

Prefacio

Ian Stewart Farrington. Su Trayectoria Científica

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Desde hace más de siglo y medio el fenómeno cultural del Tawantinsuyu ha capturado a eximios cultores provenientes de diversas ciencias, entre tantas la arqueología, la historia, la arquitectura y la sociología quienes han aportado infinitas aristas que han enriquecido los conocimientos en torno a esta sociedad perdida, la Inka, la cual marcó el cenit cultural en la América precolombina. Por citar a los pioneros que incursionaron en el tema pueden mencionarse a arqueólogos decimonónicos de la talla de Humboldt, Squier, Tschopic, Bandelier, Prescott y Bingham.

Aunque los verdaderos antecedentes en escudriñar las entrañas del Tawantinsuyu se remontan a las plumas de tiempos decimosextos, empuñadas por aquellos *cuassi* legendarios precursores. Aquellos cronistas como Cieza de León, Juan de Betanzos, Garcilaso de la Vega, Bernabé

Cobo y Guaman Poma de Ayala, seguramente los más calificados de una nómina que involucra a varios más.

Estos estudios indudablemente se han potenciado en los tiempos modernos por impulso de investigadores que emergen en el escenario científico del siglo XX. Entre ellos se destacan Uhle, Harth-terré, Urteaga, Tello, Regal, Rowe, Thompson, Murra, Zuidema, Rostworowski, Morris, Gasparini Margolies, Hyslop, Kendall, Matos, Espinoza Soriano, Earle, D'Altroy, Menzel, Parsons y, por las latitudes meridionales del Qollasuyu, se cuentan Nordenskiöld, Latchan, Schobinger, Walter, Motsny, Strube, Iribarren Charlin, Niemeyer, González, Williams, Bárcena, Stehberg y quien esto escribe.

Dentro de este escenario histórico de nombres nuestro homenajeado, estudiante de University College London



Preface 1. Rodolfo A. Raffino, Lisa A. Dunbar, and Ian S. Farrington in Canberra, May 2007.

en su Inglaterra natal, inicia sus estudios sobre las ciudades medioevales europeas bajo la dirección de Paul Wheatley. Sin embargo esta inicial especialización cambia rotundamente cuando Farrington ‘desembarca’ en 1977 en el legendario valle Sagrado de Cusco. Así, promediando esa década comienza una intensa actividad dentro del paisaje del valle de Urubamba en la sierra central, porque esencialmente Farrington fue, y lo es aún, un ‘hombre de la sierra peruana’. Así lo prueban sus aportes sobre enclaves como Cusichaca, Yucay, Quispeguanca y varios enclaves más como asesor de los trabajos de su colega Hefferman en Limatambo. También protagonizó una breve incursión por el sur del mundo Inka estudiando el Shincal de Quimivil en Argentina.

Como fruto de estas actividades nuestro homenajeado generó un calificado repertorio científico. Ha publicado en organismos de primer nivel sobre temas medulares de la arqueología Inka, involucrando temáticas relacionadas con el paisaje, el urbanismo, la arquitectura hidráulica, ritual, defensiva y funeraria. Incursionó también en el arte sobre rocas y cuevas sagradas y los sistemas de mensuras generados por los Inka en la captura y utilización de los espacios arquitectónicos urbanos y agrícolas.

En torno a su producción científica creo que el momento culminante está representado por su obra más reciente: *Cusco, Urbanism, and Archaeology in the Inka World* (2013) donde Farrington describe y sistematiza el uso del espacio urbano, las formas y técnicas arquitectónicas, los planos y los diferentes usos de ese espacio urbano para las prácticas sociales, comerciales, rituales y defensivas de la legendaria capital del Tawantinsuyu.

Corría el año 1993 cuando Farrington, en uno de sus tantos viajes por la Sudamérica andina, me propone la fundación de una revista dedicada específicamente a los estudios Inkaicos. Mi aceptación fue inmediata y así nació *Tawantinsuyu* un organismo publicado en lo que pasó a ser su patria adoptiva: la Australian National University de Canberra, Australia. Los cuatro volúmenes publicados ciertamente han reunido lo más granado de los trabajos científicos sobre la materia en la última década y media.

En definitiva debo sostener que por sus contribuciones en la materia, Ian Stewart Farrington acumula sobrados méritos para ser incorporado a la calificada nómina de científicos señalada al comienzo de estos textos. Se lo ha ganado en buena ley.

Dr Rodolfo Adelio Raffino, 2014

Preface

Ian Stewart Farrington: His Scientific Trajectory

For more than 150 years, the cultural phenomenon of Tawantinsuyu, the Inka Empire, has captured the interest of researchers from social sciences, including archaeology, history, architecture and sociology, who have contributed a myriad of perspectives that have enriched the knowledge around this forgotten society, the Inka, which marked the cultural zenith in Pre-Colombian America. Nineteenth century archaeologists, such as Humboldt, Squier, Tschopic, Bandelier, Prescott and Bingham, are among the pioneers who tackled the subject.

However, analysis of the internal organisation of Tawantinsuyu has its origins in the sixteenth century. The *quasi*-legendary precursors in the field included the likes of Cieza de León, Juan de Betanzos, Garcilaso de la Vega, Bernabé Cobo and Guaman Poma de Ayala, who were undoubtedly the most qualified amongst the chroniclers of their time.

Without a doubt, these studies have been enhanced in modern times. Inroads were made by researchers emerging on the scientific stage during the twentieth century. These include Uhle, Harth-terré, Urteaga, Tello, Regal, Rowe, Thompson, Murra, Zuidema, Rostworowski, Morris, Gasparini Margolies, Hyslop, Kendall, Matos, Espinoza Soriano, Earle, D'Altroy, Menzel, Parsons, and from the southern latitudes of Qollasuyu came the contributions of Nordenskiöld, Latchan, Schobinger, Walter, Motsny, Strube, Iribarren Charlin, Niemeyer, González, Williams, Bárcena and Stehberg.

Within this historical scenario, our honouree, Ian Farrington, who was a student of the University College London, in his native homeland, England, began his studies on European medieval cities under the direction of Paul Wheatley. However, this initial specialisation changed completely when Farrington 'disembarked' in the legendary Sacred Valley of Cusco in 1977. Thus, part way through that decade he began to work intensively in the Urubamba Valley in the central highlands. This is because Farrington was, and still is, a 'man of the Peruvian mountains.' This is proven by his contributions on sites, such as Cusichaca, Yucay, Quispeguana and several others as an advisor to the thesis of his student, Ken Heffernan, in Limatambo. He was also involved in a brief exploration of the southern Inkan world studying the Shincal de Quimivil in Argentina.

As a result of these projects, our honouree developed a comprehensive scientific repertoire. He has published in leading volumes and journals on core issues of Inka archaeology, exploring themes related to landscape, urban planning and hydraulics, ritual, defensive and funeral

architecture. He also tackled topics including rock art, sacred caves and the Inka measurement system in relation to the construction and use of agricultural and urban architectural spaces.

Reflecting on his scientific career, I think that the culmination of his research is represented by his most recent work: *Cusco. Urbanism and Archaeology in the Inka World* (2013), where Farrington describes and systematises the use of urban space, architectural forms and techniques and also the different uses of urban space of the legendary capital of Tawantinsuyu for the social, commercial, ritual and defensive practices.

It was during the year 1993, when Farrington, on one of his many trips through the South American Andes, proposed that we establish a publication dedicated specifically to Inka studies. My acceptance was immediate and thus, *Tawantinsuyu* was born, a journal published in what became its adoptive homeland: the Australian National University, in Canberra, Australia. The five published volumes have certainly gathered the most important scientific works on the subject in the last decade and a half.

In short, I must argue that for his contributions to the discipline, Ian Stewart Farrington deserves the distinction to be included into the qualified list of scientists named at the beginning of this preface. He has well and truly earned it.

Introduction: The Career of I.S. Farrington

Lisa A. Dunbar, Rebecca Parkes, Christine Gant-Thompson and Damian Tybussek

Ancient Explorer, Lantern Heritage Pty Ltd and Heritage NSW

Ian Farrington began his university career at the University of Birmingham in 1966. His majors were in geography and Latin American studies, with archaeology only being a subsidiary subject. However, this was still where he received his archaeological fieldwork training due to the commitment of Philip Rahtz (who later became Professor of Archaeology at the University of York). In those days, students at British Universities had Wednesday afternoons off from classes as a sports afternoon. Philip was convinced by Ian and the other archaeology students to teach them field techniques during this break – a much better use of their time! Ian undertook his honours under Robin Donkin (a geographer and Latin Americanist) and graduated in 1969. At the end of his time in Birmingham Ian knew the tools of this trade and had a firm grasp on the fieldwork techniques that would serve him so well throughout his career.

His next stop was the Institute of Latin American Studies at the University College London. Here he continued his studies in archaeology and historical geography. Under the supervision of the archaeologist Warwick Bray and geographers David Robinson and David Harris he completed a Masters (1969-70) and then started a PhD (1970-72). He was also fortunate during his Masters to be tutored by the geographer Paul Wheatley (later Professor of Geography and History at the University of Chicago) whose work on prehistoric urbanism was to be one of the crucial influences on his career.

Ian's PhD topic, 'Irrigation and society in the prehispanic Moche Valley, Peru', combined his interests in geography, archaeology, and the origins of agriculture. He was fortunate or unfortunate (depending on hindsight), to be able to join the Harvard University Moche-Chan Chan Project directed by Michael E. Mosely and Carol Mackey during the 1971-72 field season to complete the fieldwork portion of his research. However, due to circumstances beyond his control his fieldnotes were lost at the end of the project and he was unable to complete his PhD.

Taking this setback in his stride, Ian moved on to a research position at the Institute of Latin American Studies at the University of Liverpool (1972-74). Following this he became Lecturer in Human Geography at St David's University College, University of Wales, Lampeter (1974-78). Here he began his teaching career running courses in human and cultural geography. From 1976 he also worked alongside David Austin (who is still Professor

of archaeology at the university) to help establish the archaeology program. During this time (1977, 1978 and 1980) Ian had the opportunity to work for the Cusichaca Project in Cusco, Peru directed by Ann Kendall. This visionary project aimed to research and re-establish the high altitude Inka irrigation and agricultural systems within this region.

In 1979 Ian took the momentous step of moving to Australia. During the late 1970s there were few lectureship opportunities for Latin American archaeologists in Britain, so when a role opened at the Australian National University (ANU) in Canberra in their developing archaeology department he was quick to make the move. As lecturer for new-world archaeology Ian began teaching courses in the archaeology of the Americas, landscape archaeology, and the origins of agricultural systems. These subjects combined his interests in the landscape, geography, and agriculture.

Ian remained at the ANU until his retirement in 2012, first as lecturer and then as senior lecturer. During this time he brought the study of Latin American archaeology to the department and fostered the teaching of practical fieldwork courses to undergraduate students. Consideration of the landscape and geography became crucial components of both these areas of study during Ian's delivery of these courses.

Under Ian's leadership the ANU developed two streams of fieldwork courses during the early 1980s: a landscape archaeology course and a field school. As a specialist in Inka archaeology, Ian had to quickly learn about the emerging fields of Aboriginal and historical archaeology in Australia in order to take his students out into the field in the surrounding region. This effort is demonstrative of Ian's commitment to providing students with proper field experience during their undergraduate years.

Ian's landscape archaeology course comprised lectures, three-hour practical classes and regional site visits on Saturdays. These site visits involved Ian cramming his students into a minivan or troop carrier and taking off into the countryside. Many students recall being frightened out of their wits by Ian passionately pointing out some archaeological feature of the landscape on one side of the vehicle while driving along and then suddenly taking his other hand off the wheel to point something out on the other side! Of course, Ian had been entirely in control

the whole time through using his belly to steer. ANU students benefitted enormously from this course and the varied experience it provided of the Aboriginal and historical archaeology found in the Canberra region. It also demonstrated that the toolkit of field techniques Ian shared was applicable to any sort of archaeology a student may encounter.

The residential field school course that Ian established in 1981 was at Kioloa along the south coast of New South Wales (NSW). This long running course, that continued until 1994, studied the Aboriginal archaeology of forest environments along the coastal mountain range. It involved a seven to ten day residential field school with students participating in surveys and, some years, excavation. During the field schools students had the opportunity to formulate their own research project which they then wrote up when back at university. This was crucial experience for undergraduate students and many benefitted from the chance to try their hand at research, including the critical element of making and learning from their own mistakes. This field school also made many valuable contributions to Aboriginal archaeology and the field techniques required for surveys in forest environments.

Throughout the 1980s and 1990s Ian continued to pursue his research in South America using the opportunities available to him in Australia. From 1982 to 1986 he directed the Australian Archaeological Project in the Sacred Valley, Peru (funded by the Australian Research Council). This continued his research in Inka agriculture through surveying terracing, irrigation systems and river canalization schemes and associated settlements. In 1989 he also directed excavations at the Palace of Qespiwanka, Urubamba in Cusco, Peru (funded by the Australian Research Council). This project continued into 1993 and 1994. In 1995 he was involved in a project directed by his colleague Rodolfo Raffino from the Universidad Nacional de La Plata, Argentina which surveyed and mapped the Inka town of El Shincal at Londres in the Province of Catamarca in Argentina. During this time his research interests shifted from the economic to the cultural reasons for decision making by past human societies, particularly the Inka.

Ian's work in Peru and Australia on Inka archaeology resulted in him receiving two of the highest honours awarded by the Peruvian government. In 1983 for his discovery of the Palace of Wahna Qhapaq (an Inka emperor) at Qespiwanka, Urubamba in Cusco Ian received the Comendador al Orden al Mérito por Servicios Distinguidos (República del Perú). In 1990 Ian received the Comendador al Orden al Sol (República del Perú) for his efforts, along with his student Helen Parrott, to the return of a Paracas textile housed at the Australian National Gallery to the Peruvian government. These awards are the Peruvian equivalent of a knighthood which means that Ian is officially known in Peru as Don Ian S. Farrington.

Due to illness, Ian was unable to undertake much fieldwork during the second half of the 1990s. However, he did make use of this time to establish a journal, *Tawantinsuyu: An International Journal of Inka Studies*, with his colleague Rodolfo Raffino which was published at the Universidad Nacional de La Plata, Argentina. Despite only running for four years this journal made some important contributions to Inka archaeology.

The 2000s saw Ian returning to the field following an improvement in his health. From 2001 to 2004 he directed the survey and excavation of the Inka palace of Tambokancha, Zurite, in Cusco, Peru (funded in part by an ANU Faculties Research Grant). In 2001 he also began his involvement with the ANU excavation field schools at Kiandra, a remote, abandoned gold mining settlement in the Snowy Mountains of NSW. He co-directed the 2001 field school at the Kiandra Chinese Camp with his close friend and colleague Lindsay Smith. From 2003 he took over the course and continued to run it until its final year in 2007. This field course continued the teaching traditions established at Kioloa by providing ANU students with important field experience. Once again, Ian demonstrated that one basic set of skills will serve archaeologists in any field whether it be Australian Aboriginal, historic or Latin American.

In 2012 Ian retired from the ANU. During his time at the ANU he displayed a commitment to teaching that is rarely encountered in the archaeology departments of Australian universities. This was not just in relation to instruction of field techniques. While at the ANU (and afterwards) Ian was well known for managing the honours year courses and helping many students through this most difficult year of their undergraduate careers. Ian was also very generous with supervising Master's and PhD level students. As a result, he has mentored countless students within Australia and South America. He supervised research into a diverse range of topics spanning Aboriginal and historical archaeology within Australia, prehistoric and mediaeval archaeology in Europe, and various aspects of South American archaeology, particularly the Inka Empire. Because of his time and effort many ANU students were able to achieve their honours, Masters, and PhD level qualifications.

Ian has continued to provide a valuable support role for teaching staff at the ANU even after his retirement. His thoughtful listening and considered advice, often provided over a cup of tea in the backyard of his home in Canberra, assists those who continue his work in teaching landscape archaeology and practical field techniques.

Over the years, Ian's students have shared their fond memories of the first time they entered his apparently chaotic office. A large (A1-A0 size) filing cabinet for maps took up most of the entrance and partially obscured the assortment of books, journals and photocopies of articles that filled every available space on the book shelves and desks around the room. The uninitiated or the naïve

student might take the appearance of chaos at face value. However, they would quickly discover that there was well-thought-out order and organisation throughout the office. It was just that Ian was the only one who truly knew where everything was. Half way through a conversation about a particular theory or avenue of research, Ian would peer over his glasses and ask, ‘Have you read such and such?’, to which the student’s answer was more often than not, ‘no’. He would then make a beeline, dodging between the precarious stacks of books and maps, to the desk, shelf or draw that contained the document he had referred to. Occasionally this search may have involved a surprisingly agile scaling of office furniture to reach the necessary tome. Just as Ian taught that landscape is an insight into the inner workings and underlying beliefs of a society, his office was an insight into the abundance and breadth of his knowledge and the complexities of his thinking.

Even though Ian has been fully committed to teaching throughout his career he has still made some important contributions through his research. Ian’s work has been most influenced by Paul Wheatley (1971), Mircea Eliade (1957), David Sopher (1967), and Amos Rappoport (1969) and has focused on the sacred landscape, archaeoastronomy, cosmology, religious symbolism and phenomena. He has investigated how these cultural aspects are manifested archaeologically and how best to detect and study them. On these topics Ian’s primary research focus has been on Inka Peru. His most renowned theory has been the concept of Cusco and the significance of this city, its capital, to the expansion of Tawantinsuyu, the Inka empire. Farrington (1998, 2013) has argued that Cusco was not just the capital, but a paradigmatic concept that was replicated architecturally and ritually at other critical locations in the empire, thus assisting in the religious, political, social and economic cohesion and stability of the broader empire. More recently, Farrington (2013) made an important contribution to our overall understanding of Inka settlement planning in his study of the Inka capital. In this study he utilised the composite model of town planning analysis primarily developed in Europe (e.g. Ashton and Bond 1976; Lilley 2000). This was supported with a comparative analysis of ethnohistorical documents with the available and fragmented archaeology of Cusco. This approach allowed Farrington to begin elucidating the nature of the capital during the Late Horizon archaeologically. He found that there were two main occupational periods. During the Late Horizon, the urban core comprised residential zones and two irregular-shaped plan-seams, which corresponded with principal political and religious buildings.

Over the course of his career, Ian has collaborated closely with his South American academic peers on various projects, such as David Cahill on the Jaquijahuana project. This research later culminated in the survey and excavation of the royal palace, Tambokancha-Tumibamba, which Farrington co-directed with Julinho Zapata (2003). Meanwhile, Ian developed a strong professional network, including the late Rodolfo Raffino and Roberto Bárcena in Argentina and Ruben Stenberg, in Chile. This

community proved to be invaluable, providing Ian with a place to share ideas and discuss a range of intellectual and methodological issues.

Ian’s combination of personable and practical mentoring, and his ability to inspire unorthodox approaches to archaeological research, has been a trademark of his work with both his students and his colleagues. Over the years, he has unerringly identified the potential that existed in students, peers and their research. He has always been generous with his time, and even more generous with sharing his personal library, which contains a diverse range of material. In the 1980s and 1990s this included many books and articles that could not be easily accessed in Australia.

By naming this volume, *Yachay Wasi: The House of Knowledge of I.S. Farrington*, we draw an analogy between the collective knowledge gathered under Ian’s guidance and the Inkan educational institution, *Yachay Wasi*. The *Yachay Wasi* was a house in Cusco where the sons of Inka nobles and principal leaders were educated (Garcilaso de la Vega 1966 [1609], 226–227, 425 [Bk. 4, Chap. XIX, Bk. 7, Chap X]; Murúa 2001[1613], 363–365 [Bk. 2, Chap. XII]; Rowe 1982). The primary purpose of their education was to prepare them for life as an Inkan noble. In Quechua, the dialect spoken by several indigenous ethnic groups of the Central Andes, *yachay* means at once ‘to be wise’, ‘to teach’ and ‘to settle’ (Arnold and Dios Yapita 2006, 113; Howard-Malverde 1997, 2002). Knowledge is acquired progressively through action and is intimately connected with place (e.g. Allen 1997; Howard-Malverde 1997, 12–13; 2002, 19). Through making this correlation with the Andes, we wish to highlight several key ideas regarding Ian’s legacy. First, his teaching philosophy reflected the importance of developing skills and gaining knowledge through experience, most notably in the field. Second, as a mentor, he guided students through the transitional rite of becoming professionals in archaeology while conducting undergraduate and postgraduate research. Finally, one of his major contributions has been to establish a lineage of professionals, who follow and extend upon his way of thinking. This branch is connected to a broader community of thought that has, and will continue to contribute to a wide range of fields.

When we first contacted Ian’s students and colleagues about this volume we received interest from researchers and professionals living in many parts of the world and working in many interesting places and fields. This resulted in us receiving a very broad range of papers on a great variety of subjects, time periods, and places. The majority of these were archaeological in focus, some historical, and some looking at the gaps and overlays between these two disciplines. However, all these papers displayed the core tenets of Ian’s approach to archaeology and research:

1. The importance of having a good grounding in field and excavation techniques (and by association the crucial nature of teaching these techniques in universities at an undergraduate level);

2. The importance of questioning traditional methodologies and approaches and learning to read widely and think outside the box (and not be afraid to be different or take a different approach to research);
3. The importance of the landscape and taking a broad view to sites, questions, and issues; and
4. Within historical contexts, the importance of engaging and questioning historical documents and how important and enlightening the overlap between history and archaeology can be.

While this eclectic mix of papers is hard to categorise for the purpose of a volume, it comprises contributions that reflect the diversity of Ian's career, teaching, research and collaborations, as well as the breadth of the influence he had on so many archaeologists at various stages of their careers. It's a strange mix of everything that creates something a little bit different.

Papers are arranged by region to display the influence Ian's career has had on archaeology in different parts of the world. We have begun with Australia (Part I) where the majority of Ian's teaching was conducted. We then move on to Europe (Part II) where Ian began his career and where he encouraged his Australian students to conduct their research. Finally, we conclude with South America (Part III), which has been the main focus of Ian's research and collaborations.

As a multi-regional volume, papers are written in both English and Spanish. All the papers in Part I and II are in English, while the majority of papers in Part III are written in Spanish. We have provided English abstracts for all papers written in Spanish and Spanish abstracts for all those written in English within Part III. Only for the preface, which was originally written in Spanish, have we provided a full English translation.

This volume demonstrates that Ian's approach to archaeology and research is applicable anywhere in the world. So please view these papers as a collective illustration of his approach and enjoy the journey.

We sincerely hope that Ian is proud of the influence he has had on us all. Ian founded the House of Knowledge: it is only fitting that his students now pay tribute through memorialising Yachay Wasi in this collection of essays and work to follow in the footsteps of the man we love and admire, I.S. Farrington.

¡SALUD!

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