Over the last twenty years, there has been a resurgence of interest in exploring the ideological aspect of non-Western ontologies. Most recently, many have participated in the "return of animism," or New Animism (Pauketat 2012: 181), which parallels theoretical trends (Viveiros de Castro 2004). In the edited volume entitled The Archaeology of Wak'as, Tamara L. Bray bemoans the neglect of New Animist approaches to archaeology, linguistics, and history to conduct a unique study of pre-Columbian conceptions of the sacred. This detailed examination of the sacred landscape serves as an excellent starting point for the development of theoretical approaches to personhood that are firmly grounded in the cutting-edge anthropological theory of Viveiros de Castro (2004).

The Archaeology of Wak'as is a product of a session at the Society for American Archaeology annual meeting. However, this volume demonstrates a particular theoretical coherence that is not always found within edited works that emerge from conference proceedings. The volume is divided into five parts, each of which delves deeper into the past and the non-human "persons" that are understood in the Andean context.

In Part I, Bray provides an introductory chapter that clearly orients the reader to the subject matter—Andean sacred landscapes. According to Bray, wak'as can be referred to generally as "sacred things" ranging from miniature figurines to features on the landscape. While each author defines wak'as slightly differently, within Andean communities they served vital roles in social interactions. As Bray carefully articulates, the wak'as are understood as non-human "persons" with communicative capabilities that served vital roles in social interactions.

Part II consists of two chapters that adopt a contemporary lens for their studies of Andean wak'as. In Chapter 3, Allen draws on her own extensive body of ethnographic fieldwork to emphasize how wak'as were animated objects with capacities, moods, and appetites. She resurrects the term "animism" slightly differently, within Andean communities wak'as are understood as non-human "persons" with communicative capabilities that served vital roles in social interactions. As Bray carefully articulates, the wak'as are understood as non-human "persons" with communicative capabilities that served vital roles in social interactions.

Part III deals with the subject of wak'as in the time of the Inkas. Chase's contribution (Chapter 4) provides a smooth transition from the ethnographic focus of Part II by arguing for a broader application of the Amerindian concept. Allen recognizes the temporal salience of the wak'as in the context of Inka culture. In Chapter 5, Makowski compares two archaeological sites in the Lurin Valley to demonstrate how the Inka used wak'as and the built environment as part of their political strategy to legitimate their rule and reform the Lurin Valley into a "pantry" for imperial ceremonial facilities. In Chapter 7, Dean provides one of the most convincing arguments for a broader application of the Amerindian concept.

Chapters 7-9 deviate from the landscape perspective and instead focus on specific types of wak'as. In examples of non-human personhood by focusing on wank'as (or huancas), which are stone features that are historically and regionally contextual. In Chapter 5, Makowski compares two archaeological sites in the Lurin Valley to demonstrate how the Inka used wank'as and the built environment as part of their political strategy to legitimate their rule and reform the Lurin Valley into a "pantry" for imperial ceremonial facilities. In Chapter 7, Dean provides one of the most convincing arguments for a broader application of the Amerindian concept.
watching over the people and land within their viewsheds. The final two chapters of Part III by Meddens and McEwan incorporate archaeological and
ethnohistoric data to illustrate how the Inka projected imperial social order and power through ceremonial architecture and portable objects.

Part IV probes the “deeper histories” of the Andean past as the authors take on the perilous task of id.
both Cook (Chapter 10) and Janusek (Chapter 11) cautiously proceed through the available archaeol
architecture that culminated in the D-shaped shrines found at several sites attributed to the Wari cultur
comparisons with the Inka, particularly with regards to antecedents, but Cook’s contribution is unique i
personhood and have subjectivity. In Chapter 11, Janusek uses recent data from the contemporary Ti
decorated stone monoliths that he suggests are “proto-wak’as.” Janusek adopts a materiality approa
and ritual practice in the Andes.

Part V consists of a concluding chapter by John R. Topic. Despite the title of this section (Concluding -
summary of the preceding chapters. Instead, he expands the discussion with his own research focu
articulates much of the common ground among the other Andeanists in the volume, a true concluding

The Archaeology of Wak’as offers the most clear and insightful exploration of Andean ontologies and i
edited volume is masterfully organized and exemplifies current theoretical trends in anthropology. Alth
examples from outside the Andes (or even the ancient Americas) in many of the chapters, such broad
intention of the authors. Nevertheless, this book belongs on the shelves of any scholar interested in pr

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