beams tell us about the Chincha economy and society?: An exploration of the Max Uhle and Las Huacas assemblages

Di Hu (James Madison University) and Jordan Dalton (American Museum of Natural History)

10:55-11:20

Diachronic change in public and private offerings in ancient Xaquixaguana (Cusco, Perú)

Kylie Quave (The George Washington university) and Véronique Bélisle (Millsaps College)

11:20-11:45

Quicksilver's Toxic Tales, Contaminated Legacies, and Alchemical Histories

Ruth Goldstein (University of Wisconsin-Madison)

11:45-12:20

Caught between the sea and the state: A Kali'na community's changing responses to vulnerability on the French Guiana coast

Marquisar Jean-Jacques (French Guyana University, Laboratory Ecology, Evolution and Interactions of Amazonian Systems (LEEISA))

12:20-12:30

Closing Remarks

Abstracts

(in alphabetical order by last name of first author)

KEYNOTE

Alconini, Sonia. (University of Virginia)

Rethinking Andean and Amazonian relations: The taypi yungas as spaces of encounter, ethnogenesis and sociopolitical transformations

The eastern tropical mountains, whether conceived as the *yungas*, piedmont or *ceja de selva*, were part of the massive Cordillera spine that run through a sizable portion of South America. It divided the Andes from the Amazonian basin. Even though it is often conceived as a natural barrier or strategic filter, it was also the axis that made possible Andean and Amazonian relations. They were known as the

taypi yunga and *chaupi yunga*, both embodying concepts of centrality. In this presentation I explore the critical role that ancient trading corridors had in the cultural interregional dynamics. Since antiquity, peoples of different ethnic origins, languages and cultural traditions converged, dwelled and established kindred relations along these interethnic corridors. By zooming in one of these corridors that run to the east of the Titicaca basin in the province(s) of the Kallawayas and Chunchos, I will highlight the changes in the sociopolitical dynamics, and the forms in which altiplanic, valley and Arawak-speaking communities, among others, were articulated into these networks.

PAPERS

Alaica, Aleksa (University of Alberta)

Middle Horizon Textile Production, Feasting, and Mortuary Practices: Zooarchaeological Insights from Auquimarca, Huancayo

Recent salvage excavations in Huancayo, Peru uncovered the site of Auquimarca. Over a hundred tombs were uncovered with single human inhumations and comingled assemblages. Wari style ceramics, copper tupus, and over a dozen guinea pig remains were recovered from tombs. A thick layer of feasting remnants was recorded above these tombs where we identified over six thousand faunal specimens. Camelids were ubiquitous with some evidence of deer hunting. Bone growth (or exostoses) on camelid phalanges attests to long-distance trade. In addition to the faunal assemblage, over three hundred worked bone artifacts were identified, attesting to likely extensive textile production activities. Weaving swords, weft beaters, and thread winders indicate that communities were involved in the primary production of textiles. Our paper explores this assemblage in the context of the Middle Horizon political economy. We also recorded an antler atlatl hook from a tomb context with engravings of two human figures. Designs on their tunics are covered with red pigment (possibly cinnabar) and attests to communities travelling from or exchanging with neighboring Huancavelica. The placement and orientation of these figures

suggests that one figure is mourning the lifeless body of the other, which is an interesting detail as it was recovered from a mortuary context. Our preliminary interpretations address the role of camelid pastoralism in the region and the manufacture of textiles as key products in the exchange networks of the Middle Horizon. We conclude this paper by outlining plans for future analyses and collaborations with local and non-local professionals.

Corcoran-Tadd, Noa (Independent scholar)

Reduction, amalgamation, and collapse: landscapes of silver extraction in colonial Caylloma, Peru

The roles of silver mining in shaping colonial economy and society in the Peruvian Viceroyalty has formed a central part of the region's historiography. Yet we have known relatively little until recently about the archaeology of mining sites and landscapes the central and south-central Andes. This paper – drawing on a combination of recently digitized documents and satellite imagery – contributes to an exciting wave of new archaeological and archival research that studies the region's history of silver and mercury extraction and processing 'from below'. Focusing on the 17th- and 18th-century mining center of Caylloma (Arequipa, Peru), I develop an exploratory study of the trapiches (silver refineries) and settlements that were built and abandoned over several centuries of resettlement, labor drafts, and rebellion.

Goldstein, Ruth (University of Wisconsin-Madison)

Quicksilver's Toxic Tales, Contaminated Legacies, and Alchemical Histories

This paper examines current extractive rainforest economies in the context of alchemical histories in artisanal and small-scale gold mining (ASGM) in Peru, with a focus on the Amazonian region of Madre de Dios. As part of an ongoing collaborative research project with Andean and Amazonian gold miners, indigenous communities, and environmental scientists, I bring ethnographic findings into conversation with archival materials from Incan metallurgical practices, extractive technologies, and mining codes in the 16th century. Artisanal small-scale miners – (al)chemists of the rainforest – mix quicksilver with gold-flecked earth pulled from the forests

subsoil and water sources. The attractive forces between the two metals creates a mercury-gold amalgam, which must be burned to leave pure gold. The blow-torch alchemy leaves quicksilver "tailings," with small particles of gold still attached. North American and European environmental researchers and conservationists now seek methods to track and mitigate, if not eliminate the use of quicksilver in global ASGM. Chemical explanations about the disastrous health effects of mercury toxicity strikes many miners as a fabrication, a continuing legacy of colonial efforts to control the flow of natural resources. This paper's contribution revolves around the conflict between the mistrust of gold miners in environmental controls and Western scientific ideas regarding chemical toxicity. I conclude with considerations of how and where (al)chemical considerations can inform environmental and economic justice, with the aim of re-writing toxic endings to quicksilver's tales.

Hu, Di (James Madison University) and Jordan Dalton (American Museum of Natural History)

What can balance beams tell us about the Chincha economy?: An exploration of the Max Uhle and Las Huacas assemblages

The Chincha culture thrived on the south coast of Peru from the Late Intermediate Period (1100-1400CE) to the Late Horizon (1400-1532CE). In ethnohistorical descriptions, after Inka subordination, the Chincha became close allies. The Inka allegedly esteemed and put thousands of specialized Chincha merchants in charge of long-distance trade networks for items such as the highly prized spondylus shell off the coasts of Ecuador. What is unclear is whether the Chincha merchants were already participating in such networks before the Inka allegedly deputized them, or whether the Inka had created a new class of merchants in the Inka colonial order. In this presentation, we explore a class of artifacts that was intimately associated with trade and crafting: balance beams. Based on the burials that these "Chincha-style" balance beams are associated with, we suggest that they became more prevalent during Late Horizon. In combination with evidence that spondylus shell is not prevalent in pre-Inca contexts, we hypothesize that Chincha merchants were not already in control of long-distance trade with Ecuador, where they came into contact with unfamiliar cultures that

necessitated the use of balance beams on a large scale. Furthermore, the stylistic diversity of the balance beams and the types of artifacts they are associated with, suggests that not only were the balance beams not indicative of a new standardized Inka-sponsored bureaucratic class of merchants, there were different kinds of balance beams that could have been used to weigh a variety of goods in diverse contexts.

Jean-Jacques, Marquisar (French Guiana University, Laboratory Ecology, Evolution and Interactions of Amazonian Systems [LEEISA])

Caught between the sea and the state: A Kali'na community's changing responses to vulnerability on the French Guiana coast.

Located in the extreme northwest of French Guiana, the municipality of Awala-Yalimapo is mainly composed of Amerindian inhabitants : the Kali'na. The Amerindian presence on the sand ridges of this coast has been attested to for at least 1,000 years. The Kali'na historically developed a way of life based on the regular mobility of families to meet subsistence needs and adapt to coastal dynamics affecting their environment. The last major displacement occurred in 1950 after an intense episode of erosion.

In 1988, after a long process of negotiation with the French state, Awala-Yalimapo was given legal status as a municipality. By choosing to obtain more political recognition through the creation of a fixed territory, the inhabitants became more sedentary. However this sedentarization increases their vulnerability to coastal erosion and marine submersion, because the previous self-organized displacement system has been replaced by a centralized decision-making process which reduces the inhabitants' power of action to face coastal changes.

As risk management in France is a responsibility of the state, the inhabitants' vulnerability is theoretically provided for because of the territory's status as a municipality. Nevertheless, the socio-cultural specificities of Awala-Yalimapo, especially in terms of its collective land tenure, lead the inhabitants to rethink their method of coastal occupation in order to find common ground between their way of inhabiting space and the French state's vision of land planning.

Kennedy, Sarah (Carleton College)

Myth-Making in the Colonial Andes: Unraveling the Myth of the Laicacota Silver Boom and its Historical Invention

This paper explores the origin and dissemination of the myth of Laicacota. As legend has it, the discovery of the rich Laicacota silver mine near Puno, Peru occurred in the year AD 1657. The discovery was made by an intrepid Spaniard, Joseph de Salcedo, who found the rich silver vein below an enchanted lake. He quickly found fame and glory, and his discovery initiated a huge silver boom, blessing the region with prosperity for many years. The legend had many changes and iterations over the 17th and 18th centuries, becoming a highly romantic retelling. What is missing from the legend is any active role by local indigenous people, or local knowledge about the existence of the Laicacota mine. In the romanticized version of the tale, Salcedo, as the main protagonist, does all the action. Recent archival and archaeological research, however, tells a much different story of events, with much more active roles played by indigenous miners, entrepreneurs, and women.

López, Carlos (Universidad Tecnológica de Pereira, Colombia, South America)

Diversity in Early Lithic Technologies Strategies, Magdalena and Cauca Inter-Andean Valleys, Colombia

The identification of distinct bifacial and unifacial lithic technologies during the Early to Middle Holocene in the inter-Andean Magdalena and Cauca Valleys in Colombia, indicates different “chaines opératoires” or mental processes of choosing and transforming raw materials of varied quality for size and use. At the same period, bifacial technologies are developed associated with different activities in the Magdalena valley related to hunting/fishing activities; and in the Cauca valley they are linked to the management of plants.

In the low-lands of the Magdalena Valley are reported triangular stemmed bifacial projectile points and other specialized tools (plane-convex scrapers) that serve as both a chronological indicator and to define areas of cultural interaction. Intensive hunting and gathering close to riverine environments supported the

economy and subsistence of early inhabitants between 10.400 BP to 5000BP.

Contemporary at the west, in the mountains of the Middle Cauca watershed, associated with minimally transformed artifacts, contrasts a series of standardized bifacial shaped instruments. These tools show a stability of their formal and functional characteristics, indicating in particular their use in the millennial early horticulture. Studies of different lithic collections in the Cauca region indicate similar typological and technological characteristics, commonly with indentations that have facilitated their arrangement. These have had various uses for the soil and plant use.

Techno-typological lithic evidence and radiocarbon dates suggest cultural continuity of populations using different bifacial technologies from the 13th to at least the 5th millennium cal BP in NW South America.

Quave, Kylie (The George Washington University) and Véronique Bélisle (Millsaps College)

Diachronic change in public and private offerings in ancient Xaquixaguana (Cusco, Perú)

The Cusco region, former heartland of the Inca empire, has often been cast as a culturally homogeneous landscape, with distinctions made between temporal horizons and intermediate periods only. However, more recent horizontal archaeological excavations at several large villages northwest of Cusco (the Xaquixaguana Valley) are demonstrating that parts of the region developed along trajectories not accounted for in these simplified tropes. For example, while the Wari presence is notable south of Cusco, it had little impact in the major settlements of Xaquixaguana. And when the Incas incorporated their neighbors, they did so at variable tempos and with varying degrees of struggle. We examine continuities and discontinuities in offering behavior in this region from the Formative to the Inca period. We find greater heterogeneity than previously assumed within the region and compared to other parts of Cusco. At the same time, we observe continuities in ritual behavior that defy expectations of external influence from beyond the Cusco region. Examining household and community offering contexts over time provides a window into moments of social integration, imperial

resistance, and coerced assimilation, painting a more intimate picture of life in the Cusco region.

Rivera Prince, Jordi A. (University of Florida)

Trauma Profiles of the Late Early Horizon at the La Iglesia Site, Huanchaco, Peru (400 – 200 cal. BC.)

The late Early Horizon (ca. 400-50 cal. BC) of the Central Andes is described as one of two major “large-scale ‘waves’” of escalated conflict, based on cranial trauma and settlement pattern data. Such turbulence is generally attributed to the widespread abandonment of monumental centers ca. 500/400 cal. BC, settlement reorganization, and increasing urbanization. However, trauma studies on late Early Horizon skeletons from the North Coast of Perú are few (n = 3), do not consider small-scale coastal communities, and largely focus only on cranial trauma categorized as interpersonal violence. Here, I explore the kinds of trauma and their prevalence in the human skeletal remains of individuals from La Iglesia (400 – 200 cal. B.C.), a late Early Horizon cemetery of a small-scale fishing community in Huanchaco, Moche Valley, North Coast of Peru. Skeletal trauma analyses from La Iglesia suggest interpersonal violence was not widespread in the population represented in the cemetery. Although the late Early Horizon may have been a time of conflict throughout the Central Andes, to date, La Iglesia does not appear to follow this trend.

Rosenfeld, Silvana A. (High Point University)

Music, dance, and architecture at the D-shaped structures of Conchopata, Middle Horizon, Peru

Architectural forms may reflect patterns of specific use to certain cultural groups. While societies or individuals in a society choose the architectural pattern of certain enclosures according to the uses and aesthetic patterns of the moment, certain architectural forms would drive or facilitate certain movements in space more easily than others. In addition, the interpretation of movement in architectural space helps to understand how in ancient societies certain senses were perceived or highlighted. D-shaped structures are one of the most distinctive architectural forms of Wari architecture in the Ayacucho Valley, in the heart of the Wari (600-900 AD.C., Peru). In

this talk I explore the use of the D-shaped structures at the archaeological site of Conchopata for music and dancing. The choice to build circular or semicircular enclosures during the Middle Horizon in the Peruvian Andes has been highlighted and discussed to some extent in Andean literature. This review presents a compilation of the archaeological data recovered in the circular and semicircular structures of Conchopata with the aim of understanding the uniqueness of these spaces and their choice among other structures. I am interested in exploring the relationship between movement and space. Given the unique shape of these enclosures and the material recovered in them, such as musical instruments and trophy heads, these circular and semicircular enclosures were made to attract attention and remind certain behaviors even to those could not enter or participate in these activities.

Santiago, Christopher (College of Staten Island [CUNY])

Singing, Dreaming and Resistance Among the Water Guardians of Cajamarca, Peru

This video presentation is based on Santiago's fieldwork with the peasants of Cajamarca (2012-2014) and their struggle against the Conga gold mining mega-project. The presentation details the ecological and social crises of the conflict, then focuses on dreaming and singing as native arts of resistance that proved crucial in the fight for water and life, specifically the dreams and songs of Señora Máxima Acuña Atalaya de Chaupe and Señora Santos.

Strecker, Matthias, Roland Félix, Anke Drawert, Annemie Van Dyck, and Renán Cordero, (Sociedad de Investigación del Arte Rupestre de Bolivia [SIARB])

Prehispanic and historic warfare in Chiquitania, East Bolivia – ethnohistoric data and evidence in rock art scenes

Chiquitania in eastern Bolivia is well known for its Jesuit mission churches that have been declared world heritage sites by UNESCO. While archaeological research there has been scarce, colonial chronicles provide insight into settlement of the region by many diverse ethnic groups, each with their own language. These accounts also refer to armed conflicts between these groups and mention

attacks by warriors armed with bows and poisoned arrows. Multifaceted rock art in Roboré municipality (at least 70 sites) reveals diverse stylistic traditions, apparently a long development and links to neighboring regions such as Chaco and Amazonia. Some rock paintings present combat between men armed with spears and spear-throwers, clubs, axes, and, in one case, with a bow and arrows. We tentatively interpret processions of armed figures as warriors on the war path. An anthropomorphic figure combining human and feline traits may refer to the belligerent role of leaders. Based on this evidence we reflect on the role of war in pre-Hispanic and historic indigenous groups.

Thompson, Emily (University of California, Berkeley)

Memory Making in Contemporary Peru: El Santuario de La Hoyada

In the wake of five conservative and unstable governments, Peruvians elected their first Indigenous, Marxist president in 2021. Twenty years after the internal armed conflict, this rupture reignited disparate memories in opposition to the State's prior insistence on a cohesive "post-conflict" narrative. Divisive memories of the Peruvian internal armed conflict reverberate, often with concrete consequences, albeit outside of "official" infrastructures. These memories are not something far away or relegated to an abstract past. They are here, now, constantly being re-membered in the current moment. Today, these commemoration and remembrance practices in Peru take many forms. Sites of memory, deliberate and historically significant archives, traces, or images that are embedded within collective memories, are particularly fraught as monuments, museums, and sanctuaries act as embodied interventions in the aftermath of trauma.

Relatively little attention has been paid to memory spaces in the Andean regions disproportionately affected by the internal armed conflict. In Ayacucho, where more than 40% of the registered deaths occurred, the National Association of Family members of Kidnapped, Detained and Disappeared in Peru (ANFASEP) has been fighting to convert a former mass grave into a recognized memory site as a form of symbolic reparation under the government's Comprehensive Plan for Reparations policy.

This paper focuses on the coalition defending the sanctuary against illegal land grabs, airport expansion, and military opposition. It attends to everyday engagements with memory-making practices by asking how physical sites of commemoration inform traumatic memory, accrue social and political meaning, and affectively contest prior narratives of reconciliation.

Wai, Christopher (University of Toronto)

Armoring the Wak'a: The Uncertain Dialectic of Fortified and Unfortified Mountainsides for North Coastal Peruvian Communities

Fortified mountains of the ancient North Coast of Peru are commonly associated with ritual constructions and elaborate architecture. This multifunctional and religious significance of defensive constructions remains under-theorized in Andean archaeology. While defensive architecture is absent in the iconography, mountainside environments were especially abundant in Moche (100-850 CE) scenes of sacrifice and battle. Ethnohistory further suggests that communities worshipped summits as wak'as. The recognition that defense was not the only motive in fortifying hills raises the question of why some summits were left unmodified while others were incorporated into complex building schemes and construction projects. This differentiation is highlighted in the Cañoncillo complex, the largest urban settlement of the southern Jequetepeque valley. This archaeological zone consists of many constructions dating from the Late Formative (500-100 BCE) to the Late Horizon (1476-1534 CE) that surround the central mountain of Cerro Cañoncillo. Many indications suggest that communities worshipped a protruding rock formation at the peak of this mountain, including the placement of offerings and a resemblance between the mountain's form and the constructions at the nearby Huaca Colorada and Jatanca. However, Cerro Cañoncillo was unfortified, and instead, the adjacent mountain of Cerro Prieto Espinal acted as the fortified space of this community. If mountains were living wak'as, what is the significance of fortifying some over others? I present several hypotheses for this differentiation that may help elucidate the complexities of similar phenomena across the region. I consider

terrain, taboo, hierarchies of spaces and local/ foreign cooptation in particular.

POSTERS

Schaefer, Benjamin J. (University of Illinois at Chicago, The Field Museum, Wellesley College)

Preliminary Data at Huanchaquito Las Llamas: Elucidating Environmental Instability and Cortisol Production leading up to Ritual Execution

Child sacrifice has been practiced by many ancient societies over time although archaeological evidence is often lacking. Scholars have attempted to investigate the motivations behind intentional state-sanctioned killings; however, the missing archaeological context leaves these interpretations up for debate. Outside of modern-day Trujillo, recent excavations in Huanchaquito-Las Llamas (HLL) recovered the largest mass sacrifice event in the Americas dated to the terminal Late Intermediate Period (circa 1400 CE). These tributes were drawn from adjacent river valleys and sacrificed during the decline of the Chimú domination of the North Coast. This study draws on data derived from assaying endogenous cortisol in archaeological hair strands from human sacrifices at a new sacrificial site north of HLL known as Pampa La Cruz. Hair grows approximately at a rate of 1cm a month and allows for reconstructing monthly patterns of stress leading up to sacrifice. Preliminary results suggest high cortisol levels indicate elevated psychosocial stress that was exacerbated by environmental catastrophe and social instability during the thirteenth and fifteenth centuries CE. This project aims to investigate how various social processes and environmental instability caused by ENSO may have played a pivotal role in the regulated cortisol production, social inequity, and overall health prior to sacrifice.

Quave, Kylie (The George Washington University) and R. Alan Covey (University of Texas, Austin)

Local Variation in Pre-Inka Pottery of Cusco: Imperial Implications

When discussing Inka political origins, Cusco archaeologists have distinguished between the Late Intermediate Period (c. 1000-1400) pottery of the Cusco Basin (Killke) and that of the Lucre Basin (Lucre). Although the Lucre style has not been defined systematically, it is presumed to predominate a region to the southeast of Cusco, whereas Killke pottery is presumed to be distributed in the valleys surrounding Cusco in other directions. Killke pottery has been more extensively researched, but some researchers define the style broadly, to include wares made using different technologies than that produced in the Cusco Basin. Researchers even refer to the people of the Cusco Basin in the LIP as “los killkes” or the Killke people, due to an emphasis on the ubiquity of this purported pottery type. The result of this imprecision has been an overestimation of Inka presence, influence, and power in the region.

Our research northwest of Cusco confirms earlier work that identified a third prevalent pottery type in the Maras region, named “Cueva Moqo”. In this poster, we outline the stylistic and technological elements of the type as we know them so far. We discuss the implications for resisting the urge to see Killke pottery everywhere and to instead aim to clarify spatial and temporal patterns of technological style across the Inka heartland. Doing so may ensure a more complete picture of how the Inka interacted with their neighbors and how their material culture spread before and during the days of imperial expansion.



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