

## Foreword

The Lewis Henry Morgan lectures at the University of Rochester were inaugurated in 1962 and have been presented annually ever since. The lectures commemorate Morgan's contributions to the University of Rochester, his support for the founding of a women's college, and his legacy in anthropology, as reflected in the topics of the first three lectures, which focused on kinship (Meyer Fortes in 1963), native North Americans (Fred Eggan in 1964), and social evolution (Robert M. Adams in 1965).

As the oldest and longest-running anthropology lecture series in North America, the Morgan Lectures have produced some of the most influential texts in modern anthropology, to name but a few: Victor Turner's *The Ritual Process: Structure and Anti-structure* (1966), Marilyn Strathern's *After Nature: Kinship in the Late Twentieth Century* (1992), and Nancy Munn's *The Fame of Gawa: A Symbolic Study of Value Transformation in a Massim Society (Papua New Guinea)* (1986). A view of the lectures after more than fifty years illustrates the ways that anthropologists have moved well beyond Morgan's Enlightenment roots, and also how they have expanded upon the topics that preoccupied him: kinship and social organization, political economy, indigenous peoples, and cross-cultural comparison.

Many of the lectures have culminated in the publication of an original monograph. Some of them that have not appeared in print now enjoy a second life online, thanks to HAU, which has brought unpublished lectures from the past to a wider audience. The present volume is based on four lectures delivered by John Murra in Rochester in 1969, made available for the first time through the dedication of Heather Lechtman and the late Freda Wolf, with the generous support of the HAU editorial team. Lechtman and Wolf assembled the text of the lectures from incomplete typed transcriptions, as well as tapes of the lectures provided by the National Anthropological Archives of the Smithsonian Institution.

In these lectures, Murra presents a spirited, lucid, and erudite analysis of the development of Andean civilization, describing the forms of social, economic, and political organization that enabled large, dense populations to thrive at extremely high altitudes across vast distances. In doing so, Murra argues that the Andean model of sociopolitical development offers a challenge to the schema of social evolution first proposed by Morgan in *Ancient Society* and later taken up by Marx and Engels.

Murra's account demonstrates how archeology, archival research, and ethnography can be integrated to explore questions that shaped anthropology during Lewis Henry Morgan's lifetime

and still remain central to our field today: Why and how did states develop? How did the colonial encounter transform precolonial social institutions? How does technological progress lead to new forms of political organization?

Murra ultimately concludes that the systems of reciprocity and redistribution that shaped Andean society led to the emergence of a vastly different kind of state than that which had been imagined by Morgan, Marx, or Engels. He argues that the Inka empire did not rely on large-scale slavery or feudal bonds, and managed to exert political and economic control through long term relationships of dependency that were not enforced “through the whip” (this volume, page 71). Though oriented to the past, his analysis leads us to ponder the future of economic and political organization in an era of rapid technological change. We now know that there were indeed many paths to “civilization.” Where those paths may lead remains an open question.

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