

Excavations in Andahuaylas: A Final Report
to the Fulbright Commission and
the National Science Foundation

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I. Project Accomplishments

In my Interim report I described the finding of a long sequence of ceramic cultures at the site of Waywaka in the Province of Andahuaylas in the south-central highlands of Peru. As the remainder of my stay was taken up by the recording and analysis of my collections and no further excavations were undertaken, the general outline of activities and fieldwork still stands. My preliminary interpretations, however, have undergone considerable revision since my return. I would therefore like to take this opportunity to describe the most important points of this work and bring my previous views of the significance of these finds up to date.

Perhaps the most spectacular feature of this research was the discovery of a series of buried refuse layers at Waywaka that contained the remains of very early pottery producing cultures. At the time of the Interim report I felt that this ceramic style, called Muyu Moqo, might date "as far back as 1000 B.C." Now, however, after a review of published reports and available museum collections, it appears that my age estimations were too conservative and off by as much as a thousand years. It is very probable that the earliest of the Muyu Moqo material had its beginnings at least in the early part of the second millenium B.C. and is not only the most ancient pottery yet discovered in the south-central highlands but also possibly in all of Peru.

This somewhat bold claim is made possible by the finding, in three separate excavation units, of a clear sequence of refuse layers that permitted the subdivision of this style into three distinct temporal units, or Phases, designated A, B, and C. The great antiquity of these finds became apparent after comparing the B Phase Muyu Moqo material with the Hacha style from the south coast which has been radiocarbon dated at 1905 B.C. In fact when illustrations from both were placed side by side other students found it almost impossible to distinguish the two. Because of this, I would not be surprised if the Muyu Moqo B Phase was at least this old and the Muyu Moqo A Phase several centuries older.

The significance of these discoveries does not end simply with the probability of their very great antiquity. Associated with the Muyu Moqo B levels were ¹⁵~~sixteen~~ flexed human burials. Of these, two contained a variety of semi-precious stones, and one was found with gold foil and lapis lazuli beads. Although the total number of beads was 56 and the gold amounted to less than half a gram, these finds will have a two-fold impact on our previously held notion of the earliest pottery producing peoples of Peru. First, where the beginning of metallurgy could previously only be pushed back as far as the Chavin Style (ca. 800 B.C.), it is now clear that gold was being hammered into thin foil as much as a thousand years earlier. Furthermore, much to our excitement, we recovered what appears to be a gold working tool kit. This kit consisted of two soft chalk-like stone bowls (one inverted over the other) with three finely made small cylindrical hammers and a larger mushroom-shaped "anvil" inside. While at first I thought that these might have been used for the grinding of pigments or food, the more probable function became clear when after washing the soil matrix from inside the two bowls through a fine mesh screen, I came up with small flecks of gold foil. This is, as far as I

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know, the only example of such an association anywhere in the New World. Because of the unique nature of this find and its importance for the history of New World metal technology I am presently publishing a description and photographs in Archaeology which should appear sometime in spring 1972. A reprint will be forwarded to you as soon as it is available.

Second, it has been thought by various scholars that the earliest pottery producing peoples lived in relative isolation and lacked interregional commerce (Lanning, 1967, p. 95). My research has provided evidence to the contrary. The presence of semi-precious stones (lapis lazuli, aquamarine and chrysocolla among others) leaves us no alternative but to credit these early Muyu Moqo peoples with long range contact with other peoples. As far as the mineralogists at the University of Engineering in Lima could tell, the only known source of lapis lazuli in South America is in Chile, and within the boundaries of modern Peru deposits of aquamarine and chrysocolla are found only hundreds of kilometers from Andahuaylas. In addition, the Muyu Moqo B refuse contained marine shells from the Pacific coast. If these people were not directly engaged in long distance trade, they clearly were getting their working materials from very far away.

In fact, this year's research results support a picture of a wide ranging exchange of ideas, if not peoples, throughout the southern highlands and probably southern coastal regions at a very early time. Pottery similar to the distinctive Muyu Moqo B material from Andahuaylas has been found south of Cuzco and on the south coast. Muyu Moqo projectile points are almost indistinguishable from those of comparable age recently coming to light from central and southern, coastal and highland regions. Although archaeology in the highlands of Peru is only beginning to fill great temporal and regional gaps, I believe that more and more we will be confronted by a picture of long-range interregional exchange of goods and ideas at very early times.

Although my dissertation will focus on the description and significance of the Muyu Moqo finds from Waywaka, they represent only one aspect of the long sequence of culture change revealed in the excavations. Overlying the soft refuse containing the early pottery was a hard-packed clay layer containing a very different kind of pottery which is being called the Qasawirka style. Associated with this cultural component was a stone lined subterranean cistern and various copper artifacts. Probably dating to the first few centuries A.D., this material is so different in vessel form and decorative technique from that of Muyu Moqo that a sharp break in occupation is indicated between the Muyu Moqo and Qasawirka deposits.

Finally overlying the Qasawirka occupation was a thin, 10-15 cm. thick, surface layer of thoroughly mixed refuse which coincided with the modern plow zone. In addition to numerous sherds of the Huari style, indicating influence from Ayacucho to the north about the eighth century A.D., this stratum contained a totally different complex of sherds which is at present being called the Waywaka style. Because of the high degree of variation in this sample, I expect that with time the Waywaka style will be subdivided into several phases or even distinct styles that will probably

be found to span from the eighth or ninth century A.D. to the coming of Inca influence in the fifteenth century A.D. Although this aspect of Andahuaylas prehistory was represented at Waywaka only by a thin zone of midden, the location of several sites in the area with deep refuse deposits containing Waywaka sherds should permit the clarification of the latter part of the sequence through additional excavation.

Surface collections at Waywaka also showed up various Inca style sherds and local townspeople showed me several Inca vessels taken from burials at the site. Because of their small number, it is very likely that these Inca sherds represent the debris from looted tombs rather than a period of Inca occupation at the site. So far, the major Inca occupation in the area seems to have been limited to the valley floor underneath a portion of the modern town of Andahuaylas. It was possible to trace the extent of some of this Inca settlement by following out the present day sewage and irrigation ditches that are being currently worked on in the city.

In summary then, these excavations have provided parts of a cultural sequence for this previously unknown region spanning almost thirty-five centuries. Although large gaps remain, the spectacular stratigraphy at Waywaka, together with the numerous other promising multi-component sites located during the surveys, make it clear that with a reasonable amount of additional research, Andahuaylas will yield one of the clearest and best controlled cultural sequences in the highlands of Peru.

II. Project Costs

This research project was jointly funded by the Fulbright-Hays program and a National Science Foundation supplementary grant. The amount provided by each and the total funding available is as follows:

Fulbright	\$ 5,700.00
<u>N.S. F.</u>	<u>\$ 3,600.00</u>
Total	\$ 9,300.00

With the exception of one item, I found that my original cost estimates and actual needs in the field coincided well. Labor fees, however, amounted to much more than I had expected. I needed more men for more time than I had expected to process and wash the collections.

While my living stipend was sufficient for living in Andahuaylas, Lima is expensive and difficult to live in for \$ 319.00/month. In my own case, including a month in the beginning and various trips throughout the year, I spent a total of three months in the capital. With this as a guide I would suggest a figure of \$ 400.00/month to be more in line with the cost of living in that city.

III. Working Conditions

Although I covered the general working conditions encountered in this highland valley in my previous report, it is important to stress the desirability of planning one's year in the field with the seasons well in mind. Usually any archaeological research project is characterized by three phases, survey, excavation, and analysis. In order for the student to be able to use his time most efficiently he must synchronize his plans with the periods of rain and harvest. While the rainy season in Andahuaylas usually lasts from January to the beginning of April, this past season saw the heaviest rains in twenty years which lasted well into May. As I previously mentioned, once the rains hit, excavation is out of the question and site survey is extremely difficult. Fortunately, my excavations were completed by the middle of January and I was able to use the long wet season to record and analyze my collections completely. All the pottery, stone and bone was washed, marked, and every diagnostic sherd (over a thousand in all) was drawn, and photographed in black and white and color.

Once the rains had subsided I used the sunny days to extend my survey and relieve my helpers of the tedium of washing and marking artifacts. Despite the good weather, however, new sites, in the form of surface scatters of pottery and stone tools, were difficult to locate until after the corn harvest in the middle of June. Even then, it was not until the beginning of July, after the animals were permitted into the fields, that the stalks were eaten and trampled enough to permit a close look at the ground surface.

Nevertheless, heavy rains are a local phenomenon and while the rainy season may occur from January to April or May, there is considerable variation from one year to the next in the date of onset of the rainy period in Andahuaylas. There is also a great deal of regional variation. Archaeologists working in the Cuzco area report a quite different situation and have pointed out that the wet season there is often light enough to permit excavation and fieldwork throughout.

The most that can be said is that anybody planning fieldwork should take into account that it may be difficult to excavate during the rainy season and that heavy crop coverage makes survey difficult until harvest. Local conditions should be checked out before beginning a field project.

IV. Visas and Leaving the Country

As I mentioned in my Interim report, holding a Non-immigrant Resident's Visa is time consuming and at times expensive. This type of visa is intended to provide financial control over foreign business people working and living in Peru. Before leaving the country one has to show proof that he has paid all his taxes and owes no debts. Such a visa is understandable for business people but represents unnecessary red tape and office-hopping for the Fulbright Fellow who receives all of his funds from outside the country and who is not engaged in a profit making venture. Despite this fact he is still faced with the same checks as an MGM executive.

This unnecessary loss of time and running around could be avoided if the Fulbright Fellow were given the same visa as a Fulbright Scholar.

If this cannot be arranged, future fellows should be warned to start the necessary procedures for leaving Peru well in advance of their departure date. In particular they should request a letter of good conduct from P.I.P. (Policía de Investigación Peruana) and a Libreta Tributaria at least two months before leaving. If in Lima, the letter of good conduct can be arranged for in a few days, but in the country-side it takes at least a month for the local P.I.P. officials to get the necessary documents to and from the capital.

Most important is the Libreta Tributaria. Generally this document functions to guarantee that the foreign businessman has paid all his taxes, but in the case of the foreign student it provides little more than a number that must be attached to all subsequent documents that must be acquired before permission to leave can be granted. Although the staff of the Fulbright Commission and I thought it might be necessary to have a letter specifically stating that all of my funding came from the U.S. and that I should be exempt from taxes, I found that my many documents (from the University, Fulbright Commission, Casa de la Cultura, etc.) were sufficiently convincing.

In fact, I found it generally the case that the more impressive one's documentation, the faster the office work went. In addition to a nice letter on official letterhead from the Fulbright Commission in Lima (with photo), local officials were greatly impressed by my letter of introduction with a gold seal (in English) from the Dean of the Graduate Division at Berkeley. I carried my packet of official letters with me constantly in the inner lining of my field jacket and at the slightest hint of doubt by an official about my activities, I would whip them out to flutter in the wind. It seldom failed.

V. More About Official Documents

The importance of having the proper documentation at all times and official sanction for all activities can not be stressed too greatly in advising any future students about planning fieldwork in the small towns of Peru. I remember the case of another U.S. archaeologist who was excavating in the southern highlands several years ago. He one day neglected to bring his paper of permission to excavate and the local townspeople confronted him and his crew at machete point and would have thrown them all in jail if one of the Peruvian archaeology students had not been distantly related to someone in town.

In my own case I nearly faced arrest at the end of my field season because an important letter from the University of Cuzco failed to arrive in the mail. Unfortunately, this happened to coincide with the arrival in Andahuaylas of a new Guardia Civil (Police) Captain who was convinced, despite my Presidential Resolution permitting me to excavate, that I could be up to no good at all and that my entire project reeked of foul play. With my work drawing to a close, I made a preliminary trip to Cuzco in order to acquaint the museum and university people there with my finds.

They were greatly pleased and instructed me to bring my collections to the University Museum for storage and study by local archaeologists. We agreed that an official letter to that effect, to be presented to the Andahuaylas officials, would save me any trouble and facilitate my departure with many boxes of broken pottery and chips of stone. The letter never arrived. Nevertheless, at the end of June I made the first of several trips to take the collections to the museum. A friend in town who regularly ferried empty beer bottles back and forth between the cities kindly offered to take me and my fifteen boxes of human bones along as well. Much to my dismay I returned from Cuzco the next day to find that both of us had been denounced to the P.I.P. of Andahuaylas by the new Captain of the Guardia Civil as traders in ancient pottery and looters of treasure. The matter was quickly cleared up in Andahuaylas where I knew the local officials. In Cuzco, however, where I was not known, a full scale investigation had been launched. It took almost two weeks of repeated visits by Dr. Nuñez del Prado, the director of research at the University, and myself to the police headquarters before the case was finally closed. In the end we were careful to make sure that the Cuzco Policía de Investigación gave me an official letter stating that both the truck driver and myself were cleared of all charges..

I mention this experience only to acquaint future students with the kind of problem that is not at all uncommon in fieldwork, especially in archaeology. There is no way in particular to save students from similar experiences, but they can be made aware that events such as this do take place even though the townspeople as a whole show, as was the case in Andahuaylas, a genuine warmth and hospitality.

VI. Present Activities

This academic year is being spent in Berkeley writing up these research results for my dissertation which will be entitled: "The Early Ceramic Cultures of Andahuaylas, Apurimac, Peru." With continuing support from a Special Career Fellowship I plan not only to finish the thesis but also to complete a monograph for publication that will add a great deal to our present understanding of Andean culture history.

I would like to express my gratitude and thanks to the National Science Foundation and the Fulbright Program for the kind support which made this research possible.