

# South American Archaeology Seminar: London

18<sup>th</sup> May 2019

6<sup>th</sup> Floor Seminar Room  
Institute of Archaeology, UCL  
34 Gordon Square,  
London WC1H 0PY

Co. Sponsors:



From the Señor de Wari burial, Espiritu Pampa – Cusco

## 9.40 am Coffee/ Registration

10.10: **Jan Klaput** (University of Warsaw) *The llama in Inca ritual: A study of faunal remains from the sacrificial midden of the Maucallacta site*

10.50: **Lidio M. Valdez Cardenas**, (MacEwan University, Canada), *Inka Animal Sacrifice at Tambo Viejo, Acari Valley, Peru*

## Coffee 11.30 am

12.00: **Christian Mader** (University of Bonn) *The Economy of the Paracas Culture (800–200 BCE) in Southern Peru: Production, Exchange, and Consumption*

12.40: **Kevin Floerke** (Independent scholar) and **Stephen Berquist** (University of Toronto) *The Cusco Valley Inca Road Network* (postponed from last seminar)

## Lunch 1.20 pm

2.10: **Amandine Flammang** (Institute of Archaeology, UCL) *Inca Funerary Practices (ca. 1400-1532): A Comparative Archaeological Study from Different Regions of the Empire*

2.50: **Cristiana Barreto** (University of São Paulo) *Figuring the Body in Ancient Amazonia*

## Tea 3.30 pm

4.00: **Shaina Molano** (University of California, Merced) and **Kimberly Munro** (Louisiana State University) *Displays of identity: A community-engaged approach to studying identity through participatory research* (postponed from last seminar)

4.40: **Javier Fonseca** (Ministerio de Cultura, Cuzco, Peru) *La Presencia Wari en Vilcabamba, Espiritu Pampa, Dept. Cuzco, Peru*

Attendees are asked to make a contribution of **£10.00** towards the cost of coffee, tea & lunch

Please book at: <https://www.ucl.ac.uk/event-ticketing/booking/?ev=18118>

Our next meeting date is: **Friday and Saturday 22<sup>nd</sup> and 23<sup>rd</sup> November 2019**, this will be a joint event with the Latin American Music Seminar focusing on prehispanic music, for further details or to offer a paper please contact **Dianne Scullin: dms951@gmail.com**

If you would like to give a talk at a future South American Archaeology Seminar or for further information please contact **Bill Sillar: b.sillar@ucl.ac.uk**

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## *ABSTRACTS:*

### **Jan Klaput**

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Centro de Estudios Precolombinos, Universidad de Varsovia

### **The llama in Inca ritual: A study of faunal remains from the sacrificial midden of the Maucallacta site**

The site of Maucallacta, located in the Arequipa Region, was an important Inca pilgrimage center and a sanctuary associated with the nearby volcano Coropuna during the Late Horizon period. As such, it was also a place of ceremonies involving numerous animal sacrifices, consisting mostly of South American camelids (*Lama glama*, *Vicugna pacos*).

In this study I focus on zooarchaeological finds from a large midden situated near the main plaza of the site, where the sacrifices were performed. The primary objective of this research project was to answer a series of questions concerning Inca religious practices as well as camelid husbandry.

Various bone morphological determinants were used to identify the species of individual animals and to reconstruct the age structure of the camelid herds intended for sacrifices. The analysis of cut marks and thermal alterations in bone fragments revealed that the meat obtained from carcasses was not only cut up in a precise manner but also cooked and probably consumed, which confirms the relations of the colonial chroniclers. However, a visible lack of consumptionally unattractive body parts (head, phalanges etc.) in the zooarchaeological material suggests that butchering and splitting of the carcasses could not take place in the immediate vicinity of the sacrificial platform.

### **Lidio M. Valdez Cardenas,**

MacEwan University, Edmonton, Canada

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### **Inka Animal Sacrifice at Tambo Viejo, Acari Valley, Peru**

Early Spanish chroniclers in Peru reported that animal sacrifice was widespread across the Inka Empire (Tawantisuyo). Some Spaniards even asserted that the Inkas are “most encumbered with ceremonies, superstitions and sacrifices.” It is stated that domestic animals such as llamas and guinea pigs were not only sacrificed on a monthly basis but were killed hundreds at a time. Sacrifices were made to heavenly deities such as the sun and the moon, in addition to the mountains (*Apus*), the ocean (*Mamaqocha*) and the earth (*Pachamama*). Other important activities, such as maize planting and harvesting, as well as the annual census of the herds, were also accompanied by animal sacrifices. While the European reports overwhelmingly highlighted Inka animal sacrifices, archaeologically the occurrence of large numbers of ritually sacrificed llamas and guinea pigs remain almost unknown (for the Inkas). The few known cases include only some animals. Recent research carried out at the Inka centre of Tambo Viejo, in the Acari Valley on the south coast of Peru, uncovered the single largest finding of ritually sacrificed llamas and guinea pigs.

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**Kevin Floerke**

Independent scholar

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and

**Stephen Berquist**

University of Toronto

## **The Cusco Valley Inca Road Network**

The Inca road system in the Cusco Valley has been remarkably understudied and undertheorized despite lying at the heart of the largest empire in the Americas and being the origin point for a road system designated as a World Heritage Site by UNESCO. Far from the simplistic vision of four primary roads emanating to the four corners of Tawantinsuyu, this paper presents the Cusco Valley road system as a complex and multifunctional network that worked to enact and perform elements of Inca state power and perception. The paper also analyzes the form and function of viewing platforms found in close association with road remains near the valley horizon, suggesting a consideration of forced perspective and structured experience relating to the act of entering and exiting the Cusco Valley. Analyzing data collected during an extensive field survey conducted over two years between 2012-2013, this paper considers implications for our understanding of how intervisibility relates to and constructs Inca ideas of authority, relatedness, and identity.

**Amandine Flammang**

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## **Inca Funerary Practices (ca. 1400-1532): A Comparative Archaeological Study from Different Regions of the Empire**

This study is an attempt to better understand the funerary practices of the Incas (AD 1400- 1532) thanks to archaeological data. To date, ethnohistorical resources have been the main sources to treat this topic and syntheses based on the archaeological record have been virtually absent from the literature with one or two exceptions. The sites or sectors where funerary contexts have been found have been studied individually most of the time. By comparing 140 funerary contexts coming from the Cusco area and from three conquered regions, this study looked for patterns and differences. The sample examined comes from eight sites where funerary contexts dating from the Late Horizon have been excavated and published (Sacsayhuaman, Kuskancha, Pukín, Chokepukio, Cutimbo, Tomebamba, La Falda, and Esquina de Huajra). The funerary structure, the biological profile of the individuals and the funerary material have been thoroughly examined. Statistical analyses (cluster analyses) have been conducted to pin down meaningful differences and patterns.

The results show heterogeneous practices with variations in the type of structures and artefact assemblages. Those variations do not seem to be related to the region, the site, the sex or the age of the individual. However, some types of artefacts might have been associated with gender roles or with symbolic concerns. In that framework, some objects seem to reflect the underlying political structure, *i.e.* the Inca expansion and hegemony. While the ethnohistoric resources mentioned mainly open funerary contexts with *post mortem* accessibility, the contexts examined in this study are all buried. The relation with the ancestors is therefore discussed as well as the subsequent identity of the people occupying the buried structures. According to the sites, those identities can be approached based on the demography of the burial places and the associated artefact.

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**Cristiana Barreto**

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## **Figuring the Body in Ancient Amazonia**

In the last decades, Amazonian ethnographies have emphasized the importance of “growing” and “fabricating” the body in Amerindian ontological practices for differentiating diverse peoples who inhabit the same world. The very large number of objects and images depicting human bodies in Amazonian archaeology offers enormous potential to explore these indexes of identity-building in past Amerindian societies. This presentation will focus on some of these materials, especially ceramic funerary urns and figurines, addressing the variability in the way human bodies were represented and conceived within and across different regional contexts. The identification of some principles of body representation in these archaeological contexts may bring new insights on the traditional archaeological classifications of culture complexes in the Amazonian lowlands.

**Christian Mader**

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## **The Economy of the Paracas Culture (800–200 BCE) in Southern Peru: Production, Exchange, and Consumption**

The Paracas people (800–200 BCE) in southern Peru had a diverse set of goods from different altitudinal vegetation zones at their disposal. In order to gain access to varied resources, the Paracas strived for a specific economic principle called Economic Directness. The model of Economic Directness describes the aim of a continuous and balanced settlement structure along the western flank of the Andes, which allowed direct access to resources and a reduction in transaction costs. The exchange and transport of resources was performed directly, down-the-line, and with the help of llama caravans.

In addition, these exchange dynamics are characterized by unbalanced commodity flows. Highland resources such as obsidian, camelids, and camelid products—for instance wool—arrived at the Pacific coast in large amounts, while marine resources such as sea shells reached highland regions only in small amounts. Raw materials were not just procured in the mountains, there were also strategic sites, where the production and distribution of goods was coordinated. Consumption at coastal settlements needs to be seen as the driving force behind this exchange pattern.

This paper presents the archaeoeconomic case study of the Paracas period in the Palpa valleys, discussing the archaeological materials and methodology used for the reconstruction of the Paracas economy and the elaboration of the Economic Directness model. Among the applied methods are archaeometric techniques, quantification, artefact classification, and species determination. The material remains were unearthed by the Palpa Archaeological Project and mainly derive from three representative sites with large-scale excavations situated at distinct altitudes on the western Andean slope: Jauranga (285 masl), Collanco (1,630 masl), and Cutamalla (3,300 masl).

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**Shaina Molano**

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and

**Kimberly Munro**

Louisiana State University

## **Displays of identity: A community-engaged approach to studying identity through participatory research**

This is part of a larger research project, which looks at displays of social identity and the effects of influence from outside contemporaneous groups in pre-Columbian Peru. In studying past communities, we look beyond our own interpretations of “who” we perceived people to be and begin asking questions that reveal who they thought they were and how they chose to advertise that to those they deemed “other.” The nature of this research requires working closely with contemporary local communities who remain tied to their prehistoric landscapes and the effect that may have on how they perceive themselves today. To this end, a community-engaged study on the advertisement of contemporary identities was conducted in the agro-pastoral town of Cosma, situated in the Cordillera Negra at the headwaters of the Jimbe branch of the Nepeña Valley. Participants from the Cosma community created photo diaries during the 2016 field season, where they were able to take photos they believed best represented who they were within their community. This paper will present on the methods we utilized, the issues and problems we encountered, overarching themes represented in the photographs, and the preliminary results of this pilot study within the Cosma community. Furthermore, this paper will address our follow-up project slated for the 2019 field season. We look to expand this type of participatory research to other communities in the region. If community engaged archaeology is going to produce meaningful work, it is imperative that archaeologists continue to have a presence in local communities.

**Javier Fonseca**

Ministerio de Cultura, Cuzco, Peru

### **La Presencia Wari en Vilcabamba, Dept. Cuzco, Peru**

Los trabajos de investigación arqueológica que se realizó en la temporada del 2010 el descubrimiento de un contexto funerario en Espíritu Pampa - Vilcabamba de un entierro perteneciente a un personaje de alta jerarquía del periodo Wari (670 – 965 d.C. ). Wari, es uno de los primeros estados andinos que existió en los Andes centrales mucho tiempo antes que el Estado Inca y que llegó a incorporar gran parte del actual territorio peruano (Menzel 1964; Lumbreras 1980). El hallazgo mencionado es de particular importancia por cuanto, hasta hace poco, no se tenía evidencia alguna que confirmara la existencia de personajes de la elite del Estado Wari. Queda demostrado que las sociedades prehispánicas tenían un dominio de los diferentes pisos ecológicos, en el cual surgió la necesidad del intercambio de los recursos naturales existentes en cada región, que eran de gran interés para los diferentes asentamientos emplazados en la sierra, costa, lo que incluía plumas de ave, hojas de coca, algodón etc, y la existencia de minas oro, ubicados en el sector de negrillo, infiernillo abandonados. La riqueza de estos elementos naturales distribuidos en los diferentes pisos ecológicos jugo un papel importante en el desarrollo de estas sociedades prehispánicas.

Los principales asentamientos waris fueron encontrados en varios valles de la sierra central andina; sin embargo, hasta hace poco ningún contexto funerario wari había sido hallado a lo largo de las laderas amazónicas al este de Ayacucho y al noroeste del Cuzco. Los trabajos de investigación en el tema Wari en lo zona tropical se había realizado hace 41 años atrás por Raymond Scort entre la década del 1969 y 70 quien realiza los trabajos de exploración en el rio Apurímac, quien reporta la presencia Wari en el sitio de Palestina, como la presencia de cerámica Wari se debería para poder acceder a productos

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tropicales (Raymond; 1992), y a la vez la presencia de obsidiana en el valle de río Apurímac habrían sido suficiente motivo para plantear que los habitantes serranos Wari llegaron a la selva (Isbell; 2016).

Con las nuevas evidencias del señor Wari se llega a determinar que los Wari establecieron redes comerciales entre la capital y la Amazonia. (Fonseca y Bauer; 2013). El valle de San Miguel donde se ubica la zona arqueológica de Espíritu Pampa es amplio. Los Wari se establecen en este valle por la presencia de minerales como la plata y otros productos tropicales. Para poder determinar estas afirmaciones los investigadores tendrán que realizar más trabajos de investigación en el valle de San Miguel.