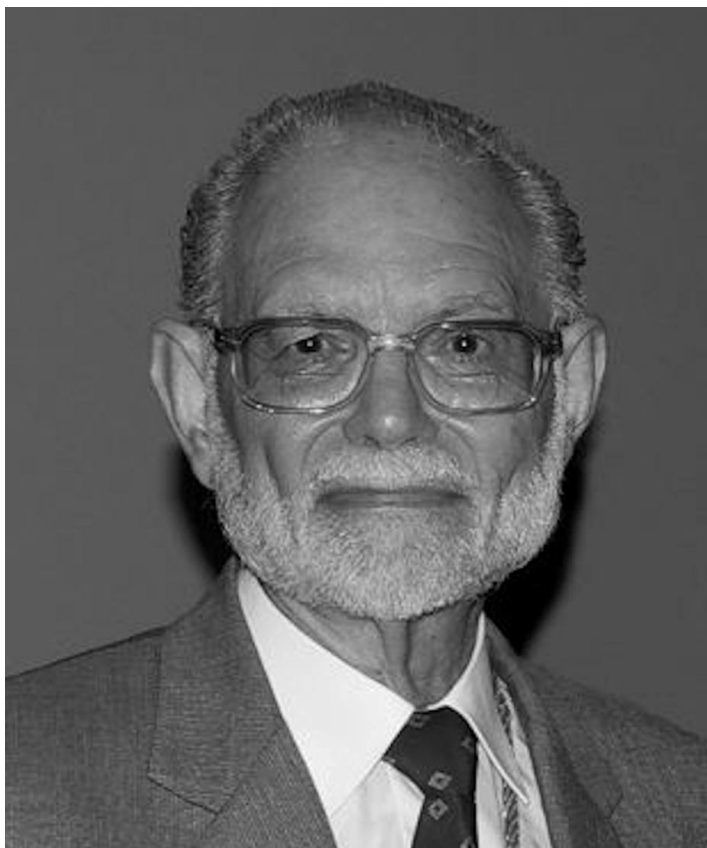


DUCCIO BONAVIA BERBER (MARCH 27, 1935-AUGUST 4, 2012)

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Portrait of Duccio Bonavia Berber courtesy of the Bonavia family

Duccio Bonavia Berber died at dawn, at the age of seventy-seven, on Saturday, August 4, 2012, in Ascope, Department of Trujillo, Peru. Death surprised him while he was carrying out the last phase of his field-work at Huaca Prieta, Magdalena de Cao, on Peru's north coast. His research project at the emblematic site was co-directed with Tom Dillehay of Vanderbilt University.

I can imagine that Duccio had a premonition of his death. During conversations in June, less than two months before he died, uncharacteristically, he emphasized his worries about his life, and the serious problems that Tom would face if there were a death in the field, as well as those of his daughter and son, because of the distance, and even the effect such an event would have on his local friends. He told me more than once about the great love he felt for

his children and grandchildren, and about his profound regard and respect for Tom. Because of all this he did not want to cause problems for any of them with a most unpleasant surprise in a place with few facilities.

He insisted on visiting his doctor to ensure the strength of his heart. Although Duccio had had a heart operation, he lived naturally, yet without disregarding medical advice. Up until the first days of June 2012, he was not certain he would travel to Peru, in spite of the fact that he had an airline ticket previously purchased by Tom. A week before his planned trip, his doctor gave him the go-ahead, so, with the agreement of his children, he decided to visit Peru, in the first place to complete the Huaca Prieta project, and, in the second place, to undergo an additional medical check-up with his doctor in Lima.

As was customary in Duccio's life, he did not want to have anything pending before undertaking the trip. He tried to leave his obligations to his family in good order, as well as those to his friends, and his personal work. He was able to be sure that he had not left anything uncompleted. A few days before leaving on his last trip to Peru he finished correcting the English translation of his book on maize, in press with Cambridge University Press. After completing this and other tasks, he prepared for work with his good friend Tom Dillehay. Duccio's personal and research files remained in perfect order in case someone wished to continue his studies.

THE BONAVIA FAMILY

Duccio Bonavia was born on March 27, 1935, in Split, on Croatia's Dalmatian coast, to an Italian couple, Aurelio and Neda Bonavia. At the time the town was under Italian fascist control. He had a younger brother, Gauro, who lives in Italy. The family arrived in Peru in 1949, after the Second World War, when Duccio was fourteen years old. They took up residence in

Lima. Duccio's father, an accountant, was attracted by the refinement of Lima society, and started a good business in its Miraflores neighborhood, selling Italian ceramics including porcelains. In 1965 Duccio Bonavia became a naturalized Peruvian. From what he, himself, said, it was José María Arguedas who influenced him to take that decision. Using the generosity of Peruvian and Italian law to his advantage, he adopted double nationality, keeping his original one and gaining a new one.

Duccio Bonavia received his primary education in Split between 1940 and 1944, and his secondary education in Bassano del Grappa, Possagno, and Treviso, all in Italy's Venice region, during the years 1945 to 1947. From 1950 to 1951, he repeated his European studies in Lima's Italian school, the Colegio Antonio Raimondi, adding courses required by the Peruvian education system. Later he matriculated at the Escuela Nacional de Ingeniería (National School of Engineering), now the Universidad Nacional de Ingeniería, where he attempted to study architecture from 1952 to 1954. Not finding his vocation, he transferred to the Universidad Nacional Mayor de San Marcos, in Lima, where he was a student from 1956 until 1960. There we got to know one another and, as I recall, we shared classrooms with colleagues including Luis Lumbreras, Rosa Fung Pineda, Carlos Guzmán, Isabel Flores, Rogger Ravines, Hermilio Rosas, and Alberto Cheng, among others.

Duccio Bonavia Berber married Ana Mori Tomatis, a Lima resident of Italian descent, on June 15, 1962. The couple had two children, Bruna and Aurelio. Both hold doctorates, Bruna in biology, and Aurelio in microbiology. Like their father before them, they dedicate themselves to scientific research in their specialties. Duccio's wife, Anita, was the great companion of his life, both within their home, and in his research. She combined household tasks and

childcare with logistical assistance to her husband in his work, typing his manuscripts, transcribing his field notes, editing his essays, and, in short, doing whatever was necessary to support her spouse. Recognizing her solidarity, Duccio dedicated one of his publications to her.

The Bonavias were very hospitable. They liked to invite scholars visiting or passing through Lima to their home. I met many colleagues there, especially Europeans like Udo Oberem, Wolfgang Wüster, Claude Chauchat, Inge Schjellurup, and Antonio Aime, to mention a few names. The Bonavia family hosted discussions in their home with professors of the generation of John Howland Rowe, John Victor Murra, and Richard P. Schaedel, so that they could interact with our contemporaries, including Donald Thompson, Dwight Wallace, Ernesto Tabío, Craig Morris, John Hyslop, Alexander Grobman, Ramiro Castro de la Mata, and Carlos Ochoa, among many others.

Duccio would take his family on his fieldwork, especially during vacation months. Possibly he wanted to teach his young children about life in the countryside with farmers, the bounty of nature, and the remains of ancient cultures. This early orientation, without doubt, influenced the professional formation of his son and daughter. Duccio was an affectionate father, bestowing much attention on his children, and, later, on his grandchildren.

After the death of his wife in 2004, Duccio was left practically alone in Lima. Forced by personal and family reality, he decided to move to Saskatchewan, Canada, where his daughter Bruna lives with her husband, Thomas Fisher, and their sons Lucas and Stephen. Duccio's son Aurelio is based relatively near, in Seattle, in the United States. When Duccio left Lima, spring of 2011 was beginning, and because of the seasonal opposition of the southern and

northern hemispheres, autumn was starting when he arrived in Canada.

It took him two years to sort out his belongings, especially his files and his library. In the end he decided to donate his personal, specialized collection of works on Andean archaeology to the Universidad de Trujillo where, according to Santiago Uceda, a room called the "Duccio Bonavia Library" has been set up. His collection of plant specimens was donated to the Arqueobios Laboratory in Trujillo, directed by Víctor Vásquez and Teresa Rosales. Some off-prints, photographs, and photocopies were given to institutions and individuals who could best use them, according to their specialties. Nevertheless, an important group of books, documents, and photographs was brought to his new residence in Saskatchewan.

Established in his new environment, he tried to adjust to his social and family circumstances. The affection and attention of his children and grandchildren was very important to his new routine. Even though his emotional needs were satisfied with the familiar warmth, a yearning for Andean Peru remained imbedded within his deepest feelings. He suffered from the physical distance from his country, but mentally he remained in Peru. To avoid separating himself, he did something somewhat unusual in his daily life. He decided to spend a few minutes of his time on the Internet, going through Lima newspapers, and later e-mailing friends, but without ceasing to revise his manuscripts, write new essays, and read, to keep himself up to date with archaeological developments.

Without doubt, Duccio missed Peru intensely. As a therapy for our absence from our beloved country, we decided to talk on the telephone every Thursday night. Our time always seemed short, especially when we relived some past experience, or when we discussed some theme of common interest. Duccio spoke

as he wrote, pleasantly, pragmatically, and with erudition. He hated philosophical digressions that lacked cogent arguments, as well as frivolous conversations.

DUCCIO BONAVIA THE ARCHAEOLOGIST

We know that it was Dr. Raúl Porras Barrenechea, a historian who specialized in colonial sources, who influenced Duccio in determining his vocation for archaeology. The young Bonavia of those days, still speaking Spanish with an Italian accent, quickly became familiar with the Peruvian university environment, opening, through his own efforts, new paths leading to the reinforcement of his professional training. The environment at San Marcos in the 1950s was stimulating, with academic life winning out over frivolity, especially in the Faculty of Letters, where we had the privilege of receiving the teaching of various fonts of knowledge, like Jorge C. Muelle on the history of art; Luis E. Valcárcel on Andean ethnohistory; Raúl Porras Barrenechea on the chroniclers; Ella Dunbar Temple on colonial institutions; and, from Monsignor Pedro Villar Córdova, student of Julio C. Tello and Edward P. Lanning, the latter a student of John Howland Rowe, courses on archaeology and research methods, to mention a few.

Although the atmosphere at San Marcos was intellectually fertile, Duccio wanted much more. For this reason he sought to augment the course schedule with conversations away from the classrooms, making connections with distinguished teachers such as Carlos Radicatti, a historian who specialized in the quipu; José María Arguedas, an anthropologist, novelist and poet with a great passion for everything pertaining to indigenous cultures; Bruno Roselli, an art historian; and Enrique Barboza, a philosopher and friend of the Bonavia family. Away from San Marcos he was in contact with many other people like Ernesto Tabío, a Cuban living in

Lima, who was interested in the archaeology of the central coast and Gonzalo de Reparaz, a geographer working for UNESCO, as well as many others who were passing through the Peruvian capital. In the Library of the Instituto Raúl Porras Barrenechea he had the opportunity to share thoughts with Pablo Macera, Carlos Aranibar, and Mario Vargas Llosa. His closeness to Arguedas caused him to interact with indigenous Peru, the Peru that is the storehouse of Andean traditions. Duccio is mentioned many times in Arguedas's published letters.

For Bonavia, archaeology was not just a scientific discipline. It was a passion to live the cultures of the past. I remember the happiness on his face in 1957 when he organized, along with Luis Lumbreras and Félix Caycho, the first archaeological expedition to Ayacucho, as well as when he was invited to accompany David Kelley in his explorations of the northern coastal valleys, and when he represented the University of San Marcos on a UNESCO mission directed by Erik K. Reed.

While still a student, he participated in the Primera Mesa Redonda de Ciencias Antropológicas (First Round Table on Anthropological Sciences) organized in 1958 by the Universidad Nacional Mayor de San Marcos. At that meeting, with Lumbreras and Caycho, he presented a paper entitled "Estudios arqueológicos en Aya Orjo, Ayacucho" (Bonavia *et al.* 1958). That same year, at the II Congreso Nacional de Historia del Perú, he gave another paper dedicated to the analysis of ceramics from Puerto Viejo, Chilca (Bonavia 1959a).

Duccio had barely completed his classes when he earned his bachelor's degree in 1960 with a thesis entitled *Sobre el estilo Teatino* (On the Teatino Style; see Bonavia 1963a). A year later, in 1961, he obtained the degree of Doctor of Letters with a dissertation entitled *Seis sitios de ocupación de la parte inferior del valle del río*

Lurín (Six Occupation Sites in the Lower Lurín Valley; see Bonavia 1965a), both from the Universidad Nacional Mayor de San Marcos in the field of ethnology and archaeology.

The young Dr. Duccio Bonavia began his career without a pause between his student days and his professional ones. Immediately after obtaining his academic degrees he launched various archaeological projects, such as his 1960 excavations in the Huarmey Valley under the auspices of Harvard University's Botanical Museum, and his 1961 exploration of the valleys of the near north coast (norte chico) with Donald Thompson, supported by a Fulbright grant. Later that year, he was in charge of organizing the Italian-Peruvian Expedition to northern Peru. In addition, and with the same enthusiasm, in 1962 he signed up to explore the Casma Valley with Donald Collier. As he gained experience and got to know Peruvian archaeology, Andean geography, and ecological diversity, he became interested in the origins of Andean civilization and the transition of fishers-gatherers to villagers on the Pacific coast. That is, he immediately developed a passion for pre-western cultures, dedicating his life to studying and defending them.

During 1962 and 1963 he took charge of the Survey of the Prehispanic Monuments of the Lima Valley, under the auspices of the Junta Deliberante Metropolitana de Monumentos Históricos y Artísticos y Lugares Arqueológicos (Metropolitan Deliberative Board on Historical and Artistic Monuments and Archaeological Sites). I participated in this project along with Félix Caycho. We published our report in five volumes (Bonavia *et al.* 1963) and it is, without a doubt, the most complete inventory of the archaeological monuments of metropolitan Lima ever made. It includes a brief description of each site, its characteristics, its cultural affiliation, and its age. Between the production of the report and 2010, more than seventy percent of

the sites registered were destroyed, many with the knowledge and consent of the authorities responsible for their care. Bonavia was not only concerned with pure research, but also with conservation and defense, calling upon state functionaries to comply with the responsibilities entrusted to them by the nation.

In 1965 Duccio traveled to Rome, representing Peru's Comisión Nacional de Cultura, so that he could participate in a post-graduate course on new techniques in archaeological exploration sponsored by the Lerici Foundation. In 1967-1968 he held a grant from the French government to pursue skill enhancement studies and research at the Quaternary and Prehistory Laboratory in the Science Faculty of the University of Bordeaux, France, under the direction of the famous prehistorian, Professor François Bordes.

From his first presentation at the University of San Marcos in 1958, Bonavia was a regular participant in congresses and other academic events dedicated to Andean archaeology, including the XXXVII International Congress of Americanists held in 1966 in La Plata, Argentina; the XXXVIII International Congress of Americanists held in Stuttgart, Germany in 1968; the XXXIX International Congress of Americanists held in Lima in 1970; the XLI International Congress of Americanists held in Mexico in 1975; the international colloquia "Críticas y Perspectivas de la Arqueología Andina" (Critiques and Perspectives on Andean Archaeology) organized by Peru's National Institute of Culture, the United Nations Development Programme, and UNESCO, held in Paracas in 1980; and the World Archeological Congress held in 1986 in Southampton, England. At that meeting he was a presenter in the symposium "Recent Advances in the Understanding of Plant Domestication and Early Agriculture". He and I organized the international meeting "Estado de la Arqueología Peru-

ana" (State of Peruvian Archaeology) held in Lima in 1988. With support from the French Embassy to Peru, the French Institute of Andean Studies (IFEA), and France's Office de la Recherche Scientifique et Technique d'Outre-Mer (ORSTOM) Duccio organized the symposium on "French Research in Peru", also held in 1988.

As a professor, Bonavia taught at several Peruvian and foreign universities, among them Ayacucho's Universidad Nacional de San Cristóbal de Huamanga during 1963 and 1964. He held a chair at the Universidad Nacional Mayor de San Marcos from 1964 until 1970. He was a professor of archaeology at the Universidad Peruana de Ciencia y Tecnología (1966), and a professor in the Department of Biology at the Universidad Peruana Cayetano Heredia from 1971 until 2005, all in Lima. He was the Max Uhle Visiting Professor at the Rheinische Friedrich Wilhelms Universität Anthropology Seminar in Bonn, Germany two times, in 1981, and again in the 1983-1984 academic year.

Bonavia's academic merit was recognized by honorary degrees and awards, among them nomination as an Honorary Professor at the Universidad Nacional de Trujillo (granted in 1994), Extraordinary Research Professor at the Universidad Peruana Cayetano Heredia (awarded in 2002), Honorary Professor of the Universidad Ricardo Palma de Lima (bestowed in 2005), and Honorary Doctor of the Universidad Nacional de Trujillo (named in 2006).

In certain aspects of his professional life, Bonavia tried to show that he was the equal, or superior, of his mentor, Dr. Jorge C. Muelle. Both men, Muelle and Bonavia, had an elegant bearing in social situations. Both spoke several languages, and both demonstrated their erudition in conversation. Italian was Bonavia's native language. He also spoke Serbo-Croatian and later learned Spanish and French, spoke

English with certain limitations, and had some knowledge of Latin. Both Bonavia and Muelle received foreign academics who visited the Museo Nacional de Antropología y Arqueología in Lima, speaking in the languages of the visitors. They were good hosts, and had excellent knowledge of the museum's collections, their history, and, of course, Andean archaeology. Without doubt they were the best director and co-director in the history of the museum.

As co-director of the Museo Nacional de Antropología y Arqueología and member of the National Archaeology Commission, at various points in his life, along with other members of the Commission, and government officials, he had to plunge into the defense of important national monuments. When land agents promoted invasions of settlers that destroyed ruins, as in the case of the famous site of Garagay in Lima, with its painted mural that was published so many times, the members of the Archaeology Commission in the 1980s, led by Duccio, sought an audience with the central government of the time. In the face of the deceptive reply that we received from the government in power, we resigned from the Commission. It was clear that a National Archaeology Commission was deemed to be unnecessary. It was not taken into account in the development of the government's political agenda. Similar situations occurred with the defense of Chan Chan in Trujillo, and with La Florida and Puruchuco, now within metropolitan Lima, and Huari in Ayacucho, to mention a few emblematic sites. In 1972 Duccio was president of the commission for the delimitation of the inviolable area of the Machu Picchu ruins. As such he successfully accomplished the drawing up of the site plan and signed the relevant document. Upon finishing his work, Duccio had to confront the fury of a group of local people who did not accept the decision taken. Because of this, he had to leave

Cusco in hiding. Thanks to this determination, the whole world can enjoy our monument today.

The defense of Puruchuco is another well-known case. When the construction company building the extension of Javier Prado Avenue damaged part of the archaeological site, Bonavia, acting from his position as an archaeologist, sallied forth in defense of the inviolability of that monument, while, in opposition, another colleague, from his position in the government, authorized the opening up of the avenue. However, thanks to Bonavia's recommendations, Puruchuco remains inviolate.

Bonavia concerned himself with cultivating institutional relations between academic entities related to archaeology, as well as with professionals in related disciplines. With this goal in mind, he maintained correspondence with professionals with diverse specialties, and from various countries. He was a member of the Society for American Archaeology and the Institute of Andean Studies, both based in the United States; of the French Société des Américanistes and the Société Préhistorique Française; and of the Société Suisse des Américanistes. He was an honorary member of the Permanent Council of the International Union for Prehistoric and Protohistoric Sciences. He was a Peruvian representative of the Sociedad Peruana de Historia, and he held a numbered seat, somewhat analogous to a university chair, at Peru's Academia Nacional de la Historia. He was a Corresponding Member of the Academia Dominicana de la Historia, of the Real Academia de Historia of Spain, and of the Academia Nacional de Historia de la República de Argentina. He was a member of the Academia de Ciencias de América Latina, a life member of the Colegio de Arqueólogos del Perú, and also of the Dalmatian Society of National History.

Like few others, during more than half a century dedicated to Peruvian archaeology, he

explored a variety of themes spanning his long field-work campaigns, like those in the Huarmey Valley, and he made short bibliographic studies of certain terms and concepts used in Andean archaeology, for example, the term *aryballos*, inserted into Inca archaeology. He directed important research projects, sometimes in association with colleagues, like the Huaca Prieta Project with Tom Dillehay. However, most of his work he accomplished by himself. Huarmey was his favorite valley. He dedicated six years (1974-1979) to working there, exploring and extensively excavating the site of Los Gavilanes, fully publishing the results.

Driven by his concerns in his areas of inquiry, he traveled to various parts of Peru, principally to the coastal valleys, and to places in the sierra and the selva, like El Abiseo in Peru's San Martín Department, the Mantaro Basin, Ayacucho, Cajamarca, Ancash, and Cusco, among other places. With the team from the Biophysical Laboratory of the Universidad Peruana Cayetano Heredia, he climbed Mt. Pariacaca in 1985 (Bonavia 1990d, 2000c, Bonavia *et al.* 1985), studying the Inca sanctuary of the same name. He visited Kuntur Wasi with the Japanese mission and the Jequetepeque Valley with Tom Dillehay. He began his career by excavating in Ayacucho in 1958 and ended it by excavating at Huaca Prieta from 2008 until his death.

Besides his field-work in Huarmey, and other projects fully published in his scientific reports, Duccio participated in many projects, some not completely published for reasons beyond his control. I will mention a few. There is his 1958 study of Mochica mural paintings in the Nepeña Valley, partially published in a scientific article, a popular article, and in his book on ancient Peruvian mural painting (Bonavia 1959b, 1960a, 1974a). He conducted explorations in several valleys on the Peruvian north coast with Ernesto Tabío and Donald Thomp-

son in 1959. Some information from this work is incorporated into Tabío's 1959-60 bachelor's thesis. Duccio continued Edward Lanning's stratigraphic excavations at Ancón in 1960. Lanning incorporated some of the data produced into his doctoral dissertation. Archaeobotanical excavations in 1960 at Huarmey to recover pre-ceramic seeds and his work with the Italian-Peruvian Archaeological Expedition to Northern Peru in 1962 and 1963 have been mentioned above. The latter familiarized a group of Italian professors and graduate students with sites on the Peruvian coast and in the northern Sierra. With Félix Caycho and myself, he conducted the Survey of Prehispanic Monuments in the Lima Valley in 1962 and 1963 (Bonavia *et al.* 1963). He also organized the 1963 Scientific Expedition of the Universidad Nacional de San Cristóbal de Huamanga to the Ayacucho Selva (Bonavia 1964a, 1968b). In 1966 he conducted explorations and excavations at ruins associated with the Yaro ethnic group, also called the Tantamayo culture, in the Pajatén region (Bonavia 1968a). He explored the Chancay Valley under the auspices of the Royal Ontario Museum in 1971. Unfortunately, this work remains unpublished. This is not a complete list of his field-work.

Bonavia contributed to the creation of several institutions dedicated to Peruvian archaeology. In other instances, through his work and initiative, he assisted the development of new programs, and he was able to imagine others. From 1956 until 1961, while still a student, he worked as a researcher in the Museo de Arqueología of the Universidad Nacional Mayor de San Marcos, becoming its first head of archaeological research in 1962. In 1963 he became the head of the technical team of the Junta Deliberante Metropolitana de Monumentos Históricos y Artísticos y Lugares Arqueológicos. In 1964 he was the head of the Department of Exploration of the Museo Nacional de Antropología y Arqueología. From

1968 to 1979 he was the co-director of the same institution. He registered as an archaeologist with the Patronato Nacional de Arqueología in 1963. In 1967 he was a member of the Committee on Monuments, part of the Peruvian UNESCO Commission. From 1975 until 1980 he was a local advisor to the Ford Foundation. In 1978 he founded the Laboratory of Prehistory in the Biology Department of the Universidad Peruana Cayetano Heredia. Between 1979 and 1985 he was a member of the Comisión Técnica Calificadora de Proyectos Arqueológicos (the technical commission that granted permits to archaeological projects) of the Instituto Nacional de Cultura. In 1980 he became a founding member and a director of the Asociación Peruana para el Fomento de las Ciencias Sociales (FOMCIENCIAS or the Peruvian Association for the Development of Social Sciences). These are just some of the academic activities in which Bonavia was always active.

Bonavia was the recipient of many important grants, among them one from the Botanical Museum of Harvard for excavations in Huarmey (1960); one from the Technical Cooperation Service of the French Ministry of Exterior Relations for his studies at Bordeaux University (1967-1968); another from Canada's Royal Ontario Museum; and one from the Ford Foundation, both for excavations at Huarmey in 1974. He was awarded a John Simon Guggenheim Memorial Foundation grant for research at the Harvard University Botanical Museum on preceramic maize found at Huarmey (1976-1977). In 1983 he was awarded a grant from Peru's Consejo Nacional de Ciencia, Tecnología e Innovación Tecnológica (CONCYTEC) to produce a map of Peruvian sites with painted murals. Together he and I received a Ford Foundation grant running from 1989 to 1990 to evaluate the situation of archaeology teaching in Peru at the university level. The results of this research were published in book form (Bonavia and Matos 1992).

For his research on Andean camelids Bonavia received funding in 1993 from the French Institute of Andean Studies. In 2001 he was awarded a grant from the U.S. Fish and Wildlife Service to translate his book on camelids into English (see Bonavia 1996a). Likewise, in 2006, he received financial assistance from the Universidad San Martín de Porras, from CONCYTEC, and from his own university, to write his book on maize (see Bonavia 2008a).

Several factors enabled Duccio to open new avenues of research, among them his work in the Biology Department of the Universidad Peruana Cayetano Heredia, which enhanced his contacts with researchers in the fields of human health and physiology. He was able to articulate his studies of man and Andean cultures with natural sciences, in spite of his professional formation under such teachers as San Marcos art historian Jorge C. Muelle, as well as North Americans John Howland Rowe and Edward P. Lanning, with their particular methods and approaches to Peruvian archaeology. Bonavia benefitted from the teachings of these professors in forging his own professional approach. He tried to create an archaeology that was different from the traditional discipline that we learned while at the university, sometimes tying it in with the history of art, and at other times with cultural anthropology, and in both cases approaching it from wider interdisciplinary perspectives.

To study the preceramic societies of Huar-mey, he had the aid of interdisciplinary specialists to better analyze the systematically collected samples. This collaboration enabled him to understand the life of the preceramic inhabitants of the coast and valley of Huar-mey. His excavation at Los Gavilanes and the monograph published on the results constitute exemplary research (Bonavia *et al.*:1982a).

Bonavia's bibliography is varied and multifaceted, comparable to the classics of North American anthropology by Alfred Kroeber, John Howland Rowe, and, now, Tom Dillehay. In addition to writing about archeology, Bonavia made incursions into the fields of art, pre-columbian urbanism, botany, zoology, ecology, palaeopathology, indigenous diet, parasitology, the physiology of high altitude, and certain aspects of medicine.

His bibliography includes fourteen books, seven monographs, forty-four book chapters without counting encyclopedia entries, one hundred and thirty-nine articles in specialist journals, thirty-nine articles aimed at the general public, and about twenty reviews and commentaries on the work of other colleagues. Many of the latter remain unpublished, especially those controversial essays that journal editors did not accept, sometimes because of their own involvement in controversy, as was the case with the debate over the domestication of maize in the Andes. Other times editors refused to publish critiques for an obvious reason, because they were directed against a well-known author.

I have read several of Bonavia's critical commentaries, some written about published works, others about manuscripts submitted to publications whose editors asked Duccio for his opinion. His comments were always severe, analytic, and expressed his frank opinion, backed up with data and facts. A few of his commentaries were accepted by editors and published, but most of them were kept in reserve. I understand that his critiques were strong and merciless, but none of them was arbitrary, and they were without personal animosity and/or political undertones. I can testify to the seriousness and truth of his arguments. In order to be sure of the arguments he put forward, he sought out data and original sources, analyzed the reliability of those sources, and did not rely on citations in secondary literature, nor on rehashed accounts. He

preferred to get at the originals. He was ardent in the selection, use, and handling of data, and the archaeological register. He took time to check each of the citations in a publication. He also verified the accuracy of citations, the publisher, year of publication, page, and, above all, the context in which the data originated. During his meticulous analysis of citations he found that some were taken out of context, others had transcription errors, or errors in the date of publication, or were simply taken second hand, repeating the error of the first author who made the citation. In some sense it amused him to prove that an author, in citing his own earlier publications, made inexplicable errors.

In the context of the debate over the domestication of Andean maize, I had the good fortune to read Bonavia's essays and his critiques of publications on the theme. For Bonavia the theme had to be treated in a universal manner, not limiting it to a single region, or to a sample recovered from a single archaeological excavation. Scientific analysis and academic debate must not suffer from myopia by setting the Mesoamerican maize hypothesis apart and ignoring Andean maize and published reports on it. Bonavia expressed his concern for the lack of knowledge of his Mesoamericanist colleagues about Peruvian publications. In this respect he wrote critiques evoking universal principles of science, in order not to distort facts and data. He indicated, for example, that science never negates the possibility of new finds and new hypotheses. While he recognized the high quality of research and the scientifically proven data on the domestication of maize in Mesoamerica, he felt that it did not negate the possibility that other regions, like the Andes, where many species of plants were domesticated, could be possible areas of maize domestication.

Bonavia's critiques were also invitations to serious academic debates in the light of argu-

ments both tested and probable. He concerned himself with academic debates privileging data originating in stratigraphic contexts, cultural associations, dates, botanical analyses, genetics, and other data, accompanied by good archaeological recording. I understand that nobody likes to be called to attention for mistaken or badly copied citations, or the use of out-of-context data which are sometimes manipulated and incoherent, and which obviously lead to mistaken conclusions. When this type of error was detected in the publications of well-known authors, the journal editors obviously did not accept Bonavia's commentary for publication, perhaps in order not to create problems with the first author, or simply to avoid a long debate. Duccio did not enjoy discovering errors and presenting them in his critiques, but rather, regretted the carelessness of authors whose publications in student hands continued to cause more confusion.

DUCCIO BONAVIA: MAN OF CONTROVERSY

I would like to digress in order to write a little about Duccio Bonavia's personality. He was known in the community of Peruvian and North American archaeologists as a controversial person—severe, inflexible, and tenacious in holding his positions. His distinguished personal and professional profile was recognized within this community. For some he was a hard man, unapproachable and unfriendly, while for others he was just the opposite. He was the professor who collaborated most frequently with his colleagues and students, very responsible in his actions. Possibly he was one of the few who never came to class unprepared, to say nothing of conference papers. The more closely a class adhered to a theme familiar from his research, the more time he took organizing his notes and illustrations. He was almost always willing to participate in research projects, conferences, and seminars, and he never stinted with his collaboration. Equally, he demonstrated solidarity with students, espe-

cially those less favored. He was one of those professors who knew how to answer e-mail, who did not shy away from questions, and who attended consultations in a spirit of generosity, and who was not skimpy with his information.

As long as one worked with honesty, both in the handling of data, as well as in the defense of cultural patrimony, one enjoyed his confidence, but if one broke down in terms of transparency and ethics, one simply left Bonavia's sphere. His hand did not tremble when signing formal complaints against colleagues who were going down the wrong road and infringing Peruvian laws and regulations. This is not the time and place to mention a few difficult cases that I know personally. Duccio was Duccio. There was no one else like him. He was a fine example of discipline, honesty, responsibility, valor, and ethics. His honesty under fire gave him the moral authority to speak, with his head raised, about any dishonest deed. Because of the way he viewed research issues, as well as the treatment of cultural patrimony, he, of course, created a hostile atmosphere, but, at the same time, he built an atmosphere of respect and admiration, especially among scientists. His biting critiques, but solid arguments, without the use of adjectives or suppositions, earned him the respect we had for him. He was as strict in the defense of the inviolability of archaeological monuments, and of well-formulated theses and hypotheses, as he was in the defense of the age and domestication of maize in the Andes.

Consequently, in terms of both himself, personally, and of his profession, Duccio was one of the few archaeologists who complied to the letter with national laws and regulations. He did not leave even one research project unfinished. No site was excavated without protection, no sample or collection recovered in his research was left undeposited in the place indicated by law, the Museo Nacional de Antropología y Arqueología, or a university with the

authorization of the relevant authority. He faithfully complied with writing reports on fieldwork, depositing one copy with the appropriate government office, and another with the sponsoring institution. He was one of the few who honored the requirement that when work was finished, the work had to be published, especially excavations. Bonavia made his life an institution within archaeology, a way of living archaeology. In this respect he left a great lesson to the present generation and to future generations. His study was always full of papers with notes, manuscripts, and papers being revised, which demonstrates the routine of his life dedicated to science. He was an academic who made research a passion of his life. Duccio complied literally with Peruvian law, with professional ethics, and was faithful to his friends. He left this life without a single obligation pending, a lesson one should take to heart.

He tried never to do things at half measures. He was disgusted by rehashed essays on a particular theme without the contribution of new data or ideas. In his library he had examples of two or three essays published by an author with different titles, but with the same content. He wrote and conversed with the same frankness and told the truth as it is. His clear and strong tone of voice enhanced the veracity of what he said. He left those who asked him questions, especially students, with words of inspiration, wishing them "good work", or "good results", and saying "we will continue talking about your new findings", and so on, which showed his generosity as a teacher. As was stated above, he was always at the side of the least fortunate students, those with the fewest resources.

Within Peru's complicated society, one tries to place oneself at the top of certain social or political groups within the university or other institution. Duccio never appeared in those, nor was that his intention. He was a man without pretensions or ambitions for a post or position.

His daily desire was to dedicate himself to research. During his short time as a teacher at the University of Huamanga, for example, he spoke with the same openness to the rector, Efraín Morote Best, to his colleagues Luis Guillermo Lumbreras, Fernando Silva Santisteban, and even to Abimael Guzmán, subsequently the leader of the Sendero Luminoso uprising, but then a teacher at that university. Equally, in Lima he treated professors from diverse specialities and hierarchies, and students at whatever level who sought him out to ask for his advice, with identical consideration.

He had the same attitude at the Universidad Peruana Cayetano Heredia. In spite of not specializing in archaeology, his students from various areas of biology and medicine found his classes to be stimulating lessons in knowledge of the Peru of traditions going back a millennium, and they became motivated to develop research into various sources of knowledge, such as the study of prehistoric diet through coprolites. When he joined up with Carlos Monge, the pioneer in research into the physiology of high altitude, Bonavia opened other avenues of research related to archaeology and to the theme of adaptation to the high Andean territory, to the implications of altitude in the health and daily life of Andean people, both at present and in the past. These are some examples of the passion Bonavia had for research, of his creative mind, of his mission to teach students from other specialities, and to form study groups.

In spite of his reputation of being an imperturbable, serious, and severe man, Duccio Bonavia had another side that few people enjoyed. He was a highly social person, very friendly, fully human, at times to the point of informality. He was an entertaining, joke-loving friend with frank, pleasant, witty, and sometimes ironic conversation. I remember that when, in 1986, we traveled to New York City on

a Ford Foundation mission, our friends Craig Morris and John Hyslop invited us to dinner at Craig's house. From our arrival at about 5:00 P.M., until we were picked up almost at midnight, nobody spoke about archaeology, or topics related to research. We had hours of jokes and wit, and the hospitality of Craig and John, with good food and French wine. Sadly for me, these three friends took the lead in the voyage from which no traveler returns, but in spite of the void that they left, they are always present in my memory.

From 1983 through 1986, Joyce Marcus directed a unique project to study the Inca occupation of Cerro Azul, Cañete. She had María Rostworowski as her co-director, and Kent Flannery and myself as her fortunate assistants. Sometimes, on the weekends, we received the visits of Duccio and Rogger Ravines, as well as those of Craig Morris, who was then directing another similar project in Chíncha. The tertulias of this group of eminent archaeologists, who were, above all, friends, were also very entertaining and memorable to me because of the great human qualities of each and every one of them. Duccio fit in perfectly with the mischievousness of Kent and Joyce. Both, because they had worked a lot in Mexico, had learned Mexican jokes and arguments.

THE PUBLICATIONS OF DUCCIO BONAVIA

In ending this tribute to Duccio Bonavia I would like to set down a few words about some of his books, because these are really textbooks for the student of Andean archaeology.

The first volume that merits consideration is *Los Gavilanes: Mar, desierto y oasis en la historia del hombre; pre-cerámico peruano*: (Los Gavilanes: Ocean, Desert, and Oasis in the History of Man; The Peruvian Preceramic; Bonavia *et al.*: 1982). It is a prototype of interdisciplinary research, an ethnography of the Peruvian coastal Preceramic

Period, that describes the life of coastal shellfish gatherers, combined with a description of valley resources. It was at the site of Los Gavilanes that preceramic maize was discovered for the first time in an archaeological context, with Andean traits, different from those of Mesoamerican varieties.

With the evidence found at Los Gavilanes, Bonavia published controversial articles on Andean maize, launching an academic debate on the contested theme of the domestication of maize in the Andes, and the role it played in the development of culture. His monograph dedicated to maize appeared in Lima in 2008 (Bonavia 2008a) and has been translated into English and published by Cambridge University Press (Bonavia 2012, see Bonavia 2008a). Bonavia offers an exhaustive botanical, genetic, and archaeological review of the evidence for the domestication of maize, including unpublished data that are difficult to access. The recent excavations at Huaca Prieta offer fresh data on the age of maize, confirming Bonavia's hypothesis of its independent domestication in the Andes.

Another controversial monograph is dedicated to the South American camelids. It was published in Lima in 1996 (Bonavia 1996a) and the English language version was published by the Cotsen Institute of Archaeology at the University of California, Los Angeles in 2008. The book is, in the words of Alberto Rex González, an encyclopedia on camelids. In the introduction Bonavia states:

Despite the significant role that South American camelids have had and still have in Andean societies, and despite the fact that their role was already understood at the time of the Spanish conquest, this is still a subject with too far too many inaccurate assumptions and stereotypes and in

which there still are great gaps in our knowledge.

Bonavia 2008:xxi, see Bonavia 1996a¹

The author adds that camelids are not high altitude animals. They adapted, having been pushed there by man. "Their flight to high altitude areas would not be . . . anything but a defensive mechanism" (*ibid.*, citing Bonavia *et al.* 1982a:394-395).² In conclusion he cites Kent Flannery:

Deprived of the protection of the Inca state, and even of the calamity reserves of the *sapsi* [community] herds, they can appeal today only to their wamanis.³

Perú: Hombre e historia; De los orígenes al siglo XV (Bonavia 1991a) is directed at Peruvians, principally archaeology students. The author states that the history of indigenous Peru is, in large part, the work and concern of the archaeologist. According to Bonavia all that we know about the long sequence of events from the Andean hunters until the advent of the Inca imperial phenomenon we owe almost exclusively to archaeology. This is something that people in Peru do not know, and that creates great contradictions in Peruvian society.

¹"A pesar de la importancia del rol que los camélidos sudamericanos han jugado y sigue jugando en las sociedades andinas y a pesar de que éste ha sido entendido desde los tiempos de la Conquista, sigue siendo un tema en el que se incluyen demasiadas inexactitudes y juicios estereotipados y en el que tenemos aún grandes vacíos e inclusive ignorancia" (Bonavia 1996a:1).

²"Su huida a la altura no sería . . . más que un mecanismo de defensa" (Bonavia 1996a:8)

³*The Flocks of the Wamani: A Study of Llama Herders on the Punas of Ayacucho, Peru* by Kent V. Flannery, Joyce Marcus, and Robert G. Reynolds. San Diego, New York, Berkeley, Boston, London, Sydney, Tokyo, and Toronto: Academic Press, Inc., p. 117 (1989).

In Bonavia's opinion Peru is experiencing a profound crisis. One of its weaknesses is not knowing and accepting that it is a multi-cultural society. Integration is complicated and difficult. The indigenous world is alive and present and one cannot try to destroy it or forget it. What one must try to do is understand it and study the manner in which it can be assimilated. Without its presence Peru would be nothing. The history of Andean culture is the only one that can guide Peruvians. It is therefore the responsibility of all Peruvians to be conscious of it and do what is possible so that this history is the most complete possible, while preserving and respecting the past, the patrimony of the nation.

Another important work is the book *Ricchata quellccani/Pinturas murales prehispánicas* (Bonavia 1974a). The English-language version was published by Indiana University Press in 1985 (see Bonavia 1974a). It is another compendium on its theme, a reference work for archaeologists and art historians. Bonavia described and commented on each of the examples that he studied from the perspective of archaeology, without losing sight of its artistic significance.

Finally, I would like to mention the book that we published together, *Enseñanza de la Arqueología en el Perú: Informe evaluativo*, issued in Lima in 1992 (Bonavia and Matos 1992). As the title indicates, it is an evaluation which several universities have taken into account, including the Pontificia Universidad Católica del Perú and the Universidad Nacional de Trujillo. Other universities have adopted its recommendations to a lesser extent, and a third group have simply ignored it. The report was supported by the Ford Foundation, upon the recommendation of John Howland Rowe, who suggested that we carry out the study and make appropriate recommendations.

FINAL REMARKS

With the death of Duccio Bonavia, Andean archaeology, in particular Peruvian archaeology, has lost one of its great practitioners. Without doubt, Duccio was one of the best Peruvian archaeologists of my generation, a tireless researcher, honest and exacting in the exercise of his profession, as well as in his private life, and generous with friends and students.

Although he was not a teacher in a school of archaeology, he dedicated his time to the moral and professional formation of those who were at his side. One of them is Elmo Leon, Duccio's friend and favorite student, who has the honorable task of continuing the teachings of the master. Duccio Bonavia's legacy is his numerous publications, his teaching, his decency, and his academic meticulousness.

Translation from the Spanish by Monica Barnes

ACKNOWLEDGEMENTS

Claude Cauchat, Gambino Rodríguez, Manuel F. Perales Munguía, Jack Rossen, John Topic, and Lisa Trevor contributed to the list of works by and about Duccio Bonavia.

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