

FOREWORD

Marisol de la Cadena delivered the Lewis Henry Morgan Lectures in October 2011, marking the fiftieth anniversary of the series, which was conceived in 1961 by Bernard Cohn, then chair of the Department of Anthropology and Sociology at the University of Rochester. A founder of modern cultural anthropology, Lewis Henry Morgan (1818–81) was one of Rochester's most famous intellectual figures and a patron of the University of Rochester. He left a substantial bequest to the university for the founding of a women's college.

The first three sets of lectures commemorated Morgan's nineteenth-century contributions to the study of kinship (Meyer Fortes, 1963), native North Americans (Fred Eggan, 1964), and comparative civilizations (Robert M. Adams, 1965). Marisol de la Cadena's lecture, as well as lectures in the subsequent two years given respectively by Janet Carsten and Peter van der Veer, addressed the topics of the original three lectures from the perspective of anthropology in the twenty-first century. The lecture series now includes an evening public lecture followed by a day-long workshop in which a draft of the planned monograph is discussed by members of the Department of Anthropology and by commentators invited from other institutions. The formal discussants who participated in the workshop devoted to de la Cadena's manuscript were María Lugones from the University of Binghamton; Paul Nadasdy from Cornell University; Sinclair Thomson from New York University; and Janet Berlo, Thomas Gibson, and Daniel Reichman from the University of Rochester.

De la Cadena's work marks an important milestone in the history of both the Morgan lecture series and ethnographic practice. Her book is based on

fieldwork in the Peruvian Andes with two renowned healers (and much more), Mariano Turpo and his son, Nazario Turpo. Through her ethnographic co-labor with the Turpos, de la Cadena traces changes in the politics of indigenous people in Peru, from 1950s liberalism and socialism to the neoliberal multiculturalism of the 2000s. Mariano Turpo was a key participant in the Peruvian land reform movement, which in the 1960s ended a system of debt peonage under which native people were essentially bound to the hacienda on which they were born. Decades later, Nazario Turpo worked as an Andean shaman leading groups of international tourists in Cuzco; he was also invited to work as a consultant on the Quechua exhibit at the National Museum of the American Indian in Washington, D.C.

De la Cadena's work extends and critically transforms the legacy of Lewis Henry Morgan, whose landmark contributions to anthropology were made possible by ethnographic collaboration with Native American intellectuals, particularly Ely S. Parker, a member of the Tonawanda Branch of the Seneca, whom Morgan met while browsing in an Albany bookstore in 1844. Parker was in Albany to convince New York lawmakers that Seneca land had been illegally sold to representatives of the Ogden Land Company under the Treaty of Buffalo Creek. Beginning with this chance encounter, Morgan had a lifelong collaboration with Parker, who became Morgan's principal source of information about the Iroquois. Morgan dedicated his first major work, *The League of the Iroquois* (1851), to Parker as "the fruit of our joint researches."

The Turpos talked about their experiences, especially their interactions with earth-beings, in ways that many people, including powerful Peruvian politicians, are not inclined to take seriously. Through the Turpos' stories—and recursive consideration of the terms (in all senses of the word) for telling their stories—de la Cadena reflects on issues of paramount concern to current anthropology, from the meanings of indigeneity in the context of multiculturalism to the contested agency of nonhumans and material things. Moreover, this book questions the basic premise and promise of ethnography—namely, to translate between lifeworlds that, although different and distinct, remain partially and asymmetrically connected. What are the opportunities and imponderables, the risks and rewards, that inhere in the work of translation across epistemic and hegemonic divides?

One of de la Cadena's central claims in the present work is that the existence of alternative modes of being in the world should neither be dismissed

as superstition nor celebrated as a diversity of cultural beliefs. Rather than thinking of cultural diversity as the range of ways that different human groups understand a shared natural world, we should rethink difference in ontological terms: how do shared modes of human understanding interpret fundamentally different, yet always entangled, worlds? These intellectual concerns, which are central to anthropology and humanism in general, take on increasingly practical importance in the context of contemporary politics. As in Morgan's time, the expansion of extractive industries like mining threatens the lives of native peoples throughout the Americas. The capacity to define and imagine the sensible world in terms besides those of Nature partitioned from Humanity has therefore become a crucial instrument of struggle. By revealing the ontological dimensions of contemporary politics that shape museum exhibitions in the United States as well as public demonstrations in Peru, de la Cadena gives us a compelling example of how anthropology can promote recognition that there might be more than one struggle going on. Her co-labor with Mariano and Nazario Turpo yields a cosmopolitical vision that prefigures the possibility of respectful dialogue among divergent worlds.

Robert J. Foster | Daniel R. Reichman

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Nazario's happiness April 2007—a few months before he died.
(Photographs are by the author unless otherwise indicated.)