

JOHN HOWLAND ROWE (JUNE 10, 1918 - MAY 1, 2004)

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John Howland Rowe in front of an Inca wall in Cuzco, July 9, 1987 (photograph by Harold C. Conklin).

John Howland Rowe, a preeminent scholar of Inca civilization, died in Berkeley, California from complications of Parkinson's disease. For over six decades he carried out archaeological and historical research that is fundamental to our current understanding of prehispanic and colonial Peru (Schreiber 2006). In the process of doing this he trained several generations of students in Berkeley and Cuzco, and influenced countless others. Few scholars of the Central Andes have been so consistently original and productive, and even fewer have had such an indelible impact on Andean studies. Despite an extraordinarily distinguished career, Rowe remained unpretentious and always insisted that students and colleagues call him John. In deference to his preference, I will follow this practice here.

Born in Sorrento, Maine, John decided early in his life to become an archaeologist. In fact, his parents claimed that he made this decision by the age of three. His father, Earle Rowe, did undergraduate and graduate work at Brown University and considered going into archaeology. Towards that end he participated in the 1911 excavations in Egypt directed by George Reisner of the Museum of Fine Arts, Boston, but due to the poor job prospects in archaeology, Earle decided to accept the position of director of the Rhode Island School of Design (RISD). He married Margaret Talbot Jackson, who at the time, was the assistant director of the Minneapolis Institute of Arts, and their first-born was John Howland Rowe. Although a dedicated homemaker, John's mother remained interested in art history and became the Curator

of Textiles at the Yale Art Gallery in New Haven following her husband's death. Both of John's parents encouraged his childhood interest in archaeology and his father would entertain him by reading him books on ancient Egypt. Reisner remained a friend of the family and was a visitor to the Rowe household while John was a young child, so archaeology was very much a part of his upbringing.

When John was ten years old, his parents traveled to Egypt, leaving him with his brother and sister in Rome. They were cared for by a French nanny and they studied at Miss Shaw's School for American Children. John, already interested in archaeology, became fascinated with classical ruins and spent months visiting sites in Rome using Rodolfo Lanciani's books as his guide.

John's first exposure to Peruvian archaeology came at age 13 from a book by Sir Clements Markham that he found in a local library. In the following year he read *Inca Land* by Hiram Bingham III and *Ancient Civilizations of the Andes* by Phillip Ainsworth Means. While still in high school, John had a chance to examine the collection of ancient Peruvian objects in the RISD museum and to sit in on his father's course on the history of art. These experiences were sufficient to convince John to specialize in Peruvian archaeology even before he graduated from high school, and he never appeared to have wavered from this goal. John enrolled in Brown University and devoted himself to classical archaeology, while at the same time studying Spanish literature. This formative training in classics left a deep imprint on him and was reflected in his later emphasis on stylistic analysis and tight chronological control in the Andes. While he excelled in his studies of classical archaeology, leading to his induction into Phi Beta Kappa in 1938, he had not given up his early fascination with the Andes, an interest that could not be satisfied at Brown University. Thus, when John graduated *summa cum laude* and won Brown's undergraduate prize for classical scholarship in 1939, he used the \$400 to travel to Peru by ship in steerage class and finally visited Coricancha and the other famous sites in southern

Peru that he had been reading about since childhood. Returning to the United States, Rowe made the acquaintance of Philip Ainsworth Means and was hired by him to map a local site, Newport Tower, and to translate a colonial book from Latin.

John had planned to carry out his graduate work at the University of California, Berkeley (UCB) with the country's leading Peruvianist, Alfred Kroeber, but his father's premature death led him to stay on the East Coast, enrolling in the Department of Anthropology at Harvard University (Kroeber 1969). Here he was finally able to devote himself to Andean archaeology under the supervision of Alfred Kidder II. Apparently, he was never entirely satisfied with this decision and on more than one occasion John commented that it took him decades to "unlearn" everything he had been taught at Harvard.

While at Harvard, John established the Excavators Club and carried out investigations in Massachusetts, Florida, and Maine in an effort to master the art of field archaeology. John's participation in a field school working on shell middens in Maine led him to initiate excavations at an Archaic shell mound on his family property in Sorrento. Like Max Uhle's work at the Emeryville shell mound four decades earlier, John excavated using natural stratigraphy and in his first professional publications he was able to demonstrate cultural changes in this coastal area (Rowe 1940, 1941). In 1941 John participated in Kidder II's Harvard University expedition to southern Peru and carried out explorations in Puno along with Kidder, Harry Tschopik, and Marion Tschopik. He then went on to Cuzco, where he explored Inca sites as part of the Harvard Expedition and discovered the now famous Early Horizon site of Chanapata (Rowe 1943, 1944). This find provided the first glimpse of Cuzco's past before the appearance of the Incas. Returning to Harvard, John received his M.A. degree in anthropology and married Barbara Burnett, an adventurous music student whom he had met at a community clam-bake in Maine.

After receiving his master's degree, John returned to Cuzco to continue his investigations. Residing there for the next two years (1942-43), he continued his doctoral research on Tahuantinsuyu's capital, identifying the Killke pottery style as an expression of Early Inca style, the ancestor of the Imperial Inca style (*i.e.*, Late Inca Cuzco style). He also joined the faculty of the Universidad Nacional de San Antonio Abad del Cuzco (UNSAAC) and founded the Archaeology Section there, the first of its kind in Peru (Rowe 1944:60).

When the United States declared war on Germany John returned home to take the physical examination for induction into the military. Due to his poor eyesight, he was not immediately drafted into service. In the interim, on the recommendation of his former employer, Phillip Means, John received a commission from Julian H. Steward to write a synthesis of Inca culture for volume two of the *Handbook of South American Indians*. The resulting book-length article on Inca culture at the time of the Spanish conquest (Rowe 1946) and his monograph *An Introduction to the Archaeology of Cuzco* (1944) established John as the leading authority on the Incas before he reached the age of thirty. His article for the *Handbook* is probably the single best description of Inca culture produced during the twentieth century and it continues to be a basic reference on the Incas. His monograph on Cuzco archaeology published by the Peabody Museum of American Archaeology and Ethnology laid the groundwork for the first prehistoric sequence in the Cuzco Basin, as well as providing meticulously detailed descriptions of the classic Inca ceramic and architectural style. Although an extensive literature existed regarding Cuzco and the Incas before John's work, much of it was superficial, inaccurate, and the result of an uncritical acceptance of relatively late Spanish historical sources such as Garcilaso de la Vega. In his publications, John introduced a new standard of archaeological research and historiography, erasing the arbitrary boundaries between archaeology, Spanish chronicles, and later Colonial history.

John's research finally was interrupted when he was drafted in 1944 and sent to serve in Germany with the U.S. Combat Engineers, attaining the rank of sergeant. He participated in the Battle of the Bulge in Belgium. He was involved in the destruction and construction of bridges, roads, and other features during the Allied invasion of Germany. When the war ended John was decommissioned in France, but was not yet provided with transport back to the United States. He made the best of his situation by enrolling as a special student at the University of Paris (1945-1946) where he studied with Marcel Mauss and others.

Following his time in France, John returned to his investigations in Cuzco. He also renewed his affiliation with UNSAAC, teaching a course that included students such as Oscar Nuñez del Prado, Gabriel Escobar, and Carlos Kalafatovich. John also took on the directorship of the Museum and Institute of Archaeology (now the Museo Inka). In addition to organizing its administration and the scientific cataloguing of specimens, he established an anthropology library, which functions to this day (Flores 2003:9). While his return to Cuzco was rewarding, he was frustrated to find that his excavated collections had disappeared.

John journeyed to Harvard to complete his Ph.D. in Latin American History and Anthropology in 1947. While there, Ann, the first of his two children, was born, and, with a family to support, John accepted a position with the Smithsonian Institution doing ethnography and archaeology in the Popayán region of Colombia. While living there with Barbara and his infant daughter, he was named Honorary Professor at the University of Cauca and founded an anthropological library at the university. Despite his ongoing research on the Guambían Indians and other Colombian themes (Rowe 1956), John continued to publish the results of his research on prehispanic Peru, including his influential description of the Kingdom of Chimor (Rowe 1948).

Still committed to future research in Peru, John maintained contact with his Peruvianist

colleagues and in 1948, at the instigation of Alfred Kroeber, John was recruited to the faculty of the University of California, Berkeley, the institution that was to be his base during the rest of his academic career. At the time of his appointment as Assistant Professor of Anthropology and Assistant Curator of South American Archaeology at the University's Anthropology Museum, Kroeber wrote him the following note: "Dear Rowe, I suppose I ought to congratulate you but I feel more like congratulating them. Yours, Kroeber" (Kroeber 1969:ii).

Between John's arrival in Berkeley in 1948 and his retirement in 1988 at age 70, he divided his efforts between his research and teaching. While at UCB he founded his third anthropology library, and inspired the students to create the Kroeber Anthropological Society. For more than four decades he trained and advised a multitude of students at UCB, and was the primary advisor for over two dozen Ph.D.s, most of whom went on to careers in Andean archaeology. As an undergraduate teacher, John was serious and a bit severe. In his large lecture classes, he read his notes verbatim, carefully marking where he left off in pencil so that he could resume at that spot in the following class session. His lack of showmanship, however, was offset by the originality of his thought and the conviction that lay behind his words. In his course "Peoples of the Andes", when he spoke of the execution of the last Inca ruler by Pizarro, you could hear John's heart breaking, and when he described the uprisings of José Gabriel Condorcanqui (Thupa Amaru II) and Tomás Katari, you felt that had John been born in a different time he would have been the first to take up arms. When he taught his world-wide survey "Invention and Technology", you sensed that John was dissecting the processes lying behind the creation or rejection of inventions in a totally original and exciting way. While a few left these large lecture courses disgruntled and bored, many others were inspired by his comprehensive vision of history, his new insights, and, above all, the possibilities he raised for original investigations.

While John's undergraduate courses were memorable, it was really in small seminars that he shone. These were devoted to original research and everyone in the class was expected to break new ground as part of the course work. In the case of archaeology, John focused on the collections at the Robert H. Lowie Museum of Anthropology (now the Phoebe A. Hearst Museum of Anthropology) that had been collected by Max Uhle or others; in the case of ethnohistorical research, he favored reliance on early chronicles in the original Spanish. These courses required total dedication and to signal this to outsiders, he often scheduled the meetings in the late afternoon on Friday, sometimes even stipulating that knowledge of both Spanish and German was required for registration. The final requirement for seminars was always a term paper presenting original research and John would read these with great care; no error was too small to be unimportant. For example, in one paper that I wrote on Moche iconography, I used Arabic rather than Roman numbers to refer to Rafael Larco's phases. John took the time to correct each mistaken number in the manuscript—this meant roughly fifteen corrections per page for thirty pages. It was not an error that I ever made again.

The classroom was only the beginning of John's influence for those students who did graduate research with him. For John, the world of scholarship meant more than a career; it was a vocation—a way of life that demanded complete commitment. Without making it explicit, he communicated his belief that the quality of one's scholarship was a direct reflection of one's character, and the need for accuracy and in-depth investigation represented a moral obligation for those aspiring to become scholars. What made this challenge so daunting was John's apparent mastery of a wide range of subjects. John was trained as a four-field anthropologist and his research contributions included linguistics (Rowe 1950b, 1954), ethnography (Rowe 1950a), and history (Rowe 2003), as well as archaeology. John's comprehensive knowledge of the Andes turned out to be only the tip of the iceberg; some idea of his astonishing intellectual breadth can be intuited when reading

his writings on the Renaissance origins of anthropology (1964, 1965) or his analysis of sixteenth and seventeenth century grammars (1974).

Despite his accomplishments, John seemed never satisfied with his own knowledge or understanding. It was common for him to return to a casual question asked several days before with the results of research that he been conducting since the conversation. For example, once I mentioned that the term “Callejón de Conchucos” is used in Chavín de Huántar to refer to the series of river valleys east of the Cordillera Blanca that drain into the Marañón. John appeared to be skeptical about this. Several days later he appeared with a page summarizing the changing meaning of the term “Callejón de Conchucos” from colonial times to the nineteenth century.

One drawback of John’s almost religious view of scholarship was that he had no patience with colleagues who were less rigorous than he was with the evidence. Regardless of how original their ideas might be, if they were sloppy scholars, John simply did not think that they merited respect. It should be emphasized that John demanded fidelity to the evidence, not to his ideas. He was always open to having his positions reevaluated on the basis of new findings or alternative analyses of existing evidence. He was an enthusiastic advocate of Thomas Chamberlin’s 1890 essay “Method of Multiple Working Hypotheses” and distributed copies of it to incoming graduate students. In contrast, he had great skepticism about the kind of deductive reasoning and covering laws proposed by processual archaeologists.

In the late 1960s John separated from Barbara Burnett and in 1970 he married Patricia Lyon. Patricia had received a doctorate in anthropology at UCB based on ethnographic work among the Wachipaeri in the Amazonian lowlands east of Cuzco, and she shared John’s academic interests and dedication to Peru. For the rest of his life, she worked closely with him in research, fieldwork, and the Institute of Andean Studies.

Looking back, John made a remarkable effort to be accessible to his graduate students. He told us that we could call him at home at any hour, except during *Prairie Home Companion*, his favorite radio program. He and Pat entertained informally on many weekends and would discuss the recent discoveries and ongoing debates in Peruvian archaeology with his students and friends over a beer. John did not belong to the class of heavy drinkers who were so common in his generation of archaeologists, but he could drink a glass of straight pisco without wincing, or showing any effects at all. When listening to the news of recent archaeological finds in Peru, or hearing an interesting idea for the first time, John would smile broadly, rub his hands together and chuckle to himself. His eyes would sparkle and you could see that he was truly happy.

John’s personal style was simple to a fault. During the 1970s besides a utilitarian watch, he did not wear jewelry and at the university he dressed simply in suit, white shirt, and narrow striped tie. Outside of UCB he would wear striped shirts or, in the winter, flannel shirts. In the field he opted for khakis. His office was largely devoid of decoration, and his home was similarly austere. His dining room was dominated by a portrait in oil of what looked to me like a New England Puritan bent on driving out the devil from all wayward graduate students. This turned out to be one of John’s distant ancestors, a well respected Rhode Island sea captain named Joseph Tinkham. The few pieces of Latin American art decorating John’s home in the Berkeley Hills proved to be mementos given to him by South American friends. John’s personal style suggested someone who had decided to avoid anything that would distract him from his scholarly goals. John’s most obvious vice was his love of books and he accumulated a vast personal library that filled his home and office. His total involvement in his chosen profession also shaped how he spent his free time. As his daughter Lucy Burnett Rowe, now an experimental geneticist, commented, “He was extremely dedicated. He wasn’t the kind of person who would take a traditional vacation. He loved what he did, and he always did what he loved.”

One thing John certainly loved was Peru and its people. By teaching, lecturing, and publishing in Peru, John became as influential there as he was in the United States. Each summer, John would leave Berkeley for Cuzco and spend several months in the field or the archives. However, according to anthropologist Jorge Flores, the Cusqueños' perception of John's movements was quite different. They saw him as residing in Cuzco, but having to leave each year for an extended period to teach and earn a living in California. While in Cuzco he would drive an ancient Land Rover, which he and Pat called Genevieve. When I joined John in Cuzco for the 1973 summer field season at Qotakalli, he seemed to subsist mainly on over-ripe bananas and bread for lunch and sardines, crackers, and popcorn for dinner. For a treat he would go out to eat Peruvian Chinese food, known as *chifa*, or to his favorite restaurant La Nusta. This modest eating establishment consisted of a few wooden tables on the precarious second floor of an old adobe house. The lake trout and other food was simple, yet good, but most memorable were the sweet liqueurs that the owner brought out with great fanfare at the end of the meal. In this rather dreary environment, these turquoise and chartreuse after dinner drinks seemed to glow as though radioactive.

While Cuzco usually was John's summer destination, he would always spend time in Lima meeting with friends and catching up on the local archaeological politics. He seemed to flourish in Lima's social and intellectual climate. A man of habit, John initially stayed at the Pensión Morris, where Uhle had resided. Once this establishment closed, he shifted near the Plaza de Armas, to the Hotel Maury, where the pisco sour had been invented. He made it clear to all of his students that working in Peru was a great privilege, as well as a serious responsibility. By personal example, he taught that it was essential to speak and read Spanish, publish in local journals, and share research results in Spanish at local conferences and meetings. John worked to craft a common terminology for site inventories, and his system was accepted as official by the Peruvian government (Rowe 1971a; Rowe and Bonavia 1965).

John always viewed Peruvian archaeology as a joint venture shared by Peruvian archaeologists and foreign scholars. His social circle was filled with Peruvian friends, Peruvian scholars, and Peruvian students. The profound esteem in which John was held by his Peruvian colleagues is apparent from the testimonials that have appeared (e.g., Amat 2004; Flores 2003; Guillén 2004; Santillana 2004). His attitude towards Peru could not have been further from that of many archaeologists in the 1960s and 1970s who viewed Peru as their laboratory to study cultural processes.

John's Spanish was impeccable but distinctive and, in this, it resembled his English. He spoke very slowly, with great precision, and his sentences were often punctuated with long pauses. These were so lengthy that those who did not know him sometimes presumed (especially when he was speaking Spanish) that he was unable to find the right word, or that he had lost his train of thought. On the contrary, John always resumed with exactly the right word or phrase. Not long after I began studying with him, I had the unsettling realization that John's spoken comments were like a written text, and that it would be feasible to publish John's oral remarks verbatim.

While John's personal style suggested a very conservative individual, his convictions were anything but conservative. He was a religious skeptic who seemed unsympathetic to true believers of any kind. John was strongly committed to racial and gender equality, and had minority and female students at a time when they were severely under-represented in archaeology. He also supported gay rights and encouraged the pioneering research of one of his students into homosexuality in prehispanic Peru (Arboleda 1981).

In the field, John varied his activities from year to year. Some years he would focus on the Cuzco archives, while in others he would favor explorations in the field, sometimes following up on earlier finds or catching up on discoveries made by colleagues in Cuzco or other regions. His explorations in Ayacucho with Gordon Willey and Donald Collier were important in establishing Huari as

a Middle Horizon center equivalent to, and competing with, Tiahuanaco (Rowe *et al.* 1950) and the investigations he directed on the south coast in collaboration with Dorothy Menzel, Fritz Riddell, David Robinson, Dwight Wallace, Lawrence Dawson, and Duncan Masson between 1954 and 1969 were crucial in developing the master sequence for the Ica Valley (Menzel, Rowe, and Dawson 1964; Rowe 1958, 1960a, 1962b). The explorations John carried out in the Department of Apurímac with Oscar Nuñez del Prado in 1954 were likewise pioneering efforts (Rowe 1956b). John rarely excavated after his dissertation work in Cuzco, but he did do some small scale test-pitting near Chavín de Huántar's New Temple in 1962. In the 1970s, with Patricia Lyon, he carried out four seasons of small-scale investigations near the Cuzco airport at Qotakalli and Tarawi, in an effort to clarify the local ceramic chronology that had been troubling him since graduate school. In his later years he redoubled his research on Inca and colonial Peruvian history, and made a crucial discovery concerning Pachacuti's responsibility for the establishment of Machu Picchu (1987). Even when John was in his seventies he continued to trek to remote high altitude sites near Cuzco that he believed might be of archaeological interest, regardless of his colleagues' concern for his health.

It is not feasible to provide a detailed treatment here of all of John's substantive, methodological, and theoretical contributions to Peruvian archaeology, historical linguistics, colonial Peruvian history, the history of anthropology, and South American ethnography (see Hammel 1969; Menzel 1969) nor is it necessary to provide a complete bibliography of his publications because several excellent ones are available (Abraham *et al.* 2006; Amat 2004; Pfeiffer 1969). It is appropriate here, however, to highlight briefly some of his intellectual accomplishments and his broader perspective on the Andean past. Much of his time was devoted to issues of chronology and ceramic sequences (Rowe 1957b, 1962c). His writings on the chronology of Chavín sculpture (Rowe 1962a), the Paracas ceramic sequence (Menzel *et al.* 1964), the expansion of the Inca empire (Rowe

1945, 1946), and Inca and Colonial wooden drinking vessels (1961) were all landmark contributions. John's concern with chronology, including relative chronologies based on pottery style, was never an end in itself. On the contrary, it was a function of his search for a reliable tool to track cultural change, particularly given his reservations about the precision and accuracy of radiocarbon dating (Rowe 1967). Trained in classical archaeology, John knew that pottery had the potential for refined chronological control, but realized that the type-variety approach advocated by most US scholars was incapable of this precision.

John also recognized that the stage-based framework being used to discuss relative chronology was ambiguous and confusing, as well as being loaded down with unwarranted evolutionary assumptions. He observed that the incorporation of stages, such as Formative, into chronological systems inevitably resulted in circular reasoning (Rowe 1962c). John attempted to address these problems by formulating a new framework based on periods that was free of evolutionary terminology. For purposes of clarity and precision it was tied to the ceramic sequence of the Ica Valley. This so-called "Master Sequence" could be cross-dated with the sequences of adjacent areas until all of the Central Andes were integrated into a single sequence and terminological framework. The Ica Valley was selected not because it was central to Andean prehistory, but because its sequence was better known than that of any other area, thanks to the efforts of Uhle, Kroeber, Menzel, Dawson, and others. After nearly half a century, the Rowe terminology remains in widespread use, particularly in the United States and Europe.

Although much of John's career paralleled the development, dominance, and decline of processual archaeology, this popular intellectual movement had remarkably little impact on John's work. John was always a fiercely independent thinker and he remained resistant to those developments. His outright rejection of long-distance diffusion (1966) and sociocultural evolution (1962c) was made clear in his writings and he saw no point in wasting his time debating these ideas,

regardless of how popular they were in the 1960s or 1970s. Similarly, he favored empirical and inductive approaches over deductive ones, and thus considered the notion of nomothetic laws in archaeology as an impossible dream. For John, cultures were always changing, and it was the goal of archaeologists to reach a historical understanding of the context and process of these changes. Unlike many of his contemporaries, he considered the role of individuals to be of importance, and his writings foreshadowed more recent concerns with human agency. His treatment of Pachacuti, for example, suggests the crucial role that this emperor played in the creation of Tahuantinsuyu, its belief system, and its state institutions. Long before people were writing of “invented traditions”, John was tracing how the Inca emperor Pachacuti devised core Inca religious beliefs and administrative practices in order to further his imperial aims (Rowe 1960b, 1968, 1985a). John also differed from the “New Archaeologists” of the 1960s and 1970s in his abhorrence of jargon. His articles were written in lucid English and were designed to be understood by specialists and non-professionals alike. This writing style was deliberate and, according to his daughter Ann, John went so far as to have his wife Barbara read all of his article manuscripts in order to ensure that he achieved this goal.

John also focused on the history of Andean resistance to European oppression before it was fashionable, and many of his historical writings concern native rebellions and their leaders (1955, 1971b, 1982, 1985b), as well as the nature of Spanish oppression (1957a). John's analyses of Colonial wooden drinking vessels (*keros*) and Colonial oil paintings of Inca rulers (1951, 1961) were among the first attempts to explore how Inca identity and native resistance were embodied in post-conquest material culture. While art historians such as George Kubler were insisting on the disjunction of pre-conquest and post-conquest culture, John highlighted the existence of cultural continuities, not as cultural relics, but as conscious expressions of resistance.

During his career at UCB John influenced linguists and ethnographers such as William Sturtevant, Harold C. Conklin, and Eugene A. Hammel, but perhaps his greatest impact was as the principal advisor for over twenty doctoral students specializing in the archaeology of the Central Andes. Despite his own research priorities, John encouraged these students to follow their interests and concerns, rather than imposing his personal agenda on them. Only three students, Dorothy Menzel, Donald Proulx, and Richard P. Roark, worked on projects related to the “master sequence” for their theses. An equal number, Edward Dwyer, Susan Niles, and Margaret MacLean, focused their doctoral work on Cuzco, although two of them worked outside of the Cuzco Basin proper. The majority of John's doctoral students concentrated on other parts of Peru. Edward Lanning and Thomas C. Patterson worked on the central coast; Christopher Donnan and Colleen Beck on the north coast; Richard Burger in the northern highlands; Joel W. Grossman in the south-central highlands; and Dwight Wallace, Catherine Julien, and Lee Steadman in the altiplano. Some graduate students chose to work outside the Central Andes, such as Warren DeBoer, whose research focused on the Amazonian lowlands, and Karen Olsen Bruhns, who investigated the Middle Cauca Valley of Colombia. There was a comparably wide range in the periods that these doctoral students examined, running all the way from the Preceramic and Initial Periods (Edward Lanning) to the Spanish conquest (Catherine Julien). While many dissertations included detailed ceramic analyses, two doctoral students, Jane Powell Dwyer and Donna Garaventa, eschewed pottery altogether in favor of textile studies (as did John's oldest daughter Ann Pollard Rowe), while Carol Mackey's work on modern quipus, and George R. Miller's studies of modern and ancient camelid herding constitute some of the earliest examples of ethnoarchaeology in South America. Margaret MacLean likewise broke new ground by focusing on conservation issues created by tourism on Machu Picchu's famous Inca trail. The sheer variety of these doctoral theses is a testament to John's respect for independent research and thinking. In this regard,

John's approach to dissertation topics differed from that followed at many other universities at a time when cohort after cohort of archaeology graduate students wrote theses based on research at a single site or valley, often sharing the same theoretical models, methodological approaches, and even conclusions.

Another aspect of John's teaching that is evident from his students was his holistic approach to Andean prehistory. It was common for John's students, such as Christopher Donnan, to carry out surface surveys, direct large-scale excavations, construct ceramic chronologies, investigate pottery technology, and explore iconography and cosmology. This same range is evident in John's writings.

In 1960, John decided that a forum was needed to discuss and publish research on Andean archaeology, so with his colleague Dorothy Menzel he founded the Institute of Andean Studies (IAS) in Berkeley. This organization published a journal called *Nawpa Pacha*. It first appeared in 1963 and reflected John's perspective on Andean archaeology. It often contained articles written by him and his students. In accordance with John's vision, it included an ample number of illustrations and other presentations of evidence, something that other professional journals such as *American Antiquity* were unwilling to do. John and Pat edited *Nawpa Pacha* and dealt with the onerous details of its printing, distribution, and financing. Over the last four decades the IAS has flourished, in part due to assistance received from John's collaborators, most notably Dorothy Menzel and Patricia Lyon. From the annual meetings in Berkeley, California of the IAS, John not only encouraged young anthropological archaeologists, but also interested people from outside the field, particularly when they possessed special skills or knowledge. For example, John had a major role in encouraging the scholarly work in Andean archaeology of architects Jean Pierre Protzen, Vincent Lee, and William Conklin.

Perhaps because John avoided emulating the style of the times, his vast corpus of over 300 articles and reviews has aged well. Some hoped

that John would produce a general synthesis on the Incas (or on Peruvian archaeology) before his death, but that was never likely. John preferred the concrete to the general and was always loath to reach conclusions without a full presentation of the evidence supporting them. The list of topics in his major synthesis on the Incas for the *Handbook of South American Indians* was imposed on him by its editors and it is unlikely that John would have created something of this kind had this not been the case. Nonetheless, while many of his writings seem narrow in scope, a close reading will reveal that they are far broader than they originally appear and that they open up new horizons for future research.

Before his death, John's extraordinary contributions were widely recognized in the United States and throughout rest of the world. In the USA, he received special honors from both Brown University (Doctor of Humane Letters) and UCB (The Berkeley Citation) and was presented with the Robertson Prize of the American Historical Association. Given John's special interest in anthropology libraries, it is especially appropriate that the John Howland Rowe Endowed Chair for the Director of the Anthropology Library was established at UCB in 1998. In the United Kingdom he was made a Fellow of the Society of Antiquaries of London. In France he was elected as a member of the Société des Américanistes de Paris, and in Germany named a Corresponding Member of the Deutsches Archäologisches Institut of Berlin. Perhaps most valued by John were the honors that he received in Peru. He was awarded the Premio de Honor from the Provincial Council of Ica and honorary degrees from the Universidad Nacional de San Antonio Abad del Cusco and the Pontificia Universidad Católica del Perú in Lima. Just as impressive, the Peruvian government made John an Oficial de la Orden "El Sol del Perú" in 1957 and gave him the Gran Cruz de la Orden "al mérito por servicios distinguidos" in 1981.

For me, John Rowe embodied the uncompromising pursuit of excellence in scholarship. His conviction that the Andean past was a subject of

unending richness and fascination continues to resonate with me, and is reflected in all of his writings. It is fortunate that through John's published works in English and Spanish, those who did not have the privilege of working with him directly can still benefit from his extraordinary insights and vision. He was a unique and unforgettable individual. The world of Andean studies will be a much poorer place as a result of his death, but a much richer one as a result of his remarkable life.

ACKNOWLEDGEMENTS

My account of John's childhood relies heavily on talks presented by his two daughters, Ann Pollard Rowe and Lucy Burnett Rowe, at a memorial meeting at UCB in January, 2005. Both of these have been published, along with a complete bibliography of John Rowe's work in volume 28 of *Ñawpa Pacha* (Abraham *et al.* 2006; Rowe *et al.* 2006). I am also grateful to Ann Rowe, Lucy Rowe, Patricia Lyon, Jeffrey Quilter, George Miller, Harold C. Conklin, and Lucy Salazar for their comments and suggestions on the draft version of this obituary.

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*John Howland Rowe with Patricia J. Lyon, George R. Miller, Richard L. Burger, and Catherine J. Julien during the excavations at Qotakalli, Cusco, August, 1973
(photograph courtesy of George R. Miller).*



John Howland Rowe presenting a paper at the International Congress of Americanists in Lima, August, 1970. The late Peruvian historian Edmundo Guillén Guillén is seated behind the desk.