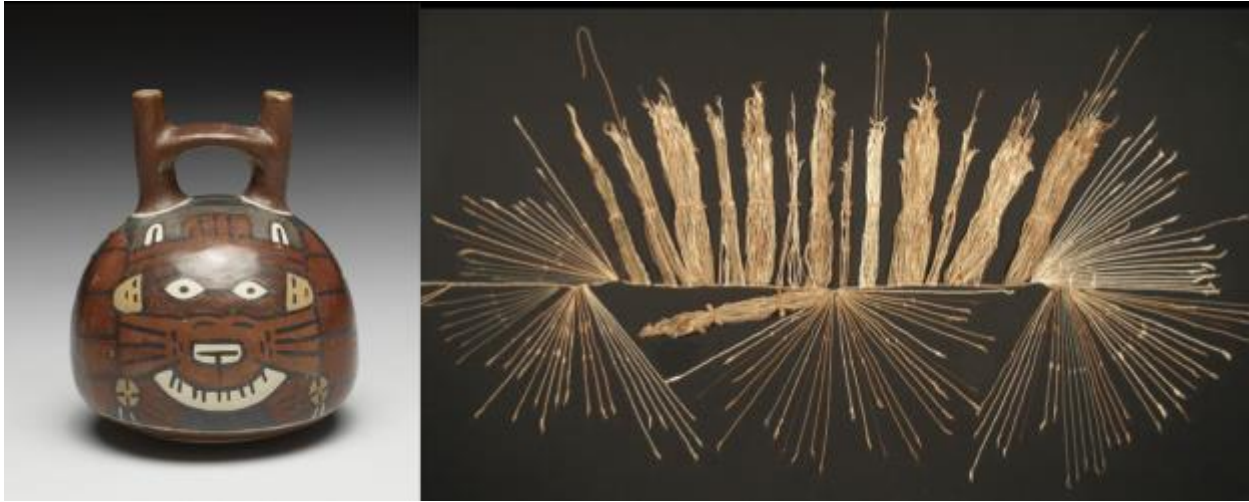


**ANTHROPOLOGY 3FF3:
Ñawpa Pacha: Key Debates in Andean Archaeology**



A Nazca vessel and an Inca Quipu

In 1532 Francisco Pizarro arrived on the western coast of South America, in what is today Peru, and encountered the most expansive and complex society in the New World: Tawantinsuyu, what we now know as the Inca Empire. The Inca had control over the entire range of the Andes Mountains, from southern Columbia to central Chile. The Inca spoke of ñawpa pacha to the Spanish conquistadores, or the ancient times prior to their remarkably successful empire. Scholars have since found that the Inca did not emerge out of a vacuum, and a millennium before-hand Andean South America was home to some of the most complex societies in the Western hemisphere. This combined illustrated lecture and seminar course introduces some of the prehistoric and early historic societies of the South American continent.

Although the course follows a chronological timeline, it is primarily structured around several key areas of debate in Andean archaeology. Our central task will be to discuss these important debates and explore how archaeological evidence is used to address different anthropological questions, including the nature and origins of hierarchical societies, the relationship between power and religious ideologies, the roles of art and architecture, and the tools and techniques of empire. Our narrative will rely on the interplay between extraordinary archaeological evidence, ethnohistory (the anthropological analysis of historical documents) and on ethnography (the study of living Andean societies).

Course Goals and Objectives: The objectives of the course are to introduce the rich Andean past and the anthropological questions it raises; to evaluate, compare, and begin to explain the variety and development of Andean societies, and to exercise your powers of critical thinking and rigorous interpretation of real and complex evidence.

Required Texts:

1. Silverman, Helaine (ed) 2004 Andean Archaeology. Blackwell Publishing, Oxford.
2. Stone-Miller, Rebecca, 2012 Art of the Andes: From Chavín to Inca, 3rd Edition. Thames & Hudson, London.

3. Anthropology 3FF3 Course Reader

The assigned readings should be completed the week they are assigned. We will be discussing them in class and you will be asked about them in your 2 quizzes. To aid your understanding of Andean geography, you might consider getting your hands on one of the following National Geographic Society maps (I will suggest where you might find these in lecture).

1972 Map "South America" National Geographic 142(4) Oct.

1982 Map "Indians/Archaeology of South America" National Geographic 161(3) March.

1992 Map "South America" National Geographic 182(2) August.

2000 Map "The Incas" National Geographic 201(8) May.

Course Expectations and Requirements:

Requirements for the course will include reading and engaging in discussion every week; a series of short writing/blogging assignments; 2 quizzes; and a final (creative!) research project. The quality of your course experience will depend in large part on your willingness to read thoughtfully and participate actively in class discussions. Come to class and do the reading! At times concepts or issues raised in class might be unclear, so feel free to ask questions. I understand all of you come from a variety of backgrounds and have various strengths and weaknesses. If you have any questions or feel unsure about any class material, see me during office hours as soon as you recognize a problem. We will work together to find a solution. DON'T wait until the end of the semester. Please realize that my goal as an instructor is not just to grade, evaluate, and test, but to help you gain a valuable anthropological perspective to carry outside the class, into whatever discipline you choose.

2 Quizzes (25 % of Final Grade)

We will have 2 quizzes in this class. The first quiz, given on October 5th, will focus on the geography and environment of the Andes along with the initial settling of the Andes. Please note that this will include a map quiz, so be prepared to know the names of countries, major river valleys, and the broad culture areas that archaeologists rely upon. A list of "places to know" will be handed out with this syllabus. This is the only time you will have to memorize anything in this course, but it is essential that you get a handle on this geography! The second quiz, which will be a take home, will focus on some basic issues surrounding the main archaeological cultures discussed in class (Chavín, Paracas/Nasca, Moche, Tiwanaku, and Wari) but also the intellectual debates which frame this research.

Class Blogs & Participation: (35% of Final Grade)

We will be using blogs to keep our discussion going. You will be divided into 6 groups. Each week we will have one group blogging, another commenting on others posts, and a final group preparing to lead discussions of the issues that come up in the readings, blog posts and responses. See the schedule. Each of you must register for a free blog through the library's toolbox (see the "Seminar Blogging" handout), and by week 2 email me your address.

Blog posts will consist of both reactions and analysis of our weekly readings, or responses to specific prompts. While your group is assigned to blog, you will be doing this work independently (i.e. each of you will write a blog post). These reading reaction blog posts are one or two page essays (up to 500 or so words) based on the readings for that week. Your goal is not to decide whether you liked or disliked the readings. Instead, you will want to compare the different archaeological case studies, and engage with some of the questions and debates of the week. I will end each class with a brief lecture to give some background and introduced some questions and prompts to help get you going.

Those commenting that week will engage with each others' understandings of the issues. If your group is assigned to comment a particular week, then you must comment on a minimum of two blogs with thoughtful consideration to pertinent issues. Bloggers are encouraged to respond to these comments, to address the question or bigger issue. Similarly those not assigned are also encouraged to respond - while not required for your grade, this will greatly aid in your understanding of the issues (and contribute to your participation grade). Blogs and comments **MUST BE UP BY MONDAY NIGHT** and will be worth 30% of your grade.

Those leading discussants (see below) should draw on the ideas of those blogging and the blog responses. Discussants will be responsible for leading discussion on the assigned readings for selected class meetings **EACH WEDNESDAY SESSION**. You will be working as a group to highlight significant theoretical and methodological themes that emerged in the articles; the manner in which they related to one another and to previous topics discussed in the course; and their implications for spatial analysis in archaeology. As your job is to keep the conversation going, you should feel free to include presentations along with smaller group discussion. You should plan on having approximately 45 minutes to keep this discussion going. Your contribution to this discussion will be worth 5%.

Thought Paper: (Annotations+ Final Paper = 40% of Final Grade)

You will be learning a lot about Andean cultural chronologies, artifacts and settlement patterns in this course. We are also learning about the topical and theoretical debates within archaeology. These are not dry academic debates, but are, in fact, the foundation for understanding social life in the past. In order to further explore the different viewpoint how people lived in native South America, you will be constructing a narrative from daily life in one of these settlements. This is much like a science fiction assignment. While you are certainly using your imagination, you must build this story on some of the solid scientific archaeology from either readings or lecture. Pick a time period from the prehistoric past and put yourself in a specific place, and a social, economic, religious, family, political, and/or other context, at a particular time of day, doing specific activities. Think about the historical context. What kind of social interactions would you be having? Think about the material culture around you: buildings, rooms other architecture, outdoor environment both natural and cultural, furniture, decorative things, tools and other functional artifacts, clothes, jewelry and other adornment such as paint and tattoos, toys and games, food, garbage, other people and the artifacts with them, even smells and sounds and tastes and textures. You must be yourself in age and gender (if you are a 20-year-old woman you cannot write as if you were a small boy playing with toys, though you could be the boy's mother).

On November 2nd you will post an annotated bibliography of the 5-8 references (at least 4 must be peer reviewed) you will be using in your paper. This part is worth 5 % of your final grade. You will briefly present your planned narrative to the class. Although this is not graded, you will receive useful feedback from your peers. Be creative!! The paper, which should be approximately 10-15 pages, will be graded on

creativity and use of archaeological evidence. A draft of the paper is due on November 30th for 5% - this is for peer editing. The final draft due on the first day of exams and is worth 30 % of your final grade.

Grade Scale:

Following convention (<http://registrar.mcmaster.ca/calendar/current/pg145.html>) this grading system will be used in this course.

90-100% A+	77-79% B+	67-69% C+	57-59% D+	0-49 F
85-89% A	73-76% B	63-66% C	53-56% D	
80-84% A-	70-72% B-	60-62% C-	50-52% D-	

The instructor and university reserve the right to modify elements of the course during the term. The university may change the dates and deadlines for any or all courses in extreme circumstances. If either type of modification becomes necessary, reasonable notice and communication with the students will be given with explanation and the opportunity to comment on changes. It is the responsibility of the student to check his/her McMaster email and course websites weekly during the term and to note any changes.

Academic Dishonesty Academic dishonesty consists of misrepresentation by deception or by other fraudulent means and can result in serious consequences, e.g., the grade of zero on an assignment, loss of credit with a notation on the transcript (notation reads: "Grade of F assigned for academic dishonesty"), and/or suspension or expulsion from the university.

It is your responsibility to understand what constitutes academic dishonesty. For information on the various kinds of academic dishonesty please refer to the Academic Integrity Policy, Appendix 3, www.mcmaster.ca/senate/academic/ac_integrity.htm The following illustrates only three forms of academic dishonesty

- Plagiarism, e.g., the submission of work that is not one's own for which other credit has been obtained.
- Improper collaboration in group work.
- Copying or using unauthorized aids in tests and examinations.

FACULTY OF SOCIAL SCIENCES: E-MAIL COMMUNICATION POLICY

Effective September 1, 2010, it is the policy of the Faculty of Social Sciences that all e-mail communication sent from students to instructors (including TAs), and from students to staff, must originate from the student's own McMaster University e-mail account. This policy protects confidentiality and confirms the identity of the student. It is the student's responsibility to ensure that communication is sent to the university from a McMaster account. If an instructor becomes aware that a communication has come from an alternate address, the instructor may not reply at his or her discretion.

Email Forwarding in MUGSI: <http://www.mcmaster.ca/uts/support/email/emailforward.html>

*Forwarding will take effect 24-hours after students complete the process at the above link

(Approved at the Faculty of Social Sciences meeting on Tues. May 25, 2010)

Requests for Relief for Missed Academic Term Work

The University recognizes that students periodically require relief from academic work for medical or other personal situations. This academic regulation aims to manage these requests by taking into account the needs and obligations of students, instructors and administrators. It is the prerogative of the instructor of the course to determine the appropriate relief for missed term work in his/her course. Any concerns regarding the granting of relief should be directed to the respective Faculty Office. Requests for relief should be made with a commitment to academic integrity in mind. Requests that deviate from this commitment will be handled under the Academic Integrity Policy and Student Code of Conduct, where appropriate.

1. Relief for missed academic work worth less than 25% of the final grade resulting from medical or personal situations lasting up to three calendar days:

- o Use the McMaster Student Absence Form (MSAF) on-line self-reporting tool. No further documentation is required.
- o Students may submit requests for relief using the MSAF once per term.
- o An automated email will be sent to the course instructor, who will determine the appropriate relief. Students must immediately follow up with their instructors. Failure to do so may negate the opportunity for relief.
- o The MSAF cannot be used to meet a religious obligation or to celebrate an important religious holiday.
- o The MSAF cannot be used for academic work that has already been completed/ attempted.
- o An MSAF applies only to work that is due within the period for which the MSAF applies, i.e. the 3- day period that is specified in the MSAF; however, all work due in that period can be covered by one MSAF.
- o The MSAF cannot be used to apply for relief for any final examination or its equivalent. See Petitions for Special Consideration above.

2. For medical or personal situations lasting more than three calendar days, and/or for missed academic work worth 25% or more of the final grade, and/or for any request for relief in a term where the MSAF has been used previously in that term:

- o Students must report to their Faculty Office to discuss their situation and will be required to provide appropriate supporting documentation (see Documentation Requirements below).
- o If warranted, the Faculty Office will approve the absence, and the instructor will determine appropriate relief.

Documentation Requirements

If the reason for a request for relief is medical, the approved McMaster University Medical Form covering the relevant dates must be submitted. The student must be seen by a doctor at the earliest possible date, normally on or before the date of the missed work and the doctor must verify the duration of the illness.

If the reason is non-medical, appropriate documentation with verifiable origin covering the relevant dates must be submitted, normally within three working days.

In some circumstances, students may be advised to submit a Petition for Special Consideration (Form A) seeking relief for missed academic work. In deciding whether or not to grant a petition, adequacy of the supporting documentation, including the timing in relation to the due date of the missed work and the degree of the student's incapacitation, may be taken into account. Failure to do so may negate the opportunity for relief.

If the petition is approved, the Faculty Office will notify the instructor(s) recommending relief. It is the prerogative of the instructor of the course to determine the appropriate relief for missed term work in his/her course.

Schedule

****Please Note:** - I recommend that you read the articles and chapter in the order they are presented. - All readings are found either in the Art of the Andes book (S-M), Andean Archaeology (AA) or the coursepack (CP). - B:3, R:1, D:5 means group 3 blogs this week, group 1 responds this week and group 5 runs the in class discussion. **Please note: This blogging schedule may change based on our class size.**

I. INTRODUCTION: SOUTH AMERICA AND ANDEAN CULTURE HISTORY

JANUARY 8: Introduction

Our first class! What will we be doing in this course?

JANUARY 10 & 15: Considering Space

What defines the Andean cultural region and how do we study spatial relationships in this region?

Readings:

Study Map

S-M: Preface and Chapter 1

CP: Regional Patterns (Isbell and Silverman)

JANUARY 17 & 22: Considering Time

Just as important as space is time in archaeology. How do Andean archaeologists control for time? What are the strengths and weaknesses of the "Rowe:Menzel" system?

Readings:

AA: Chapter 1

CP: Stages and Periods in Archaeological Interpretation

* You should have your blog set up by this second week.

II. WAY OF KNOWING PT. 1 ETHNOGRAPHIC UP-STREAMING AND FRAMING THE ANDEAN PAST

JANUARY 24 & 29: Andean archaeology and ethnography

In this FIRST WEEK OF BLOGGING, we explore how ethnographic findings have been used as direct historical analogies to understand the Andean past. What is Lo Andino? Why might Andean ethnography be a double edge sword? (B:1, R:5, D: Dr. Roddick)

Readings:

CP: "The Hold Life Has" chapters 1-3, pp. 37-124.

JANUARY 31st & FEBRUARY 5th: Andean archaeology and history

We will explore how Andeanists use ethnohistory in their research, even when it is focused in the deep past. What key sources have been essential in understanding the Inca and pre-Inca past? What have been some of the debates surrounding using accounts of the Inca from early Spanish conquistadores? (B:6, R:2, D:3)

Readings:

CP: Introduction to Reading Inca History

FEBRUARY 7th: First Quiz and words on ritual

III. Bodies, Beliefs & Cosmologies: Andean Ritualization in Practice

FEBRUARY 12th and 14th Finding ritual and belief through artifacts and architecture

This week we focus on Kotosh and Chavín cultures to consider ritual and religion. How do we identify ritual and the "sacred" in the Andean past? What is a ceremonial center, and what are some of the dominant religious places that have been identified in the Andean region? How have archaeologists studied such centers? (B:3, R:1, D:5)

Readings:

AA: Chapter 4

S-M: Chapter 2

CP: Chavín de Huántar and Its Sphere of Influence

FEBRUARY 19th – 23rd MIDTERM BREAK

FEBRUARY 26th and 28th: Debating the living and dead body in the Andes

We turn to the South Coast of Peru, specifically to the Paracas and Nasca cultures, to think about bodies. Why do archaeologists bother thinking about how Andean people conceived of living and dead bodies? How does what we know about Andean peoples (both modern and at the time of the Spanish conquest) complicate the study of burials? What did it mean to "sacrifice" in some parts of the Andean region? (B:2, R:4, D:1)

Readings:

AA: Chapter 5

S-M: Chapter 3

CP: Why Sacrifice

CP: Ritual Uses of Trophy Heads in Ancient Nasca Society

IV. WAYS OF KNOWING PT. 2: ANDEAN ONTOLOGIES & ARCHAEOLOGICAL EPISTEMOLOGIES

MARCH 5th and 7th: Iconography and archaeology

We stay on the Peruvian coast, but also include Moche in our debate around how we might engage with interpreting the complex iconography found on well-preserved media. How have archaeologists studied Andean iconography on pottery, textiles and stone? How can they help us understand prehistoric Andean "ontologies"? (B:5, R:3, D: Dr. Roddick)

Readings:

S-M: Chapter 4 C

CP: Iconography meets archaeology

*Annotated bibliographies for final papers due on your blogs.

V. DEBATING THE ANDEAN STATE

MARCH 12th and 14th: What's at Stake in a State

This week we start by handing out Quiz 2, which is due in class next Monday. We then continue to discuss the Moche, but include in our discussion the politically complex highland culture of Tiwanaku. Both of these cultures have been called "states". What is the definition of a state? What archaeological evidence is used to argue for a state? What do we think life was like within such states? (B:4, R:6, D:2)

Readings:

S-M: Chapter 5

AA: Chapter 6

AA: Chapter 10

MARCH 19th & 21st: Inequality and Violence in States

Many believe that the elites of Tiwanaku and Moche controlled violence. We will include another highland state society, the Wari, to consider conflict and inequality in the past. How do we recognize conflict and violence in the archaeological record? (B:5, R:1, D:6)

Readings:

AA: Chapter 13

CP: Interpreting Conflict in the Ancient Andes: Implications for the Archaeology of Warfare.

CP: Violence and Rural Lifeways at Two Peripheral Wari Sites in the Majes Valley

**Take Home Quiz 2 Due

March 26th and 28th: Tools of Empire: "Writing" and Roads

This week we turn to the Inca Empire, to consider their approach to war and diplomacy and their key economic tools of their system of communication and their complex road system. What was the quipu and was it writing? How did their road system function and what role did it have in their system of governance? (B:2, R:6, D:4)

Readings:

AA: Chapter 12

S-M: Chapter 7

CP: The Inca Khipu: Knotted-Cord Record Keeping in the Andes

VI. Guns, Germs & Steel? Historical Myths and Archaeological Realities of Spanish Conquest

April 2nd and 4th: The myths of conquest

In this last week, we turn to the infamous meeting of Pizarro and Atahualpa, and the impact. What happened when the Spanish arrived in the Andes? How has archaeological data overturned some of the myths of conquest? (B:3, R:4, D: Dr. Roddick)

Readings:

CP: John Hemming: Cajamarca & Atahualpa Captive Rdr: David Cahill, in Questioning Collapse.

Anthropology 3FF3
Dr. Andy Roddick (roddick@mcmaster.ca)

Mon 12:30-2:20/Wed 1:30-2:20 ABB 162
Office Hours CNH 509, Tue 9-11

***Draft of Final Paper Due on April 2nd.**
****Final Papers due on Friday April 13th.**