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Kroeber Anthropological Society
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University of California
Berkeley, California 94720
U.S.A.

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Back issues of the Papers 1-27 can be obtained from: Johnson Reprint Corporation, 111 Fifth Avenue, New York, New York 10003, U.S.A. Subsequent issues can be obtained from the Secretary of the Society. Current subscription is by membership in the Society: \$4.00/year for individuals, \$5.00/year for institutions. The Papers are available for exchange.

kroeber anthropological society

COVER PHOTOGRAPH

The Insignia of the Order
El Sol del Peru

awarded to
John Howland Rowe
by the Peruvian Government
October 25, 1968

THE KROEBER ANTHROPOLOGICAL SOCIETY
PAPERS

Number 40

20th Anniversary Issue
Papers in Honor of John Howland Rowe

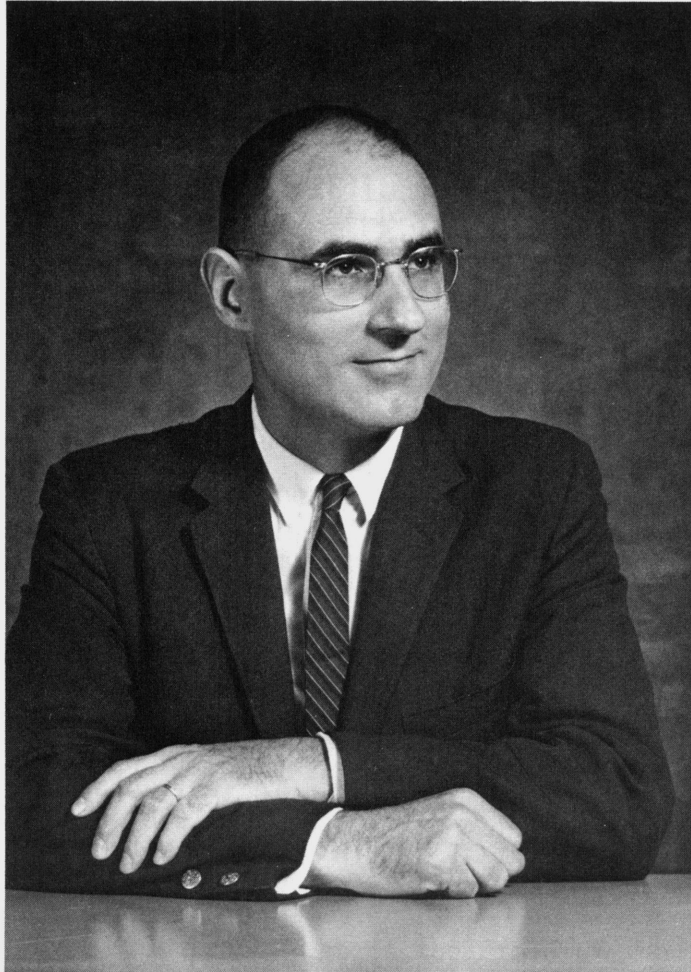
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Published by the
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Berkeley, California
Spring, 1969

This issue of the
Kroeber Anthropological Society Papers
is
in honor of
John Howland Rowe



JOHN HOWLAND ROWE

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DEDICATORY INTRODUCTION

During a staff meeting in March, 1968, the officers and editors of the Kroeber Anthropological Society realized that the Society's 20th anniversary was approaching. None of us had worked with the Society for more than a year or two, but it was nonetheless immediately obvious to us all that this anniversary deserved recognition. Clearly there was one particularly fitting way to mark its significance: we would publish an issue of the PAPERS that would celebrate our anniversary by celebrating the efforts and accomplishments of the man who has been so largely responsible for the existence and success of the Society. Toward this goal, we invited special contributions from some of his close friends, colleagues and students to reflect and discuss his work and interests. We have been tremendously pleased with the responses, which comprise this volume.

Thus it is with great pleasure, gratitude and respect that we offer these papers in honor of John Howland Rowe.

Sylvia H. Forman,
on the behalf of the
officers, editors and members of the
Kroeber Anthropological Society

DEDICATORY LETTERS TO THE EDITOR

To the editor:

John Rowe and I were reminiscing about Peru recently, during which conversation I learned for the first time that it had been John's intention upon his graduation from Brown University to come to the University of California at Berkeley to take his Ph.D. in Anthropology and specifically to work under Alfred Kroeber in Peruvian Archaeology. In the event, his father's death caused him to alter his plans and to remain in the East where he took his degree at Harvard. Thus it was as Alfred Kidder, Jr.'s, young student that Kroeber first knew of John Rowe and was in correspondence with him on matters Peruvian, long before the two actually met. They looked forward to this first meeting which occurred in the Maury Hotel in Lima and in company with Theodore McCown and Bernard Mishkin, the three of them being engaged in work in Peru under the auspices of the Andean Institute. This was the spring of 1942; it was John's first trip to Peru in a professional capacity. (He had been there briefly in the summer of 1939, a trip which he financed with prize money received for scholastic excellence in his major undergraduate department, Classics; a trip which indicates something of how early and total was John's commitment to work in Peru.) It was Kroeber's last trip to Peru: the torch, in very truth, was passed that spring by the old runner to the young runner. (The torch metaphor for his work in Peru was Kroeber's own.)

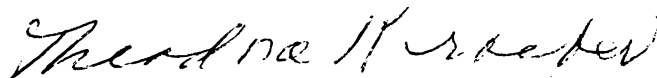
The friendship begun in those early days of the Second World War continued through correspondence and occasional meetings and in 1948 John accepted a Professorship at the University of California, upon which the families Rowe and Kroeber became near neighbors and personal friends. Kroeber's letter to John bearing on this appointment said, "Dear Rowe, I suppose I ought to congratulate you but I feel more like congratulating them. Yours, Kroeber."

Kroeber had been retired from the University of California for three years and was teaching at Columbia University--it was the fall of 1949--when he received the letter from the officers of the then-forming Anthropological Society at Berkeley which asked his permission to name the Society for him. One remembers gestures made and words spoken under emotion even when both are understated and in no way out of the ordinary, and so I remember Kroeber's pacing up and down his study--an habitual gesture of his expressing strong feeling or absorbed thinking--as a first reaction to the letter. He was immensely touched. No honour which came to him, before or after, suited and fitted him so wholly as did this one. What he said was, "It is nice of the kids to want to do this...it makes

me feel that they have a certain faith in the Old Man...Well--I have faith in them, whatever way they take. The fate of the humane world may well be in their hands..." And he knew then, and later, how crucial was John's role in the early days of the Society, and in its continuing days; how truly had some of John the person, the scholar, rubbed off, imprinted itself upon the Society.

One could wish that by some intuitive prevision Kroeber might have foreseen this twentieth anniversary issue of the Kroeber Society Papers; might have known that it would be dedicated to John Rowe.

My congratulations to the Kroeber Society. And to John, my personal thanks.



Theodora Kroeber

To the editor:

Through all our years of graduate work at Berkeley, John Rowe was the teacher who cared. He gave us the encouragement needed to weather the series of ordeals that mark the life cycle of the graduate student.

We first met Dr. Rowe on our return from Mexico in 1948 when he struck the spark of instant friendship by sharing our enthusiasm for all things Mexican. In the same way, he built bonds of fellowship with our little band of graduate students. When our group founded the Kroeber Anthropological Society, John Rowe was our guiding light. KAS meetings became the center of our social life and the focus of a student-faculty dialogue that gave us a rare feeling of community. In those days, many of our meetings took place at the McCorkle mansion where you were sure to find a circle of disciples sitting at the feet of our maestro.

When I was ready for field work, John Rowe backed me for the Wenner-Gren fellowship that financed my study of Nahuatl Indian culture. My work profited from his wise suggestions as well as his brusque communications that stung me into action when my reports were late. After my doctoral dissertation had been completed and approved by the anthropology department, it ran into a snag just a few days before the deadline. The awful possibility arose that I would not receive my Ph.D. degree in June. The man who came to my rescue and saved the day was John Rowe.

Claudia planned to write her master's thesis under Dr. Rowe's direction at Berkeley but the arrival of our children kept interfering with her scholarly intentions. When she finally got around to the thesis almost 10 years later, her anthropology was a bit rusty. John Rowe wrote

her a five-page letter pinpointing the theoretical questions suggested by her field notes on Mexican folk medicine. With his help, she worked out a new interpretation of her data. Her revised thesis was approved and eventually published. Both of us owe an eternal debt of gratitude to John Rowe, our maestro, advocate, counselor, and friend.

Sincerely,

Claudia Madsen

Claudia Madsen

Wm. Madsen

William Madsen

To the editor:

I was a second year graduate student when John Rowe joined the Berkeley faculty. Being ignorant about Western South America I attended his seminars with some trepidation, only to discover that his interests ranged beyond Peru, Colombia, and Bolivia.

In fact, I was stunned that one scholar could be competent in so many fields in anthropology--archaeology, ethnology, and linguistics--along with history, palaeology, and bibliography. I was appalled at our work load and impressed with his standards. At the same time, his sense of humor and wealth of anecdotes about anthropologists kept the seminars lively. Much of what we learned, however, was not through formal instruction. He always found time to discuss anthropological and other matters with students, and devoted many hours to tracking down obscure references for us.

While Rowe's favorite field area was Peru, other regions also intrigued him, and one such land was Brazil. Indeed, it was due in part to his enthusiasm and support, that I undertook fieldwork in Northeast Brazil. Subsequently, because of similar encouragement, Seth Leacock worked along the Lower Amazon.

Professor Rowe took pains to brief me on the esoterica of fieldwork in Latin America, and once there I maintained with him a regular and highly valued correspondence, which touched on various problems encountered. His advice differed somewhat from that proffered me by Professor Kroeber preceding ethnography in Baja California, who contented himself by remarking, "Be sure to take your own frying-pan; the Indians don't like to lend theirs!"

John Rowe's interest in Brazil led him, aside from other related accomplishments (including investigations into "Tapuya" languages and the Dutch occupancy), to translate and publish with annotations and commentary a somewhat inaccessible article on the Tapajó Indians by the late Curt Nimuendajú; to track down in São Paulo a Peruvian collection made by the famous Max Uhle; and to correspond with and to meet in person a number of Brazilian scholars. Regarding one of these gentlemen, Rowe had a curious experience. An eminent botanist-geographer, Professor Breger, who was an expert on maize, once visited Berkeley, where Rowe encountered him. At that time there flourished a controversy over the American or the Southeast Asiatic origin of Zea mays. Rowe was skeptical about the latter hypothesis, and accordingly asked the Brazilian, "What can you tell me about the origins of maize?" Professor Breger replied in mild astonishment, and some disappointment, "But I came here, amongst other things, to ask you the same question!"

I consider it a privilege to know Professor John Rowe as colleague and friend. I offer my congratulations on this occasion which reflects the respect, admiration, and affection accorded to him by so many.

Sincerely yours,

W. D. Hohenthal

W. D. Hohenthal

To the editor:

My first meeting with Professor Rowe took place in January of 1949 upon my return to Berkeley after a year of field work in Mexico; he had joined the staff during my absence. Near me in age and warm and friendly in manner, he seemed, after I came to know him, more like an older brother than like one of my professors. But the educational gulf that separated us was immediately apparent to me. Although young in years this man was a real pro, a scholar's scholar. His dedication to his work was not only complete, it was unreservedly enthusiastic. If I went to Dr. Rowe with a question or an idea, I was never brushed off or treated in patronizing fashion. We would discuss the problem from every angle and I would leave his office with a long list of further things to read. But I would also leave with part of his infectious energy and excitement and with an impatient determination to exhaust the list and renew the discussion as soon as possible.

Whenever I submitted a paper to Rowe I would get back one from him almost as long as my own. In it he would challenge everything

including my logic, grammar, references and writing style. Sometimes this critique would come back the very next day and it was apparent he had stayed up half the night to do it. Here was a prof who obviously cared, a fact that was all important at a crucial period in my graduate student career. A teacher like Rowe comes only once in the life of most students. In my case he almost came too late.

If the word "hippie" had been in use during the late 1940's, I suppose many of the returning war veterans would have fit the definition pretty well. Graduate school seemed more fun than the rat-race "outside" and some fell into it without any real sense of professional commitment. My first year of field work, spent in nearby Sonora, was paid for by the G.I. Bill at a time when a "student" could claim his \$90 a month for almost anything as long as it had faculty approval. But my attitude toward field work was closer to that of a beachcomber than a dedicated professional. At the beginning of my first semester under Rowe's tutelage I was still filling out civil service forms and investigating job opportunities in government and business. By the end of that semester, however, I had set my professional course and was under full sail.

When, a year later, a Ph.D. from Berkeley suddenly seemed out of the question, Rowe's backing for a Smithsonian position made it possible for me to continue in the profession. And in 1953 in Chile, when I was forced to make a lasting decision between academia and government service, it was a letter from John Rowe that brought me back to Berkeley.

It would certainly have made no difference to the future of anthropology whether Professor Rowe had saved me for it or not. But his influence on my life has made an enormous difference to me. I have always assumed Dr. Rowe's awareness of this fact and of my appreciation, but if I have been mistaken in that assumption this will put the record straight.

Sincerely yours,



Charles J. Erasmus

To the editor:

I am happy to write a letter honoring Professor John Howland Rowe. He has been a colleague and friend for nearly two decades.

John is the complete academic ideal; he combines the highest qualities of an analytic and synthesizing mind, expert teaching ability which evokes enthusiastic response from students, great breadth and depth of knowledge, a democratic attitude, and utmost generosity with his knowledge and time.

This combination of abilities made possible his extensive contributions to Andean archaeology. Led by his own driving interests in the field, he has trained and furthered the professional work of graduate students in mapping, excavating, and publishing old and new sites in Peru. Many of these students are now professors themselves who are carrying on the "Rowe tradition" of meticulous research and scholarly production.

As a textile analyst I have particularly enjoyed John's appreciation of Peruvian textiles as style and time indicators. And am ever grateful for his frequent help in giving chronological allocations to specimens on which I worked.

A fellow archaeologist once said, "There is only one John Rowe", which really left nothing for the rest of us to add.

Sincerely yours,



Anna H. Gayton