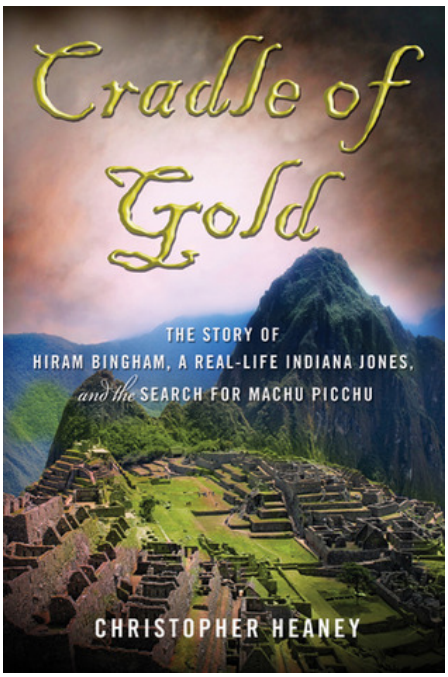

Cradle of Gold: The Story of Hiram Bingham, a Real-Life Indiana Jones, and the Search for Machu Picchu

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In 1911, a young Peruvian boy led an American explorer and Yale historian named Hiram Bingham into the ancient Incan citadel of Machu Picchu. Hidden amidst the breathtaking heights of the Andes, this settlement of temples, tombs and palaces was the Incas' greatest achievement. Tall, handsome, and sure of his destiny, Bingham believed that Machu Picchu was the Incas' final refuge, where they fled the Spanish Conquistadors. Bingham made Machu Picchu famous, and his dispatches from the jungle cast him as the swashbuckling hero romanticized today as a true Indiana Jones-like character. But his excavation of the site raised old specters of conquest and plunder, and met with an indigenous nationalism that changed the course of Peruvian history. Though Bingham successfully realized his dream of bringing Machu Picchu's treasure of skulls, bones and artifacts back to the United States, conflict between Yale and Peru persists through the present day over a simple question: Who owns Inca history?

In this grand, sweeping narrative, Christopher Heaney takes the reader into the heart of Peru's past to relive the dramatic story of the final years of the Incan empire, the exhilarating recovery of their final cities and the thought-provoking fight over their future. Drawing on original research in untapped archives, Heaney vividly portrays both a stunning landscape and the complex history of a fascinating region that continues to inspire awe and controversy today.

Cradle of Gold: The Story of Hiram Bingham, a Real-Life Indiana Jones, and the Search for Machu Picchu Details

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From Reader Review Cradle of Gold: The Story of Hiram Bingham, a Real-Life Indiana Jones, and the Search for Machu Picchu for online ebook

Rama says

The discovery of Machu Picchu by Hiram Bingham

This book narrates the adventure (and misadventures) of Yale University professor Hiram Bingham in the 1911 discovery of Machu Picchu, currently one of the most popular tourist spots in the Americas. With the help of Peruvian scholars like Carlos Romero and local informants like Juan Quispicusi, Bigham found Vitcos and Espiritu Pampa, scenes of the final moments of Manco Inca, Titu Cusi, and Tupac Arnaru, three of the important and tragic figures in Peruvian history. Machu Picchu represents the Inca Empire at its height, and Vitcos and Espiritu Pampa embody Inca resistance to Spanish impe¬rialism. Bingham did not understand all that he saw, and there were many Peru¬vians who had seen these ruins before him, but his desire to understand them within the story of Spanish and Inca struggle is one of the more compelling acts in the history of exploration.

His expedition paid attention to the lives of the humbler members of Inca society; the poor, and the transplanted. He was a man of his time, thoroughly bound by American piety, wealth, and colonialist attitudes towards the native peoples of Latin America. To ex¬plore and excavate, he took advantage of forced Indian labor. He was raised to believe that he is the hero of his life, and obscured the help he received from the many Peruvians who preceded him in the archives and mountains. He loved his discoveries so much that he had to possess their artifacts, losing himself in the moral jungle of that decision. Bingham sought exceptions as a white American and representative of Yale, then bent and broke Peruvian law when he didn't get special treatment. When confronted by his Peruvian collaborators, he quit academics, left Machu Picchu's artifacts at Yale, and went into politics, where he tripped once again. His high-profile expeditions raised Peruvian consciousness and criticisms of foreign ex¬ploitation of its history, unauthorized excavation and the smuggling of artifacts.

In one expedition Bingham and his companion named Coot had dodged the famed stick-up artists Butch Cassidy and the Sun¬dance Kid near Bolivia. The two outlaws had robbed a cart carrying one silver mine's payroll the week before and Bolivian soldiers had cornered and shot both the bandits. When this happened, Bingham wrote the story down, not realizing its significance. Historians Anne Meadows and Daniel Buck, however, concluded that the two men were in fact Butch Cassidy and the Sun¬dance Kid. In a strange turn of events Bing¬ham bought one of their mules not realizing his brush with another pair of American legends.

While Bingham gets the credit for the discovery of the lost city of Incas, but he is also accused of removing the archeological treasures of Peru in a clandestine fashion and many of them smuggled illegally into this country. The court battle between Yale and Peru is uncalled for; the treasures rightfully belong to Peru and Yale must return the archeological materials.

Abbey says

Someone should have talked the author out of the silly name for this book because it's quite good and I almost didn't read it because of the sensational title. It's not about gold or treasure other than the rediscovery of Incan history, and Bingham's life had little in common with Indiana Jones except that both were professors for a part of their careers.

Reading this on the heels of "Lost City of Z" gave me a good chance to compare the life trajectories of two gentleman explorers, Brit Percy Fawcett and American Hiram Bingham.

They both explored in South America at roughly the same time, and both mention a few names as common acquaintances. Fawcett impoverished his family, suffered terribly harsh conditions over decades of forays and expeditions into the Amazon, had trouble finding sponsors and an audience for his theories, and ultimately failed. It must have been very bitter for Fawcett to hear about Bingham's success.

Hiram Bingham married an heir to the Tiffany fortune, had little problem finding a wide audience for his tales, had two spectacularly successful, well-funded, well-provisioned, and almost comfortable expeditions on which he possibly met Butch Cassidy and the Sundance Kid - and bought a mule from them - found the earliest human settlement in South America (25,000 years old) just outside Cuzco, introduced the European and American audience to Machu Picchu, and identified three other important Incan sites. I say "introduced," because the sites weren't forgotten by Peruvians. They just hadn't yet been trampled by white tourists. Even today, the railway line to Machu Picchu is named the Hiram Bingham railroad but very few have heard of Percy Fawcett.

There is no moral to this comparison of life stories; I just thought the comparison was worth making. I recommend both books, preferably read one after the other.

Amy says

2.5 stars. It's not that I didn't think this book was interesting--it was--especially the first half. But the print was itty bitty, and that in itself limited my enjoyment of the book. My eyes hurt after time spent reading this work. No fun.

Once the story began talking about the political and legal battles that went on between Peru, Yale, and Hiram Bingham, somehow things got a little jumbled and hard to follow, and I did feel my interest falling off a bit. I was a little disappointed in this. I enjoy political machinations, and legal battles over archaeology are also intriguing. But *something* was missing from those aspects of the story in this book. I wish I could put my finger on what that was.

I didn't come away from this book particularly admiring Hiram Bingham or the individuals and institutions responsible for bringing Inca artifacts and bones out of Peru and into the United States. Sure, the discovery was cool, and good on Bingham for pursuing his dreams, but because of the way this story was told, I couldn't help but see echoes of the greed, colonialism, racism, and treasure hunting that the Spaniards inflicted upon the Inca empire in the 16th century. I ended up finding the morals of the people in this book to be a little bit, um, "flexible," and a little bit distasteful. It was a different time, though, and different mindsets prevailed. That is sometimes hard to remember when reading a book about history.

Lisa Munro says

Indiana Jones never had to deal with national cultural patrimony laws, but Christopher Heaney's book demonstrates the tangled webs created through evolving concepts of archaeology, science, cultural patrimony, and foreign exploration. Based on primary source documentary research and the author's own descriptions of Incan ruins, this book follows Hiram Bingham's unlikely career as a jungle explorer and amateur archaeologist during his multiple expeditions to Peru and his descent into increasingly more desperate schemes to provide Yale University with the artifacts from Macchu Picchu and other Incan sites. The narrative was intriguing and enjoyable to read and moved along at a good pace. I also liked the occasional flashbacks to actual Incan history and the tragic events that occurred at many sites that Bingham visited. I was also very glad to read the book's afterword, which describes the cooperative efforts of both Yale and the Peruvian government to return the artifacts to their place of origin. This is definitely a victory for indigenous peoples everywhere who are engaged in their own struggles to gain the return of both human remains and cultural artifacts.
Recommended!

Lisa Doucet says

After visiting Machu Picchu in September, I wanted to know more about it's discovery. This book gave me all the details! Very interesting!

Laurie says

I'm reading up on Machu Picchu, and this was a surprisingly quick read. Interesting to think about Hiram Bingham III whose grandfather "a sa rue" in Honolulu near the university campus. I'm not a fan of Spielberg films, but it's interesting to see how "Hi" became "Indy" via Charlton Heston's "Harry" in the fifties. Hi had at least three lives (but only two wives), as a missionary without vocation, a professor at yale, an adventure archeologist first in Colombia following the traces of Bolívar then in Peru searching for traces of Lost Cities in the Andes, then moving on to aviation, the military, and a political career ending in corruption. He robbed graves, not of gold, but of bones, shards, mummies. He smuggled some of his loot to Yale, but was brought to trial and largely
discredited. He went from rejecting the idea of an advanced Inca culture to making extreme (and largely erroneous) claims for it. After reading about Bingham's self promotion and arrogance, it's a relief to know the relics are going back to Peru.

Alexparody Parody says

Heaney wrote a fascinating narrative of Hiram Bingham; it was entertaining, easy to read, and an quick-paced examination of the history of Bingham's "discovery" of Machu Picchu. It is also an interesting look into the cultural imperialist critique shared by most authors of Native American history today. There are aspects of the book, however, that make it truly feel like a novel. Bingham tried desperately to romanticize the history of the Incas, and Heaney, in a way, shared that characteristic with Bingham by using numerous creative insinuations, perhaps in order to romanticize Bingham's life. This may have been an attempt to make

the reader feel like he or she can delve into Hiram's mind. These insinuations, however, are not well-defended by historical facts, and make certain parts of the book feel somewhat fictitious. Regardless of this fact, this book has many parts that are defended by Heaney's research in Peru and in Yale's archives, and is without any reservation a hands-down excellent read!

Sharon says

I must say at the outset that I wanted to be able to rate this book higher than I ultimately did. I found the quality of the writing to be choppy, and it wasn't until the last third of the book that it was really able to hold my interest (proof of this is that I finished and reviewed at least half a dozen other books in the same timeframe as I started this one -- including two that were *significantly* longer).

It's really a pity, because Hiram Bingham's story should be presented in the interesting fashion that it deserves. The so-called "scientific discoverer" of Machu Picchu was an adventuring son of missionaries; marrying into the Tiffany & Co. fortune afforded him the opportunity to travel all over the world as a gentleman explorer (I am hesitant to refer to him as an archaeologist).

Bingham's work depended on the exploitation of Peruvian labor (allowable under law at the time), but even then there were laws against exporting artifacts from that country. So, Bingham struck a deal in which the government in which any items he took out of the country were on loan and would be returned upon request.

That wasn't the end of the story, of course. Items were poorly catalogued, if at all, and were shipped to Yale via means as varied as steamer trunks, crates and hand luggage. (This is to say nothing of private collections that were purchased and smuggled out of the country.)

As we approach the centenary of Bingham's discovery of Machu Picchu, Peru has been requesting the return of the loaned artifacts for nearly 80 years to no avail. There have been numerous articles in the newspaper of late about the matter, and I have no doubt that Heaney and his publishing company have carefully timed the release of this book to coincide with that historical finding.

(Review based on uncorrected advance proof.)

Suzanne says

From Goodreads: *"In 1911, a young Peruvian boy led an American explorer and Yale historian named Hiram Bingham into the ancient Incan citadel of Machu Picchu. Hidden amidst the breathtaking heights of the Andes, this settlement of temples, tombs and palaces was the Incas' greatest achievement."*

Although Machu Picchu had been visited by outsiders before, it was Hiram Bingham, sponsored by Yale University, that made it famous. His discoveries, notes and excavated Inca relics were treasures to the scientific world. The question that eventually became pre-eminent was "who owns these treasures?" For almost 100 years, Yale University claimed the rights to Peruvian national heritage.

Cradle of Gold was a terrific narrative of an exciting time in exploration and discovery, and also a interesting commentary on the purview of property rights.

Emily Richards says

One of my dreams is to go to Peru. It is a land of beauty, enriched with culture and a history that both fascinates and haunts me. Most travellers lucky enough to venture to Peru endeavour to visit Machu Picchu and walk the Inca Trail. The magnetism to this spot could be neatly described as a “historical cosmos in miniature”. Machu Picchu, or “Old Peak”, is a symbolic reminder of the great Inca Empire that stretched the breadth of the west coast of South America, climbing to the highest mountains and touching the clouds, bringing them closer to the sun and stars, their iconic vision of “light and truth”. Along the Trail is Warmiwañusqa or “Dead Woman’s Pass” which is said to offer spectacular views between the mountains. From here are stone baths where the Incas used to wash their gold. The Spanish invasion of the 1500s changed the Inca history forever. The conquistadors brought fear, death, disease, Catholicism and a bloody greed for gold. One could argue that the Incas were more civilised and the Spanish more like savages.

Christopher Heaney’s Cradle of Gold details the Indiana Jones-esque background of Hiram Bingham and his prosperous marriage to a Miss Tiffany, a diamond fortune in tow, and the speculations of Machu Picchu itself, as well as the political battles for ownership of its remains.

Since the explorations lead by Hiram Bingham that stumbled across Machu Picchu on July 24th 1911, the mysteries that shroud Machu Picchu have been brought to the fore by the National Geographic Society, Yale University and the global media. Archaeological finds (mostly skeletons and pottery) were smuggled to Yale and some were almost lost to the sea forever when the Turrialba ran aground soon after the Titanic sunk on May 31st 1991. There is an Inca Museum in Cusco that I would be very interested in visiting as well as a train named after the explorer himself that takes you from Machu Picchu to the town below. I wonder what the situation is now with regards to these historical artefacts. It is ironic that the Incas have their Empire shattered and the modern Peruvians have what remnants were left taken from them, by more white men whose names will be accentuated as the discoverers and safe-keepers of South American history and academia.

Exactness is impossible with regards to why Machu Picchu was built in the first place but speculations offer an interesting blend of notions. Some thought it might be Vilcabamba, the last City of the Incas or the last resting place of the Virgins of the Suns, but its routes run deeper than this and the skeletons found indicate a mix of men and women whose joints were worn and backs were bent from physical toil. One historian believes it is “now [in 2011] understood that it is a site of regional, spiritual authority as well as a royal estate whose upkeep was paid for by the familial cult that surrounded [Emperor Pachacuti’s] mummy”. I like the idea that Machu Picchu was a “concevidayoc”, translating as a spot where one may be preserved from harm and a “casa alegre” or happy home.

In the present day, tourists and historians alike can enjoy the climb up, hopefully not with too much “soroche”, altitude sickness, and marvel at the ruins of Incan masonic grandeur and the views over the Andes. Heaney describes the architecture that was built without a trace of cement as perfectly “fitted together as a glass stopper is fitted to a bottle”. Here you can also find an Intihuatana, a sun post like a sundial the Incas used as a clock and calendar, probably used to dictate crop cycles and sun worship. My imagination gives Machu Picchu a vivid impression of a pure city, glowing with white and gold, surrounded by the lush green of sun-kissed foliage, at one with nature with mantels of crops encompassing the mountainside. Its people would have prospered with an expert knowledge of agriculture and a spiritual completeness and sense of peace, safe in the mountains.

Sheryl says

This version of Hiram Bingham's life took me back to Machu Picchu and beyond. It sure gave me a different perspective on archeology and the rights of the indigenous people. Loved it. Makes me want to travel even more!

Andrew says

In his book, Heaney utilizes an easy, conversational style to tell an interesting and surprising tale of the life and adventures of Hiram Bingham. The reader is treated to Indiana Jones-like stories of the explorer’s travels throughout Peru and of the wonderful discoveries he made. Heaney’s use of original sources is at times inspired and always appropriate. The little tidbits about Bingham and his family are often poignant and truly create a feeling in the reader that one knows the man himself.

At the same time, the reader is shown the sometimes shady underbelly of the profession of archaeology (or perhaps just “exploring”) and its connections to the mistreatment of indigenous people, the illicit artifact trade, and much more. Sadly, these practices date back hundreds or thousands of years, perhaps as far back as humanity has existed in a form resembling that of today.

In many cases, Bingham represents a sort of “renaissance man” that belongs to a different era. He lived a highly varied life, spending time on isolated islands -- at sea and in the jungle. He met a great number of people from all walks of life and from all over the world. However, as Heaney writes, Bingham was the hero of his own life.

Bingham treated the world almost as his personal plaything; he expected to get what he wanted and to make use of it as he saw fit. He ostensibly followed the rules, but felt few qualms about bending them as it suited his needs. When the rules became too strong to bend to his will, he simply changed games, moving into politics instead. As a man of experience and pedigree, he found early success in this venture as well.

It is this sense of “easy” success and entitlement that shines through the story most of all, not merely of Bingham personally, but also of the “civilized” world in general. For much of human history (including perhaps our own current time), humanity has divided itself into segments. To the extent that they are aware of each other, each segment feels free to judge and place a value on the others.

In Bingham’s time, this was most definitely the case. Theories such as Social Darwinism and Eugenics came and went, but always the “civilized” nations felt they were the best qualified to care for humanity’s history. In fact, they often felt that they needed to care for humanity’s history. This feeling extended even over artifacts and locations where the local countries were actively fighting for their right to control their own cultural discoveries. Thus, the people with sufficient power and motivation felt they were the only ones who cared enough -- the only ones who could care enough -- to properly preserve historical items.

Unfortunately, this attitude led to the widespread removal of artifacts from their homelands to be displayed (or hidden in storage) in far-flung museums and galleries. This practice became something of a competition

amongst the wealthier nations of the world. In one sense, the reader sides with the explorers and researchers as they are at least preferable to unsupervised and rampant looting simply for personal gain. We want to see the museums of the world display artifacts and sites in such a way that the viewer can truly gain an understanding and appreciation for all that has come before.

However, as Heaney points out, this viewing need not take place in Bingham's New Haven, CT. In fact, many times, such a viewing might be more effective if the items could be studied closer to home, providing the opportunity for the most interested parties to see and appreciate them. Sometimes this might even include people who can trace their remote ancestry directly to those who hail from the era of a cultural site.

In the end, the book represents a fascinating and at times gripping story of Bingham's life. In terms of what this amazing man's experiences can teach us about the discovery and study of antiquities today, Heaney only touches briefly upon the topic, picking up the theme throughout the overarching narrative of Bingham's movie-script of a life. He helps the reader understand what it is about humanity that might make us seek to make discoveries, to possess ancient objects at whatever the cost. Heaney does not, however, go far enough in elucidating ways to reign in these exuberances. In fairness, this was not the focus of the book, but Bingham provides such fertile soil, that the reader justifiably might expect more.

Adam Jones says

For starters, I feel I must admit that my interest in archaeology, exploration and ancient civilisations was the result of playing the original Tomb Raider on the Playstation back in 1996.
It made me think about how people in the past lived, the secrets and artefacts left behind and what we could find out from these. I guess I loved the mystery of it all and the sense of adventure in rediscovering something that had been lost for such a long time.
It also inspired my life-long desire to visit Peru. When I spotted this book in a charity book shop, I picked it up straight away, wanting to find out even more about the history of a place I've wanted to visit for such a long time.

I was so excited to read the book that at first I was quite surprised at how small the text was. It wasn't a major issue but it felt a little bit like a struggle knowing the text was so small and the chapters were so long as well (I like to read complete chapters before stopping..)
I also found it to be quite 'heavy', in the sense that it was full of lots of names, dates and other information that took quite a while to digest and sort out in my head, and I found myself constantly saying how it felt like I was reading a scientific paper or journal. It took me a long time to get through.
Having said this, by no means does this mean that I didn't enjoy it. I loved finding out more about the history and life of the man, Hiram Bingham, who 'rediscovered' Machu Picchu and other Inca sites ... even if I did find myself regarding him with a mixture of respect, admiration and also disbelief at some questionable moral decisions.
Most of all, I loved reading about the journey to the discovery and the descriptions of the sites and artefacts found. Wishing I had somehow made the discovery myself and imagining what it must have felt like.

One day I will go to Peru and I will visit Machu Picchu and Vilcabamba and other such sites mentioned in this book. And I feel like I will appreciate it all the more for having read this book and learning even more about the history and lives of the Inca civilisation.

Amy says

Ok, first of all Goodreads deleted my original review but I would just like to say that this book was fantastic and explained Hiram Bingham's discovery of Machu Picchu down to how he struggled or didn't struggle with getting artifacts back to Yale's Peabody Museum.

I like how he brings up the debate about whether or not museums in the US should have as many artifacts from other countries as it does. Heaney accredits his being able to see things in museums as one of the reasons he was inspired to travel and become a historian. On the other hand doesn't the country of origin have some claim to items that were taken from it's country?

Although in the book it hadn't happened yet but Yale sent back a huge portion of it's collection to Cusco Peru in 2011 the centenial of Bingham's dicovery of Machu Picchu. The artifacts are now on display at the Casa de Concha Museum.

I highly recommend this book and it came highly recommended by Paolo Greer, another noted Machu Pichu and Peru historian. You will not be disappointed! Heaney makes sure to bring up many of the observations that Bingham made and compare them to what is now thought to be true about Machu Picchu. It's a fast read and highly interesting and entertaining. You won't be let down.

Jason Golomb says

On the morning of July 24, 1911, a tall lecturer-cum-explorer from Yale University set off in a cold drizzle to investigate rumors of ancient Inca ruins in Peru. The explorer chopped his way through thick jungle, crawled across a "bridge" of slender logs bound together with vines, and crept through underbrush hiding venomous fer-de-lance pit vipers.

Two hours into the hike, the explorer and his two escorts came across a grass-covered hut. A pair of Indian farmers walked them a short way before handing them over to a small Indian boy. With the boy leading the way, Hiram Bingham stumbled upon one of the greatest archaeological finds of the 20th century; and what was named in 2007 as one of the new seven wonders of the world: Machu Picchu.

Christopher Heaney's "Cradle of Gold" recounts the discovery of Machu Picchu , but also dives deeply into the expeditions leading up to this seminal archaeological discovery, as well as later expeditions and the political intrigues that still exist today.

To be clear, Bingham didn't truly 'discover' Machu Picchu. There were two Indian families living on the mountain who were even using the broad Machu Picchu plaza as a garden. It's common in modern times to reference Bingham as the "scientific" discoverer of the mountain top Inca citadel. According to Heaney, it was common during his day as well. Within the last two years, research has emerged that indicates that not

only did locals know of the ruins perched above the Urubamba River, but foreign interests were both aware of Machu Picchu, and had sought out (and possibly found), treasure among the ruins. Heaney points out that the debate of who 'discovered' Machu Picchu began the moment Bingham reached the ruins and saw a name clearly scratched in charcoal on an ancient Inca wall.

Heaney spent years researching the story in Peru, the UK and across the United States to compile fresh and historic perspectives on Bingham the man, and Bingham the explorer. Heaney covers Bingham's childhood where he group up in Hawai'i with a deeply religious father and grandfather, both of whom were, and are, renown for their work in spreading and reinforcing Christianity across the Pacific.

According to Heaney, Bingham found himself caught between the very conservative world of his religious upbringing, and a strong desire to explore. Additionally, he had to live up to a well-known name and reputation that was generations-old. He ended up marrying an heiress to the Tiffany fortune which provided the early funding of his first trips to South America. He had a knack for history, writing, and leadership. The combination of the three landed him in Peru in 1911.

A second ruin-hunting expedition, with primary funding from Yale University, where Hiram graduated and lectured, and the National Geographic Society, returned him to Peru to flesh out his previous discoveries and the historical theories he proposed. Bingham explored, excavated and publicized on his own behalf. Ultimately the world embraced his Lost City which he thought was the first and last cities of the Incas. It is, in fact, the strongest of Bingham's legacies.

But there's more to the story than discovery. There's a political side that adds a rather distasteful bit of reality to the dream-like elements of the Inca city in the clouds. Within the last three years, Peru has been pushing Yale, in the press and in the courts, to return the artifacts that Bingham purportedly took with him from Peru during his series of expeditions. This dark cloud hangs over Machu Picchu which is set to celebrate the 100th anniversary of Bingham's revelation to the world. This political battle is not new. It emerged essentially as Bingham was making his round of celebrity lectures in the U.S. lauding his discoveries. And the battle didn't simply occur around Bingham, he was often right in the middle of the fray. Heaney also makes it clear that Bingham was not a mere innocent bystander, but he helped create a problem that has lasted almost a century.

Heaney's story is very detailed and extremely well researched as evidenced by 20+ pages of references and footnotes. He got his hands on several archives rich in journals and personal correspondence related to Machu Picchu and Hiram Bingham. Heaney provides a thrilling account of Bingham's journeys, through the multifaceted lenses of those related to his Peruvian expeditions, as well as his own well-known accounts.

The story of Bingham's discoveries evoke the youthful passions to take on incredible challenges in far-off lands. The realities of Bingham's jungle and mountain adventures are mere fantasies of young boys across suburban America...fantasies that are reinforced through pop culture icons like Indiana Jones. Heaney suggests (even in his title) that Indiana Jones was modeled on Hiram Bingham. He, in fact, references an old Charlton Heston film,"Secret of the Incas", upon which the costumers of Raiders of the Lost Ark based Indy's outfit. Heston's character in "Secret of the Incas" is, of course, a dead ringer for Bingham.

Like Indy, Bingham's story has good guys and bad guys. Unlike the movies the good guys don't necessarily wear the white hats and the bad guys don't necessarily wear the black ones.
