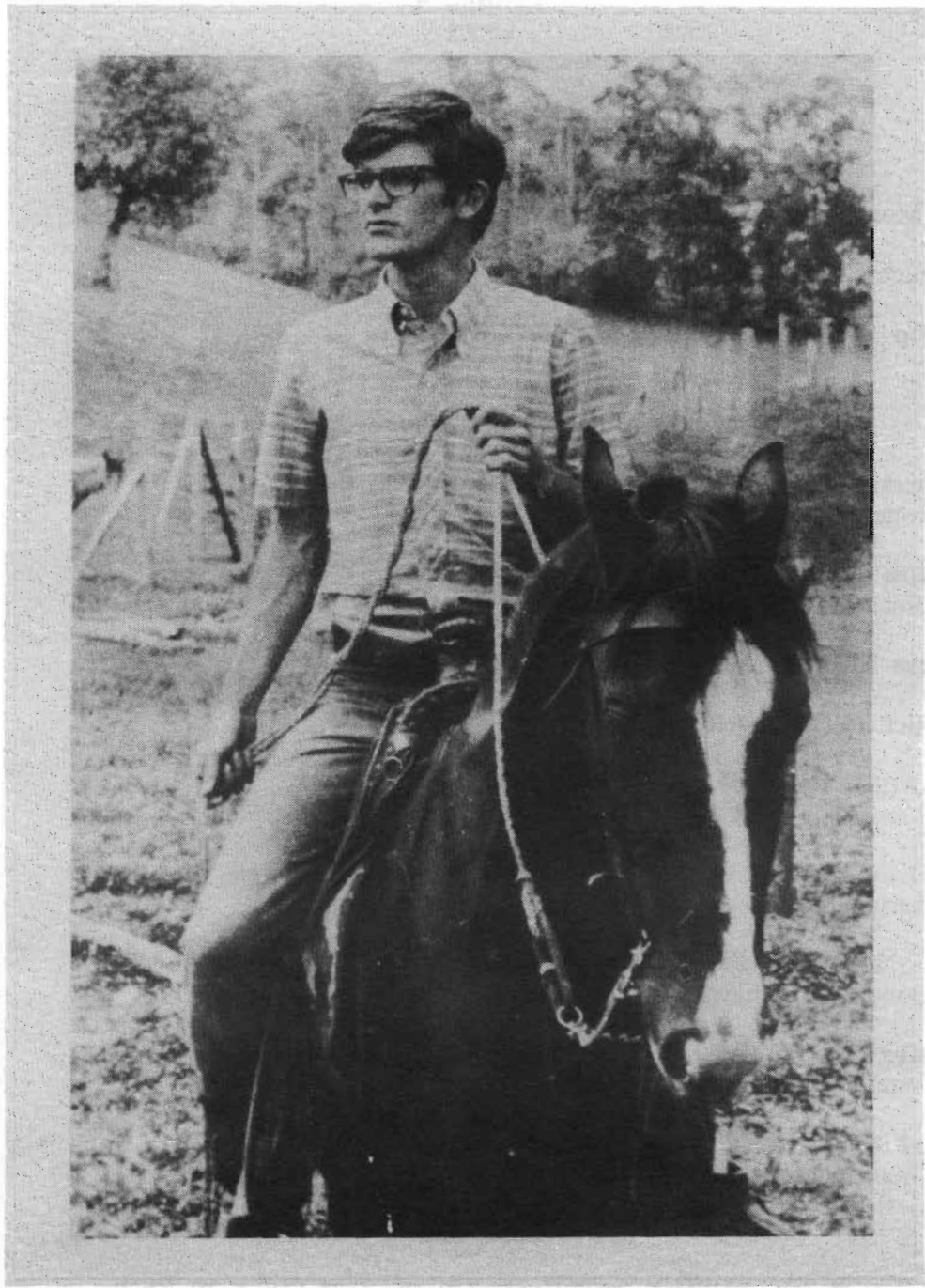




John Hyslop, 1945-1993

John Hyslop in 1968, when he was a Peace Corps member in Costa Rica. Photograph courtesy of Robert and Katherine Hyslop.

JOHN HYSLOP 1945-1993

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Editor's note:

John Hyslop was born on June 25, 1945. He died on July 23, 1993. In 1962 John Hyslop obtained his first experience in international living as a high school exchange student in Japan, sponsored by the American Field Service Committee. While a Carleton College undergraduate John studied in both Germany and Mexico. He obtained his bachelor's degree in 1967, graduating Phi Beta Kappa, Magna cum Laude, and with departmental distinction. From Columbia University he obtained a master's degree in Latin American History in 1968, a Certificate from the Latin American Institute's School of International Affairs in 1973, a Master of Philosophy in 1974 and a doctorate in 1976. The latter degrees were both in anthropology and archaeology. From 1968 to 1971 John participated in Peace Corps projects in Costa Rica. During 1973 through 1975, 1978 through 1981, and from 1983 through 1989, John spent at least part of each year conducting field research in the Andean countries.

He was a teaching assistant at Columbia University during the 1972-1973 academic year, a lecturer at the C. W. Post College of Long Island University in the summers of 1975 and 1976, a lecturer at Columbia and at Barnard College in 1975-1976, and an Adjunct Assistant Professor at the New School for Social Research in 1976, 1977, and 1980.

John was an Investigator at Peru's National Museum of Anthropology and Archaeology (Lima) in 1974-1975 and in 1980. He was a Research Fellow at the American Museum of Natural History from 1983 to 1985, a consultant there in 1987, and a Senior Scientific Assistant for South American Archaeology at the time of his death. [MB]

John Hyslop and Freda Wolf were the two applicants from the United States accepted by Peruvian archaeologist Luis G. Lumbreras and myself for a summer 1973 field survey sponsored by the Social Science Research Council (SSRC). The Project was suggested by the Casa de la Cultura of Peru's 1964 publication of a detailed description by Garci Díez de San Miguel, a colonial inspector, of the Lupaqa, an Aymara-speaking polity centered on the shores of Lake Titicaca.

José María Arguedas, the late anthropologist, novelist, and poet, was head of the Casa de la Cultura when the 1567 manuscript was accepted for publication. He backed our effort to verify and expand the information provided for the peoples and institutions at the lake within 35 years of the European invasion.

Given the unusual wealth of the material recorded in this historical source, it seemed opportune to verify and expand it through fieldwork. Lumbreras and I hoped to coordinate a short summer seminar that would blend further historical data with an archaeological survey of the seven "provinces" listed by Garci Díez de San Miguel.

Hyslop mastered the intricacies of the sixteenth century, 300-page record, compiled for the eyes of His Majesty's council. His Spanish was good; he had served in the Peace Corps in Costa Rica before his graduate work at Columbia. Coordinating archaeological and historical detail presented no difficulties for him. He asked questions about high altitude agriculture that supported the dense human populations around Lake Titicaca. He also used a census of the alpaca herds and genealogies of the "yndios ricos"

who owned them. He began his survey of Inka roads with the western branch of that highway which passed through the seven *cabeceras*, or principal seats, of the seven ethnic groups that made up the Lupaqa confederacy. All this became part of Hyslop's doctoral dissertation at Columbia, "An Archaeological Investigation of the Lupaqa Kingdom and its Origins" (1976). It was a first step in what later became his book surveying the *kapaq ñan*, or great Inca highway, from Ecuador to Chile and Argentina, a field study sponsored by the Institute of Andean Research.

Then, as now, there was little money for archaeological and field verification of historical sources. Most archaeologists trained in the United States have shunned such interdisciplinary research. It has been my experience that colleagues from the Andean republics are aware that a coordination of archaeological, linguistic, ethnographic, and biological evidence is vital to an understanding of the Andean achievement. Years ago, Peruvian historian Franklin Pease García Yrigoyen suggested that we call the result of such coordination of pre- and post-1532 evidence by the label "Historia Andina".

John Hyslop seems to me to have best internalized this approach among our North American colleagues who are active in the Andes. His recent death, at only 48 years of age, is, in this sense, a particular loss. While his thesis remains unpublished, an important part of it was condensed in a 1979 article, "El área Lupaca bajo el dominio incaico - un reconocimiento arqueológico", published in Lima, by the Pontificia Universidad Católica del Perú, in the *Revista Historica*. (See bibliography of works by John Hyslop, below.) In that article, Hyslop referred to Garci Díez's inspection. He attempted to locate the specialized pottery and metal-working villages mentioned, both on modern maps and in the field.

Beyond Garci Díez's report, Hyslop was interested in the problems presented by Late Intermediate Period (late pre-Inca) refugee settlements located above Lake Titicaca at almost 5,000 meters, near the very limits of human endurance. This involved a separate field trip, when Hyslop was accompanied by

Elias Mujica, then a young Peruvian archaeologist. They surveyed, photographed, and sampled several score high altitude sites, reaching to the region where the borders of Bolivia, Chile, and Peru meet. Beyond the relevance for Lupaqa studies, Hyslop and Mujica confirmed what the indigenous chronicler Waman Puma de Ayala tells us about human settlements in the Late Intermediate Period:

Edeficaron las paredes y zerco y dentro de ellas casas y fortalezas y escondedixos . . . Y comensaron a reñir y batalla y mucha guerra y mortanza. . .

Y se quitauan a sus mugeres y hijos y se quitauan sus sementeras y *chacarar* y acecyas . . . Y fueron muy crueles que se rrobaron sus haziendas, rropa . . . hasta lleualle las piedras de moler . . ." (Waman Puma de Ayala 1980 [1615]:64[64]:52).¹

Some of the results of this high altitude survey can be found in "Hilltop Cities in Peru" (*Archaeology*) and in "Chulpas of the Lupaca Zone of the Peruvian High Plateau" (*Journal of Field Archaeology*) both published in 1977.

Soon after this phase of fieldwork, John Hyslop decided to expand his interest in the Inka highway running through Lupaqa territory, to a thorough study of that major communication artery running through the five Andean republics of Ecuador, Peru, Bolivia, and Chile, in what was once Tawantinsuyu or the Inka state. While he did not walk or ride every meter of the more than twenty thousand kilometers of that engineering achievement, Hyslop's work is by far the most complete survey undertaken to date. He employed motorcycles, mules, jeeps, horses, public buses, and private trucks, but mostly

¹ "They made enclosure walls and within them constructed houses and forts and hiding places . . . And they began to fight and [experience] battle and much war and killing. . .

And they took away women and children and took over their gardens and fields and irrigation canals . . . And they were very cruel and robbed their farms and clothing . . . to the extreme of carrying away the grinding stones." (Translation by Monica Barnes.)

used his own feet to follow the roads wherever they took him. Colleagues in all five Andean republics still remember his enthusiasm, curiosity, and, particularly, the willingness to share field work opportunities which Hyslop offered. *The Inka Road System*, a book-length report, was published by Academic Press in 1984. A somewhat abbreviated Spanish version, *Qhapaqñan: el sistema vial inkaico* was published in Lima in 1993 by the Instituto Andino de Estudios Arqueológicos, under the supervision of the author. The long delay in obtaining funds for the Spanish edition allowed the inclusion of material from recent work by colleagues from the Andean republics. Thus, Santiago Agurto's *Estudios acerca de la construcción, arquitectura y planeamiento incas* influenced the text of Chapter 7, dealing with the systems of *tampu* or way stations.

Between the road project and his next field trip (1987-88), Hyslop joined the staff of the American Museum of Natural History in New York City. There he collaborated with Margaret (Peggy) Bird in the preparation for the press of the unpublished manuscripts of Peggy's husband, Junius B. Bird, an archaeologist well-known for his research at early sites in Chile and Peru. Hyslop was also active in the reorganization of the Andean collections of the museum, particularly the records of Adolph Bandelier's archaeological fieldwork of a century ago in both the Lima and Lake Titicaca regions. John Hyslop was always helpful to scholars consulting these collections. I have frequently heard comments in the Andean republics about the hospitality John offered our colleagues he had met in the field.

In the later 1980s, Hyslop undertook a second major study - he considered it a companion to his work on the roads - dealing with Inka settlement planning. There was no doubt in John's mind that administrative centers, sanctuaries and military installations were planned, "There were Inka experts . . . who decided where the settlement would be, how the space would be allocated, and where specific buildings and compounds would be placed" (*Inka Settlement Planning*, page 27).

I was particularly taken with John's discussion of *ushnu*, spectacular structures, fre-

quently at the center of Inka installations, and testimony of Cusco's presence and might. Architecturally, they were quite different from one another and it took both savvy and imagination to recognize that one was dealing with the same institution wherever it manifested itself.

Given the importance of military installations in the written sixteenth-century descriptions of the Huánuco region, I read Chapter 6, which deals with such settlements, with particular care. Because the European victory in the Andes was so rapid, early records of the invasion leave only sketchy accounts of how military garrisons were distinct from or similar to "civilian" *mitmaq* outposts for people serving the state. In the Huánuco region, with which I am most familiar, it is plain that the Europeans confused several kinds of *mitmaq* by centering on their "deported" background and not on their strategic or agricultural functions. Here John's handling of the written record is particularly sensitive. The topic is also taken up in the final chapter where the theme of central versus provincial settlements is again explored.

As we contemplate the work Hyslop accomplished in two short decades, we are impressed with both the originality and scope of his problem formation. This came our way with his quite distinct, though complementary, ability to make do with limited resources. His physical stamina, his ability to collaborate without pose with colleagues in five quite separate countries, and his dedication to understanding exotic achievement and to conveying it to us, are a permanent contribution to Andean history.

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