

EDITOR'S PREFACE

The colophon of *Andean Past* states that we are “a peer-reviewed, numbered publication series dedicated to research in the archaeology and ethnohistory of western South America.” Nevertheless, the interface between archaeology and history is not always smooth. At least since the mid twentieth century, when John Howland Rowe published his first articles on the Inca, when John Victor Murra launched his “A Study of Inca Provincial Life” project centered on the great site of Huánuco Pampa (Barnes, *Andean Past* 9, Barnes *et al.* this volume), and when Juan Schobinger systematized the study of Inca sacrificial entombments on high mountain tops, those who study the Andean past have understood that neither archaeology, nor documents alone, can fully reconstruct life in previous centuries. Both kinds of records have lacunae, even when combined with the insights of other relevant sciences such as geography, geology, biology, ecology, anthropology, linguistics, mathematics, physics, and chemistry. In *Andean Past* 5, the late Catherine J. Julien pointed out an excellent example. A *visita* or official inspection tour to Pocona, in what is now Bolivia, provides good information on Inca resettlement of the region, but does not mention the monumental site of Incallacta described by Vincent R. Lee in the same volume of *Andean Past*. Conversely, the study of the site of Incallacta alone would not tell us all it is possible to know about Inca control of this region. In *Andean Past* we strive to integrate all lines of evidence.

Using both physical evidence and logical models, **Howard I. Tsai** makes progress in understanding the social means of production in the Moche and Chimú cultures with his

contribution, “Adobe Bricks and Labor Organization on the North Coast of Peru”. Tsai examines bricks from the Moche site of Huaca de la Luna in the Moche Valley and the Chimú site of Farfán in the Jequetepeque Valley. He builds upon earlier work by Charles Hastings and Michael Moseley, by Alan Kolata, and by Raffael Cavallaro and Izumi Shimada in studying adobe bricks bearing makers’ marks. These are diagonal slashes and other simple signs that permit accounting. Taking into consideration architectural context, Tsai postulates changing labor relations as suggested by the marked bricks. At the Moche construction of Huaca de la Luna, Tsai confirmed Hastings and Moseley’s observation that bricks of the same size, shape, and mark were placed together in the same construction segments. By contrast, at Chimú Farfán, bricks lacked makers’ marks and bricks of different sizes can be found in the same construction segment. Tsai suggests that Moche patterns of labor organization differed from those in force during Chimú times. At Moche, each makers’ mark seemed to represent a distinct social group. Tsai believes that his data best fit Moseley’s labor tax model for Huaca de la Luna. That is, members of a given community were responsible for all stages of brick-making, transportation, and construction. However, at Farfán, it seems that a task differentiation model, as proposed by Cavallaro and Shimada, fits the data well. That is, a sponsor had various groups make bricks, which were then transported and put in place by other people.

Although the contribution of **Jeffrey Quilter**, **Régulo Franco J.**, **César Gálvez M.**, **William Doonan**, **Catherine Gaither**, **Jaime**

Jiménez S., Hal Starratt, and Michele L. Koons, “The Well and the Huaca: Ceremony, Chronology, and Culture Change at Huaca Cao Viejo, Chicama Valley, Peru” focuses on settlement, social class, water use, ceremonialism, burials, and what one could almost call “gentrification”, it, too, is relevant to the study of adobe bricks. Tall adobes, which have also been found in association with later Moche structures at the Huacas de Moche, including the Huaca del Sol and Platform 3 of the New Temple, were found in association with construction above the sealed well and in Montículo 2. This now provides evidence for the context of tall adobes at two different sites.

The authors’ calibration of the Cao Viejo dates indicates that Huaca Cao Viejo and Huaca de la Luna are more contemporaneous than previously thought. This contemporaneity suggests that Huaca Cao Viejo’s decorative program may have been influenced by that of Huaca de la Luna (or another site), and not the other way around.

Quilter’s excavations also provide insight on the non-ritual foods that lower status people consumed in this area during the Early Intermediate Period, not all of which are easily produced on the coast. I am grateful to Juliet Wiersema for the insights on the work of Quilter and colleagues expressed above (personal communication 2011).

Juliet Wiersema’s own research in this volume employs an entirely different methodology for studying architecture. In “Moche Architectural Vessels: Small Structures, Big Implications”, an article based upon her doctoral dissertation, she examines and interprets Moche ceramics depicting buildings. Wiersema is able to form an architectural typology on this basis. This she matches with actual Moche structures, especially at Huaca Cao Viejo and Huaca de la Luna, Moche.

Associating elements of both architectural vessels and real buildings, she can begin to reconstruct the ceremonies performed in them.

From the foundation of *Andean Past* in the mid-1980s, until his death in 2006, Craig Morris served as a member of our editorial board (Lynch and Barnes, *Andean Past* 8). It is, therefore, particularly appropriate for us to honor him with the publication of “Inca Storage and Accounting Facilities at Pachacamac” by **Peter Eeckhout**, a paper first presented in Lima in 2010 at a symposium in Craig’s memory. Following on Morris’s pioneering studies of Inca storage, Eeckhout presents new data on Inca *collicas* or storehouses. He bases his contribution on his own excavations at Pachacamac, the great Peruvian central coast oracle site. He relates quipus and other accounting and recording devices found *in situ* to possible storage facilities. He also interprets the overall role of Pachacamac as a pilgrimage center and shares his ideas on the function of storage there and elsewhere on the Andean coast, drawing contrasts with Inca storage as practiced in the Sierra.

Another study of excavated Inca architecture, this time in the *ceja de selva* or eastern Andean slopes, is “The Destruction of the Yurac Rumi Shrine (Vilcabamba, Cusco Department)” by **Brian S. Bauer, Miriam Dayde Aráoz Silva, and George S. Burr**. Yurac Rumi (literally “white rock”) is an important Inca shrine in the Vilcabamba region. It served as a ritual focus in the territory to which part of the Inca royal court retreated in the decades after the Spanish conquest. Bauer and his co-authors are able to describe and date both the building and the destruction of Yurac Rumi, taking into account archaeological and ethno-historical data.

Melissa S. Murphy and María Fernanda Boza provide new information on an issue that

published Spanish chronicles and local archival records leave unclear: did the Inca effectively limit consumption of coca leaves to the elite and certain restricted occupational and age groups? Certainly coca use is now widespread in the Andean countries. It was promoted, although not without criticism, by Spanish officials and entrepreneurs, both because it made work in harsh conditions somewhat more bearable, and because there was money to be made in its trade. Is contemporary use of coca by homemakers, workers, and farmers a lingering result of colonialism, or did it have deeper roots? In "A Bioarchaeological Study of Coca Use and Coca Leaf Chewing at Puruchuco-Huaquerones, Peru", Murphy and Boza analyze dental evidence for coca chewing at two Late Horizon cemeteries near Lima. They determine sex and age for individuals and make rough assessments of social class on the basis of grave goods and mortuary treatment. Although their evidence is not unambiguous, they are able to suggest that coca consumption was not restricted to the elite, or to one sex, at least in these places.

Sometimes ethnohistorical evidence seems almost incredible, but is later supported by archaeological field-work. When Gaspar de Carvajal described the numerous and large Indian villages along the Amazonian rivers that he claimed to have observed in the 1540s, the forests of tropical South America appeared to be rich lands. However, by the mid-twentieth century, opinion had shifted and was seen to be, in Betty Megger's words, a "counterfeit paradise", apparently lush, but actually of limited carrying capacity. There appeared to be reason to doubt Carvajal's veracity. However, very little archaeology had been accomplished east of the Andes. As more work has been done in this vast region, the role of conscious pre-hispanic human activity in forging the landscape has become more and more apparent. In this volume **John H. Walker** makes a fine contribution to our growing knowledge with

"Regional Associations and a Ceramic Assemblage from the Fourteenth Century Llanos de Mojos". The Llanos de Mojos, centered on Bolivia, also extend into Peru and Brazil. Within them Walker has made archaeological transects at El Cerro, a large island of high ground. From these transects he has been able to recover stratified artifacts, especially ceramics, and associate them with radiocarbon dates. On this basis he posits numerous and dense connections between the Llanos de Mojos and other regions, revealing a large sphere of interaction.

It is becoming clearer that such complex interactions are of long duration in western South America. In "A Changing Society? Craft Specialization and Complementarity Systems During the Formative Period in the Cochabamba Valley, Bolivia" **Olga Gabelmann** infers such complexity. Although the early societies of Cochabamba often have been seen as homogeneous, non-stratified agricultural groups because of their use of monochrome pottery and their lack of monumental architecture, Gabelmann argues that the site of Santa Lucía yields evidence of craft specialization and considerable economic interaction. This involved horizontal as well as vertical complementarity.

In *Andean Past* we have already devoted considerable space to the life and work of John Victor Murra. Murra (Barnes, *Andean Past* 9), and his colleague Craig Morris (Lynch and Barnes *Andean Past* 8), along with John Howland Rowe (Burger, *Andean Past* 8), are widely and appropriately credited with launching historical archaeology in the Andean countries. Although we lack many sorts of emic records, we do have the next best things, information set down by a variety of observers shortly after the Spanish conquest and the physical remains left by the Incas. In the middle of the last century Rowe and Murra began to combine physical and

documentary evidence to produce richer syntheses than had been possible in the past. Less widely appreciated, at least in the United States, are the contributions of **Juan (Hans) Santiago René Schobinger**. These are recorded in this volume by **Constanza Ceruti**. Few archaeologists have achieved the breadth of Schobinger's knowledge. Hans made contributions to sub-fields as wide ranging as human evolution, rock art research, shamanism, and the Late Horizon. He was also a beloved colleague and educator and is missed by many in Argentina and beyond.

Perhaps Schobinger's most outstanding achievement was the launching of the sub-field of high altitude archaeology. In 1964 mountain climbers encountered the desiccated corpse of a young man on Argentina's El Toro peak. Schobinger organized the recovery, preservation, and scientific study of this body, which turned out to be a Late Horizon sacrifice. Schobinger had always been interested in the spiritual aspects of world cultures, in contrast to Murra's focus on materialism, economics, and political organization. Hans' intellectual proclivities, combined with his dedication to the archaeology of his country and region, led him to seek and study other high altitude burials, including those on Mount Aconcagua and on Mount Chuscha, collaborating with a number of distinguished colleagues including Constanza Ceruti, John Hyslop, and Johan Reinhard, among others. In so doing, Schobinger added greatly to our understanding of the Capaccocha, the important and elaborate Inca sacrifice of children on high mountains, described by Rodrigo Hernández Príncipe in 1622.

In this issue we also mark the passing of **Earl H. Lubensky**. Lubensky's thesis advisor, **Deborah M. Pearsall** shares her perspective on his life. While pursuing a diplomatic career, Lubensky also developed an interest in archaeology, working in Ecuador, El Salvador,

and Missouri. Earl's work appeared twice in *Andean Past*. He reported on Hacienda La Florida, Ayalan Cemetery, Anllula Shell Mound, and Ferdon's Surface Collections in *Andean Past* 6. In *Andean Past* 8 he published a long obituary of Edwin Nelson Ferdon, Jr., whose Ecuadorian ceramic collections were fundamental to Earl's own studies. In working with Earl on his publications he and I became personal friends, and at numerous conferences, as well as visits in New York City and in Lawrence, Kansas, I got to meet some of his relatives and to appreciate many of Earl's fine qualities. It should be said that Earl was at least as dedicated to the welfare of his family members and to the establishment and maintenance of world peace, as he was to archaeology, and that's saying a lot!

Once again we present short, tightly focused notes in our "Research Reports" section. These are subject to editorial review only.

Jason L. Toohey writes about his "Recent Excavations at the Late Intermediate Period Village of Yanaorco". This Cajamarca site incorporated substantial fortifications. As has been observed elsewhere in the Peruvian highlands, the Late Intermediate Period was a time when populations shifted from lower elevations to higher, fortified residential sites. Toohey describes Yanaorco's defenses and houses, comments on its artifact assemblages, and argues that the site was occupied by members of at least two social strata.

From the Huánuco Region we have two reports, one focusing on new field-work, the other on excavation done in 1965. From 1963 until 1966, John Victor Murra directed his "A Study of Inca Provincial Life" project centered around the great Inca site of Huánuco Pampa. Although Murra oversaw the first archaeological excavations there, this aspect of his work has been overshadowed by that of his protégé Craig

Morris, who directed work at Huánuco from 1971 until 1981. José Pino Matos continues study of the site in this century. Because Murra excavated large portions of the monumental zone down to pristine Inca floors, it is necessary to take account of what he did when we interpret later work at Huánuco Pampa. Although most of Murra's archaeological endeavors were never published, or only published in a series of short and difficult to find articles, Murra's photographs and field-notes, given to the American Museum of Natural History, are an invaluable source of information on his field-work.

With **Catherine Gaither**, **Robert A. Benfer, Jr.** and **Daniel Shea**, I present some of the results of my study of the Murra archive as "A Colonial Human Burial Excavated in 1965 between Portals 5 and 6 at Huánuco Pampa". These portals are two of the famous aligned monumental gateways marking a passage westward from the portion of Huánuco Pampa identified as the Inca palace to the great *ushnu* platform. Interrupting the drainage system within the building that encompasses Portals 5 and 6 is the deliberate burial of a young indigenous person. Here we report on that burial and the state of health of the individual interred. In this we attempt what Tyler O'Brien calls "osteobiography", a concept also explored recently by Bob Benfer and Kate Pechenkina in a series of conference papers. Rather than considering the individual as a data set within a larger population study, which, in our case, is impossible, we try to reconstruct the individual's life history, as best we can with the limited data available. Another example of osteobiography is the article by Gaither and colleagues in *Andean Past* 9. There are also elements of this approach in the contribution by Quilter *et al.* in this volume, in which the authors discuss the burial of a commoner within the Moche well that is the main focus of their article.

In "Mitomarca: A Possible Fortification in the Upper Huallaga Basin", **Yuichi Matsumoto**, **Jason S. Nesbitt**, and **Denesy Palacios J.** write about an Early Horizon and/or Early Intermediate Period site and its possible fortification wall. Their work at Mitomarca is part of their on-going field-work in its area that follows up on earlier, classic work by Yoshio Onuki at the Kotosh site in the 1960s. Before beginning graduate work at Yale, Matsumoto was one of Onuki's students in Japan.

Jason Nesbitt also shares results on an early period of Andean prehistory in "Initial Period Domestic Occupation at Huaca Cortada, Caballo Muerto Complex". Nesbitt recently conducted test excavations at that lower Moche Valley multi-mound site. One of these, Unit 2, yielded household features and artifactual, zooarchaeological, and archaeobotanical materials that Nesbitt assigns to his Cortijo Phase, tentatively dated to the early and middle parts of the Initial Period. Here he discusses this excavation, emphasizing its stratigraphy.

David Chicoine and **Carol Rojas** have been researching "Marine Exploitation and Paleo-environment as Viewed through Molluscan Resources at the Early Horizon Center of Huambacho, Nepeña Valley, Coastal Ancash". Their analyses of architecture, material culture, and radiometric measurements indicate that between 600 and 200 cal B.C.E. Huambacho was a small elite center with strong public components. The Huambacho community was related to the larger Nepeña complex of Caylán. The Huambacho molluscan data allow a preliminary assessment of Early Horizon marine economies, their associated trade networks, and local environmental conditions.

Simón Urbina A., **Leonor Adán A.** and **Estefanía Vidal M.** have been studying "Architecture in the Coastal Desert" of northern Chile. They propose a typology

beginning with lightly built Archaic constructions of organic materials dating as early as 4030 B.C. and continuing a little more than a millennium later with more elaborate stone and mortar houses. Towards the end of the Archaic Period, sealed floors separate mortuary remains from the living spaces above them. By the Formative Period, more formal, agglutinative architecture, often with rectilinear plans, had been developed. During the Late Intermediate Period, architecture continued to develop with double-faced stone-and-mortar structures appearing.

In "Household Mortuary Practices in a South Andean Village" **Julián Salazar** focuses on funerary customs during the first millennium A.D. at the La Bolsa 1 site in the Tafi Valley, Tucumán Province, northwest Argentina. Salazar's report is also based on recent field research. To quote Salazar, his research "aims to establish relationships between daily practices and social reproduction strategies and household strategies, and to analyze the active role of household material assemblages in the construction of kinship relations and identity." He approaches his goal through the analysis of a household burial context.

All of our external reviewers make great contributions to the quality of *Andean Past*. Most chose to remain unacknowledged by name. However, I can publicly express thanks in this context to Robert L. Carneiro, Raffael Cavallaro, Peter Eeckhout, Steve Kosiba, Gregory D. Lockard, Steven A. Wernke, and Juliet Wiersema. I also thank David Fleming for his good advice and careful proofreading.

With sadness I note the passing of **Freda Yancy Wolf de Romero** on January 27, 2012. Along with Heather Lechtman. Freda coordinated the collection of testimonials entitled "John Victor Murra: A Mentor to Women" that appeared in *Andean Past* 9. Freda was one of

John Victor Murra's first students at Cornell. At the time of her death she was working with Heather to publish Murra's Lewis Henry Morgan lectures delivered at the University of Rochester in 1969. This task is nearly complete and will be seen to fruition by Heather.

As this volume enters the archaeological record, readers can be assured that the next one is in progress. We have already accepted papers for it, but because we have no backlog, there is room for more. As always, we look forward to hearing from our colleagues who have work to publish.

Monica Barnes
in the City of New York
15 April 2012

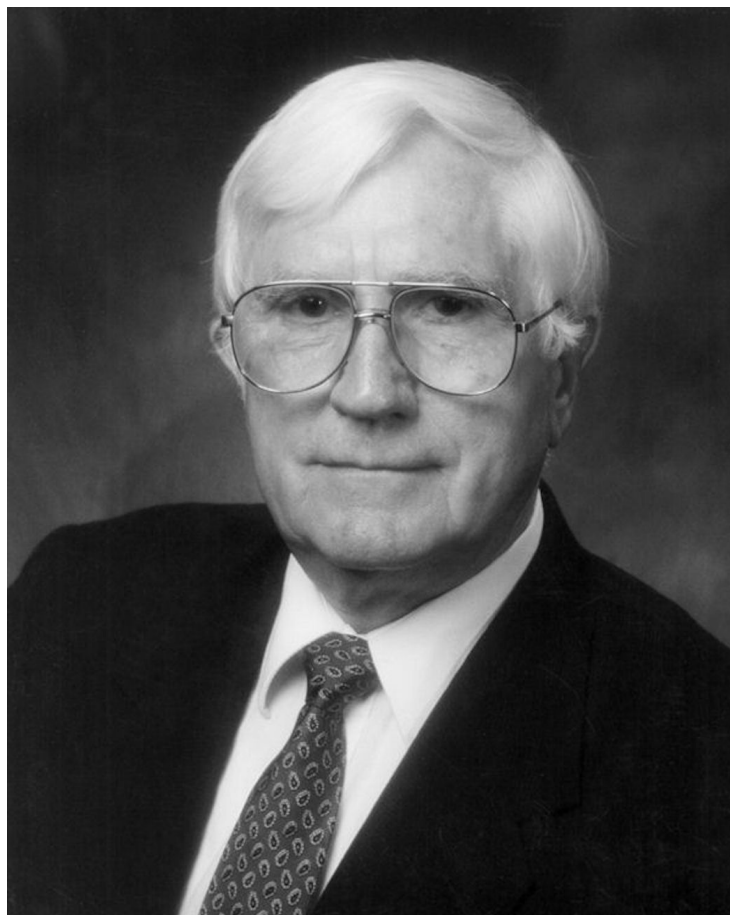


"We demand two hours for lunch and two fifteen minute coca breaks every day!"

Editorial cartoon from *El Pasado Absurdo* by Grace Katterman and Alina Aparicio De La Riva (Tutlock, California and Arequipa, Peru: The California Institute of Peruvian Studies, 2008).

EARL HENRY LUBENSKY (MARCH 31, 1921 - MAY 1, 2009)

DEBORAH M. PEARSALL
University of Missouri, Columbia



Portrait of Earl Lubensky courtesy of Tom Lubensky.

Earl Lubensky, New World archaeologist, charter member of the Missouri Archaeological Society (MAS; 1935-2009), and retired diplomat, was born in Marshall, Missouri, to Henry Carl Lubensky and Adele Beisemeier Lubensky. His father was of German and Polish heritage and his mother of German descent. Earl spent his early years in Marshall, graduating from Marshall High School in 1937 as a member

of the National Honor Society. Henry Lubensky died in 1938, and Earl supported himself and his family by taking over his father's wholesale beer business. He ran the business until 1942, when he was drafted into the United States army, having served in the Reserve and National Guard since 1937. Earl was on active duty through 1945, first as an enlisted man in Alaska, then after officer's training school, running a