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THE GROWING WAVE: POLISH ARCHAEOLOGICAL CONTRIBUTIONS IN THE NEW WORLD

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Abstract

The dawn of Polish relations and work dedicated to the cultures of the New World dates back to the 17th century. Despite being few and far between, they have been recorded forever in the bibliography of the Americanists. We can mention here Krzysztof Arciszewski and his letters or reports on the Tapuja Indians from the Amazon.

The history of Poland from the 18th through the 19th centuries witnessed several waves of emigration and individual “travels” to the Americas. Among the numerous emigrants were many scientists and intellectuals. Some of them undoubtedly contributed to the development of American studies in the field of archaeology and anthropology. Ignacy Domeyko, Paweł E. Strzelecki or Władysław Kluger, among others, should be mentioned here.

From the 19th and in the 20th centuries, the Polish played an active role in the development of modern science and the contemporary methodologies of American studies. Some primary examples include works by Józef Siemiradzki or Jerzy Loth. With the 20th century, Polish contributions to the archaeology and anthropology of the Americas grew steadily. Today, despite several objective obstacles, the Polish are conducting more and more independent and cooperative scientific projects in the New World. The publications have drawn the attention of the scientific community and have aroused public interest (for example, National Geographic grants in Peru and Guatemala). It should be underlined that the additional growing interest in American studies among Polish students provides an optimistic outlook for the future.

Resumen

Los primeros relatos y trabajos polacos dedicados a las culturas del Nuevo Mundo datan del siglo XVII. Pese a que al principio eran más bien escasos, dejaron una huella indeleble en la historia de los estudios latinoamericanos mundiales. A modo de ejemplo puede mencionarse la figura de Krzysztof Arciszewski y sus cartas-relatos sobre los indios del grupo Tapuja de la Amazonia.

La suerte de la Polonia de los siglos XVIII a XIX fue origen de varias olas de emigración y muchas “salidas” particulares con destino, entre otros, a ambas Américas. Entre los emigrantes había numerosos investigadores e intelectuales, una parte de ellos contribuyó indudablemente al desarrollo de los estudios americanos por lo que se refiere a la antropología y arqueología. En este sentido merece la pena recordar, por ejemplo, a Ignacio Domeyko, Paweł E. Strzelecki, o Władysław Kluger.

A caballo de los siglos XIX y XX muchos polacos participaron en la definición de los fundamentos científicos y la metodología de los estudios americanos. A este respecto deben recordarse las figuras y los trabajos de Józef Siemiradzki y Jerzy Loth. El siglo XX es la época de un interés y participación creciente de los polacos en los proyectos de investigación desarrollados en el Nuevo Mundo. Hoy día, a pesar de múltiples obstáculos objetivos, los polacos realizan más de una decena de proyectos arqueológicos, bien de manera autónoma, bien en colaboración con investigadores de otros países. Las publicaciones basadas en los resultados conseguidos alcanzan un reconocimiento cada vez mayor por parte del mundo universitario y el público general. Un ejemplo de ello puede ser el Grant NG concedido para los proyectos de investigación en Peru y Guatemala. Al mismo tiempo en Polonia se observa un aumento del número de estudiantes que acceden a la titulación de arqueología del Nuevo Mundo, lo cual abre excelentes perspectivas para el futuro.

Keywords: history of science, American studies, Polish excavations, review of archaeological projects

INTRODUCTION AND METHODOLOGY

In 1492 AD, some new continents were discovered and made accessible for Europeans. This year and the subsequent two centuries were not particularly noted for being a time for the professional description of new people, cultures and territories. However, the question about the antiquity and the genesis of this New World very quickly became pivotal in discussions. The otherworldliness, uniqueness and wealth of these new cultures were so striking and “magnetic” that more and more priests, travellers, merchants and herdsman sacrificed at least part of their lives to explore them. Unfortunately for the history of science, the majority concentrated more on the precious objects rather than academic study. The expeditions of the 15th to the 18th centuries were of a practical, merchant and missionary character. We should also remember that access to the New World (especially South America) was practically blocked by Spain and Portugal because of their economic interest.

With the passage of time, a new consciousness took hold in Europe and in the 18th/19th centuries the “scientific mind” (*sensu* Bachelard 2002) came to the fore. The first “proto”-archaeological research and description of the New World came to us via *corregidor* Miguel Feijoo de Sosa (1718-1791), who worked on Huaca de Tantaluc near Cajamarca in 1765 AD. Other pioneer “excavations” were conducted in Chan Chan by Trujillo bishop Baltasar Jaime Martínez de Compañón y Bujanda (1737-1797) (Szykulski 2010). During the next century, archaeology became more and more scientific and therefore more and more research was carried out in the Americas. Among several archaeologists of this period we can mention here Ephraim George Squier (1821-1888), Wilhelm Reiss (1838-1908), Moritz Alphons Stübel (1835-1904), Adolph Francis Alphonse Bandelier (1840- 1914), Jesse Walter Fewkes (1850–1930), Frank Hamilton Cushing (1857-1900) and Edward Herbert Thompson (1857-1935). However, the contemporary archaeology of the New World got off the ground thanks to a new generation of researchers such as Sylvanus Griswold Morley (1883-1948), Alfred Louis Kroeber (1876-1960) or Max Uhle (1856-1944) (for example Willey and Sabloff 1993).

The history of Polish archaeological commitment in the New World is rather scantily known and Polish names rarely appear in this context. However, it does not mean that there were no Polish contributions to New World archaeology at all. Certainly the Polish political situation from the 18th to the 20th century did not exactly facilitate this kind of research; yet, paradoxically it caused the waves of emigration which sometimes proved very fruitful in the field of science. There are also several lesser known episodes in Polish history such as, for example, the colonial initiative of Kazimierz Warchałowski (1872-1943) and others. Thanks to the agreement between the Governments of Peru and Poland in 1927 as well as with the aid of some private investors, Warchałowski was granted a concession to begin Polish colonisation along the Ucayali river (he was granted about 500 000 ha). A special expedition was put together to evaluate this project and worked in that part of Amazonia in 1928 (for example, Paradowska 1977, 1979). In 1930 the project proved to be a complete failure (however, Warchałowski continued the colonisation plans alone).

It is always our duty to remember the past. We should also promote Polish achievements in the field of science not only for patriotic reasons but primarily because at least some of them are significant yet sometimes rather obscure. It is hard to believe but even the best known South American railway, and at the same time the highest one in the world (up to 2005), leading from Callao on the coast, through Lima, Oroyá to the prominent silver-lead-zinc-copper mining centre of Cerro de Pasco (over 4000 m a.s.l.) and further to Ucayali River drainage is not commonly connected with its Polish constructor and engineer. This trans-Andean railway, called Ferrocarril Central Transandino, was projected and built between 1869-1886 by the Polish engineer Ernest Malinowski (1818-1899). This miracle of technology reaches its highest point at 4818 m a.s.l., where it passes through the 1200 m long tunnel (*sic!*). The trail encompasses 62 other tunnels, 30 bridges and viaducts, the highest of which (Verrugas) is 77 meters tall and 175 m in longitude and was the “world champion” in this category. Unfortunately,

the name of the constructor was omitted in several encyclopaedias and dictionaries such as the *Encyclopedia Americana* (Paradowska 1977).

We should agree with Iwaniszewski's statement (2007) that the character of Polish archaeology in the New World was, from a theoretical point of view, more Anglo-Saxon (i.e. anthropological) than Continental (i.e. historical). Almost from the beginning it was much more connected with anthropology, ethnography and natural sciences than with history. For this fundamental reason, or difference, in this text we will make references not only to archaeological excavations *per se* but we will also refer to some other research from the fields of social, natural and linguistic sciences which were or are important in the discussions on American prehistory. A lot of early ethnographical relations and texts undoubtedly have some archaeological valour. For this reason at least a few Polish anthropological-ethnographical researchers will be enumerated hereafter. Early Polish travellers and naturalists also wrote several texts on the prehistory of Americas and their people. It would be worth mentioning those which have a scientific character.

An extremely important methodological problem which needs to be resolved at this point is the nationality of the scientists mentioned in this paper. Because of the very complicated history of Poland particularly, but not exclusively, in 18th and 19th centuries (Poland was annexed and divided among three occupants - Russia, Prussia and Austria) there are several ambiguities concerning the nationality of some of the researchers presented here. Their convoluted lives do not make our study any easier. One can only try to answer this very delicate question by formulating it in a different way "Did he or she feel Polish or not?" As we will see below, this problem of self-identity will touch to varying degrees Polish emigrants and people born in the New World. In general we included here people who were born and lived or are living in Poland, primary emigrants (but not their children) and scientists who always clearly underline(d) their Polish origin although they were born in other countries.

The presented panorama is arranged chronologically according to the dates of birth of researchers. There are only some exceptions, if the work, its methodology or results of given scientists are from the next period rather than the former one.

THE EARLY PERIOD

The first Europeans arriving at the new continents gave us the first descriptions of the people and cultures which were very soon to be extinct. Despite clear Eurocentrism and naiveté, occasional mistakes or outright lies, these relations give us the primary source to reconstruct the pre-Columbian past. Do we have any Polish relations in this category?

Unfortunately, Joachim Lelewel's statement about Jan of Kolno the Polish (lat. *Polonus*), the pre-Columbus discoverer of America (about 1476 A.D.) is only a legend. In reality, Jan of Kolno was a Norwegian or Dane; he was called John (Johannes) Skolv (Skolp, Scolvus) and was the helmsman - pilot (lat. *pilotus* not *Polonus*) - of the Dietrich Pining. The same legendary stature should be ascribed to a member of Columbus expedition in 1492 – Franciszek Warnadowicz (Paradowska 1985). According to other research he was probably in fact Francisco Fernandez and was the first European to be killed in the New World. There was one other Pole traveling to New World with Pedro Alvares Cabral as a steersman – Gaspar da Gama (also referred to as Gaspar da India), a Polish Jew from Poznan (Mazurek 2009). There are more Polish-like names among the first crews landing in the Americas: Przebicius (Przybysław?), Stanislaus (Stanisław), Ochendorco (Ochendusko?), Jarzeki (Jarecki?) etc. The first who was known by his full name was Jan Bocian, who was in 1598 the captain of several ships sailing probably from Lisbon to South America (Paradowska 1977; Tazbir 1990). Regrettably, all these people, even if of Polish origin and maternal language, were most probably illiterate and left no written relation on the New Continents.

Also in the Polish literature of the 15th and 16th centuries, any references to the discovery, people and nature of the Americas were insignificant, seldom and often incorrect, such as the book of Jan of Stobnica (edition Kraków, 1512), the comments to John of Holywood or Zacarias Lilio by Jan of Głogów (edition Kraków, 1506) and Mateusz Kmita of Szamotuły (edition 1522), the book of Marcin Bielski (first edition, 1551; see http://www.pbi.edu.pl/book_reader.php?p=33261) etc. During that time, Polish interest in the New World concentrated mostly on discovery itself (often ascribed to Vespucci) and the Christian saints of the Americas (for example, Rose of Lima, Louis Bertrand). However, it should be mentioned here that the Polish geographer Jan of Stobnica was the first who, in 1512, drew a map of the American continents linked by the isthmus, hitherto unknown (Tazbir 1990; Retinger 1991).

The first to be in direct contact with the conquistadors of the Americas was Warmia Bishop Jan Dantyszek (Johannes Dantiscus, 1485-1548) the first Polish ambassador (of the Polish king Zygmunt I Stary, i.e. Sigismund I the Old also referred to as Sigismund I of Poland). During his numerous diplomatic missions throughout the European royal and imperial courts, he maintained a very keen correspondence with several prominent people. During his office from 1524-1531 as deputy to the Polish king in Spain, Dantiscus met Hernán Cortés with whom he later exchanged several letters until the death of Cortés in 1547. Some of these have been published (for example Axer 1990; Tomicki 1992) and prove that Dantiscus was *au courant* with news from America. As a result of this correspondence, Dantiscus wrote three memorials on Spanish and Portuguese discoveries in the New World (Paradowska 1977; Tazbir 1990). Undoubtedly, these works were the first reliable Polish sources on the pre-Columbian world. Unfortunately, none of them have survived.

The last but most prominent figure in the field of early Polish American studies is Krzysztof Arciszewski (1592-1656). During his boisterous life, this Arian Brother had to leave Poland and spent most of his life abroad. In 1629 (or 1630) he arrived in Brazil as an employee of the Dutch West India Company. Arciszewski spent almost ten years fighting in different battles in South America for his enterprise. As he was a very talented knight and commander he became the general (admiral) of the Dutch army. From our perspective the most interesting points are Arciszewski's faith and his zeal for writing. As an Arian he had a very positive attitude not only to his soldiers but also to at least to some groups of peasants and Indians (Paradowska 1977, 1979). This attribute allowed him to get comfortably close with the local people. In his journal and letters, Arciszewski described in detail the appearance, life, customs, beliefs and rituals of the Tapuja along the north-eastern coast of Brazil (Paradowska 1979; Kietlicz-Wojnacki 1980; Mazurek 2009). Under this name, contemporary anthropology understands several of the oldest, native ethnic groups originally settled around coastal Brazil. During the 16th and 17th centuries AD, they were supplanted, exterminated and/or assimilated by the Tupi (Tupinamba) groups. Only very few Tapuja groups survived on the coast by the 18th century (for example, Paradowska 1977; daMatta 1982).

Today all early descriptions of the Tapuja are most precious because accounts of them are few and far between. However, Arciszewski's work is especially important because he was one of only few Europeans allowed to take part in some of their rituals and celebrations. He was the first one to participate in the ritual of the "devil's recall" in which the future was predicted. Arciszewski was also the first European who described the Tapujas' necrophagy. Tapuja ate only the bodies of their family members and closest friends as it was considered to be the best way to show respect and at the same time enabled them to adopt the virtues of the deceased (Kietlicz-Wojnacki 1980). The works of Arciszewski, though lost, have been widely referred to in anthropology until today as a source to study, for example, necrophagy and cannibalism. This is possible thanks to a secondary citation from the Dutch historian and geographer Johannes de Laet (1581-1649) as well as from the book *De theologia gentili* (1648) by the Dutch author Gerhard Vossius (1577-1649) to whom Arciszewski wrote a letter about such matters (Tazbir 1990) and who perhaps also knew Arciszewski's journal (Mazurek 2009).

For the next hundred years there was a break in Polish activity in the New World. There were no Polish relations, travels or excavations interesting from an archeological point of view apart from the relation of Tomasz Kajetan Węgiński (1756-1787) who travelled in 18th century to the Anuntiles (Tazbir 1990) and Piotr Grozmani who travelled to Brazil in 1774. Węgiński wrote two memoirs in French in form of letters (1783), providing interesting descriptions of locals from Martinique, Haiti, Puerto Rico and Saint Croix (see Kaczyński 2001). Grozmani in turn brought from Brazil several Indian artefacts. It was, however, during the 19th century that a great deal of new research and texts proliferated.

ROMANTICS AND POSITIVISTS (19TH CENTURY)

The coming 19th century “ushered in” the scientific mind but at the same time was impregnated with humanistic ideas. The complicated political situation in Poland caused the dispersion of the Polish elite around the world. One of them was Ignacy Domeyko (1802-1889) engineer, geologist, teacher, and friend of Adam Mickiewicz from the Philomath Society. He came to Chile in 1838 and worked there until his death in 1889. Domeyko is one of the most prominent persons in Chilean geology, higher education and ethnographic studies as well as philanthropy (Paradowska 1979; Retinger 1991). His merits were recognised by a port being named after him (Lugareja Domeyko), a mountain range (Cordillera de Domeyko), a mountain (Cerro Domeyko), a mineral (domeykite), three fossils, flowers and planetoids. This reformer of Chilean universities and the father of Chilean geology and mining is also – especially interesting for us – the author of the first description of a native Chilean Indian tribe: the Araucanians. Domeyko’s book (*La Araucanía y sus habitantes* 1845) precedes the works of two of the most well-known anthropologists in this subject: Edmond Reuel Smith (*The Araucanians* 1849-1853) and José Toribio Medina (*Los Aboríjenes de Chile* 1882). *La Araucanía y sus habitantes* is certainly an appeal for the rights and freedom of the Araucanians. However, from a scientific point of view it is also a very detailed study of the geography, anthropology, economy, customs, social relations, religion and antiquity (Paradowska 1979) of this tribe which probably dates back to pre-Columbian times.

The second Polish contributor to mention here, Paweł Edmund Strzelecki (1797-1873), is mostly known for his travels and works in Australia and Oceania but he also visited the Americas. His contribution to the world of science is unquestionable (Kuczyński 1977). It was during his stay in South America and while studying some archives that Strzelecki formulated the physiological/anthropological law about the extinction of native peoples (known today as Strzelecki’s Law). This rule was based mostly on his observations and research on the extinction of Indians after European colonisation of the New World. Strzelecki studied and described the native populations of the pre-Columbian world to the early colonial era providing a most interesting account and one of the first scientific views on American native demography.

The figure of Gustav Ferdynand von Tempsky (or Tempski; 1828-1868) is a very good example of the identity problems mentioned above. Tempsky was born in Prussia (Braunsberg), in what is now and was up to the 18th century the territory of Poland (Braniewo). His family, however, came from Silesia and, as some say, had Polish roots (Young *et al.* 1981; Retinger 1991). Despite this popular opinion, it is not certain whether Tempsky identified himself as Polish or rather as Prussian or German (Young *et al.* 1981). Tempsky, like many members of his family, became a soldier and, according to the relations of his contemporaries and biographers, he was a very good commander. Tempsky served in the Royal Prussian Army and in 1846 moved to the Prussian Colony at the Mosquito Coast in Central America. He was one of the first Europeans to travel to California (in 1848), and later he visited Mexico, Guatemala and Salvador describing the local tribes and studying the Zapotec culture

(Paradowska 1985). The results of this journey – the plans and drawings of the archaeological sites he visited – were published in 1858 in London under the title *Mitla: A Narrative of Incidents and Personal Adventures on a Journey in Mexico, Guatemala and Salvador in the years 1853 to 1855*. Although Tempisky was not a scientist and he conducted no excavations and he wrote no professional papers, his work was the first Polish description of Mexican-Central American monuments. Beside this, the description being extremely detailed and among the first to be made by a European, it certainly extended the archaeological knowledge of its time.

During the wave of emigration after the Polish Uprising of 1863 (The November Uprising) Stanisław Wodzicki (1844-?) - among others - arrived in Mexico and served (1864-1867) as an officer of Maximilian the Emperor of Mexico. He made a description of the local tribes in Oaxaca, Puebla and Veracruz as well as some statements on the archaeology and ecology of the area (Wodzicki 1998). His texts while interesting, however, are less detailed and less insightful than those, for example, of Konrad Niklewicz (Paradowska 1998).

The major turnaround and switch to scientific methods was brought about by the activity of Władysław Kluger (1849-1884) who worked in Peru. Kluger, born in Kraków and educated in Paris (École des Ponts et Chaussées) arrived in Peru in 1874 with a large group of Polish engineers (for example, E. Habich, A. Miecznikowski, W. Folkierski, A. Babiński, T. Stryjeński). He is mostly known for the extremely difficult and brave projects he carried out on the Andean railway (Tacna-Titicaca-La Paz; Callao-Lima-Oroyá-Cerro de Pasco-Ucayali River) and canals (Maure). Kluger was a huge admirer of local cultures and peoples. From the very beginning of his stay in Peru he collected, bought, described and also excavated several artefacts of archaeological and ethnographical value. Twice in 1876 and 1878 Kluger sent his enormous collections of different objects to Krakow Academy of Sciences (they were eventually transferred to the Archaeological Museum in Krakow). Unfortunately from the set of over 1000 items only 233 have survived until now, most of them lost during numerous exhibitions, while some disappeared during wartime. The core of these collections was gathered during Kluger's excavations in Ancón in early 70. of 19th century. He worked there at the same time as the French sailors from "La Galissonière" conducted their own exploration of the site under Charles Wiener (Krzanowski 1975).

Among the artefacts sent to Kraków by Kluger there were: mummies and human body fragments (for example, heads), pottery, textiles as well as projectile points, needles, weapons, some adornments, figurines and everyday objects. The majority of artefacts were of Moche, Chimú and Chankay provenance with some of Nasca and Inca origin. The biggest sensation in Europe was caused by the mummies. They were exhibited several times and examined in detail by naturalists in Kraków (for example, Józef Majer) (Paradowska 1977). Kluger is not the author of any scientific text on pre-Columbian cultures but without any doubt his collection stirred the greatest interest in the Americas in Poland (see Wołoszyn 1998).

Among these engineers mentioned previously was also Edward Jan Habich (1835-1909), later the founding father of the first Escuela Especial de Ingenieros de Construcciones Civiles y de Minas in South America (1876; from 1940 – Universidad Nacional de Ingeniería) and the editor of the first Peruvian Technical Bulletin (from 1880). As his texts prove, he studied and explored the relicts of ancient Peruvian architecture (Paradowska 1977). Unfortunately any information regarding the results of his investigation is very scarce, so it is barely possible to formulate any precise opinion about them.

An enigmatic representative of Polish New World archaeology was Edward Rudolf Garczyński. He was only mentioned in one of the Paradowska's texts (1985) as a person who conducted excavations in Mexico in 19th/20th century. Some traces of his research and surveys are also in *The Great Divide*, the journal published in Denver, Colorado where Garczyński wrote short article on the Mancos Cañon pottery in 1893 (Garczyński 1893). Unfortunately we have no further information of any kind on these

facts. Judging from his other texts and newspaper publications, he was a historian of art or an architect rather than a pure archaeologist. However, Garczyński spent several years in Mexico and is referred to as an “accomplished connoisseur” of art of this region.

In the nineteenth century, several Polish travellers left greater or lesser archaeological relations, guides and memoirs from their journeys, travels, stays and even excavations in the Americas. Among many, it is worth mentioning here Karol Zaremba (“*The Marchand’s and Touristes Guide to Mexico*” 1883) and Fryderyk Schwatka (who in Alaska discovered River Hayes) (Paradowska 1977, 1985).

EARLY SCIENCE (1900-1930)

The Renaissance man – Józef Siemiradzki (1858-1933) provost of Lvov University, geologist, mineralogist, palaeontologist and philanthropist was also the honorary Warden of Archaeological Monuments during the inter-war period. In Brazilian encyclopaedic sources he is named as the most prominent geologist of the country (Retinger 1991). His attitude toward archaeology and ethnography led to his proliferation of numerous works, both amateur and professional, full of new and fascinating statements and descriptions.

Siemiradzki, along with other Polish activists, visited the Polish diaspora and worked in Brazil and Argentina in 1882-1883, 1891-1892 and 1896-1897. During these journeys he could observe and become familiar with the peoples of the Colorado and Rio Negro Valleys, Rosario, Santa Fe, Parana and Asunción (Paradowska 1977). Siemiradzki collected a lot of artefacts from the Colorado Indians (from Gran Chaco) and Argentinian Araucanians. His research was always very detailed as his aim was to gain a complete overview of the issues. His publications, as for example *Beiträge zur Ethnographie der südamerikanischen Indianer* (1898), clearly reveals his approach. His anthropological collection was mostly bequeathed to different museums in Warsaw.

Siemiradzki studied the Indian cultures and tried to prove their common roots. He was one of the first to point out the deep similarities between Asia and America at a level of culture and physical anthropology (Paradowska 1979, 1994). He distinguished and defined four anthropological types among native Americans: Arctic, paleo-American, Pacific and Asian short-headed. In conclusion, Siemiradzki formulated the theory of the Asian origin of the American Indians. Judging from this short summary of his achievements it is not surprising that Józef Siemiradzki is usually considered to be the first Polish Americanist.

Emil Habdank Dunikowski (1855-1924) traveled to the New World mostly to attend several geological congresses (in 1891, 1892, 1893 and 1911) but he also conducted his own research on Florida and had a deep interest in pre-Columbian cultures. As a professional scientist, Dunikowski prepared his journeys in every detail. He always studied the literature and spoke with specialists (for example, with J. Siemiradzki). This kind of involvement came to fruition with several texts (Paradowska 1985, 1989). His detailed accounts have not only ethnographical value (for instance, he distinguished some “tribes”: Aztecs, Mayas, Otomians, Zapotecs and Tarascans) and an archaeological character (for example, he described in details the famous Aztec calendar) but also contain the first Polish geoarchaeological descriptions (he defined the raw materials used in some archaeological sites as granite, porphyry, tuff, clay etc.). Dunikowski placed the American cultures higher than that of the Egyptians. He wrote: “Pograżeni w dzikim fanatyźmie, podżegani przez ciemnych mnichów, pastwili się półdzicy żołdacy hiszpańscy nad dziełami sztuki i nauki podbitego narodu (...) powodowani wstydem i zawiścią, że Indianie wyżej stali od nich w kulturze i cywilizacji” (“Steeped in a wild fanaticism, incited by ignorant monks, half-savage Spanish soldiers desecrated the conquered nation's works of art and science (...) motivated by shame and envy that the Indians stood above them in culture and civilisation” translated by C. Sunderland) (Paradowska 1989:117).

After Tempesky, whom we have already mentioned, Artur Poznański (1873-1946) is the second whose nationality is the object of debate. A lot of Polish sources refer to him as Polish (for example, Kuczyński 1977; Kietlicz-Wojnacki 1980). Similarly, several Bolivian authors write about a “Polish archaeologist” (for example, Emilio Romero *vide* Kuczyński 1977). However, according to biographical relations, Poznański was born in Vienna to a Jewish family, often spoke German and presented himself as Austrian. Moreover, at the end of his life, in La Paz, Poznański considered himself to be Bolivian (*sic!*). Drohojowski (1972) wrote that he tried several times to meet the “królewsko-pruski profesor i doktor” in La Paz (“Royal-Prussian professor and doctor”) – this is how Poznański called himself while living in Bolivia, but he never succeeded. Poznański held that he had been born in Gniezno and graduated from German universities. It is, however, very doubtful because he left Europe at the age of 16 and, as we have just mentioned, most probably had been born (or had lived for most of his childhood) in Vienna and not in Germany (Drohojowski 1972).

Poznański’s interests in the New World concentrated on Andean cultures, mostly around Lake Titicaca. Beside this he worked in Mexico, Venezuela, Colombia and Brazil (Kuczyński 1977). Poznański published prolifically, becoming at that time one of the most renowned specialists of the Tihuanaco and Incas. His quite comprehensive bibliography covers, for example: *Eine prähistorische Metropole in Südamerika* (1914) or *Tihuanacu, the cradle of American man* (1945) – the most well-known of his works, which have been extensively commented on and cited. At the end of his career, Poznański lived in La Paz with the reputation of the top Titicaca specialist. He decided to use his knowledge and authority to start a business, too. He is said to be the head of the factory which produced and sold the figurines of “pre-Columbian Indians’ gods”.

At the very beginning of the 20th century, some very serious and important historical and ethnographical relations, letters and articles were written by the Polish diplomat Antoni Bronisław Stadnicki (1874-1906). He visited Mexico in 1902-1903 and described, for example, Mitla and Monte Alban. He was not the first Polish visitor to these places, yet the quasi-professional nature of his account is striking. Despite his professionalism, Stadnicki was not an admirer of the monuments and today it is fascinating to read his “critical” notes such as: “rylcem wryto ludzkie podobizny w niezgrabnych swych kształtach do małych dziwnie podobne (...) nie odpowiadają one naszym wyobrażeniom estetycznym” (“chiseled human likenesses, in their awkward shapes oddly reminiscent of a monkey (...) do not appeal to our aesthetic sensibilities” *translated by C. Sunderland*) (Paradowska 1989:64).

These stimulating works on the Miskito and Sumo Indians (Honduras and Nicaragua) and their relations with the Maya were edited by Jerzy Loth (1880-1967). This geographer, anthropologist and pedagogue worked in 1904-1906 in Central America describing the biology, material culture and archaeology, beliefs and customs, languages, relations and provenance of local tribes (Paradowska 1985, 1989). The works of Loth were revelatory and valuable at that time but unfortunately, as they had been written in Polish, they did not elicit any appropriate feedback. However Loth, like many others mentioned here, is an excellent example of an interdisciplinary scientist who effortlessly combined different disciplines in his studies and conclusions.

Another experienced traveller, ethnographer and writer was Witold Szyszło (1881-1963). He was certainly someone who visited the majority of New World regions. From 1904 to 1915 he went to (in chronological order) the USA, Anuntiles, Guianas, Brazil, Cuba, Mexico, Hawaii, Paraguay, Argentina, Uruguay, Chile and Peru. The materials of his voyages were published in several popular and scientific papers (Kuczyński 1977; Paradowska 1985, 1989). After visiting Cholula, Mitla, Teotihuacan, Colima, Palenque, Uxmal, Chichen Itza etc., Szyszło noted down the first Polish version of the Quetzalcoatl myth and wrote the first ever Polish text on the prehistory of Mexico (published for the first time around 1911). As a very talented linguist (he spoke 11 languages including Quechua and Nahuatl among others) Szyszło professionally analyzed the language, pantheon and calendar of the Aztecs. In his texts he underlined also the similarities between Asian and Central American art (Paradowska

1989) continuing the theories of Siemiradzki. After 1915 Szyszło settled in Peru, changed his name to Szyszło and devoted himself to research in Amazonia (12 expeditions in 1915-1953).

Wacław Kietlicz-Wojnacki (1980) informs us that at the beginning of the 20th century Andrzej Wierciński (18??-19??) the father of biologist Floyd Joseph Wiercinski, published in English and American journals his articles on the anthropological structure of the ancient Mexicans. His works were based on a variety of excavation materials (Kietlicz-Wojnacki 1980). Unfortunately, the works of Wierciński are not cited and until now this information has not been confirmed by the author of this article.

Many other Polish anthropologists and naturalists worked in the New World referring to the archaeology at least in their texts. As an example one may enumerate here Jan Sztolcman (the author of the article *Cywilizacja Peru przed zawojowaniem*, i.e. *The Peruvian civilisation before Incas*), Konstanty Jelski (who worked in French Guiana and Peru), Tadeusz Chrostowski (who worked in Brazil), Bolesław Horodyński (who worked 16 years with the Omaha Indians in Nebraska), Hugon Zapalowicz (who made some profound ethnographical observations in Patagonia – Tehuelche Indians, which are in fact ethnoarchaeological statements), Juliusz Szygowski (who was impassioned by pre-Columbian civilisations) or Bronisław Malinowski (who in 1926 and 1936 worked with Hopi and between 1940 and 1941 in Oaxaca Basin) (for example, Paradowska 1977, 1979, 1994; Kuczyński 1977; Kietlicz-Wojnacki 1980).

FOUNDING FATHERS (1930-1970)

The professionalisation of archaeology in the 20th century brought in a new quality in excavation techniques, research programmes and publications. More or less at the same time, Polish social, historical and natural sciences grew more and more interested in non-Polish systematical research. Although in the preceding decades there had been prominent scientists, it is the period 1930-1970 that could be defined as the foundation. This is the era when the first Polish archaeological projects were run and when visits and expeditions in the Americas were more frequent and finally when the three main Polish schools of New World archaeology were established. Also in this section, not only will the archaeologist be mentioned but also those people who have made their own contribution to Polish archeological hypotheses, museum collections and to the popularisation of New World archaeology.

One lesser known Polish archaeologist of the inter-war period was Amelia Hertz (1879-1942). She was an exceptional person of her time, one of the first female archaeologists and a specialist in Middle-Eastern studies. Hertz was a chemist by profession yet at the same time she was also a dramatist and a woman of literature. In the field of archaeology she devoted herself to a theoretical approach and her detailed work on the comparative studies of civilisation development and writing (she was awarded the Sorbonne Laur for her translation of unread papyrus) resulted in several very interesting publications (Hulewiczowa 1960; Śliwa 2011). She compared very often the Mesoamerican and Middle-Eastern, Egyptian cultures. Hertz was well-known abroad because she published mostly in top-drawer German, English and French professional journals (for example, *L'Égypte sous les quatre premières dynasties et l'Amérique Centrale. Une contribution à la méthode de l'Histoire de la civilisation* 1923, 1924). Her texts were widely cited and even today have a scientific value. Unfortunately, her reception in Poland was barely non-existent.

Another individual named Kazimierz Stołyhwo (1880-1966) was a leading Polish physical anthropologist and the protégé of Julian Talko-Hryniewicz as well as the founder of the Kraków anthropology school. From the very beginning of his career he had developed a profound interest in anthropological topics related to the New World. His MA thesis (1903) dealt with *Peruvianskije czerepa* (*The collection of Peruvian skulls*) (Kaczanowski 2008). It was based on an analysis of

three collections from the École d'Anthropologie in Paris (75 skulls), the Anatomical Laboratory of Warsaw University (11 skulls) and the Warsaw Institute of Anatomy (6 skulls). They originated from Ninabamba, Anquimarca, Ancon and Lima. The Polish section of these collections had been brought over by K. Jelski (Stołyhwo 1906). In 1910 Stołyhwo took part in the International Congress of Americanists in Buenos Aires, where he led the anthropological panel and presented a bone and craniometric instrument of his own original construction. During this visit, Stołyhwo conducted some detailed research on the remains of the so-called "fossil man of Argentina". He worked mostly with materials from Montevideo and Rio de Janeiro Museums while also visiting some archaeological sites. At that time, he struck up a friendship with the prominent American anthropologist A. Hrdlička and this was to influence future publications by Stołyhwo.

Stołyhwo's second visit to the New World took place in 1929, when he studied the variability of anthropometric characteristics among Polish emigrants in Parana (Brazil). Finally in 1932 he was invited by the Argentinian government for the International Congress of Americanists in La Plata. Similarly to his first journey, this time Stołyhwo also undertook profound research into the problem of the "antiquity of the fossil man of Argentina". He mainly used bones from La Plata and Buenos Aires National Museums (Sroka 2006-2007; Kaczanowski 2008). The results of his research were published only in the form of short scientific reports in French, Polish and English (for example, *Contribution à l'étude de l'homme fossile sud-américain et de son prétendu précurseur le Diprothomo platensis*, 1911; *The antiquity of man in the Argentine and survival of south American fossil mammals until contemporary times*, 1949) which caused a minor ripple in the scientific world.

During his visits to the Americas, Stołyhwo completed a large collection of archaeological, anthropological and ethnographic artefacts and received a donation of some artefacts from Salvador Debenedetti's excavations on the Isla de Pucara and Pucara de Tilcara. Most of them were donated to different Polish museums (for example, Archaeological Museum of E. Majewski in Warsaw).

While on the topic of museum collections, one should mention here Mieczysław Lepecki (1897-1969) and his expedition to the Ucayali River in 1928. This Polish traveller and activist brought a small set (138) of mostly ethnographic and some archaeological objects from Campa, Shipibo and Yagua Indians. They are now in the Museum of Archaeology and Ethnography in Łódź (Nowosz 1969; Kuczyński 1977; Paradowska 1977).

A colleague of Stołyhwo, Stanisław Klimek (1903-1939), holds a strong position in the history of American anthropology. This researcher from the Lvovian school of anthropology (he was a protégé of Jan Czekanowski) prepared some detailed anthropological maps of North and South America between 1933-1935. He also wrote some books of great importance on Indian tribes, their anthropology and past. These maps even in 1948 served Alfred L. Kroeber as a base for his edition of works on American anthropology (Kietlicz-Wojnacki 1980). Even today Klimek's statements have not only some anthropological value but may be used as a source for archaeological studies of the late periods of the New World prehistory or colonial history.

In this group of anthropologists one could also include Aleksander Lech Godlewski (1905-1975), a scholar fascinated by anthropology and utterly devoted to Polynesia (Kopydłowska 1979; Magnuszewicz 1979; Paluch 1979). Godlewski, relying on his professional education (biology), wrote several very interesting articles on the contacts between the Pacific Islands and the Pacific Coast of America as seen on the ground of serology (for example, Godlewski 1970), making an undoubted contribution to New World archaeology. In his texts he did not provide any decisive answers but was very doubtful about the idea of such intercontinental contacts. Godlewski was a tireless populariser of science, particularly ethnology.

Tadeusz Milewski (1906-1966) was a prominent Polish linguist. Among his vast scientific interest, the Amerindian languages ranked highly. The results of his works are widely known. His Americanist studies were, for example, published as *Etudes typologiques sur les langues indigènes de l'Amérique*

(1967). In some papers Milewski covered the subject of the origin and relation of the American languages referring to the settlement of the New World, contacts between Asia and America and the issues of American ethnicity. He translated into Polish and edited the anonymous Nahuatl texts on the conquest of the Aztecs (*Zdobycie Meksyku*, Wrocław 1959).

The most well-known Polish Americanist - Maria Frankowska (1906-1996) - was both an anthropologist and an ethnohistorian. She worked during her scientific visits in Mexico in 1967-1968, 1975-1976, 1981 and Cuba in 1971. She concentrated mostly on the late periods of pre-Columbian history and early colonial times, as well as on the religious syncretism of historical and contemporary Indians. Frankowska was known for her interdisciplinary mode of work, combining history, ethnography and archaeology. She was a very prolific author and edited several books, articles, essays etc. Some of them were particularly interesting as they were published in Spanish and English and reached a wide public. She published mostly on politics, economy and religion of Aztecs, Maya and Inca.

Frankowska prepared the catalogue of the first Polish exhibition of pre-Columbian Mexican art in Warsaw (1965): *Sztuka starożytnego Meksyku* (i.e. *The art of ancient Mexico*, Warszawa, 1965). She also played a vital role in the process of the Mexican-Polish exchange of ethnographical artefacts. Frankowska, for a long time associated with the Poznań branch of Polish Academy of Sciences and University of Adam Mickiewicz, is seen as the founder of the Poznań school of Americanistic. She was the *spiritus movens* of the National Congresses of Americanists in Poland and the founder of the Americanist Section in Polish Ethnographic Society (Paradowska 1996).

The oldest living Americanist of Polish origin is the ethnohistorian and historian Maria Rostworowski Tovar de Diez Canseco (1915). Even though she was born in Peru as the daughter of a Polish emigrant and a Peruvian, in many ways she sees herself as Polish. Certainly Rostworowski is the most famous Peruvianist of Polish origin. Despite her age she is still very active, publishing extensively and her works, mostly in Spanish and English, are very widely cited in international literature. Rostworowski is especially known for her very detailed style of work and writing as well as her very accurate thesis. Her main areas of interest are the Incas and the colonial period in Peru. Beside this, she has written several papers on other subjects such as, for example, Nasca iconography.

Maria Rostworowski is referred to as the founder of the Peruvian school of ethnohistorians. She was one of co-founders of the Instituto de Estudios Peruanos in Lima. As a senior of Peruvian scientists she has always been held in high esteem to such an extent that an anthology of her collected works has been published during her lifetime.

Borys Małkin (1917-2009) anthropologist, entomologist, photographer, the author of the term “antropologia nagłaça” (“the urgent anthropology”) was one of the most widely known field researchers and collectors of South American Indian cultures. The ethnographical and some archaeological artefacts from his expeditions are today in most of the major world museums. From 1938 onwards, Małkin worked with several Indian tribes which are extinct now. He travelled to Panama, Colombia, Surinam, Brazil, Paraguay, Bolivia, Peru, Chile and Argentina collecting more than 17000 artefacts and 1000000 entomological and herpetological specimens (Kairski 1999; Malkin and Karwat 2008). Although Małkin wrote no papers on American archaeology, his collections are exceptional sources for laboratory research also in archaeological and ethnoarchaeological fields.

Another anthropologist Anna Kowalska-Lewicka (1920-2009), the protégé of K. Moszyński and R. Reinfuss, also made some contributions to the New World archaeology. Kowalska-Lewicka was the first Polish ethnographer to conduct full-time scientific research among the Amazonian Indians. She worked between 1947-1948 with the Shipibo tribe in Amazonia, which was at that time the only Polish anthropological or archaeological expedition in the Americas.

Working during 1942-1953 in Krakow Archaeological Museum, she was the first to professionally describe and display the 19th century Kluger collection (Spiss and Szromba-Rysowa 2009). Unfortunately, Kowalska-Lewicka published only a small note about her work in *Sprawozdania z*

prac naukowych Wydziału I PAN (1965, z.3; *Proceedings of scientific works of the 1st Department of Polish Academy of Science*). One of her most important texts is the book entitled *Shipibo* (Wrocław, 1969), which was published in Polish.

Andrzej Żaki (1923) is an archaeologist specialising in high mountain archaeology and is the father of the Polish School of Carpathian Archaeology. In 1958 he was one of the main initiators of the journal *Acta Archaeologica Carpathica*, where from the very beginning Żaki published short news and notes on Andean archaeology. These were initially some short notes on world archaeological discoveries.

Żaki was determined to start his own excavations in the area and eventually in 1973 he embarked on the first extended Polish expedition to Peru. Along with his collaborators and Peruvian colleagues, Żaki completed eight seasons of research in some high Andean zones, doing different surveys as well as regular excavations on Cerro Pelón and Cerro Ayangay.

The results of his excavations were intriguing (for instance, Żaki defined a new culture: Pelon). He took part in two editions (2nd – 1974 and 3rd – 1977) of Congreso Peruano de Hombre y Cultura Andina where he presented two papers on mountain settlement in the Andes (Quiruvilca-Motil) and a stone mausoleum in Callejón de Huaylas. Unfortunately, most of his Andean works were published in Polish or in the form of short conference abstracts and notes. For this reason, the results of his research are rather obscure.

The other archaeologist of the so-called Columb¹ generation was Jerzy Gąssowski (1926). Gąssowski was one of the visiting Polish professors lecturing at various universities in the USA during the 1970s and 1980s and went on to become the vice-director of the Polish Studies Centre at Indiana University in Bloomington (1978-1980). Having returned to Poland he took up the post of director of the American Studies Centre at Warsaw University. He was not involved in any excavations in the New World but his interests in the prehistory of these continents flourished with several popular publications (for example, *Indianie Ameryki Północnej od początków po wiek XIX*, i.e. *North American Indians from their beginnings to 19th century*, 1996).

Tadeusz Stefan Łepkowski (1927-1989) was a Latin America historian. He specialised mostly in 19th and 20th century history but, at the same time, was a very active member of several Polish-American societies and initiatives. Łepkowski was the head of the Latin-American Chair in Polish Academy of Sciences. He published several books on the history of the New World in which he referred to pre-Columbian periods (for example, *Historia Meksyku*, i.e. *The history of Mexico*, Wrocław 1986). For a long time (1972-1984), Łepkowski was the editor of *Actas latinoamericanas*. He was the founder of the Warsaw school of modern American studies but also made some contributions to the development of Polish-American contacts in the field of archaeology.

Jan Trzeciakowski (1929-1993) was, beside Kozłowski, the second person excavating in Cuba. He took part in the Ceboruco Project as well as in several surveys in the area during the years 1973 and 1978. Trzeciakowski worked also in Mexico (Więckowska 1994). His greatest achievement was the popular texts on Aztec and pre-Aztec cultures of Central America and Carribean.

Andrzej Wierciński (1930-2003) was an anthropologists and specialist in religious sciences. He began to work on Central and South American research issues in the late 60s. after his visits to Mexico (in 1966 and in 1974). Wierciński made some craniometric studies of ancient Mesoamericans from Yucatán (about 400 skulls from all but the Aztec groups) publishing his results in several small articles (for example, Wierciński 1972). Based on these as well as on the comparative iconographic studies

¹ The Polish generation of the 1920s. The people who entered adulthood during the 2nd World War, which shaped their lives and worldview. Most of them took part in the Polish resistance, and despite traumatic war experiences were very active in the post-war reconstruction of Poland. The term is based on the title of the book *Kolumbowie. Rocznik 20* by Roman Bratny.

of 188 La Venta, Jalapa, Villa Hermoso, Merida and Chichen Itza heads and some earlier theses, he formulated his own hypothesis regarding the African origin of the Olmecs. Today it only has historical value as the origin of the Native Americans has been proven to be not African at all (Iwaniszewski 2007; Żrałka 2010).

Wierciński is also known for his anthropometric works with Peruvian skeletons. In his later works he concentrated on archaeoastronomy, gathering around him a group of younger scientists who later continued and developed this specialisation. Wierciński wrote the texts on the Mesoamerican religion, calendar, the so-called “megalithic yard” in Teotihuacan (Iwaniszewski 2007; Żrałka 2010). He worked at Warsaw University and was the founder of the Warsaw school of American anthropology and archaeoastronomy. It is to be mentioned here that his citation index today is quite high – 14 (mainly on racial analysis and paleoanthropology).

Janusz Krzysztof Kozłowski (1936) is a Cracovian archaeologist specialising in Palaeolithic and Neolithic archaeology. In his scientific career he paid a lot of attention to extra-European cultures. He is one of a few specialists in Poland publishing on the archaeology of Africa, Asia and the New World. While in Cuba and the Caribbean, Kozłowski took part in the excavations in Levisa I Cave and Mordon. In his work on the New World sites and materials, he concentrated mostly on Preceramic periods.

As most of his very numerous texts, which are usually monographs and extended research articles, have been published in English and sometimes Spanish or French it should come as no surprise that he is one of the most cited Polish archaeologists. Even though Kozłowski's texts on American archaeology are not numerous they are still cited today (2011) such as for example *Preceramic cultures in Caribbean* (Kraków, 1974). The same recognition is enjoyed by his propositions of lithic typochronology of the Caribbean and the Andes based on technological as well as economical factors. Kozłowski is referred to as the founder of the Krakow school of the New World archaeology. He was the initiator of the first Polish full archaeological scientific journal on the New World: *Polish Contributions in New World Archaeology*.

Several interesting notes on archaeology and anthropology may be also found in the publications of Zdzisław Jan Ryn (1938). This Cracovian psychiatrist, diplomat (former Polish ambassador in Chile and Argentina), traveller and member of The Explorers Club, wrote extensively about the anthropology and medicine of the South American Indians. He is especially devoted to Andean cultures. Here we should mention at the very least *Medycyna indiańska* (i.e. *Indians' Medicine*, 2007) and *Medycyna tradycyjna w Ameryce. Medicina tradicional de las Américas* (2002). His citation index is 26 (mostly with his articles on high-altitude stress). Ryn is also known as a biographer of Ignacy Domeyko.

The next important Americanist of this period was Elżbieta Siarkiewicz (1941), a student of M. Frankowska, who dedicated herself to ethnohistorical studies. She worked for some time in Mexico and has Nahuatl linguistic competence. Her research has concentrated on Central Mexico, mostly on religion, archaeoastronomy (for example, Maya calendar calculations). She is also highly devoted to the critical theory of codical prehispanic and early colonial literature (Iwaniszewski 2007; Żrałka 2010).

Jan Szemiński (1944) is a historian and Latin-Americanist, working as the Head of the Chair of Iberian Studies at the Hebrew University in Jerusalem. He is from the Warsaw school of Americanists and still maintains very close scientific relations with Warsaw University. The scientific interests of Szemiński concentrate on the Incas and colonial period up to the 18th century. In 1974 and 1981 he executed intensive archive research in Lima and Cusco. Since then Szemiński has published a plethora of articles and books in English and other languages. He is also very active as a translator and has made available several important Andean texts to Polish readers.

Andrzej Krzanowski (1947) is a geologist and archaeologist and South American archaeology is certainly the main field of his scientific interest. After Żaki, Krzanowski was the second Polish researcher to work in the Peruvian Andes on his own archaeological projects. He began in 1972 with

ethnoarchaeological studies of ceramic traditions in the North Andes (Caulimalca). From the beginning, Krzanowski cooperated with Pontificia Universidad Católica del Peru in Lima (PUCP) and later with Universidad Nacional Mayor de San Marcos and Museo Nacional in Lima. Between 1972-1974 he conducted surveys in the valley of the upper Huaura River and Alto Chicama drainage. Krzanowski continued his travels and research in Peru in 1976 (Titicaca Lake), 1978, 1985, 1987, 2009 (Valleys Chercas and Huaura), 1987, 1988, 1990, 2000, 2006 (Central Coast – Chancay), 2010 and 2011.

The results of Krzanowski's works will be discussed later, here we should merely underline that several of his books and papers were published in Spanish and English in very detailed and extended forms (monographs or research articles). As a result, the international reception of his texts is quite extensive. It is not unreasonable to remark that archaeological texts on some subjects (like, for example, Chancay culture) make further references to his pioneer publications.

Along with other authors, Krzanowski was one of the initiators of the Andean Database which was published in 1994. Krzanowski is also a very active member of different societies which in Poland deal with American studies (for instance, the Polish Ethnographical Society, Polish Society for Latin American Studies – PTSL). In 1998 he became the honorary consul of Peru in Krakow. Krzanowski was also very active as an organiser of several Latin American events, for example the National Symposium on Indian Cultures in Krakow in 1972. With Žaki he took part in the 3rd Congreso Peruano de Hombre y Cultura Andina (1977).

The wife and colleague of A. Krzanowski, Romana Krzanowska (1947) is an anthropologist and translator. Her activity in the field of translation of Americanist works and source texts into Polish is significant. Among many others, we can mention here the H. Bingham book *Lost city of the Incas* (Polish edition: Kraków, 1982) or *Peru before the Incas* (Polish edition: Kraków, 1985) by E. P. Lanning. Krzanowska took part in several scientific expeditions to Peru organised by her husband.

A Polish archaeologist living abroad in Mexico is Barbara Konieczna-Zawadzka (1949) who works in the Instituto Nacional de Antropología e Historia. She started as a student of J.K. Kozłowski preparing one of the first case studies of Mesoamerican flint industries from the Rio Bec region (Becan, Xpuhil, Chicanna). The sites were excavated in 1969-1971 by the Middle American Research Institute of Tulane University and National Geographic Society. After completing her MA studies, Konieczna moved to Mexico and became an archaeological conservator in Morelos state. She worked on several sites in South-Central Mexico and Yucatan (for example, Uxmal with P. Mayer, Xochicalco in Morelos) and gave lectures on flintknapping at various Mexican universities. Konieczna publishes a lot about her work on rescue excavation in Mexican and Polish journals (Iwaniszewski 2007; Żrałka 2010; J.K. Kozłowski personal communication).

After M. Rostworowski, the second Polish archaeologist working in the New World is Krzysztof Makowski (1952), a graduate of Warsaw University, where he also did his PhD. From 1984 Makowski has lived and worked in Lima where he is now the dean of the Facultad de Letras y Ciencias Humanas at Pontificia Universidad Católica del Peru. In 1993 he was one of the founders of the Institute of Conservation and Restoration in Peru (IST Yachaywasi). His professional interests centre around the Moche culture and the discussion on Andean urbanism. Makowski has led several archaeological projects (for example, in Alto Piura, Valle de Lurin, Cajamarquilla, Valle Culebras) and is the author of numerous, widely cited professional articles and books. In 1999 he was one of the founders and the editor of *Iconos – revista peruana de arte, conservación y arqueología*. Makowski should be referred to as one of the most active and well known exponents of Polish archaeological thought in the New World.

In the wider circle of anthropologists contributing to Polish New World sciences there is also Karol Piasecki (1952), ornithologist and anthropologist. He focuses his scientific work on the anthropological analysis of pre-Columbian sites (for example, *Estructura antropológica del Peru prehispanico*, 1999). Piasecki has taken part in several archaeological expeditions as an anthropologist and is still very active

in this field. He is currently seeding interest in the New World anthropological studies in Szczecin University where he is the head of the Chair of Ethnology and Cultural Anthropology.

Stanisław Iwaniszewski (1953) is one of the Polish archaeologists particularly active in Mexico. He did his PhD at the Universidad Nacional Autónoma de México. Currently, he works at the Instituto Nacional de Antropología e Historia in Mexico. He also teaches archaeology at the Division of Postgraduate Studies at the Escuela Nacional de Antropología e Historia in Mexico City. His professional interests concentrate on archaeoastronomy, Maya epigraphy, sacred landscape and so-called “mountain archaeology”. Between 1985-1987, and the late 90s he took part or co-directed the excavations in Mexico in Sierra Negra, Mt Tlaloc and Iztaccihuatl. Based on the astronomical analysis of Palenque, Tulum, Uaxactun and Yaxchilan, Iwaniszewski has proposed a new look on the archaeoastronomical problems of Maya culture (Iwaniszewski 2007; Żrałka 2010). He edited several important studies such as, for example: *Arqueoastronomía y etnoastronomía en Mesoamérica* (1991) or *La montaña en el paisaje ritual* (2001), *Páginas en la nieve* (2007), *Identidad, Paisaje y Patrimonio* (2011).

Mariusz Ziółkowski (1953) now the director of Centre for Pre-Columbian Studies (former Andean Archaeological Mission) in Warsaw University is the ethno-archaeologist who directs in his research at the Inca period and early colonial studies. He publishes mostly on archaeoastronomy, Inca social studies and their religion. Working in Peru and Bolivia since 1978, Ziółkowski has been notably active in field studies. He has acted either as a member or co-director of several archaeological projects like, for example, Proyecto Huaura-Checras (1978, 1985), Ingapirca (1985, 1987, 1988, 1991, 1994), Cahuachi (1986), Condesuyos (1996 onward), Tiahuanaco (2007-2010).

A Latin Americanist, specialist on Latin American literature, translator, diplomat, lecturer and director of Institute of Americas and Europe of University of Warsaw all in one person is Adam Elbanowski (1954). As a former Polish ambassador in Colombia he has a special interest in the archaeology and ethnohistory of pre-Columbian tribes and the colonial development of this country. Beside J. Szykulski, and the author of this text he is one of few Polish scientists ever to have worked in Colombia. Elbanowski published two popular but very interesting books on this subject: *Kraina Mwisków* (i.e. *The land of the Muisca*, Warszawa, 1999) and *Nowe Królestwo Grenady* (i.e. *The New Kingdom of Grenada*, Warszawa, 2006). They are even more important as they are one of the very few Polish publications on pre-Hispanic Colombia.

Józef Szykulski is an archaeologist from Wrocław, where he now masterminds New World archaeological campaigns. Szykulski was one of the first to do his PhD dissertation on New World archaeology outside Poland – in Bonn. During his several trips to South America he took part in different projects such as Samaipata in Bolivia, in 1985 Caribbean Coast and Upper Magdalena River (1998 and 2001). From 1993 to 2002, Szykulski was one of the co-directors of Proyecto Churajón in Southern Peru. Since 2008 he has run his own Project Tambo (in Southern Peru). At the same time he initiated the edition of an archaeological journal *Tambo* co-edited by University of Wrocław and Universidad Católica de Santa María in Arequipa. Szykulski also lectures at the Universidad Católica de Santa María in Arequipa.

Henryk Karol Kocyba, from the school of A. Wierciński, moved to Mexico after completing his MA in archaeology at Warsaw University. He works at Escuela Nacional de Antropología e Historia, Universidad Anáhuac and Universidad Autónoma de México, participating in different archaeological excavations (for example at Quintana Roo). From the beginning of his career Kocyba analyses the iconography and religion of Maya. His articles concern the cosmology and cosmology of Maya, their medicine and even Maya gender studies (Iwaniszewski 2007; Żrałka 2010). He also specialises in other prehispanic religions in Mesoamerica.

Maria Magdalena Antczak and Andrzej Antczak, born in Poland, both work together mostly in Venezuela and Caribbean. They graduated (PhD) from the University College London in the field

of archaeology but even earlier (from the early 80s) they had been involved in a wide variety of excavations and publications on Venezuelan archaeology. They are both now affiliated to Universidad Simon Bolivar – Instituto de Estudios Regionales y Urbanos (IERU), Unidad de Estudios Arqueológicos (currently, A. Antczak is the director of UEA). Their research mainly focuses on historical ecology, zooarchaeology, theory and methodology of archaic and formative societies. They work on various *sambaquis* (*conchales* i.e. shell mounds) and conduct the islands' research programmes. They publish extensively, mostly in English and Spanish, making them very referenced Polish authors.

The researchers mentioned above are only some of the Polish Americanists of this generation. We should at least enumerate here some others (in alphabetic order): Piotr Brykczyński (from the Wierciński school, worked on Olmecs and their religion), Teresa Falkowska (working in Mexico with Duisburg University expeditions in the 70s), Ewa Głowacka (anthropologist working on University of Arizona, Tucson dealing mostly with Pueblo anthropology and archaeology), Jerzy Grodzicki (geologist and speleologist who cooperated with archaeologists in Nasca and Ingapirca in Peru; 1991 and 1994), Anna Gruszczyńska-Ziółkowska (specialist in pre-Columbian musical instruments, working in Ecuador, Peru and Venezuela), Ewa Krakowski (ranger-archaeologist working for 20 years in Mesa Verde, USA), Antoni Macierewicz (from the Lepkowski school, wrote several papers on Incas kingdom, political structure and collapse), Marcin Mróz (the first to give the Quechua lectures during the 70s at Warsaw University), Ryszard Tomicki (Frankowska's protégé, specialising in Aztec history and ethnohistory), Krzysztof Tunia (cooperating with Krzanowski in Peru), Boguchwała Tuszyńska (a physicist by profession but as a self-taught academic she achieved great eminence in the Maya writing, today she is the top Polish epigrapher, and along with N. Grube from Bonn University she coordinates one of the world's first online courses on Maya hieroglyphic writing (Kuczyński 1977; Iwaniszewski 2007; Żrałka 2010).

To close the list it is worth mentioning here a well-known and meticulous annalist of various Polish successes and contributions in the whole New World – Maria Paradowska (1932-2011). This anthropologist and historian sacrificed her scientific life to look for and preserve Polish traces in Americas. Several unique pieces of information were collected in her numerous works. Additionally, Paradowska published and commented on some lesser known source texts written by Polish travellers and scientists from the New World. For a long time she was also the president of the Anthropological and Archaeological Institute of Polish Academy of Sciences in Poznań.

GENERATION X (1970-2011)

Those born between 1965-1980 are referred to by cultural anthropologists as “the X generation” (or simply Gen X). They are usually considered to be well-educated, but prefer to operate as free lancers on the margins of society and to challenge its mechanisms. The term first appeared in J. Deverson's and Ch. Hamblett's 1965 book: *Generation X*, and became widely used by anthropologists.

The situation seems to be slightly different in Poland, though. The Polish Generation X could be defined as an “extreme generation”. Fascinated by extreme sports, extreme challenges these people also seem to undertake extreme jobs. Spending their childhood before the Polish transformation, studying and entering adulthood within the “new system”, the Polish Generation X was forced to confront a new reality in science and universities – the world of free travel opportunities and permanent lack of money, the reality of the Internet and the necessity to publish in foreign languages. Several members of this generation took advantage of everything the new époque could offer and have coped with the problems this era brought along with it.

However, besides some general characteristics mentioned here, the Polish generation X is still very difficult to sum up. The scientific paths of these people often were or are very distinct. They

may be very active, or rather passive in terms of their career development. Some of them have successfully undertaken their own archeological projects; others have joined the ongoing expeditions of their colleges or teachers. Another group have dedicated themselves to the theoretical-academic mode of work. Whatever their choice, these people have certainly made their mark in the history of Polish archaeological contribution in the Americas. It is not easy to write about one's colleagues nor to judge their achievements. Neither is it the time and place to do this. Graduating from different Polish schools of American Studies in Poznań, Warsaw, Kraków, Toruń and Wrocław, several new individuals are rising to the fore in a whole array of specialisations. Therefore, here we will only name those who conduct their own excavation and survey projects in the New World, those active in the field of publications and translations and forging their career in New World archaeology. These are (in alphabetic order): Miłosz Giersz, Bartosz Hlebowicz (anthropologist), Andrzej Karwowski, Wiesław Koszkuł, Katarzyna Mikulska-Dąbrowska, Justyna Olko, Radosław Palonka, Patrycja Prządka-Giersz, Maciej Sobczyk, Michał Wasilewski, Janusz Z. Wołoszyn and Jarosław Żrałka. These names, among others, will appear below where the results of Polish archaeological projects will be recapitulated.

THE RESULTS OF POLISH SCIENTIFIC ACTIVITY IN THE NEW WORLD

People and their interests form the basis of every achievement but from a historical point of view the results of research are also very important. Polish scientific involvement in New World archaeology, although not the greatest, is very instructive and worthy of mention. The first Polish non-scientific archaeological project was conducted in 1876-1878 by W. Kluger on the necropolis of Ancón (Lima Province, Peru). As already mentioned, the results were just as reliable a source of information as other excavation of that time or perhaps even more useful. The collection went to Poland and became the primary impulse for more detailed and scientific studies on ancient Peruvian cultures. The exhibitions of Kluger's artefacts also brought about many productive discussions in other countries where they were presented (for example, Austria, Spain).

We do not know the details of the works conducted by E. Garczyński in Mexico, nor do we have any precise information about their aims, place and results. Similarly we have no details of A. Wierciński's (the "older") anthropological work in Mesoamerica. The next event we might turn our attention to is the II Polish Andean Expedition, which took place in Puna de Atacama (Cordillera Domeyko) during the years 1936-1937. This Andean climbing expedition was led by two prominent Polish alpinists Witold H. Paryski and Justyn T. Wojsznis. Like most of early 20th century expeditions to the New World, this one was not only a sports undertaking but also an ethnographic and archaeological endeavour. The leaders and other members of the group discovered, documented, photographed and described several traces of ancient pre-Columbian high-Andean sites. Unfortunately, due to historical fate, the full relation of the II Polish Andean Expedition appeared as late as in 1956 in *Taternik* - the journal of Polish Mountaineering Club. The note was rediscovered for Polish scientific world by A. Żaki in 1964 (in *Acta Archaeologica Carpathica*). However, in 1939 the results of the expedition became a focal point of several Austrian archaeologists and alpinists. Based on these research results, M. Rebish undertook his excavations on Cerro el Plomo – the famous *capa cocha* site.

Paryski and Wojsznis provided a full description of the archaeological results of their expedition in two articles in *Taternik* (Paryski 1956; Wojsznis 1956). They described several stone platforms, some of which were located just beneath the summits (for example, on Volcano de Copiapó 6080 m a.s.l.) and ruins of *pircas* containing a variety of artefacts (for example, on Cerro de los Patos 6250 m a.s.l.). The other most noteworthy discovery were the remnants of an Incaic road – the main communication track to Collasuyu (the southern Inca province).

The following decades were again almost completely deprived of Polish research projects in the New World. The only exception was the ethnographic survey made by Anna Kowalska-Lewicka among the Shipibo Indians in 1948-1949. She also published some texts on pre-Columbian and native pottery in South America such as, for example, *Colombia's creolian pottery* (1950). Unfortunately 15 years later, in 1963, Kazimierz Michałowski turned down the Mexican offer to join excavations in Bonampak, Chiapas (Iwaniszewski 2007). The Poznań archaeologist Lech Krzyżaniak was supposed to work on this prominent Maya site and in preparation for this expedition he published several text on Maya culture (for example, Krzyżaniak 1964, 1968, 1974). Other initiatives to conduct Polish research expeditions in the Andes during the years 1967-1971 were systematically blocked for political reasons (Żaki 1978).

In the late 60s some Polish archaeologists took part in American excavations somewhat by chance. For example, Jacek Miśkiewicz worked in Minneapolis University Projects in eastern Minnesota (Maplewood, East Gull Lake; Red Wings, Mille Lacs County) (Iwaniszewski 2007).

One of the most prolific periods in Polish New World archaeology were the 70s. At the beginning of this decade, the Archaeological Section of the Cracow Branch of the Polish Academy of Sciences ran a research programme called "Problems of the Archaeology of the New World" (Kozłowski 1977a). In this period (1973) Janusz K. Kozłowski while visiting Havana University conducted in cooperation with Museo Arqueológico Montañé and Academia de Ciencias de Cuba some excavations in Aguas Verdes (Nibujón, Prov. Oriente) and Levisa I Cave (Prov. Oriente) (Kozłowski 1975, 1977b; Kozłowski personal communication, 2013). These turned out to be significant sites for two reasons: the Levisa I had the first multilayered sequence in the whole of the Caribbean and the typological list of stone implements from these sites enabled the Cuban-Greater Antilles chronology to be determined which is still cited today (Kozłowski 1974; see also Cooper and Peros 2010).

Almost at the same time (1973 and later in 1978-1979) Jan Trzeciakowski worked in Cuba. He took part in the excavations on the Farallones de Seboruco and Purio paleoindian sites. Cooperation with Cuban archaeologists seemed to be very promising and the excavations very intriguing. However, the results of this research were never widely published (the only text is Trzeciakowski and Duéñas 1981) and Trzeciakowski's hypothesis on pre-Columbian European-American contacts were difficult to defend even at that time.

Andrzej Krzanowski, while working in Peru as a geologist in 1972, made an effort to survey the Upper Huaura and Oyón Rivers Valleys (Cordillera Huayhuash in Sierra Central). In cooperation with Lima universities, Krzanowski localised about 10 new archaeological sites. The fragment of Incaic road (with steps), some architecture remnants, terraces and tombs were also documented (Krzanowski 1978, 1984). Beside this, he collected and purchased a set of 82 lithic implements – leaf points (some of them were given by Jan Kielkowski). These artefacts were worked on and published by Krzanowski and Kozłowski in the first issue of *Polish Contributions in New World Archaeology* (Kozłowski and Krzanowski 1977). According to the results presented, the collection should be dated to 5000 BC or even as early as 7500-6000 BC. The authors also suggested the typology of given points and tried to array them chronologically.

Krzanowski continued his research in Peru during the following seasons. Between 1973 and 1974 he conducted (with the help of J. Kielkowski, R. Krzanowska and in cooperation with Lima universities) a very extended survey (about 250 km²) in Alto Chicama Valley (Departamento de la Libertad, Sierra Norte). This was one the first Polish full time archaeological project in the Andes. The results were fascinating; about 100 new sites were documented, the fortified sites located, some archaeological test pits made and ¹⁴C samples were run. Thanks to this work, Krzanowski was able to differentiate the new ceramic style – the Yuraccama (after the name of one of the largest centres in the area). By analysing the chronology of the sites and artefacts, Krzanowski proposed the description of two cultural traditions/phases in Alto Chicama - pastoral Pelón (10th-3rd centuries BC) and agricultural

Yuraccama (dated to the 9th century AD). It is to be underlined that Krzanowski published the results and interpretations of his work in an extended study of the Alto Chicama settlement pattern (Krzanowski 1984, 2006) and in several articles (for example, Krzanowski 1977).

During this study, Krzanowski with his wife also made some detailed research on the pottery centre in Caulimalca (Provincia Otruco) taking into consideration not only the archaeological artefacts but the ethnographic pottery too. As a result of this study, the authors pointed out a clear continuity in the technical and artistic tradition between contemporary and pre-Columbian pottery. This study provides a vivid example of early ethnoarchaeological studies in Polish New World archaeology.

In the same year as Alto Chicama, another Polish archaeological project was run in the Northern part of Peru. In 1973 Andrzej Żaki began to survey the upper parts of the Moche and Virú Valleys. As a specialist in high mountain archaeology, Żaki concentrated in high Andean research and he aimed mostly at the later periods while also documenting some older periods as well (for example, Archaic on Ayangay). From 1973 Żaki revisited Peru every year to work on the projects in the Quiruvilca region (1973-1976), Upper Moche (1973-1975), Callejón de Huaylas (1976) (Narkiewicz 1980). He conducted not only surveys but some open excavations too.

The results of his studies were quite promising. In 1973 after the expedition on Cerro Pelón (4245 m n.p.m.), Żaki proposed a definition of new archaeological culture: the Pelón (Early Horizon), with fine ceramic ware, semi-globular vases decorated with parallel lines (Żaki 1983). The seasons of excavations brought the documentation of several fortified and semi-fortified sites, irrigation systems, dwellings, tombs etc. Unfortunately, his studies were published only in form of conference materials and short reports in Polish. The only larger publication (unfortunately only in Polish) is his book about Ayangay (Żaki 1978). This site, according to Żaki's claims, should be ascribed to the Recuay culture (approx. 210±60 AD). Beside architecture and pottery, the most interesting Recuay artefacts are stone heads and faces. In his preliminary statements he tried to interpret these artefacts within the wider perspective of Andean cultures.

Proyecto Huaura-Checras (Cordillera Huayhuash) was run during the Expedición Científica Polaca a los Andes in 1978. The leaders of this interdisciplinary project were A. Krzanowski, A. Posern-Zieliński and M. Ziółkowski. During the first part of the research several sub-projects were launched: archaeological, ethnographical, ethnohistoric and ecological (Posern-Zieliński 1985). The Huaura-Checras project continued in the years 1985 and 1987. Several archaeological sites were located during this research and some of them (for example, Andamarca) were surveyed and documented in detail. Based on the inventory made in the Valleys of Checras and Huaura, a new culture – Cayash (10th-16th AD) was defined. The results were published in the form of a book and series of articles (Krzanowski 1986). Krzanowski planned to continue his Huaura project from 2011 to 2013.

A straight continuation of this project was Proyecto Chancay conducted by A. Krzanowski in 1987, 1988, 1990, 2000, 2006 and 2011. This project yielded documentation of over 130 sites, ¹⁴C dates and pottery and the description of other artefacts. The radiocarbon dates were the first ever to be made for this culture. Also, Krzanowski's statements on the ceramic of Chankay are novel and fascinating.

In the years 1984-1988 M. Ziółkowski, J. Szykulski, K. Piasecki, A. Gruszczynska, S. Skibiński, T. Wilde and the geologist J. Grodzicki took part in the Proyecto Nazca lead by Giuseppe Orefici (Centro Italiano Studi e Ricerche Archeologiche Precolombiano de Brescia-Italia) playing quite independent roles in it. Thanks to Grodzicki, Polish scientists started their own original sub-project there: "El estudio del fenómeno El Niño a través de las fuentes geológicas, arqueológicas y paleoclimáticas". The effects of this research were published in form of a book in which the authors analyse the scheme of El Niño activity based on the character of archaeological and geological sediments from Peru and Ecuador. They formulated several propositions on the regularity of this phenomenon, its extent, movements and influence on the culture (Grodzicki 1990). This publication was one of the first in the growing wave of interest on ENSO phenomenon.

The second Polish sub-project carried out within the Proyecto Nazca was named “Los procesos geodinámicos de la region Cahuachi (Nazca, Peru) y el desarrollo y la caída de la cultura Nasca”. This research was co-directed by the Polish Society of Friends of Earth Sciences, Misión Arqueológica Andina de la Univesidad de Varsovia and Centro Italiano Studi e Ricerche Archeologiche Precolombiano de Brescia-Italia in the years 1988-1989. The area covered by the project was not only Cahuachi but also the terrains between Nazca, Atarco and de Usaca Valleys.

A rather specific Polish-American project began in 1984 in the USA. This six season programme (1984-1992), in cooperation between the Institute of Archaeology and Ethnology of Polish Academy of Sciences and the Department of Anthropology of Iowa State University in Ames, was run by Michał Kobusiewicz and John Bower. Its aim was to conduct some comparative studies on hunter-gatherer societies of Palaeolithic Central European Lowlands and Archaic Societies of Northern-Central American Prairies, i.e. the period of about 13 to 5 ka BP (Kobusiewicz and Bower 1989). In the USA, excavations on Elgin (IL), Buchanan 13 (IO) and Cambridge (IO) sites were conducted². The series of articles after this cooperation elicited an impressive response in archaeological discussions of late 80s.

The laboratory project entitled Andes Radiocarbon Database for Bolivia, Ecuador and Peru was inaugurated in 1988 by Gliwice Absolute Dating Methods Centre (GADAM) and Misión Arqueológica Andina (MAA). It culminated in 1994 with the edition of the database as a book with an Internet version (<http://www.arqueo.uw.edu.pl/andy/LABIA-E.HTM>). The result of this pioneering work is outstanding - it is almost the complete inventory of the radiocarbon dates with calibrations, labels and comments which may allow any reader to check and compare different dates from literature by chronological period, country or laboratory. Unfortunately, the project was discontinued and dates after 1994 are not available.

Proyecto Alto Piura 1987-1990 was the first to be coordinated by K. Makowski under P. Kaulicke. The results elucidated the Early Intermediate Period of the Valley and the Mochica influences in this area. The next one, this time directed by Makowski himself, was Proyecto Arqueológico – Taller de Campo “Tablada de Lurín”, “Lomas de Lurín” and “3rd wall of Pachacamac” (1991-2007). It is an extensive excavation and survey campaign conducted by Pontificia Universidad Católica del Perú in Lima. This long-term project, involved specialists of different disciplines (for example, the geophysicist K. Misiewicz from the Polish Academy of Sciences – Warsaw and georadar specialist Jarosław Majewski from Poznań) and was carefully planned and published by K. Makowski. Its aim was to decipher in as many possible details the development and character of the very important transition between the Middle and Late Formative along the Lurín Valley. During this project an initiative focused on the reforestation of the Lurín Valley was also undertaken. The effects of the campaign have been widely published and have had a major impact on literature connected with this topic. From 2011 until today, Makowski has continued his excavations in Pachacamac.

From 1996 (ongoing) K. Makowski has also led the Proyecto Cajamarquilla. The extended excavations are still being published systematically. As of today, the Tello y Sestieri sectors of this multi-cultural site have been worked out. Additionally Makowski was, between 2002-2003, the supervisor of Proyecto de Rescate "Camisea-Selva, Sierra y Costa" connected with the investment of the largest Peruvian gas pipeline.

Proyecto Churajón (Proyecto Arqueológico de Investigación sobre el Periodo Intermedio Tardío en la Área Centro-Sur Andina 1993-2002) in Southern Peru was co-directed by M. Ziółkowski, J. Szykowski and Augusto Belan Franco (Universidad Católica de Santa María in Arequipa). The aim of this vast project was to document this scarcely known part of Peru, its South-Eastern territories and to construct the chronological time-frame of this area. Several sites were excavated and an extended

² In Poland these were Wojnowo 1 and 2 sites.

survey was carried out (Szykalski 2008). The value of this project lies in its potential to broaden knowledge on the development of this border area but the full publication and conclusions are still in the preparation stage.

Proyecto Arqueológico Condesuyos (1996-ongoing) is the cooperation of Misión Arqueológica Andina de la Universidad de Varsovia and Universidad Católica de Santa María in Arequipa. The expedition, led by Augusto Belan Franco, M. Ziółkowski and M. Sobczyk operates in the area of Nevado Coropuna. The main goal of the research is to make an inventory of archaeological sites. About 200 of them have been documented since 1996; the Maucallacta is claimed to be the most important – the alleged regional pilgrimage centre and oracle. From 2003 onward, the expedition has also operated in the vicinity of Nevado Solimana. The results of the project have been published in form of monographs, articles and maps in the journal *Andes*. The area would appear to be very promising for late period Andean archaeology.

Chullpas - edificios funerarios en Tompullo 2 (dep. Arequipa-Peru) conducted between 1998-1999 was a small but independent project connected with Proyecto Condesuyos. The Proyecto Chullpas was led by J. Wołoszyn and the results enabled the reconstruction of the funerary customs of local people on the Nevado Corropuna volcano in 15th/16th centuries (Wołoszyn 2000).

Architecture and the Spacious-Temporal Configuration in Maya Culture was the interdisciplinary project directed by S. Iwaniszewski between 1998 and 2004. Partially on the basis of this project, landscape archaeological studies were established at the Escuela Nacional de Antropología e Historia.

Proyecto Triángulo (1999-2003) conducted by the Instituto de Antropología e Historia de Guatemala was the starting point for J. Żrałka and J. Olko to run Polish excavations in Guatemala. Their input is significant – the discovery and exploration of the Nakum elite burial as well as the ball-court and some ritual deposits (Żrałka 2008). In 2001 and 2003 they ran their own sub-project in the area peripheral to the site. The marginal areas of the Maya sites are scarcely known and the survey as well as test pits made by these Polish archaeologists were of special value. They documented thirty five residential groups, as well as agricultural fields, several chultuns etc. The results of this programme and the detailed reports prepared by the Polish archaeologists has enabled the launch of the entirely Polish Proyecto Arqueológico Nakum (see below).

Early Human Impact on Megamollusks (from early 2000 - ongoing) - this archaeological project was coordinated by A. Antczak on the Venezuelan Islands of the Caribbean. The project focused on the gathering and surviving strategies of littoral societies of the North coast of South America, their “culinary” preferences, local and regional impact on molluscs populations, the formation of *sambaquis* (*conchales*) etc. During this research project, several seminars and workshops were organised and one of them is summarised in the publication of British Archaeological Reports International Series nr 1865 (A.T. Antczak and R. Cipriani (eds). 2008. *Early Human Impact on Megamollusks*).

Proyecto Culebras (El Proyecto de Investigación Arqueológica “Valle de Culebras” 2002-2011) in Northern Peru was a product of the cooperation between the Centro de Estudios Precolombinos de la Universidad de Varsovia and Pontificia Universidad Católica del Perú in Lima. We can treat this project as the continuation of Polish scientific activity in the Culebras Valley in 1987. K. Piasecki together with K. Makowski worked there on the anthropological issues of the pre-Columbian population (Piasecki 1999; Giersz and Prządka 2008). The leaders of the project: K. Makowski, M. Giersz and P. Prządka-Giersz conducted a detailed survey using classical methods as well as some new ones, for example kite photography. As a result, over 100 archaeological sites were located and documented. The expeditions did also some excavations and the results were published in several papers from 2003 onward (Prządka and Giersz 2003; Giersz and Prządka 2008).

The Polish Scientific Expedition to Peru (2003-ongoing) is a standout project from this list. The most important target of this expedition led by the geologists Andrzej Paulo and Andrzej Gałaś is to prepare a scientific base for the National Park of Colca Canyon and Valley of the Volcanoes. The

reception of PSEP was highly positive in Peru and in Poland where it was chosen within the Challenge Achievements of Polish Science in 2010 as one of the most interesting and important Polish scientific research projects. The project gathers scientists from various Polish universities as well as from the Polish Academy of Sciences. As the studied territories are high Andean valleys, the main research goals are geological and geomorphological. However, botanical, ornithological and archeological studies are also included. As the area is partially covered by the Proyecto Condesuyos archaeological concession, cooperation with M. Ziółkowski and A. Belan Franco were indispensable. As a result, within the scope of this expedition, an independent archaeological project was carried out between 2004–2006 by M. Wasilewski. It was a geoarchaeological survey which pointed particularly to forms of obsidian and their new sources. The location and description of several archeological sites as well as the new obsidian outcrops was published in the form of a book in BAR International Series in 2011 (Wasilewski 2011).

In 2004 the Expedición Amazónica Boliviano-Polaca got underway, a co-project involving the University of M. Kopernik in Toruń and Dirección Nacional de Arqueología in La Paz. Lasting from 2004 to 2005 it was not only an archaeological expedition but also naturalist. The scientists worked in Llanos de Mojos on Rio Beni mostly excavating the Uauauno (Agua Negra) cemetery. This site, discovered in 1998, is a very interesting cemetery from the Incaic Period (Karwowski *et al.* 2008).

The period between 2005 and 2007 saw the beginning of Polish cooperation and research on some Pueblo culture sites. R. Palonka together with K. Kuckelman and Crow Canyon Archaeological Centre (Cortez, CO) worked in the Goodman Point Pueblo. This project concentrated on the reconstruction of the role of the site, its economy and the settlement compartment (Palonka and Kuckelman 2008). In 2009 R. Palonka played an active role in the survey in Lower Sand Canyon (Montezuma County, CO). Thanks to his research the multiple fortified sites from 13th century AD (for example, Castle Rock Pueblo) were discovered and documented (Palonka 2010). These studies formed the basis of a PhD thesis written by Palonka.

The necessity for the protection, conservation and exploration of this obscure region of Parque Triángulo together with “Żrałka and Co’s” professional approach allowed the Polish Proyecto Arqueológico Nakum in Petén, Guatemala (2006–ongoing) to get off the ground. Directed by J. Żrałka, W. Koszkuł and B. Hermes, it has proved to be one the most fruitful Polish archaeological expeditions. The researchers discovered, among many other things, some exceptional, intact royal burials. The results of this research have shed a new light on the Preclassic and Classic periods of Maya history as well as on the issue of their collapse (Żrałka *et al.* 2008; Koszkuł *et al.* 2010).

Proyecto Rio Tambo (2008–ongoing) is supervised by J. Szykułski from Wrocław University and Augusto Belan Franco from Universidad Católica de Santa Maria Arequipa. Operating in the area of the former Wari-Tiwanaku frontier, the project has some very promising perspectives. Until now several sites have been documented not only from the Middle Period but also from Archaic through to the Late Periods as well (for example, El Pino – Chiribaya cemetery; Incaic Tambo Poroquena). A larger publication is still in preparation.

At the same time J. Szykułski along with archaeologists from Universidad Central de Bogota became involved in an archaeological project in the Utcubamba and Chinchipe river basins (Chachapoyas terrains). This region of Northern Peru is fascinating from the point of view of interregional contacts and exchange from the Archaic (8000 BC) through to the Moche periods. The project is now underway and the 2010 season was in fact only a preliminary survey.

Two other projects coordinated by S. Iwaniszewski started at the beginning of the second decade of the 21st century: Mountain and Astronomy in the Ritual Landscape and Lunar Theory in Maya Astronomy (both on behalf of INAH Mexico).

Another new Polish archaeological project (from 2010) led by M. Giersz in cooperation with Peruvian archaeologists (for example K. Makowski) concentrates on El Castillo de Huarmey. This

has now become one of the most successful and spectacular projects ever. In 2013, archaeologists discovered an unlooted Wari imperial tomb with several (63) burials of women. This unprecedented discovery triggered enormous interest throughout the world. Certainly the publication and evaluation of all the finds (for example 1200 adornments, jewels and precious stones, not to mention the pottery and textiles) will take months or even years. First, a selection of them is planned to be shown at a special exhibition in Lima.

The latest Polish archaeological project in the New World (started 2011) is the Sand Canyon–Castle Rock Community Archaeological Project led by R. Palonka. It should be emphasised that this project is the first Polish full-scale excavation in North America. The three years' project began in 2011 with a survey, some test pits and geophysical studies.

In 2012 Justyna Olko started a new international project financed by the European Research Council: *Europe and America in Contact. A multidisciplinary study of cross-cultural transfer in the New World across the time*. This is a very interesting scientific effort aimed at reconstruction of cultural relations between native American cultures and Europe on the basis of archaeology, anthropology, linguistics and history. The project is planned to be realized between 2012 and 2017.

Polish activity in New World archaeology is not only limited to excavations and surveys. Polish scientists have also published quite a large number of articles and books on this subject. For some time, the Achilles' heel of Polish publications has been the language and distribution, i.e. the impact factor of these works. Despite this problem, there are some important, original publications among them worth mentioning here. The space limitation of this text allows only books to be enumerated here, omitting the articles (among which there are certainly several of significance). The selection is obviously very subjective, but is based on some clear guidelines. In this list, only books written in the so-called conference languages (English, Spanish, French and German) are included. The books should have a Polish author (not editor), be original works (not workbooks or compilations), and present new results or propose new ways of understanding the New World prehistory as well as being cited. The special category here is the series *Corpus Antiquitatum Americanensium (CAA)*, edited by the Polish Academy of Arts and Sciences and initiated by J.K. Kozłowski. Three volumes have appeared so far: two edited by Polish authors and one edited by the Spanish scientist V. Solanilla y Demestre. Last year (2012) in the *CAA* series the first volume of Polish-Peruvian editions was issued written by K. Makowski and the project is still in progress.

The restrictions mentioned above exclude several works which are very important for Polish readers, to enumerate only: *Dzieje, kultura i upadek Inków* by R.H. Nocoń, *Mitologia Azteków* by M. Frankowska, *W krainie czerni i czerwieni* by J. Olko and J. Żrałka, *Meksyk przed konkwistą* by J. Olko or *Mity, rytuały i polityka Inków* by J. Szemiński and M. Ziółkowski.

All books enlisted below are presented in chronological order:

- Dantyszek, Jan. 16th century. *Memorias I-III* (first ever Polish comments on New World and its conquest; unfortunately lost).
- Arciszewski, Krzysztof. 17th century. *Relations on the Tapuja Indians and their customs* (unpublished manuscript known only from secondary source: Gerard Voss. 1642. *De theologia gentili et physiologia christiana sive de origine et progressu idolatriae*, Amsterdam, where very extended fragments were rewritten).
- Domeyko, Ignacy. 1846. *La Araucania y sus habitantes: recuerdos de un viaje hecho en las provincias meridionales de Chile en los meses de enero y febrero de 1845*. Imprenta Chilena, Santiago de Chile (first scientific work on the Araucanians and their prehistory).
- Tempsky, Gustav Ferdinand. 1858. *Mitla: A Narrative of Incidents and Personal Adventures on a Journey in Mexico, Guatemala and Salvador in the years 1853 to 1855*, London (popular and very influential book; 6 editions in English and Spanish)
- Siemiradzki, Józef. 1898. *Beiträge zur ethnographie der südamerikanischen Indianer*.

Anthropologische gesellschaft, Wien (the forth most cited book of Siemiradzki; 3 editions).

- Poznański, Artur. 1914. *Eine prähistorische Metropole in Südamerika*. D. Reimer, Berlin (see below).
- Hertz, Amelia. 1923-1924. *L'Égypte sous les quatre premières dynasties et l'Amérique Centrale. Une contribution à la méthode de l'Histoire de la civilization*. Revue de synthèse historique 35:37-54 and 37:9-38 (the only but very influential article in this ranking).
- Klimek, Stanisław. 1935. *The Structure of California Indian Culture*. American archaeology and ethnology 37, no. 1. University of California Press, Berkeley.
- Klimek, Stanisław and Gifford, Edward Winslow. 1936. *Yana*. American archaeology and ethnology 37, no. 2. University of California Press, Berkeley (extremely important publications with a plethora of archaeological and anthropological information, often reedited)
- Poznański, Artur. 1945. *Tihuanacu, the cradle of American man*. J.J. Augustin, New York (in his times both books of Poznanski mentioned were seminal and widely cited).
- Rostworowski de Diez Canseco, María. 1953. *Pachacutec Inca Yupanqui* (at least 8 editions).
- Milewski, Tadeusz. 1967. *Études typologiques sur les langues indigènes de l'Amérique*. PWN, Kraków (one of classical typological works on Native American languages).
- Kozłowski, Janusz Krzysztof. 1974. *Pre-ceramic cultures in the Caribbean*. Uniwersytet Jagiellonski, Kraków (still up-to-date and often cited work of a typo-chronological character).
- Rostworowski de Diez Canseco, María. 1983. *Estructuras andinas del poder: ideología religiosa y política* (about 6 editions).
- Rostworowski de Diez Canseco, María. 1988. *Historia del Tahuantinsuyu*. Instituto de Estudios Peruanos, Lima (over 20 editions in at least four languages; much of her work may be cited as she is one of the most important persons in Peruvian ethnohistory. These three selected here are probably of greatest influence).
- Szemiński, Jan. 1983. *La utopía tupamarista*. Pontificia Universidad Católica del Perú, Fondo Editorial, San Miguel, Lima.
- Ziolkowski, Mariusz S., Pazdur, Mieczysław F., Krzanowski, Andrzej, Michczyński, Adam. 1994. *Andes. Radiocarbon Database for Bolivia, Ecuador and Peru*. Andean Archaeological Mission of the Institute of Archaeology, Warsaw University and Gliwice Radiocarbon Laboratory of the Institute of Physics, Silesian Technical University, Warszawa-Gliwice (very ambitious project which has become a reference text in literature).
- Grodzicki, Jerzy. 1994. *Nasca: los síntomas geológicos del fenómeno El Niño y sus aspectos arqueológicos*. Centro de Estudios Latinoamericanos, Universidad de Varsovia, Warszawa (one of the first studies of this interdisciplinary type in Peru).
- Ziolkowski, Mariusz S. 1997. *La guerra de los wawqui. Los mecanismos y los objetivos de la rivalidad dentro de la elite inca, siglos XV – XVI*. Colección Abya Yala, Quito.
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- Wierciński, Andrzej. 1998. *Tlillan-Tlapallan. Estudios sobre la religión mesoamericana*. Sociedad Polaca de Estudios Latinoamericanos, Warszawa-Poznań.
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mochica. Imágenes escultóricas de las deidades antropomorfas de Museo Arqueológico Rafael Larco Herrera Lima. Fondo Editorial de la Pontificia Universidad Católica del Perú, Lima.

- Olko, Justyna. 2005. *Turquoise diadems and staffs of office: Elite costume and insignia of power in Aztec and Early Colonial Mexico.* Polish Society for Latin American Studies and Centre for Studies on the Classical Tradition, University of Warsaw.
- Antczak, Maria Magdalena and Antczak, Andrzej. 2006. *Los Ídolos de las Islas Prometidas.* Editorial Equinoccio Universidad Simón Bolívar, Caracas. (the first monograph of the area of Los Roques Archipelago).
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- Żrałka, Jarosław. 2008. *Terminal Classic Occupation in the Maya Sites Located in the Area of Triangulo Park, Peten, Guatemala.* Prace Archeologiczne No. 62. Jagiellonian University Press, Krakow (based on original excavation work proposing a new look on Maya Classic-Postclassic transition).
- Wasilewski, Michał. 2011. *Obsidians in the Valley of the Volcanoes, Peru. A geoarchaeological analysis.* British Archaeological Reports no. 2223, Archaeopress, Oxford.
- Palonka, Radosław. 2011. *Defensive Architecture and the Depopulation of the Mesa Verde Region, Utah-Colorado, USA in the XIII Century A.D.* Prace Archeologiczne No. 64. Jagiellonian University Press, Krakow.
- Makowski Krzysztof. 2012. *Ajuares funerarios de los cementerios prehispánicos de Tablada de Lurin (Periodo Formativo Tardío, Lima, Perú).* Corpus Antiquitatum Americanensium, Polonia-Perú, t. I. Polska Akademia Umiejetności-Pontificia Universidad Católica del Perú, Kraków.

CONCLUSIONS

The presented panorama of Polish pre-scientific and scientific involvement in the discovery and description of the New World shows several general tendencies. At the very beginning the possibilities of any scientific research in the area were very restricted for several reasons. The first obstacle was the policy of early Colonial empires and the general character of European “research”. The development of Polish interest in the New World did not differ a lot from that in other countries. It is true that for a long time Polish amateurs and professionals were much less numerous than, for example, those from Spain, France or the United Kingdom, but the primary reason here was the Polish *desinterese*ment in colonial politics. However, even at these very beginnings the important Polish relation of K. Arciszewski appeared, still relevant today.

One should agree with Kuczyński (1977) that even in the 19th and the beginning of the 20th century, Polish-American studies were very scarce compared, for example, with Polish-Asian, African or even Australian studies. The number of scientists in comparison with other countries was also quite small. However, in this context one should remember the very specific and difficult Polish political situation of that time. But even in this period Polish studies were fruitful and promising, and it is hard to agree with Posern-Zieliński’s statement (1985: 27) that the texts of that time were full of stereotypic and confusing information.

In the post World War II period, a new generation of Polish researchers came to the Americas. Among them several “categories” are clearly visible. The first group includes those dedicated to American studies, traveling rather regularly to the New World or spending there longer periods of time. The second group includes the study-workers who published a lot on the subject but while referring only to already existing sources and scientific bibliographies. This group was formed because of the continuous financial and logistic problems blighting the Polish scientific environment. The third group contains scientists for whom the New World theme was only an incidental adventure and who did not dedicate much of their scientific life to it.

That period was the time when three main Polish schools or chairs of American studies (not only archaeology) were founded. The first one appeared in Poznań the other two in Warszawa and Kraków. They provided a base from which the Generation X of the New World archaeology was to appear, more numerous than previous generations. One can see that Polish New World archaeology is a growing wave. There are more and more people working regularly on this subject, conducting more and more original studies, editing more and more reports, articles and books and every year make a stronger impact on the development of pre-Columbian studies.

The character of Polish New World archaeology from the very beginnings has differed from other branches of Polish archaeology. It is clearly visible that the people involved and conducting studies in the Americas were very often naturalists (biologists, geologists, and engineers), social scientists and anthropologists. In this way, the Polish archaeology of the Americas is more “Anglo-Saxon” in its theoretical approach than the archaeology in Poland which belies a definitively historical approach. One can say that from its beginnings it was mostly a processual form of archaeology.

Additionally, archaeologists educated in Poland always try to implement during their research in New World the scrutiny of Polish-school methods of excavation. The interdisciplinary studies were the rule, rather than the exception. Finally, very often the interpretation proposed by Polish researchers in their papers concerned excavations whereas projects in the New World were and still are more sublime, advanced or even controversial than those made on Polish soil.

It is also worth mentioning here that very often Polish archaeological projects were and still are conducted in obscure regions which are logistically difficult, deserted or jungled, and on the periphery of mainstream studies. This lends a pioneering character to these studies but is also very demanding.

We should look at the future with optimism. There is a growing number of New World archaeologists in Poland every year who are more and more active in their field studies and are passionate about publishing their results extensively in public journals. Their involvement in the popularisation of the subject attracts to the New World archaeological schools more students who may turn out to be the perfect investment for the future. Today not only Peru and Mexico but also USA, Guatemala, Colombia, Ecuador and Bolivia extend invitations to Polish archaeological expeditions. Polish New World archaeology has great potential and is one of the most dynamic disciplines in Polish archaeology.

APPENDIX 1

The most important Polish journals in which American studies were or are published (in order of appearance):

1. *Acta Archaeologica Carpathica*
Ed. 1958 onward (yearbook); archaeology.
2. *Etnografia Polska*
Ed. 1958 onward (semi-annual); anthropology, ethnohistory.

3. *Estudios Latinoamericanos*
Ed. 1972 onward (yearbook); New World archaeology, ethnohistory, anthropology.
4. *Ethnologia Polona*
Ed. 1974 onward (yearbook); anthropology, ethnohistory.
5. *Contributions in New World Archaeology* (formerly *Polish Contributions in New World Archaeology*). *Old and New series*
Ed. 1977-1980; 2008 onward (semi-annual); New World archaeology.
6. *Actas Latinoamericanas de Varsovia*
Ed. 1984 onward (yearbook); anthropology, ethnohistory.
7. *Tawacin – pismo przyjaciół Indian*
Ed. 1985-2009 (quarterly); anthropology, sociology, archaeology.
8. *Itinerarios – Revista de estudios lingüísticos, literarios, históricos u antropológicos*
Ed. 1995 onward; as enumerated in the subtitle.
9. *Andes – Boletín de la Misión Arqueológica Andina*
Ed. 1996 onward (irregular – a series of monographs rather than a typical journal); New World archaeology.
10. *Archeologia żywa*
Ed. 1996-2012 (quarterly/monthly); archaeology.
11. *Tambo – Boletín de Arqueología*
Ed. 2008, 2009; New World archaeology.

There are some others where articles on the Americas appeared sporadically, for example *Lud, Problemy polonii zagranicznej, Wiadomości archeologiczne* and *Światowit*.

APPENDIX 2

New World study centres in Poland:

1. Ethnology Research Group in the Institute of the History of Material Culture (today Institute of Archaeology and Ethnology of Polish Academy of Science – Poznań Branch) – American studies were conducted from about the late 60s to the late 80s/beginnings of the 90s.
2. Polish Society for Latin-American Studies PTSL Warsaw (<http://www.ptsl.pl/>) established in 1978; not connected with teaching processes.
3. The Centre for Precolombian Studies of the University of Warsaw. (http://www.maa.uw.edu.pl/obp/ang_index.htm) established in 2005 on the base of Andean Archaeological Mission (established in 1988).
4. Chair of American Archaeology, Institute of Archaeology, Jagiellonian University (<http://www.archeo.uj.edu.pl/english/nowyswiat.html>) established in 2008 on the basis of the Laboratory of American Archaeology (established in 2006).
5. Laboratory “Encounters Between the Old and New Worlds” in the Institute for Interdisciplinary Studies “Artes Liberales” (http://www.encounters.ibi.uw.edu.pl/en/About_Us.html) established in 2008 on the basis of the Centre for Studies on the Classical Tradition in Poland and East-Central Europe OBTA (founded in 1992).

I have omitted here some ephemeral or minor organisational units (for example, *Circulo Americanista* by the Polish Archaeological Society) as they were short lived or made only a small scientific contribution in the field of publications or education.

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