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Death Notices

Elizabeth Arkush

Monica Barnes

Karen Olsen Bruhns

Richard Burger

Sergio Chávez Farfán

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Death Notices

Authors

Elizabeth Arkush, Monica Barnes, Karen Olsen Bruhns, Richard Burger, Sergio Chávez Farfán, Marco Curatola Petrocchi, Javier Flores Espinoza, Elmo León, Lucy Salazar, Izumi Shimada, Daniel H. Sandweiss, Jeffrey Splitstoser, and Tiffany Tung

DEATH NOTICES

Ana María Soldi Gasca (3 March 1919–15 January 2009)

Ana María Soldi Gasca was born in the town of Ovada, in the Italian piedmont. She was a daughter of Giuseppe Soldi Pesci and of Pia Gasca Badariotti. She lived and studied in Genoa where she graduated with a degree in chemistry, in 1941. In 1946, she married her cousin, Carlos Soldi Le-Bihan, who was born in Ica, Peru.

The young couple returned to Peru, and lived in Ica, on the Ocucaje hacienda where Carlos worked as a vintner. It was in Ica that their five children, Carlos, Claudio, Jaime, Héctor, and Adriana were born. Living in Ica gave Ana María the opportunity to get to know many archaeologists who worked on the South Coast and in other parts of Peru.

She became interested in the prehispanic cultures of her adopted country, especially that of the South Coast. She read a great deal and researched and studied the traditional agriculture of the coast, concentrating especially on irrigation and the role of water in ancient Peruvian thought, among other topics.

Carlos died in 1966 and Ana María moved to Lima with their children. While living in Lima, she developed an interest in ethnohistory and enrolled in the Pontificia Universidad Católica del Perú. She got to know John Victor Murra and became his friend and collaborator. She moved in a circle that included other scholars of the prehispanic past, including María Rostworowski and Heather Lechtman.

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William J Conklin (2 May 1923–22 November 2018)

William [Bill] J Conklin received both accolades as an architect working in the Mid-Century Modernist style and respect as an

analyst of ancient Andean textiles. In 1950, Conklin obtained a master's degree in architecture from the Harvard Graduate School of Design, studying under Walter Gropius, founder of the Bauhaus School and one of the most famous architects of the twentieth century. Conklin's buildings, like those of his mentor, eschew decoration and are characterized by a strictly functional approach to design. Conklin created town plans and built houses as well as public buildings and apartments. He also was involved in restorations.

Among Conklin's most successful projects is Butterfield House, an apartment building in New York's Greenwich Village designed by Bill and his longtime architectural partner James Rossant and built in 1962. It fitted into a neighborhood of nineteenth century townhouses and received praise from the New York City Landmarks Commission, the Municipal Art Society, *The New York Times*, and the Architectural Institute of America.

Conklin and Rossant also contributed to the plan of Reston, Virginia, founded in 1964. Reston was part of the Garden City movement that advocated planned, self-contained satellite communities surrounding large cities and separated by green space. In the 1960s and 1970s he contributed to the master plan of Dodoma, the official capital of Tanzania. He was also involved in the design of Battery Park City in Lower Manhattan. Battery Park City was built upon fill from the deep foundations of the World Trade Center, completed in 1971. Conklin's plan involved a single, long apartment building that would have covered the equivalent of many city blocks along New York's West Side waterfront and would have blocked easy access to the Hudson River from the streets. Fortunately for the residents of Battery Park City, it was never constructed. However, many of his projects elsewhere were completed.

Perhaps surprisingly for a Modernist, Conklin had a deep interest in historic preservation. Among his numerous projects in that field is the restoration of Brooklyn's Borough Hall, a Greek Revival building completed in 1845 and restored during the 1980s (Conklin and Simpson 1983).

Conklin's favorite among his projects may have been the U.S. Navy Memorial in Washington, D.C., dedicated in 1987. Curling around its circular plaza are two neoclassical buildings. Bill liked them so much that he and his wife, the late Barbara Mallon Conklin, moved from New York City into an apartment there, also obtaining a studio for his textile work. Although he resolutely adhered to his firmly held opinions and could exhibit flashes of anger, Bill also had a sense of humor. Once, when Monica visited him in that apartment, he told her that if she did not like the building's lights and door handles and such she should keep in mind that those are "interior fittings" and he didn't design them. He also told her that he had help from Pierre Charles L'Enfant in developing the plan!

Conklin was born in Hubbell, Nebraska, a village on the Kansas border with fewer than one hundred people. His father, E. J. Conklin, and his mother, Wilhelmina Barrett Conklin, were both bankers and his father was a state legislator and the designer of the facade of his own bank. Bill Conklin attended the prestigious Phillips Exeter Academy in New Hampshire. He returned to Nebraska to study at Doane College (now Doane University), where he graduated in 1944 with concentrations in chemistry and theology. At Doane he was president of the student council and there he met his wife, who later served as the registrar of the Division of Anthropology at the American Museum of Natural History in New York City. Their marriage endured for over seventy years, ending only with Bill's death. They had one son, Chris Conklin.

Immediately upon finishing his studies, Bill enlisted in the United States Navy and served in the Pacific during World War II as an electronics technician. His ship, stationed off Japan, recorded the signals of the atomic bombs that destroyed Hiroshima and Nagasaki in 1945.

As an adult, Conklin expressed his early interest in theology by founding ARC (Arts, Religion, and Contemporary Culture) with mythologist Joseph Campbell, avant-garde artists Robert Motherwell and Ad Reinhardt, MOMA curator Alfred Barr Jr., literary critics Stanley Hoper and Amos Wilder, and psychiatrist Rollo May. This New York City group was active for a quarter century, organizing a variety of talks and publications.

From 1970, Conklin increasingly devoted himself to the study of ancient Andean textiles, frequently presenting papers at conferences and publishing in scholarly journals, examining Chavin (Conklin 1971, 1974, 1978a, 1982, 2000, 2001, 2008), Pucara and Tiahuanaco (Conklin 1983), Moche (Conklin 1978b, 1979a; Conklin and Versteyley 1978), Middle Horizon (Conklin 1970, 1982, 1996a, 2004a, 2004b, 2004c, 2013; Conklin *et al.* 1996), and Inca textiles (Conklin 1997b), as well as those from the Atacama (Conklin 2005, 2007; Conklin and Conklin 1996; Torres and Conklin 1995) He also assembled a private collection of such textiles, a practice frowned upon by most professional archaeologists. These are now part of the collections of the Textile Museum and of Dumbarton Oaks, both in Washington, D.C. Conklin's papers are archived at Dumbarton Oaks. Conklin attributed his interest in cloth to his grandmothers' quilt making, to the wife of a Doane professor who taught him to weave, and to his acquaintanceship with American Museum of Natural History archaeologist Junius B. Bird (Conklin 2008:262), who also appreciated the importance of textiles to Andean culture.

Conklin was particularly interested in quipus, knot and, perhaps, narrative records that were of great importance to the Inca, the Wari, and other cultures both in the Andes and beyond (Conklin 2010, 2011). Conklin claimed to have been the first person to make the observation that knot direction was an important recording mode and he realized that Wari quipus conveyed information through the wrapping of cords with variously colored threads.

In 1998, Conklin appeared in "Ice Mummies Frozen in Heaven", an episode of the PBS series "Nova", explaining his method of unwrapping the mummy of an Inca girl without damaging her clothing. She had been offered as a Capacocha sacrifice on Mount Ampato in southern Peru and was thus preserved by constant freezing temperatures.

Active in many professional organizations, Bill was president of the New York chapter of the American Institute of Architects, vice chair of the New York City Landmarks Preservation Commission, as well as a research associate of The Field Museum, of the Art Institute in Chicago, and of the Textile Museum in Washington, D.C. where he was also a trustee. In 2000, he was the guest curator of the Textile Museum's exhibition "Messages from Minus Time: Chavin Textiles from Ancient Peru". He consulted with curators E. Craig Morris and Robert L. Carneiro when they were designing the textile sections of the American Museum of Natural History's permanent exhibition, the "Hall of South American Peoples" which opened in 1989. Conklin was a member of the Institute of Andean Studies and an active participant in its annual meetings. During the course of his dual careers he received over fifty awards.

Monica Barnes
with Jeffrey C. Splitstoser

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Shozo Masuda
(1927–5 November 2016)

For many years Shozo Masuda was the dean of Latin American studies in Japan, attracting and guiding generations of Japanese students and young scholars in this cross-disciplinary field. He maintained interests in a number of related fields, including Spanish literature, cultural anthropology, and Latin American archaeology and history. He was an astute historian of social philosophy in addition to being an Andean historian and ethnographer. He also participated in the fourth Tokyo University Scientific Expedition to the Andes in 1966 that was led by the late Seiichi Izumi. One of that project's accomplishments was the excavation of Kotosh, an early temple site near Huánuco, Peru. Masuda did not fit into the conventional academic disciplinary mold.

From 1956, until his retirement in 1988, when he became a professor emeritus, he taught at the University of Tokyo, initially instructing students in English literature, his university major. The bulk of his teaching and research career, however, was dedicated to Latin American studies in general and to Andean ethnology in particular. During his first personal encounter with the Andes beginning in 1959 and continuing for the subsequent two years, he traveled to many areas of the Andes, from Ecuador to Argentina. He was so captivated by the vitality, diversity, and uniqueness of the indigenous groups and cultures of this region that he switched his research focus to Andean studies. His newly found passion for broadly based Andean studies motivated him to spend a year at Harvard, more specifically at the Tozzer and Widener Libraries, primarily to immerse himself in Spanish colonial chronicles. Based on the

knowledge and insights thus gained, at age thirty-three, in 1961, he published the book, *Chronicle of the Inca Empire: Its Culture and History of Its Demise* (author's translation of the Japanese title) that continues to be reprinted to this day. This book was just the beginning of his prolific publication career. He personally translated into Japanese and annotated the works of Francisco de Xérez, José de Acosta, Pedro Cieza de León, and Pablo José de Arriaga. Through these and other efforts, too numerous to spell out here, he established a firm basis for historical and ethnological studies of the Inca empire and the broader Andean cultural tradition in Japan.

His broad and diachronic vision of the Andean cultural tradition led him to urge his students to read about and experience both past and modern Andean culture. He argued that the indigenous cultural traditions were by no means extinguished at the time of the Spanish conquest and that the past and the present were seamlessly intertwined. Thus, he urged anyone interested in the prehispanic era to learn about the historical and modern eras and vice versa. His vision also served as a valuable counterpoint and complement to concurrent Japanese archaeological expeditions to the Andes that focused on the basic issues surrounding the Formative era of prehispanic Andean civilization.

His book publications in Japanese, including co-authored and edited works, add up to about forty. Many of the English and/or Spanish language readers of *Andean Past* own or have read the series of four books he edited, *Estudios etnográficos del Perú* (1981), *Contribuciones a los estudios de los Andes centrales* (1984), *Etnografía e historia del mundo andino* (1986), and *Recursos naturales andinos* (1988), all published by the University of Tokyo Press, and generously distributed gratis to colleagues throughout the world. In three of these volumes, he presented results of his ethnographic study of the age-old

practice of algae collection on the South Coast of Peru, and the distribution and consumption of this algae in the highlands. These books also show how he endeavored to support and collaborate with Chilean and Peruvian colleagues. Throughout his long and distinguished career, he promoted international and cross-disciplinary collaboration. Many readers are surely familiar with the notable resulting publications, *El hombre y su ambiente en los Andes centrales*, edited by Luis Millones and Hiroyasu Tomoeda (1982), resulting from the 1980 international conference, “Ecological Complementarity in the Andes”, sponsored by the Taniguchi Foundation of Tokyo. This conference and its publication served as the prelude to a larger conference held in Cedar Cove, Florida in 1982 with the support of the Wenner-Gren and Kashima Foundations. This led to the 1985 book, *Andean Ecology and Civilization*, published by the University of Tokyo Press, edited by Masuda, Craig Morris, and Izumi Shimada.

Based on his many contributions to Andean studies, and to the collaboration between Japan and Peru, the Pontificia Universidad Católica del Perú bestowed an honorary doctorate on Shozo Masuda on 16 March, 1986.

In sum, it is difficult to overstate the role that Shozo Masuda played in fostering and guiding Latin American and, in particular, Andean studies in Japan. He ingrained in Japanese scholars the importance of appreciating and studying the vitality, diversity, uniqueness, and persistence of the indigenous Andean cultural tradition. His intellectual legacies will be with us for many years to come.

Izumi Shimada

Joan Wells Lathrap
12 January 1931–24 May 2023)

Joan Wells Lathrap was born in Philadelphia, Pennsylvania, to Leonard and Ida Haigh Wells, and she was raised in Bucks County, Pennsylvania. She attended Holmquist Girls’ School (now Solebury School). She attended the University of Pennsylvania as an undergraduate and pursued graduate studies at Radcliffe College. She married fellow anthropologist Donald W. Lathrap in 1958. For many years they resided in the community of San Francisco de Yarinacocha near Pucallpa, researching Shipibo culture. She focused on ceremonialism, ontology, and kinship patterns, as well as on traditional ceramic production, woodworking, and mat making. In 1961 their daughter, Bonita (Bonnie) Elena was born and she accompanied her parents into the field.

Joan Wells Lathrap also worked for the University of Illinois Laboratory of Anthropology Collections and was a key contributor to the 1991 exhibition at the Krannert Art Museum at the University of Illinois at Urbana-Champaign titled “Gifts of the Cayman: Selections from the Donald W. Lathrap Collection of Shipibo Art”.

In 1974, Joan changed her career path and, in doing so, positively impacted the lives of many. She attended the University of Illinois School of Social Work. Joan was the director of Social Services at the Champaign-Urbana Public Health District from 1976 until her retirement in 2000. During that time, she was a social worker, grief counselor, community organizer, activist, and fierce advocate and fearless trailblazer in HIV/AIDS services. She was an extraordinary social worker who was recognized for her abilities and innovation with numerous awards. She was twice honored as Social Worker of the Year.

Joan was preceded in death by her daughter, in 1971 and by her former husband, Donald Lathrap in 1990. She is survived by her sister, Anita Howard, and by a niece. Per her wishes, she returned to the beauty of Bucks County, Pennsylvania.

OBITUARY OF JOAN WELLS LATHRAP

<https://www.legacy.com/us/obituaries/news-gazette/name/joan-lathrap-obituary?id=52163133>

(accessed 7 March 2024)

Jorge Aníbal Flores Ochoa
(January 1935–21 August 2020)

Among Covid's many victims is Jorge Flores Ochoa who died of the disease at the age of 85. One of eight children born to Miguel Ángel Flores Fernández, whose family owned a hacienda in Paucartambo, Peru and his wife, Ildaura Ochoa Pacheco, whose family had a hacienda in Urubamba, Flores Ochoa lived and worked in his native Cusco throughout his life. He began his academic studies in that city's Colegio Salesiano and continued at the Universidad Nacional de San Antonio Abad del Cusco (UNSAAC) where he received his bachelor of law degree in 1960, his bachelor of anthropology in 1965, and his doctorate in letters and humanities in 1967. In 1976–1977, supported by a Ford Foundation grant, he conducted post-doctoral studies in the United States with John Victor Murra at Cornell University in Ithaca, New York (Flores Ochoa 2010:26–27). Murra, and his theories of vertical ecology, remained a strong influence on Flores Ochoa who also worked with John Rowe at the University of California, Berkeley. Flores Ochoa's own expertise and prestige were acknowledged, in that he served as a visiting professor in the United States, Germany, Switzerland, Spain, Bolivia, Chile, and Japan (Salas Carreño 2020:267). In 1972, with support from the Wenner-Gren and Ford Foundations, he was able to participate in the "Comparative Seminar on Mesoamerica and

the Andes", held in Mexico City and organized by Murra and Spanish-Mexican anthropologist Ángel Palerm. Ochoa was also awarded a Guggenheim Foundation grant in 1977.

Flores Ochoa was well-known for his ethnographic work among llama and alpaca herders. While employed in Puno he accomplished the field research among the high altitude herders of the Paratia community that became the basis for his doctoral dissertation. His book resulting from that work, *Pastores de Paratia* (1968), is frequently cited. He was part of a group of Cusco academics who focused on Q'ero, a group of Quechua speaking herders and agriculturalists who maintained many aspects of traditional culture. Flores Ochoa also wrote prolifically about the culture of Cusco and its transformations from Inca times to the present. His work on colonial ritual drinking vessels (keros), mystical tourism, the importance of the Incas in contemporary Cusco culture, colonial and Republican Andean art, urban curanderos, and Cusco festivals, including the Qoyllurit'i mass pilgrimage to a sacred glacier are among his major contributions.

In 1964, he began teaching at the Universidad Técnica del Altiplano (now the Universidad Nacional del Altiplano) in Puno, Peru. However, after two years, he returned to Cusco where he was an influential professor at UNSAAC for half a century, serving as the first director of the Academic Anthropology Program also serving as the vice rector and rector of that institution. In 2003, he was named an honorary professor of the Universidad Nacional Mayor de San Marcos. He was also a founder and director of the Museo Inka, in 1980, and a director of Cusco's branch of the National Institute of Culture (now the Ministry of Culture) in 1980. He was a member of the editorial board of *Chungara Revista de Antropología Chilena*. Flores Ochoa also took a local political role, serving as an elected member of Cusco's municipal coun-

cil. He was a frequent presence on local radio and he published the results of some of his work in general circulation newspapers. In Peru, in 2011, he received the Orden al Mérito por Servicios Distinguidos en el Grado de Gran Cruz, one of his country's highest honors. In 1985, he was honored at the IV Congreso Nacional de Investigación Antropológica.

Jorge Flores Ochoa is survived by his wife, anthropologist Yamina Nájjar and by his children.

Sources: Richard Burger and Marco Curatola via Dan's List, Javier Flores Espinoza, Flores Ochoa (2010), González Cortez (2020), and Salas Carreño 2020.

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Ana María Lorandi
(1936–31 January 2017)

The work of Ana María Lorandi is fundamental to the development of ethnohistory in Argentina. She was born in Cañada de Gomez, a small agricultural town inhabited mainly by Italian immigrants, in the province of Santa Fe, Argentina. Lorandi was a descendant of Lombard ancestors. Her paternal grandfather settled in Cañada de Gomez in the 1860s to work on the construction of the railroad connecting Rosario and Córdoba. The death of Ana María's mother forced her to care for her younger brother and undertake housekeeping chores. A feminist and intellectual at heart, she studied history at the National University of the Litoral in Rosario, obtaining a teaching degree in 1960. In Rosario she met archaeologist Alberto Rex Gonzalez who became one of her important mentors.

Her working life in Rosario, and that of many other Argentinean academics, was interrupted by General Juan Carlos Onganía's military dictatorship (1966–1973). In 1969, when research teams in Rosario were dismantled, Lorandi found employment as the chair of American archaeology at the National University of La Plata, a post she held until 1984. Although personally not in a congenial intellectual environment, her research was productive. She shifted her focus from the pampas of Tucumán and Santiago del Estero to the valleys of Northwest Argentina. She conducted archaeological research from 1957 until 1985 (D'Altroy *et al.* 2000; Lorandi 1967a, 1967b, 1969, 1970b, 1972, 1974a, 1974b, 1977a, 1977b, 1978a, 1983; Lorandi *et al.* 1960, 1972, 1979). While at La Plata, Lorandi produced a manual of ceramic studies that, for over a decade, remained a basic text (Lorandi *et al.* 1967).

Nineteen sixty-seven marked a turning point in her life; at age thirty-one, she received her doctorate in history from the Universidad Nacional del Litoral in Santa Fe, Argentina, and she attended a conference on rock art in Huánuco, Peru. There she met John Victor Murra. Murra had been leading an interdisciplinary project centered on the important Inca provincial site of Huánuco Pampa that incorporated both ethnohistory and archaeology. Murra was moving ethnohistory away from an exclusive dependence on accounts by Spanish soldiers, administrators, and clerics and intended for publication by demonstrating the importance of *visitas* (inspection tours) and other documents of record. He had also formulated his verticality hypothesis, pointing out that Andean societies efficiently exploited a variety of ecological niches to produce adequate and varied foodstuffs, textiles, and other products.

Inspired as well as by Augusto Cardich's work on the upper limits of agriculture, Pierre Duviols' insights on the prehispanic dual organization of farmers and herders, María Rostworowski's analysis of coastal dynamics, and Nathan Wachtel's appreciation of the perspectives of the indigenous inhabitants, Lorandi began to analyze and compare various models of Andean social organization (Lorandi 1977a, 2009a). From 1976 until 1979, she had a postdoctoral fellowship at the École des Hautes Études en Sciences Sociales and at the Sorbonne in Paris where she gave seminars and attended those by Wachtel, sometimes with Murra as a participant. In 1977, Lorandi was an invited participant in the "Otoño Andino", a semester-long program at Cornell University organized by John Murra.

When Lorandi returned to Argentina in 1980, she transitioned from archaeology to a deeper involvement with ethnohistory, focusing on the colonial period in Tucumán and in

Charcas (Lorandi 1984a, 2005a, 2008; Lorandi [editor] 1997; Lorandi *et al.* 1975; Lorandi and Bunster 1990; Lorandi and Ferreira 1991; Lorandi and Smietniansky 2004) In 1984, she became the director of the Instituto de Ciencias Antropológicas of the faculty of philosophy and letters of the Universidad de Buenos Aires, retaining her post until 1991. In 1985, she founded the Ethnohistory Section of the Institute and directed it until 2014. She was the director of the journal *Runa* and the founder of *Memoria Americana*, another scholarly journal.

Lorandi's students incorporated Murra's insights into their understanding of the Andean world. Murra visited in 1982 and 1988, and participated in the First Congress of Ethnohistory organized by Lorandi and held in Buenos Aires in 1989, so Lorandi's students had direct access to him. Intellectually, she accepted Murra's concept of "lo andino" or the occurrence of common cultural patterns throughout western South America.

Nevertheless, Lorandi did not abandon archaeology. From 1990 until 1995 she was a director of the Proyecto Arqueología del valle Calchaquí. She embodied Murra's idea of integrating archaeology and ethnohistory. Among her students who went on to careers in archaeology or ethnohistory are Roxana Boixadós, Beatriz Cremona, Rodolfo Cruz, Juan Pablo Ferreiro, Cristina López, Lidia Nacuzzi, Cynthia Pizarro, Ana María Presta, Lía Quarlieri, Mercedes del Río, Lorena Rodríguez, Guillermo Wilde, Verónica Williams, and Carlos Zanolli.

Lorandi published twelve books and over one hundred articles and book chapters. Among other themes, these analyze the southern Inca frontier and the Inca labor institutes of the *mitmaq* and *yana*. She often collaborated with historian Enrique Tandeter who died in 2004.

In recognition of her accomplishments, Lorandi was awarded honorary doctorates from the University of Salta in 2013 and from the National University of Santiago del Estero in 2015.

During her long career, she taught at the Universidad Nacional de Rosario, Universidad Nacional del Litoral, and the Universidad de Buenos Aires. She was also associated with the Museo de la Universidad Nacional de La Plata. She was a senior researcher (investigadora superior) de CONICET.

Monica Barnes

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Luis Eduardo Briones Morales (1938–2021)

Luis Briones pioneered two different fields of study, that of northern Chilean geoglyphs and rock art and that of its colonial ecclesiastical heritage, situating these in the context of their landscapes. Nevertheless, he was able to relate both forms of expression (Chacama *et al.* 1988–1989). He began to develop his profound knowledge of this part of the world as a child playing in the desert with his friends. He expanded both his experiential and his intellectual understanding throughout his life.

Although just as spectacular as their Nazca counterparts, the geoglyphs of Chile are less well-known, except among specialists. Briones was instrumental in raising awareness of these important forms of indigenous expression and he worked tirelessly to protect them in their often vulnerable locations. He developed a recording system that took account of the observers' perspectives, possible access routes, and construction methods, building upon work by Lautaro Núñez (1976; see also Briones 2005; Briones *et al.* 2005; Muñoz and Briones 1996; Núñez and Briones 1967–1968), Pablo Cerda (Cerda *et al.* 1985), and Grete Mostny and Hans Niemeyer (Mostny and Niemeyer 1983). He advocated the preservation and restoration of geoglyphs (Briones 1984, 2005, Briones and Álvarez 1984). His attempts to establish the

temporal position of geoglyphs involved the comparison of their motifs with those of ceramics and textiles of known date ranges and cultures (Briones and Chacama 1987; Briones *et al.* 2005). With Lautaro Núñez, José Berenguer, Vivian Standen and others, he developed a theory that the geoglyphs were caravan route markers (Briones *et al.* 2005). At a time when many professional academics dismissed aficionados and local and indigenous peoples as stakeholders, Briones engaged with such groups (Briones 1984:41). Briones made his first casual observations on this subject around 1958 (Briones 1984:55). Eventually, he identified some 5,000 geoglyphs.¹

At the same time, Briones was adding to our knowledge of the colonial art of northern Chile's many churches and chapels. In 1979, a six-month scholarship from the Organization of American States (OAS) allowed him to participate in the V Curso de Conservación y Restauración de Bienes Monumentales held in Cusco by Peru's Instituto Nacional de Cultura. This was taught by Teresa Gisbert and José de Mesa, Bolivian experts on colonial ecclesiastical art.

When he returned to Arica, Briones accepted the chair of Professor of Iberoamerican Art at the Arica branch of the Universidad de Chile. At the time, colonial art, especially that of northern Chile, was largely unknown, and was deprecated by some who believed it to be an unfortunate expression of oppression, not recognizing the strong indigenous participation in its creation. In 1983, Briones published his first work on this art (Villaseca and Briones 1983).

¹ Briones 2005:13; 2008, 2009; Briones and Álvarez 1984; Briones and Casanova 2011; Briones and Castellon 2005; Briones and Chacama 1987; Briones *et al.* 1999, 2005; Clarkson and Briones 2001; Clarkson *et al.* 1999.

Also in 1983, when the Universidad de Tarapacá was founded, Briones joined the faculty of the Anthropology Department and was on the staff of the Museo Arqueológico San Miguel de Azapa. In 1986 and 1987, once again sponsored by the OAS, Briones directed the project “Estudio y Restauración del patrimonio Cultural en el área andina del norte de Chile”. This surveyed archaeological projects in the region, recognizing those known as *pukaras* (Quechua for “fort”). The site of Tambo Zapahuria was excavated for the first time and recognized as an Inca storage facility (Muñoz *et al.* 1987).

In 1988–1989, Briones was the Universidad de Tarapacá representative on an OAS sponsored international project, which also included the Universidad Nacional San Antonio Abad del Cusco, represented by Peruvian anthropologist Jorge Flores Ochoa, and the Instituto Boliviano de Cultura, represented by Teresa Gisbert. Titled “Catastro, Evaluación y Estudio de la Pintura Mural en el Área Central Sur Andina”, the project held joint meetings in Cusco, La Paz, and Arica. In Chile, seventy-seven churches in Region I (Tarapacá) and Region XV (Arica and Parinacota) were examined. These dated from the seventeenth to the twentieth centuries. Measured plans and a photographic record were made; inscriptions and murals were recorded, states of preservation were assessed, church records examined, and consultations with communities occurred. Many churches studied could not be reached by wheeled vehicles, so camping became an important part of the project.

Sources: Chacama (2021), Valenzuela (2021), and the personal recollections of Monica Barnes.

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**María Victoria [Vicky] Castro Rojas
(1944–24 June 2022)**

During her early academic career, Victoria Castro combined the study of philosophy, anthropology, archaeology, and ethnobotany. In 1969, she was appointed to her first academic position, that of an archaeological assistant in the anthropology department of the Universidad de Chile beginning a long professional association with that institution. In 1978, she began work as a philosophy instructor at the same university and soon became an anthropology teacher there. She received her bachelor's degree in philosophy with a minor in prehistory and archaeology from that university in 1981 and, in 1982, she was officially recognized as an archeologist. In 1998, she obtained her master's degree in ethnohistory (Universidad de Chile). Her 530 page thesis, directed by Rolando Mallafe, *Huacca muchay: Evangelización y religión andina en Charcas, Atacama colonial* has been characterized as “groundbreaking” (Santoro *et al.* 2018:1). Throughout her career, she remained interested in the development of religion in the Andes. In 2007, she was appointed professor emeritus at the Universidad de Chile and was awarded an honorary doctorate by that institution. She also taught at the Universidad Alberto Hurtado in Santiago.

Working as part of interdisciplinary teams, she participated in many projects addressing questions concerning the cultural trajectory of the Atacama Desert, spanning the time between the Early Archaic to the present, including the establishment of an Inca presence in that part of the world. She was dedicated to the spread of knowledge to local communities and to the general public. She encouraged community activism and respected indigenous knowledge (Carmona 2022).

Anthropologist John Victor Murra and archaeologist Luis Guillermo Lumbreras were important influences upon her, both personally and professionally. Castro first met both in 1971, at a conference held in Santiago. She was attracted to Murra's interdisciplinary approach to Andean Cultures (Castro 2009; Santoro *et al.* 2018; Uribe 2022). Castro, in turn, made important contributions to our understanding of Murra's life and work (Castro 2009). With Carlos Aldunate and Jorge Hidalgo, she conducted a multi-day interview of Murra that resulted in a book published in 2000, *Nispa Ninchis: Conversaciones con John Murra*.

One of Victoria Castro's first archaeological research projects, conducted with Aldunate, was the study of *chullpas*, stone burial towers found in the altiplano of what is now Bolivia, southern Peru, and northern Chile (Aldunate and Castro 1981; Aldunate *et al.* 1982). Not all of the structures previously identified by archaeologists as *chullpas* were tombs, however. Some housed offering deposits, while others were residences, or were used for storage (*collicas*). By combining an ethnographic approach with archaeology and architectural studies, Castro and Aldunate were able to establish a relationship between the Likán *chullpas* of Tocance, in northern Chile, present day chapels, and mountains (Aldunate *et al.* 2003).

Among Castro's awards is the Amanda Labarca award of the Universidad de Chile, given to women who have been prominent in the development of Chile. This was granted to her in 2014 for her lucidity and commitment to publication and education. In 2018, she received the Society for American Archaeology's Award for Excellence in Latin American and Caribbean Archaeology. Volume 52 (2022) of the *Boletín de la Sociedad Chilena de Arqueología* has a memorial section dedicated to Victoria Castro.

A television program highlighting her research may be viewed at:

<https://vimeo.com/channels/811892/108109644> (accessed 3 March 2024).

Monica Barnes

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Warren Richard DeBoer (1945–24 May 2020)

As the son of an army officer, Warren DeBoer lived in Germany and Japan as a child. Perhaps the experiences he had then stimulated his interest in world cultures. DeBoer began his undergraduate studies at Beloit College in 1963. His first archaeological work was in the U.S. Southwest, where he participated in an excavation by Arthur Rohn of a Basketmaker III village near Yellowjacket, Colorado. He retained his interest in that part of the country for the rest of his life and died in Las Cruces, New Mexico. After two years at Beloit, DeBoer transferred to the University of Illinois, graduating in 1967. At Illinois, Donald Lathrap introduced him to South American archaeology. Later DeBoer studied at the University of California, Berkeley, with John Rowe and commenced fieldwork in Peru, without cutting his ties to Lathrap. At Ica, he learned pottery seriation from Dorothy Menzel, a technique he continued to practice (DeBoer *et al.* 1996). His doctoral dissertation, successfully defended at

Berkeley in 1972 is entitled *Archaeological Explorations on the Upper Ucayali River, Peru* and shows the influence of Lathrap. DeBoer is one of the very few archaeologists to have studied under the direction of both John Rowe and Donald Lathrap, two giants of twentieth century South American archaeology.

DeBoer joined the Queens College (New York) anthropology department that same year and taught there and at the City College Graduate Center until his retirement in 2012, when he was named professor emeritus. During those forty years he conveyed his passion for archaeology to his students and colleagues. They admired him for his analytical mind, quick wit, and the thought-provoking discussions he led. He taught sixteen different undergraduate and graduate courses. He held visiting professorships at the University of Calgary, Yale, and Arizona State University.

His research continued to focus on the archaeology and ethnoarchaeology of the Americas. DeBoer studied the current practices of indigenous peoples in order to shed light on past behavior. Among his accomplishments were his long-term ethnoarchaeological studies on the role of pottery among the Shipibo-Conibo people of Peru (DeBoer 1972–1974, 1974, 1990). His observations provide empirical data to evaluate inferences about ancient pottery production, function, use life, disposal patterns, and style. For example, he argued that the differential longevity of ceramic forms is a one of the variables governing their frequency in middens (DeBoer 1974). Other topics explored in his field and lab research include cultural ecology, manioc production and consumption (DeBoer 1975), feasting (DeBoer 2001b), food taboos, disposal patterns (DeBoer 1974), ceremonial centers (DeBoer 2008), raiding (DeBoer 1986), the ancient populations of North America (DeBoer 2004), storage pits, and economic surplus, exchange networks, sacred

journeys, and gambling (De Boer 2001a). Like his early mentor, Donald Lathrap, DeBoer emphasized work in the South American tropical lowlands, conducting field research in the archaeologically little known eastern Peru and western Ecuador, developing innovative graphic presentations of seriations, indices, and other measures of temporal and spatial patterns. His 1996 book, *Traces Behind the Esmeraldas Shore* is the culmination of a multi-year project in Ecuador's Santiago-Cayapas region. It constructs a three-thousand-year sequence of indigenous history.

DeBoer had at least sixty-four academic publications to his credit, insuring that his research will remain significant for many years. He was a frequent participant in meetings of the Northeast Conference on Andean Archaeology, beginning with the first meeting in 1982 (DeBoer 1982). In 1999, DeBoer was the recipient of the Society for American Archaeology's Excellence in Ceramic Studies Award. He was awarded grants from the National Science Foundation and the Ford Foundation.

DeBoer is survived by his widow, Sara Stinson, his sister, Ainsley, and his son, Clayton.

Monica Barnes

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Geoffrey W. Conrad (24 December 1947–20 December 2021)

Geoffrey Conrad was born on December 24, 1947, in Boston, Massachusetts, to Albert and Ruth Conrad. He has said that the 1954 Scrooge McDuck comic book *The Seven Cities of Cibola* first sparked his love of archaeology. He carried his interest into adulthood earning a both a B.A. (1969) and a Ph.D. (1974) in anthropology from Harvard University. His study of the pre-Inca Chimu culture at Chan Chan was the basis of his doctoral dissertation. His article on Chimu and Inca split inheritance

as a driver of empire building and collapse was a rejection of the exclusive cultural materialist perspective espoused by many of the New Archaeologists who dominated the field in the United States during the 1970s (Conrad 1981a). This and the books he wrote and edited with Arthur Demarest (Conrad and Demarest 1984; Demarest and Conrad 1992) provoked much discussion (Conrad 1981b; Isbell 1981; Paulsen 1981).

Conrad was a professor of archaeology at Harvard until 1983, when he was hired by Indiana University Bloomington as a professor of archaeology and as the director of the Mathers Museum of World Cultures (now the IU Museum of Archaeology and Anthropology). In the 1990s, he switched his focus from pre-Columbian Peruvian cultures to the Taíno culture of the Caribbean. In addition to his teaching and museum work, he served in multiple administrative roles for IU, including the chair of the anthropology department. In 1994, he was made a fellow of the American Academy of Sciences.

He is survived by his wife Karen (née Hildebrant) and his three sons: Matthew, Peter, and Marc, his daughters-in-law Jennifer and Sarah Conrad and his grandsons Eben, Oliver, and Geoff, as well as two brothers, Peter and Marc, and three sisters, Kathy Grossman, Judy Millener, and Laurie McBride, as well as by many nieces and nephews.

Monica Barnes

Source:

The Herald Times (Indiana), 23 December, 2021
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Alina Wong (15 September 1959–15 January 2021)

Alina Wong was a Peruvian archaeologist mainly linked to the French research teams in the Andes and, for many years, active in the library of the Institut Français d'Études Andines (IFEA) in Lima. Her death has been an irreparable loss for the Andean archaeological community.

Alina was born in Lima. She attended classes at the Mercedes Cabello School in that city. In 1982, she began to study Archaeology at the Universidad Nacional Mayor de San Marcos, where she obtained her baccalaureate and professional degrees. Early on, she participated in a number of archaeological projects, namely, at Kuélap (Amazonas), and at

the Huaca Pucllana and the Parque de las Leyendas (both in Lima). Particularly memorable was her participation in the Chíncha archaeological project under the supervision of Daniel H. Sandweiss in the 1980s. She did an outstanding job as the lab manager. In 1988, Alina participated in the Piruru excavations as a lithic specialist with the French Archaeological Mission in Peru.

Since approximately 1989, until the end of her life, Alina was a member of IFEA. In 1998, she joined the library of this scholarly institution. She had the tenacity and ability to organize and systematize the huge collections of the IFEA's library, in addition to working to sell journals and books from the Institute's press. As a result, IFEA named its bookstore La Librería Alina Wong as a reward for her evident and long-term devotion to this institution. Her commitment to the library did not anchor Alina to desk duties; in fact, she went to Bosnia Herzegovina and Kosovo between 1998 and 2000 to help the Peruvian team of forensic anthropologists recover the human remains resulting from this war. Alina was able to combine science and human sensitivity in her desire to contribute to peace among people.

In addition to her organizational skills, Alina was a passionate professional in architecture and lithic technology. We remember her lucid assessments of the lithic tools of the French research projects that she presented at meetings, as well as her role in the development of archaeological architectural traditions, always hand in hand with geology. Alina had a rare gift; she understood the potential of fieldwork and always considered both field notes and recovered remains in her assessments.

Alina devoted much of her time to the IFEA library, so she published very little. She wrote a note on the death of Elizabeth Bonnier (Wong 2009), a colleague and her close friend, and

corrected a manuscript for publication (Béarez and Miranda 2000).

We doubt that Alina's warmth and broad smile can ever be replaced at IFEA. We will always remember her as a colleague and a person at the service of others without any self-interest. Rest in peace, Alina.

ACKNOWLEDGMENTS

We are grateful for the help of Alfredo Castillo, Alina Wong's husband, and of Marcela Ramirez, her university classmate, in preparing this death notice.

Daniel H. Sandweiss and Elmo León

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Donald G. Jackson Squella (1961 [?]-2015)

Donald Jackson is widely recognized for his pioneering studies of the early occupations of the Chilean coast and the Atacama, as well as for his teaching in the Anthropology Department of the University of Chile's Social Sciences division (Osorio 2016; Ulgade 2016). He had a real vocation for archaeology, an understanding of theory, rigorous methodology, and inexhaustible persistence (Massone 2016). In part, because it was advisable for him to live outside of Chile during the Pinochet regime, Jackson began his archaeological studies at Mexico's Escuela Nacional de Antropología e Historia. In Mexico, under the mentorship of Luis Felipe Bate and the influence of Julio Montané, Luis Lumbreras, Mario Sanoja and Iradia Vargas, Jackson became part of the Latin

American Marxist social archaeology movement (Delgado 2015).

In 1986, he joined the faculty of the Centro de Estudios Arqueológicos y Antropológicos (CEAA) founded by Jorge Marcos, where he remained for a little over two years. This was part of the Escuela Politécnica del Litoral in Guayaquil, Ecuador. With Jonathan Damp, Jackson conducted a geoarchaeological study of the río Real Valley in Chanduy, on the Santa Elena Peninsula. His main contribution to Ecuadorian archaeology was the development of various approaches to lithic analysis, a subject that was not yet well studied in that country (Delgado 2016). In Manabí, he applied his methodology to stone tools found at the Salango site excavated under the direction by Presley Norton (Delgado 2016). For the first time in Ecuador, Jackson applied the type of analysis practiced by the Russian archaeologist Sergei Aristarkavich Semenov (Semenov 1964) in that he worked to determine the functions of lithic artifacts from the Desarrollo Regional Period site of Río Cañas de Daule in the middle Guayas Valley (Delgado 2016; Jackson 1989a). In another study he deepened our understanding of the production of bifacial lithics at coastal Ecuadorian pre-Formative and Formative sites that had been begun by Karen Stothert (Jackson 1987b; Stothert 1985).

In 2002, Jackson received his master's degree in archaeology from the University of Chile with a thesis entitled *Cazadores y recolectores del holoceno medio del norte semiárido de Chile* (Jackson 2002a). Shortly before his death, he finished his doctoral dissertation and sent it to the Universidad Nacional del Centro de la Provincia de Buenos Aires, Olavarría for evaluation. He had joined the faculty of that institution in 1993, serving as an instructor until 2003 when he was promoted to the rank of Associate Professor.

Beginning in 1991, he worked in the Los Vilos area, where he encountered some of the earliest occupations of what is now Chile (Jackson 1993a; Jackson *et al.* 1995, 1998; Jackson and Ampuero 1993; Jackson and Méndez 2005; Jackson and Rodríguez 1998; Méndez and Jackson 2004; Román and Jackson 1998). Jackson also worked in the desert north of Chile and in the cold south. He emphasized the environmental and socio-cultural aspects of the societies he studied (Damp *et al.* 1990; Massone 2016), as well as the stability and changes of their subsistence patterns (Méndez and Jackson 2004), not just their chronology and typologies, although he paid close attention to geophysical dating (Jackson 1993; Román and Jackson 1998). Through the analysis of stone tools, Jackson was able to propose the activities that were most likely conducted at the sites and to date them securely. He provided a model of how to undertake a major program of archaeological and environmental research on a regional level.

As is reflected in his publications, he worked with his partner, Roxana Seguel, with César Méndez, with Antonio Maldonado, and with many other specialists. Among his outstanding students are Daniela Osorio (Osorio 2016) and Paula Ugalde (Ugalde 2016). His house at Los Vilos was his base of operations.

Jackson has been president of the Sociedad Chilena de Arqueología. He is survived by his partner and colleague Roxana Seguel.

Monica Barnes

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John Wayne Janusek (20 September 1963–22 October 2019)

With John Janusek’s unanticipated death, the Andean community lost one of its most vibrant participants. John taught many of us not just Andean archaeology, but also how to host a proper fiesta, correctly hold your coca leaves, brew and drink a tasty beer, and be a supportive friend and colleague.

John was a broad, deep, holistic, and creative scholar of the prehispanic Andes, urbanism, political ecology, iconography, ritual, materiality, and the history of beer and brewing. Some of these topics are examined in his 1994 University of Chicago doctoral dissertation, *State and Local Power in a Prehispanic Andean Polity: Lukurmata, Bolivia*. He was an associate professor of anthropology at Vanderbilt University in Nashville, Tennessee. His large-scale, long-term research projects at the sites of Khonkho Wankane and Iruhito in the southern Lake Titicaca Basin of Bolivia have profoundly influenced a generation of Andeanist archaeologists. Among his many ongoing research initiatives was a trans-disciplinary project in collaboration with Andy Roddick (McMaster University), Carlos Lémuz (Sociedad de Arqueología de La Paz), and Víctor Plaza (Sociedad de Arqueología de La Paz) in the eastern Lake Titicaca basin and Andean valleys. He was also engaged in a multiyear, interregional study of monoliths and stone sourcing at Tiwanaku and in the Middle Horizon, with Ryan Williams (Field Museum) and Anna Guengerich.

The profound insights and ideas from John’s scholarship remain with us through his writings, including four books and many articles, some of which are listed below.

John was always deeply committed to the host communities of his projects, and he will

remain a part of them forever through ties of compadrazgo and other forms of ritual kinship. He was a devoted participant in Andean community life and celebrations. In 2007, he served as the *preste* sponsor of the Entrada Folklórica a Devoción a Apóstol Santiago (festival of Saint James procession) in the community of Qhunqhu Liquiliqui.

John was a beloved colleague and a perennial favorite professor among Vanderbilt students and others who worked with him in the field in Bolivia. His spirit, passion, and love for the Andes and Andean spiritual ecologies live on in his students and colleagues who have collaborated and learned from him, whether in excavations, classrooms, conferences, chats over beer, or through reading his words on a page. He was a true intellectual, driven by his roving curiosity, deep scholarly engagement, and commitment to the highest ideals of humanistic and scientific inquiry. He passed those ideals on to the many students who had the privilege of working with him in the classroom, field, and laboratory.

John was a very whole, multidimensional, joyful person with many passions and hobbies. Raised in a musical family in the Chicago area—his father was a high school band instructor—John was an inordinately talented musician who could play everything from brass instruments to guitar and bass. At any given time, he was an active player in at least one band during his years in Nashville. One of his entrees into archaeology was through beer can collecting, a hobby that began early in his life as he found some old cans in vacant lots near his home. Can collecting became a lifelong passion, and among collectors he was a nationally renowned expert on the history of beer and beer cans. It was a treat to hear his tales about particular beer cans as he would pull them from his expansive, meticulously curated wall displays while we imbibed our own pints together.

Although many of us knew John for his outgoing personality, exuberance, and enthusiasm, he struggled with depression for many years. In a moment when darkness overtook the light, he ended his life with suicide. The pain of losing him attunes us anew to recognize suffering in the people around us and reach out to support them.

John Wayne Janusek was born in Chicago Heights, Illinois, to John F. and Carol Janusek. He is survived by his mother; his wife, Anna Guengerich; his brother, Mike Janusek; and his nephew Andrew Janusek.

Tiffany Tung

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OBITUARY OF JOHN WAYNE JANUSEK

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Sarah Anne Jolly
(26 June 1991–2 April 2022)

Sarah Jolly was an advanced Ph.D. candidate in anthropology (archaeology) at the University of Pittsburgh at the time of her death from a sudden illness. Born and raised in Birmingham, Alabama, she attended New York University and majored in anthropology, graduating *magna cum laude* in 2013. During her undergraduate years, she achieved excellent grades and pursued her fascination with archaeology on two continents. In 2012, she spent a semester abroad at Amheida in Egypt working under the supervision of Roger Bagnall, and over the following year she defined a research project on ancient Egyptian mortuary paraphernalia, acquired intramural funding to support additional research at institutions in New York and Boston, and published her study in an undergraduate journal. In 2013, she participated in a season of excavations and bioarchaeological analysis at the Late Intermediate Period site of Achanchi in Andahuaylas, working with Lucas Kellett and Danielle Kurin. She returned in 2014 to complete the analysis of a highly fragmentary and commingled Achanchi burial assemblage, which she published (Jolly and Kurin 2016).

In the fall of 2014, Sarah entered the Ph.D. program in anthropology at the University of Pittsburgh, working with Elizabeth Arkush and Margaret Judd and pursuing a core interest in themes of gender and inequality in early Andean societies. While completing her coursework and requirements to advance to candidacy, Sarah continued to engage in fieldwork and analysis in the central Andes. She excavated with Scotti Norman at the Inca and early colonial site of

Iglesiachayoq in Ayacucho (2015), and analyzed the skeletal remains from Peiyu Chen's excavations at the Preceramic and Initial Period site of Huaca Negra in the Virú Valley (2016). Her studies and research were supported by several internal and external fellowships and grants, including a Rust Family Foundation grant and, at Pitt, a Gutierrez predoctoral fellowship, an Andrew Mellon predoctoral fellowship, and a Tamara Horowitz Memorial Fund Award.

In 2019, Sarah directed excavations at the important Initial Period and Early Horizon site of Waywaka in Andahuaylas, Peru, which had been previously excavated by Joel Grossman in the early 1970s. Proyecto Arqueológico Waywaka Andahuaylas, directed by Sarah and Guni Monteagudo Espinoza, opened eleven new units and uncovered a variety of Initial Period, Early Horizon (Muyu Moqo), and Early Intermediate Period to Middle Horizon (Qasawirka) contexts, including several burials and ritual deposits. Sarah had completed excavations, skeletal analysis, and initial analysis of most other materials by the onset of the COVID-19 pandemic; ceramics were eventually analyzed in Peru by other archaeologists and students. Back in Pittsburgh, Sarah completed most chapters of her dissertation while serving as a teaching assistant and course instructor for University of Pittsburgh anthropology virtual courses during the pandemic. At the time of her death, she was actively involved as the undergraduate advisor for the anthropology department. Primary themes of her dissertation include the embodiment of inequality and gender—as reflected in both sexed bodies and gendered human figurines—and the relationship between domestic ritual and large-scale ceremonial tradition. Work is underway by Pitt faculty and friends to complete and file Sarah's dissertation in the next few months as a record of her investigations at Waywaka.

Sarah was known and loved at Pitt for her talent, her enthusiasm for research, her lively sense of humor, her friendship and compassion, and her jokes about the soon-to-be-trendy study of pre-Columbian sharks, or “sharkaeology”. She is sorely missed.

Sarah is survived by her mother, Connie Tomlinson (Jack); her father, Ralph Jolly; her brother, Stewart Jolly (Abbey Hill); and her grandmother, Mary Ann Bates; as well as many aunts and cousins.

Elizabeth Arkush

WORKS OF SARAH JOLLY

Sarah Jolly
2012 The Relationship of the Egyptian Wesekh Collar to Middle Kingdom Anthropoid Coffins. *Inquiry: A Journal of Undergraduate Research* 16:19. New York: New York University.

Sarah Jolly and Danielle Kurin
2016 Surviving Trepanation: Approaching the Relationship of Violence and the Care of War Wounds Through a Case Study From Prehistoric Peru. In: *New Developments in the Bioarchaeology of Care: Further Case Studies and Extended Theory*, edited by Lorna Tilley and Alecia A. Schrenk, pp. 175–195. Switzerland: Springer.

Paul Ossa (died 31 May 2020)

Paul Ossa is best known to most readers of *Andean Past* for his work during the 1970s at La Cumbre and the Abrigo de Quisehuac, Paleoindian sites in the Moche Valley. Paul had a varied career, but he always focused on early human cultures. A native of Chile, he immigrated to the United States with his family at age ten. He attended the University of Pennsylvania and then was supported for two years by a fellowship at Cambridge University. While at Cambridge, he spent vacations in Bordeaux working with well-known prehistoric archaeologist François Bordes and his group,

although he never joined a formal program at Bordeaux. He subsequently earned his doctorate at Harvard. His work in Peru, as part of the Chan Chan-Moche Valley Project, culminated in his 1973 dissertation, *La Cumbre: A Survey of the Lithic Preceramic Occupation of the Moche Valley, North Coastal Peru*. The gist of his research was published in a *Ñawpa Pacha* article (Ossa and Moseley 1971). The South American Paleoindian Period was just beginning to attract serious attention, and Paul brought to it his expertise and knowledge of the advances in the study and classification of lithic technologies that had been developed in France.

As a recent Ph.D., Paul taught for a few years at Skidmore College and then, briefly, at the University of Montana, before going to La Trobe University in Melbourne, Australia. Most of his active career was spent in Australia, where he worked at a number of Paleolithic sites. He returned to Chile on a sabbatical, however, and carried out excavations on Isla Navarino, in the far south. The results of these have not been published. He then returned to the United States, living in Berkeley with his wife Jane Reece, the well-known scientific textbook author. He formed an official archaeological company, joining the Registry of Professional Archaeologists so as to be able to work in the U.S. Although his career in Peru was relatively short, and early in his professional life, he retained his strong interest in Paleoindian studies, especially in the Magellanic region as well as in stone tool manufacture and use in general. Paul was known to many of his friends as not just a nice guy, but a very learned and thoughtful archaeologist with interesting ideas ranging widely geographically and theoretically, and with a great hat collection too! He will be greatly missed.

Karen Olsen Bruhns

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Arnaldo Ramos Cuba (died 14 August 2022)

Field archaeologist Arnaldo Ramos made important contributions to our understanding of Peruvian cultures. He studied at the Universidad Católica de Santa María in Arequipa and conducted research at a number of sites in northern, central, and, especially, southern Peru. In recent years he was in charge of the Arequipa portion of the Qhapac Ñan (Inca royal highway) under the auspices of the Ministry of Culture's Dirección Desconcentrada. He was skilled at surveying high altitude sites and had a passion for the archaeology of hunter-gatherers. With Mirtha Ruby Cruzado Paredes, in 2021, he published *Quellomayo: Espiritu Rupestre*, a book that presents a complete record of the rock art of that cave in the Colca region.

Elmo León

Eduardo Pareja Siñanis (died 23 June 2022)

Eduardo Pareja Siñanis was a renowned Bolivian archaeologist who was a colleague, mentor, and friend to many. For many decades he headed archaeological conservation in the Department of La Paz. His main contributions lie in field and laboratory conservation and restoration projects including at such famous and important sites as Tiwanaku, Copacabana, Samaipata, Pasto Grande, Chiripa, Khonko, Wankane, and Conchamarka. He was a pioneer in the field of subaquatic archaeology in the difficult diving conditions of Lake Titicaca. He aided and participated in many international

projects in Bolivia. He left archaeologists a path to follow and a valuable cultural legacy. He is missed by many for his incisive intellect, concern for the future of the past, his sense of humor and his generosity of spirit. He is survived by his wife, Virginia, and his children Ariel, Noemi, and Ivar.

Sergio Chávez Farfán

Luis Watanabe

Luis Watanabe died and was cremated on June 17, 2023. Lucho excavated at the Moche site of Caballo Muerto and completed his doctorate at Universidad Nacional Mayor de San Marcos based on this research. He later went on to carry out important research in Cusco and Moquegua as well as serving as the Director of the Museo de la Nación in Lima. He was a friend and generous colleague to many archaeologists working in Peru.

Richard Burger and Lucy Salazar

Miguel Pazos Rivera

Miguel Pazos Rivera, who died in 2020, was an archaeologist who trained at the Universidad Nacional Mayor de San Marcos in Lima. A native of Ica, he specialized in the prehistory of the Peruvian South Coast and carried out pioneering research on the Nasca culture. Among his many projects, he excavated with Helaine Silverman at Cahuachi and surveyed the upper Ingenio Valley with Carlos Williams. He taught at the Universidad Nacional Federico Villarreal in Lima, and held various positions in archaeological administration. He was predeceased by his wife, archaeologist Carmen Gabe. Miguel will long be remembered as a kind, gentle, and generous person with a deep knowledge of South Coast prehistory.

Richard Burger and Lucy Salazar