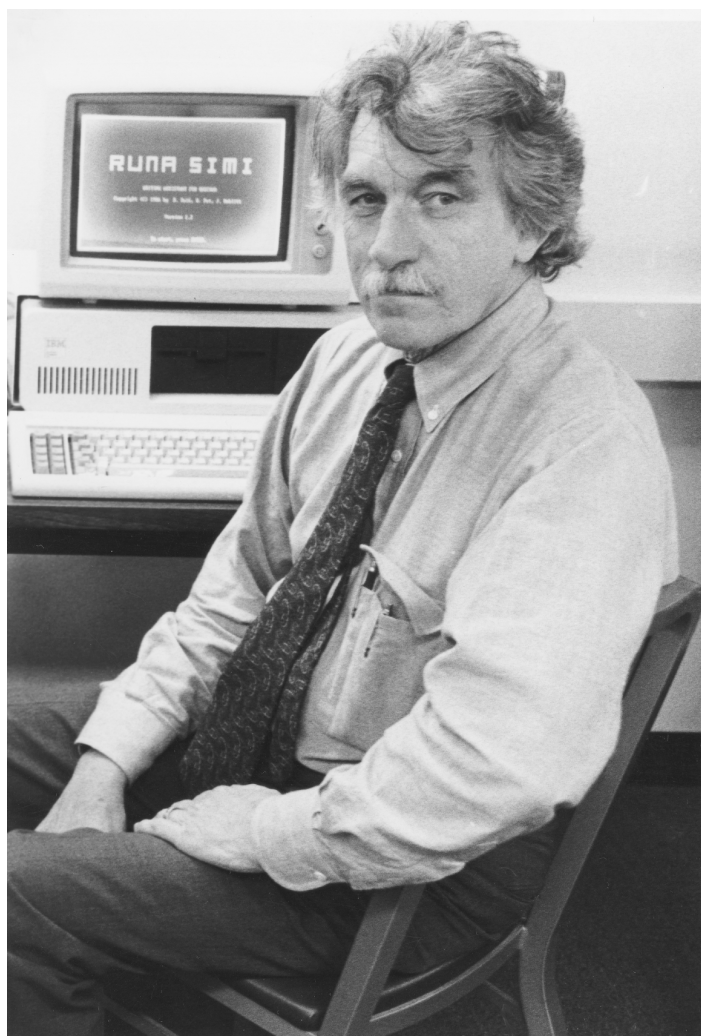


DONALD FREDERICK SOLÁ (24 February 1922-29 July 2008)

Monica Barnes

Andean Past and American Museum of Natural History



*Portrait of Donald F. Solá with his Runa Simi Quechua learning software running on his computer.
Photograph by Jill Peltzman, October 1988, courtesy of the Rare Books and Manuscripts Department,
Kroch Library, Cornell University.*

Don Solá was in Brazil on 19 April 1969, when approximately forty students seized control of Cornell University's Willard Straight Hall, the student union. Don saw a Brazilian

newspaper with a breathless headline proclaiming that 40,000 armed Black liberationists were occupying the building. Solá, who knew there were not that many Afro-Americans in the

entire Finger Lakes region of New York State, was able to shrug off the exaggerations of the report. However, for years, just a few hundred yards from “the Straight”, Solá had been advancing the cause of human liberation in his own way, employing the indirect, but effective, means of linguistics.

Before moving to Ithaca, New York in 1950 and beginning his academic career at Cornell, Solá served in India as part of the United States Army Air Corps Signal Intelligence. He also worked at the *New York Herald Tribune*, developing his interests in quality journalism, history, and political affairs. At Cornell he earned his bachelor’s degree in Spanish linguistics, and, in 1958, he was awarded his doctorate in linguistics with anthropology and social psychology as minor fields. Even while still a student, he anticipated a long career in linguistics, becoming a life member of the Linguistic Society of America in 1954.¹ He taught both Quechua and Spanish in the Cornell Faculty of Linguistics, starting as an instructor in 1953 and becoming an Assistant Professor from 1958. He retired as a professor emeritus.

During the 1960s, Solá’s linguistic research in Peru was sponsored by the Ford and Rockefeller Foundations (Hall 1976:338). Although most people associated him with the study of the Quechua language, it was an interest in linguistics that brought him to Quechua, rather than vice versa. While casting about for a doctoral dissertation topic, Solá encountered Augusto Escribens, a Quechua-speaking janitor from Huánuco, Peru who worked in Morrill Hall, long the seat of Cornell’s language and linguistics instruction. Solá realized that in spite of early colonial grammars and dictionaries like those of Fray Domingo de Santo Tomás (1560) and Diego González Holguín (1608), and later

work, including that of Jorge A. Lira (1944), the various dialects of the Quechua language (also called Kechua, Quichua, and Runa Simi) remained incompletely recorded and described. Working with Escribens as the first of many informants, Solá began his initial systematic description of a Quechua dialect. This was an analysis of words and phrases in Huánuco Quechua (Solá 1958, 1966b, 1967a), work that was fundamental to Solá’s later studies of other dialects. Around this time he also collaborated with Dr. Eduardo Soler Bustamante, then 28 years old, and a native of the town of Llata in the Huamalies province of the Department of Huánuco (Solá 1966b:46). Soler provided Solá with a folk tale, autobiographical material, and Soler’s side of a conversation with Dr. Mario Vásquez Varela, a speaker of Ancash Quechua. Soler also wrote twenty-four dialogues specifically for teaching Quechua at the introductory level. Antonio Cusihuaman G. of Chinchero also collaborated with Solá in producing Cusco Quechua teaching materials and became a close friend. Unfortunately, Cusihuaman died shortly after completing his formal education in the United States, thus cutting short a promising career. Later Solá worked with Marco Flores Arestegui.

The importance of Don’s work in developing materials for the teaching of Quechua to both English and Spanish speakers cannot be exaggerated. When he began there were no such books and recordings available in English and few in Spanish. In 1958 the U.S. Congress passed the National Defense Educational Act which supported the teaching of languages, including Quechua, that were deemed to be potentially critical for defense. This assisted Don in his creation of teaching materials.

Over the course of his long career Solá produced extensive Quechua reference and teaching materials including grammars, text-

¹ <http://www.lsadc.org/info/lisa-lifemembers-year.cfm> (consulted 30 July 2009).

books, readers, and sound recordings.² In these he explored the dialects of Ayacucho (Solá and Parker 1963), Cusco (Solá 1975; Solá and Cusihuamán 1967), and Cochabamba, Bolivia (Solá 1970; Solá and Lastra 1964a, 1964b), as well as that of Huánuco. He was also the editor of a series of Spanish dictionaries published by Random House.³ By the mid-1980s he was deeply involved in computer assisted language learning (Boettcher 1993), designing award-winning computer software to assist students and teachers of Quechua, Spanish (Solá 1999a, 1999b; Solá, Pet, and Noblitt 1990), French (Noblitt, Solá, and Pet 1987), Portuguese (Solá 2000a), and English (Solá 2000b). Solá marketed his products in an entrepreneurial fashion.

Don was proud of his Puerto Rican heritage and encouraged students to spend time on the island, improving their Spanish, if necessary, but in any case learning to appreciate its rich culture. Don built on his own early experience in a bilingual environment to become an expert in, and an advocate of, bilingual education (Solá 1962). Don promoted bilingualism through his dictionaries, through the other printed learning materials he developed, through his teaching, and through his pioneering computer-assisted learning materials. Don also worked to increase bilingualism in Peru so that native Quechua and Aymara speakers could have access to the wider Hispanic world, and so that native Spanish speakers would appreciate the Indian minorities.

Don's expertise led to his involvement with various UNESCO and U.S. government projects focusing on language development and literacy in Peru and elsewhere (Solá 1966a, 2001; Solá,

editor 1984; Solá and Weber 1978; Weber and Solá 1980; Wolff *et al.* n.d.). He developed bilingual education projects for Peruvian Quechua speakers and assisted the professional formation of Peruvian experts in bilingualism and applied linguistics. From 1961 to 1969 he directed a joint Universidad Nacional Mayor de San Marcos/Cornell University project in linguistics and language teaching. As part of this effort, Peruvian nationals came to Cornell for post-graduate studies. A 1973 Fulbright grant allowed Don to continue his linguistic studies in Cusco. He was also a consultant for the U.S. Agency for International Development. He was a founder and director of the Inter-American Program for Linguistics and Language Teaching (PILEI).

Through his research into the Quechua language and support of Quechua study, Don attracted both emerging and prominent Andeanist scholars to the Cornell campus and helped to make that university a powerhouse of Andean studies in the 1960s, 70s, and 80s.⁴

Don equipped hundreds, perhaps thousands, of people with a deeper understanding of Andean and Hispanic cultures and gave them tools for broadening their knowledge. He did this by both personally instructing small groups of students, and by making his instructional materials available to other teachers. I was fortunate to have been one of his students in the 1980s, and I write this obituary from that perspective. In his introductory classes, whether taught as

² Solá 1964, 1967a, 1967b, 1967c, 1975; Solá and Cusihuamán 1967; Solá and Escribens 1967; Solá and Lastra de Suárez 1964a, 1964b; Solá and Parker 1963; Solá and Tupac Yupanqui 1970.

³ Agard and Solá 1984; Solá 1954, 1967d, 1983; Solá and Agard 1991; Solá and Gold 1981, 1996.

⁴ Other well-known teachers at Cornell who made important contributions to Andean anthropology or related subjects such as rural sociology or agriculture include Robert Ascher (Death Notices, this volume, pp. 15-16), Allan Richard Holmberg (Kahn *et al.* 1966), Billie Jean Isbell, Bernd Lambert (Death Notices, this volume, pp. 16-17), Thomas F. Lynch, Craig Morris (Lynch and Barnes 2009), John Victor Murra (Barnes 2009; Fajans *et al.* 2006), R. Brooke Thomas, H. David Thurston, and Frank Young.

intensive summer school courses, or as lessons spread out over a semester, he instructed according to what was informally known as “The Solá Method”. This involved the kind of direct language-learning that is available to small children—listen, imitate, memorize, and try to make sense of it all. During each class Don’s students recited dialogues designed to build fluency. These were difficult exercises, especially if one had never before studied a non-European language. There were no friendly cognates, or cross-applicable grammatical rules to use as guide-posts. The experience of a six week intensive summer course, taken in the company of some very talented fellow-students, left me permanently skeptical of the rapid language proficiency claims of many anthropologists, such as Margaret Mead. That skepticism has been important to me in evaluating ethnographic material.

Don’s intermediate level courses were very different. As a text he used Jorge (George) Urioste’s transcription of the famous Huarochirí manuscript (Urioste 1983), an early seventeenth century account of local religion in Peru’s Sierra de Lima. Thus, in two years’ time, under Don’s patient direction, one could acquire familiarity with both contemporary spoken Quechua, and a written colonial variety. Don often said that his courses would not produce people who understood Quechua well and spoke it fluently, but would provide a basis on which to build understanding. As someone who lived in Quechua-speaking communities before encountering Don Solá, I had already realized that for speakers of Indo-European languages only, it is very difficult to pick up a non-Indo-European one without good instruction. For example, I heard the aspirations that often come at the end of words in Cusco Quechua, but I thought they were individual idiosyncracies of pronunciation, never dreaming they were important in distinguishing one word from another.

Don acknowledged that not everyone who took his courses would learn to speak Quechua, but all would learn to speak “linguistics”. By that he meant that in order to understand the pronunciation system and grammar of Quechua, students had to master the special linguistic terminology that described them. In determining what was, and wasn’t, acceptable Quechua speech, Don would take into account both the intrinsic logic of the language as well as practice. “People talk like the people they talk with”, he would say, and I began to grasp the liberating possibilities of linguistics. Don was rigorous in getting students to develop comprehensible pronunciation, an adequate vocabulary, and effective grammar. However, instead of inculcating a prescriptive grammar, Don explained descriptive linguistics. The modes of speech of the outwardly poor, humble, and illiterate were neither better nor worse than those of well-to-do educated professionals. They were what they were, and could be appreciated and understood on their own terms. Furthermore, by learning languages like Quechua, one could participate more directly in the lives and thought of people whose interests are often overlooked by the wider society. This is truth that sets us free.

Although theoretically rigorous (Solá 1970, 1971, 1986), Don never lost sight of the main purpose of language, which is to communicate. He suggested a technique for determining one’s own language prowess that I think of as the “Solá Test”. Don encouraged students to “form hypotheses” of what they thought was being said and to say something in return. If a native speaker replies in a way that seems to be a logical response to what one thinks one has said, then effective communication is probably taking place. If effective communication seems not to be occurring, something else should be tried. I have posed the Solá Test for myself many times, and find it a good method of self-evaluation.

For all his egalitarianism, Don also had a way of nudging students towards achievement. Although I was never a particularly good student of Quechua, I was able to publish a paper based on work I did for one of his classes (Barnes 1992) and a translation based on what I had learned largely from him (Pantigozo 1992). I attribute much of my success in these instances to Don's effectiveness. He realized that few of his students would go on to become Quechua experts. He was, for the most part, offering a service course to agronomists, historians, international development experts, social anthropologists, archaeologists, and others who would use Quechua in their work. He knew that in the competitive milieu of Cornell, a single B+ could eliminate a student talented in his field from the possibility of fellowships or graduate admission. Don was wise enough not to set up a situation in which students would avoid acquiring the skills they needed for fear of endangering their whole career plan. He, therefore, graded students according to his perceptions of how hard and well they worked in relation to their natural abilities. An A- indicated slight disappointment on Don's part, while an A+ showed that Don thought one was pushing oneself beyond one's limitations. Don was one of the most supportive professors I have ever had (and I have had many excellent ones). "The essence of learning is repetition", he would say, explaining that some students needed more repetition than others, but all could make progress.

For sixty-two years Don shared a marital partnership with Daphne Joyce Schuyler Solá. Daphne is, herself, a multi-talented individual who, maintains a gallery in Ithaca's Dewitt Mall featuring her own original prints. Many of these are landscapes of Peru, or the Finger Lakes (see the example at the end of this obituary). Daphne is also known as an accomplished dancer who taught students of all generations. Don and Daphne shared their love of both visual and performance art, most especially

theater and jazz. Don was a spirited dancer himself, as well as an avid and excellent traveler. I miss his vibrant personality.

The couple occupied a beautiful rambling Greek Revival house on the jocularly named Swamp College Road in the hamlet of Jacksonville, New York. Their artistic natures made them sensitive to their home's quirks. Among them was its role in the Anti-Masonic Movement that blazed through upstate New York after the apparent murder of William Morgan in 1826. As Frank Salomon has pointed out (2009:91), in the nineteenth century Masonic lodges often served as mutual education centers. These naturally attracted free-thinking professionals and businessmen. Rumors developed that this secret society favored its own and the resentments of outsiders grew. These centered on dissident Mason William Morgan (1774-1826?) of Batavia, New York. When Morgan, an actual working stone cutter who claimed to have been initiated into the York Rite of the Masonic Order, was denied admission to Batavia's lodges, he threatened to reveal Masonic secrets. Morgan was abducted and apparently murdered. Morgan's book, *Illustrations of Masonry* (1827) published after his disappearance, sparked further anti-Masonic feeling. Widespread public reaction was such that it quickly became unwise to display Masonic symbols in upstate New York. As the Solás were renovating their house, they stripped away numerous layers of wallpaper and paint from the interior walls. When they got back to the 1820s layer of the parlor, they discovered Masonic symbols, including the compass and set square, stenciled upon the walls. Don and Daphne carefully preserved them and they made a wonderful talking point at collegial parties. During these he often served one of his culinary specialties, the meat of a pig raised especially for him by Amish farmers.

In addition to his wife, Don is survived by three of their children, Michele Solá, Cristina Solá Hills, and Mathew Solá, as well as by sons-in-law Adrian Bennett, C. Barry Hills, and daughter-in-law Maki Amemiya, and by five grandchildren, Caitlin and Nicolas Hills, and Octavia, Christopher, and Lucy Solá, and by his brother Frank.

ACKNOWLEDGMENTS

The essay on John Victor Murra's classes on American archaeology published in *Andean Past* 9 by my fellow Cornellian, Frank Salomon, inspired my recollections of Don Solá's Quechua classes. I regret that my fellow student of Quechua, Elayne Zorn, did not live to contribute to this obituary.

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Cayuga Lake by Daphne Solá.

PAULINA MERCEDES LEDERGERBER-CRESPO (18 SEPTEMBER 1945-28 SEPTEMBER 2014)

A. Jorge Arellano-López
Smithsonian Institution



Paulina Mercedes Ledergerber-Crespo. Photograph courtesy of Abelardo Sandoval.

With the death of Paulina Mercedes Ledergerber-Crespo Andean archaeology lost one of its preeminent South American scholars. For almost forty years, Ledergerber-Crespo was linked to the study of the pre-Hispanic cultures of Ecuador.

I first met Paulina in 1988 at the symposium entitled “Americans before Columbus: Prehistoric South America”, sponsored by the Smithsonian Institution and the Organization of American States. I came to know her well in Cuenca, Ecuador in 1992 at the first “International Symposium on the Formative Period in South America”, held in honor of Betty, J.

Meggers and of Alberto Rex Gonzáles, the eminent Argentinean archaeologist. Paulina took an active role in organizing this symposium under the sponsorship of the Smithsonian Institution, the National Geographic Society, the Organization of American States, and the Banco Central del Ecuador. The symposium was a groundbreaking event for South American archaeology. It was highly successful due to the attendance of many prestigious Andean archaeologists along with emerging research scientists and students from South America. Present were William Barse, Richard Burger, Gonzalo Correal, Ondemar Diaz, Tom Dillehay, Marcos Michel, Eurico Miller, Lautaro Núñez, Lucy Salazar, Daniel Sandweiss, Mario Sanoja, Calogero Santoro, Iraidia Vargas, and David Wilson, among others (see Ledergerber-Crespo, editor 1999:21-23 for a list of participants). Their contributions were later gathered together in a volume entitled *Formativo sudamericano: Una reevaluación*, edited by Ledergerber-Crespo. This book established a precedent by including original work by South American archaeologists.

Paulina was born on 18 September 1945 in Cuenca, Ecuador. Her parents were Alberto Ledergerber Herrann and Raquel Crespo Toral. She attended Sacred Heart schools in Cuenca and Quito. In 1977 she earned her B.A. in anthropology, with a mention in archaeology, and a minor in Latin American Literature, from the George Washington University. Paulina became an archaeologist at a time when few women in her native Ecuador participated in this profession. The Anthropology Department of the Museum of Natural History at the Smithsonian offered her unique opportunities to fulfill her professional goals. Also in 1977, she married Harinder S. Kholi-Anand, a World Bank professional from India. They established their residence in MacLean, Virginia. Coming from Ecuador, this was a major step in her life, but as in all that Paulina did, where her heart led she followed.

She had joined the Department of Anthropology of the Smithsonian Institution in 1974. There she worked as a research associate, first with Clifford Evans and later with Betty J. Meggers. Headed by Betty J. Meggers, the Latin American Program at the Museum of Natural History gave Paulina the opportunity to develop a broad understanding of the importance of collecting data and cultural findings in the field. Building on her family's long tradition, she took particular interest in the ancient cultures of Ecuador's Southern Andes. Her family vacations on the coast of Esmeraldas Province in the early 1950s had exposed her to archaeological material lying on the beaches. This was illuminated by her in-depth readings of works by the well-known Ecuadorean scholars, Federico González Suárez and Emilio Estrada. Stimulated by her experience and study, Paulina undertook research in the Ecuadorian archaeological collections at the Smithsonian Institution. The first result was a comparison of the pottery of Ecuador's Guangala culture with that of Peru's Nasca culture (Ledergerber-Crespo 1979). The second was a study of Jambelí funerary offerings found on the Ecuadorian coast (Ubelaker 1983).

In addition to her work at the Smithsonian, Paulina Ledergerber-Crespo quickly became a point of reference for Ecuadorian professionals coming to the United States. Through the Ecuadorian Embassy, she arranged interviews and meetings and introduced a broad ranging network to the Smithsonian Institution. Through her longstanding relationship with Betty J. Meggers, she was witness to the work of many scholars coming to do research there. This interaction gave Paulina a broad understanding of different points of view on archaeological issues and the particular interpretations that were current in each region of Latin America. Her friendship with Meggers went beyond archaeology and extended to concerts, opera, and theater which they enjoyed together.

In 1981, when she was invited by the Organization of American States (OAS) to give a lecture in Quito, Ledergerber-Crespo proposed the creation of an archaeology school in Ecuador. She recommended the establishment of a formal series of courses that would encompass each region of her country, while also proposing the establishment of the Ecuadorian Society of Archaeology. This society was established in 1995 in Ibarra, Ecuador at the “International Symposium of Archaeological Investigations of the Northern Area of South America” (Ledergerber-Crespo *et al.*: 1996).

When Ledergerber-Crespo initiated her career, Ecuadorian archaeology was primarily focused on the prehistory of the Andean and coastal regions. The cultures of the sub-Andean hills and lowlands near the Peruvian border were little known. Over the next decades this changed. Groundwork in the southern lowlands was laid by Pedro Porras in the Upano and Pastaza River Valleys and at Los Tayos Cave (Porras 1975, 1978, 1987), by Ernesto Salazar in the Alto Upano Valley including at Huapula (Salazar 1999), by Stephen Rostain in Huapula (Rostain 1999), by Donald Collier and John Murra in Azuay in the southern highlands of Azuay (Collier and Murra 1943), and in Loja by Jean Guffroy and colleagues (Guffroy *et al.* 1987) and by Mathilde Temme (1982). With this in mind, in 1991 Ledergerber-Crespo initiated her fieldwork in the southern, sub-Andean hills of Morona-Santiago and Zamora-Chinchipe, supported by a National Geographic Society grant. She established her field camp in the town of Gualaquiza where she hired workers and assistants from the Shuar tribe. They were incredibly quick to learn and easily comprehended the importance of this study of their cultural patrimony. They were especially interested in cultural preservation. For this research project, Ledergerber-Crespo collaborated with Betty J. Meggers and Patricio Moncayo, an archaeologist from the Catholic University in

Quito. This season represented Meggers’ final field-work, while, at the same time, it was Paulina’s first project in the southern provinces of Ecuador.

Subsequently, in 1992, 2002, and 2007, with the support of the Anthropology Department of the Smithsonian, Ledergerber-Crespo documented twelve sites in the *ceja de selva* or eastern Andean cloud forest. From this body of work, two sites were especially important: Zapas-Cuyes in the Cuyes Valley and Remanso-Sagurima in the Cachipamba Valley. The latter was previously described by Prieto (1885) as the city of Logroño. Using John Murra’s vertical archipelago model (1975, 1985) and Salomon’s work (1986) as her theoretical base, Paulina revealed the relationship between the Andean Inca-Cañari and the Shuar Amazonian ethnic groups. In her final research season, in 2007, her team included Ecuadorian archaeologists, along with Dorothy Hosler (Massachusetts Institute of Technology [MIT]), and Eduardo Reyes-Paniagua of Costa Rica (Anonymous 2007). In registering archaeological sites, Ledergerber-Crespo made significant contributions to the chronological sequence of the region, integrating data on Formative cultures with information about cultures from later periods, including the Inca-Cañari.

Especially noteworthy is Ledergerber-Crespo’s emphasis on the potential environmental challenges that could reshape this area as a result of the introduction of open pit copper and gold mining. These would impact not only important archaeological sites but also the biodiversity and the way of life of the Shuar communities. This project became her very special passion because she developed a bond with the Shuar people and their impressive heritage. She became an advocate for the preservation of their environment and was known for her outspokenness on the need for preservation of the Shuar communities. Her constant

writings against open pit mining in newspapers, along with her letters to the President of the Constituent Assembly made her a trusted ally of indigenous peoples in Ecuador. When indigenous organizations undertook protest marches from their communities to Quito in 2012, they went out of their way to invite Paulina to join them. Ledergerber-Crespo did not shy away from controversial issues when the future of Ecuador's patrimony was at risk.

On 16 November 2011, she was inducted into the National Academy of History of Ecuador. Her inaugural address was "Cañaris' and Shuars' Ancestors: Cultural Landscapes in the Morona-Santiago Province", in which she suggests a strong relationship between the ancestors of these two ethnic groups, starting in the Formative Period.

At the time of her death from cancer on 28 September 2014, Lederberger-Crespo was developing a paper on the Inti Raymi festival in the Cañari ethnic communities in the highlands near Cuenca. All who knew her recall Paulina as a generous friend with an incredible spirit and love for her family, for her profession, and for her country of birth. We remember her as a very special colleague with a keen ability to ask the tough questions, while offering alternative solutions. We will also remember Paulina for her commitment to supporting and mentoring students from both the United States and South America. She is survived by her husband, her son Harpaul, and her daughter Monica.

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Paulina Mercedes Ledergerber-Crespo in the field.

DEATH NOTICES

Compiled by **Monica Barnes** and **Bill Sillar**

Robert Ascher (28 April 1931–8 January 2014)

Bob Ascher possessed one of the most creative minds in anthropology. He grew up in Far Rockaway, a seaside neighborhood in New York City's borough of Queens. His undergraduate education was at Queens College. Early in his career Bob established himself as a leader in experimental archaeology with a doctoral dissertation submitted to the University of California, Los Angeles entitled *The Nature of the Imitative Experiment in Archaeology* (1960). Some of its salient points are summarized in his article, "Experimental Archaeology", published the next year in *American Anthropologist*. Bob did not invent the idea of testing archaeological interpretations by experimenting with similar modern materials. As he, himself, pointed out, such activities were carried out as early as the nineteenth century. Nevertheless, Bob was one of the first people to critique and develop such assays.

Even before Bob completed his dissertation, his article, "A Prehistoric Population Estimate Using Midden Analysis and Two Population Models" was republished as a Bobbs-Merrill reprint (1959). "Analogy in Archaeological Interpretation" was also reprinted by Bobbs-Merrill (1961). "Ethnography for Archeology: A Case from the Seri Indians" has been incorporated into the Human Relations Area Files.

In 1970, in *American Antiquity*, he reported on his long-range experiment aimed at shedding light on what happens within archaeological sites from abandonment to excavation. Ascher built a structure in order to observe what happened within it over time. Ascher's work on the

design of archaeological experiments and on ethnographic analogy is still cited.

In 1960 Bob became an assistant professor in Cornell University's Anthropology Department. He spent his whole career at that institution, being promoted to associate professor in 1963 and to full professor in 1966. In 2002 he was appointed professor emeritus.

In the course of his intellectual development Bob moved from conventional scientific presentation of results to more humanistic approaches. This culminated with his report, written with Charles H. Fairbanks, on the excavation of a nineteenth century Cumberland Island, Georgia slave cabin, published in 1971 in *Historical Archaeology*. The article integrates standard archaeological presentation and scientific analyses of soils and artifacts with slave narratives and other written sources, to forge an integrated and moving whole. Bob considered this work the pinnacle of his career in archaeology and decided to do something quite different afterwards. He shifted to visual anthropology, focusing on sculpture and cinema. He developed a method of camera-less animation by painting directly on film. With this technique he produced award-winning short films including *Cycle* (1986), *Bar Yohai* (1987), *Blue, A Tlingit Odyssey* (1991), and *The Golem* (1995). *Cycle* is based on a non-sacred myth of the Wulamba of Northeastern Australia. *Bar Yohai* honors Shimon Bar Yohai who, according to popular belief, wrote the *Zohar*, the main Kabbalah text of Jewish mysticism. It incorporates symbols recalling how the world started and keeps going. *Blue* is a rendering of an odyssey from the Tlingit people who live in southeastern Alaska. A golem, according to Hebrew tradition, is a threatening artificial person animated by magic. These films have been screened at a large number of festivals and are still distributed. They are in the permanent collections of the Museum of Modern Art, the New Zealand National Art

Gallery, New York City's Jewish Museum, and the Israel Film Archive. These films were the subject of a presentation by Kathryn Ramey at the international symposium, "New Visions: Experimental Film, Art and Anthropology" held at the Musée du Quai Branly in Paris in March of 2012.

It was as an undergraduate at Queens College that Robert Ascher met his wife and colleague, mathematician Marcia Ascher (1935–2013). Andeanists are familiar with their book *The Code of the Quipu* (1981, updated in 1997). This was the first major advance in understanding Andean knot records since Leslie Leland Locke's *The Ancient Quipu* (1923), and is a foundation of later work by Galen Brokaw, Sabine Hyland, Frank Solomon, Gary Urton, and others. Bob and Marcia were also early developers of computer applications to archaeology ("Chronological Ordering by Computer", *American Anthropologist*, 1963). Ascher kept up his knowledge of ancient South American cultures. He contributed to *Andean Past* by providing insightful peer reviews of papers submitted to us.

Bob will be remembered by colleagues and students for the innovation and enthusiasm he brought to teaching, research, and artistic production. Many students considered his courses to be the most interesting ones they had ever taken. Although it's been almost thirty years since I audited his course on American Indians in Hollywood films, I still retain many of his insights. Bob was a warm, generous, and humorous man who will continue to be missed by many. An obituary of Robert Ascher was published in the *Ithaca Journal* on 9 January 2014.

(M.B.)

Bernd Lambert (28 December 1932–3 January 2015)

Bernd Lambert (né Levy) was born in Frankfurt, Germany but lived as a small child in Sofia, Bulgaria until 1941, when he immigrated to the United States with his parents and sister. German troops had invaded and Bernd's family fled eastward, first traveling on the Trans-Siberian Railroad and then by ship to San Francisco. He received both his bachelor's degree (1954) and his doctorate (1963) in anthropology from the University of California at Berkeley where Andeanist John H. Rowe was among his teachers. Bernd's university studies were interrupted by a stint in U.S. military intelligence in Germany. After a post-doctoral fellowship at the University of Pittsburgh, where he had contact with the prominent anthropologist and kinship specialist George Peter Murdock, he was appointed to the faculty at Cornell University. He taught there from 1964 until his retirement as professor emeritus in 2003, having been promoted to full professor in 1979. He remained engaged with the department until his death.

Bernd was primarily an Oceanist. He did his anthropological field-work in what was the Gilbert and Ellice Islands (now Kiribati). His dissertation is entitled *Rank and Ramage in the Northern Gilbert Islands*. After earning his doctorate he continued research into Oceanian/Micronesian kinship and linguistics. Among his important papers are "Fosterage in the Northern Gilbert Islands" (*Ethnology* 1964) and "The Uses of Kinship Terms and Personal Names in the Gilbert Islands" (presented at the 1968 meeting of the American Anthropological Association).

Like his Cornell colleague John Victor Murra (see *Andean Past* 9), Bernd was initially most interested in Africa. However, funding was only available for field-work in Oceania, so that is where Bernd went, just as John Murra con-

centrated on the Andes in part for reasons of funding and permits.

For years Bernd was surrounded by Andeanists, including Murra, Billie Jean Isbell, Thomas F. Lynch, Craig Morris, and Donald Solá (for the latter see this volume of *Andean Past*), and their students. Bernd supported Andean studies, particularly in his long-time role as graduate field coordinator. His article "Bilaterality in the Andes" in *Andean Kinship and Marriage*, edited by Ralph Bolton and Enrique Mayer and published in 1977, is an important contribution to Andean studies and is still in print in Spanish. With Robert Smith, he also taught the first courses on North America to be offered by the Cornell Anthropology Department and was a founding member of Cornell's American Indian Program.

Bernd was a voracious reader with a photographic memory. He could talk knowledgeably with anyone on almost any subject. Dan Sandweiss once heard him hold an in-depth discussion about bat biology with a biology doctoral student and Monica Barnes heard him digress on hand knitting. He was thus a great resource for grad students, for whom he cared deeply. Dan owes him a personal debt, not only as a friend during his student years, but also for admitting him unilaterally to the doctoral program at Cornell. In typical Bernd fashion, he got enthusiastic when interviewing Dan and told him he was in, without having consulted the rest of the committee. Bernd was a unique individual and it is sad to lose him.

Bernd is survived by his sister, Marion Lambert Brackett, of Oakland, California; his nephews; David Brackett of Montreal; Joe Pachinko of Ching Mai, Thailand; Charles Brackett of Oakland, California; and his grand-niece Sophie Barg Brackett and grand-nephew Frederick Barg Brackett, both of Montreal.

On-line obituaries of Bernd appear on the following web sites:

Ithaca Journal from January 6-10, 2015
<http://www.legacy.com/obituaries/theithacajournal/obituary.aspx?pid=173738467> (accessed 19 June 2015).

Cornell Chronicle, January 9, 2015, by H. Roger Segelken
<http://www.news.cornell.edu/stories/2015/01/cornell-anthropologist-bernd-lambert-dies-82> (accessed 19 June 2015).

Cornell Daily Sun by Sofia Hu, January 21, 2015
<http://cornellsun.com/blog/2015/01/21/professor-emeritus-dies-at-82-after-40-years-at-cornell/> (accessed 39 June 2015).

Anthropology News
<http://www.anthropology-news.org/index.php/2015/03/10/bernd-lambert/> (accessed 31 March 2015).

A two hour interview of Bernd Lambert by Mark Turin was conducted on 31 August 2004 as part of the World Oral Literature Project. It is posted on YouTube at: <https://www.youtube.com/watch?v=Dcewd3PUyNo> (accessed 18 June 2015).

(M.B.)

Daniel W. Gade (28 September 1936–15 June 2015)

Daniel W. Gade was a geographer who made important contributions to our understanding of the ecology and traditional agricultural of the Andes. He was born in Niagara Falls, New York and died in Williston, Vermont. He received his B.A. degree from Valparaiso University in Indiana in 1959, an M.A. from the University of Illinois at Champaign-Urbana in 1960, and an M.S. from the University of Wisconsin, Madison followed by a Ph.D. from that

institution in 1967. He began teaching at the University of Vermont in 1966 as one of four young geographers who established that subject there. This was particularly remarkable because, at the time, many colleges and universities were closing their geography departments. Gade taught courses in cultural geography, cultural ecology, and the geography of Latin America, often working in cooperation with anthropologists. He also taught a popular course on the geography of wine. In 1999 he retired as a professor emeritus but remained active until shortly before his death. Illness prevented him from delivering the keynote address at the 33rd Northeast Conference on Andean Archaeology and Ethnohistory held at the University of Vermont in October 2014.

Gade assumed administrative roles, serving as chairman of the University of Vermont's Latin American and Caribbean Studies Program and, from 1980 to 1981, he was the overseas director of the Vermont Overseas Study Program at the Université de Nice (France). An enthusiastic field researcher, he undertook projects in Latin America, Europe, Madagascar, Ethiopia, and Québec.

The importance of his research in Latin America is reflected in the wide financial support that it received. Gade was the recipient of grants from the National Academy of Sciences National Research Council, the U.S. Office of Naval Research, the Social Science Research Council, the American Council of Learned Societies, the National Geographic Society, the government of Spain, the Fulbright Commission, and the University of Vermont. In 1998-1999 the University of Vermont designated him a University Scholar in the Social Sciences and Humanities. In 2000 he was a residential fellow at the Camargo Foundation in Cassis, France.

Early field-work resulted in a book, *Plants, Man, and the Land in the Vilcanota Valley of Peru*

(1975), that is an essential handbook of plants grown in that important part of the old Inca realm. In 1999 Gade published *Nature and Culture in the Andes*, a collection of essays encompassing topics such as urban environmental change, disease ecology, food plant biodiversity, and the relations between people and their landscapes. In *Curiosity, Inquiry, and the Geographical Imagination* (2011) Gade muses on shamans and scholars, the Romantic imagination, and the geographer Carl Sauer's web of influence. The conclusion of this book is entitled "The Long Journey to Scholarly Enchantment". Gade never lost his sense of wonder. Shortly before his death he submitted another book length manuscript to a publisher, this one called *Spell of the Urubamba*.

Gade has about two hundred shorter publications to his credit, including some fifty book reviews, a slim volume on Madagascar written for the American Geographical Society (1996), and numerous book chapters and articles in scholarly journals. Among those relevant to the Andes are "Achira, the Edible Canna, Its Cultivation and Use in the Peruvian Andes" in *Economic Botany* (1966); "The Guinea Pig in Andean Folk Culture" in *Geographical Review* (1967); "Ethnobotany of Cañihua (*Chenopodium pallidicale*), Rustic Seed Crop of the Altiplano" in *Economic Botany* (1970); "Regional Isolation of Ayacucho, A City in the Peruvian Andes" in the *Yearbook of Pacific Coast Geographers* (1972); "Village Settlement and the Colonial Legacy in Southern Peru" (with Mario Escobar) in *Geographical Review* (1982); "Landscape, System, and Identity in the Post-Conquest Andes" published in the *Annals of the American Association of Geographers* (1992); "Names for *Manihot esculenta*: Geographical Variation and Lexical Clarification" in *Journal of Latin American Geography* (2002); "Tapir Magic in the Andes and its Shamanic Origins" in *Journal of Latin American Lore* (2003); and "Albert A. Giesecke (1883-1968): A Philadelphian in the Land of the

Incas” in *Expedition* (2006). For many years he was the U.S. correspondent for the *Bibliographie Geographique Internationale* and was an editor of the Library of Congress’s *Handbook of Latin American Studies*.

Gade was the 1993 recipient of the American Geographical Society’s Robert Netting Award in recognition of research that bridged the fields of geography and anthropology.

Daniel Gade is survived by his wife of many years, Mary Scott Killgore Gade, his son, Christopher Pierre Gade, his granddaughter Skyler Scott Gade, and his sisters Elaine Birtch and Barbara Thompson. One of his last requests was that some of his ashes be buried on Camel’s Hump in Vermont and in an Inca terrace in the Urubamba Valley.

An obituary of Daniel W. Gade was published in the *Burlington Free Press* on June 18, 2015 and posted on-line at:

<http://www.legacy.com/obituaries/burlingtonfreepress/obituary-search.aspx?daterange=180&firstname=Daniel&lastname=Gade&countryid=1&stateid=60&affiliateid=2506> (accessed 1 July 2015).

(M.B.)

George H.A. Bankes (23 April 1945–29 June 2015)

George H. A. Bankes was born on St. George’s Day, the feast of England’s patron saint. He died shortly after a diagnosis of bone cancer. George’s passion for archaeology developed early. In the late 1950’s he joined an inspiring school archaeological society in Bolton, England, with long trips to the Saxon Shore, Offa’s Dyke, and the Hadrian and Antonine Walls in Britain, and to the Roman Limes (frontier forts) in Germany. However, even in his teens his interests were drawn to South

America, partly from reading the “explorations” of Colonel Percy Fawcett.

For his undergraduate degree he went to Worcester College, Oxford University to study Philosophy, Politics, and Economics. Although many who obtain this degree in Oxford go on to careers in politics, business, or journalism, George’s primary passion remained archaeology. While studying for his degree, he participated in Oxford University’s Archaeological Society. He became the society’s president, and, in 1964, worked on Kathleen Kenyon’s excavations in Jerusalem. In England he dug at Winchester. Nevertheless, his strongest interests remained in South American archaeology, which, at that time, was not being taught in the United Kingdom, so he went to study for a year at the University of California at Berkeley, working with John Rowe and Dorothy Menzel on sequencing ceramic collections there. It was at Berkeley that he developed his interest in Moche pottery.

He returned to England to study for a Ph.D. at the Institute of Archaeology in London under Warwick Bray. Bray had just been appointed as the first Lecturer in Latin American Archaeology in the U.K. George based his doctorate on field-work he conducted within the Chan Chan project directed by Michael E. Moseley. In 1969 George married Catherine (née Chadwick), a Cambridge classicist whom he met in the school archaeological society. Catherine joined George in Trujillo where she nobly contributed to the Chan Chan project as secretary, and by washing interminable amounts of pottery sherds. George completed his doctorate on Moche in 1971, and went on to write *Peru before Pizarro*, a useful general introduction to Andean archaeology. In 1994 George began ethnographic research with modern potters, focusing first on North Coast potters from Mórrope and Simbilá, comparing their paddle and anvil production techniques to those used by ancient Moche ceramicists. From 1997 he worked with potters in Ecuador.

In 1971 George was appointed Keeper of Ethnography at the Brighton Museum, launching their first major ethnographic display. At the same time, he contributed to the cataloguing and display of Moche pottery at the British Museum. In 1980 he became Keeper of Ethnography at the Manchester Museum, within the University of Manchester, where he stayed until his retirement in 2003. George developed the Living Cultures Gallery at Manchester Museum, which opened in October 2003. This combined archaeological and ethnographic objects with accounts from originating communities, presented under four headings “Out of Clay”, “Weapons and Armour”, “Cloth and Clothing”, and “Masks and Carvings”. Where possible, George communicated with source communities about how the objects and photographs were being used in the museum display, sending out images and printed material relating to exhibitions, and eliciting responses. The “Living Cultures” Exhibition brought a new approach to Manchester Museum, and George’s display and collections continue to be used to explore issues of cultural identity. George was a founding member of the Museum Ethnographers Group, in which he remained active after retirement, pursuing his interest in issues of museum practice and ethics.

After retirement George suffered from a rare neurological condition which meant he was confined to a wheelchair and gradually lost the use of his voice. For a man who enjoyed walking and visiting sites, as well as detailed discussions, these were terrible setbacks. However, George had huge strength of will, as well as good humor, and with the aid of his wife, his daughter Mary Jane, and his son Ralph, George took his wheelchair on extensive travels throughout Europe. Although he was not able to return to South America, he used his computer to communicate by sound and text, so that he remained an articulate and generous support to many of us working in the Andes and in mu-

seum professions. His thoughtful and detailed comments on our writing and activities, where his kind words always softened any critical commentary, will be sadly missed.

(B.S.)

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