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RICHARD PAUL SCHAEDEL (1920-2005)

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INTRODUCTION

It is difficult to capture in a few words Richard [Dick] Schaedel's special contributions to Andean anthropology and Latin American studies. He was a true Renaissance scholar who understood the theoretical frameworks, central ideas, methods, and data pertinent to each of the subfields of anthropology and related disciplines. His work reflected that comprehension. At the same time, he focused on individual researchers and their needs. Professor Schaedel was a preeminent Latin Americanist and a leading Andeanist.

EDUCATION, STATE DEPARTMENT EMPLOYMENT, AND ACADEMIC PURSUITS

Dick received his B.A. from the University of Wisconsin in 1942. During the Second World War he worked as a communications specialist. In 1946, Dick Schaedel earned an M.A. at the University of Chicago where he and John V. Murra established a long scholarly relationship. In 1952 Schaedel obtained a doctorate from Yale University. His dissertation advisor there, Wendell C. Bennett, stressed a unified four-field approach to anthropology which included strong grounding in cultural and physical anthropology, as well as in archaeology and linguistics. Dick's dissertation, *An Analysis of Central Andean Stone Sculpture* (Schaedel 1952a), focused on Recuay statues and reliefs in the context of the ancient lithic and

ceramic art of Peru and Bolivia. This was not a study of museum material only. Between 1947 and 1952 Dick conducted field research in Bolivia, and on Peru's north and central coasts, supported by grants from the U.S. State Department, the Wenner-Gren Foundation, and Long Island University. After a stint as a lecturer at New York University during the 1950-51 academic year, Dick returned to Latin America, working in 1951-52 as a visiting professor at the Universidad Nacional Mayor de San Marcos in Lima, Peru. In 1952 he was president of the Society for Peruvian Archeology based in New Haven, Connecticut and Lima. In 1955 Schaedel lectured at the University of California at Berkeley, and at the University of Arizona in Tucson, and worked as a research assistant for the Human Relations Area Files.

As an institution builder, Dick Schaedel was highly successful. In 1948 he co-founded the Instituto de Antropología at the Universidad Nacional de Trujillo, Peru where he served as director and professor until 1950. From 1953 to 1954 Schaedel was an organizing professor at the Universidad de Chile's Centro de Estudios Antropológicos. During 1953 he conducted archaeological field reconnaissance in Northern Chile from Arica to La Serena supported by a Smith-Mundt grant, given to disseminate information about the United States abroad. In 1954 he extended his preliminary archaeological surveys to the area around Santiago and to the Chilean central coast.

In 1956 Dick began to focus his work on applied anthropology by joining the United States Department of State as an intelligence research specialist, a position he held until the next year when he became an anthropologist for the International Cooperation Administration (ICA). He organized, directed, and participated in the Human Resources Survey of Southern Peru for the ICA's United States Operations Mission (USOM) to Southern Peru and was the principal author of several of the project's reports (U.S. Department of State 1960a, 1960b, 1960c, 1960d, 1960e). In 1959 USOM transferred him to Haiti where he

worked as a community analyst until 1962. The Kennedy Administration re-organized United States foreign aid efforts, and as a result, Dick completed his State Department career by serving the newly-founded Agency for International Development as an anthropologist in Caracas, Venezuela, studying that country's agrarian reform while operating national community development programs. Throughout the 1960s and 70s Dick continued to do consulting work for various Latin American and Haitian development projects.

In 1964 Dick Schaedel was hired by the University of Texas at Austin and remained associated with that institution for the rest of his life, retiring as professor emeritus. At first he worked as a lecturer in the Department of Anthropology. Dick accepted the position of associate director of UT Austin's Institute of Latin American Studies in 1967 (ILAS, now called the Teresa Lozano Long Institute of Latin American Studies or LLILAS). From 1968 on he was a professor in the Department of Anthropology.

From the 1950s to the 1980s Dick Schaedel influenced the direction of Andean studies through his editorial work. From 1952 to 1955 he was *American Antiquity's* assistant editor for highland South America. In 1955 he established *Arqueología Chilena*, a journal based at the Universidad de Chile's Centro de Estudios Antropológicos, and was the editor until 1957. In 1965 he became the founding editor of the *Latin American Research Review*, a premier journal of interdisciplinary studies pertinent to Latin America. From 1971 to 1982 he was on the editorial board of the *Journal of InterAmerican Studies*. In addition he edited publications for Texas's Institute of Latin American Studies and at least ten stand-alone volumes (Escobar *et al.* 1967; Hardoy and Schaedel 1969, 1975, 1977; Hardoy *et al.*; 1968; Kosok 1965; Schaedel 1968a, 1969a, 1980b, Rubin and Schaedel 1975).

From 1976 Dick was professionally active in Germany. That year he held a summer grant from the Deutscher Akademischer Austauschdienst (German Academic Exchange Service) and from

ILAS for study of Peruvian ethnohistory in Hamburg and Berlin museum archives. In 1980 Dick returned to Hamburg where he held a Fulbright senior research fellowship and a German academic exchange fellowship at the Hamburgisches Museum für Völkerkunde (Hamburg Museum of Anthropology). During 1982 he was engaged in research on the Muchik language at the Brüning Nachlass (archive) at that museum. In 1983 he was an American Philosophical Society fellow in Germany and a visiting professor at the Freie Universität Berlin (Free University of Berlin) and in 1984 he held a Social Science Research Council fellowship for work at Hamburg's Brüning archive. He continued research there in 1988 with a National Endowment for the Humanities grant.

Dick Schaedel also worked in Spain. There his topic was Spanish and Andean magico-religious systems. This 1990 to 1991 work was sponsored by the United States/Spanish Joint Committee for Cultural and Educational Cooperation.

Dick Schaedel continued to spend considerable time in Latin America, holding prestigious fellowships and professorships there as well. In 1968 he conducted field research in Chile supported by an ILAS grant. He was a Fulbright professor at the Universidad Nacional San Antonio Abad de Cusco in the 1969-70 academic year and conducted research on Peruvian pesantry. From 1974 to 1975 he was a National Endowment for the Humanities senior research fellow in Peru and investigated ethnic continuities on Peru's North Coast. In 1977 he was a visiting professor at the Centro de Investigaciones Superiores del Instituto Nacional de Antropología e Historia (CISINAH) in Mexico City. Between semesters, in 1978, Schaedel conducted research on water control systems and the ecology of Peru's north coast with ILAS support. He continued these studies the following year with a Fulbright grant. In 1984-85 he applied a Mellon Grant to research in the Archeology Museum of the University of Trujillo, Peru, work he continued in 1987 with support from the University of Texas. In 1989 he gathered soil samples and conducted aerial photo reconnaissance of the north coast of Peru.

RICHARD SCHAEDEL AS MENTOR

During his long and distinguished academic career, Dick advised sixty-two Ph.Ds, including prominent Americanists such as David Brown, Tom D. Dillehay, Herbert Eling, Daniel Julien, Gordon McEwan, Tom and Shelia Pozorski, Helaine Silverman, Paul Trawick, Steve Tomka, and James Vreeland. He made each of us feel important as anthropologists with worthy projects. This was true whether we were studying cultural, linguistic, or physical/biological anthropology, or archeology. During his tenure at Texas, Schaedel enabled individual researchers and students to grow, develop, and connect with other scientific disciplines. At the same time, he worked vigorously to preserve and promote the integration of anthropology as a whole. He was our mentor, colleague, and friend. He always encouraged new directions in interdisciplinary anthropology.

In his modesty, Dick was unlike the image of the hero-anthropologist I expected to find when I first met him as a graduate student. Instead, he was remarkable for his friendly and often humorous manner, especially during his "cocktail hour" after graduate seminars. He never tried to impress us with his own experience, or impose it on our discussions. He was free of arrogance, and in a large department at the University of Texas, which often was swept by egos and tensions, Dick remained unruffled and usually aloof from its politics. He maintained this same unpretentious presentation, even as, in later years, his position and reputation surpassed those of many of his colleagues.

CONTRIBUTIONS TO ANDEAN ANTHROPOLOGY

Dick's own original research represents significant contributions to anthropology, especially in the areas of early civilizations in the Central Andes. With his dissertation on Recuay statues, found in the highlands of Peru, and his later archeological studies of cities and polities on Peru's north coast, Schaedel became a leading figure in Andean studies and made substantial anthropological contributions to our understand-

ing of state development and preindustrial urbanism. He was one of the first Andeanists to examine important themes such as ceremonial and population centers, as well as political power and urbanism, and the differing forms of secular and sacred leadership in northern Peru, processual trends in urbanization, the redistributive function in central Andean economies, the city and the origin of the state, and hierarchy and reciprocity. Schaedel rethought what some Andeanists call *lo Andino* by forcing us to move beyond the simple categories of reciprocity and understand the practices underlying hegemony and hierarchy as part of much more complex temporalities. He also contributed famously to the study of elite political behavior by his emphasis on the substantial properties of material and symbolic exchange systems and their political implications. This body of intellectual production expresses a personal vision, his willingness and ability to engage with the concrete, material, and sensual aspects of the Andean world—too often rejected in the course of intellectual abstraction. He always advocated an interdisciplinary approach that favored the integration of archeology, history, social anthropology, ethnohistory, geography, and linguistics. On the empirical side, his discovery of the Moche murals at Pañamarca and his excavation of Huaca Arco Iris near Trujillo were major contributions to our knowledge of the Andean past.

Based on neo-evolutionary and occasionally processual approaches firmly grounded in anthropological theory, Schaedel examined the long-term development of chiefdoms, cities, states, and empires in the Andes. He was particularly interested in the “necessary and sufficient conditions” of state development and in the mechanisms that accounted for ever increasing social inequality and political centralization throughout time and space. He often illustrated how basic political and economic practices cycle and change during long diachronic sequences. Another major concern was the function of ceremonial centers and artistic representation in connecting diverse social groups and their belief systems beyond roles that were assigned by kinship and legitimized political orders. He was less interested in identifying the essential-

ized political structure and power of the Andean state. For Dick, power was differentiated and distributed across both economic and political venues, with emphasis on the production of subsistence (and surplus) and the storage and distribution of reliable resources.

Dick was one of the first archeologists to introduce the concepts of polity, hegemony, centralization of power, hierarchical complexity, and wealth stratification to the study of complex societies in the Andes. In doing this, Dick raised several significant points about Andean ranking, social stratification, and sacred and profane venues of social power, themes that still weave their way through many studies today. In relating these concepts to the Andes, most of his major publications took a top-down approach with an emphasis on the Moche, Chimú, and Inca. By emphasizing these particular societies, he shaped the histories of specific localities (as opposed to more general models) on the north coast of Peru and occasionally in the highlands. However, Dick was not always intellectually confined to the Andes. Much of his work was comparative and interdisciplinary, drawing on textual, archeological and linguistic data from Mesoamerica, Mesopotamia, and China, especially when he explored the growth of cities and their implication for urban-rural relations. Although theoretically oriented, Dick was not explicit in his methodological approach to the study of textual and archeological data. However, he consistently stressed the importance of not relying on one analytical scale of analysis (*i.e.*, local or regional) and one database when investigating past Andean behaviors.

From the 1960s to the 1990s Schaedel published some of the most significant and influential works on Andean regional anthropology. He wrote over a hundred books, book chapters, articles, and reviews. After geographer Paul Kosok died in 1959, Dick served as the scientific editor of Kosok's notes and photos, the basis for the well known book *Life, Land and Water in Ancient Peru*, published in 1965. Dick himself left behind a wealth of photographs and field notes, along with his entire library, the latter now catalogued and

part of the of the Benson Latin American Collection at the University of Texas. Unfortunately, Dick never wrote his *magnum opus* on the archeology of the north coast of Peru. Many of his intellectual contributions could have been more effective if they had incorporated more systematized empirical data. Part of the problem is that the Andean field was embracing processualism at a time when Dick was increasingly interested in social theory. I am pleased that Dick lived long enough to see how those now entering the ranks of the discipline are building upon the foundations he established. I also am happy that I had the opportunity to work with him in the field. I recall a two month journey I made in 1976 through valleys on the north coast from Tumbes to Chimbote with Dick and Antonio Rodríguez Suy Suy, one of Dick's longtime Peruvian friends and colleagues. We visited every major site in each valley between the two cities. Not only did I learn a great deal from these mentors, I was overwhelmingly impressed by Dick's photographic memory of the names, locations, and lay-outs of hundreds of sites, many of which he had studied in the 1950s and 1960s. His archeological knowledge of these places was almost incredible.

Dick's numerous essays, which might appear unconnected and arbitrary to the causal reader, are, in fact, tightly bound by his attempt to reveal the nexus between what is seen on the ground (including through aerial photography) and what is understood. Dick employed a wide range of interdisciplinary approaches to relate the past to the present and *vice versa*, all of which came together in his mind to form an Andean social imagery of transformative continuity from the past to the present. Thus, the central themes of his classic papers on ceremonial centers, urbanism, and political organization revealed themselves to him in this manner as he envisioned nodal ties between artistic imagery, urban design, settlement pattern, disguised social process, and cultural continuity. His understanding of Andean exchange systems (e.g., reciprocity, redistribution, *tinku*), and the logic of ritual and political processes, unfolded through his perceptions of local and regional Andean histories, and were literally

triggered by his own template of idealized social process contextualized in urban and rural interactions through time and space. In many ways, he anticipated the nexus that has become part of the more general phenomenon in contemporary Andean studies of a research focused on the changing social constructs of transitory city places.

In his later years, Dick worked to establish cultural and economic independence for the Moche descendants on the north coast of Peru and to revive the Mochik language by publishing a dictionary. In recognition of his many contributions to north coast anthropology, Dick was given an Honorary Doctorate from Universidad Mayor de San Marcos, Lima in 1974 and from the Universidad Nacional de Trujillo in 1987. In 1988, the Sociedad de Arqueología Chilena recognized his contributions to anthropology in Chile by honoring him with an *homenaje* including a conference whose proceedings have been published (Niemeyer 1990).

Dick's personal qualities were central to his successes and social presence. There was little division in his life between private and professional. He incorporated both sides in the romantic project of personal becoming. In this, anthropology became his life. Dick was deeply generous, not only materially and intellectually, but equally in his appreciation of people's quirky qualities and in his ability to accept them. Despite the intensity of his commitment to intellectual life, he had a remarkable capacity to emphasize the positive. His orientation towards pleasure, and even ambition, gave him an extraordinary and, at times, an awkward capacity for joy as well as an attention to growth and change, and also a basic trust in himself and what he knew. Dick never doubted what he saw and thought. This surely could be frustrating, as many of his closest friends and students can attest, but it was also one of his strengths and an occasional source of delight.

In brief, Dick was a dedicated, visionary, and socially conscious intellectual leader and synthesizer the likes of whom we probably will not see again in Andean anthropology as the field contin-

ues to fragment and faddish constituents foster specialization. My enduring memory of him is one of deep respect for his fine mind and concern for his students and friends. Dick is survived by his wife Eva and his five children. They will miss him and so will we.

ACKNOWLEDGEMENT:

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