

THE MOCHE LIMA BEANS RECORDING SYSTEM, REVISITED

Tomi S. Melka

Abstract: One matter that has raised sufficient uncertainties among scholars in the study of the Old Moche culture is a system that comprises patterned Lima beans. The marked beans, plus various associated effigies, appear painted by and large with a mixture of realism and symbolism on the surface of ceramic bottles and jugs, with many of them showing an unparalleled artistry in the great area of the South American subcontinent. A range of accounts has been offered as to what the real meaning of these items is: starting from a recreational and/or a gambling game, to a divination scheme, to amulets, to an application for determining the length and order of funerary rites, to a device close to an accountancy and data storage medium, ending up with an 'ideographic', or even a 'pre-alphabetic' system.

The investigation brings together structural, iconographic and cultural aspects, and indicates that we might be dealing with an original form of mnemotechnology, contrived to solve the problems of medium and long-distance communication among the once thriving Moche principalities. Likewise, by reviewing the literature, by searching for new material, and exploring the structure and combinatory properties of the marked Lima beans, as well as by placing emphasis on joint scholarly efforts, may enhance the studies.

Key words: ceramic vessels, communicative system, data storage and transmission, fine-line drawings, iconography, 'messengers', painted/incised Lima beans, patterns, pre-Inca Moche culture, 'ritual runners', tokens

"Como resultado de la falta de testimonios claros, todas las explicaciones sobre este asunto parecen inútiles; divierten a la curiosidad sin satisfacer a la razón." [Due to a lack of clear evidence, all explanations on this issue would seem useless; they entertain the curiosity without satisfying the reason]

von Hagen (1966: 157).

INTRODUCTION

The Spanish Jesuit missionary José de Acosta (1940 [1590]) quoted by Rafael Larco Hoyle (1944: 59), Ann P. Rowe & John H. Rowe (1996: 463), and numerous modern authors (Larco Hoyle 1942: 93–94; von Hagen 1966: 157; Donnan 1978: 2; 1992: 11; Zuidema 1991: 151; Bawden 1996: 143; Phipps 1996: 154;

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