A male icon carved from a spiny oyster shell 500 years ago was excavated on Copiapó. Shell was believed to invoke the ocean, source of all water, to bring rain.

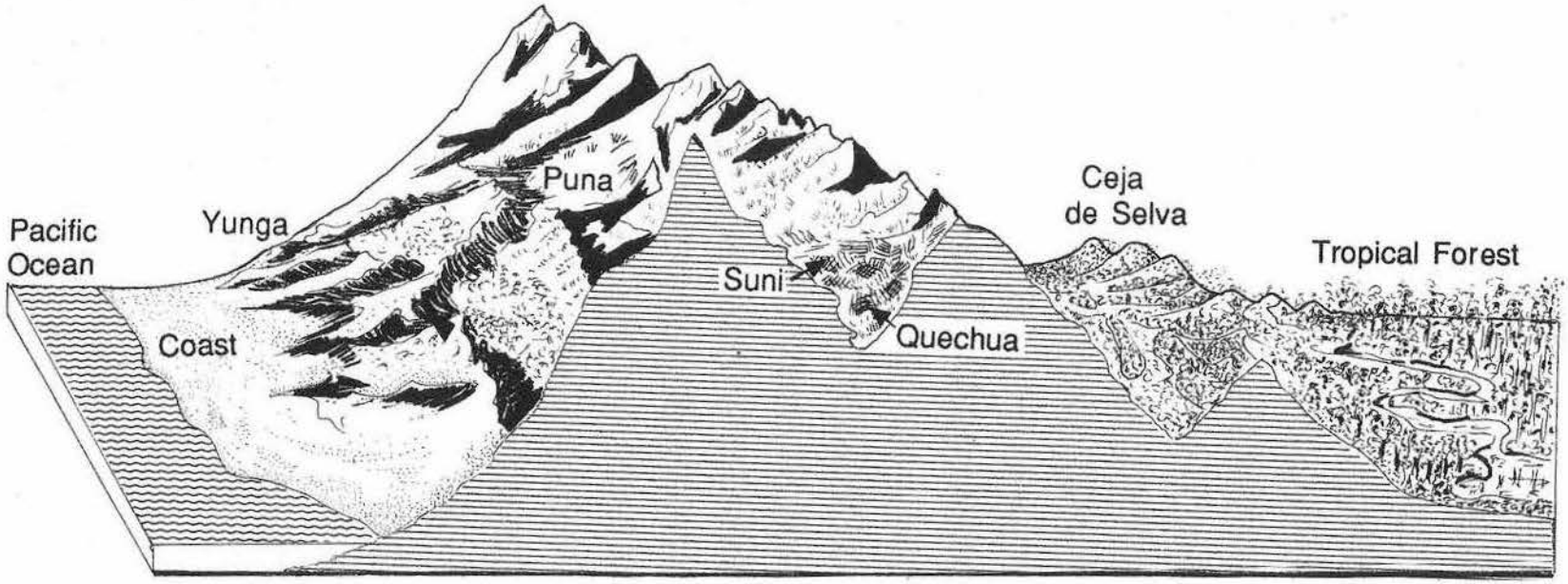
ANDEAN PEOPLE, MOUNTAIN GODS

The Spanish called them cordillera, *or knotted rope. The Andes stretch 4,700 miles along the western edge of South America, the world's longest mountain chain above sea level. Second only to the Himalaya in average height, Andean peaks reach more than 22,000 feet. By 3000 B.C. early inhabitants were farming tubers and grains at nearly 13,000 feet. The influence of the Chavín culture, dominant from 900 to 200 B.C., spread throughout the central Andes. The Chavín was followed by the Nazca and Moche cultures, from 200 B.C. to A.D. 600, and the Huari and Tiahuanaco, from A.D. 100 to 1000. About 1200 the Inca people set up their capital at Cuzco and became dominant by the mid-15th century. They defeated the Chimu, their last rival, in the 1470s. The mountain-worshiping Inca controlled a vast but short-lived empire—Spaniards conquered them in 1532—and left offerings on peaks along the Andes.*

A llama figure of shell found on Copiapó was likely offered to entreat water from the mountain deities and to increase the size of herds.

MAP 1. Map of Peru with sites mentioned in text. Prepared by Jeffrey Splitstoser.

***Ritual Sacrifice in Ancient Peru*, ed. benson and cook (2003), p. xiii.**



Schematic diagram illustrating the position of the major life zones in the central Andes.

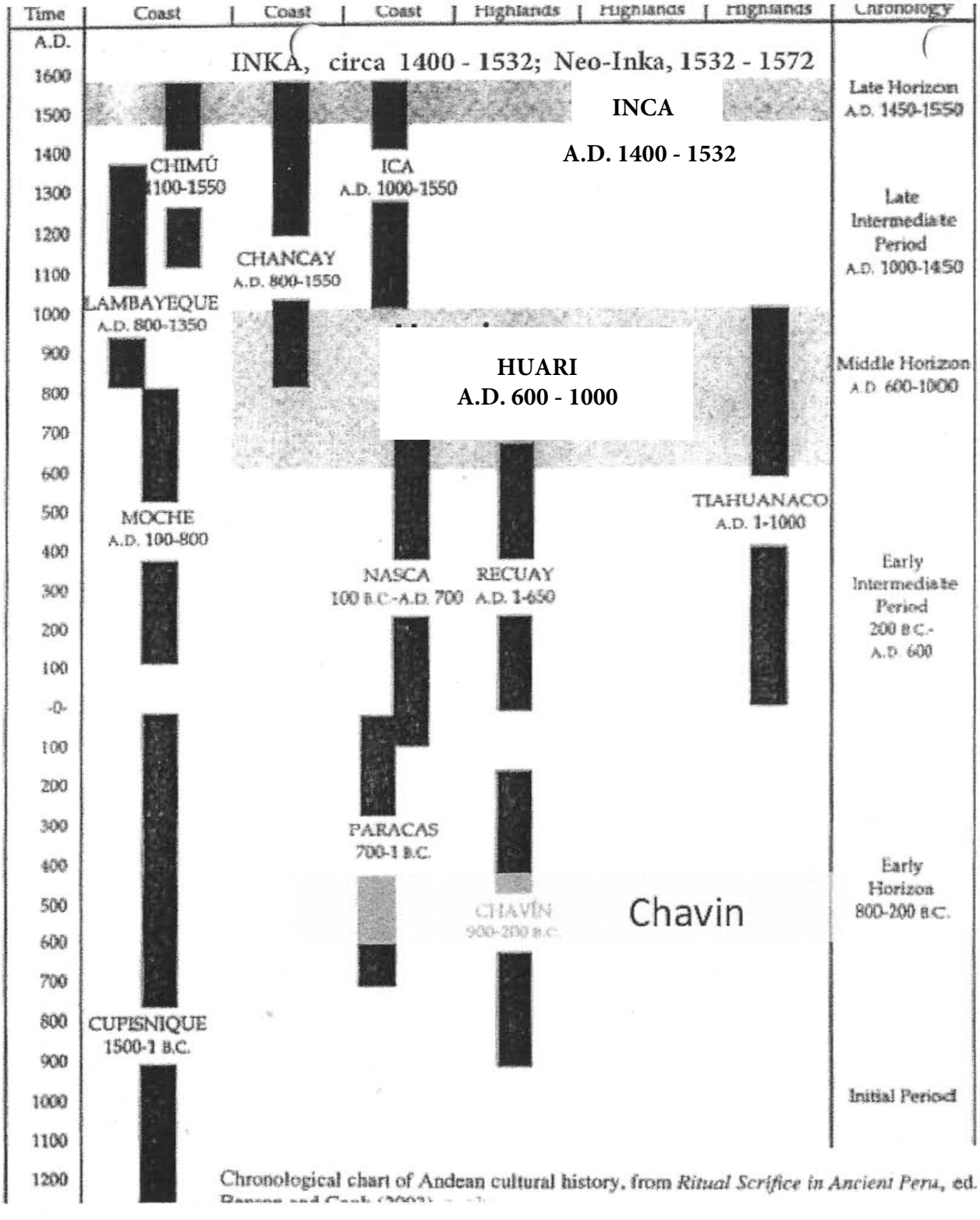
ARCHAEOLOGICAL CULTURAL PERIODS IN PERU

Era	Dates	Periods	Northern Coast	Central Coast	Southern Coast	Northern Highlands	Central Highlands	Southern Highlands	Cultural Development (Especially applicable to the North Coast)
		Colonial	Spanish	Spanish	Spanish	Spanish	Spanish	Spanish	The Spanish under Pizarro conquer the Inca empire; the Colonial Period begins
	A.D. 1532								
CLIMATIC		Imperialist	Inca	Inca	Inca	Inca	Inca	Inca	The Incas ride to power, conquer all others, and establish a military empire
	A.D. 1440								
		Urbanist	Chimú	Chancay black-on-white	Ica	Late Huamachuco	Early Inca	Colla	Local autonomy with large population centres were a characteristic feature in some area. Clear-cut regional styles in ceramics
	A.D. 1000								
		Expansionist	Epigonal	Tiahuanaco 'Ebigoneal'	Nasca Wari	Wilkawain	Wari	Decadent Tiahuanaco	Apparently a period starting with conquest and political or social unification, breaking down into one of disruption or decadence
	A.D. 600								
FLORESCENT		Florescent	Mochc Late Gallinazo	Interlocking Early Lima	Nasca	Recuay		Tiahuanaco	Handicraft reaches its apogee, as do engineering, architecture, and other social features
	A.D. 200								
DEVELOPMENTAL		Experimental	Early Gallinazo Salinar	Chancay white-on-red	Paracas Necropolis	Huaras	Chanapata	Early Tiahuanaco Pucara Chiripa	Many new techniques indicate a very dynamic period
	300 B.C.								
		Cultist	Cupisnique Late Guañape	Early Ancón, Supe, Cerro Sechin	Paracas Cavernas Ocucaje	Chavín Kotosh			Cultural progress continues. Certain elements common to almost all regions suggest a widespread religious cult—that of Chavín
	850 B.C.								
		Formative	Early Guañape			Early Kotosh			Corn and pottery are introduced. Great technical progress is made in all crafts
	1250 B.C.								
INCIPIENT		Early Agricultural	Huaca Prieta	Asia					Simple agriculture, combined with fishing, hunting, and wild-plant-food gathering
	4000 B.C.								
		Pre-agricultural		Lomas		Lauricocha			Hunting, fishing, and wild-plant-food gathering
	9000 B.C.								

Late Horizon
Inca
1400- 1532

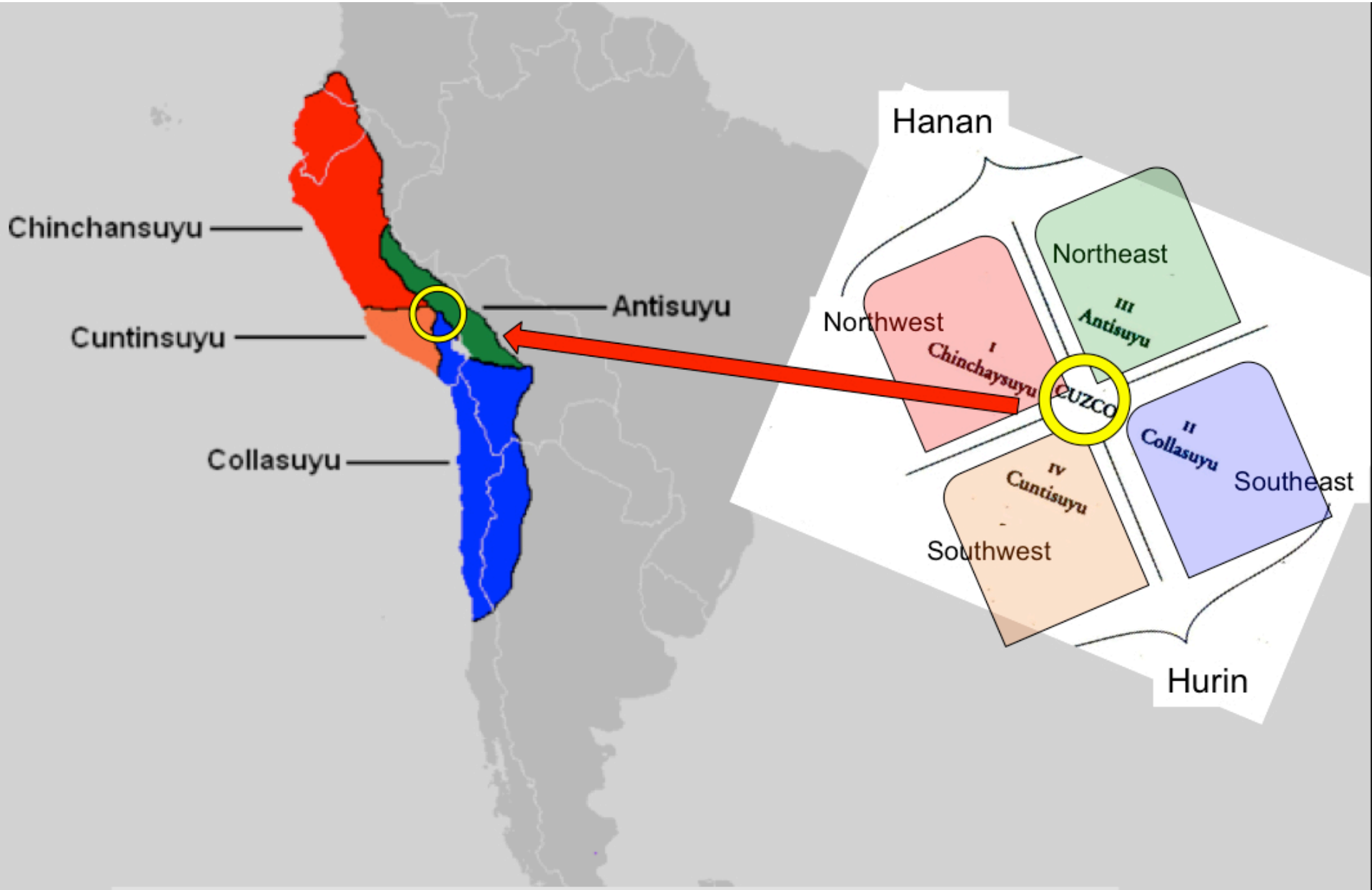
Middle Horizon
Huari/ Tiwanaku
600 - 1000

Early Horizon
Chavin
900 – 200 BC



Chronological chart of Andean cultural history, from *Ritual Scrifice in Ancient Peru*, ed.

Inca Civilization: Tawantinsuyu, the Land of the Four Quarters



Tawantinsuyu: The Land of the Four Quarters.

Inca Road system

Panakas

The basic social institution of the Incas is the allyu. An ayllu is a group of families that descended from a common ancestor, united by culture and religion, in addition to the agricultural work, livestock and fishing of the same territory. The ayllu concept transcended into the nobility, so that the royal kinship would establish a lineage, called panaka or royal house. A panaca was a kinship lineage formed by all the descendants of a monarch, a Sapa Inka, excluding from it the son who would succeed in his reign.

Thus, the family of each Sapa Inka formed a royal lineage, which actually became a cult, with his descendants (except for his heir) maintaining and revering that respective Sapa Inka and his *mallki* or mummy, and his properties and his political alliances, in perpetuity.

The heir (Auqui or crown prince) of the Sapa Inka was not part of the panaka because the latter, after he became emperor, would have to garner new estates and wealth, and form his own panaka.

Each panaka owned several holdings across the realm, including palaces in Cusco, and royal estates in the surrounding territory.

The panakas, in chronological order:

Cusco Hurin moiety:

- **1st the royal house of Manco Capac**
- **2n the royal house of his son Sinchi Roca**
- **3rd the royal house of his son Lloque Yupanqui**
- **4th the royal house of his son Mayta Capac**
- **5th the royal house of his son Capac Yupanqui**

6th ? Designated heir not installed, after the *hanan* moiety intervened against the designated heir….

Cusco Hanan moiety:

- **7th the royal house Capa Yupanqui's son Inca Roca, the designated heir's half-brother**
- **8th the royal house of his son Yahuar Huacac**
- **9th the royal house of his son, Viracocha Inka (c. 1410 - 1438)**
- **10th the royal house of his son Pachacuti Yupanki (c. 1438- 1471)**
- **11th the royal house of his son Tupac Inka Yupanqui (c. 1471- 1493**
- **12th the royal house of his son Huayna Capac (1493 – 1527)**

Then, either a dual monarchy and/or a civil war between Huascar (1527- 1532, killed by Atahualpa)) in the south, and Atahualpa (1532- 1533, killed by Pizarro) in the north. In 1532, the the panaca system was decisively Interrupted by the Spanish incursion. To be continued . . . .

Quechua Glossary **George Scheper**

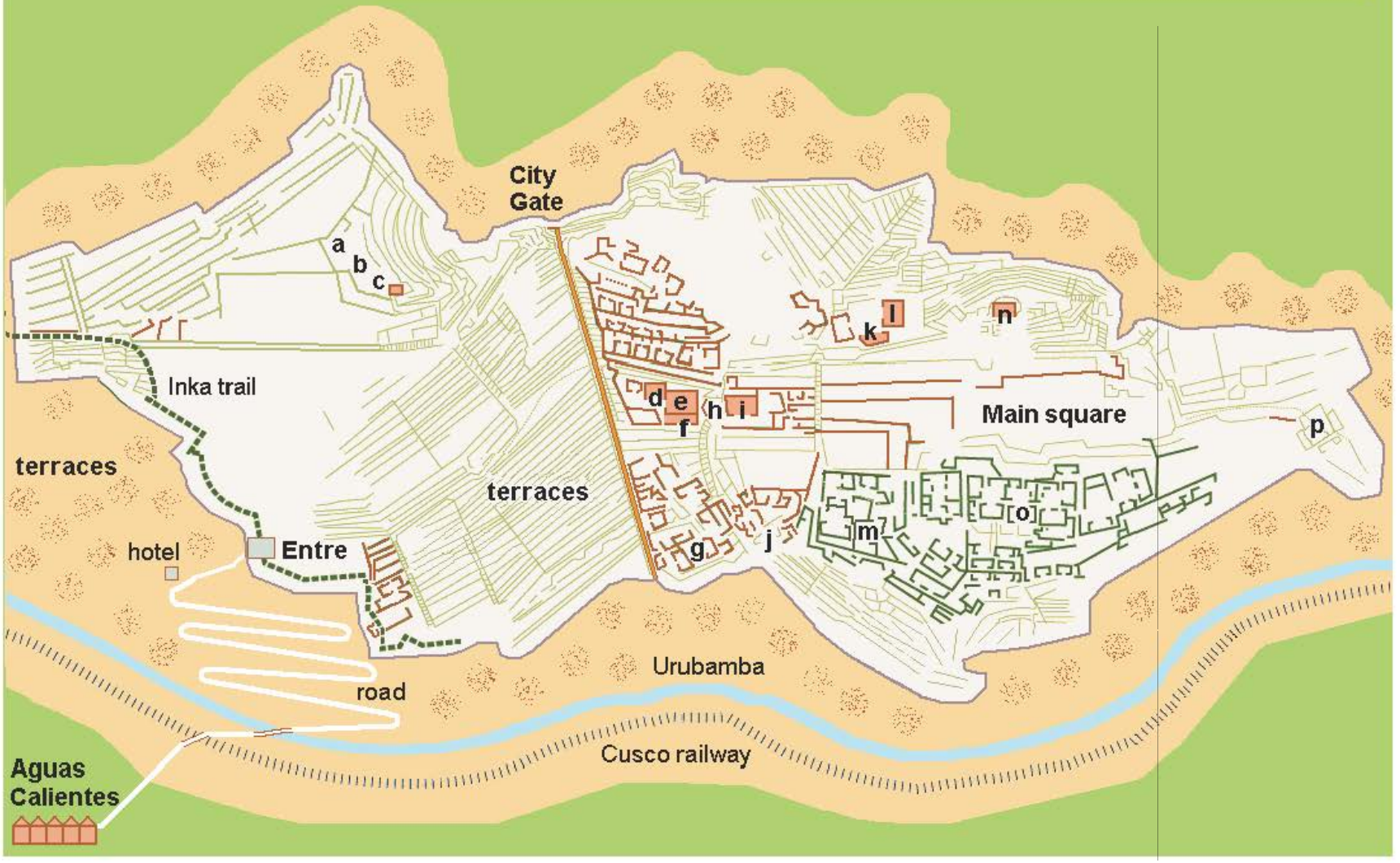
aclla	"chosen women"
acllahuasi	house of the "chosen women"
aryballo	ceramic storage jar
ayllu	kinship/ lineage group
camayok	skilled laborer or artisan
ceques	ritual lines radiating out from Cusco to various huacas
chasqui	Inca runners
chicha	maize beer
coricancha	Temple of the Sun in Cusco
hanan/ hurin	moiety or duality principle: *hanan*=upper, male, right; *hurin*=lower, female, left
huaca	any sacred place or object
huairona **[*wayrona*]**	three-sided rectangular building with one side open
inti	sun
i*ntihuatana*	"hitching post of the sun"
inti wasi	festival of winter solstice [June 21]
kallanca	banqueting hall
kancha [cancha]	rectangular residential structure
kero [quero]	ritual wooden drinking vessel – usually in pairs
kuraka	community leader or elder
mita	labor tax [similar to corvée]
mitima	relocated workers
panaca	royal Inca allyu [corporate kinship unit]
qolqa [colka]	storehouse
quipu	knotted string used for recording information
quipucomayoc	Inca "accountant"
Sapa Inka	"Unique Inka," title of Inca ruler
tambo	official way station along an Inca road
Tahuantinsuyu	"Land of the 4 Quarters," the Inca Empire:

Cinchaysuyu	northwest quadrant
Antisuyu	northeast quadrant
Collasuyu	southeast quadrant
Cuntisuyu	southwest quadrant

tocapu	geometric designs in square units used esp. on elite tunic [uncu]
tupu	stickpin for woman's cloak
uncu	woven tunic

Machu Picchu
(Peru)

a Cemetery
b Funerary Rock
c House of Guards
d Ñusta´s bedroom
e Sun Temple
f Royal Tomb
g Noble Houses
h Ritual fountain
i Royal Palace
j Prison area
k 3 Windows Temple
l Main Temple
m Industrial zone
n Intihuatana
o Factory houses
p Sacred Rock



ANDEAN WORLDS: New Directions in Scholarship and Teaching:

by George Scheper and Laraine Fletcher

Andean studies today have reached a 'tipping point,' not only because exciting new excavations, discoveries and documents are constantly being reported, but because the current generation of scholars are working with new methodologies, new paradigms and new kinds of sources that are dramatically shaping the kinds of questions being asked and the kinds of models and answers being proposed. As archaeologist Steve Bourget of the University of Texas at Austin put it recently, with reference to his work at a Moche site, "This is only the beginning. We're entering a new era; we are now where the Mayanists were 20 years ago"; and recently two Peruvian archaeologists called for a crucial "Interamerican Dialogue" toward collaboration on shaping the future of the rapidly burgeoning and transforming field of Andean Studies.[1]

The field of Andean studies has changed so dramatically in the past generation that it is difficult to summarize within a brief compass, but a substantial review of research occurs in the Introduction to the volume on *South America* in the new *Cambridge History of the Native Peoples of the Americas* (1999), the first such comprehensive reference volume since the *Handbook of South American Indians* of 1946. In this introductory essay, editors Frank Salomon and Stuart Schwartz survey and analyze the new Andean scholarship, emphasizing not so much the accumulation of new data as the introduction of new paradigms. In particular, following the suggestions of earlier Andeanists, such as John Murra, they call for study of new sources of documentation that emphasize indigenous peoples' agency and their own reported or self-documented ideas about their present and past worlds, sources that supplement "histories of Indians" with "Indian histories" -- without romanticizing or exoticizing some imagined "pure" pre-contact culture and its presumed "authentic" continuities (2-5).

The key question for Andeanists has been, in the absence of a known system of indigenous writing, such as the Maya are now understood to have possessed, where to find such indigenous-centered "texts." We have, of course, accounts of indigenous Andean culture, myth/history and oral tradition as reported in colonial era Spanish chronicles and writings of missionary friars such as Bernabé Cobo, but in these texts the data are filtered through the various

[1] Bourget, cited in Popson, *Archaeology*, March/April 2002: 35; Castillo Butters and Mujica Barreda, "Peruvian Archaeology: Crisis or Development?" *SAA Bulletin*, 13.3.

agendas of the colonizing, evangelizing writers. We also have colonial era chronicles by such Andean mestizo writers as Joan de Santa Cruz Pachacuti Yamqui, Garcilaso de la Vega, and Guaman Poma de Ayala – each of whom has a very distinct point of view. For instance, Garcilaso, of Inka descent, presents a highly favorable account of Inka history and culture, whereas Guaman Poma, a non-Inka Andean Christian, holds up an image of a primordial Andean Christian world to be cleansed of what he considers the corruptions of both the Inka and the Spanish. The uniquely valuable Quechua language document, the Huarochirí Manuscript (c. 1608), offers a more localized version of Andean myth/history in its own language. In addition, there are whole other genres of written material just beginning to be accessed: litigations, secular and ecclesiastical court testimonies and other emic, native-centered documents. With regard to mining this new material, Salomon argues, "The task remains almost as incomplete after the quincentennial as it was before. But the nature of the job becomes clearer" (89). Like the new *Cambridge History*, our Institute hopes to "emphasize research that allows us to see how the indigenous peoples of South America conceived of their social universe in terms of personhood, identity, gender, freedom, obligation, and constraint at different historical moments and under varying conditions" (4), and to make the fruits of this new generation of Andean scholarship available to the humanities classroom. Institute seminars will take participant fellows into the thick of this new research.

In addition to these written texts, Andean scholars are actively pursuing the possibilities that textual information is encoded in other sorts of Andean artifacts. Art historian Rebecca Stone-Miller, for instance, has suggested how we can "read" an Inka wall: "Practical, beautiful, organic, geometric, standardized, individual, reproducible, elitist, technologically simple, and incomparably elegant, the wall epitomizes Inka aesthetics. *It can also be seen as a social statement: divergent people were enjoined to interlock, adjust, and resettle into a dynamic whole by pooling their varying forms, smoothing their ethnic edges, and holding together with no visible means to face the hostile environment*." (*Art of the Andes*, 2002: 193, emphasis ours). This, of course, remains a semiotic reading of an essentially aniconic artifact. But Moche fine-line ceramics, with their very detailed images of narrative or at least ritual scenes, offer the possibility of being read somewhat in the manner of Maya codex-style vases. Such attempts to read Moche ceramics have been given a huge boost by the excavations in 1987 by Walter Alva of the Moche

tombs of Sipán, which have provided material remains of the ceremonial gear and dress depicted in the ceramics.

In the case of textiles, many scholars are working on possible decipherment of the *tokapus*, the small squares containing a variety of heraldic-like geometric designs, which constitute the whole surface pattern of the highest status Inka tunics, such as the magnificent example at Dumbarton Oaks. Most intriguing of all, as holding out the possibility that we may yet find and decipher an Andean writing system, are the *khipus*, the abacus-like knotted strings whose use for record keeping by the Inka is well attested in colonial writings and depicted by Guaman Poma. Recent scholarship has shown that the *khipus* are not just mnemonic devices but contain many more kinds of information than enumeration, perhaps even narrative history. Recently, Gary Urton has made the case in *Signs of the Inka Khipu* (2003) for, as his subtitle says, "binary coding in the Andean knotted-string records." Urton leaves open the question for future research whether this binary coding represents "a full-fledged writing system, capable of signing values from phonograms to logograms, as well as ideas, mythemes, and other general conventional values," or whether it represents another, not yet well defined system of record keeping (161). In any case, Andean research has reached an exciting new threshold.

George L. Scheper (Ph.D., Princeton)
Director, Odyssey Program, Johns Hopkins University
gscheper@jhu.edu

Laraine A. Fletcher, Ph.D.
Professor emerita, Anthropology
Adelphi University
fletcher@adelphi.edu

Andean Bibliography

by George Scheper

Adorno, Rolena. *Guaman Poma: Writing and Resistance in Colonial Peru*. Austin: University of Texas Press, 2nd edition, 2000.

Alva, W. and C.B. Donnan. *Royal Tombs of Sipán*. Los Angeles: Fowler Museum of Cultural History, University of California, 1993.

Bauer, Brian. *The Development of the Inca State*. Austin: University of Texas Press, 1992.

Betanzos, Juan de. *Narrative of the Incas*. Translated and edited by Roland Hamilton and Dana Buchman from the Palma de Mallorca manuscript. Austin: University of Texas Press, 1996.

Bingham, Alfred. *Portrait of an Explorer: Hiram Bingham, Discoverer of Machu Picchu*. Iowa State University Press, 1989.

Bingham, Hiram. *Lost City of the Incas/ The Story of Machu Picchu and its Builders* [1948]. NY: Athenaeum, 1963.

Burger, Richard L. *Chavín and the Origins of Andean Civilization*. London: Thames and Hudson, 1992.

Burger, Richard and Lucy Salazar. *Machu Picchu: Unveiling the Mystery of the Incas*. New Haven: Yale University Press, 2004.

Cobo, Father Bernabé. *Inca Religion and Customs*. Translated and edited by Roland Hamilton. Forward by John H. Rowe. Austin: University of Texas Press, 1997.

Donnan, Christopher and Donna McClelland, *Moche Fineline Painting*. UCLA Fowler Museum, 1999.

Donnan, Christopher, *Moche Art of Peru*. Museum of the University of California, 1978.

Garcilaso de la Vega, El Inca. *Royal Commentaries of the Incas and General History of Peru*. Austin: University of Texas Press, 1966.

Gasparini, Grazino and Luise Margolies. *Inca Architecture*. Bloomington: Indiana University Press, 1980.

Hagen, Adriana von and Craig Morris. *The Cities of the Ancient Andes*. London: Thames and Hudson, 1998.

Harrison, Regina. *Signs, Songs, and Memory in the Andes: Translating Quechua Language and Culture*. Austin: University of Texas Press, 1989.

Hemming, J. *The Conquest of the Inca*. New York: Academic Press, 1970.

Hyslop, J. *The Inka Road System*. New York: Academic Press, 1984.

Kolata, A. *The Tiwanaku: Portrait of an Andean Civilization*. Cambridge, Massachusetts and Oxford: Blackwell, 1993.

MacCormack, Sabina. *Religion in the Andes: Vision and Imagination in Colonial Peru*. Princeton, 1991.

Morris, Craig and Adriana von Hagan. *The Inka Empire and its Andean Origins*. NY: Abbeville Press, 1993.

Moseley, Michael. *The Incas and Their Ancestors: The Archaeology of Peru*. Revised edition. London: Thames and Hudson, Ltd., 2001.

Niles, Susan. *The Shape of Inca History: Narrative and Architecture in an Andean Empire*. University of Iowa Press, 1999.

Patterson, T.C. *The Inca Empire: The Formation and Disintegration of a Pre-Capitalist State.* New York: Berg, 1991.
Pillsbury, Joanne, ed. *Moche Art and Archaeology in Ancient Peru*. NGW-Studies in the History of art, 2006.
Protzen, Jean-Pierre. *Inca Architecture and Construction at Ollantaytambo*. Oxford University Press, 1993.
Quilter, Jeffrey. *Treasures of the Andes: The Glories of Inca And Pre-columbian South America*, 2005.
Reinhard, Johan. *The Ice Maiden: Inca Mummies, Mountain gods, and sacred sites in the Andes*. Washington, D.C.: National Geographic Society, 2005.
Reinhard, Johan. *Machu Picchu/ Exploring an Ancient Sacred Center*. Cotsen Institute of Archaeology, UCLA, 2007.
Rowe, J.H. "An Introduction to the Archaeology of Cuzco". In *Papers of the Peabody Museum of Archaeology and Etnnology*. Harvard University, 27(2). 1944.
Rowe, John H. "Inca Culture at the Time of the Spanish Conquest". *In Handbook of South American Indians* Volume 2: The Andean Civilizations, ed. J.H. Steward, Bureau of American Ethnology Bulletin 143, Smithsonian Institution, Washington, D.C. 1946: 183-330.
Salomon, Frank and George L. Urioste, trans. *The Huarochirí Manuscript*: *A Testament of Ancient and Colonial Andean Religion.* Austin: University of Texas Press, 1991.
Stanish, Charles. *Ancient Andean Political Economy*. Austin: University of Texas Press, 1992.
Stone-Miller, Rebecca. *Art of the Andes from Chavín to Inca*. London: Thames and Hudson Ltd., 1995.
Urton, Gary. *Inca Myths*. British Museum Press/ University of Texas Press, 1999.
Urton, Gary. *Signs of the Inka Khipu*. Austin: University of Texas Press, 2003.
Urton, Gary. *The History of A Myth/ Pacariqtambo and the Origin of the Inkas*. Austin: University of Texas Press, 1990.
Wachtel, Nathan. *The Vision of the Vanquished/ the Spanish conquest of Peru through Indian eyes 1530-1570*. New York, 1977.
Wright, Ruth and Alfredo Valencia Zegarra. *The Machu Picchu GuideBook*. Boulder: Johnson Books, 2001.