

PREFACE

The papers included in this volume represent fourteen of the twenty-three original papers presented at the First Annual Northeast Conference on Andean Archaeology and Ethnohistory, held at Cornell University on November 13th and 14th, 1982.* The conference was sponsored by the Cornell Latin American Studies Program and will continue on an annual basis; the 1983 meeting will be held at the American Museum of Natural History in New York City. The purpose of the conference was to provide scholars in the northeast region with a forum for the transmission and discussion of current research into the Andean past. This volume is intended to further that aim by making a majority of the papers available as quickly as possible to a wider audience of Andeanists and other interested scholars.

Because of the broad scope of the theme of Andean archaeology and ethnohistory, it was impossible to find a single organizational scheme with which to arrange the contributions to this volume. I have chosen to place the papers as far as possible in chronological order and have divided them into archaeology and ethnohistory sections, but I would like to point out some of the connections between papers which are not obvious from such an organization.

One topic which appears in many of the papers is that of regional interaction involving coastal and highland zones. Although the theme of coast-highland connections is old in Andean prehistory, it has frequently been submerged by the exclusively coastal or highland primary

* The program from the conference is reproduced on page 291, and the addresses of all the speakers are found on page 293.

data bases of many workers. Recently, however (e.g. at the Dumbarton Oaks Conference on Early Monumental Architecture in the Andes), researchers have stressed the importance of east-west connections in the development of Andean civilization. This positive trend is apparent in the present collection.

Michael Malpass has found lithic evidence for connections between the Casma valley on the coast and the adjacent highlands during his preceramic Mongoncillo occupation, dated to between 8000 and 5000 years ago. Malpass also stresses north-south connections along the coast during Mongoncillo and the preceding (9000-8000 B.P.) Paijan times.

In her discussion of the Chavin-related iconography of Early Horizon textiles from the south coast, Rebecca Stone not only points out the similarities between these works and the iconography found in the stone sculpture from Chavin de Huantar, but also discusses the differences not "fully explained by the demands of the various media." She concludes that the south coast textiles represent a regional version of Chavin religion.

Richard Daggett's analysis of late Early Horizon megalithic sites in the Nepeña valley depends in large part on his important identification of pottery with cross-hatched pattern burnishing as a horizon marker for the late Early Horizon-early Early Intermediate timespan. This identification was made by tying the Nepeña sequence into the Ica master sequence via the Callejon de Huaylas. R. Daggett's paper therefore provides more evidence for the nature of inter-regional connections during the late first millenium B.C..

The paper by Allison Paulsen is most directly concerned with coast-highland connections, in this case between the Nasca drainage and the

adjacent highlands of Ayacucho during the transition from the Early Intermediate Period to the Middle Horizon. Paulsen sees Ayacucho influence in the architecture and ceramics of the coastal site of Huaca del Loro and at other, nearby sites. At the same time, she identifies coastal, Nasca 7 elements in Huarpa ceramics from Ayacucho. These observations suggest to her that there was a highland, Huarpa intrusion on the south coast which "might be regarded as a sort of dress rehearsal for the era of Huari expansion that follows Huarpa."

Related to the theme of regional interaction is the idea of a universal Andean religion during horizon periods. The papers by William Isbell and Anita Cook on the Middle Horizon as well as that by Stone on the Early Horizon all use the study of iconography to analyze the development and/or regional variation in Andean religion and its attendant ideology. Stone interprets the religion usually characterized as Chavin as one "concerned with communicating duality, paradox and transcendence through art." Judging by the continuity of many of its icons, particularly the front-face and profile figures, this religion seems to have survived through the Early Intermediate Period to the Middle Horizon.

Several of the authors present new models for the origin and subsequent development of complex social systems in the Andes. Thomas Patterson provides an innovative approach to prehistoric social development on the central coast. He rejects what he characterizes as "ahistorical" and "positivist" approaches to prehistory in favor of an "historical materialist problematic" emphasizing the production and reproduction of the conditions essential for life. The determining factors of social change are therefore seen as economic rather than

ideological. According to Patterson's model, three social formations succeeded each other on the central coast in the period from 6000 to 500 B.C.. Members of the final social formation, La Florida, built large U-shaped platform mounds. The model offers an explanation of why these mounds were constructed during La Florida times and why they ceased to be built following the shift from the La Florida system of patrilineal descent and segmentary lineages to a system of social classes.

In contrast to previous theories emphasizing either the predominant or precedent role of Tiwanaku, Isbell contends that the Middle Horizon states of both Tiwanaku and Huari "developed through parallel evolution...[from] an initial catalyst." That catalyst was the "incipient universal religion" ultimately derived from Chavin and associated with an iconography and ideology of cultural unification.

Cook concentrates on the development of the icons of Huari and Tiwanaku art, noting in particular the evolution of symbols from the representation of individuals to the representation of themes. She relates her analysis to the development of Middle Horizon states through the explicit assumption that "religion and politics are part of the same process" in the Andes. Thus, an understanding of the ideology behind the iconography of Huari and Tiwanaku is crucial to any understanding of these polities. Both Isbell's and Cook's papers are important steps in this direction.

The papers by Christine Brewster-Wray and Linda Spickard on Huari administrative architecture offer empirical data relevant to the analysis of Andean state formation during the Middle Horizon. Brewster-Wray discusses the results of her excavations in an administrative compound in the Moraduchayuc Sector at Huari. Items used in this

compound were mostly finished products rather than the debris of production, supporting the inference of administrative function. The sequence of construction defined by Brewster-Wray suggests to her a parallel with the expansion of the Huari state. Such expansion would have called for increasingly larger administrative facilities. The gradual abandonment of the compound may reflect the slow decline of Huari.

Spickard examines the development of Huari administrative architecture from a comparative point of view and in the light of general architectural theory. She starts by defining the common features and probable rationale of Huari administrative architectural design as seen at Huari and at five regional administrative centers. She then examines Early Horizon and late Early Intermediate (Huarpa) components at Huari; many of the diagnostic Middle Horizon features are present in these earlier periods, suggesting that Huari administrative architects drew on a long, local tradition in designing administrative installations. This finding is particularly significant in light of Cook's statement of the interrelation between Andean religion and politics and Isbell's idea of an incipient universal religion rooted in the Early Horizon and underlying the parallel development of the Huari and Tiwanaku polities. A comparison of the papers by Stone, Cook, and Isbell reveals a continuity of religious icons from the Early Horizon to the Middle Horizon which, combined with Spickard's evidence for Early Horizon to Middle Horizon continuities in administrative architecture, provides support for both Cook's and Isbell's theoretical analyses.

Several of the studies deal with the analysis of material culture remains in terms of the culture-historical or social information encoded

in them. As noted above, R. Daggett's paper uses his identification of a ceramic horizon marker as an aid in interpreting a number of megalithic sites in the Nepeña valley. Two of these sites, Virahuanca Bajo and Santa Lucia, have recently been discovered and are reported here for the first time.

Cheryl Daggett analyzed pottery collections from the Nepeña valley and identified two utilitarian wares. Serpentine Applique correlates temporally with Early Chimu pottery from the Moche valley and thus dates to the late Middle Horizon. Casma Incised pottery correlates with Middle Chimu ceramics and dates to the Late Intermediate. The descriptions and illustrations of these wares and their known distributions will prove useful to north coast archaeologists working with the later prehistoric periods.

Joan Gero's analysis of lithic tools from Initial Period through Middle Horizon contexts at the site of Huaricoto in the Callejon de Huaylas provides a number of insights into the archaeological use of unstructured remains. She argues that even classes of artifacts with little temporal variability and therefore minimal typological utility can still yield cultural information. In addition to functional interpretations of the flake tools, Gero's study indicates that mobile and sedentary lifestyles "provide very different social contexts for the production and use of lithics." The contexts of sedentism help explain the 1000 year lack of temporal variability in the Huaricoto lithic assemblage. Malpass' discovery of a similar lack of variability in the lithic assemblages from ceramic period sites in the Casma valley lends support to Gero's arguments.

Thomas McGreevey and Roxane Shaughnessy compare settlement location

with ecozones in a diachronic study of high altitude land use in the Huamachuco area. The sites which they found range in date from the Early Horizon to the present. Although there was some temporal variation, they found that habitation sites from all the prehistoric periods tended to cluster in the ecological/altitudinal interface between jalca and quichua lands. The apparently ancient Andean concepts of tinkuy, referring to meeting or joining, and to a lesser extent chaupi, meaning "in the middle," seem applicable here (Murra: lecture). Murra has noted a similar lineation of sites along the jalca (potato land) and quichua (maize land) interface in Huanuco. In the Huamachuco area, McGreevey and Shaughnessy found that only in the modern period did a new criterion (access to transport routes to the central town of Huamachuco) alter the ancient settlement pattern.

Both of the ethnohistoric contributions to this volume deal, though in different ways, with the problem of ethnicity and its identification through the analysis of post-Conquest documents. Joel Rabinowitz makes a strong argument for the existence of a separate dialect spoken by north coast fishermen at the time of contact. He proposes that this language began as a secret argot "that served to reinforce the subcultural identity of its speakers" and eventually developed into a full-fledged dialect. Thus, the emerging dialect would have paralleled the development of ethnic distinctions between the fishermen and other coast-dwellers, a distinction for which there is other ethnohistoric evidence.

Paul Dillon's paper traces the ethnic continuity of the highland Chanca group from the Late Intermediate Period through the first few centuries of colonial rule. The data for the post-Conquest period come

from a variety of administrative documents; one of the principle indicators of ethnic solidarity and continuity which these sources provide is the apparent ability of the Chanca to resist payment of mita labor. Dillon suggests that the recognition of ethnic continuities and boundaries can help explain the long cycles of Andean history.

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