

EDITOR'S PREFACE

One of *Andean Past*'s specialities is the history of Andean archaeology. This issue contains several solid contributions to that subfield. **Richard E. Daggett** continues his serial biography of Peruvian archaeologist Julio C. Tello with "Tello's 'Lost Years': 1931-1935". Faithful readers of *Andean Past* will recall "Reconstructing the Evidence for Cerro Blanco and Punkuri" published in *Andean Past* 1 and "The Paracas Mummy Bundles of the Great Necropolis of Wari Kayan: A History" in *Andean Past* 4. Here, in *Andean Past* 8, Daggett elucidates a very difficult period in Tello's life. In October, 1930, Tello lost his post as Director of the Museo de Arqueología Peruana, undoubtedly for political reasons. His friend Samuel Lothrop characterized the following five years as a period of poverty and obscurity. However, Daggett, on the basis of extensive newspaper articles, argues that Tello "quickly reasserted himself in the affairs of his nation's cultural patrimony." He re-established institutional ties and conducted major fieldwork.

In "Bringing Ethnography Home" **Ellen Fitz-Simmons Steinberg** and **Jack H. Prost** explore the activities of Knut Hjalmar Stolpe, a prominent Swedish ethnographer and archaeologist. Stolpe was long been assumed to have been one of the first persons to conduct scientific excavation in the Andes. However, Steinberg and Prost demonstrate that, during his brief visit to Lima and Ancón, Stolpe functioned as a collector of antiquities, rather than as a systematic excavator.

To illustrate this article we publish, probably for the first time, several images by three famous nineteenth century photographers. Figure 2 shows the destruction of Chorrillos, site of a major battle in the War of the Pacific (1879-1884), and now part of metropolitan Lima. This view, as well as the better-known shot of Chorrillos reproduced as Figure 3, was taken by Franco-Peruvian photogra-

pher Eugène Courret. Figure 4, also by Courret, depicts the seaside town of Ancón around 1880. Figure 12, Courret's evocative portrait of antiquities hunter George Kiefer, exemplifies the style that made Courret a top society photographer.

Figures 5, 6, 9, 13, 14, and 15, also presented here for the first time, are by O. B. Ekholm, the official photographer of the around-the-world *Vanadis* expedition discussed by Steinberg and Prost. Figures 8 and 10 are also by Ekholm. Together they are a valuable record of treasure hunting at Ancón and at Magdalena del Mar, of scientific norms in the late nineteenth century, and of figures important to the development of Peruvian archaeology. Figure 7, showing a museum display, is from the studio of R. Castillo, a photographer active in Lima during the 1870s. It has also remained unpublished until now.

The history of magic is not a topic ordinarily found within these pages. However, in this issue practicing magician **William E. Spooner** and Andean archaeologist **Gordon F. McEwan** have teamed up to provide us with a diversion into that field. With "Evidence for Conjuring in Pre-Columbian Peru" they explain the functioning of an intriguing Peruvian vessel. According to Spooner and McEwan, this bowl is an "inexhaustible vessel" or *lota* bowl used to create the illusion that it magically refills itself. Although Old World parallels exist, stylistic, thermoluminescent, and radiocarbon dating all suggest an affiliation with the Chancay or Chimú cultures. Spooner and McEwan postulate an independent invention in the New World.

In this issue of *Andean Past* we are pleased to publish a fine contribution to the archaeology of Northwestern Argentina. "Prehispanic Use of Domestic Space at La Huerta de Huacalera" by **Jorge Roberto Palma** presents an overview of the

site of La Huerta de Huacalera, an urban center occupied from the late first millennium A.D. to early colonial times. Palma concentrates on the physical organization of that site, basing himself on “chronological, architectural and contextual criteria”. After an introduction to the site, its natural environment, previous studies, and the ceramic typology, Palma analyzes architecture, the archaeological strata in and around the buildings, and the artifacts they contained. He presents twenty ^{14}C dates and suggests functions for various components of La Huerta de Huacalera with the aim of understanding the societies that built and maintained this site.

This volume of *Andean Past*, like others before it, contains the obituaries of several fine colleagues. People often ask me how I feel about the task of writing and editing memorials. Although it’s sometimes hard to accept the death of a valued friend, an obituary is really a short biography, and often the only place in which a person’s life trajectory is set down. It does give comfort and satisfaction to make a scholar’s contributions better known. Recently the 1955 annual volume of the Pennsylvania German Folklore Society came into my hands. In it editor Preston A. Barba expresses feelings very close to my own:

Some might regard it as a mournful task to . . . count our dead . . . We do not regard this assignment as a mournful one, however. To us it provides an opportunity to pay a small tribute to those who labored in the field of our common endeavor. Because we knew the people intimately, we know the joy they gained through their efforts and their sharing it with us and you. So let it be with all. In these accounts we avoid all titles, all rank and all mention of worldly wealth. There is only one criterion and that is service.

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Sadly, since the publication of *Andean Past* 7 we unexpectedly lost one of our editorial board members, **Craig Morris**. Craig’s clarity of vision has guided *Andean Past* from its conception. His fellow board member Thomas F. Lynch knew him since graduate school, and I had the opportunity

to take a course from Craig at Cornell in the mid-1980s, so it seemed natural for us to collaborate in writing about Craig’s life and contributions to the field of Andean studies. Early in his career this soft-spoken and even-mannered scholar teamed up with the volatile John V. Murra to conduct ground-breaking interdisciplinary research at the large Inca site of Huánaco Pampa. Later Craig worked at the important Inca coastal sites of Chíncha and Tambo Colorado. On the basis of fieldwork and wide reading he published a series of interpretative articles that have presented Inca culture to both scholarly and popular readerships.

In *Andean Past* 8 two colleagues are memorialized through their own work. Jonathan Kent’s obituary of his friend and colleague **Francis A. (Fritz) Riddell** was published in *Andean Past* 7. The present volume contains a posthumous article by Fritz, “Archaeological Recovery at Quebrada de la Vaca, Chala, Peru”. In 1954 Fritz and his first wife Dorothy (Dolly) Menzel surveyed and excavated Quebrada de la Vaca during a six week period. Towards the end of his life Fritz spent considerable time transforming their field notes into formal reports. In the short time they were at the site they accomplished a remarkable amount of work, including the production of a plan of its main portion. This was not published before Hermann Trimborn came out with his own independent plan of Quebrada de la Vaca. As usual in such cases, there are small but significant differences between the Riddell-Menzel and Trimborn renditions. To facilitate comparisons, we publish two versions of the Riddell-Menzel plan, as it was originally drawn, and as it was expanded and modified by Fritz in the late 1980s. The first plan emphasizes compounds that make up Quebrada de la Vaca. The later plan reveals the locations of many features observed there.

Fritz’s site report, valuable in and of itself, serves as the essential background for **Grace Katterman’s** “Clothing from Quebrada de la Vaca West: An Inca Cemetery on the South Coast of Peru”. Riddell and Menzel recovered over 100 disturbed mummy bundles at Quebrada de la Vaca West. They deposited these in the Museo

Regional de Ica. Many years later, after Fritz had returned to Peruvian field work and had gathered a team, Grace began to conserve and study the textiles accompanying the bodies. Here we have her report on the only large set of Inca commoners' clothing from the Peruvian coast to have survived the vicissitudes of time. These two Quebrada de la Vaca reports are companion pieces to "A Cache of Inca Textiles from Rodadero, Acarí Valley" by Katterman and Riddell (*Andean Past* 4). Without the gracious and enthusiastic support of Dorothy (Dolly) Menzel, the Quebrada de la Vaca articles in this volume could not have been published.

Susan A. Niles has written an appreciation of her good friend, **Anne Paul**, and contributed an evocative photograph of Anne taken during Peruvian fieldwork. We also publish one of Anne's last articles, "Diversity and Virtuosity in Early Nasca Fabrics". Anne submitted her manuscript just ten weeks before her death. She remained in contact with the editors almost until the end, only referring to her fatal illness as a "setback" when her messages became more personal and she began to reminisce about her childhood in Arizona. Although I never had the pleasure of meeting Anne face-to-face, I nevertheless enjoyed working with her. In *Andean Past* 6 we published her article "Bodiless Human Heads in Paracas Necropolis Textile Iconography". Even at long distance I sensed a gracious, intelligent, and brave woman dedicated to research.

"Diversity and Virtuosity . . ." moves forward in time from Anne Paul's famous and fundamental work on the fabrics associated with Paracas mummy bundles. In the present article she refines our understanding of early Nasca textiles, in terms of both style and dating. Nasca chronology rests on Lawrence Dawson's unpublished mid-twentieth century ceramic seriation, augmented by ^{14}C assays and by study of excavation contexts. There is no independent seriation for textiles. As Paul puts it, "our chronology for the textile tradition is based primarily on the association of textiles with scientifically excavated pottery and on iconographic comparisons with dated ceramics", the latter a

difficult task, according to Paul. The dating of the Early Nasca textile style is based largely on textiles recovered by Alfred L. Kroeber in 1926. Most museum textiles lack exact provenance data. In her article published here, Anne Paul analyzes Nasca shawls that she can assign to the Early Intermediate Period Epoch 3.

My first encounter with **Gordon R. Willey** was in 1972 when I was a humble special student at Harvard and he was already an august professor. Our interaction involved a library book which I had, and he needed, and he was the personification of courtesy, which struck me amid the general fractiousness of that time and place. In 1979 I was present in London, along with our Graphics Editor, David Fleming, and many other people, when Willey received the Huxley Memorial Medal from the Royal Anthropological Institute and delivered his lecture "Towards a Holistic View of Ancient Maya Civilizations". Our paths didn't cross again until shortly before Willey's death. I persuaded him to write his reminiscences of the early years of the Institute for Peruvian Studies. I see this essay as a companion to the institutional histories on the Northeast Conference on Andean Archaeology and Ethnohistory and of the Midwestern Conference on Andean and Amazonian Archaeology and Ethnohistory that we published in *Andean Past* 6. Once he had agreed, Willey was conscientious about completing a draft before undergoing heart surgery. We will publish this, along with Richard E. Daggett's introduction, in *Andean Past* 9. In the course of planning these reminiscences, Gordon Willey and I shared several enjoyable phone conversations and a short series of letters. The man was just as gracious in 2002 as he had been thirty years before. In this volume **Michael E. Moseley**, Willey's colleague at Harvard, and in the field, records his impact on Andean archaeology.

Also in this volume *Andean Past* Editorial Board member **Richard L. Burger** publishes his obituary of his mentor **John Howland Rowe**. Burger is one of some twenty doctoral students of Rowe's who have made significant contributions to Andean archaeology and anthropology. A

strong and unusual personality emerges in this tribute. Burger presents Rowe's achievements in context, expressing his admiration in so doing. Beginning at a young age, and continuing almost until his death, John Rowe constructed a twentieth century view of Inca culture which has been very influential.

Many former students in the United States, Peru, and Germany remember **Richard Paul Schaedel** as a brilliant anthropological archaeologist who was unfailingly generous to younger scholars. One of these, **Tom D. Dillehay**, assesses Schaedel's many important contributions to our understanding of complex societies in general, and to Andean studies in particular. Schaedel's extraordinary productivity and the breadth of his scholarship are apparent from the bibliography of his publications which accompany his obituary. As usual with *Andean Past* obituaries, we have striven to make this list as complete as possible.

It is easy to underrate the modest. In our discipline solid, data-based contributions often wait quietly within the short-run journals until somebody recognizes their importance. Likewise, real critical insights sometimes lurk in the pages of popular articles as well as in more obvious venues like *American Anthropologist*. With his obituary of his friend and colleague **Edwin Nelson Ferdon, Jr.**, **Earl H. Lubensky** helps us appreciate the work and thought of an archaeologist whose contributions, are not, I suspect, as fully appreciated as they should be. During the course of his long life Ferdon developed an expertise in the archaeology of the Andean countries, especially Ecuador, of the U.S. Southwest, of Mexico, and of the South Pacific. From the 1930s through the 1960s, Ferdon conducted surveys and excavations. As his knowledge grew, so did his critical faculties. Although he published in mainstream academic journals, he also wrote for magazines like *El Palacio* and *Archaeology*, that are aimed at the general public. In making us more aware of the accomplishments of this remarkable man, Lubensky also tells us something of his own work on Ferdon's Ecuadorian collections.

I have always believed that illustration is just as important to archaeology as the written portions of reports. **Donna McClelland**, along with **Christopher B. Donnan**, made a superb original contribution to Moche studies through her mastery of graphic representation. Chris Donnan explains the significance of this contribution and shares the highlights of Donna's life in his obituary of his colleague. Donnan and McClelland realized that Moche fine-line paintings on ceramics are key to an understanding of Moche iconography, ritual, and culture. Because they are wrapped around three dimensional forms, these paintings are difficult to illustrate. Conventional photography doesn't capture them in their entirety. Donnan and McClelland devised a system which produced complete drawings from series of photos. The drawings then became a study corpus. An example accompanies the obituary.

When I lived in Ithaca, New York during the 1980s, one of the town's most outstanding characters was **Ed Franquemont**. He was part hippy, part craftsman, part scholar, and yet somehow both one hundred percent family man and one hundred percent activist. Ed's bald pate, bushy red beard, and big personality animated many a meeting, lecture, and demonstration. His tribute in this issue has been written by **Ann Peters**, another Ithaca resident who shared many of Ed's interests and concerns from textile arts to community activism.

In "An Aguada Textile in an Atacamenean Context" **William J Conklin** and **Barbara Mallon Conklin** explore a deeply prehispanic exchange network. They focus on the presence of non-Tiwanaku, non-local artifacts in human burials at San Pedro de Atacama, Chile. Their detailed analysis allows them to reconstruct San Pedro's role. The Conklins see the prehispanic people of San Pedro as neither the carriers of an independent and widespread culture, nor as the operators of a mere trading post. Furthermore, the absence of Tiwanaku architectural elements leads them to conclude that San Pedro was not a colony. Rather, they see ancient San Pedro as the nexus in a trading web. The trails of the Atacama are

the threads. Hallucinogens were among the most important goods that passed along this web, although people and the knowledge they carried in their heads moved through it, too. As with a textile, every point in the exchange web is ultimately connected with every other point. The Conklins support their reconstruction by noting that certain complicated tie-dye techniques appear in a Pucara textile, in Tiwanaku and Huari ones, and in an Aguada style fabric found in a San Pedro burial. This distribution, according to the Conklins, reflects nodes in the trade and communications net.

Tiffany A. Tung and **Bruce Owen** have contributed a pair of papers on the Beringa site on Peru's far south coast. The first, by Tung, is "The Village of Beringa at the Periphery of the Wari Empire: A Site Overview and New Radiocarbon Dates". Beringa is in the Majes Valley. It was occupied during the Middle Horizon, apparently abandoned, and then re-used during the Late Intermediate Period, at least as a cemetery. The site has been heavily looted. Tung and her team set out to gather as much information as possible from disturbed, as well as *in situ* human, artifactual, and architectural remains. Postulating that Wari imperial re-organization occurred around 800-900 A.D., Tung looks at how those changes may have affected a small site on the edge of Wari's sphere of influence. Here she reports on the 2001 field season of the Beringa Bioarchaeology and Archaeology Project which she directed.

"The Wari Heartland on the Arequipa Coast: Huamanga Ceramics from Beringa, Majes Valley, Peru" by **Bruce Owen** is an unusually thorough analysis of a ceramic sample. Although Beringa is some 370 kilometers as the condor flies from the Wari center, many of the ceramics it has yielded can be placed on the continuum of the Huamanga style as defined by various scholars. In the course of his analysis Owen considers the implications of the surprisingly large spread of Huari and Huari-influenced ceramics. Taking into account the specifics of the Beringa site and its disposition of artifacts, he draws plausible inferences about the

Beringa lifestyle, as well as the socio-political organization of the Wari polity.

While most scholars, following Julio C. Tello, accept that the Recuay groups of Peru's North Highlands prospered through agro-pastoralism, until recently there was only circumstantial evidence for their camelid herding. In "Animal Resources and Recuay Cultural Transformations at Chinchawas (Ancash, Peru)" **George F. Lau** analyses the faunal assemblages from sequential occupations at Chinchawas, a site in the head of the Casma drainage. His work confirms the intensive use of camelids in this highland area during the Early Intermediate Period and Middle Horizon, especially between A.D. 500 and A.D. 900.

As **Richard L. Burger** points out in "Late Paracas Obsidian Tools from Animas Altas, Peru", "the stone tool industries of prehispanic Andean cultures possessing ceramics have been ignored because they seemed less useful than pottery as chronological markers. However, analysis of stone tools offers unique insights into subsistence, cultural continuity, trade patterns, site function, ethnicity, and other topics of archaeological interest." In this volume Burger analyses the largest collection of obsidian artifacts discovered at a Paracas site. In 1959 the late Lawrence Dawson collected these 238 obsidian bifaces and flakes at Animas Altas, an Ocucaje 9 site in the Ica Valley's Callango Basin. Burger argues that these are basically projectile points, not representative of a multifunctional tool kit. All are made of material from the Quispisisa Source previously identified by Burger and Glascock in *Andean Past* 7. Quispisisa is 225 km from Animas Altas. This long-distance provenance has implications for exchange networks during the Early Horizon.

With the publication of *Andean Past* 8 we are happy to welcome two new members to our Editorial Advisory Board, **Michael E. Moseley** and **James B. Richardson III**. Both of these distinguished Andeanists have been guiding us behind the scenes for many years. In Volume 3 we published Mike's "Maritime Foundations and Multilinear Evolution: Retrospect and Prospect".

Here he evaluated his Maritime Foundations hypothesis more than twenty years after he first proposed it. According to this perspective, the resources of the sea and shoreline, supplemented by farming, gathering, and/or hunting, are sufficient for the development of high culture. In *Andean Past* 6 Mike co-authored "The Miraflores El Niño disaster: Convergent Catastrophes and Prehistoric Agrarian Change in Southern Peru" with Dennis R. Satterlee, David K. Keefer, and Jorge E. Tapia A.

In *Andean Past* 9 we intend to publish "Climate, Agricultural Strategies, and Sustainability in the Precolumbian Andes" by Charles R. Ortloff and Michael E. Moseley, a paper accepted before Mike's board position became available.

Together and with colleagues, James B. Richardson III and founding editor Daniel H. Sandweiss have authored many papers, mostly on aspects of early cultures of the Peruvian coast and on climate reconstructions. For many years Jim has been a friendly and unassuming source of sound advice both for *Andean Past* and to the editors personally and professionally.

We are delighted to welcome both Jim and Mike to the *Andean Past* Editorial Advisory Board and look forward to working with them in their new capacity. We also welcome **Ruth Anne Phillips** as Editorial Associate. Ruth Anne counts professional proofreading among her many skills. She has recently defended a doctoral dissertation on pre-Columbian influences on American art deco architecture at the Graduate Center of the City University of New York. She brings a passion for all things Andean to her work on our series.

Journals, like people, often develop middle age spread. We launched *Andean Past* in 1987 with a 292-page volume. Sprinting along, *Andean Past* 2 (1989) is a slim 237 pages and AP 3 (1992) maintains its weight at 236 pages. Then, in large part because of the rich submissions the Andeanist community continued to feed us, AP ballooned. Numbering 506 pages, this issue is our thickest yet, surpassing the previous record of 422 pages

held by AP 5. The present volume's heft is due, in part, to the longest article we have ever published, Bruce Owen's analysis of ceramics from the Beringa site. At 89 pages this bests the previous record for loquacity set at 61 pages by two of the editors in *Andean Past* 2. Although Spooner and McEwan's discovery of a probable pre-Hispanic "inexhaustible" vessel is an admirably brief nine pages, it does not shatter our record for compact prose. That is held by Board Member Richard Burger and colleagues with their five-page article also in *Andean Past* 2. The variation in the size of these contributions signals potential authors that we are flexible in the matter of length. To borrow some business jargon, we like to "right-size" contributions.

As always, *Andean Past* is a collaborative venture. In addition to thanking fellow editors Daniel H. Sandweiss and David Fleming, and our Board, I would like to acknowledge the help in checking references provided by Chief Alice Hudson and her staff in the Map Division of the New York Public Library Humanities and Social Sciences Research Center. Treva Levine of Cornell's Latin American Studies Program has been essential to the production and distribution of this volume.

As this volume goes to press, *Andean Past* 9 is in preparation. That volume will clear a backlog of accepted papers that has plagued us for several years. In future we should be able to publish more expeditiously. To create strong volumes we need the continuing active participation of Andeanist scholars. Dan Sandweiss and I are always happy to consider new work for publication. We hope to hear from many of you.

MONICA BARNES
in the City of New York
7 April 2007