and robust discipline untrammeled by extrinsic concerns" (353). Kristeller’s objections to Garin are in part recognition of the objections of historians of the late Middle Ages concerning the novelty of humanism’s content. Kristeller characterized humanists as the successors of medieval teachers of grammar, rhetoric, poetry, history, and moral philosophy, the studia humanitatis. He also observed that historians subsequently have often taken at face value noisy humanist attacks on scholasticism, but that both grew up side-by-side and as representatives of different disciplines: the humanists for rhetoric and the scholastics for philosophy. Hence, Kristeller viewed “Italian humanists on the whole [as]… neither good nor bad philosophers, but no philosophers at all” (296). Ultimately Kristeller’s position is backed by a conception of philosophy and history that is not Vichian, but rather neo-Kantian, according to Rubini, more specifically one that Johann Gustav Droysen and Heinrich Rickert informed.

The Other Renaissance is at bottom a call for Anglo-American historians to examine the philosophical implications of research more seriously, and to take on, so to speak, an Italian accent, for Rubini maintains that the figures he analyzed have yielded a wealth of valuable research down to today. The productive avenues they paved included a presentism that appropriates the humanist method of engaging the past for frankly contemporary purposes and that also understands that contemporary states of affairs have allowed historians to converse empathetically and insightfully with their historical dialogue partners.

Ritu of the Past: Prehispanic and Colonial Case Studies in Andean Archaeology.
Ed. Silvana A. Rosenfeld and Stefanie L. Bautista.

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Rituals are repetitive actions in human cultures that occur on a regular and periodic basis and have religious and political significance. Anthropologists and scholars of religion have long been interested in the study of ritual, but only recently have archaeologists come to realize that their archaeological evidence can be used for ritual studies. Rituals of the Past is a collection of essays by various archaeologists who study the cultures of the Andean region. The essays originated in a symposium held at a meeting of the Society of American Archaeology in 2012. The geographical scope of the essays includes sites across Andean highlands from Venezuela to Chile. Their chronological scope ranges from around 2000 BCE up to the present.

Two essays focus on the important site of Chavín de Huántar in northern Peru. John A. Rick looks at the nature of ritual space within the site’s pyramid complex. One of the interesting aspects is that besides some pyramidal temple structures that were obviously used for ritual processions, the complex also has a system of underground canals. These canals were clearly used for ritual purposes involving the role of water in the Chavin culture’s religion. But as the second essay by Daniel A. Contreras shows, the temple complex was not the only place where rituals were performed. There is archaeological evidence for a variety of ritual sites in the area immediately around the temple complex at Chavín de Huántar.
Yoshio Onuki's essay looks at the evolution of ritual and ideology as evidenced by the archaeological remains at the important site of Kotosh in Peru's northern highland. The site shows a progressive growth in the size of temples at that site. An earlier temple would be demolished and a larger one would be built on the remains. Onuki speculates that some of the rituals were carryovers from when the inhabitants of the Kotosh region migrated from Amazonia into the Andes. Rafael Vega-Centeno Sar-Lafosse uses his study of the Pampa de las Llamas-Moxeke to recreate the sociopolitical organization of that society. Using a similar approach, David Chicoine, Hugo Ikehara, Koichiro Shibata, and Matthew Helmer study the use of monumental architecture in the Nepeña Valley of Peru during the period of 1500–500 BCE. They conclude that the elite used monumental architecture to establish social control over the rest of the population, politically integrate the region, and foster a religious competition between communities within the region. In contrast, Matthew J. Edwards used the archaeological site at Pataraya to document the apparently gradual decline of the Wari Empire on the south coast of Peru. Other societies came to an end more abruptly, as Camila Capriata and Enrique López-Hurtado show. Their study shows that the defeated people of Panquilma deliberately destroyed their temple complex to prevent the invading Inka armies from co-opting the buildings to bolster their dominion.

Many rituals are not monumental in nature; some are small and rather personal affairs that can still tell scholars much about belief systems and worldviews of past cultures. In their essay, Francesca Fernandini and Mario Ruales reveal daily rituals as evidenced by the archaeology of Cerro de Oro near the Peruvian coast. Pre-Columbian religious rituals could also persist well into the colonial period, and during the years right after the Spanish conquest, they witnessed a high degree of hybridity between traditional Andean religions and the Christianity imposed by the Spanish. Sarah Abraham's study of the early colonial chapel at La Quinta near Lake Titicaca richly documents this phenomenon.

Ritual sites are not exclusively buildings. Axel R. Nielsen, Carlos Angiorama, and Florencia Ávila study mountain pass shrines where pre-Columbian rituals have persisted from the preconquest era to the present. Mines also had their own religious significance and rituals. In their essay, Hendrik Van Gijseghem and Verity H. Whalen use the toponyms of the Ica Valley of Peru to determine the beliefs and rituals associated with the mines of that area. Jerry D. Moore was the commentator for the symposium, and his essay critiques all the essays in a largely approving manner with useful accompanying commentary.

The essays in this volume are on the cutting edge of archaeological research in the Andean region through their focus on ritual. Apart from their obvious interest for other archaeologists of the Andes, other scholars could use these essays to provide comparative perspectives. While the essays are filled with technical details, their conclusions are presented in a lucid manner that a nonarchaeologist can readily understand and use.