

Fifth International Symposium

# The Latest Results of American Studies

September 3<sup>rd</sup> – 5<sup>th</sup>, 2025

Tambo. Boletín de Arqueología 7  
Supplement



INSTITUTE OF ARCHAEOLOGY OF THE UNIVERSITY OF WROCŁAW  
BRANCH OF THE POLISH ACADEMY OF SCIENCES IN WROCŁAW (ARCHAEOLOGICAL COMMISSION)  
INSTITUTE OF ARCHAEOLOGY AND ETHNOLOGY OF THE POLISH ACADEMY OF SCIENCES IN WROCŁAW  
INSTITUTE OF HISTORY OF THE UNIVERSITY OF WROCŁAW

**Tambo. Boletín de Arqueología 7**  
Supplement

**Fifth International Symposium**  
***The Latest Results of American Studies***  
September 3<sup>rd</sup> – 5<sup>th</sup>, 2025  
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**Contact e-mail**

[symposiumamer@gmail.com](mailto:symposiumamer@gmail.com)

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**Address**

Institute of Archaeology  
University of Wrocław  
50-137 Wrocław – Poland  
Szewska Street 48  
Tel. +48 71 375 2671  
Fax. +48 71 375 2882

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# Introduction

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We would like to warmly welcome scholars, PhD candidates, students, and people interested in the past of the New World to an international symposium, organised by the Institute of Archaeology of the University of Wrocław strict cooperation with: the Branch of the Polish Academy of Sciences in Wrocław (Archaeological Commission), the Institute of Archaeology and Ethnology of the Polish Academy of Sciences in Wrocław, and the Institute of History of the University of Wrocław. **Fifth International Symposium *The Latest Results of American Studies*** is the next edition of the scientific Americanist symposium, held cyclically – every three years – in the historic capital of Lower Silesia (Poland) since 2013 (2013, 2016, 2019, 2022, 2025). The media patronage of the event has been taken over by *Archeologia Żywa*, a popular science magazine entirely dedicated to archaeology.

Fifth International Symposium *The Latest Results of American Studies* will be held from September 3<sup>rd</sup> to 5<sup>th</sup>, 2025, in Wrocław. The conference venue will be the assembly hall of the Institute of History (49 Szewska Street) of the University of Wrocław, which is one of the oldest and largest academic centres in Poland.

Just like during the previous editions of our symposium, the main issue will concern the results of the latest research in archaeological sciences, cultural and physical anthropology, landscape, field, and material studies, as well as their significance for understanding the evolution of pre-Columbian or colonial societies of the New World. At the same time, not only the results of the conducted research will be discussed, but also a discussion on the research methodology and the methods of popularisation of scientific results will be carried out. One of the main topics discussed during the Symposium will be environmental and climate changes, their impact on the development of prehistoric communities of both Americas, as well as the issue of anthropogenic environmental impact. In this context, the issue of intensifying interdisciplinary research will be raised. This mainly concerns the use of the latest achievements in the fields of physico-chemical, biological, and botanical sciences, as well as Geographic Information Systems. Based on their research results, the speakers will also present experiences in the field of non-invasive research and the possibility of using the newest technological achievements in the field of archaeological research in hard-to-reach areas. At the same time, we plan

to organise a discussion regarding broadly understood pre-Columbian heritage, its social context and methodological aspects.

Here is the Fifth International Symposium *The Latest Results of American Studies* in numbers:

- 36 papers (each lasting about 15 minutes), 2 open lectures (each lasting about 90 minutes) and 4 posters presented in person by the authors during the 3 days of the symposium;
- 76 authors and co-authors from 4 continents, representing multiple research and academic centres from 9 countries;
- 7 thematic paper sessions, 1 poster session, and 1 lecture panel;
- 1 official integration dinner on September 4 (but probably many more unofficial meetings);
- 1 joint trip and visiting the exhibition on September 5 (but probably many more opportunities to explore and experience Wrocław);
- countless discussions and consultations with renowned researchers from all over the world.

We hope that the papers presented at the symposium will spark fruitful discussions, provide a source of specialised knowledge, and stimulate listeners to reflect on the future of research on the past of the New World. At the same time, we wish that the meeting will enable the exchange of experiences between various research institutions and will offer an excellent opportunity for a discussion on diverse aspects of New World archaeology. **Please remember that each presentation – presented in English or Spanish – should last no longer than 15 minutes!**

We would like to remind you that the integration party for participants – our official gala dinner – will be held on the second day of the symposium (September 4) at 8:00 p.m. within the Institute of Archaeology (Szewska Street 48). Please remember that this event plays a crucial role in fostering collaboration and building connections among attendees. Just as three years ago, the irreplaceable Stary Wrocław Bar will provide a unique atmosphere and prepare delicious meals, and will also organise all coffee breaks for us during the proceedings. Please save the date (as well as nearby accommodation) and join us during this celebration.

We would also like to remind you that on the last day of the symposium – September 5<sup>th</sup> – all participants will have the opportunity to visit the main exhibition of the Depot History Centre at Grabiszyńska Street in Wrocław with an English- or Polish-speaking guide. This remarkable building from the late 19<sup>th</sup> century has been a “witness” to the city’s complex history. Like the entire city, the depot was destroyed during the war, amid the siege of Festung Breslau. In 1945, as a result of decisions made by world powers, Wrocław became a Polish city. The partially destroyed depot buildings were rebuilt by the Poles, and from then on, it served Wrocław’s buses. It was here, in August 1980, that the strike supporting the workers of the Coast began. This was the birth of “Solidarity,” the multi-million-strong, peaceful movement that opposed the communist dictatorship and ultimately led to its

downfall. It is in this very place that The Depot History Centre was founded! If it is possible at all to “tell the story of a city” – to describe its history, people, culture, past, and future – it is hard to imagine a more fitting location.

We would also like to point out, that this year’s meeting will be accompanied by a student-doctoral symposium. Its purpose is to provide young researchers, working on issues related to the history, anthropology, and archaeology of the New World, with an opportunity to present their research in the form of a paper and poster (also in Polish).

Finally, we would like to sincerely thank the symposium’s Scientific Committee, all our partners – the Branch of the Polish Academy of Sciences in Wrocław (Archaeological Commission), the Institute of Archaeology and Ethnology of the Polish Academy of Sciences in Wrocław, and the Institute of History of the University of Wrocław, the Stary Wrocław Bar, the Yellow Point Publications, the popular science magazine *Archeologia Żywa*, and the “Remembrance and Future” Centre in Wrocław (the Depot History Centre) – the staff of the Institute of Archaeology of the University of Wrocław, as well as all the students and volunteers who helped organize this event. At the same time, we sincerely thank you – all the speakers and participants – for being such an important part of the Fifth International Symposium *The Latest Results of American Studies*. Without you, this event would have been meaningless. See you in three years in Wrocław!

Thank you, and sorry for the shortcomings!  
*The Organizing Committee*



**Daniel H. Sandweiss<sup>1</sup>**

*University of Maine*

## **Representations of El Niño in Moche Iconography, First Millennium AD, North Coast of Peru**

**Keywords:** *El Niño, Moche, Early Intermediate Period, North Coast of Peru, iconography*

The iconography of the Moche society from the first millennium CE on the north coast of Peru is well known, often studied, and frequently illustrated. One characteristic is the recognizable representation of plants, animals, humans, and objects. One scene found on decorated pottery, both as press-molded and fineline painted scenes, shows a supernatural personage fishing for a ray, with a variety of cold-adapted, warm-intolerant marine fauna and (on the press-molded pots) a human collecting keyhole limpets. Another version of this scene lacks all the warm-intolerant species and includes a spotted shark that may be warm-adapted (on a press-molded pot) and many crabs and jelly fish (on a fineline painted pot).

El Niño brings warmer waters to the Peruvian coast, particularly in the north. The version with the cold-adapted, warm-intolerant species is more common, and these species (sea lions, sea birds, keyhole limpets) are present most of the time. However, they suffer mass mortality and are absent from the north Peruvian coast during major El Niño events. In contrast, spotted sharks (possibly) and swimming crabs and jellyfish are abundant during El Niño. I argue here that these two scenes represent Moche understanding of the ecological effects of El Niño on marine fauna of the northern Peruvian coast.

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1 e-mail: [daniels@maine.edu](mailto:daniels@maine.edu); ORCID iD: 0000-0002-9984-8831.

**Krzysztof Makowski Hanula<sup>2</sup>***Pontificia Universidad Católica del Perú***Cynthia del Rosario Vargas Correa<sup>3</sup>***Pontificia Universidad Católica del Perú*

## **Eventos rituales tardíos al pie del Templo Viejo: nuevas evidencias en El Cuadrángulo de Pachacamac**

**Keywords:** *Pachacamac, El Cuadrángulo, ofrendas, Periodo Colonial Temprano*

El Programa Arqueológico – Escuela de Campo – Valle de Pachacamac, convenio PUCP-UNACEM, viene interviniendo, desde el año 2013, el edificio conocido como El Cuadrángulo, situado en un sector estratégico y de carácter sagrado dentro del santuario de Pachacamac. A lo largo de estos años, se ha logrado establecer la secuencia estratigráfica de uso de este espacio, la cual coincide con aquella propuesta por el Programa para el santuario. Esta secuencia abarca un rango cronológico que contempla la ocupación desde la época Lima hasta el inicio del periodo Colonial Temprano. En el caso de El Cuadrángulo, las evidencias nos hacen pensar que pudo haber cumplido la función de tambo durante las primeras décadas del Periodo Colonial, tal como lo presentamos en este mismo escenario hace algunos años.

Nuestras excavaciones en este edificio han arrojado, para los últimos años de ocupación, contextos que ofrecen múltiples oportunidades para estudiar la cultura material de los primeros años de convivencia con los conquistadores españoles, haciendo especial énfasis en las evidencias de eventos rituales que incluyen ofrendas de estilo inca imperial. Esto demuestra plena continuidad en cuanto a las expresiones de creencias paganas indígenas; perpetuando el culto andino durante los primeros años de contacto, antes de la visita de Cantos de Andrade (Rostworowski 1992) y de la fundación de la reducción de San Salvador de Pachacamac. Estos eventos rituales tienen su expresión en los diversos tipos de ofrendas depositadas antes de la construcción y durante el uso de las estructuras del tambo, en donde los contextos primarios cuentan con una recurrente asociación de artefactos Ychsma, Inca y evidencias de origen peninsular.

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2 e-mail: [kmakows@pucp.edu.pe](mailto:kmakows@pucp.edu.pe); ORCID iD: 0000-0002-1523-1624.

3 e-mail: [cvargasc@pucp.edu.pe](mailto:cvargasc@pucp.edu.pe); ORCID iD: 0000-0002-7687-4885.

**Sarah Joy Martini<sup>4</sup>**

*Yale University*

## **Re-evaluating Occupation Dynamics in the Central-North Andean Transition Zone: New Evidence from Excavations in Piura, Peru, 500 BCE – 750 CE**

**Keywords:** *Central Andes, Northern Andes, interactions, chronology, social groups*

Scholars have traditionally suggested that the far-northern state of Piura, Peru was a cultural transition zone between the Central (Peru) and Northern (Ecuador, Colombia) Andes, with different researchers emphasizing its role as an axis of exchange or cultural borderland. In the final decades of the 20th century, pioneering projects uncovered evidence of occupations in the final millennium BCE and first millennium CE defined both by local particularities and by connections to social groups in the more-well known areas to the north and south. However, modern political situations complicated on-the-ground research, leading to an absence of local comparative data. The character of each occupation was defined based on excavation of singular sites, making interpretations of chronology, social networks, and lifeways of these sites' occupants difficult. The lack of and/or conflicting radiocarbon dates further complicated conclusions stemming from larger-scale surface surveys.

In this paper, I re-evaluate existing relative chronologies and suggested occupation dynamics in this important connecting region drawing on the newly excavated Piuran sites of Las Pampas de Panecillo (c. 450 BCE – 100 CE) and Cerro La Plaza de Portachuelo de Culucán (c. 400 – 750 CE). Combining radiocarbon dates and formal stratigraphic and material analyses, I outline the lifeways and funerary traditions of the inhabitants of each site. I consider similarities and differences with the previously excavated nearby sites of Cerro Ñañañique (early 1<sup>st</sup> mil BCE), Vicús-Tamarindo (late 1<sup>st</sup> mil BCE – 1<sup>st</sup> mil CE), and the necropolis of Olleros (1<sup>st</sup> mil CE) to identify new social groups present during this period. Finally, I summarize the evidence of relationships the inhabitants of each site maintained with the surrounding regions. The results of these analyses highlight the importance of local and regional-scale interactions for understanding this area often considered mainly in terms of comparison with, and supra-regional scale interactions to supply, far-distant centers.

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4 e-mail: [sarah.martini@yale.edu](mailto:sarah.martini@yale.edu); ORCID iD: 0000-0002-4283-3196.

**Julia M. Chyla<sup>5</sup>***University of Warsaw***Miłosz Giersz<sup>6</sup>***University of Warsaw*

## From Valleys to Desert: the Wari Road System in Northern Peru

**Keywords:** *mobile GIS, Least Cost Path (LCP), visibility analysis, landscape*

The Wari road network in northern Peru, while less known compared to the Inka *Qhapaq Ñan*, holds great significance in understanding the mobility and control mechanisms of pre-Columbian empires. My research aimed to address this gap by investigating the road systems around the Castillo de Huarmey, a Middle Horizon/Wari Empire site, and examining its connectivity with adjacent valleys, such as Culebras. This study combines Least Cost Path (LCP) analysis, ortho-photo interpretation, visibility analysis, and field reconnaissance to present a comprehensive look at possible Wari road networks in the Huarmey region.

A significant aspect of this research involved generating multiple LCP scenarios to propose different pathways that might have connected sites during the Middle Horizon. These models were then tested in the field, with positive outcomes in several instances. For example, the watchpoints found above the *quebrada* next to Castillo de Huarmey align with the model, suggesting their role in monitoring access to the valley. Additionally, near the ocean, a feature previously identified by Duccio Bonavia as an “ancient wall” was reinterpreted, through modeling and comparison with Chimu road typologies, as a probable road linking desert settlements to the fertile delta. Visibility analysis further supported the hypothesis that the Mausoleum at Castillo de Huarmey served as a marker visible from the valley’s entry point, reinforcing the concept of its role as both a border marker and a significant cultural symbol. This analysis indicated that the mausoleum was visible only when one entered the green delta from the desert, suggesting its intentional placement as a landscape feature to mark territory.

The combination of remote sensing, GIS-based modeling, and targeted field verification proved to be an efficient approach, significantly focusing the fieldwork on areas likely to yield results, rather than surveying blindly. While some regions, like agricultural fields near the *quebrada*, hindered direct verification, the integration of these methods provided insights into the connectivity and landscape use

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5 e-mail: [j.chyla@uw.edu.pl](mailto:j.chyla@uw.edu.pl); ORCID iD: 0000-0002-9855-5332.

6 e-mail: [mgiersz@uw.edu.pl](mailto:mgiersz@uw.edu.pl); ORCID iD: 0000-0003-0507-8555.

during the Wari Empire. The natural landscape, including valleys, *quebradas*, and desert areas, played a crucial role in shaping movement routes, acting both as facilitators and barriers to connectivity. The results suggest a potential road network between the Huarmey and Culebras valleys, indicating that these regions may have been more interconnected than previously thought. Although further research is needed to confirm these broader connections and their implications, this study provides a foundational understanding of the Wari road system and its influence on regional interactions. This approach can serve as a methodological framework for future studies on ancient road systems in under-researched regions such as the northern Peruvian deserts.

**Lorenzo Risco<sup>7</sup>***Universität Bonn***James M. Crandall<sup>8</sup>***California State University*

## **Drinking, Identity, and Practice Becoming Inca at Purun Llacta de Soloco (Chachapoyas)**

**Keywords:** *aquillas, uncus, nonverbal communication, Inca, Chachapoyas*

This article examines two silver vessels (*aquillas*) from the Early Colonial Period, discovered in a ritual context at the archaeological site of Purun Llacta de Soloco (Chachapoyas, Peru). These *aquillas* feature eight graphic scenes represented in a realistic style. This pair of objects is analyzed here from the perspective of nonverbal communication to identify the message they conveyed. An assessment of the material condition and agentive substance of the *aquillas* suggests that toasting among authorities, ancestors, and deities reaffirmed the sociopolitical relationships of Purun Llacta. Furthermore, we consider how these vessels functioned as a medium of political communication, by which elites at Purun Llacta expressed the adoption of a new identity and its maintenance into the Spanish colonial period.

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7 e-mail: [lorenzorisco1981@gmail.com](mailto:lorenzorisco1981@gmail.com); ORCID iD: 0000-0003-0066-3552.

8 e-mail: [james.crandall@csus.edu](mailto:james.crandall@csus.edu); ORCID iD: 0009-0007-4375-184X.

**Miłosz Giersz<sup>9</sup>**

*University of Warsaw*

## **Linajes, poder y dinámicas sociales en los Andes antiguos: 25 años de investigaciones interdisciplinarias en la provincia de Huarmey, Perú**

**Keywords:** *arqueología funeraria, dinámicas sociales, organización política, Perú, patrones de asentamiento*

Esta presentación constituye la síntesis de 25 años de investigaciones interdisciplinarias realizadas en la provincia de Huarmey, Perú, enfocadas en el estudio del desarrollo cultural de las comunidades precolombinas de esta región. El análisis detallado de los contextos funerarios, los patrones de asentamiento y las dinámicas sociales ha permitido reconstruir procesos fundamentales de transformación social y política en los Andes antiguos, así como replantear de manera crítica el papel de las poblaciones locales en el marco de las distintas culturas prehispánicas. La nueva fase de investigaciones, que extiende su alcance a la totalidad de la provincia de Huarmey mediante prospecciones sistemáticas y excavaciones en diversos sitios de la costa, las tierras altas y las zonas intermedias, permite abordar de forma innovadora cuestiones cruciales sobre la naturaleza del poder, las configuraciones de la organización social y el grado de participación de las comunidades locales en los grandes proyectos políticos del mundo precolombino.

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9 e-mail: [mgiersz@uw.edu.pl](mailto:mgiersz@uw.edu.pl); ORCID iD: 0000-0003-0507-8555.

**Julia M. Chyla<sup>10</sup>***University of Warsaw***Miłosz Giersz<sup>11</sup>***University of Warsaw***Roberto Pimentel Nita<sup>12</sup>***University of Warsaw*

## Mapping Memory: Prospection in the Huarmey and Culebras Valleys, Peru

**Keywords:** *mobile GIS, survey, UAV, Peru, pre-Columbian*

The CHULLPA project, a multidisciplinary initiative focused on the Middle Horizon (MH) in the northern coast of Peru, aims to elucidate the political, administrative, economic, and ideological transformations brought about by the expansion of the Wari state. A central theme of the project is understanding how ancestor worship played a role in forging new social and political structures. Castillo de Huarmey, a key Wari site on the northern Peruvian coast, serves as an important focal point of the project. Castillo de Huarmey is known for its rich funerary context, which provides crucial insights into the mortuary practices, social organization, and regional influence of the Wari state. This research contributes to these aims through detailed documentation of MH and Late Intermediate Period funerary sites in the Huarmey and Culebras valleys, assessing their spatial and material relationships to key regional centers like Castillo de Huarmey.

This paper presents the results of a pilot prospection program employing mobile GIS and UAVs to investigate funerary sites across the Huarmey and Culebras valleys, with a focus on their spatial and material relationships to Castillo de Huarmey. Seventeen funerary sites were selected across the Huarmey and Culebras valleys, representing diverse environmental settings: the coastal plains, midvalley crossroads, and upper-valley regions. Prospection at six of these sites employed mobile GIS technology, including a customized Survey123 questionnaire tailored to the Peruvian context, which facilitated efficient, systematic surface data collection. UAVs supplemented this effort by generating high-resolution orthophotos, 3D models, and digital elevation models (DEMs) for all surveyed locations. These data-sets enabled detailed site condition assessments and guided the planning of future excavation zones.

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10 e-mail: [j.chyla@uw.edu.pl](mailto:j.chyla@uw.edu.pl); ORCID iD: 0000-0002-9855-5332.

11 e-mail: [mgiersz@uw.edu.pl](mailto:mgiersz@uw.edu.pl); ORCID iD: 0000-0003-0507-8555.

12 e-mail: [r.pimentel@uw.edu.pl](mailto:r.pimentel@uw.edu.pl); ORCID iD: 0009-0002-0369-0396.

Preliminary analysis of the mass data collection reveals distinct variations in material culture across the environmental zones. Coastal sites exhibited abundant textile remains, including fishing nets, while sites located in the mid-valley showed a prevalence of organic materials. In contrast, the upper-valley sites yielded pottery with characteristics indicative of highland Andean origins, suggesting connections between coastal and mountainous regions during the MH. These observations provide early insights into how environmental factors influenced funerary practices and material culture distribution, and they underline the importance of funerary landscapes in understanding Wari-period social networks and interregional interactions.

The integration of mobile GIS with UAV-based mapping facilitated efficient, large-scale documentation of these highly disturbed archaeological sites, which otherwise pose significant challenges to traditional survey methods. This approach contributes to CHULLPA's broader goal of examining how ancestor veneration and funerary practices shaped social memory and power structures during the MH. Moreover, it highlights a replicable methodological framework that can be adapted for the study of other culturally complex and environmentally challenging mortuary landscapes worldwide.

**Patrycja Przadka-Giersz<sup>13</sup>***University of Warsaw*

## **Chacuas Jirca: encuentros entrelazados en el Perú prehispánico y colonial temprano**

**Keywords:** *el periodo colonial temprano, el Perú prehispánico, la costa norte, periodos tardíos prehispánicos*

La presentación se centrará en los resultados más recientes de las investigaciones realizadas en el sitio de Chacuas Jirca, ubicado en el valle de Culebras, uno de los centros más relevantes de los periodos prehispánicos tardíos (1000–1532 d.C.), que continuó funcionando durante la época colonial temprana. A través de la aplicación de métodos arqueológicos avanzados, incluyendo análisis bioarqueológicos y arqueométricos, documentación arquitectónica, así como estudios etnohistóricos, este trabajo ofrece nuevos enfoques sobre el impacto de los primeros contactos entre las comunidades indígenas y los europeos. Los resultados obtenidos contribuyen a una comprensión más profunda de los procesos sociales, económicos y religiosos que caracterizaron la época colonial temprana y proporcionan una reconstrucción detallada de la identidad de los habitantes de Chacuas Jirca, en el contexto del nuevo panorama político y social del Perú del siglo XVI.

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13 e-mail: [p.przadka@uw.edu.pl](mailto:p.przadka@uw.edu.pl); ORCID iD: 0000-0001-6635-9241.

**Wiesław Więckowski<sup>14</sup>***University of Warsaw*

## **Crafting the Care – A Case Study from Huarmey**

**Keywords:** *bioarchaeology of care, amputations, reciprocity, elites*

The discovery of the so-called master basket maker's burial near the main tomb at the Castillo de Huarmey site in Peru provides a unique opportunity to analyze the interdependencies between different layers of the Wari culture elites and their relation and perception of the disabled people. Due to significant physical limitations, the craftsman could not function independently and had to rely on the assistance of others. At the same time, the "supporting party" utilized the craftsman's skills, granting him the status of an elite member or including him in circles closely associated with the Wari empire elites. The discovery can exemplify the comprehensive care provided to members of society in exchange for their skills, which were essential for the functioning of the highest elites of the Wari empire. The Castillo de Huarmey site has also revealed evidence of amputations in the case of so-called "tomb guardians". Two individuals were found with left feet surgically removed, indicating advanced medical knowledge and practices. These amputations were likely performed in response to injuries or illnesses, or due to the ritual and religious requirements, and suggest that individuals with disabilities were integrated into the community, receiving care and support from other members, but also serving the community on different levels. Using the approach of the "bioarchaeology of care", an attempt was made to understand how disabled people were treated and what social roles they could perform within the Wari society.

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14 e-mail: [w.c.wieckowski@uw.edu.pl](mailto:w.c.wieckowski@uw.edu.pl); ORCID iD: 0000-0003-1135-7112.

**Roberto Pimentel Nita<sup>15</sup>***University of Warsaw*

## **Dining with the Dead: The role of pottery in ancestor veneration at Castillo de Huarmey, Peru**

**Keywords:** *ancestor veneration, Andean archaeology, Castillo de Huarmey, pottery, Wari Empire*

This paper explores the central role of pottery in feasting and funerary practices at Castillo de Huarmey, a major Wari provincial center on the north coast of Peru during the Middle Horizon period (ca. 600–1050 CE). Excavations have uncovered a large and diverse assemblage of ceramics associated with elite tombs and ceremonial spaces, underscoring the importance of ritual consumption and libation in honoring the dead—figures regarded as active members of society capable of influencing the well-being of their descendants. These vessels were not only functional objects used during feasts, but also played an integral role in the performance of identity and social hierarchy. The assemblage displays stylistic diversity, with ceramics produced in local, regional, and foreign traditions, often combined to create hybrid forms. This eclecticism suggests a deliberate engagement with multiple ceramic traditions to express affiliation, status, and possibly political negotiation within the Wari imperial system. By examining the materiality and context of these ceramics, this study highlights how pottery functioned as a key medium in funerary feasting, linking the living with the ancestors and reinforcing social cohesion in a multiethnic provincial setting.

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15 e-mail: [r.pimentel@uw.edu.pl](mailto:r.pimentel@uw.edu.pl); ORCID iD: 0009-0002-0369-0396.

**Sylvia Siemianowska<sup>16</sup>***Institute of Archaeology and Ethnology of the Polish Academy of Sciences***Maciej Sobczyk<sup>17</sup>***University of Warsaw***Ruddy Chávez Perea***Independent researcher***Ada Bednarczyk***University of Warsaw***Julia Czerczer***University of Warsaw*

## **Itac pre-Hispanic administrative center in the Chuquibamba Valley-Peru, a puzzle after the first seasons of research**

**Keywords:** *Itac, Incas, high mountain archaeology, architecture*

Itac is the ruin of a large administrative centre and a centre of illustrious ancestor worship. It is one of the largest and most important archaeological sites in the province of Condesuyos from the Inca period and earlier. Numerous prestigious architectural structures, many of which are unique in the region and the Andes, occupy the central part of the site, which covers an area of more than 300 hectares. Field-work is currently being carried out in the central part, with its compact architecture. Dominated by elite and ceremonial buildings, *chullpas*, and the large main ceremonial plaza with two *ushnu* platforms, it is allowing initial interpretations of detailed functions and internal movements within the site.

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16 e-mail: [s.siemianowska@iaepan.edu.pl](mailto:s.siemianowska@iaepan.edu.pl); ORCID iD: 0000-0002-0021-1954.

17 e-mail: [m.sobczyk@uw.edu.pl](mailto:m.sobczyk@uw.edu.pl); ORCID iD: 0000-0001-5794-0093.

**Jakub Wanot<sup>18</sup>***University of Wrocław*

## **Expansion of the Tiwanaku community within the Río Tambo catchment area in southern Peru – chronological range**

**Keywords:** *Tiwanaku, Tumilaca, Tambo Valley, La Pampilla 1, second-stage diaspora*

The collapse of the Tiwanaku state around AD 1000 resulted in dramatic changes in the areas of its former colonies, such as the Moquegua Valley, which featured the largest Tiwanaku communities outside the Altiplano. The inhabitants of these former colonies were forced to relocate to the areas north of Moquegua, including the Tambo River estuary (Arequipa Department, Province of Islay). These relocations—referred to as the “second-stage diaspora”—have been confirmed at La Pampilla 1, where a large graveyard featuring funerary contexts of the post-collapse communities of Tiwanaku-Tumilaca was found, with a calibrated <sup>14</sup>C date between the eleventh and thirteenth centuries AD. The discovery of such an extensive cemetery indicates the existence of a relatively large community practicing Tiwanaku traditions within the Tambo estuary.

The research results so far do not indicate that the post-collapse Tumilaca communities from the Tambo Valley had interacted with members of the agricultural-ceramic Islay society that previously lived in this area. Moreover, it seems that local Tiwanaku societies had disappeared even before the expansion of the Chiribaya community, whose burials were recorded in numerous cemeteries in the region. Thus, in contrast to the results of research conducted in the area of the Osmore-Moquegua estuary—which confirmed the coexistence of Tiwanaku and Chiribaya communities—there is no evidence of direct interaction between these two culturally different human groups in the area of the Río Tambo.

The paper will present the results of the latest research on the nature and chronology of the expansion of the Tiwanaku communities into the Río Tambo catchment area in southern Peru.

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18 e-mail: [jakub.wanot2@uwr.edu.pl](mailto:jakub.wanot2@uwr.edu.pl); ORCID iD: 0000-0001-8930-2934.

**Paulina Kaczyńska<sup>19</sup>**

*University of Wrocław*

## **La Hacienda site (El Pino complex, sector 11). Chiribaya culture from the Tambo River Valley in Peru**

**Keywords:** *El Pino, La Hacienda, Chiribaya, Tambo Valley, Costa Extremo Sur*

During the first excavation season (2022/2023) as part of the Archaeological Mission of the University of Wrocław in Southern Peru, excavations were carried out at El Pino. It is located on a steep, devastated river terrace escarpment constituting the left bank of the Tambo Delta, which also forms the northern edge of the Atacama Desert. Currently, due to land transformations over the past two centuries, the former terrace has the form of a cliff descending towards the riverbed. Administratively, this area falls within the boundaries of the department of Arequipa, the province of Islay, and the municipality of Punta de Bombón.

In November 2022, the La Hacienda cemetery was thoroughly examined as part of a rescue research. The terrace area where the pre-Columbian La Hacienda cemetery is located was significantly transformed in the early 19th century as a result of construction work on the *Hacienda de Najar* estate, which had existed since colonial times. In 2021, part of the former hacienda was demolished and excavations were made for the construction of the Punta de Bombón – La Curva – Matarani road, connecting the area with the Panamericana highway. This resulted in the uncovering of relics of the pre-Columbian cemetery, with its distinctive stone burial structures, some containing intact burial contexts.

The excavations covered the entire preserved area of the cemetery, covering nearly 550 m<sup>2</sup>. These were rescue excavations. The burial structures were exposed and partially disturbed by the use of heavy equipment during road construction. As a result, the burial structures were very well defined on the surface, making access to them easier.

During the excavations, eight graves were explored and documented. The burials took the form of both oval pits and stone boxes, both made of pebbles held together with lime-clay mortar. Pits without stone surrounds were also recorded. All burials represented the skeletal rite, and the vast majority were individual burials, although two mass graves were also identified. The artefacts found in the burial contexts consist primarily of ceramic vessels, including imported items. Numerous beads, a wooden spoon, a bone flute, and a previously unrecorded type of wooden boat model made from a single piece of wood were also found. Osteological analysis of the material revealed the sex and age of almost all

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19 e-mail: 317862@uwr.edu.pl; ORCID iD: 0009-0007-5873-9309.

the individuals. Burial no. 2 is an exception, as due to the good state of preservation of the *fardo*, the bones were not analysed. This could have destroyed the remains of the burial shroud. The presence of the *fardos funerarios* was noted in all the excavated graves. Unfortunately, due to the devastation of the graves and the effects of weathering, the textile materials were destroyed.



Fig. 1. La Hacienda site as seen from above (photo by Łukasz Melski)

From 2008 to 2013, research was conducted by the University of Wrocław in collaboration with the Catholic University of Santa María in Arequipa, under the direction of Professor Józef Szykowski. Only then was a broad interdisciplinary research program undertaken, encompassing the area from the source of the Tambo River, Lake Jucumarini, located at an altitude of approximately 4,400 meters above sea level. Along the entire course of the river, up to the extensive delta at Punta de Bombon, 181 sites have been inventoried, of which as many as 115 were previously unrecorded in the archives of the Peruvian Ministry of Culture.

One of the most important sites in the Tambo River Delta itself turned out to be the El Pino cemetery complex. This site consists of a series of pre-Columbian cemeteries designated as El Pino sectors 1–8, 10, and 11 (La Hacienda). Tiwanaku sepulchral contexts were recorded here (El Pino sector 9 – later classified as a separate site, La Pampilla 1), redefining the northern limit of this population's range. Meanwhile, within sector 7, materials from an unknown Formative culture were recorded, which were designated Islay.

Large Chiribaya necropolises dating to the Late Intermediate Period (sectors II–IV) were also discovered. To date, this remains the northernmost Chiribaya settlement. Among the artefacts recovered from 52 shaft graves between 2008 and 2012, materials similar to those from the Osmore-Moquegua

Valley and ceramics with regional characteristics were recorded. Furthermore, San Miguel, Gentilar, Estuquiña, and Churajón-type materials were also documented in sepulchral contexts and among surface finds at Chiribaya. Chiribaya materials in the lower Rio Tambo were also recorded at the El Toro cemeteries 2-4, at the El Frisco site, and near the village of La Curva, within the remains of burial structures.

The nature of the finds is consistent with earlier research conducted by the University of Wrocław at the El Pino site between 2008 and 2013—Sector 6, which was then excavated and also yielded Chiribaya contexts, is clearly part of the same cemetery.



Fig. 2. The location of the sites in the Tambo River delta in 2013 (Kołomański 2018)

**Luis Héctor Díaz Rodríguez<sup>20</sup>**

*Universidad Católica de Santa María*

## **Rutas caravaneras que conectan el valle del Chili y el desierto costero del extremo sur del Perú**

**Keywords:** *estrategias de movilidad, rutas caravaneras, valle del Chili, Costa Extremo Sur*

Las necesidades y preferencias estratégicas determinaron que los hombres prehispánicos que se desplazaban al oeste del valle del Chili y por las zonas adyacentes a quebrada Huayrondo, la vía troncal de Linga y su vinculación directa con el desierto costero logaran estrategias de movilidad para aprovechar los recursos del medio ambiente.

Se trata de entender las relaciones entre distintos grupos culturales prehispánicos que interactúan y complementan recursos y bienes. Sobre todo, se busca interpretar los eventos ocupacionales que ocurrieron en el trayecto por territorios desérticos y su cercanía al Océano Pacífico.

La mayoría de los registros de paravientos, petroglifos y cerámica prehispánica rota expofesamente o por su uso, se encuentran en zonas desérticas sin recursos, podemos hacer nuestra la idea que fueron componentes directos del tráfico caravanero, en distintos periodos de tiempo aún no bien determinados.

El desierto no es homogéneo en flora y fauna, por lo que se debe tener en cuenta las consecuencias que dejaron los distintos eventos volcánicos en la costa extremo sur del Perú. No podemos perder de vista la mega erupción del volcán Huaynaputina en el año 1600, la cual marca un antes y después en las rutas de caravaneros.



<sup>20</sup> e-mail: [luishector25@yahoo.com](mailto:luishector25@yahoo.com); ORCID iD: 0009-0004-8119-8238.



**Enrique A. Bautista Quijano<sup>21</sup>***Universidad Nacional de Colombia;**Yuma Foundations***Diego Correal<sup>22</sup>***Yuma Foundations*

## **Estanques prehispánicos en superficie y semisumergidos del Sur del Alto Magdalena, Colombia, Noroeste de Sudamérica**

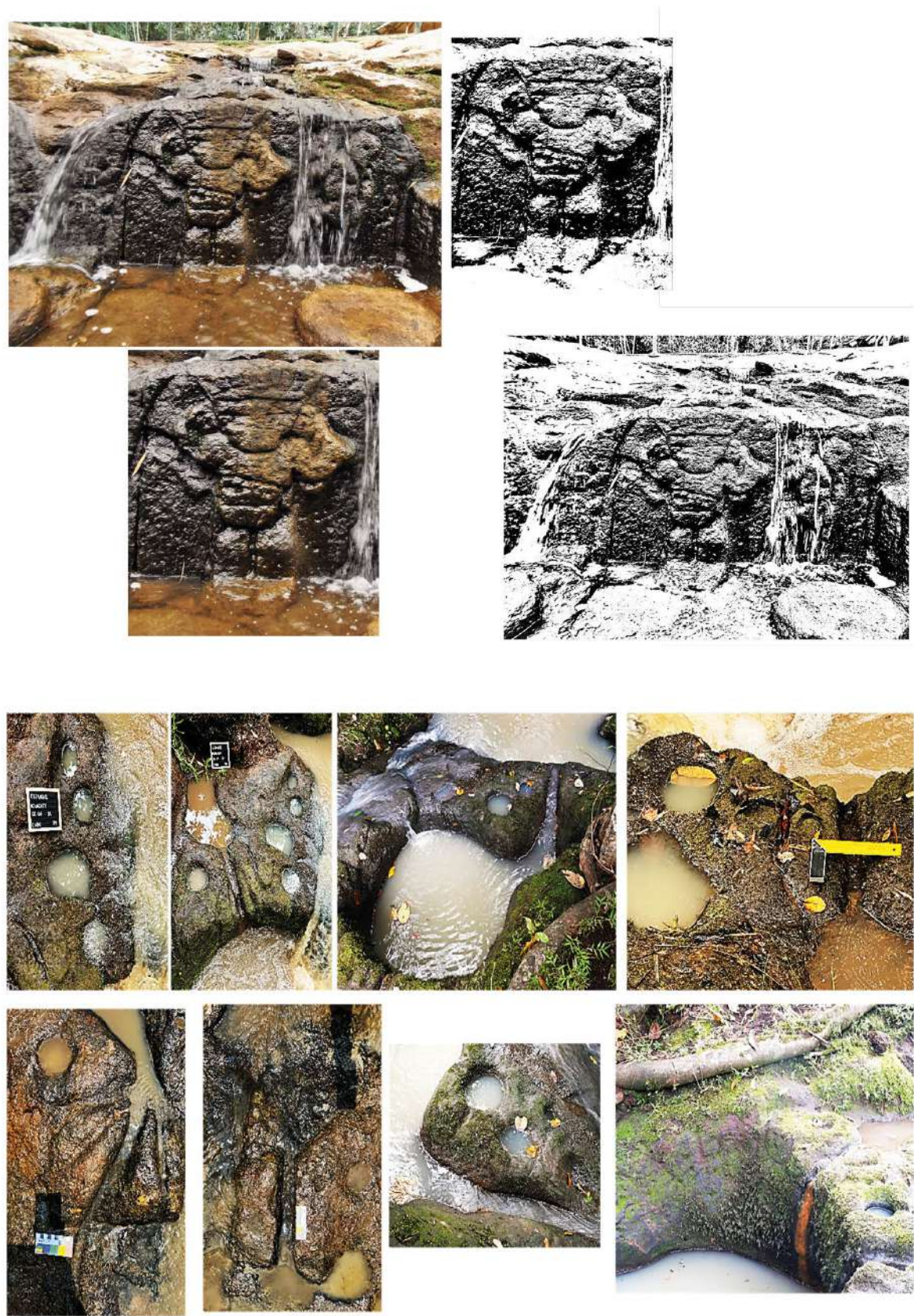
**Keywords:** *estanque prehispánico, albercas, canales, moyas, grabados, humanos y no-humanos, perturbaciones climáticas, clima, sistemas hídricos, paisajes, performans, Alto Magdalena Sur*

Recientemente se han identificado y reseñado alrededor de una docena de estanques en al Alto Magdalena Sur, en las áreas arqueológicas comprendidas entre San Agustín, San José de Isnos y Pitalito en el Departamento del Huila, al Sur de Colombia. Estos estanques labrados en piedra, generalmente presentan albercas, canales, moyas o “tacitas” y figuras humanas y no-humanas grabadas en altorrelieve, sobre el lecho rocoso de pequeños cursos de agua. Se discute las relaciones entre esta modalidad de evidencia arqueológica con el régimen climático bimodal y las perturbaciones climáticas sucedidas en la zona entre los siglos VIII d.C., y XII d.C, así mismo, su articulación con los patrones hídricos de drenaje sobre las dos vertientes del Río Magdalena; al mismo tiempo que, la función en la configuración de los paisajes, hábitats y sobre prácticas performativas.



21 e-mail: [bautistaquijano@yahoo.es](mailto:bautistaquijano@yahoo.es); ORCID iD: 0000-0001-5346-1810.

22 e-mail: [diego.correal@hotmail.com](mailto:diego.correal@hotmail.com); ORCID iD: 0009-0003-6152-2179.



**Yoshitaka Kanomata<sup>23</sup>***Tohoku University***Harumasa Kano<sup>24</sup>***Tohoku University*

## **Analysis of the internal structure of Latin American clay figurines using X-ray CT**

**Keywords:** *X-ray CT scan, clay figurines, cultural comparison, Latin America, Jomon culture*

In this study, the authors report the results of an analysis of seven clay figurines from Central and South America using a micro-X-ray CT scanner (Comscan Techno Co., Ltd. ScanXmate-D180RSS270, refurbished by Voxel Works Co., Ltd. Tokyo, Japan). We have previously analyzed a total of more than 100 clay figurines and animal-shaped clay products from the Late/Final Jomon period (2500 BC to 500 BC) in Japan. As a result, they may have deep holes intentionally drilled into them, or contain relatively large objects, which is considered to be the most distinctive structural feature of Jomon clay figurines.

Therefore, in order to compare with the Jomon culture, we analyzed clay figurines from a completely different cultural lineage and ultimately attempted to clarify the characteristics of each. The objects of the analysis were Central and South American clay figurines housed at the Serizawa Keisuke Art and Craft Museum, including two Valdivia clay figurines (Phase 3b: 2200 BC), one Chorrera clay figurine (800 BC to 200 BC), one Guangala clay figurine (200 BC to 800 AD), one Tlatilco clay figurine (1500 BC to 500 BC), one Teotihuacan clay figurine (200 BC to 900 AD) and one clay figurine from Mexico.

In the hollow clay figurines from Chorrera and Guangala cultures, the boundaries of the clay can be seen, so we were able to understand how the clay was pasted. In addition, many traces of fingertips left on the inside when the clay was pressed against the mold and flattened. The Guangala clay figurine may have originally been a separate individual, as the number and size of sand grains contained in the parts above and below the neck are completely different. Both two Valdivia clay figurines have a very simple structure, with only a few sand grains in the clay. There is a gap between the clay of the hair and the clay of the head, so it is highly likely that they were made by contacting different pieces of clay. All four of these clay figurines were excavated from the Santa Elena Peninsula in southwestern Ecuador.

The clay figurine from Tlatilco has a slightly higher sand grain density, with the sand grains distributed evenly throughout. The clay parts that make up the figurine are relatively easy to separate, with the

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23 e-mail: [yoshitaka.kanomata.d8@tohoku.ac.jp](mailto:yoshitaka.kanomata.d8@tohoku.ac.jp); ORCID iD: 0000-0002-9970-2015.

24 e-mail: [harumasa.kano.e7@tohoku.ac.jp](mailto:harumasa.kano.e7@tohoku.ac.jp); ORCID iD: 0009-0008-7449-6199.

head, hair on both sides, upper body, torso, and legs. When viewed from the side, the clay is layered diagonally. There is also a rather large object of about 5 mm in size in the center of the torso, but it is unclear whether this was placed there intentionally. The clay figurines from Teotihuacan contain a large amount of fine sand. The right leg and tail-like part, the upper part of the left upper arm, and the tip of the nose are clearly low in clay quality and mixed sand content, so it is highly likely that they were repaired using a different clay. The body is divided into five parts: the head, arms, chest, waist and legs, and the clay string around the neck and the hair on both sides were created by pasting in a different clay. There are a relatively large number of voids within the clay that are thought to be traces of seeds or plant fibers. Mexican clay figurines contain a lot of fine sand grains. The clay parts are roughly divided into the head, chest, breasts, both arms, the waist to the front above the knees, buttocks, and the left and right parts below the knees. The face is made of two layers of clay, with the hair (or hat) on the upper front, nose, and earrings made of clay. The characteristic of the structure is that two thin layers of clay overlap at the front and back of the body.

There are four Mayan clay figurines of the same shape, and one of them was measured. There is a through hole from the side of the neck, and it is presumed that multiple clay figurines were lined up and used as a necklace decoration. There is also a hole in the buttocks, but it does not go all the way through and is about 3 mm deep. The sand is extremely fine grained and is homogeneously contained in the clay. There is also something like clay balls, which are spherical clay balls with a diameter of 2 to 3 mm contained in the homogeneous clay. The whole is made up of one large clay lump, and no clay parts can be found.

In this way, the internal structure of the Central and South American clay figurines was understood by X-ray CT measurements. The clay figurines of the Jomon period showed intentional embedding of objects and deep burrows in the body, but these were not seen in the clay figurines of Central and South America. These features of the Jomon clay figurines were shown to be unique to the region.

**Józef Szykowski<sup>25</sup>**

*University of Wrocław*

**Agata Banas**

*University of Wrocław*

**Enrique A. Bautista Quijano**

*Universidad Nacional de Colombia;*

*Yuma Foundations*

**Augusto Belan Franco**

*Universidad Católica de Santa María*

**Luis Héctor Díaz Rodríguez**

*Universidad Católica de Santa María*

**Jesús García Díaz**

*Escuela Nacional de Antropología e Historia (ENAH), Ciudad de México*

**Monika Gorczyńska**

*University of Wrocław*

**Joanna Jabłońska-Dyrda**

*Archaeological Museum in Gdańsk*

**Paulina Kaczyńska**

*University of Wrocław*

**Nicole Lenkow**

*University of Wrocław*

**Łukasz Melski**

*University of Wrocław*

**Mirza Nelba del Castillo**

*Universidad Católica de Santa María*

**Michał Rolak**

*University of Wrocław*

**Natalia A. Suda**

*University of Wrocław*

**Marcin Szmit**

*Archaeological Museum in Gdańsk*

**Jakub Wanot**

*University of Wrocław*

**Lucía C. Watson Jiménez**

*University of Wrocław*

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25 e-mail: [jozef.szykowski@uwr.edu.pl](mailto:jozef.szykowski@uwr.edu.pl); ORCID iD: 0000-0002-0658-4217.

**Hanna Woźniak***University of Wrocław***Martyna Wróbel***University of Wrocław*

## **Sociedades prehispánicas de las cuencas fluviales del Extremo Sur del Perú. Resultados preliminares de las investigaciones en el Valle de Atico y la faja costera del Pacífico**

**Keywords:** *Valle de Atico, Altiplano, cambios medioambientales cazadores-recolectores, pintura rupestre, sociedades agro-alfareras, Nasca, Wari, Chuquibamba (Aruni), Inca*

Durante el año de 2016 los arqueólogos de Polonia y del Perú llevaron a cabo un reconocimiento arqueológico sobre la cuenca del Río Atico. Estos trabajos consistieron en la evaluación del potencial investigativo y científico de la zona, para determinar su escala espacial y geográfica, así como la identificación de sitios arqueológicos. Con base en los resultados de estos estudios, a partir de 2022 el Instituto de Arqueología de la Universidad de Wrocław, en colaboración con la Universidad Católica de Santa María-Arequipa y la Municipalidad Distrital de Ático, adelantan un programa de investigación en el Extremo Sur del Perú; denominado: *Proyecto Ático*. Las intervenciones arqueológicas se concentran en la cuenca del río Atico y la faja costera adyacente; Departamento Arequipa, provincia Caraveli. El objetivo de la investigación consiste en el estudio sistemático de los asentamientos humanos en estas zonas, en el contexto de los cambios climáticos y medioambientales, desde finales del Pleistoceno hasta el inicio del Período Colonial.

Debido a la orografía, las condiciones climáticas e hidrología, la cuenca de Atico se divide en la parte alta, mediana y baja (Fig. 1). La parte alta se encuentra a una altitud de 1600–3100 m s.n.m. Los afluentes que forman la cuenca tienen la forma de un perfil en “V”, con paredes escarpadas y relativamente angostas terrazas aluviales a ambos lados del cauce; quebradas: Crucero, Honda, Huinllo y Sorapampa. Justo encima del fondo de los valles se hallan cuevas y abrigos rocosos. Al igual que, en el resto del área de investigación, se observa escasez de agua y los cauces de los arroyos solo retienen agua durante y poco tiempo después de la época de lluvias.

La parte mediana del valle (600–1600 m s.n.m.) se extiende desde la Quebrada de Tribinos hasta las cuencas aguas arriba de la Quebrada río Seco y la Quebrada Pozo Guanaco, que forman el río Atico.

A ambos lados del valle hay terrazas relativamente estrechas con rastros visibles de uso agrícola. La frontera del valle está marcada por colinas empinadas.

La parte baja (550/600 m s.n.m.) se extiende desde la costa del Pacífico hasta el valle de la Quebrada de Tribinos. Todo el conjunto forma un oasis fluvial, cortando el paisaje desértico de la Cordillera de la Costa. Sobre las dos márgenes del río hay terrazas agrícolas de llanura aluvial. Se observa que el área agrícola utilizada actualmente, es más pequeña que en la época prehispánica.

Los trabajos realizados por expertos internacionales permitieron definir la secuencia cronológica de la ocupación humana en diferentes enclaves del área de investigación, como también explicar su rol de arteria de intercambio e interacción cultural entre el Altiplano y la faja costera del sur peruano. Además, se documentaron algunas nuevas evidencias culturales y un patrón de poblamiento específico relacionado con ellas.

Entre las inferencias más significativas está la localización de espacios vinculados con la presencia de sociedades de cazadores-recolectores del Periodo Precerámico, evidenciadas por cuevas/abrigos con pintura rupestre y artefactos líticos correspondientes. También, fueron recuperadas evidencias relacionadas con las primeras sociedades agro-alfareras (formativas) de la zona, cuyos datos revelan influencia de Nasca, representada por textiles y cerámica. Se documentaron igualmente estructuras arquitectónicas y contextos arqueológicos relacionados con la expansión de la civilización de Huari/Wari. Así mismo, fue constatada la presencia en la zona de las sociedades Chuquibamba (Aruni) e Inca.

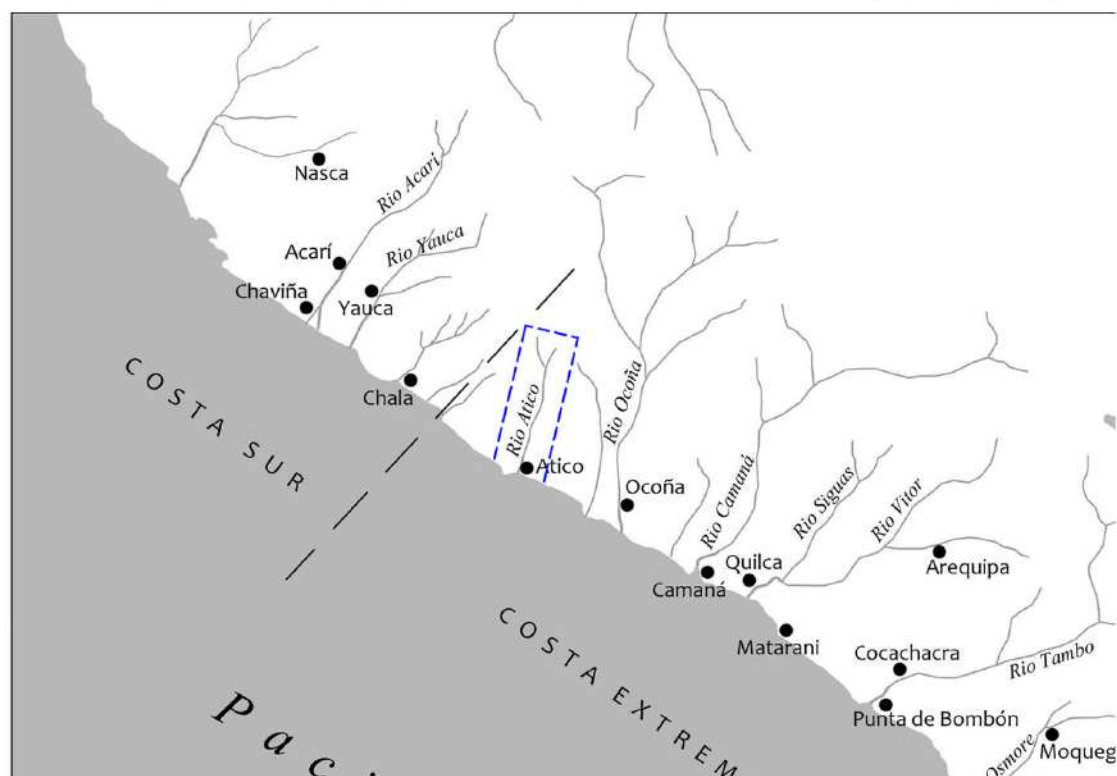


Fig. 1. Ubicación de la cuenca del Río Atico; división en la parte alta, mediana y baja

**Joanna Jabłońska-Dyrda<sup>26</sup>**

*Archaeological Museum in Gdańsk*

**Natalia A. Suda<sup>27</sup>**

*University of Wrocław*

## **Conservation and Preliminary Studies of Wool from Pre-Columbian Archaeological Textiles from the El Curaca Site, Peru**

**Keywords:** *camelid wool, fibers identifications, pre-Columbian textiles, preventive conservation, textiles conservation*

This presentation introduces the results of preliminary research and conservation efforts conducted on wool textiles from the pre-Columbian archaeological site of El Curaca in Peru, as part of the project “The Atico Valley – Peru in the Pre-Columbian Era: Development and Intercultural Relations Between Highland and Desert Societies of Southern Peru”.

The study focused on textile fragments recovered from a funerary context. The main goals were to assess their condition, identify the textile materials, and analyze the manufacturing techniques. Conservation treatments included cleaning and structural stabilization of the objects in preparation for further scientific analysis and possible museum display.

Non-invasive methods were employed, including optical microscopy. Dye analyses are also planned in the near future. Preliminary results indicate the use of camelid wool and sophisticated weaving techniques typical of Andean textile traditions. The findings highlight the need for further interdisciplinary studies to better understand the production technologies and the ritual and social functions of these ancient textiles.

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26 e-mail: [j.dyrda@archeologia.pl](mailto:j.dyrda@archeologia.pl); ORCID iD: 0009-0000-2971-2851.

27 e-mail: [329663@uwr.edu.pl](mailto:329663@uwr.edu.pl); ORCID iD: 0009-0008-7906-6817.

**Lucía C. Watson Jiménez<sup>28</sup>***University of Wrocław***Mirza Nelba del Castillo***Universidad Católica de Santa María***Paulina Kaczyńska***University of Wrocław***Michał Rolak***University of Wrocław***Martyna Wróbel***University of Wrocław***Jakub Wanot***University of Wrocław***Józef Szykowski***University of Wrocław*

## **Cuando la muerte deja marcas: Evidencia de violencia craneal perimortem y osteobiografías en el sitio prehispanico El Curaca**

**Keywords:** *trauma perimortem, lesiones craneales, violencia interpersonal, El Curaca, conflicto intergrupar*

Este trabajo analiza los patrones de trauma perimortem en cráneos de una muestra de 22 individuos procedentes del sitio El Curaca, ubicado en el valle de Ático (Arequipa, Perú), con el objetivo de evaluar la intencionalidad y letalidad de las lesiones, y evidenciar así la presencia de violencia directa en esta población prehispánica.

Del análisis osteológico se identificaron 17 individuos con lesiones craneales perimortem: 1 mujer, 13 hombres, 2 adolescentes y 1 niño. Se distinguieron dos patrones bien definidos: el tipo 1, con impactos en el lado lateral izquierdo del cráneo; y el tipo 2, con lesiones en la zona posterior derecha. El estudio se complementó con indicadores biológicos como osteoartritis, robusticidad, modelado cefálico intencional y señales de estrés inespecífico (cribra orbitalia, periostitis y líneas de hipoplasia del esmalte), lo que permitió una caracterización integral de la muestra.

Aunque la zona de entierro incluía mayoritariamente mujeres y subadultos, los individuos afectados por traumas fueron principalmente hombres adultos medios, entre los 35 y 39 años. Los perfiles bi-

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28 e-mail: [lucia.watsonjimenez@uwr.edu.pl](mailto:lucia.watsonjimenez@uwr.edu.pl); ORCID iD: 0000-0002-6929-3476.

ológicos de los individuos con lesiones resultan coherentes con los del resto de la población del sitio. Es relevante señalar que no se observó variabilidad en el modelado cefálico intencional y que todos los casos con trauma fueron hallados en un mismo contexto arqueológico.

Los patrones identificados sugieren encuentros de violencia interpersonal a corta distancia, predominando el tipo 2, lo que indicaría ataques por la espalda. En conjunto, los hallazgos apuntan a un conflicto de carácter intergrupar entre los habitantes de El Curaca y grupos externos.

**Mirza Nelba del Castillo<sup>29</sup>***Universidad Católica de Santa María***Lucía C. Watson Jiménez***University of Wrocław***Natalia A. Suda***University of Wrocław***Łukasz Melski***University of Wrocław***Paulina Kaczyńska***University of Wrocław***Mariusz Kubacki***"Wataha" Exploration Group***Monika Gorczyńska***University of Wrocław***Martyna Wróbel***University of Wrocław***Michał Rolak***University of Wrocław***Jakub Wanot***University of Wrocław***Józef Szykowski***University of Wrocław*

## **Vasijas funerarias de Puyenca: Patrones rituales y simbolismo desde una perspectiva bioarqueológica**

**Keywords:** *Puyenca, valle de Ático, vasijas funerarias, bioarqueología, patrón funerario Andino*

La ponencia explora el patrón funerario en las vasijas prehispánicas del sitio multicultural Puyenca – Extremo Sur del Perú. La muestra se compone de un total de cuarenta y nueve (49) vasijas, de cuales veintiuno (21) contenían cuerpos completos o parciales. Para este estudio se realizaron micro-excavaciones, con la finalidad de registrar cada nivel al interior de los ceramios, determinar la posición de los cuerpos y la naturaleza del entierro (primarios y secundarios). Además, la determinación del perfil osteológico de cada elemento recuperado. Del grupo de 21 vasijas, nueve (9) corresponde a entierros primarios, cuatro (4) de ellas contenían adicionalmente partes de cuerpos de adultos e infantes.

<sup>29</sup> e-mail: [mirdelcastillo@hotmail.com](mailto:mirdelcastillo@hotmail.com); ORCID iD: 0009-0007-2700-5652.

Doce (12) vasijas muestran por lo menos, un (1) hueso aislado. Veintiocho (28) vasijas de ellas, no evidencian elementos óseos.

La distribución por edad de los restos de cuerpos al interior, señala fetos no viables, viables e infantes. Igualmente, fueron registrados indicadores de estrés no específico, pero no se observaron fracturas, ni patologías diagnósticas. Los resultados aportan a la discusión del patrón funerario Andino, al considerar el entierro de la vasija misma, como elemento mortuario.

**Martyna Wróbel<sup>30</sup>***University of Wrocław***Michał Rolak<sup>31</sup>***University of Wrocław*

## **The results of the archaeological field survey in the Yauca River Valley**

**Keywords:** *Acarí culture, Caravelí province, Late Intermediate Period, Southern Coast of Peru, Yauca River Valley*

The research of the Archaeological Mission of University of Wrocław in the 2023/2024, included a number of archaeological works in the area of river valleys of the southern coast of Peru. As a part of the schedule, archaeologists carried out the survey on the left bank of Yauca River Valley. The main objective of the presentation is to describe and summarize the results of the survey, which led to locate previously unknown remains of pre-Columbian settlements.

The preliminary reconnaissance included analysis of aerial photograph of the left bank of Yauca River. During the examination, an area of archaeological sites' concentration was selected. Afterwards, archaeologists carried out series of field measurements and photographic documentation of the remains located in the Valley.

During the field research, archaeologists recorded presence of stone structures and devastated burial grounds. Denudation factors, activity of grave robbers and works related to road construction contributed to the destruction of the structures. On the surface of the site, multiple remains of *fardos funerarios* and artifacts were located. The findings included textiles, fragments of ceramic vessels and wooden artifacts. Preliminary analysis of the artifact's diagnostic features allowed to classify them as remains of Acarí culture.

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30 e-mail: [martyn.wrobel@gmail.com](mailto:martyn.wrobel@gmail.com); ORCID iD: 0009-0007-7396-0650.

31 e-mail: [michal.rolak99@gmail.com](mailto:michal.rolak99@gmail.com); ORCID iD: 0009-0008-0179-7994.

**Daniel Grecco Pacheco<sup>32</sup>**

*Universidad Nacional Autónoma de México*

**Stanisław Iwaniszewski<sup>33</sup>**

*Instituto Nacional de Antropología e Historia, México*

## **El mundo de las piedras de los mayas del período Clásico: memoria, materia, alteridades y poder**

**Keywords:** *Copán, memoria, ontologías mayas, piedras animadas*

En nuestra ponencia nos enfocamos en las figuras humanas y otras-que-humanas plasmadas en piedra, en la ciudad de Copán durante el periodo Clásico (250–900 EC). Consideramos que los mayas veían a esas figuras como pertenecientes a otro tiempo-espacio ontológico. Este espacio y el espacio de la vida cotidiana de los mayas se complementan, se relacionan y se unen para formar una totalidad. Mundos distintos, pero complementarios.

Esta ponencia presentará un primer acercamiento al mundo de las piedras entre los mayas del período Clásico. Discutiremos como los momentos, personajes, lugares, temporalidades presentes en los monumentos mayas constituyen en si mismos un mundo propio. Se trata de un espacio en el cual memoria, afectos, alteridades y discursos se mezclaban con la materia. Partiendo de las discusiones de Gilles Deleuze y Henri Bergson sobre el mundo virtual, discutiremos esta virtualidad conectada con una memoria, a partir de la idea de que los sentidos activan una multitemporalidad de la materia, algo propuesto por Bergson, y discutido en arqueología por Yannis Hamilakis.

Para discutir estas ideas analizaremos las manifestaciones materiales (estelas y altares) presentes en la Gran Plaza de la ciudad de Copán, Honduras. Un paisaje generado a partir de la intra-acción (Karen Barad) de diferentes seres heterogéneos, como humanos, otros-que-humanos, las entidades del cosmos, cuerpos celestes, ancestros, en un mundo marcado por múltiples espacios-tiempos. Memorias materiales que emergían de las piedras y constituían remanentes de diferentes pasados en el presente, siendo la base para discursos de poder en las prácticas cosmopolíticas en Copán durante el período Clásico.

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32 e-mail: [daniel\\_gpacheco@yahoo.com.br](mailto:daniel_gpacheco@yahoo.com.br); ORCID iD: 0000-0001-5184-675X.

33 e-mail: [siwanisz@yahoo.com](mailto:siwanisz@yahoo.com); ORCID iD: 0000-0001-5365-7143.

**Yuriy Polyukhovich<sup>34</sup>***Taras Shevchenko National University of Kyiv;**Ambassador Extraordinary and Plenipotentiary of Ukraine to Peru, Colombia, and Ecuador***Marie Stadnik<sup>35</sup>***Taras Shevchenko National University of Kyiv***Maksym Styuflyayev<sup>36</sup>***V.N. Karazin Kharkiv National University*

## **Between Text and Image: The Art and Dynastic History of the Maya Site of Altar de Sacrificios, Petén, Guatemala**

**Keywords:** *Altar de Sacrificios, Maya archaeology, Maya art, Maya epigraphy, Maya political history*

The paper *Between Text and Image: The Art and Dynastic History of the Maya Site of Altar de Sacrificios, Petén, Guatemala* explores the political and cultural significance of the Maya site Altar de Sacrificios, which is located on the Pasión River. The river itself served as a key trade route during the Classic Period. While the region is often studied in the context of the rise of Dos Pilas and its founder Bajlaj Chan K'awiil, this article shifts the focus to Altar de Sacrificios itself, highlighting its earlier and independent role in shaping the local history.

Drawing on new epigraphic documentation collected by the *Proyecto Arqueológico Altar de Sacrificios* (PAALS), the authors reconstructed the historical trajectory of the city – from its Preclassic origins (c. 900–700 BCE) through its political heyday to its final decline. As an example, by 633, inscriptions mention a ruler who was “36<sup>th</sup> in line,” suggesting a long dynastic tradition dating back to around 200 BCE. The authors emphasized that Altar de Sacrificios was likely under Tikal’s influence by the mid-6<sup>th</sup> century. Monumental gaps and the appearance of a new royal title after 514 hint at a possible dynastic rupture. Later, Altar de Sacrificios appears to have been caught in the larger geopolitical shifts caused by the rise and fragmentation of the *Kanul* dynasty (Calakmul). Thus, the article presents Altar de Sacrificios as a once-prominent center with significant political agency and far-reaching connections.

The research includes analysis of textual and iconographic sources, particularly carved monuments and painted ceramics. The famous vase K3120, also known as the Altar vase, reflects the site’s ties with the polity of *Ik’a’* (Motul de San José). Altar de Sacrificios also holds a key place in debates about

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34 e-mail: [yuriy.polyukhovych@mfa.gov.ua](mailto:yuriy.polyukhovych@mfa.gov.ua); ORCID iD: 0009-0007-7741-9781.

35 e-mail: [st\\_marie@knu.ua](mailto:st_marie@knu.ua); ORCID iD: 0000-0003-4889-0965.

36 e-mail: [stuflyayev@gmail.com](mailto:stuflyayev@gmail.com); ORCID iD: 0000-0002-6690-8762.

the collapse of the Classic Maya civilization. Mid-20<sup>th</sup>-century excavations by Harvard archaeologists led to the theory that the Maya collapse was caused by an invasion from Central Mexico or the Gulf Coast. This idea was based on the sudden replacement of local ceramics with Fine Orange and Fine Gray wares in the site's final phase. Richard Adams saw these styles as evidence of foreign conquest. While this theory gained early support, later research revealed that these ceramics were already in use in the Usumacinta region during the Early Classic Period, suggesting they may have originated from within western Maya realm. Nonetheless, scholars have recently revisited the idea of significant influence of foreigners from the Gulf Coast on the Maya lowlands in the 9<sup>th</sup> century. In this light, Altar de Sacrificios deserves renewed attention for its role in broader Terminal Classic Period regional dynamics.

**Iken Paap<sup>37</sup>***Ibero-Amerikanisches Institut – SPK Berlin*

## **Preguntas y desafíos sobre la cronología del centro-norte de Campeche (México)**

**Keywords:** *arquitectura, cerámica, cronología, Maya*

Los resultados de los análisis de los hallazgos de superficie y de las excavaciones realizadas en Santa Rosa Xtampak y Dzehkabtún (Campeche, México), parecen mostrar contradicciones entre los rasgos arquitectónicos y la cerámica asociada en dos momentos de la cronología.

Una representación llamativamente baja de los periodos Preclásico Tardío y Clásico Temprano en los hallazgos de ambos sitios arqueológicos se contradice con el número relativamente alto de edificios con la llamada arquitectura «megalítica», que se considera un indicador de asentamientos del Preclásico Tardío y Clásico Temprano en el norte de la Península de Yucatán. Los resultados de las excavaciones demuestran que tanto la clasificación común de todos los edificios «megalíticos» como «tempranos» y el concepto de un periodo Clásico Temprano de 350 años de duración en el área de estudio deben enfrentarse con escepticismo en el futuro. También llama la atención la aparición de un tipo arquitectónico comúnmente fechado como Terminal o Epiclásico – las estructuras en forma de C o bench-type-buildings en Santa Rosa Xtampak, que, según investigaciones previas, parecen estar asociadas exclusivamente con cerámica del Clásico Tardío.

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37 e-mail: [paap@iai.spk-berlin.de](mailto:paap@iai.spk-berlin.de); ORCID iD: 0000-0002-3837-1558.

**Michał Gilewski<sup>38</sup>***University of Warsaw***Stanisław Iwaniszewski<sup>39</sup>***Instituto Nacional de Antropología e Historia, México*

## **Alignments, Calendars, and Cosmology: Archaeoastronomy in the Southern Maya Region**

**Keywords:** *archaeoastronomy, calendars, cosmology, Southern Maya region*

Recent studies in Mesoamerican archaeoastronomy have underscored the symbolic and astronomical significance of site orientations and architectural layouts. While much of this research has focused on central Mexico and the lowland Maya area, the Southern Maya region—stretching from coastal Chiapas through southern Guatemala—remains underexamined. This presentation offers a synthesis of current hypotheses regarding site alignments in relation to topography, solar cycles, and sacred landscapes, drawing on recent work at Preclassic sites, and century old hypothesis.

Special attention is given to symbolic orientations possibly linked to mountain cults and solar observations. The north-south alignment observed at many Pacific Coast sites may reflect calendrical and cosmological principles, including the 260- and 360-day cycles. To illustrate these connections, iconographic and epigraphic evidence from the region will be discussed, including a discussions based on high-resolution photogrammetric 3D model of an Altar 12 sculpted stone monument bearing eighteen distinct glyph-like symbols—potentially referencing the 18 “months” of the 360-day Mesoamerican year. This work-in-progress aims to initiate a broader discussion on how spatial orientation, visual culture, and time reckoning intersect in Southern Maya region.

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38 e-mail: [michalgilewski@uw.edu.pl](mailto:michalgilewski@uw.edu.pl); ORCID iD: 0000-0001-8184-8019.

39 e-mail: [siwanisz@yahoo.com](mailto:siwanisz@yahoo.com); ORCID iD: 0000-0001-5365-7143.

**Antonio Benavides Castillo<sup>40</sup>**

*Centro INAH Campeche*

## **Esculturas de piedra al finalizar el Clásico maya en Campeche**

**Keywords:** *esculturas pétreas, periodo Clásico, Maya, Campeche*

Los hallazgos de esculturas pétreas en Campeche se han incrementado en los últimos años, especialmente aquellos de finales del periodo Clásico (600–900 d.C.). Su análisis permite encontrar interesantes semejanzas plásticas e iconográficas que ayudan a ubicar cronológicamente monolitos de difícil fechamiento.

Las excavaciones efectuadas en la última temporada de campo en Xcalumkín (2024) pueden compararse con materiales recientemente registrados en el sitio de Poc Boc, donde también se excavó con motivo del salvamento del tren maya.

Las sociedades mayas tuvieron su propia manera de tallar las piedras para diferenciarse de los otros asentamientos, generando así motivos que con el tiempo conformaron un estilo particular. Existen elementos que se repiten a través de los siglos compartiendo una cosmovisión y, evidentemente, hubo buen número de artesanos que trabajaron con percutores, cinceles y alisadores; algunos en las grandes ciudades y otros en las poblaciones de menor jerarquía.

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<sup>40</sup> e-mail: [abc999@prodigy.net.mx](mailto:abc999@prodigy.net.mx); ORCID iD: 0009-0007-7973-0485.

**Jarosław Żrałka<sup>41</sup>***Jagiellonian University***Wiesław Koszkuł***Foundation 'Helping the Past'***Juan Luis Velásquez Muñoz***Nakum Archaeological Project***Dorota Bojkowska***Jagiellonian University***Bolesław Zych***Jagiellonian University***Sławomir Chwałek***Nakum Archaeological Project***Juan Luis Velásquez Izaguirre***Nakum Archaeological Project***Bernard Hermes***Nakum Archaeological Project***Melissa Rodas***Nakum Archaeological Project***Mavelyn Guzman***Nakum Archaeological Project***Fernando Morales***Nakum Archaeological Project***Kamila Kobylarczyk-Sochacka***Jagiellonian University***Michał Ormaniec***Jagiellonian University***Anna Owczarek***Nakum Archaeological Project*

## **Recent research in the Triangle Park (northern Guatemala)**

**Keywords:** *Maya, Guatemala, Mesoamerica*

The paper will present the results of the most recent archaeological research conducted in various parts of the Triangle Park (Parque Nacional Yaxha-Nakum-Naranjo) in northern Guatemala. The research focused particularly on excavations in the area known as Grupo de la Cueva (the Cave Group) in

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<sup>41</sup> e-mail: j.zralka@uj.edu.pl; ORCID iD: 0000-0001-7641-729X.

Nakum, where a large cave and a small pyramidal platform were documented and excavated. Excavations were also carried out in the large marketplace and at one of Nakum's largest pyramids – Temple B. During the 2024 season, archaeological work was also conducted at the site of Poza Maya and several other locations within the Triangle Park.

**Katarzyna Radnicka-Dominiak<sup>42</sup>**

*Independent researcher*

**Jarosław Żrałka<sup>43</sup>**

*Jagiellonian University*

**Monika Banach<sup>44</sup>**

*Jagiellonian University*

**Victor Castillo<sup>45</sup>**

*Jagiellonian University*

## **Colors of the Past, Colors of the Present: Colonial Wall Paintings from Chajul, Guatemala as a Subject of Interdisciplinary Research**

**Keywords:** *colonial Maya culture, colonial wall paintings, religious brotherhoods, interdisciplinary approach*

Over the past several years, a multidisciplinary team from the Jagiellonian University and the Academy of Fine Arts in Krakow has carried out systematic conservation and research activities in Chajul, a town in the northern highlands of Guatemala inhabited primarily by the Ixil Maya. The focus of this long-term project was the documentation, preservation, and contextual interpretation of a group of colonial-period wall paintings discovered in several local domestic structures.

The research, integrating approaches from archaeology, anthropology, conservation science, history, and ethnomusicology, aimed to reconstruct both the material and intangible dimensions of these mural expressions. Conservation interventions secured wall paintings in three colonial-era houses. Archaeological research provided evidence of earlier occupation phases, while archival and ethnographic work shed light on the continuing significance of *cofradías* – indigenous Catholic brotherhoods that remain key to local ritual and social life.

This paper presents a synthesis of findings from the COMUCH project (Conservación de los Murales de Chajul), underscoring the value of interdisciplinary collaboration in understanding the complex connections of colonial visual culture, indigenous agency, and long-term cultural continuity in the Guatemalan highlands.

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42 e-mail: [k.radnicka@gmail.com](mailto:k.radnicka@gmail.com); ORCID iD: 0000-0002-4987-6885.

43 e-mail: [j.zralka@uj.edu.pl](mailto:j.zralka@uj.edu.pl); ORCID iD: 0000-0001-7641-729X.

44 e-mail: [monika.banach@uj.edu.pl](mailto:monika.banach@uj.edu.pl); ORCID iD: 0000-0003-0532-2781.

45 e-mail: [quensanto@gmail.com](mailto:quensanto@gmail.com); ORCID iD: 0000-0001-8379-8043.

**Dorota Bojkowska<sup>46</sup>***Jagiellonian University***Sławomir Chwałek<sup>47</sup>***Nakum Archaeological Project***Dennis Baldwin<sup>48</sup>***University of Texas***Jarosław Źrałka<sup>49</sup>***Jagiellonian University*

## **Maya Water Reservoirs: Initial Results of the Nakum Archaeological Project (2024 Field Season)**

**Keywords:** *Maya archaeology, Triangle Park, water management, water reservoirs*

The ancient Maya civilization developed under environmentally challenging tropical conditions characterized by seasonal rainfall. These circumstances not only promoted intense denudation processes but also often led to the complete disappearance of natural water sources in certain regions. Although the southern Maya lowlands were particularly vulnerable to such climatic pressures, it was in this area that the most significant cultural development took place during the Classic period. Consequently, water management became a vital aspect of Maya society, prompting the construction of monumental reservoirs to ensure a reliable water supply, especially during dry seasons.

This presentation will highlight the preliminary results of the 2024 fieldwork conducted by the Nakum Archaeological Project team. The research focused on two water reservoirs at Nakum and one at nearby Poza Maya. Their exploration enabled the reconstruction of preliminary stratigraphy and an approximate chronology of their use. Additionally, excavations revealed several noteworthy archaeological features, which will also be discussed during the presentation.

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46 e-mail: [dorota.bojkowska@uj.edu.pl](mailto:dorota.bojkowska@uj.edu.pl); ORCID iD: 0000-0002-3263-2681.

47 e-mail: [slawomirchwaldek@gmail.com](mailto:slawomirchwaldek@gmail.com); ORCID iD: 0000-0002-8568-1698.

48 e-mail: [jdb141@utexas.edu](mailto:jdb141@utexas.edu); ORCID iD: 0009-0005-6383-5843.

49 e-mail: [j.zralka@uj.edu.pl](mailto:j.zralka@uj.edu.pl); ORCID iD: 0000-0001-7641-729X.

**Dawid Król<sup>50</sup>**

*Adam Mickiewicz University in Poznań*

## **Long distance exchange at the dawn of the Maya civilization. Compositional analysis of the Naranja Marte pottery from Nakum, Guatemala**

**Keywords:** *Preclassic Maya, archaeometry, ancient exchange networks, Mesoamerica*

The Preclassic Period is the most enigmatic episode in a history of the Maya civilisation. At first it was considered as a primitive period during which the first farming communities of Mesoamerica merely started adopting a sedentary lifestyle. It was supposed to be the Olmecs from the Gulf Coast of Mexico, who brought civilisation to the lands later inhabited by the Classic Maya civilization. Recent decades of archaeological research seem to prove this theory wrong. Now we can assume that the civilisation in Mesoamerica had sprung up at few places simultaneously. We also know that it had happened on a much bigger scale than previously though. Numerous pyramids at Preclassic sites like El Mirador suggest that they were inhabited by a substantial population, due to the scale of labour required to construct them. Some of the structures from later Classic period were built over already existing one and in many instances newer architectural phases required less work and material for their construction than the Preclassic ones. With formation of Preclassic urban centres began trade, which was conducted by the dense network of rivers flowing through the Maya Area and into the rest of Mesoamerica. Luxurious resources originating from Maya Lowlands like jade, cocoa or even tropical birds were universally valued as a sign of prestige all over Mesoamerica. Naranja Marte pottery might be one of the first prestigious goods traded along exchange networks that started to form in Middle Preclassic Lowlands. This class of fine paste pottery has its origin in Central Belize, from where it was supposed to be traded westwards around large area during Middle Preclassic period. Instrumental neutron activation analysis of Naranja Marte samples from the site of Nakum in Northern Guatemala might help to verify this theory. By comparing compositional data of analysed samples with the database collected by the Smithsonian Institution we may be able to exclude (or not) their local provenance. Multimethod archaeometrical approach used in this study paired with GIS analysis, may be a useful method for ancient modelling trade routes in the era of LiDAR technology.

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50 e-mail: dawidekkrol@gmail.com.

**Magdalena Krysińska-Kałużna<sup>51</sup>***University of Wrocław*

## **K'angandho, santos católicos y piedras sagradas en el Valle del Mezquital en Mexico**

**Keywords:** *los Hñähñu, Ídulos, K'angandhos, San Juanicos, Valle del Mezquital*

En la sociedad de los otomíes (los hñähñu) de la sierra, su panteón – además de Dios, Nuestro Santo Padre, Nuestra Santa Madre, Santa Agua, Fuego Santo y Tierra Santa – incluye 50 zidāhmu, es decir, grandes señores respetados y venerados. Se trata de seres identificados ya sea con santos católicos o con antiguos, correspondientes a figuras precolombianas (se representan con pequeñas figuras que la gente fabrica, hereda o encuentra). Los zidāhmu controlan lo que sucede en la tierra, y así, por ejemplo, para ser curado por el curandero, el paciente debe tener su propio contrato con un zidāhmu. Los antropólogos conocen información sobre los zidāhmu desde al menos la década de 1970. Sin embargo, sólo recientemente se ha sabido que existen creencias similares en las comunidades otomí que viven en el Valle del Mezquital. Aquí hay tres tipos de piedras sagradas: K'angandhos, Ídulos y San Juanicos. Se cree que las piedras ayudan y cuidan a la gente. Estas piedras son los antepasados de los otomíes pero también son receptáculos de espíritus o de entes muy antiguos que son muy sabios. Es muy probablemente que estos seres del mundo precolombino de los otomíes en muchas comunidades en el Valle del Mezquital se convirtieron en santos católicos. En mi ponencia presentaré informaciones sobre este tema que obtuve durante la investigación de campo que realicé en el Valle del Mezquital en 2024.

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51 e-mail: [krysinska@o2.pl](mailto:krysinska@o2.pl); ORCID iD: 0000-0003-0489-7620.

**Héctor Calleros<sup>52</sup>**

*University of Warsaw*

## **Political Community, Foundings and Indigenous Peoples. A Case Study of Chiapas' Lacandon Community**

**Keywords:** *human rights, indigenous peoples, Lacandon community, Mexico, political community*

This is presentation of a recently published book that aims to contribute to the understanding and conceptualisation of the place of indigenous peoples play in contemporary political systems. The book studies the case of the Comunidad Zona Lacandona (Lacandon Community) which is located in Chiapas, Mexico. The book explores the concept of 'political community' in relation to such an indigenous community. To gain a deeper insight into the significance of concepts such as 'people', 'territory', and 'institutions', this book presents a conceptual framework for analysing indigenous peoples, nations, tribes and communities, with a particular focus on the principles of self-determination, autonomy, selfgovernment, and consent. The framework is based on the conceptual foundations established by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and emphasises the critical role of those four concepts.

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52 e-mail: [h.calleros@uw.edu.pl](mailto:h.calleros@uw.edu.pl); ORCID iD: 0000-0001-5689-5075.

**Michał Żerkowski<sup>53</sup>***University of Łódź*

## **Crater Lake, anthropology, and the geomythological challenge**

**Keywords:** *Crater Lake, cultural transmission, geomythology, Klamath Tribes, Mount Mazama community*

The Klamaths, constituting together with the Modocs and Yahooskin Paiutes the federally recognized Klamath Tribes in present-day southern Oregon (US), have preserved in their oral tradition the story of the formation of Crater Lake resulting from the struggle between two mythological figures. The narrative, which was first written down in the 19th century, has become a foundational case study for geomythology – an interdisciplinary research field focusing on traditions of pre-scientific cultures where, apart from folk explanations concerning specific landforms, fossils, etc., geomythologists look for mythologized descriptions of actual (and often catastrophic) geological events from the past. The version of the Klamath geomyth used by modern researchers was presented in a mid-20th-century anthology of Native American folklore and is a rewording of the earlier text. The presentation focuses on the ethnographic sources on which the geomythological interpretation is founded, in which the beginning of the cultural transmission of Klamath's narrative dates back to about 7,600 years ago when a volcanic crater lake was created as a result of the Mount Mazama eruption. The paper aims to outline the current state of anthropological knowledge about the Klamath geomyth and the related cultural and religious importance of Crater Lake based on the analysis of original historical ethnographic materials and fieldwork conducted in 2024.

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53 e-mail: [zerkowskimichal@gmail.com](mailto:zerkowskimichal@gmail.com); ORCID iD: 0000-0003-4890-5119.

**Katarzyna Ciomek<sup>54</sup>**

*Jagiellonian University*

**Radosław Palonka<sup>55</sup>**

*Jagiellonian University*

## **Documentation and interpretation of rock art in the Canyons of the Ancients National Monument, southwestern Colorado, USA: Seasons 2023 and 2024**

**Keywords:** *Ancestral Pueblo culture, Lower Sand Canyon locality, rock art documentation, rock art iconography*

The Sand Canyon-Castle Rock Community Archaeological Project is conducted in the three research areas in the southwestern Colorado (USA) within the Canyons of the Ancients National Monument. One of the project's goals is a multifaceted analysis of rock art (mainly petroglyphs, but at a few sites also paintings) and historical inscriptions from different periods which represents various cultures, including farming Ancestral Pueblo culture, hunter-gatherer Ute tribes, and Euro-American settlers. This analysis is conducted in the context of the landscape, human settlements, and rock images.

During the 2023 and 2024 field seasons, based on archival data and partially on information obtained from locals, the research team managed to discover more than twenty previously little-known or completely unknown and undocumented rock art panels located in the high parts of the canyons within the Lower Sand Canyon locality, within the Ancestral Puebloan settlement cluster dated to the 13th century A.D. The iconography includes spirals, concentric circles, plants, sandals, bird tracks, footprints, and other images. In several cases, these panels are associated with architectural remains and pottery sherds. The methodology includes various methods, such as hand tracings, digital photography, photogrammetry, 3D laser scanning, and, in justified cases, also the RTI photographic method, as well as subsequent analyses in a virtual environment, for example to reveal faint images.

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54 e-mail: [kat.ciomek@gmail.com](mailto:kat.ciomek@gmail.com); ORCID iD: 0009-0007-4396-2962.

55 e-mail: [radek.palonka@uj.edu.pl](mailto:radek.palonka@uj.edu.pl); ORCID iD: 0000-0003-2520-810X.

**Magdalena Lewandowska<sup>56</sup>***Jagiellonian University*

## **History woven into basket – what baskets-making techniques can tell us about relationship between different cultures in the North American Southwest**

**Keywords:** *Athapaskans, basket, North American Southwest, Numic speakers, Pueblo culture*

In the North American Southwest baskets have been made since the Archaic period. The earliest known technique was twining, but over time both plaiting and coiling techniques also appeared and developed in this region. The latter of them strongly diversified depending on the culture using it – in terms of the number of rods, method of joining the stitches together as well as materials used.

Some hunter-gatherers who arrived in this region, such as the Athapaskans, most likely adopted these techniques and adapted them to their needs. Others, such as the Numic-speaking Southern Paiutes and Utes, brought new forms to the area, which were adopted by local cultures.

This presentation aims to present synthesis of the information that emerged from the analysis of basket weaving techniques in the Southwest in the context of the directions of cultural exchange, the mutual influence of individual communities and the transformation of borrowed ideas into new ones.

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<sup>56</sup> e-mail: [mag.dom.lewandowska@gmail.com](mailto:mag.dom.lewandowska@gmail.com); ORCID iD: 0000-0001-7307-9635.

**Anna Słupianek<sup>57</sup>**

*Independent researcher*

## **Outlier sites in the Mesa Verde region – selected aspects of the settlement studies**

**Keywords:** *outliers, Pueblo culture, Mesa Verde, architecture*

Outlier sites are pre-colonial Pueblo sites characterized by the presence of monumental architecture: Great Houses, Great Kivas, ancient roads, etc. They were formed because of strong influences from Chaco Canyon's (New Mexico) settlements, which were characterized by first monumental architecture in Pueblo culture. Currently Great Houses from Chaco Canyon (Pueblo Bonito, Chetro Ketl, etc.) are interpreted as important political, ceremonial and trade centers in the Pueblo II period (900–1140/1150 A.D.) which were inhabited by the elite.

Outliers development in the Mesa Verde region is dated from the 11th to the 13<sup>th</sup> century A.D. Additionally, their monumental architecture presents a diverse range of features. Among the criteria for describing and analyzing these sites are localization and development of local communities. In my research (mostly based on 18 outlier sites from the Mesa Verde region) I focused on capturing certain trends in the selection of the place where outliers were established. Additionally, I attempted to trace the differences in development of local communities connected with particular outliers.

In my presentation I would like to showcase some of my research results concerning the localization of outlier sites in the Mesa Verde region, as well as discuss issues related to the development of local settlement networks. The presented conclusions are part of a doctoral dissertation prepared at the Institute of Archaeology, Jagiellonian University in Krakow, defended in 2024.

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<sup>57</sup> e-mail: [anna.slupianek@interia.pl](mailto:anna.slupianek@interia.pl); ORCID iD: 0000-0003-4119-3921.

**Yoshitaka Kanomata<sup>58</sup>***Tohoku University*

## Japanese prehistory between East Asia and the New World

**Keywords:** Japan, Jomon culture, Valdivia culture, Jomon-Valdivia hypothesis

Located at the eastern end of the Eurasian continent and close to the Americas, the Japanese archipelago has long been a key archaeological region for elucidating the actual migration and cultural spread of humankind. In relation to East Asia, the timing of *Homo sapiens sapiens*' migration to the Japanese archipelago and their adaptive behavior to the unique environment have become clear. In this study, I first compare the Upper Paleolithic cultures of East Asia and the Japanese archipelago to clarify the regional characteristics of modern human behavior in Japan. Next, in relation to the New World, I examine the commonalities and chronological consistency between the lithic assemblages of the Japanese archipelago, part of Far East Asia, a possible origin of the First Americans, and those of the west coast of the New World. Next, I revisit the forgotten hypothesis, the "Jomon-Valdivia hypothesis", from a modern perspective. This hypothesis states that Jomon people crossed the Pacific Ocean approximately 6,000 years ago and brought the oldest pottery in the New World to Ecuador. I compare materials from Jomon culture with those from the early Valdivia culture, specifically demonstrating similarities, such as the factors behind the emergence of pottery and the rise of clay figurines, to understand cultural parallels.

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58 e-mail: [yoshitaka.kanomata.d8@tohoku.ac.jp](mailto:yoshitaka.kanomata.d8@tohoku.ac.jp); ORCID iD: 0000-0002-9970-2015.

**Daniel H. Sandweiss<sup>59</sup>**

*University of Maine*

## **Human Responses to El Niño on the Peruvian Coast: An Archaeological Perspective**

**Keywords:** *El Niño, Peruvian coast, paleoclimatic archive, cultural development*

El Niño is a global climatic phenomenon that can affect human life. The coast of Peru is ground zero for El Niño and it has significant consequences for this region. El Niño has many varieties, called flavors, of which four are particularly important for Peru. After describing those flavors and what each does to coastal Peru, I summarize both the positive and negative consequences for pre-Contact inhabitants of the region and opportunities and evidence for mitigation of the negative effects. I briefly touch on the role of archaeology in helping understand El Niño behavior over the last 10,000 years; the archaeological record is a paleoclimatic archive. After demonstrating why we must be careful about over-interpreting the effects of El Niño in cultural development in Peru, I cautiously offer an extended case study in which El Niño might have played an important role.

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59 e-mail: [daniels@maine.edu](mailto:daniels@maine.edu); ORCID iD: 0000-0002-9984-8831.

**Krzysztof Makowski Hanula<sup>60</sup>***Pontificia Universidad Católica del Perú***Martha Palma Málaga<sup>61</sup>***Pontificia Universidad Católica del Perú***Ana Fernández Valdivia<sup>62</sup>***Pontificia Universidad Católica del Perú*

## **Comportamientos funerarios en Pueblo Viejo-Pucará, valle de Lurín (Horizonte Tardío y Transicional 1450–1572 d.C.)**

**Keywords:** entierros y reentierros (movilización), Perú, Pueblo Viejo-Pucará, reutilización de recintos

Pueblo Viejo-Pucará, el asentamiento principal de mitmaqunas, conocidos como Caringas de Huarochiri, está localizado en las montañas dominantes la margen izquierda del valle bajo de Lurín, cerca del famoso santuario de Pachacamac. El asentamiento fue fundado en el Horizonte Tardío y abandonado por 1572 cuando se construye la reducción de San Salvador de Pachacamac; es uno de los casos emblemáticos de uso de las cámaras funerarias con entierros múltiples, primarios y, ocasionalmente, secundarios, dentro de recintos residenciales. Por lo general, se adaptan para fines funerarios las estructuras de dos pisos, de 1m de altura cada piso, que cumplen la función original de almacenes y están ubicados en el centro de cada unidad residencial modular. Las cámaras de ambos pisos son accesibles a través de pequeñas ventanas cuadrada. Las estructuras funerarias colindan directamente con los espacios habitacionales en uso. El asentamiento, situado en las lomas de Manzano y Pucará, en la margen izquierda del río Lurín, fue intensamente excavado por el equipo de la PUCP entre 1999 y 2012. En el poster se presentan los resultados de la reconstrucción de los comportamientos funerarios de entierro, re-entierro y complejos procesos tafonómicos posteriores a la deposición del cuerpo dentro de la cámara. Se abordarán también otros aspectos de culto que se desprenden del análisis de contextos, paisaje y arquitectura.

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60 e-mail: [kmakows@pucp.edu.pe](mailto:kmakows@pucp.edu.pe); ORCID iD: 0000-0002-1523-1624.

61 e-mail: [palma.mr@pucp.pe](mailto:palma.mr@pucp.pe); ORCID iD: 0000-0003-0903-7929.

62 e-mail: [anaufervaldivia@gmail.com](mailto:anaufervaldivia@gmail.com); ORCID iD: 0009-0001-2403-7129.

**Natalia A. Suda**<sup>63</sup>

*University of Wrocław*

**Joanna Jabłońska-Dyrda**<sup>64</sup>

*Archaeological Museum in Gdańsk*

## **Characterization and Classification of Textiles from the El Curaca Site: Raw Material, Technological, Iconographic, and Chronological Analysis**

**Keywords:** *El Curaca, Southern Peruvian Coast, textile fragments, weaving techniques, socio-cultural context*

The presentation discusses the results of the analysis of nearly 200 textile fragments recovered during research conducted between 2022 and 2025 by the University of Wrocław Archaeological Mission at the El Curaca site, located on the right bank of the lower section of the Atico River valley, in the southern part of the Peruvian coast, referred to as Extremo Sur or Costa Extremo Sur. The site is characterized by its multicultural and multifunctional nature (ritual, sepulchral, and residential) and continuous occupation from the Early Transitional Period—associated with early agrarian communities and the influence of the Nasca culture—through to the Late Horizon, marked by the expansion of the Inca Empire.

The applied methodology included microscopic and comparative analyses, photographic documentation, and radiocarbon dating, which enabled the classification of the textiles and their assignment to chronological periods. The analyzed material revealed a broad variety of weaving techniques, the use of both cotton and camelid fiber, as well as a wide range of motifs and decorative methods—from forms commonly found to unique solutions with a distinctly local character.

The results of the study are significant for understanding cultural processes and the development and transformation of textile traditions in the northern part of Peru's Costa Extremo Sur. They also provide a basis for reconstructing the socio-cultural context in which particular types of textile products functioned, some of which display features characteristic of other coastal regions which served as the core area of the Nasca culture and, in a later period, of a regional variant of the Wari civilization.

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63 e-mail: 329663@uwr.edu.pl; ORCID iD: 0009-0008-7906-6817.

64 e-mail: j.dyrda@archeologia.pl; ORCID iD: 0009-0000-2971-2851.

**Paulina Kaczyńska<sup>65</sup>***University of Wrocław*

## **Tiwanaku culture in the Tambo River Valley, Southern Peru**

**Keywords:** *La Pampilla, Tiwanaku, Tambo Valley, Costa Extremo Sur*

A cemetery associated with the Tiwanaku community sits on the steep and devastated river terrace of Banduría Hill in the Tambo River Delta. During the ongoing 2008–2013 Tambo Project, the site of La Pampilla 1 (originally classified as El Pino sector 9, but later classified as a separate site) was carefully surveyed. The recorded sepulchral contexts and grave furnishings attest to the Tiwanaku culture's settlement directly on the oceanic coast, which has redrawn the northern boundary of this population's influence. Thanks to the efforts of the Polish-Peruvian team, an extensive program of interdisciplinary research has been conducted, shedding new light on the migration of pre-Columbian peoples in an area previously considered peripheral (Kołomański, 2018, p. 19; Krajewska, Mikocik, 2014; Szykułski *et al.*, 2014, 2015). Due to the groundbreaking results of this work and the need to verify them, it was decided to resume excavations at the La Pampilla 1 site as part of the „Dolina Atico – Peru w epoce prekolumbijskiej. Rozwój i relacje interkulturowe pomiędzy społecznościami obszaru gór i pustyni południowego Peru” (OPUS 21, nr 2021/41/B/HS3/03115). This poster aims to present the current state of knowledge regarding the Tiwanaku civilization's settlement in the Rio Tambo Delta.

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<sup>65</sup> e-mail: 317862@uwr.edu.pl; ORCID iD: 0009-0007-5873-9309.

**Marcin Szmit<sup>66</sup>**

*Archaeological Museum in Gdańsk*

## **Digitisation in the Service of Archaeology – Digital Technologies, GIS, and Imaging of Research Progress and Results (2023–2025) from the Atico Valley Project, Peru**

**Keywords:** *heritage, GIS, digitisation, Peru, photogrammetry*

This poster presentation aims to showcase the role of digital technologies in documenting and monitoring excavation and fieldwork. Modern surveying techniques and GIS (Geographic Information Systems) software play a key role in managing digital archaeological documentation and making it easily accessible. The use of these tools allows for precise tracking of work progress and ensures high-quality data storage. Project funded by Poland's National Science Centre, project no. 2021/41/B/HS3/03115.

The Atico Valley Project places particular emphasis on the use of digital photography – both aerial and terrestrial – to record movable and immovable artefacts in high resolution and with maximum photogrammetric accuracy. These technologies not only enable precise imaging of archaeological structures but also facilitate their sharing with a broader audience, making a valuable contribution to the development of archaeological research and the preservation of cultural heritage.



66 e-mail: [cia@archeologia.pl](mailto:cia@archeologia.pl); ORCID iD: 0000-0002-2331-1245.

## Symposium programme

All activities, lectures, and discussions will take place at the assembly hall of the Institute of History (Szewska Street 49, 50–139 Wrocław)

Please note this programme, as a dynamic ensemble of paper and poster presentations, is subject to change

| WEDNESDAY, 3.09.2025 |                                                                                                                                                          |                                                                                                                                               |
|----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|
| 11:00–12:00          | Registration of participants                                                                                                                             |                                                                                                                                               |
| 12:00                | Official opening of the symposium                                                                                                                        |                                                                                                                                               |
| SESSION 1            |                                                                                                                                                          |                                                                                                                                               |
| 12:30                | Daniel H. Sandweiss<br><i>University of Maine</i>                                                                                                        | Representations of El Niño in Moche Iconography, First Millennium AD, North Coast of Peru                                                     |
| 12:45                | Krzysztof Makowski Hanula<br><i>Pontificia Universidad Católica del Perú</i><br>Cynthia Vargas Correa<br><i>Pontificia Universidad Católica del Perú</i> | Eventos rituales tardíos al pie del Templo Viejo: nuevas evidencias en El Cuadrángulo de Pachacamac                                           |
| 13:00                | Sarah Joy Martini<br><i>Yale University</i>                                                                                                              | Re-evaluating Occupation Dynamics in the Central-North Andean Transition Zone: New Evidence from Excavations in Piura, Peru, 500 BCE – 750 CE |
| 13:15                | Julia M. Chyla<br><i>University of Warsaw</i><br>Miłosz Giersz<br><i>University of Warsaw</i>                                                            | From Valleys to Desert: the Wari Road System in Northern Peru                                                                                 |
| 13:30                | Lorenzo Risco<br><i>Universität Bonn</i><br>James M. Crandall<br><i>California State University</i>                                                      | Drinking, Identity, and Practice<br>Becoming Inca at Purun Llacta de Soloco (Chachapoyas)                                                     |
| 13:45                | Discussion                                                                                                                                               |                                                                                                                                               |
| 14:15                | Coffee break                                                                                                                                             |                                                                                                                                               |

| SESSION 2 |                                                                                                                                                                                                                                                                                                                  |                                                                                                                                            |
|-----------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| 14:45     | Miłosz Giersz<br><i>University of Warsaw</i>                                                                                                                                                                                                                                                                     | Linajes, poder y dinámicas sociales en los Andes antiguos: 25 años de investigaciones interdisciplinarias en la provincia de Huarmey, Perú |
| 15:00     | Julia M. Chyla<br><i>University of Warsaw</i><br>Miłosz Giersz<br><i>University of Warsaw</i><br>Roberto Pimentel Nita<br><i>University of Warsaw</i>                                                                                                                                                            | Mapping Memory: Prospection in the Huarmey and Culebras Valleys, Peru                                                                      |
| 15:15     | Patrycja Prządka-Giersz<br><i>University of Warsaw</i>                                                                                                                                                                                                                                                           | Chacuas Jirca: encuentros entrelazados en el Perú prehispánico y colonial temprano                                                         |
| 15:30     | Wiesław Więckowski<br><i>University of Warsaw</i>                                                                                                                                                                                                                                                                | Crafting the Care – A Case Study from Huarmey                                                                                              |
| 15:45     | Roberto Pimentel Nita<br><i>University of Warsaw</i>                                                                                                                                                                                                                                                             | Dining with the Dead: The role of pottery in ancestor veneration at Castillo de Huarmey, Peru                                              |
| 16:00     | <b>Discussion</b>                                                                                                                                                                                                                                                                                                |                                                                                                                                            |
| 16:30     | <b>Coffee break</b>                                                                                                                                                                                                                                                                                              |                                                                                                                                            |
| SESSION 3 |                                                                                                                                                                                                                                                                                                                  |                                                                                                                                            |
| 17:00     | Sylvia Siemianowska<br><i>Institute of Archaeology and Ethnology of the Polish Academy of Sciences</i><br>Maciej Sobczyk<br><i>University of Warsaw</i><br>Ruddy Chávez Perea<br><i>Independent researcher</i><br>Ada Bednarczyk<br><i>University of Warsaw</i><br>Julia Czerczer<br><i>University of Warsaw</i> | Itac pre-Hispanic administrative center in the Chuquibamba Valley-Peru, a puzzle after the first seasons of research                       |

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|-------|-----------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| 17:15 | Jakub Wanot<br><i>University of Wrocław</i>                                                                                       | Expansion of the Tiwanaku community within the Río Tambo catchment area in southern Peru – chronological range      |
| 17:30 | Paulina Kaczyńska<br><i>University of Wrocław</i>                                                                                 | La Hacienda site (El Pino complex, sector 11). Chiribaya culture from the Tambo River Valley in Peru                |
| 17:45 | Luis Héctor Díaz Rodríguez<br><i>Universidad Católica de Santa María</i>                                                          | Rutas caravaneras que conectan el valle del Chili y el desierto costero del extremo sur del Perú                    |
| 18:00 | Enrique A. Bautista Quijano <i>Universidad Nacional de Colombia; Yuma Foundations</i><br>Diego Correal<br><i>Yuma Foundations</i> | Estanques prehispánicos en superficie y semisumergidos del Sur del Alto Magdalena, Colombia, Noroeste de Sudamérica |
| 18:15 | Yoshitaka Kanomata<br><i>Tohoku University</i><br>Harumasa Kano<br><i>Tohoku University</i>                                       | Analysis of the internal structure of Latin American clay figurines using X-ray CT                                  |
| 18:30 | <b>Discussion</b>                                                                                                                 |                                                                                                                     |
| 19:00 | <b>End of the first day of the symposium</b>                                                                                      |                                                                                                                     |

| THURSDAY, 4.09.2025 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                       |
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| SESSION 4           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                       |
| 9:00                | <p>Józef Szykowski<br/><i>University of Wrocław</i></p> <p>Agata Banas<br/><i>University of Wrocław</i></p> <p>Enrique A. Bautista Quijano<br/><i>Universidad Nacional de Colombia</i></p> <p>Augusto Belan Franco<br/><i>Universidad Católica de Santa María</i></p> <p>Luis Héctor Díaz Rodríguez<br/><i>Universidad Católica de Santa María</i></p> <p>Jesús García Díaz<br/><i>Escuela Nacional de Antropología e Historia (ENAH), Ciudad de México</i></p> <p>Monika Gorczyńska<br/><i>University of Wrocław</i></p> <p>Joanna Jabłońska-Dyrda<br/><i>Archaeological Museum in Gdańsk</i></p> <p>Paulina Kaczyńska<br/><i>University of Wrocław</i></p> <p>Nicole Lenkow<br/><i>University of Wrocław</i></p> <p>Łukasz Melski<br/><i>University of Wrocław</i></p> <p>Mirza Nelba del Castillo<br/><i>Universidad Católica de Santa María</i></p> <p>Michał Rolak<br/><i>University of Wrocław</i></p> <p>Natalia A. Suda<br/><i>University of Wrocław</i></p> <p>Marcin Szmit<br/><i>Archaeological Museum in Gdańsk</i></p> <p>Jakub Wanot<br/><i>University of Wrocław</i></p> <p>Lucía C. Watson Jiménez<br/><i>University of Wrocław</i></p> <p>Hanna Woźniak<br/><i>University of Wrocław</i></p> <p>Martyna Wróbel<br/><i>University of Wrocław</i></p> | <p>Sociedades prehispánicas de las cuencas fluviales del Extremo Sur del Perú. Resultados preliminares de las investigaciones en el Valle de Atico y la faja costera del Pacífico</p> |

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| 9:15 | <p>Joanna Jabłońska-Dyrda<br/><i>Archaeological Museum in Gdańsk</i><br/>Natalia A. Suda<br/><i>University of Wrocław</i></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | <p>Conservation and Preliminary Studies of Wool from Pre-Columbian Archaeological Textiles from the El Curaca Site, Peru</p>        |
| 9:30 | <p>Lucía C. Watson Jiménez<br/><i>University of Wrocław</i><br/>Mirza Nelba del Castillo<br/><i>Universidad Católica de Santa María</i><br/>Paulina Kaczyńska<br/><i>University of Wrocław</i><br/>Michał Rolak<br/><i>University of Wrocław</i><br/>Martyna Wróbel<br/><i>University of Wrocław</i><br/>Jakub Wanot<br/><i>University of Wrocław</i><br/>Józef Szykowski<br/><i>University of Wrocław</i></p>                                                                                                                                                                                                                          | <p>Cuando la muerte deja marcas: Evidencia de violencia craneal perimortem y osteobiografías en el sitio prehispánico El Curaca</p> |
| 9:45 | <p>Mirza Nelba del Castillo<br/><i>Universidad Católica de Santa María</i><br/>Lucía C. Watson Jiménez<br/><i>University of Wrocław</i><br/>Natalia A. Suda<br/><i>University of Wrocław</i><br/>Łukasz Melski<br/><i>University of Wrocław</i><br/>Paulina Kaczyńska<br/><i>University of Wrocław</i><br/>Mariusz Kubacki<br/><i>"Wataha" Exploration Group</i><br/>Monika Gorczyńska<br/><i>University of Wrocław</i><br/>Martyna Wróbel<br/><i>University of Wrocław</i><br/>Michał Rolak<br/><i>University of Wrocław</i><br/>Jakub Wanot<br/><i>University of Wrocław</i><br/>Józef Szykowski<br/><i>University of Wrocław</i></p> | <p>Vasijas funerarias de Puyenca: Patrones rituales y simbolismo desde una perspectiva bioarqueológica</p>                          |

## Conference programme

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| 10:00       | Martyna Wróbel<br><i>University of Wrocław</i><br>Michał Rolak<br><i>University of Wrocław</i>                                                                                                                             | The results of the archaeological field survey in the Yauca River Valley                                        |
| 10:15       | <b>Discussion</b>                                                                                                                                                                                                          |                                                                                                                 |
| 10:45       | <b>Coffee break</b>                                                                                                                                                                                                        |                                                                                                                 |
| SESSION 5   |                                                                                                                                                                                                                            |                                                                                                                 |
| 11:15       | Daniel Grecco Pacheco<br><i>Universidad Nacional Autónoma de México</i><br>Stanisław Iwaniszewski<br><i>Instituto Nacional de Antropología e Historia, México</i>                                                          | El mundo de las piedras de los mayas del período Clásico: memoria, materia, alteridades y poder                 |
| 11:30       | Yuriy Polyukhovych<br><i>Taras Shevchenko National University of Kyiv</i><br>Marie Stadnik<br><i>Taras Shevchenko National University of Kyiv</i><br>Maksym Styuflyayev<br><i>V.N. Karazin Kharkiv National University</i> | Between Text and Image: The Art and Dynastic History of the Maya Site of Altar de Sacrificios, Petén, Guatemala |
| 11:45       | Iken Paap<br><i>Ibero-Amerikanisches Institut – SPK Berlin</i>                                                                                                                                                             | Preguntas y desafíos sobre la cronología del centro-norte de Campeche (México)                                  |
| 12:00       | Michał Gilewski<br><i>University of Warsaw</i><br>Stanisław Iwaniszewski<br><i>Instituto Nacional de Antropología e Historia, México</i>                                                                                   | Alignments, Calendars, and Cosmology: Archaeoastronomy in the Southern Maya Region                              |
| 12:15       | Antonio Benavides Castillo<br><i>Centro INAH Campeche</i>                                                                                                                                                                  | Esculturas de piedra al finalizar el Clásico maya en Campeche                                                   |
| 12:30       | <b>Discussion</b>                                                                                                                                                                                                          |                                                                                                                 |
| 13:00–14:00 | <b>Lunch break</b>                                                                                                                                                                                                         |                                                                                                                 |

| SESSION 6 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                      |
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| 14:00     | <p>Jarosław Żrałka<br/><i>Jagiellonian University</i><br/>Wiesław Koszkuł<br/><i>Foundation 'Helping the Past'</i><br/>Juan Luis Velásquez Muñoz<br/><i>Nakum Archaeological Project</i><br/>Dorota Bojkowska<br/><i>Jagiellonian University</i><br/>Bolesław Zych<br/><i>Jagiellonian University</i><br/>Sławomir Chwatek<br/><i>Nakum Archaeological Project</i><br/>Juan Luis Velásquez Izaguirre<br/><i>Nakum Archaeological Project</i><br/>Bernard Hermes<br/><i>Nakum Archaeological Project</i><br/>Melissa Rodas<br/><i>Nakum Archaeological Project</i><br/>Mavelyn Guzman<br/><i>Nakum Archaeological Project</i><br/>Fernando Morales<br/><i>Nakum Archaeological Project</i><br/>Kamila Kobylarczyk-Sochacka<br/><i>Jagiellonian University</i><br/>Michał Ormaniec<br/><i>Jagiellonian University</i><br/>Anna Owczarek<br/><i>Nakum Archaeological Project</i></p> | Recent research in the Triangle Park (northern Guatemala)                                                                            |
| 14:15     | <p>Katarzyna Radnicka-Dominiak<br/><i>Independent researcher</i><br/>Jarosław Żrałka<br/><i>Jagiellonian University</i><br/>Monika Banach<br/><i>Jagiellonian University</i><br/>Victor Castillo<br/><i>Jagiellonian University</i></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Colors of the Past, Colors of the Present: Colonial Wall Paintings from Chajul, Guatemala as a Subject of Interdisciplinary Research |

## Conference programme

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| 14:30     | Dorota Bojkowska<br><i>Jagiellonian University</i><br>Sławomir Chwalek<br><i>Nakum Archaeological Project</i><br>Dennis Baldwin<br><i>University of Texas</i><br>Jarosław Żrałka<br><i>Jagiellonian University</i> | Maya Water Reservoirs: Initial Results of the Nakum Archaeological Project (2024 Field Season)                                                       |
| 14:45     | Dawid Król<br><i>Adam Mickiewicz University in Poznań</i>                                                                                                                                                          | Long distance exchange at the dawn of the Maya civilization. Compositional analysis of the Naranja Marte pottery from Nakum, Guatemala               |
| 15:00     | Magdalena Krysińska-Kałużna<br><i>University of Wrocław</i>                                                                                                                                                        | K'angandho, santos católicos y piedras sagradas en el Valle del Mezquital en Mexico                                                                  |
| 15:15     | Discussion                                                                                                                                                                                                         |                                                                                                                                                      |
| 15:45     | Coffee break                                                                                                                                                                                                       |                                                                                                                                                      |
| SESSION 7 |                                                                                                                                                                                                                    |                                                                                                                                                      |
| 16:15     | Héctor Calleros<br><i>University of Warsaw</i>                                                                                                                                                                     | Political Community, Foundings and Indigenous Peoples. A Case Study of Chiapas' Lacandon Community                                                   |
| 16:40     | Michał Żerkowski<br><i>University of Łódź</i>                                                                                                                                                                      | Crater Lake, anthropology, and the geo-mythological challenge                                                                                        |
| 16:55     | Katarzyna Ciomek<br><i>Jagiellonian University</i><br>Radosław Palonka<br><i>Jagiellonian University</i>                                                                                                           | Documentation and interpretation of rock art in the Canyons of the Ancients National Monument, southwestern Colorado, USA: Seasons 2023 and 2024     |
| 17:10     | Magdalena Lewandowska<br><i>Jagiellonian University</i>                                                                                                                                                            | History woven into basket – what baskets-making techniques can tell us about relationship between different cultures in the North American Southwest |
| 17:25     | Anna Stupianek<br><i>Independent researcher</i>                                                                                                                                                                    | Outlier sites in the Mesa Verde region – selected aspects of the settlement studies                                                                  |

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| 17:40             | Discussion                                                                                                                                                           |                                                                                 |
| 18:10             | End of the second day of the symposium                                                                                                                               |                                                                                 |
| 20:00             | Official gala dinner – Institute of Archaeology (Szewska Street 48)                                                                                                  |                                                                                 |
| FRIDAY, 5.09.2025 |                                                                                                                                                                      |                                                                                 |
| 10:30–13:30       | Joint travel and visiting the “Wrocław 1945–2016” exhibition at the Centrum Historii Zajezdnia (The Depot History Centre) with an English- and Polish-speaking guide |                                                                                 |
| Closing lectures: |                                                                                                                                                                      |                                                                                 |
| 14:00–15:30       | Yoshitaka Kanomata<br><i>Tohoku University</i>                                                                                                                       | Japanese prehistory between East Asia and the New World                         |
| 15:30–17:00       | Daniel H. Sandweiss<br><i>University of Maine</i>                                                                                                                    | Human Responses to El Niño on the Peruvian Coast: An Archaeological Perspective |

| POSTER SESSION, 3–5.09.2025                                                                                                                                                                                                         |                                                                                                                                                                      |  |
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| Krzysztof Makowski Hanula<br><i>Pontificia Universidad Católica del Perú</i><br>Martha Palma Málaga<br><i>Pontificia Universidad Católica del Perú</i><br>Ana Fernández Valdivia<br><i>Pontificia Universidad Católica del Perú</i> | Comportamientos funerarios en Pueblo Viejo-Pucará, valle de Lurín (Horizonte Tardío y Transicional 1450–1572 d.C.)                                                   |  |
| Natalia A. Suda<br><i>University of Wrocław</i><br>Joanna Jabłońska-Dyrda<br><i>Archaeological Museum in Gdańsk</i>                                                                                                                 | Characterization and Classification of Textiles from the El Curaca Site: Raw Material, Technological, Iconographic, and Chronological Analysis                       |  |
| Paulina Kaczyńska<br><i>University of Wrocław</i>                                                                                                                                                                                   | Tiwanaku culture in the Tambo River Valley, Southern Peru                                                                                                            |  |
| Marcin Szmit<br><i>Archaeological Museum in Gdańsk</i>                                                                                                                                                                              | Digitisation in the Service of Archaeology – Digital Technologies, GIS, and Imaging of Research Progress and Results (2023–2025) from the Atico Valley Project, Peru |  |