



# Reports on Completed Research

**for the year 2005**

The Wenner-Gren Foundation for Anthropological Research, Inc. is a private operating foundation dedicated to the advancement of anthropology throughout the world. Through a variety of programs, the foundation aids research in all branches of anthropology and closely related disciplines concerned with human origins, development, and variation.

This report is a compilation of abstracts for completed research submitted by grantees in 2005, as stipulated in their grant agreements.

---

**The Wenner-Gren Foundation for Anthropological Research, Inc.**  
470 Park Ave. South, 8<sup>th</sup> Floor North • New York, NY 10016-6819  
Phone: 212.683.5000 • FAX: 212.683.9151

---

## REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2005. The reports are listed by subdiscipline and geographic area (where applicable), in alphabetical order. A Bibliography of Publications resulting from foundation-supported research (as reported for the same period) follows, as well as an Index of Grantees Reporting Completed Research.

### ARCHAEOLOGY

#### Africa

DR. AKIN OGUNDIRAN, Florida International University, Miami, Florida, received funding in December 2003 to aid research on “The Incorporation of Yoruba Hinterland into the Atlantic Economy: Archaeology and Historical Ethnography in Upper Osun.” Archaeological and ethnohistorical investigations were carried out in Upper Osun region of Yorubaland between January and August 2004 in order to understand the entanglement of a West African hinterland in the Atlantic economic system and the impacts on local sociocultural patterns, political economy, and the quotidian domestic lives. The fieldwork focused on two contiguous towns, Osogbo and Ede-Ile (ca. 1550-1800). The investigations reveal that about the time that the Upper Osun communities were being drawn into the Atlantic economy, parts of the region were also being incorporated into the Oyo imperial orbit. The excavations (totaling 119 square meters) of several activity sites: refuse mounds, house structures, market locus, and iron-working and dye-stuff/soap manufacturing centers yielded ten classes of artifacts, including ceramic wares, tobacco pipes, oil lamps, spindle whorls; iron knives, arrows, rings, and bangles; copper bracelets; glass beads and bead-crucible; cowries; a human burial; and a wide range of animal bones. Through an historical ethnographic study of Osun festivals and rituals in Upper Osun, the iconographies and symbols of imperial expansion and resistance, religious institutions, worldview, and gender relations were documented. The study also gave insights into the local representations and memories of the Atlantic trade. The diversity of the archaeological material records, when fully analyzed and integrated with the historical ethnographic data, will enrich our understanding of the impacts of the intersections of Oyo imperial expansion and the Atlantic economic circuits on the political economy, warfare, colonization, population movement, taste-making patterns and social distinctions, and the domestic production and consumption patterns in Upper Osun. Above all, the results will significantly inform us about the global dimensions of cultural history in the Yoruba hinterland during the middle phase of the transatlantic trade.

#### Asia and the Near East:

DR. DANIELLA E. BAR-YOSEF MAYER, University of Haifa, Haifa, Israel, was awarded a Hunt Postdoctoral Fellowship in August 2001, to aid writing “Archaeo-Malacology: Case Studies from the Levant.” The analysis of over 70 shell assemblages from archaeological sites is the basis for this book. Writing is still underway, but large portions have been

completed. The book will include the following topics: 1) the use of shell beads by hunter-gatherers, which discusses the use of shells in Palaeolithic and Neolithic societies; 2) shell beads and artifacts from funerary contexts, which presents the emergence of elaborate pendants found mainly during the Chalcolithic and Early Bronze Age periods; 3) molluscs as food (the importance of shellfish merits a discussion beyond the boundaries of the Levant, where it had a minor role in the diet); 4) elaborate shell vessels and instruments, a dozen different types of artifacts (that are not beads or pendants) include a trumpet and a fish-scaler; 5) the use of shells in construction, *Glycymeris*' use in floor foundation began in the Middle Bronze Age and continues in some areas up to the recent past; 6) shells' role in pottery production, which discusses their use as temper in clay, and as a tool for burnishing and decorating pottery; 7) shell money is well documented in the ethnographic literature, but how does one identify the use of a shell as money in the past? Examples are found in the Iron Age of the Levant; and 8) purple dye from *Murex* snails for the production of textile dyes is responsible for large numbers of shell heaps. Their role in the economy of the societies that produced them will be emphasized.

GREGORY G. INDRISANO, then a student at the University of Pittsburgh, Pittsburgh, Pennsylvania, received funding in November 2002 to aid research on "Subsistence in Marginal Environments and its Correlations to Environmental Fluctuations and Changing Societal Complexity," supervised by Dr. Katheryn M. Linduff. Full coverage pedestrian surface survey of 102 square kilometers on the northern shore of Daihai Lake, Liangcheng County, Inner Mongolian Autonomous Region, PRC, recorded the extent of ancient habitation from 2900 BCE to 1400 CE. The goal of the project was to systematically record the spatial extent as well as the artifact density and geographic setting of ancient habitation in this region through time. The northern shore of Daihai lake included more than 750 hectares of total occupation producing more than 17,800 sherds from the Laohushan, Zhukaigou, Warring States, Han Dynasty, Liao Dynasty, Yuan Dynasty Periods. Little or no settlement hierarchy is apparent in the settlement pattern for this region until it was integrated into the Central Plain polities during the Warring States Period. From the Warring States into the Han Dynasty Periods, strong settlement hierarchies develop as this region was integrated into the Han Dynasty. After a period of low population this area was once again integrated into the Central Plain Dynasties of the Liao and Yuan, where even further hierarchies develop, centered on the rich lacustrine environment on the shore of Daihai Lake. Another goal of the project was to investigate how these administrative hierarchies affected subsistence strategies in the past. Preliminary results suggest that many of these spatially extensive, administratively complex polities required intensive farming from the peasant populations to feed the large number of unproductive residents. This intensive farming brought people together into densely packed site hierarchies that left little room for herding activities, and the intensive agricultural practices would have limited the ability of farmers to practice mixed economies. If these preliminary results are supported by future analysis, then subsistence is more closely connected with the demands made on farmers by complex polities than by changes in environment.

DR. SARAH M. NELSON, University of Denver, Denver, Colorado, and PROF. GUO DASHUN, Liaoning Province Archaeological Research Institute, Shenyang, China, received a renewal of their International Collaborative Research Grant in December 2001 to aid an archaeological survey of Niuheliang site, Liaoning, China. Work at the site of Niuheliang in May and June 2002 centered on an electromagnetic survey (similar to ground-penetrating radar [GPR], but using magnetic fields instead of radar). This non-intrusive technique was

used to help understand the raised area with rock walls or edges called the “Platform” by the Chinese archeologists. This area is on a gentle slope above the “Nushenmiao” the Goddess Temple, and is important because it must have been related to the ritual activities that are implied by the other discoveries here. An instrument called a GEM was used to produce four different readings for each point on the grid. Analysis of each plot indicated several likely features. The clearest are a large rectangular area which was identified directly north of the Goddess Temple, and a linear feature which may be a road or path, which trends north-northeast through the upper section. The visible rock alignments show up clearly in the grids, but do not mask other features. These anomalies will be probed in consultation with the Chinese crew from the Liaoning Province Archaeological Research Institute.

ROSE SOLANGAARACHCHI, a student at the University of Florida, Gainesville, was awarded a grant in November 2003 to carry out archaeometallurgical research on “Ancient Iron Smelting Technology and Settlement Pattern on the Kiri Oya Basin in the Dry Zone of Sri Lanka,” under the supervision of Prof. Peter R. Schmidt. Solangaarachchi’s objective was to examine the metallurgical and socio-political aspects of ancient iron smelting through various methods of archaeology, and to study historical sources, oral traditions, etc. through methods from other subdisciplines of anthropology. Through her field survey along the Kiri Oya Basin in 2004, she identified more than 90 sites. Ancient iron smelting centers/places, village habitations/settlements, and places connected to religious activities are the three major categories among them. She excavated four different sites — an iron-smelting site, a monastery, a settlement site, and a *vava* (referring to a man-made reservoir for irrigation purposes). Her aim was to examine the ancient settlement patterns in Sri Lanka as described in ancient chronicles, namely the system interwoven into the settlement, such as monasteries and the man-made reservoirs. This concept can also be applied to the ancient iron smelting settlements in the study region. This project is the first archaeometallurgical study in the Sigiriya-Dambulla region that explores the connection of ancient iron-smelting communities with the landscape in conjunction with the religious-political system of the society. It is also the first archaeological evidence for steel production in this region. Solangaarachchi’s preliminary results strongly support her hypotheses: First, that the area’s urbanization had been connected with the iron-smelting communities; second, that the settlements of these communities date back to the period before the fifth century AD — not well evidenced in historical sources from the region. Additional support for these findings was obtained through radiocarbon dating. The metallurgical evaluation of the smelting process was done through analyzing the samples collected through excavations as well as explorations in the Kiri Oya Basin. Archival research helped to understand ancient iron-smelting technology and its connection with the sociopolitical organization.

DR. MIRIAM T. STARK, University of Hawaii, Honolulu, Hawaii, and PROF. CHUCH PHOEURN, Royal University of Fine Arts, Phnom Penh, Cambodia, were awarded an International Collaborative Research Grant in November 1997 to aid research on “Settlement and State Formation in the Lower Mekong Delta of Cambodia.” Funding supported archaeological field investigations at Angkor Borei (southern Cambodia) in 1999 and 2000. Fieldwork involved an international interdisciplinary team that undertook both archaeological and geoarchaeological research. Archaeological excavations investigated the first documented early historic period cemetery in Cambodia, which dates to c. 200 BC - AD 100. The Vat Komnou cemetery at Angkor Borei is one of a small number of excavated mortuary sites from this time period throughout mainland Southeast Asia. Geoarchaeological investigations concentrated on the first pollen cores from southern Cambodia. Analysis of this core suggests a pattern of localized vegetational change that may

reflect human modifications of the landscape. Geoarchaeological research also determined the location of potentially ancient canals, one of which has subsequently been trenched and dated to the early centuries A.D. Results from this Wenner-Gren funded research suggest that the northern Mekong delta housed the earliest complex societies in the region, and that the polity later expanded south to participate in the international maritime trade network.

DR. RITA P. WRIGHT, New York University, New York, New York, and DR. M. RAFIQUE MUGHAL, Department of Archaeology and Museums, Karachi, Pakistan, received an International Collaborative Research Grant in January 1996, renewed in September 1998, to aid collaborative archaeological research on settlement systems and production/distribution networks at Harappa and Beas, Pakistan. Between 1999 and 2001 research was conducted on-site at regional settlements along the Beas River near the major center of Harappa, Pakistan. Methodologies included intensive and systematic surface survey, contour and site layout mapping program, and geoarchaeological investigations of the Beas floodplain. This integrated and systematic methodology has not previously been employed on Indus rural settlements. The results complement recent excavations at Harappa, where the chronology of that site has been extended from ca. 3300 B.C. to ca. 1700 B.C. The presence of comparable ceramic and small find indicators and radiocarbon dating indicate the earliest Beas settlement occupations were contemporaneous with Harappa (1 or 2 sites). The major expansion of settlement occurred (16) in the following early and urban phases, and the abandonment of settlements (2 remaining) in the post-urban phase. The early occupation and growth of settlements along the Beas indicate that urbanism was not the result of the expansion of a single center (Harappa) outward into new territories. Viewed from a regional perspective, it suggests a more complex pattern involving intensive contact with Harappa at nearest-neighbor zones and independent, contemporaneous development at more distant locations, in which smaller centers emerged and were long-lived.

#### **Europe:**

DR. OFER BAR-YOSEF, Harvard University, Cambridge, Massachusetts, and DR. DAVID LORDKIPANIDZE, Georgian State Museum, Tbilisi, Georgia, were awarded an International Collaborative Research Grant in December 1999 to aid archaeological and geological research on the Middle to Upper Paleolithic Transition in Western Georgia. The collaborative grant facilitated a large field project in the western foothills of the Caucasus Mountains (Imereti region) in the Republic of Georgia, where two new excavations were jointly conducted at Ortvale Klde rockshelter and Dzudzuana cave. The first site contains an important sequence of late Middle Paleolithic (layers 10-5) and early Upper Paleolithic (layers 4-2), dated by TL, ESR, and 14C to ca. 50-20 ka B.P. The hunted game is dominated by Caucasian tur, with low frequencies of steppe bison, red deer, and rare wild boar, roe deer, cave bear, brown bear, wolf, and fox. Dzudzuana cave produced a rich sequence of Upper Paleolithic (units D-B), dated to ca. 32-11 ka B.P. It is capped by late Neolithic (unit B), dated to 5.5 ka B.P. The earliest Upper Paleolithic in both sites dates to 34-32 ka B.P., overlying directly the latest Mousterian (ca. 35 Ka B.P.), thus demonstrating late survival of Neanderthals followed by occupation of Modern Humans who produced a blade/bladelet industry. This sequence is corroborated by similar results from the northern slopes of the Caucasus (Mezmaiskaya cave) indicating the rapid movement of Cro-Magnons into Eurasia.

ERIK P. FILEAN, then a student at the University of Iowa, Iowa City, Iowa, was awarded a grant in July 2002 to aid research on "Domestic Cattle and Political-Economic Change in the Roman-Period Lower Rhineland: The Civitas Batavorum," supervised by Dr. Glenn R. Storey. The supported research explored changes in cattle exploitation in the *civitas Batavorum*, a district of the Roman province *Germania Inferior*, as a result of integration into the Roman Empire. The evidence collected consists of faunal assemblages from rural agricultural settlements, Roman military camps, urban and proto-urban settlements of first through fourth century AD dates, with zooarchaeological analysis focusing on contrasts between military/civilian, Roman/Batavian, and urban/rural evidence for the use of cattle and cattle products. Representation of cattle skeletal parts with respect to economic utility suggests that rural sites with more direct links to the Batavian elite were more involved in cattle product provisioning to Roman forts and civilians, both before and after the evident appearance of market exchange in the later first century, perhaps indicating that the major effect of markets was to create a new pathway for funding of elite political competition. Sex and mortality profiles for cattle, however, indicate a lack of economic specialization at the production end: assemblages are typically dominated by mature female and castrate cattle. Despite the lack of evidence for a major impact of market exchange on husbandry patterns, two cattle subpopulations can be distinguished during the later first and second centuries, differing primarily in robusticity and possibly reflecting intensive breeding of larger animals for urban and military consumers.

IAN C. LINDSAY, then a student at the University of California, Santa Barbara, California, received funding in July 2004 to aid research on "Late Bronze Age Power Dynamics in the Armenian Highlands: A Community Perspective on Political Landscape," supervised by Dr. Stuart T. Smith. The grant was used to fund the sourcing analysis of archaeological ceramics and several clay sources as a means for tracing the origin and circulation of Late Bronze Age pottery in northwestern Armenia, contributing to dissertation research on political and economic transformations in the south Caucasus during the mid-second millennium B.C. The project employed instrumental neutron activation analysis and petrographic analysis to determine the clay sources of 200 sherd samples from a Late Bronze Age fortress lower town located in the Tsaghkahovit Plain, northwestern Armenia, and to compare them with sources of ceramics from the fortress citadel. Neutron activation data from clay beds located within the Tsaghkahovit Plain and in the neighboring Shirak Plain, Pambak River Valley, and Aparan Valley were used as a baseline to establish the sources and circulation patterns of local and non-local ceramics recovered from elite and non-elite contexts of a single fortress system. Preliminary neutron activation results were supported by the results of petrographic analysis, both of which provide strong evidence that ceramics from both elite (fortress citadel) and non-elite (lower town) contexts were made from clay derived locally within the Tsaghkahovit Plain. These data suggest a remarkable level of economic insularity after nearly a millennium of nomadic pastoralism during the previous Middle Bronze Age period (c.2200-1500 B.C.). These important shifts seem to reflect that, with the construction of stone cyclopean fortresses beginning in the Late Bronze Age, the emergence of the region's first sustained political institutions necessitated the production of new spaces to legitimize and map the new socioeconomic order.

DR. WILLIAM A. PARKINSON, Florida State University, Tallahassee, Florida, and ATTILA GYUCHA, Munkácsy Msueum, Békéscsaba, Hungary, were awarded an International Collaborative Research Grant in September 2001 to aid research on the transition to the Copper Age in the Southeastern Carpathian Basin. This collaborative research brought together scholars and students from the United States and Hungary to

explore the various social changes that occurred at the end of the Neolithic on the Great Hungarian Plain. Specifically, the funding aided systematic archaeological excavations at two Wearly Copper Age (Tiszapolgár Culture) settlement sites (i.e., Vésztő 20 and Körösladány 14) and supported geophysical prospection, remote sensing, and paleo-environmental analyses in the Körös River Valley in eastern Hungary. The research clarified the nature of socioeconomic organization on the Great Hungarian Plain during the transition from the Late Neolithic (ca 5000-4500 BC) to the Early Copper Age (ca 4500-4000BC). In addition, to elucidating the social transformations that occurred during this interesting time in prehistoric Central and Eastern Europe, the research contributed to general understanding of social organization in “middle-range” or “tribal” societies. Finally, the grantees established a long-term, collaborative, multi-disciplinary, regional research project – the Körös Regional Archaeological Project – aimed at modeling the trajectories of social change that occurred during the later prehistory of the Great Hungarian Plain.

### **Latin America and the Caribbean:**

MANUEL A. ARROYO-KALIN, then a student at Cambridge University, Cambridge, England, was awarded funding to aid research on “the historical ecology of the Central Amazon region: geoarchaeological approaches to anthropogenic landscape transformation,” supervised by Dr. P.T. Miracle. This doctoral project studied sediments and anthrosols from the interfluvium between the Negro and Solimões rivers (state of Amazonas, Brazil) — the research area of the Central Amazon Project (CAP) — both to examine if anthrosols dated to the first millennium A.D. could be characterized as correlates of intensive pre-Columbian land-use practices and to understand site formation processes associated to a preceramic site. Both aims required developing geoarchaeological data to understand how site formation processes were intertwined with historical processes of human occupation, soil formation, and landscape evolution in the tropical lowlands. Fieldwork consisted in sampling soils within and between archaeological sites by collecting undisturbed block and bulk samples from fourteen soil profiles. Samples were analysed using a suite of techniques to characterise soil micromorphology, texture, isotopic ( $^{13}\text{C}$ ) and elemental composition, magnetic susceptibility, and pH. Microscopic charcoal was extracted from three samples collected at one site in order to date the most stable charcoal pool in the soils and compare it to the CAP macroscopic charcoal chronology. The research revealed that whilst anthrosols from first-second millennium A.D. age sites might have formed as unintended consequences of past populations’ reliance on aquatic resources, they in turn likely fuelled the formation of intensive settlement agriculture, enabling high population densities to develop along riparian bluffs. The research also provided data to show that the Archaic age occupation, located in a now podzolized ferralsol and sealed by alluvial sedimentation, was sufficient to produce some phosphate enrichment of the fine clay fraction, suggesting some degree of site permanence.

MARIA C. BRUNO, while a student at Washington University in St. Louis, was awarded a grant in October 2003 to aid in research on agricultural intensification and its role in the development of complex societies during the Formative period (1500B.C. - A.D.500) in the southern Lake Titicaca Basin of the Andes. The research included an ethnobotanical study of present-day agricultural practices on the Taraco Peninsula, Bolivia, and a paleoethnobotanical study of plant remains from Formative period sites in the same region. The ethnobotanical field work provided insight into small-scale intensification processes (particularly weeding, tilling, and fertilizing), characteristics of soils and their productivity

in relation to weather patterns, and social aspects of agricultural production. Extensive plant collections provided the link between the ethnobotanical observations and the archaeological plant record. Throughout the paleoethnobotanical analysis, the reference collection has facilitated identification of species that are associated with past agricultural and food practices, such as small-scale processes of intensification, changes in land use related to climate change, and the importance of local agricultural food products in early ceremonial contexts. Results from submitted AMS radiocarbon dates on identified carbonized remains will permit the researcher to track the timing of these agricultural trends and relate them to concomitant changes in climate and social complexity.

ALEKSANDER BOREJSZA, then a student at the University of California, Los Angeles, California, was awarded a grant in July 2003 to aid research on “Land Use and Land Tenure in Prehispanic Tlaxcala,” supervised by Dr. Richard G. Lesure. Geoarchaeological research in Tlaxcala (Mexico) focused on the management of slopes for agricultural purposes, from prehispanic to modern times, and its relation to soil erosion. Surveying and excavation of abandoned agricultural terraces was combined with the study of alluvial sequences exposed in arroyo walls. Excavations at La Laguna revealed that a large settlement occupied the slopes in the Late to Terminal Formative (500BC-AD100) but the original ground surface was lost to erosion at abandonment. Stone-walled terraces that survive were built in the Late Postclassic (AD1350-1520) to reclaim land for cultivation. Erosion recurred after Conquest. Several successive systems of ditches and earthen berms (*metpanties*) were superimposed on the prehispanic vestiges by the managers of a hacienda since the eighteenth century. Barranca Tenexac, a stream that receives runoff from La Laguna, responded to slope erosion and stability by alternating episodes of rapid aggradation and soil development. The stratigraphy of three other low-order streams records widespread anthropogenic disturbance in the Late Holocene. Barranca Xilomantla cut a 9m-deep channel in the Formative and rapidly filled it with sediment rich in wood charcoal, which may reflect the use of fire in forest clearance and farming of untterraced slopes. All four streams incised more than 10m in response to the abandonment of terraces and overgrazing by sheep immediately after Conquest. No remains of Formative terraces were found, and some previously reported cases were dismissed as erroneous associations of sherd scatters with modern features. Terracing in the Late Postclassic targeted previously damaged an otherwise marginal land.

DR. PAUL R. FISH, Arizona State Museum, and DR. MARIA D. GASPAR, National Museum of the Federal University of Rio de Janeiro, were awarded an International Collaborative Research Grant in December 1996 to aid collaborative archaeological research on preceramic shell mound development and regional settlement patterns, Santa Catarina, Brazil. For nearly 700 years between 2500 and 1800 B.P., Jabuticabeira II, located near Tubarao, Santa Catarina, Brazil, served as a communal cemetery, ultimately incorporating tens of thousands of burials from the population of a surrounding territory. Comprehensive recording of the stratigraphy of this massive *sambaqui* (shell mound), in conjunction with more than 30 radiocarbon dates, reveals the tempo of construction. Repetition of mortuary rituals resulted in successive mounded surfaces containing suites of burial pits, hearths, postholes, and remains of feasting and offerings. The 1998 field season at Jabuticabeira focused on reconstructing the detail of this mortuary ritual by examining the relationships of archaeological features through horizontal exposure of a single cemetery surface.

JASON R. FOX, then a student at the University of Pittsburgh, Pittsburgh, Pennsylvania, received funding in May 2003 to aid research on “Continuity and Change in Social Organization of an Early Village Society,” supervised by Dr. Marc P. Bermann.



Excavations at two Formative Period (ca. 2000 BC- 200 AD) mound sites of the Wankarani Complex in western Bolivia indicate considerable inter-settlement diversity in socioeconomic organization during this period. Using a series of deep trench and test pit excavations (2-5 m) at the settlements of Pusno and Chuquifta, this investigation has revealed sequences of deposits spanning at least six centuries, from ca. 1000 BC to 400 BC. This study represents the first diachronic investigation of the Wankarani Complex, with the objectives of examining settlement variability in both space and time. The broad spatial and temporal excavation samples taken from the two sites permit comparisons of changing site structure and site function using both feature and artifact databases. Contrasts in these databases suggest that these two settlements played very different roles in the Formative Period settlement system of the La Joya area.

DR. JOAN GERO, University of South Carolina, Columbia, South Carolina, and LIC. MARIA SCATTOLIN, University of Buenos Aires, Buenos Aires, Argentina, were awarded an International Collaborative Research Grant in June 1999 to aid archaeological research on household labor arrangements in the Argentinian Formative, Valle de Cajon, Argentina. The funds were used to support five weeks of archaeological analysis in the Argentinean mountain town of Santa Maria, province of Catamarca. The analysis focused on materials that had been excavated from the Early Formative village site of Yutopian located in the adjacent valley, Valle del Cajon, which was largely inaccessible to vehicular travel and without electricity or running water. Although careful excavations had been carried out over four field seasons and much was already known about domestic arrangements at Yutopian 2000 years ago, the further distributional and classificatory analysis of finds yielded some surprising results, such as a completely non-overlapping use of different raw stone materials by houses within the same patio grouping. The grantees were also able to cross-mend several ceramic vessels which indicated relationships between distinct levels and excavation units; they also completely reconstructed a number of pots to yield more information about vessel forms and sizes. Comparisons were also made between the material inventories of neighboring houses, giving excellent information about generational and functional development of the community.

DR. PAUL S. GOLDSTEIN, American Museum of Natural History, New York, New York, received an award in January 1994 to aid research on settlement patterns in the Moquegua Valley, Moquegua, Peru. The Moquegua Archaeological Survey (MAS) is the first full-coverage survey of the mid-altitude sector of the Osmore drainage, also known as the Moquegua valley, Peru. MAS registered a total of 468 archaeological site components through systematic walkover survey. Two thirds of the area covered was surveyed during the highly productive 1994 phase of the project funded by the foundation. Discoveries included several major sites that have subsequently been investigated through excavation and surface collection, as well as hundreds of smaller habitation, mortuary, and ritual sites. These discoveries have greatly added to the understanding of settlement change over 7000 years of prehistory in this valley and significantly contributed to an understanding of early agrarian village and political patterns and the expansion of the first state societies in the south central Andes. In addition, many of the recorded sites were endangered by looting and agricultural and urban development. The MAS reports submitted to the Moquegua and National INC have been extensively used by INC personnel to support the preservation of the archaeological patrimony. Even for those sites that have disappeared or been damaged since 1994, the survey's photos, collections, and maps survive as critical historical documents.

KAREN G. HOLMBERG, then a student at Columbia University, New York, New York, was awarded funding in January 2004 to aid an "Archaeological Survey of the Volcan Baru Region of Chiriqui, Panama," supervised by Dr. Lynn Meskell. A volcano has both physical and social impacts upon those who live in a volcanic region, and the investigation of both aspects was integral to the dissertation research. Archaeological fieldwork, tephra collection, ethnographic data collection, and artifact analysis were conducted from January to December 2004 near the Volcán Barú in the Chiriqui province of western Panamá. Archaeological fieldwork methods included surface survey, shovel test pits, and 1x1 meter units on the east side of the volcano in the Boquete valley. The quantity of materials recovered — 6692 ceramic sherds and 542 stone tools and lithic fragments — indicates the richness of the archaeological occupation of the prehistoric area. Tephra samples were subjected to binocular scope analysis at Northern Arizona University. Preliminary interpretation of the data indicates that there have been more eruptions of the Volcán Barú than previously known and that eruptions do not always leave clear archaeological evidence in the high rainfall, high elevation archaeological contexts of Chiriqui. Importantly, the data also indicate that an eruption frequently cited in archaeological literature as integral in causing settlement changes in the area at roughly ~600 AD may have actually occurred closer to ~1400 AD. Collected ethnographic data and landscape data, including rock-art recording, indicate the social importance of the volcano outside of its physical impacts. The Volcán Barú was important in prehistoric life through the destruction and change it wrought through eruption, but it was also drawn into the web of social meaning for prehistoric people in non-eruptive periods.

KENNETH G. KELLY, University of South Carolina, Columbia, South Carolina, was awarded a grant in March 2004 to aid research on "African Diaspora Archaeology in Guadeloupe: Creole Societies in a Sugar Plantation." During June and July 2004 a multinational team of archaeologists and archaeology students under the direction of Dr. Kenneth G. Kelly conducted extensive excavation at the site of the eighteenth and nineteenth century slave village located on Habitation La Mahaudière, Anse Bertrand, Guadeloupe. This plantation, in common with other plantations in the French colonial Caribbean, was based upon a regime of enslaved labor to produce cash crops, in this case sugar. What makes this plantation, along with others of Guadeloupe, unique is that slavery was abolished during the French Revolution by the Revolutionary government in 1794 and reinstated by Napoleon in 1802. This did not happen in other major French colonies. Thus, the research at La Mahaudière has been focused on understanding the process of the development of creole society in the French colonial world by using archaeological techniques, and also seeking evidence of the impact of the brief abolition of slavery on changes in the institution and system of slavery. This report details the results of the 2004 excavations, and the insights archaeology provides into daily life on a French sugar plantation and the transformations of slavery are discussed with reference to village layout and architecture, use of material culture, including ceramics and clothing items, and faunal material.

DR. MICHAEL W. LOVE, California State University, Northridge, California, was awarded a grant in November 2003 to aid research on "Household, Community, and Polity at Middle Formative La Blanca." La Blanca is a large site of predominately Middle Formative date, located on the Pacific coast of Guatemala, near the border with Mexico. Funding assisted excavations in residential areas of the site in order to undertake an investigation of how domestic economy and ritual changed in the context of emerging social complexity and increasing political centralization. The first session of fieldwork began in

January and continued until March 2004. During that time researchers sampled three residential areas at the site. The residential zones were selected on the basis of location and access; the goal was to obtain residential deposits from three different zones of the site: the site center, which was suspected to be largely an elite residential precinct; the inner periphery; and the outer periphery. One mound thought to be residential in nature was selected in each area. The precise mound to be excavated in each case depended upon negotiations with the landowner, which prevented a random sampling strategy. The discovery of an important feature, Feature 59, best described as an earthen sculpture, prompted a second season of excavations in July and August 2004. The preliminary analysis of the excavated materials continued until December 2004. All materials were washed, weighed, counted, and cataloged. Counts of pottery rims by type were undertaken as the first stage of the ceramic analysis, which will include detailed coding of attributes for all pottery pieces.

HORACIO B. THAMES, then a student at the University of Pittsburgh, Pittsburgh, Pennsylvania, received funding in May 2002 to aid research on "Emergence and Development of Political Organization in the Tafi Valley (N.W. Argentina)," supervised by Dr. Robert D. Drennan. Full-coverage survey of the Tafi Valley involved the detection and recording of architectural remains and surface scatters throughout the valley floor and piedmont zone. Instead of sites, collection units were used as the basic spatial unit of data recording and analysis. A collection unit represents a standardized area delineated in the field whose boundaries were marked on air photographs. Two types of artifact collections were made within each collection unit. Systematic collection circles were used to collect all visible artifacts until reaching a minimum sample size. When sherd density was low, an opportunistic general collection was carried out. In addition, diagnostic sherds were collected when available from each collection unit. A series of shovel probes was dug in collection units containing surface architecture when surface artifact density was low. Survey methodology utilized yielded representative collections of ceramics of various kinds that are suitable for quantitative analysis. The information provided by the regional survey primarily allowed the grantee to create a reliable database and to develop digital maps. Databases will allow the grantee to calculate both proportions of sherds of various kinds (of particular periods, or forms) and densities of surface ceramics. Digital maps compiled display areas occupied during Formative and Regional Development periods and exhibit the spatial distribution of different kinds of artifacts. A typology based on formal attributes was developed to categorize domestic, public, and productive (agricultural and pastoral) structures recorded. Intersite comparison of architectural composition will be used to assess character and magnitude of complexity (i.e., functional differentiation) throughout the sequence.

SARAH J. WILLE, while a student at Indiana University in Bloomington, Indiana, received funding in November 2004 to aid research on "The Social Role of Objects: Investigating Artifact 'Life Histories' at Chau Hiix, Belize," under the supervision of Dr. K. Anne Pyburn. Analysis of Maya ceramics and other artifacts addressed specific questions concerning the function and meaning of an elaborate, site-center deposit near an important civic-ceremonial structure, while also considering the social role of deposited objects. Research provided a clearer picture of Later Classic period (ca. AD 800-1100) artifacts at Chau Hiix. Preliminary analysis of material in 2003 suggested the deposit served as an offering. Three systems of artifact classification (typological, analytical, and biographical) were employed to help evaluate the hypothesis that the deposit resulted from ritual termination action in the Terminal Classic, a period in Northern Belize characterized by

continuity and change. Additional research involved intra-site comparative analysis of the data with similar ritual artifact assemblages from Later Classic burials and several caches. Over 5200 diagnostic ceramics and approximately 3700 lithic fragments were analyzed, and a representative sample was illustrated and photographed, as were all unique material finds including modified bone and shell, jade, and obsidian. While research will require further scrutiny of the data, preliminary results suggest the huge quantity of open vessel forms, stylized blackware vases, and unique material items do not indicate the deposit was an everyday midden, and instead represent the remains of some type of termination ritual, feasting event, or deposited “specialized” trash.

### **North America:**

DR. JELMER W. EERKENS, University of California, Davis, California, received funding in December 2002 to aid research on “Sourcing Shell Beads in Prehistoric California.” This research sought to evaluate the potential of two separate techniques to source, or fingerprint, the growing location of *Olivella biplicata* beads from archaeological sites in California. The two techniques comprise stable isotopes and bulk chemical composition. *Olivella* beads were widely traded in prehistory and were used as a type of currency by Native Californians. A successful method for sourcing them would be invaluable for studies of prehistoric exchange and the development of monetary systems among prehistoric hunter-gatherers. The results of the study suggest that the use of stable carbon and oxygen isotopes holds much promise for separating beads produced in northern California vs. southern California vs. the Gulf of California. Isotopic signatures, particularly those of oxygen, are unique in these areas. There may be additional regions that have unique isotopic signatures, such as British Columbia and the Pacific coast of Mexico, but shells from those areas were not analyzed. Bulk chemical composition is less promising. *Olivella biplicata* shells contain only trace quantities of most elements and the majority of these are not particularly indicative of specific regions of the coast. Moreover, many elements are mobile, causing shells to change in composition over time. This is problematical for archaeological beads, which, of course, remain buried for hundreds to thousands of years, causing large changes in bulk chemistry.

DR. KURT A. JORDAN, Cornell University, Ithaca, New York, was awarded a Richard Carley Hunt Fellowship to aid research and writing on “Archaeology and the Iroquois Restoration: Using Local Political Economy to Combat Narratives of Decline.” Research and writing were conducted during June-August 2003 and May-June 2004 to revise a 2002 doctoral dissertation on eighteenth-century Seneca Iroquois historical archaeology for publication as a monograph. The book project draws primarily on the archaeology and history of the Seneca Iroquois Townley-Read Site near Geneva, New York, occupied circa 1715-1754 CE. The predominant depiction of Iroquois history during this era emphasizes social and cultural disintegration and political-economic marginalization. In contrast, this project outlines how both archaeological and documentary sources support a model of significant Seneca Iroquois independence and innovation on the colonial frontier. The eighteenth-century Seneca situation provides a clear-cut example of long-term entanglement between Europeans and indigenous communities, one in which the indigenous group was able to maintain its autonomy in a way that is not often recognized either empirically or theoretically. The research deepened and broadened the original analysis, concentrating on: 1) rethinking how decisions about analytical scale affect the visibility of Native autonomy; 2) developing tools for the exploration of local political economy using archaeological and

documentary sources; 3) assessing gendered Seneca movement patterns and landscape use; 4) providing a more detailed view of Seneca faunal use at the site; and 5) making connections to the literature in American Indian Studies and Native scholarship, and expanding the use of unpublished primary sources.

ANNA K.B. PATTON, then a student at the University of Toronto, Toronto, Canada, received funding in May 2004 to aid research on "Reconstructing Households: The Social Organization of an Early Village Site in Prince Rupert Harbour, British Columbia," supervised by Dr. Gary Coupland. The objective of this research project is to elucidate the processes that led to pronounced social inequality among hunter-gatherers on the northern Northwest Coast of North America. To accomplish this, two house depressions were excavated at archaeological site GbTo-77, a small village site dated 2000 to 2500 B.P. in Prince Rupert Harbour, British Columbia. The excavations focused on the household and its material correlate, the dwelling. Primary data sets for this research are faunal material, architectural remains, and artifacts. It is expected that these materials will inform on the nature of surplus production, house construction, interior use of space, and exchange networks. Moreover, they will enable an exploration of whether house form, in addition to basic and prestige resources, was used to foster social inequalities within and between households before 2000 B.P. Through comparison of these results with post-2000 B.P. village sites, this study will contribute to understanding the historical processes that led to the more recent large, highly stratified villages in the Prince Rupert Harbour area. It is hoped this project will contribute also to theoretical debate in archaeology on the origins of complex hunter-gatherers.

DR. WILLIAM C. PRENTISS, University of Montana, Missoula, Montana, was awarded funding in June 2003 to aid research on "The Evolution of a Complex Hunter-Gatherer Community in Southern British Columbia: The Bridge River Project." Funding provided support for an archaeological study of the complex hunter-gatherer village at the Bridge River site in southern British Columbia. The goal of the project was to test alternative models seeking to explain the process by which social complexity emerged in this context. Geophysical studies provided a detailed assessment of the distribution of house floors and hearth features. Excavation during the 2003 field season produced evidence for the establishment of the village during two major periods. The early phase village was occupied between approximately 1700 and 1100 B.P. while the later village was occupied in the range of 200 to 400 B.P. Current dating suggests that while rapid village growth occurred after about 1300 B.P., it was interrupted by an abrupt abandonment that happened earlier than other villages in the local area (e.g., Keatley Creek). During the period of village expansion, house sizes became highly variable (up to 19 m in diameter) and indicators of inter-household status differences appear to have emerged. Large external pit features appear to have been used for vegetable and meat cooking throughout the life of the village. Lithic artifacts support a pattern of technological organization typical of late prehistoric villages emphasizing flake tool production from curated cores. Interestingly, the village also features a highly unique ground slate tool production system. Overall the village appears to have evolved at a time when other large villages in the region were also developing as adaptations to drought conditions.

DR. STEPHEN W. SILLIMAN, University of Massachusetts, Boston, Massachusetts, received funding in May 2004 to aid research on "Through Centuries of Colonialism: Native American Reservation Communities in Southern New England." Wenner-Gren funds were used to undertake archaeological research on the Eastern Pequot's historic reservation in

southern New England (U.S.) in collaboration with the contemporary indigenous community. The express purpose of this project, the first ever on this 225-acre area held by the Eastern Pequot community since A.D.1683, was to begin studying material culture, food remains, architecture, and landscape to obtain information on the ways that Native Americans struggled with colonialism and maintained community on the reservation. Field research and subsequent laboratory analysis in 2004-2005 helped locate, excavate, and study portions of households and associated landscapes dating between A.D.1760 and 1840. Accessing almost a century of reservation life has revealed the creative ways that Native Americans used consumer material goods such as pottery, clay pipes, and metal utensils; lived in framed wooden houses with glass-paned windows; bought, grew, or at least ate livestock, fish, wild game, and shellfish; and developed a distinctive farming and social landscape. Eastern Pequot individuals incorporated certain items and practices into their everyday life as a method of coping with harsh economic conditions, a small land base, and persistent attacks on their culture. They also used these same aspects to create or maintain community.

### **The Pacific:**

DR. MICHAEL W. GRAVES, University of Hawaii at Manoa, Honolulu, Hawaii received funding in September 2001 to aid "An Archaeological Investigation of Dry Land Agriculture in Hawaii." A recent study of dryland agriculture on the western slopes of Kohala in Hawai'i Island has revealed the introduction of sweet potato cultivation between the thirteenth and fourteenth centuries AD. This crop was rapidly expanded over the next three centuries throughout an area of more than 60 km<sup>2</sup> as farmers came to understand its adaptability. It grew well on the volcanic soils, constrained largely by rainfall at lower and higher elevations that in turn affected the abundance of critical soil nutrients. A system of fixed fields was built in this area, some of which were intensified by subdivision and, presumably, more effort devoted to cultivation practices. At the end of the eighteenth century this system had reached its maximum spatial development. As dryland agriculture expanded and intensified, in this region populations grew, and new communities formed. Surplus production from the Kohala Field System supported chiefly ambitions, especially for those living along the western and drier portions of the Hawaiian Islands. Kamehameha the Great, who later unified the archipelago, rose to power in the late eighteenth century, in part, the result of the sweet potato production provided by the dryland agricultural system in Kohala.

### **PHYSICAL/BIOLOGICAL ANTHROPOLOGY**

JUSTIN W. ADAMS, then a student at Washington University, St. Louis, Missouri, was awarded funding in July 2004 to aid research on "Taphonomic and Paleoecological Factors Influencing Hominid Incorporation at Gondolin and other South African Sites," supervised by Dr. Glenn C. Conroy. This research has addressed the issue of hominid taphonomy and paleoecology through the examination of three faunal assemblages derived from the Gondolin Plio-Pleistocene cave system. The original excavation of *in situ* materials at the site produced a large faunal assemblage that had only been partially analyzed. The most salient aspect of this assemblage was the lack of primate remains from the deposits, which contrasts strongly with essentially all the currently known South African Plio-Pleistocene faunal assemblages. This research is an attempt to identify the taphonomic and

paleoecological factors that influenced hominid incorporation into karstic faunal assemblages by using this assemblage as a “null assemblage” relative to two further excavated assemblages from the Gondolin site, as well as other hominid-bearing deposits from throughout South Africa. Intra-site comparisons have clarified many aspects of the complex depositional and taphonomic history of fossil-bearing infillings at Gondolin, and initial analyses of the fauna derived from the site have produced a wealth of paleobiological data on several relatively rare extinct taxa that have already indicated significant changes to prior paleoecological reconstructions that had been previously offered. Initial comparisons of the taphonomic data gained from Gondolin suggested that the incorporation of primate and hominid remains into South African karstic deposits may have been mediated by factors such as primate use of specific paleocaves as sleeping shelters, aspects of cave morphology, or the individual, rather than taxon-based, prey preferences of assemblage accumulators, rather than such remains reflecting the accumulation by specific primate-hunting specialists during the Plio-Pleistocene.

DR. KATE ARNOLD, University of St. Andrews, St. Andrews, United Kingdom, received funding in February 2003 to aid research on “The Cognitive Mechanisms Underlying Primate Semantic and Syntactic Communication.” Funding supported a study of the alarm calling systems of putty-nosed monkeys (*Cercopithecus nictitans*), mona monkeys (*Cercopithecus mona*) and black-and-white colobus monkeys (*Colobus guereza*) living in the Gashaka Gumpti National Park, Nigeria. Playback experiments using recordings of natural vocalizations of leopards and crowned hawk eagles were conducted from March to May 2003 and between December 2003 and May 2004. Colobus and putty-nosed males produced at least three alarm-call types in response to these stimuli and displayed a bias in producing one of their call types in response to eagle screams. Only putty-nosed monkeys showed a similar bias in favor of producing a different call type in response to leopard growls. Nonetheless, both species were shown to produce potentially functional referential calls. An analysis of mona monkey calls is currently underway. Responses were rarely pure, insofar as both species typically included two or more conflicting call types in their alarm series. The possibility that the acoustic structure of each call type might vary with predator type was excluded in the case of putty-nosed monkey leopard alarm calls. Closer examination suggests that putty-nosed monkeys sometimes insert a stereotypical sequence made up of two of their alarm-call types at the beginning of alarm call series. Preliminary observations suggest that these sequences might function to instigate group movement in a variety of contexts. If so, these findings represent the best evidence to date that primates might be capable of encoding information, using structural rules that change the meaning of the constituent calls.

DAVID R. BRAUN, then a student at Rutgers University, New Brunswick, New Jersey, received funding in December 2003 to aid research on “Ecology of Oldowan Technology: Koobi Fora and Kanjera South,” supervised by Dr. John W.K. Harris. The ultimate goal of this project was to determine if the archaeological record of Oldowan tool use could be used to determine the impact of stone tool use on hominid adaptive strategies. The two sites investigated in this study (Kanjera South and two localities from the KBS member of the Koobi Fora Formation) are particularly relevant for a description of the significance of stone tool manufacture because of their varied environmental and geographic context. We examined Oldowan technology through three major avenues: 1) experimental and archaeological studies of flaking patterns used by early hominids to extend the use-life of their tools; 2) geochemical and engineering analyses to determine the effect of raw material availability and quality on artifact production and discard in the terminal Pliocene; and 3)

comparison of how these factors influenced the industries found in these two different contexts in northern and western Kenya. The synthesis of these three avenues of study have shown that Pliocene hominids were possibly adept at selecting high quality raw materials and may have preferentially transported rocks that had particular physical properties that made them ideal for making stone artifacts. Furthermore, these behaviors seem to be reflected in both basins of varying ecological context, suggesting that this may be an underlying pattern found in the earliest archaeological traces.

DR. HERBERT COVERT, University of Colorado, Boulder, Colorado, DR. MARK HAMRICK, Kent State University, Kent, Ohio, and DR. TRINH DZANH, Geological Museum, Hanoi, Vietnam, were awarded an International Collaborative Research Grant in April 1999 to aid paleoanthropological research on fossil primates, Lai Chau Province, Vietnam. During the summers of 1999 and 2000 researchers conducted exploratory field surveys for paleontological resources in Vietnam. Miocene mammalian remains were recovered at Hang Mon village in Son La Province including specimens of deer, tapirs, pigs, rhinos, and rodents. Large collections of fossil plants were collected at Na Duong Coalmine in Lang Son Province. These fossils are similar to those collected in the Tonggou Fm. of Southern China and the Chinji Fm. of India and Pakistan and thus indicate that additional field research in Vietnam may yield Miocene primates. In addition, Dr. DZANH was able to travel to the United States, where he spent time on two university campuses (Colorado and Kent), the United States Geological Survey offices in Lakewood, Colorado, Rocky National Park in Colorado, Dinosaur National Monument in Colorado and Utah, the Washakie Basin of Wyoming, the Denver Museum of Nature and Science, and the Cleveland Museum of Natural Science. In addition, he had attended the Society of Vertebrate Paleontology meetings in Denver and the VII International Congress on Pacific Neogene Stratigraphy in Mexico City.

SHARON N. DEWITTE, then a student at Pennsylvania State University, University Park, Pennsylvania, received funding in April 2004 to aid research on "Paleoepidemiological and Molecular studies of the Black Death," supervised by Dr. James W. Wood. This project addressed several important questions about the excess mortality and selectivity of the Black Death, and it will contribute to recent debates over whether the Black Death was actually caused by bubonic plague. For this project, 283 pre-Black Death skeletons from two Danish cemeteries were compared to a sample of 492 skeletons from the East Smithfield Black Death cemetery in London. Preliminary analyses suggest that the Danish cemeteries conform more closely to expectations of a normal cemetery in having a high proportion of young children and older adults. The fourteenth-century Black Death cemetery more closely resembles the age distribution of a living population in having a high proportion of adolescents and young adults. There are fewer children than would appear in a living population, but this might be the result of poor preservation of the fragile bones of young children in East Smithfield. The similarities between the Black Death distribution and that of a living population suggest that the epidemic affected all age groups equally. Additionally, there are significant differences in certain lesion frequencies between the two samples, suggesting that the Black Death killed people regardless of health status. Further work is being done to estimate the excess mortality associated with lesion within each cemetery and thereby determine whether the Black Death really killed indiscriminately.

DR. ANTHONY DI FIORE, New York University, New York, New York, and DR. EDUARDO FERNANDEZ-DUQUE, Formosa, Argentina, were awarded an International



Collaborative Research Grant in December 2002 to aid collaborative research on comparative socioecology of monogamous neotropical primates in the Ecuadorian Amazon and the Argentinian Chaco. The goal of the collaborative research was to evaluate socioecological hypotheses for the evolution and maintenance of monogamy in primates, using as models the owl monkeys, titi monkeys, and sakis found in study sites in Argentina and Ecuador. During the initial phase, the grantees spent time together in joint field sessions in Argentina and Ecuador. In Ecuador, they captured, radiocollared, and habituated individuals in four groups of titi monkeys and one group of sakis, and began work with owl monkeys in January 2005. They also developed and implemented comparable data collection methods at both sites, resulting in the presentation of their comparative data at professional meetings. Work in Ecuador has provided important preliminary natural history data on wild populations of titi monkeys and sakis, which have seldom been studied in Amazonia, and provided the opportunity to train and recruit a number of young Argentinean and Ecuadorian biologists into the grantees' research teams.

KIMBERLY G. DUFFY, then a student at the University of California, Los Angeles, California, received funding in January 2001 to aid research on "Dynamics of Social Relationships among Adult Male Chimpanzees," supervised by Dr. Joan B. Silk. Social relationships among male chimpanzees appear to be well differentiated, and it may be that competition within the group influences male reproductive success as much as competition between groups. The goal of this study was to investigate how the need for coalition formation during within-group and between-group competition shapes social bonds among male chimpanzees. This was addressed by testing predictions of grooming models originally proposed to study the connection between coalition formation during the two types of competition and female bonds in primates. This study examined the distribution of social bonds among the ten male chimpanzees of the Kanyawara community, Kibale Forest, Uganda. Data on grooming, proximity coalitions, aggression, and mating were collected between June 2001 and November 2003 by using both focal samples and ad-lib behavioral observations. These data allowed for the testing of predictions regarding the use of coalitions, diversity of grooming, effects of dominance rank on grooming and coalitionary support, extent of reciprocity in grooming, and the exchange of grooming for coalitionary support and mating tolerance. Males of the Kanyawara community were selective in their choice of grooming partners, formed social cliques, exchanged social currencies, and competed for access to high-ranking partners. The highest-ranking males were also the most social males, and they had the highest mating success. These results indicate that maintaining relationships with allies within the group was important to the reproductive success of these males. This is expected when competition within the community is strong relative to competition with other communities.

KATHLEEN FORGEY, then a student at the University of Illinois, Chicago, Illinois, was awarded a grant in July 2001 to aid research on "Nasca Trophy Heads: Revered Ancestors or Victims of Warfare?," supervised by Dr. Sloan R. Williams. Trophy heads have been the subject of great debate concerning their role in early Nasca society, a famous ancient culture found on the south coast of Peru around AD 1- 600. Some researchers have argued that these trophy heads belonged to revered ancestors, and may have been displayed in religious ceremonies, while others have argued that the heads represent trophies of war and were taken from slain enemies. This research project was designed to survey mitochondrial DNA genetic variation in the Nasca area and to use that information to compare genetic variation between the human trophy heads and the associated skeletal remains from three Nasca archaeological sites: Cahuachi, Cantayo, and Majoro Chico to determine if the heads were

more likely war trophies or ancestral relics. DNA was successfully extracted from the bone and tooth samples collected from 46 of the 73 individuals tested. These samples revealed that haplogroups A, B, C, X and possibly others were present in the Nasca valley. Although the study is as yet incomplete, clear evidence of mitochondrial genetic diversity is present in the valley, which suggests that the study of ancient genetic diversity can be successfully applied to this research question.

CAROL J. FREY, then a student at the University of Washington, Seattle, Washington, was awarded a grant in October 2003 to aid research on "Pastoralism's Ecological Legacy: Zooarchaeological Investigation in the Southwest Cape, South Africa," supervised by Dr. Donald K. Grayson. This research used archaeofaunal remains to examine the prehistoric ecological impacts of the introduction of herding in the winter rainfall region of South Africa. Ecologists and conservationists recognize that the shapes and courses of modern ecosystems are plotted by the legacy of prior human land use and by long-term ecological community dynamics. In the Western Cape, already occupied by hunter-gatherers and native wild fauna, sheep (*Ovis aries*) and cattle (*Bos taurus*) were introduced between c. 2000 and 1300 years ago. In order to address how this prehistoric introduction of herd animals and herding economies may have affected the landscape, archaeofaunal remains were examined from three well-stratified sites that span the preceding period, as well as the local introduction and the development of pastoralism: Die Kelders, Kasteelberg and Paternoster. Factors relevant to addressing changes in human use of the landscape and changes in the Landscape itself include the types and range of prey taken by humans before and after the arrival of domestic animals, transport decisions, prey demographics, and live condition. Taxon, skeletal element, age-at-death, butchery and taphonomic data were collected for more than 30,000 reptile and mammal remains. Conical bone thickness, a potential indicator of animals' live condition, was recorded using X-ray photography of complete long bones and bone portions. Preliminary results suggest that the introduced domesticates did not directly impact wild populations, but shifts in human landscape use, consequent to the introduction of herding, did have effects on certain native taxa.

DR. SHARON L. GURSKY, Texas A&M University, College Station, Texas, received funding in February 2003 to aid research on "Determinants of Gregariousness in the Spectral Tarsier (*Tarsius spectrum*). The goal of this study was to determine the relative importance of predation in accounting for the nightly variation in gregarious and non-gregarious behavior exhibited by a small nocturnal primate, the spectral tarsier. In the nine months at Tangkoko, the grantee conducted a total of 214 half-night focal follows on nine groups. The grantee conducted a total of 66 experiments using wooden monitor lizard models, 73 experiments using wooden civet models, and 75 experiments using rubber and stuffed python models. When exposed to a rubber snake, the spectral tarsiers mobbed approximately 42% of the time, alarm called 32% of the time, and did absolutely nothing approximately 32% of the time. However, if the response of the tarsiers is broken down according to snake type and size (large vs. small), then a very different picture emerges. When exposed to boas, the tarsiers mobbed 90% of the time, regardless of the size of the boa. Similarly, they mobbed approximately 75% of the time if the snake was large, even if it was not a boa. Thus, the times the tarsiers did not mob were snakes that were not boas and/or were not large snakes. When exposed to a wooden model monitor lizard, the tarsiers never mobbed. Approximately 66% of the time the tarsiers exhibited no response to the presence of the monitor lizard. The other 34% of the time was spent giving alarm calls. In contrast, when exposed to a wooden model civet, the tarsiers occasionally mobbed (13%), frequently alarm called (47%) and frequently exhibited no change in behavior (40%). The

number of tarsiers mobbing the predator models varied from as few as 3 individuals to as many as 10, although they averaged 6 individuals.

DR. YOHANNES HAILE SELASSIE, Cleveland Museum of Natural History, Cleveland, OH, was awarded a grant in November 2004, to aid research on "Geology and Paleontology of the Woranso-Mille, Central Afar Rift, Ethiopia. Funding supported the Woranso-Mille paleontological project to conduct a paleoanthropological fieldwork research at a new paleontological site in the Mille district of the Afar Region of Ethiopia. During its 2004-2005 field season, the project targeted fossiliferous deposits that have been biochronologically dated to between 3.8 and 4.0 million years. A total of 12 hominid specimens were recovered from three localities, in addition to 600 fossil specimens of other vertebrate fauna. The majority of the hominid specimens are isolated teeth and fragments of postcranial elements. However, one partial skeleton of an early hominid was also recovered. Elements of the partial skeleton retrieved thus far include a pelvis, tibia, scapula, clavicle, six ribs, distal femur, humeral shaft and trochlea, sacral fragments, and six cervical bodies. The majority of these specimens were excavated *in situ*. It is currently difficult to determine the taxonomic affinity of the recovered hominid specimens. However, they might represent *Australopithecus anamensis* or a taxonomically distinct but similar species. On the other hand, the partial skeleton belonged to an individual much larger than Lucy (AL 288-1). A complete study of the new discoveries has to await completion of the excavation and curation of the recovered specimens, which are currently embedded in matrix. Geologically, most of the fossiliferous deposits are fluviatile interbedded with volcanic ashes and flows that have been sampled for radiometric dating. The excavation of the partial skeleton will resume during the 2005/2006 field season. This research has clearly opened a new window into human evolutionary studies, particularly by sampling a time frame critical to understand the transition from *Australopithecus anamensis* to *Australopithecus afarensis*.

LISA A. HOLLIS-BROWN, then a student at the University of California, Davis, California, received funding in December 2002 to aid research on "Individual Differences in the Antipredator Behavior of Captive Rhesus Monkeys," supervised by Dr. Richard G. Coss. A first step toward determining the adaptiveness of individual differences is to find predictors of such differences. This research investigated the individual variation in the responses of captive rhesus macaques (*Macaca mulatta*) to models of a leopard (*Panthera pardus*) and a python (*Python molurus*). In particular, this study examined whether or not individual differences were consistent across contexts, and if maternal status, age, or social behaviors were predictors of these differences. A preliminary study showed that the leopard and python models were effective in eliciting antipredator behaviors from the captive monkeys. In a second study, females with or without infants did not respond differently to the leopard. An exploratory analysis of these subjects showed that sociable and subordinate behaviors were correlated with responses to the leopard. In a third study, a principal components analysis of directly observed social behaviors revealed the components Excitable, Sociable, and Inactive. These components predicted some of the female monkeys' responses to the python model, but not to the leopard model. Individuals were mostly consistent in their behaviors toward the two types of models. The consistency of individuals' behaviors toward different types of threats indicates that an inherent characteristic of individuals mediates individual variation in antipredator behavior. These studies also provide some evidence that social behaviors, but not maternal status or age, are linked to individual differences in the antipredator behaviors of primates.

SONYA M. KAHLENBERG, then a student at Harvard University, Cambridge, Massachusetts, received funding in October 2003 to aid research on "Female Dominance Relationships and Feeding Heights in Wild Chimpanzees," supervised by Dr. Richard W. Wrangham. Recent chimpanzee research suggests that high-ranking females enjoy a feeding advantage, since reproductive success and body weight increase with dominance rank. Yet, no link between rank and feeding success has been established. Here, the relationship between female rank and feeding heights in fruit trees was examined in the Kanyawara chimpanzee community of Kibale NP, Uganda. At this site, it was previously determined that primate fruits have more pulp and occur at higher densities in the upper part of tree crowns (Houle, 2004). Therefore, it was predicted that chimpanzees prefer higher feeding sites and when females co-feed, higher-ranking individuals will consistently feed higher. Female ranks were assigned using long-term behavioral records, and relative feeding heights were recorded during a 17-month field study. Two lines of evidence suggested that chimpanzees preferred higher feeding sites: 1) they usually fed in the upper crown; and 2) post-conflict feeding heights tended to be lower for losers but not winners of food-related fights. Within female dyads, higher-ranking females fed higher more often. This effect disappeared in non-feeding contexts, indicating that height differences were likely due to feeding competition. The same results were found for chimpanzee males, which suggests contest feeding competition occurs in both sexes.

DR. LASZLO KORDOS, Geological Museum of Hungary, Budapest, Hungary, and DR. DAVID BEGUN, University of Toronto, Toronto, Canada, were awarded an International Collaborative Research Grant in June 1990 to aid excavation and analysis of a Miocene Hominoid site in Rudabánya, Hungary. Excavations at the late Miocene locality of Rudabánya have led to the recovery of important new fossil primate specimens and a greater understanding of the circumstances contributing to the formation of the site. A large international team of researchers and excavators, including students from Canada, the U.S., Hungary, Austria, France, and Romania, participated in the recovery of new fossils of the Miocene primates *Anapithecus* and *Dryopithecus*, as well as numerous other mammals. The distribution and preservation of these fossils has led to a significant revision in the interpretation of the locality, and a greater understanding of the relationship between the fossil primates and the preserved paleoecology. With regard to the primate discoveries, the most exciting include the recovery of associated femora, most likely of *Dryopithecus*, and the most complete cranium of *Dryopithecus*. These specimens provide a wealth of data on body mass, positional behavior, relative brain size and phylogeny for this important fossil great ape. As a whole they have strengthened the hypothesis that *Dryopithecus* was a strongly arboreal, suspensory quadruped with cranial, dental, and postcranial affinities to the African apes and humans.

MIGUEL M. KOWALEWSKI, then a student at the University of Illinois, Urbana, Illinois, received funding in July 2003, to aid research on "Subgrouping Patterns and Cooperative Strategies in Howler Monkeys in Argentina," supervised by Dr. Paul A. Garber. This research addressed questions concerning the evolution of primate sociality and factors that determine and constrain the size, composition, cohesiveness, and interactions among primates living in a social group. A detailed 24-month field study of subgrouping patterns, social affiliation and ecology in two neighboring groups of *Alouatta caraya* was conducted (7-15 individuals) on Isla Brasilera, 290 ha, 27° 20' S and 58° 40' W in northern Argentina.. A series of hypotheses concerning how factors such as social dominance, individual spacing, feeding competition, changes in food availability, partner preferences, and the development of nonkin social bonds was tested. Vegetation studies included the

construction of 226 quadrants (20 x 20 m), in which 8371 individual trees were registered (2160 were marked and mapped) and 79 vine-patches were studied. The phenology of 28 plant species was analyzed in order to build an availability index for food patches. The two groups were followed five days a month, totaling 4450 individual focal hours and 8890 scan samples for each group across seasons. Home ranges were 5.6 ha and 4.3 ha, with an 85% of overlapping with other groups. Preliminary analysis of this research show evidence of weak within-group competition, and mild levels of between-group competitions mainly related to the protection of estrous females. The grantee also found more time invested in social affiliative interactions such as grooming, huddling, cooperative defense, within group tolerance of copulation, between-group playing interactions mainly by infants, juveniles, and subadult individuals, than expected based on previous studies of howlers.

DR. ANDREW KRAMER, University of Tennessee, Knoxville, Tennessee, and DR. TONY DJUBIANTONO, Balai Arkeologi Bandung, Bandung, Indonesia, were awarded an International Collaborative Research Grant in May 1998 to aid collaborative paleoanthropological research at a possible fossil-hominid site in West Java, Indonesia. During the 1999 field season, the team conducted paleoanthropological, archaeological and geological fieldwork in the Rancah District of West Java, Indonesia. At two sites along the Cipasang and Cisanca Rivers, researchers recovered numerous large vertebrate fossils from both excavations and from surface surveys of the surrounding areas. At Cipasang, three air-fall tuffs were sampled and have been dated by laser  $^{40}\text{Ar}/^{39}\text{Ar}$  methods to 5.2 Ma. This date has very important implications for Southeast Asian vertebrate paleontology because terminal Miocene/earliest Pliocene terrestrial megafauna have not been previously accepted to have been present on Java. The project's most significant discovery was a hominid incisor found *in situ*, more than three meters below the surface at Cisanca. This is the first fossil hominid recovered from West Java and one of the very few Indonesian hominids to be produced as the result of a controlled excavation. Electron Paramagnetic Resonance (EPR) dating of a series of bovid teeth found one meter below the hominid tooth suggest a very tentative age of the deposit of approximately 800 ka.

LANGERBRABER, KEVIN E., while a student at the University of Michigan, Ann Arbor, Michigan, received a grant in July 2004 to aid research on "Kinship and Social Behavior of Chimpanzees," supervised by Dr. John C. Mitani. The grant provided funds for the genotyping of wild chimpanzees living in the Ngogo community in Kibale National Park, Uganda. Fecal samples were collected non-invasively from individually identified chimpanzees and analyzed in the laboratory to determine how the 150 members of the Ngogo community are related to one another genetically. Behavioral data were also collected to determine patterns of affiliation and cooperation between chimpanzees. When combined, the genetic and behavioral data will answer whether genetically related chimpanzees preferentially affiliate and cooperate. These results will add to our understanding of the role that nepotism plays in the evolution of cooperation among animals and humans.

LINDA A. LARCOMBE, then a student at the University of Manitoba, Winnipeg, Canada, received funding in January 2004 to aid research on "Native North American Resistance and Susceptibility to Infectious Disease: An Anthropological Approach," supervised by Dr. Robert D. Hoppa. This research explored a functional and evolutionary interpretation of the observed differences between the cytokine SNPs frequencies maintained by the Aboriginal and Caucasian populations. The analysis of human resistance and susceptibility to infectious disease must consider that the response to infectious diseases is a biological, social, and

evolutionary process. As such, the integration of research from archaeology, molecular anthropology, and immunogenetics, provided the longitudinal perspective required for exploring a population's adaptation to their environment. A novel method was developed to examine the single nucleotide polymorphisms (SNPs) in the cytokine promoter region of nuclear DNA isolated from human skeletal remains from Manitoba, Canada. Cytokines are proteins that are key regulators of the human immune response to infectious diseases and this research successfully typed for the first time, cytokine SNPs in ancient human remains dating to as early as 4000 years B.P. The novel approach that was developed to examine SNPs in ancient human remains will enable a more complex understanding of disease etiology and may provide novel insights into the genetic basis for patterns of differential population susceptibility and/or resistance to infectious agents.

SARAH E. LEE, then a student at the University of Georgia, Athens, Georgia, received funding in September 2003 to aid research on "Nutritional and Health Consequences of Children's Self-Provisioning Activity in Xalapa, Mexico," supervised by Dr. Alexandra A. Brewis. This dissertation explores how children's own provisioning activities might influence their well-being under conditions of extreme urban poverty. The immediate purpose of this study was to determine whether self-provisioning children had a measurably different nutrition and health status than children living under the same circumstances who do not engage in provisioning activities (such as working, begging or foraging for food). This dissertation research was conducted in ten neighborhoods in the shantytowns surrounding the city of Xalapa, Veracruz, Mexico from October 2003 until December 2004. The researcher collected a sample size of 95 children between the ages of 8 and 12 who lived with their families. Six different data sets were collected, including 95 household interviews, 285 separate interviews concerning children's time allocation, diet, and illness. The researcher conducted 1425 hours of observation (fifteen hours per child), which provides very rich and accurate data concerning the time allocation and dietary habits of provisioning and non-provisioning children. On-going analysis indicates that the data will support the research question. There does seem to be an age and gender dimension in provisioning activities. Children shared their resources with their siblings, which is a benefit to the siblings, but also shared resources within peer groups. Children who engage in provisioning activities do seem at least marginally healthier, and some are taller than their counterparts who do not engage in provisioning activities. It is likely that the final analysis will show that children who work, beg, or forage for food, will have benefited from their activities.

CECIL M. LEWIS, then a student at the University of New Mexico, Albuquerque, New Mexico, was awarded a grant in May 2002 to aid research on "Biological Affinity at Chen Chen, Peru: a Molecular Genetic Study of a Tiwanaku V Community," supervised by Dr. Anne C. Stone. During the Middle Horizon (A.D. 500-1000), materials belonging to the Tiwanaku tradition were present in areas of Bolivia, Peru, Argentina, and Chile. While the geographical breadth of this tradition suggests that it was one of the most influential pre-Inca polities in the Andes, the nature of the Tiwanaku culture is not well understood. Archaeological researchers suggested that within and among some Tiwanaku communities were different ethnic groups sharing a broader Tiwanaku identity. These ethnic groups may have represented Andean *ayllus*, a form of identity in which group membership was linked to a shared common ancestor. The primary objective of this research was to test the hypothesis that the Tiwanaku community of Chen Chen M1 was composed of multiple maternal *ayllus*. The assumption of this analysis was that *ayllus* could be recognized by correlations between mtDNA haplogroups and mortuary data. Thus, nonparametric statistics

were applied to mitochondrial DNA haplogroups and mortuary attributes for 23 individuals who were buried within the Chen Chen MI cemetery. There were no significant correlations among these variables. In conclusion, this multiple *matri-ayllu* model of the identity was unsupported. In addition to the first objective, the Chen Chen mtDNA data were compared to data from 26 contemporary and one ancient Native American population to evaluate temporal and spatial continuity. Correspondent analysis and chi-square results did not reject the common hypothesis that the Chen Chen community originated from a migration; however, the analyses did support significant levels of gene flow in this region before the influence of Tiwanaku people.

DR. DEBRA L. MARTIN, Hampshire College, Amherst, Massachusetts, received funding in December 2002 to aid research on "Violence Against Women: Non-Lethal Head Injury and Its Behavioral and Cultural Implications in Ancestral Pueblo Populations (900-1300AD)." For ancient Southwest populations (AD 900-1300), the combined biological/neurological and cultural/ behavioral data provided a basis for analyzing patterns of violence against women. The overwhelming majority of the individuals with non-lethal trauma were adult females between the ages of 25 and 50. Of the 410 females analyzed, 68 (16%) had head wounds severe enough to warrant long-term behavioral side effects and health problems. These data suggest that the origin of violence and its maintenance through the persecution of individuals identified as witches was one way to make the world right during periods of environmental instability. Based on an analysis of the casts, radiographs and photographs, the injuries appear to be related to violence. In a significant proportion of the women, head injuries co-occur with other body injuries. Males seem relatively unscathed by violence, and the evidence suggests widespread occurrence of violence against women. The head wounds all appear to be made using a variety of blunt instruments (rocks, sticks, etc.). Neurological implications of the head wounds likely produced many long-lasting side effects in behavior and health. This research provides a model for integrating the biological and behavioral implications of violence in extant populations.

NEUS MARTINEZ ABADIAS, then a student at Universidad de Barcelona, Barcelona, Spain was awarded a grant in May 2004 to aid research on "Quantitative Genetics of Craniofacial Traits: A Functional Approach to Heritability," supervised by Dr. Miguel Hernandez Martinez. The research undertaken consisted in the recording of craniometric and demographical data from the Hallstatt population (Austria). The evidence collected will allow the heritability estimation of both morphological and life-history traits. Hallstatt's skull collection contains more than 400 skulls falling into pedigrees. Genealogies have been reconstructed thanks to Catholic Church records based on baptisms, marriages and deaths from the seventeenth century to present. Craniometric data has been recorded by means of 3D geometric morphometric techniques. The final depurated database contains 353 individuals represented by 58 osteological landmarks. Taking into account the morphological integrated nature of the human skull, functional and developmental modules have been identified. Size and multivariate shape heritabilities upon these structures will be computed following an animal model and by applying restricted maximum likelihood methods (REML). The REML analysis incorporates multigenerational information from unbalanced datasets and provides estimates of the additive genetic variance, and the variance of the residual errors, from which the narrow heritability can be estimated. Fitness traits heritability will be computed following the same procedure, and will be compared to the morphometric ones. This will raise interesting discussion regarding phenotypic selection, heritability, genetic constraints, and trade-offs of both kinds of traits for the human species.

THOMAS J. MINICHILLO, then a student at the University of Washington, Seattle, Washington, received funding in May 2002 to aid research on “Middle Stone Age Lithic Study, South Africa,” supervised by Dr. Angela E. Close. The Middle Stone Age began around 300,000 years ago and continued to around 35,000 years ago in Africa. During this period anatomically modern humans emerged in Africa. Also during this period increasingly sophisticated technological innovations and the earliest evidence for symbolic thought entered into the archaeological record. All of these events are critical for our understanding of modern human origins. The research funded focused on the lithic technology of the Middle Stone Age from the Cape coast of southern Africa and presents new data from the region, helping to place this important period of our evolution in context. It was found, through the use of innovative methods and previously unreported curated assemblages that, during the Still Bay sub-stage, stylistic boundaries are apparent in the stone tools at the same time as the earliest recorded instances of worked ochre and shell beads. As this socially constructed bounding co-occurs with the earliest evidence for symbolic thought and personal adornment in the global archaeological record, it suggests that at least by this time, 74,000 BP, *Homo sapiens* in southern Africa were behaving in thoroughly modern ways. This overturns one of the widely held explanations for modern human origins, the Neural Advance Model.

MELISSA S. MURPHY, then a student at the University of Pennsylvania, Philadelphia, Pennsylvania, received funding in June 2001 to aid research on “An Assessment of Health at Puruchuco-Huaquerones,” supervised by Dr. Alan E. Mann. This project examined different aspects of health from the socially stratified community interred at the cemetery of Puruchuco-Huaquerones, which is located in the Rimac Valley on the central coast of Peru. Members of this cemetery population witnessed the rise, apogee, and collapse of the Inca Empire (Late Horizon AD 1438-1535); therefore, with increasing social stratification and craft specialization at the provincial center of Puruchuco-Huaquerones, there will be differentiation in the health of different classes. Some classes may have experienced deteriorating health that probably resulted from a constellation of factors, including unsanitary conditions, high population densities, differential access to high quality foods and nutrients, and heavier work loads with increasing state demands. Approximately 150 individuals underwent an osteological investigation that included age and sex determination and the recording and analysis of pathologies and disease. Preliminary results reveal that the people from Puruchuco-Huaquerones suffered from different types of nutritional deficiencies and infectious diseases. Dental disease of varying degrees of severity was also prevalent in the population. Members of this population also show evidence of both antemortem and perimortem trauma. Future investigations will continue the osteological examination of the human skeletal remains and resume the radiographic survey of mummies and funerary bundles.

HEATHER LYNNE NORTON, then a student at Pennsylvania State University, University Park, Pennsylvania, was awarded funding in March 2004 to aid research on "Genetics of Skin Pigmentation in Island Melanesia: Divergent Genotypes for a Convergent Phenotype," supervised by Dr. Mark D. Shriver. This research project identified genetic variants that potentially underlie normal variation in skin pigmentation among Island Melanesians, and used a measure of population divergence, locus-specific pairwise  $F_{ST}$  ( $lspF_{ST}$ ), to identify signals of selection in pigmentation candidate genes. Two of the six genes examined in the Island Melanesian genotype-phenotype study, *ASIP* and *OCA2*, showed evidence of association with normal pigmentation variation. However, these associations are likely



influenced by strong population stratification in Island Melanesia, suggesting that these results should be interpreted with some caution. Current efforts are underway to develop a panel of markers to control for this stratification that would make it possible to test for genotype-phenotype associations while taking population substructure in the region into account. The second phase of this project used  $lspF_{ST}$  to detect signals of selection in six pigmentation candidate genes in six geographically diverse populations. Two genes, *ASIP* and *OCA2*, show significantly high  $lspF_{ST}$  values between populations notably different in pigmentation phenotype. Two others, *TYR* and *MATP*, show significantly high values between Europeans and all other populations, including another relatively lightly pigmented population, East Asians. This suggests an independent evolution of light skin in Europeans and East Asians. *ASIP*, *OCA2*, and *TYR* had been previously associated with pigmentation variation, and the effect of *MATP* on normal pigmentation variation was confirmed in an admixed sample of African Americans and African Caribbeans. SNPs in these genes were also typed in the CEPH Diversity panel, confirming that East Asians and Europeans are highly divergent at *TYR* and *MATP*.

DR. ELENI PANAGOPOULOU, Greek Ministry of Culture, Athens, Greece, was awarded funding in May 2004 to aid research on "Late Pleistocene of the Mani Peninsula, Southern Greece: A Palaeoanthropological Investigation." Lakonis is a palaeolithic cave complex in the peninsula of Mani, southern Greece. Recent research at the site has documented an extensive record of human use from ca. 100-20 ka and Neanderthal fossil material associated with radiometrically dated assemblages of the Initial Upper Palaeolithic. This specimen is an important addition to the very small number of taxonomically diagnostic human fossils from Early Upper Palaeolithic European contexts. The Lakonis program has two aims: a) to contribute crucial and currently lacking evidence to the patterns of human occupation, dispersal and evolution in southeastern Europe during the Late Pleistocene; and b) to address the issue of the Neanderthal-Modern interactions and the Middle-Upper Palaeolithic transition. Excavation and multidisciplinary research have therefore concentrated on establishing the length and nature of occupation of the cave complex, examining the site's role in its local and regional contexts, and discovering other Pleistocene sites in the area. Several lines of evidence (i.e. the site's position at a geoclimatic mosaic, the extreme richness and diversity of its cultural remains, the pronounced anthropogenic character of the sediments and the substantial use of hearths) indicate that Lakonis has functioned as a multiple activity site visited regularly during most of the Late Pleistocene. Furthermore, as suggested by other palaeolithic findspots discovered in the context of the project, the Mani peninsula probably functioned as a refuge area in colder intervals of the last glaciation. Excavations in 2004 have focused on enriching the fossil and archaeological sample of the Initial Upper Palaeolithic layers and on exploring the relationship between discrete occupational episodes and environmental fluctuations.

BRIANA L. POBINER, then a student at Rutgers University, New Brunswick, New Jersey, was awarded funding in June 2003 to aid research on "Oldowan Hominid Carnivory: Bone Modification Studies at Koobi Fora and Olduvai Gorge," supervised by Dr. Robert J. Blumenshine. Competing hypotheses about the mode of hominin acquisition have been proposed for centuries. However, we are still not in agreement on the question of hominins hunting or scavenging small or large mammals, nor if they did scavenge some of their carcasses, which carnivores they may have been scavenging from. This study evaluates some of these competing hypotheses using new methods for identifying the involvement of particular carnivores with fossil assemblages that also bear traces of hominin butchery (FwJj14 and GaJi14, Okote Member, Koobi Fora, Kenya; and FLK *Zinjanthropus*, Bed I,

Olduvai Gorge, Tanzania). Bone damage and destruction patterns and measurements of carnivore tooth marks were recorded to compare with controlled modern samples, with the goal of identifying the involvement of specific carnivore taxa with these assemblages.

AMY S. POLLICK, while a student at Emory University in Atlanta, Georgia, received an award in December 2003 to aid research on the nature and function of manual gestures in chimpanzees and bonobos, under the supervision of Dr. Frans de Waal. Pollick investigated how manual gestures vary between captive chimpanzees and bonobos, particularly with regards to combinations of gestures with other communicative signals, such as facial expressions and vocalizations. Data were collected on two groups of bonobos at the San Diego Zoo and the San Diego Wild Animal Park, and two groups of chimpanzees at the Yerkes National Primate Research Center in Atlanta. These groups were observed for a total of 665 hours and all-occurrence sampling was used to record all dyadic social interactions which were initiated by a communicative signal. Gesture usage was flexible across contexts in both species, but bonobos gestured more per hour than chimpanzees did. Chimpanzees, on the other hand, combined their gestures with other signals more often than did bonobos. This difference may be due to the more emotionally charged situations chimpanzees engage in, or greater control over vocalizations in bonobos. Contrary to prediction, combined gestures elicited fewer responses than did gestures that were produced alone. This finding is in line with how multimodal communication functions in humans, which primarily serves the signaler rather than the receiver. These results suggest that multimodal communication may have evolved to enhance the signaler's expressive and cognitive functioning. .

DEANO D. STYNDER, then a student at the University of Cape Town, Cape Town, South Africa, received a grant in June 2003 to aid research on "The Development of the Khoisan Phenotype: an Investigation Using a Craniological Approach," supervised by Dr. Rebecca Rogers Ackermann. The biological evolution of Holocene human populations along South Africa's Cape coast remains poorly understood. This is in stark contrast to the much better understood archaeological record. The current imbalance in knowledge regarding the cultural and biological records of these coastal dwellers is rather unsurprising though. A sizable majority of prehistoric coastal human remains in South African institutions represent individual interments, yielding little or no biological information about the populations from which they originally derived. Additionally, the sample is geographically, temporally, and in certain cases, biologically diverse. However, the single most important impediment to research into prehistoric human biology along this coast has been the lack of a large representative sample of dated remains. Funding went towards an extensive dating program centered on these skeletal remains. This research focuses on a craniometric analysis of a large sample (186) of dated crania from the Cape coast spanning the entire Holocene. It explores morphological similarities and dissimilarities within this diverse sample. In particular, it addresses the questions of how much variation existed in this population and whether the skeletal series represents a single population or is derived from several distinct populations. It also identifies the major sources of variation within this sample. Ultimately, these results have a bearing on questions of population isolation, migration and inter-regional links, issues that have proved difficult to address in archaeologically based studies.

DR. SILVIA TOMOSKOVA, University of Texas, Austin, Texas, and DR. LUBOMIRA KAMINSKA, Institute of Archaeology, Kosice, Slovak Republic, were awarded an International Collaborative Research Grant in July 2000 to aid research on "Neandertal and Early Modern Human Settlement Systems: Prehistoric Social Geography in Eastern Europe." The grant resulted in a highly successful and productive research effort. The goal

was to map Paleolithic settlements in Eastern Europe, specifically in Eastern Slovakia, to address questions of social geography among prehistoric occupants in the area. Through a survey of the Ondava river valley and an excavation at the locality of Cejkov, the researchers addressed the nature and intensity of local and distant communications, suggested by the presence of non-local stone tool materials. The recovered materials help reveal the nature of contact in an area that has indications of continuous occupation during the Middle and Upper Paleolithic. The results of the research, particularly a set of confirmed C-14 dates, first in the area, make a significant contribution to the general understanding of the nature of local and long distance interaction in Europe by some of the early modern humans during a crucial time in evolutionary history.

DR. ANTHONY J. TOSI, New York University, New York, New York, received funding in November 2002 to aid research on "Origins of Guenon Terrestriality." This is the first molecular study to trace the evolutionary transition in substrate preference across a primate radiation. Multiple representatives of each species group in the tribe Cercopithecini were surveyed for 3 kb of Y-chromosomal sequence and 9 kb of X-chromosomal sequence. Phylogenetic analyses show that the sex chromosomal datasets consistently cluster the three terrestrial taxa, *Cercopithecus aethiops*, *Cercopithecus lhoesti*, and *Erythrocebus patas*, into a group that is reciprocally monophyletic with a clade of arboreal *Cercopithecus* spp. This study also provides the first statistically robust support for *Allenopithecus* (swamp monkeys) as the basal guenon lineage. This is a significant result because it leads to the inference of the cercopithecine common ancestor as an arboreal taxon since both basal (*Allenopithecus*) and derived (*Miopithecus*, "arboreal" *Cercopithecus*) guenon lineages exhibit a limb morphology devoid of joint modifications associated with habitual use of the forest floor. Such phylogenetic patterns not only suggest a single evolutionary transition from arboreality to terrestriality among the extant guenons, but clearly indicate that terrestriality itself is a derived condition within the Cercopithecini. By extension, these results support the idea that the hominid transition from arboreality to terrestriality was indeed significant, given that such evolutionary changes in substrate preference are apparently rare among primates.

DR. NICHOLAS TOTH, Indiana University, Bloomington, Indiana, received funding in May 1992 to aid experimental research on stone tool manufacture and use by a Bonobo (*Pan troglodytes*). This research project has demonstrated that a modern African ape can grasp the essential principals of stone fracture to produce sharp-edged tools that can then be used to cut through a cord or membrane to achieve a food or other reward. Both hand-held, hard-hammer percussion and directed throwing were used by Kanzi in this research (the latter technique his own innovation.) Detailed analysis of the flaked stone artifacts produced by Kanzi have demonstrated that he is able to initiate fracture in stone and continue to produce further flakes, but after five years of experience he does not yet seem to intuit that acute edges of cores he is flaking are optimal for flake removal: in the artifacts that Kanzi makes the angles seen on the proximal end of flakes (representing the morphology of the core before the flake is detached) are essentially right angles (approximately ninety degrees, the steepest angles possible for detaching flakes). He seems able to understand to strike near the edge of a core and especially concentrate on an edge once a flake has been detached, but thus far has not shown the level of skill exhibited by early hominids (early forms of *Homo* or late forms of *Australopithecus*) that produced Oldowan artifacts between 2.5 and 1.5 million years ago. It also seems clear that biomechanically Kanzi does not have the motor skill required for very skilled flaking. His hands, with very short, only partially opposable thumbs, are not nearly as dextrous as those of a modern human. His ability to control a

hand-held hammerstone with a rapid arm movement is, again, very clumsy compared to a skilled human toolmaker.

DR. CLAUDIA R. VALEGGIA, CONICET, Formosa, Argentina was awarded a grant in May 2003 to aid research on “Fertility Patterns and Energy Availability of Foraging Wichí in the Argentine Chaco.” This study was part of the Chaco Area Reproductive Ecology Program, a long-term project that seeks to understand the interactions between environment, behavior, and reproductive biology of foraging groups in the Argentine Chaco. The aim of the study was to collect baseline data on how demographic and fertility patterns of Wichí people (n = 800) relate to changes in seasonal variation in energy availability and foraging practices. Preliminary results indicate a high fertility rate (8.6 births per woman), a relatively short inter-birth interval (average: 2.3 months  $\pm$  3.6) and a high infant mortality rate (46%). A birth seasonality effect was evident, with conceptions taking place between April and July. The Wichí of these communities were in good nutritional status, only 2% of adults (all women) were considered undernourished. Furthermore, there was a considerable percentage of overweight and obesity. As many as 55% of men and 54% of women were overweight (Body Mass Index > 25), whereas 17% of both men and women were obese (BMI >30). There were no apparent differences in energy availability across the annual cycle. However, there was considerable seasonal variation in the frequency and type of subsistence activities and in diet composition. A marked sexual division of activities was also evident and that seems to explain the differences in energy availability between women and men. Further analyses will explore the interaction between seasonality, division of labor, and fertility.

## LINGUISTICS

### Asia and the Near East

FRANCIS P. CODY, then a student at the University of Michigan, Ann Arbor, Michigan, received funding in January 2004 to aid research on the “Language and Ideology and Grassroots Literacy in Tamilnadu, India,” supervised by Dr. Webb Keane. Ethnographic fieldwork in a village in Pudukkottai District of Tamilnadu showed how literacy practices — not available to all — play a crucial mediating role, which conditions people's access to basic forms of knowledge, state services, and the main means of production (agricultural land). The hierarchically organized, polyglossic sociolinguistic character of Tamil consistently works in contradiction to humanist and state ideologies of equality and transparency in communication. Yet such ideologies are working in changing the very linguistic structure of written Tamil in certain contexts as well as opening new quasi-utopian social spaces in which new norms of communication are being worked out among villagers at the social and economic peripheries. The ethnography of a government literacy program known as *Arivoli Iyakkam* (“The Light of Knowledge Movement”), and also of other reading and writing practices such as newspaper production/consumption, petition filing, and private property registration, was used in this research to develop a political-economic approach within linguistic anthropology. Furthermore, this research investigated the meaning and practices of “enlightenment” (*arivoli*, in Tamil) as lived and interpreted in a small-village context.

## **Europe**

SUSAN E. FREKKO, then a student at the University of Michigan, Ann Arbor, Michigan, received funding in April 2002 to aid research on “Policing the Borders: Catalan Language Purism in Barcelona,” supervised by Dr. Judith T. Irvine. Funding supported the second phase of a dissertation research project in linguistic anthropology that focused on language purism in spoken Catalan. While some Catalan speakers police their own linguistic practice and avoid Castilian Spanish influences, others do not, even if they claim to espouse the ideology of Catalan purity. This discrepancy between ideology and practice raises some important theoretical questions. Why do language ideology and language practice coincide for some and not for others? If language ideology does not determine language practice, then what social function does it serve? In Phase II, the researcher spent time with classmates outside of school, where she was able to observe their linguistic practices in everyday life. She lived with a family that belonged to the extended family of a Catalan newspaper copy editor. This allowed the researcher to observe Catalan speech in a home and to enter the social network of a Catalan language specialist whom she had observed on the job. This housing arrangement also brought her into social contact with several other language specialists she had observed in their professional capacity, thus enabling her to observe contextual differences in their linguistic purism.

## **Latin America and the Caribbean**

DR. ALEXANDRA Y. AIKHENVALD, La Trobe University, Melbourne, Australia, received funding in February 2003 to aid research on “Arawak languages: reconstruction and culture history.” The focus of this project was a linguistic reconstruction of linguistic and cultural pre-history of Arawak languages, correlated with ethnohistories and ethnographies of the Arawak speaking peoples, with a special focus on Arawak languages north of the Amazon. Geographically, Arawak languages form geographically the most extensive and the most diversified family in South America. The total number of living languages is over forty. The limits of the family were established by the early twentieth century. Comparative and historical studies of the Arawak family, and of individual Arawak peoples, have a long history. This project focussed on the major issues relating to the internal classification of Arawak languages and reconstruction of proto-Arawak, especially that of the cultural lexicon. The project provided a lexical and grammatical reconstruction of various subgroups within the Arawak language family, with special attention to investigating the impact of areal diffusion on the relationships between languages within this family, and to reconstructing various aspects of culture, with a view to refining our understanding of the putative migrations of the Arawak-speaking peoples. Special attention has been paid to fieldwork-based investigation of the Baniwa of Içana/Kurripako dialect continuum, and of Tariana, the only Arawak language spoken in the multilingual area of the Vaupés River Basin. The academic output of the project consists of over twelve scholarly papers and several academic monographs.

CHRISTINE M. BEIER, then a student at the University of Texas, Austin, Texas, received funding in November 2003 to aid research on “Composing Relationships: Extemporaneous Nanti karintaa poetry in Peruvian Amazonia,” supervised by Dr. Joel F. Sherzer. Research was carried out in the Nanti communities on the Camisea River in southeastern Peruvian Amazonia. In order to identify the distinctive features of karintaa, an extemporaneous chanted poetry performed by Nantis during village-wide feasts, the researcher investigated

the salient contrasts among four Nanti ways of speaking: *karintaa*; scolding talk, principally performed by women to express disapproval; hunting talk, performed among male hunters; and visiting talk, a style of interaction used by all Nantis during focused intra- and inter-household social activities. By comparing these four ways of speaking, the researcher investigated how their formal features influence uptake and interpretation during interactions. Beier identified a set of features that consistently mark and distinguish between Nanti ways of speaking, including pitch, tone, timbre, and prosody; rate, volume, and intensity of speech; body alignment; participant frameworks; and co-occurring social activities. Beier also examined her data in part from the perspective of describing a Nanti discursive ecology, seeking to identify how discrete ways of speaking inform each other across social time and space. By investigating the features of Nanti ways of speaking from an ethnographic perspective, this research addresses more general disciplinary questions regarding the mutually constituting relationships between discursive practices and social organization.

DR. PAUL B. GARRETT, Temple University, Philadelphia, Pennsylvania, received a Hunt Postdoctoral Fellowship in May 2003 to aid research and writing on "Behind Every Mountain: Language Socialization and Language Shift in St. Lucia." In the Caribbean island of St. Lucia, a process of rapid language shift is currently underway. Only two to three decades ago, most St. Lucians were monolingual speakers of Kwéyòl, an Afro-French creole language. Today, many children are acquiring very little Kwéyòl, if any; they are instead growing up as monolingual speakers of an emergent non-standard English vernacular. St. Lucia's dual colonial heritage—first French, then British—has given rise to a complex sociolinguistic setting that has become even more complex in recent years as St. Lucians have struggled to negotiate and to (re)define their identity as a newly independent people while seeking political, economic, and cultural self-determination. Paradoxically, as Kwéyòl has come to be valorized as a potent (though polyvalent) symbol of St. Lucia's cultural heritage, it has become increasingly evident that the language is going into decline. Meanwhile the emergence of Vernacular English of St. Lucia has further complicated matters, as this distinct but metalinguistically elusive non-standard variety displaces Kwéyòl in many vernacular domains. Focusing on the first broadly bilingual generation in a rural village, this study investigates the densely interrelated factors that have given rise to language shift and that continue to drive it forward. Extensive analyses of language socialization interactions involving children and their caregivers provide insight into everyday communicative practices—particularly those occurring at the critical juncture between generations—and elucidate their largely unforeseen and misrecognized ramifications. The ultimate goal of the study is to offer a fine-grained ethnographic account of contact-induced linguistic and sociocultural change in progress.

KEVIN A. JERNIGAN, then a student at the University of Georgia, Athens, Georgia, received funding in January 2004 to aid research on "A Study of Tree Identification among the Aguaruna Jivaro of the Peruvian Amazon," supervised by Dr. Brent Berlin. A year-long ethnobotanical study was carried out in several indigenous communities on the Nieva River, in the Peruvian Amazon, to determine how the Aguaruna Jivaro identify trees of their local environment. After eliciting freelists of tree names from community members, 65 trees were selected from the freelists for measuring identification methods. Interviews with eight key informants helped to determine how the identifications were made and voucher specimens were collected from the selected trees. This study made use of the Aguaruna concept of *kumpaji*, glossed as companion, which denotes species thought to be perceptually similar but not subsumed under a shared name. Questions designed to elicit identification methods

included asking what distinguishes each tree from other trees informants consider to be its companions. Specimens collected in the study in combination with ethnobotanical data collected by Brent Berlin for the Aguaruna (1970) aided in obtaining accurate botanical determinations of the species in question and support the notion that these covert groupings correspond to tree species of the same botanical family. Results also indicate that the Aguaruna rely on both morphological and ecological clues to identify trees. Morphological clues appear to play a greater role than ecological ones.

DR. DENNIS A. MOORE, Museu Paraense Emilio Goeldi, Belem, Brazil, was awarded a grant in August 2001 to aid field research on four Tupian languages, Rondonia, Brazil. Comparative lexical data was systematically collected from languages of nine of the ten branches of the Tupi linguistic family. The branches (and languages) are: Mondé (Salamã, Gavião, Zoró), Ramarama (Karo), Tupari (Sakurabiat, Makurap, Ayuru), Puruborá (Puruborá), Arikém (Karitiana), Juruna (Xipayá, Juruna), Munduruku (Munduruku, Kuruaya), Aweti (Aweti), and Mawé (Mawé). This new data makes possible a revision of the internal classification of the Tupi family, reconstructions of proto-languages at the branch and subgroup levels, and preliminary indications of the reconstruction of Proto-Tupi, aside from a more definitive reconstruction of Proto-Tupi when the comparative study is complete. A number of phonological and grammatical phenomena typical of the Tupi family were identified and described.

ROSA M. RODRIGUEZ, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in June 1999 to aid research on voice and honorifics in Quiche-Spanish language change, supervised by Michael Silverstein. One of the central questions addressed in research on language change concerns the relative importance of external vs. internal factors. One of the ways scholars have attempted to systematize or theorize “external” factors is to focus on the roles of language contact and bilingualism, borrowing and interference, imperfect learning, etc. Those interested in “internal” factors, however, identify language-specific structural features such as formal or semantic ambiguity, grammatical gaps, etc., which might render a language more susceptible to change. Both approaches have their advantages and disadvantages. The former approach succeeds in recognizing the importance of language maintenance and shift, and cultural and attitudinal factors in language change; however, it does not provide further insight into the dynamics of how or why two or more languages influence each other. The latter approach manages to isolate the structural origins of certain types of changes (e.g., alignment changes resulting from reanalysis of passives/antipassives, or adoption of relative pronouns by languages whose means of subordination function differently). But it, too, neglects an important dimension of language change by stripping data of their discursive and sociocultural context. Contextualized study of honorific discourse in *K'iche'* takes up where these approaches leave off by showing that the link between external and internal factors may be found in local communicative practices, i.e., grammar-in-action and bilingual speech where language- and culture-specific anchorings of grammatical rules of use are linked, through local ideologies, to pragmatic rules of use.

MAXIMILIAN VIATORI, then a student at the University of California, Davis, California, was awarded funding in December 2003 to aid research on “Amazonian Communities and the State: Language and the Construction of Authenticity,” supervised by Dr. Martha J. Macri. Funding supported dissertation research focused on several communities in the Ecuadorian Amazon that previously identified as part of a pan-ethnic cultural group united by the use of a common indigenous language, Kichwa. In the 1990s, these communities

broke from this pan-ethnic identity and started a project to revive the Zápara language, spoken by fewer than five elders, as a way to identify themselves as a distinct Zápara ethnicity. The research was primarily concerned with two things: 1) understanding how Zilpara communities use the Zápara language to obtain state recognition and resources, while simultaneously challenging state models of indigenous identity and organization; and 2) learning how this process of recognition and resistance fits into larger historical spheres of national and international economic systems and labor demands, and discourses of governance in the Ecuadorian Amazon during the past two centuries.

### **North America**

PATRICK J. MOORE, then a student at Indiana University, Bloomington, Indiana, was awarded funding in June 2000 to aid research on "Kaska Historical Narratives: their Structure and Significance," supervised by Dr. Douglas R. Parks. The goal of this project was to document and analyze Kaska historical narratives. Kaskas speak an Athabaskan language and their traditional territory is in the Yukon and northern British Columbia, Canada. As part of this study, a basic grammar of Kaska was prepared with the assistance of several Kaska speakers. This material was reviewed at Kaska language workshops supported by the Kaska Tribal Council, the Ross River Dena Council, and the Liard First Nation. A number of grammatical topics was analyzed in the context of their narrative uses, including the use of directionals, terms to refer to persons, and the system of mode and aspect. Research was also conducted on cultural and ethnohistorical topics in the narratives, including warfare, white cannibalism, depictions of the first whitemen, accounts of native prophets, and the relation of Kaskas to surrounding groups. As part of the Kaska and Mountain Slavey language workshops, support was provided for basic native language literacy, grammatical studies, and conversational and cultural activities in the communities. The dissertation, grammar, and texts that resulted from this research have now been completed in draft form.

LEIGHTON C. PETERSON, then a student at the University of Texas, Austin, Texas, was awarded funding in December 2002 to aid research on "New Technologies and Emerging Communicative Practices: A Discourse-Centered Approach to Navajo Language and Culture," supervised by Dr. Joel F. Sherzer. This project explored the effects of new communication and information technologies on Navajo social and linguistic practices. Between 2001 and 2004, private foundations and federal initiatives made computers, cell phones, and Internet technologies available for the first time to a large percentage of the Navajo population. The research positions "technology" as a significant feature of contemporary Navajo communities, as both a context for and medium of linguistic vitality and transformation. This research, grounded in an ethnographically constituted, discourse-centered approach to Navajo language and culture, involved a 20-month period of participant observation, interviews, and discourse-centered examinations of information and communications technologies in use. Emerging communicative practices were explored through the framework of shifting language ideologies and ideologies of technology. The project documented beliefs and practices surrounding the new media technologies and language use; specific, emerging communicative practices; and connections and disjunctures between local experiences with technology and more general technological discourses. It will allow for deeper investigations into the ways in which Navajos negotiate new media experiences through discourse and communicative practice by analyzing the ways in which *hane'*, or stories and information, flow bilingually and intergenerationally in Navajo



communities, from mediated to face-to-face contexts. Principal case studies include Navajo language hip-hop artists who use technology for the production and dissemination of their work; monolingual elderly who learn to write and send email in English as a tool of empowerment; and the flow of Navajo jokes and stories to and from, virtual and face-to-faced interactions.

## **SOCIAL/CULTURAL ANTHROPOLOGY**

### **Africa**

ALEJANDRO CASTILLEJO, while a student at New School University, New York, New York, was awarded a grant in August 2003 to aid research on "Crepuscular Shadows: Violence and Memory during the State of Emergency Period in South Africa, 1986," supervised by Dr. Deborah A. Poole. This research is concerned with the connections between terror and memory in South Africa. It deals with the ways in which a particular event in Cape Town — the Guguletu Seven Shooting in 1986 — was inscribed on the collective memory and cultural identities of black Africans. It explored how this event shaped the texture and politics of memory in the country, as these issues play a fundamental role in the consolidation of peace. During the portion of the research funded by Wenner-Gren, it explored the ways in which the complex articulation between voice and memory among communities of survivors became one of the centers around which new forms of alienation and silence have been unexpectedly created in contemporary South Africa. In the social discourses that refer to this alienation as a profound existential disillusionment, the dislocation of an imagined "new South Africa," this violence of voicelessness represents, in the different forms it takes, a continuation rather than a radical break with the immediate apartheid past. This research is based on archival, ethnographic, and collaborative research among African National Congress ex-combatants, groups of widows, and other communities of survivors in Guguletu Township, Cape Town, South Africa.

SAUL COHEN, while a student at the University of Toronto in Toronto, Ontario, received funding in December 2003 to aid research on the intersection of development, tourism and environment in a Bugakhwe San community in northern Botswana, while under the supervision of Dr Richard Lee and Dr Sandra Bamford. Cohen was concerned with a nuanced examination of the micro-politics of the cultural-tourism project called Gudigwa Camp, a community-based project of the village of Gudigwa. Specifically, he examined the application of the "community" concept within the context of the development project, in light of recent critiques that argue it homogenizes highly variable and internally differentiated social groupings. However, in addition he scrutinized conservation and development practitioners in the same manner to examine if they are subject to their own internal contradictions and conflicts. His research was therefore necessarily multi-sited, with time spent conducting research in the village, camp, and at the development agency offices. In addition to extensive interviews, he participated in many aspects of the rebuilding, running, and management of the camp, including board meetings, staff hiring workshops, camp activities, and training sessions. Cohen's work suggests that understanding the constantly shifting associations and alliances between various entities of each group cannot rely solely upon a conventional and fixed "practitioner" and "recipient" dichotomy. Rather it is imperative to read across these traditional lines of contact.

JENNIFER COLE, University of Chicago, Chicago, Illinois, received funding in May 2003 to aid research on "Youth and the Sexual Economy in Madagascar." Research was conducted in the port town of Tamatave, Madagascar, and throughout France into the nature and impact of the transnational sexual economy among Malagasy youth. In the wake of economic liberalization, one of the most popular ways that young women seek to save themselves from poverty and create a future for themselves is through entry into the sexual economy. Their ultimate goal is to find a European to marry, although they form sex-for-money liaisons with partners from a number of different social strata. Research focused on the life trajectories of young women who entered the sexual economy, tracing out how their involvement affected various intimate temporalities, including ideas about youth, the body, family, gender, and class formation.

EMILY FRANK, then a student at Indiana University, Bloomington, Indiana, was awarded funding in November 2003 to aid research on "Inheriting a Global Economy: Inheritance Disputes among the Gwembe Tonga," supervised by Dr. Richard R. Wilk. The research will show how local decision-making in regards to inheritance has been inextricably altered by and incorporated into larger discourses on international AIDS prevention and modernity in southern Zambia. These larger issues are illuminated by utilizing a framework of legal pluralism to locate women's decisions regarding their inheritance on a continuum encompassing customary to national legislative norms. Extensive structured and semi-structured interviews in both rural and urban settings from a wide sample of the population were conducted. While in the field the researcher lived in two communities and witnessed how inheritance practices unfolded, as well as interviewing women, local leaders, court officials, NGO representatives, and government officials. From this field approach a robust understanding of how household property inheritance is changing was gained. The project is based on twelve months of fieldwork in Southern Province, Zambia and Lusaka between 2002 and 2004, with funding from the Wenner Gren foundation and Indiana University. Fieldwork indicates that decision-making challenges traditional gender roles and ideas within two Tonga communities as well as demonstrating the unintended ways AIDS and AIDS prevention campaigns enter into and alter daily life in Southern Africa. The Tonga communities in Southern Province, Zambia, represent a microcosm of the social, legal, and economic changes impacting southern Africa. They are particularly relevant to all the societies encompassed by the "matrilineal belt," an area that extends from Congo down through Central Africa.

KELLY GILLESPIE, then a student at the University of Chicago, Chicago, Illinois, was awarded a grant in July 2004 to aid research on "Fantasies of Containment: Ironies of Prison-Fetish in Emerging South African Democracy," supervised by Dr. Jean Comaroff. This research comprised a four-month ethnographic fieldwork phase in four rural South African prisons: Voorberg Medium A, Voorberg Medium B, Malmesbury New Generation Prison, and Malmesbury Old Prison, each of which was built in a different era of South African history, and each having a distinct architectural form and series of facilities. Within the context of a post-apartheid state trying to distance itself from the brutal prison practices of apartheid South Africa, the central policy strategy for reinventing South African prisons, and by implication creating a secure democratic national order, is a wholehearted and willful dedication to the practice of "correction" within prisons. The research was primarily concerned with the prison as a social system, as a series of encounters and relationship patterns that emerge as a result of a variety of factors: the histories of the particular institutions, the histories of people living and working there, the imperatives of the new order, and those of the architectural space in which the social is constituted. The most

fascinating part of the research within prisons was the shoring up of state ideology about prisons against the biographies of prisoners and warders, and the way in which these played out in the possibilities of social relationships within the closed public of the prison. The convergence of radically varied biographies, caught up all together in a prison trying to recreate itself as a post-apartheid institution, has created an extraordinary series of encounters and anxieties.

DR. SANDRA J. GRAY, University of Kansas, Lawrence, Kansas, was awarded funding in February 2004 to aid research on "The Impact of AK-47 Raiding on Maternal Strategies in an African Pastoralist Society." Fieldwork was carried out from August through December 2004, among Mazeniko and Bokora (Karimojong) pastoralists in northeast Uganda. The study examined the effects of ongoing armed cattle-raiding and government punitive expeditions on maternal behavior, child survival, and child health. A sample of 28 breastfeeding mothers aged 24 to 35 years were monitored monthly for four months and three months, respectively, in Bokora and Mazeniko. Monthly observational and recall data were collected on maternal and child health and nutritional status, child growth, dietary intake, and maternal subsistence activities. Prevailing sociopolitical and environmental conditions were recorded simultaneously. Additionally, follow-up interviews on child births and deaths were conducted among women whose reproductive histories had been collected five years earlier. Violence has escalated in Karamoja since 1999 and was found to have widespread effects on fertility and mortality, migration patterns, health, nutrition, and a number of cultural variables.

Laurie Laporte, then a student at Boston University, Boston, Massachusetts, received funding in June 2003 to aid research on "A Study of Global Identity: Cape Verdean Youth and Migration," supervised by Dr. Nancy Smith-Hefner. Young Cape Verdeans inherit a cultural legacy of migration that spans the past three centuries, yet the reasons why young people migrate today are vastly different from those that have historically prompted Cape Verdeans to leave the West African archipelago. This research investigated how Cape Verdean identity and the Cape Verdean community in the United States perpetuate and influence the migrations of young people in the islands today. Fieldwork in Southeastern Massachusetts, Boston, and Rhode Island focused primarily on going to public events held and attended by Cape Verdeans and Cape Verdean-Americans and in informal interviews with young Cape Verdean immigrants regarding their experiences of migration, lives outside the archipelago, and continued relationships with friends and families in the islands. Outcomes of the research include the elaboration of Cape Verdean identity as a global identity defined primarily by the characteristics of weak boundary maintenance and a strong tie to migration and an increased understanding of the highly influential role that young Cape Verdean migrants play in attracting their peers in the archipelago to lifestyles in the U.S.

Sarah M. Mathis, while a student at Emory University in Atlanta, Georgia, was awarded funding in July 2003 to aid research on land and political authority in KwaZulu-Natal, South Africa, under the supervision of Dr. Donald L. Donham. Through eighteen months of ethnographic research in a rural, Zulu-speaking community, Mathis examined the political and economic issues around land use and land allocation. Oral accounts of settlement patterns in the community under study suggested previously high levels of mobility and tenure flexibility due to the disruption of communities by the violent conflicts of the 1980s and early 1990s. During the period of Mathis' research, however, tenure flexibility was decreasing as rural communities were positioning themselves to take

advantage of the land reform programs and new commercial opportunities that had opened up in the post-apartheid period. By researching shifts in urban migration and land use patterns, Mathis examined how new areas of conflict were emerging within households and communities, particularly over issues of gender and generation. Conflict over women's mobility was also a reflection of women's increased participation in the informal economy and in temporary jobs. These low-wage, insecure forms of employment had become increasingly common due to high levels of unemployment and the relaxation of restrictions on the informal economy. In addition, Mathis investigated the community's relationship with the neighboring commercial sugarcane farmers as the prospect of land reform and new labor laws shifted the balance of power between the two groups, creating new areas of conflict and uncertainty.

DR. KATHLEEN MEAGHER, University of Oxford, Oxford, United Kingdom, was awarded a grant in June 2004 to aid field research on two dynamic informal manufacturing clusters in Nigeria, situated on different sides of the country's main ethnic and religious divides. The aim of the research was to explore why informal economic networks in Nigeria, and in Africa more generally, have tended to disrupt rather than to promote economic development. Evidence was gathered through surveys and in-depth case studies of informal producers and producers' associations with a focus on the social, economic, and political composition of informal business networks. The findings revealed that, far from constituting parochial forms of economic organization, these embedded economic networks created a framework for economic innovation and relations across ethnic boundaries. The flexible interweaving of ethnic, gender, and religious ties, combined with the penetration of new class relations and fundamentalist religious movements, have led to processes of network restructuring, introducing new contacts, skills, social identities, and institutional practices which have led to the formation of innovative and globalized production arrangements. However, these dynamic forms of economic embeddedness have led to social instability owing to their inability to link up with the economic resources and institutional support of the formal economy and the state. Far from constituting an organizational advantage, marginalization from the formal economy has left these informal production networks vulnerable to the intense economic pressures of global economic restructuring. The result has been intense competition, declining incomes, and an increasing fragmentation of production networks along ethnic and religious lines, leading to increasing poverty and social disorder.

RUTI TALMOR, then a student at New York University, New York, New York, received funding in July 2003 to aid research on "Art on the Periphery: Production and Consumption of an Ethnic Arts Center in Ghana," supervised by Dr. Thomas O. Beidelman. This project explored the Greater Accra Regional Centre for National Culture, Ghana's largest often government-run centers for the promotion of culture. It focused on producers, sellers, and consumers of the visual arts and explored an African artworld as a contact zone between several different fields and groups of participants. It sought to understand the lines along which different groups who engage material culture at the center are defined, e.g., ethnicity, age, class, educational level, type of work, and private sector versus governmental employment. What does a career in artmaking do for practitioners in Accra? What is the hierarchical, internally differentiated system within which different groups of practitioners exist? The art and culture industries provide an avenue for individual self-improvement, group mobilization, and national development. As such, control of these industries is a highly valuable commodity and elicits much competition both between and within groups. Alignments are fluid and undergo constant change. Participation in these industries is the

most viable way to interact with foreigners, either tourists or Ghana's expatriate community. These two groups play a key role in the art and culture industries, as consumers, collectors, patrons, and funders. They provide an infusion of capital into a system in which people are struggling economically, as well as a connection to the larger world, in which Africa is marginalized and ignored. Art and culture provide alternative ways of being in the world. But, more often, they are the only option for survival. Arts Centre is an internally diverse world within which many of the larger groupings that characterize Ghana are represented. This project explored, through a study of artmaking, the relation between ethnicity, politics and histories within the nation, and the effects of globalization on identity formation, age, and class hierarchies in Ghana.

ANNA C. VON SCHNITZLER, then a student at Columbia University, New York, New York, received funding in February 2004 to aid "Liberation in Times of Neoliberalism: An Ethnography of Policy and Privatization in Post-Apartheid South Africa," supervised by Dr. David Scott. This grant funded research on how neoliberal policy is made, rationalized, and implemented in post-apartheid South Africa at the paradoxical juncture of liberation and liberalization. The research focused on the implementation of prepaid water meters in Soweto by the corporatized utility Johannesburg Water, but also included a historical focus on the "reforms" initiated by the apartheid state in the late 1970s and early 1980s and on the rent boycotts in Soweto during the mid-1980s. Through interviews with policy-makers, consultants, community facilitators, anti-privatization activists and residents and by participating in government consultation meetings, activist meetings and protests, this project sought to understand how discourses and practices of citizenship and the state have been transformed in the context of neoliberal reform. Archival research and interviews with former apartheid government officials and former anti-apartheid activists enabled the tracking of how the apartheid government reacted to the emergent global neoliberal hegemony during the 1980s. The dissertation produced from this research seeks to combine a genealogy of neoliberal thought in South Africa and elsewhere with a look at the practices and technologies of neoliberal government in South Africa today. It seeks to explore how processes of neoliberalization are at once related to locally specific problems encountered by government (such as "non-payment") to which specific solutions have to be found, and simultaneously guided by and under pressure from a globally hegemonic paradigm of neoliberal reform.

## **Asia**

SEPIDEH BAJRACHARYA, while a student at Harvard University, Cambridge, Massachusetts, received funding in January 2004 to aid research on "A Country of Hearsay and Rumor: Imagining the Nepali Nation through the Politics of Rumor and Vigilantism," supervised by Dr. Mary Margaret Steedly. This project asked how the circulation of subterranean discourses (rumors, scandals, conspiracy theories, prophecies) in Kathmandu and its vigilante-run urban neighborhoods enabled a form of political imagining that was specific to what has – since the royal massacre of 2001 – become recognized as a period of political crisis. The study focused on: 1.) actual and imagined links between networks of neighborhood vigilantism and the state; 2.) the techniques and technologies that produced these associations; and 3.) how "city" and "neighborhood" became landscapes marked by, and generative of these dealings. It was based on work done in two adjacent Kathmandu neighborhoods affiliated with a gang rumored to have illicit connections to the palace and political elite. Fieldwork consisted of working with, and attending, public events sponsored

by members of the gang, and the network of “patriotic organizations” to which they were linked. Interviews were conducted with residents of the two neighborhoods, political activists, and city/police officials. The use of media and inscription technologies (such as cell phones and invitation cards) was examined to understand how they generated rumor circuits that fed the city’s public/political imagination. The study revealed that the face of the criminal and that of the ruler were interchangeable and created through orchestrated and imagined spectacles of legitimacy and rumor. The dissertation will focus on the exchangeability of these legal and illegal structures of rule through rumored associations and public spectacles that *allege* connections, but do not provide any proof of connection. How does this shape our understanding of “the political” and its relation to the condition of crisis that foregrounds assumptions about the postcolonial nation?

KENNETH M. BAUER, then a student at Oxford University, Oxford, United Kingdom, was awarded a grant in September 2003 to aid research on “Land Use Change and Socio-Economic Transformations among Nomads in Porong, Central Tibet,” supervised by Dr. Laura M. Rival. This field research investigated land use change and the impacts of government development policies among Tibetan pastoralists during the second half of the twentieth century. This work describes and analyzes the rhetoric and implementation of development policies by the Chinese government in the Tibet Autonomous Region (TAR). This history of land use dynamics, socio-economic change, and policy phases, is grounded in a case study of Porong Township (Nyelam County, Shigatse Prefecture, TAR, PRC). The grantee gathered several kinds of evidence, which will be interpreted using a multi-disciplinary approach. Support enabled the grantee to collect and translate historical texts describing land use and to interview pastoralists, government agents, and NGO workers, as well as work with local pastoralists to map historical and contemporary pasture boundaries.

SIENNA R. CRAIG, then a student at Cornell University, Ithaca, New York, received funding in January 2004 to aid research on “Himalayan Healers in Transition: Professionalization, Efficacy, and Identity among Tibetan Medicine Practitioners,” supervised by Dr. David H. Holmberg. This project has aimed to trace and theorize the processes of professionalization of Tibetan medical practitioners — paths through history, identity, and medical epistemology manifest in the work of *amchi*, practitioners of Tibetan medicine, in Nepal and in the Tibet Autonomous Region, China. The grantee conducted research among individual practitioners and members of the Himalayan Amchi Association in Nepal, and among private practitioners as well as doctors at the Mentsikhang (Traditional Tibetan Medicine Hospital) and the Tibetan Medical College, Lhasa. Additional research was conducted at private and state-run factories of Tibetan medicine in the TAR, and among private clinics and factories in Nepal, as well as through contacts made with *amchi* from India, Bhutan, and Mongolia who participated in a Kathmandu-based international conference on Tibetan medicine. Through the process of fieldwork, as well as preliminary analysis of data, three primary themes emerged: 1) knowledge transmission and changes in Tibetan medical education; 2) access to raw and ready-made medicinals by practitioners, and to medicines and practitioners by patients, as well as production of medicines, including state and international policies that legislate and attempt to standardize production, often according to biomedical models; 3) globalization of Tibetan medicine and its impact on health care options for rural Tibetan communities in Nepal and Tibet. Theoretically, these themes involve explorations into efficacy, professionalization, and globalization.

ELIZABETH FINNIS, then a student at McMaster University, Hamilton, Canada, received funding in July 2004 to aid research on “The Political Ecology of Water Resource

Management and Food Security in the Kolli Hills,” supervised by Dr. Tina Moffat. The adoption of cash crops by small farmers is shaped by complex economic, environmental, and political factors. This research used a political ecology perspective that highlights local agency to examine how tribal villagers in the Kolli Hills, south India, utilize economic aspirations and perceptions of environmental security in their agricultural decision-making. Decisions to grow the cash crop tapioca are conscious and active, reflecting experiences of environmental insecurity and changing economic goals. At the same time, these decisions are constrained by external factors such as market variability and geographical isolation. Tapioca cultivation has implications for food security and dietary diversity; it is also important to labor issues, political agency on the part of villagers, and community development. Although tapioca is linked to economic problems such as debt cycles, the income earned has been used by villagers to further both household and community aspirations. These include the extension of electricity to the area, the ability to access a wider variety of commodity goods and services, and community-based political struggles to improve transportation infrastructure. However, tapioca cultivation can also be linked to decreased dietary diversity and an increasing dependence on external, market, sources of food.

STEFAN P. FIOL, then a student at the University of Illinois, Urbana, Illinois, received funding in October 2004 to aid research on “The Politics of Performance and Place among Pahari Musicians in Uttaranchal,” supervised by Dr. Charles Capwell. The dissertation research carried out in Uttaranchal, North India, from November 2004 through September 2005, focused on the formation of a regional music industry, and the influence this has on local musical practices. The nature of the subject matter led the grantee to explore different kinds of contexts in which music is produced, distributed, and consumed, thus necessitating a multi-sited research methodology. The grantee traced the paths of musical consumption, distribution, and production through various villages, hill towns, and plains cities, exploring the historical and social processes through which the regional music of Uttaranchal (Garhwal and Kumaon) becomes codified and reinterpreted by various actors. The resulting dissertation attempts to explain how commercialization transforms the landscape of musical life in the context of this newly formed hill state.

YASUKO FUJIKURA, then a student at New School University, New York, New York, was awarded a grant in May 2003 to aid research on “Cultural Politics of Badi Families: The Social Impact of AIDS Prevention Projects in Western Nepal,” supervised by Dr. Rayna Rapp. This study focused on the social impact of AIDS prevention projects on reproductive practices in the Badi community, historically considered as a “prostitute” caste, in the western region of Nepal. The Badi, who are treated as *dalit* (untouchable caste), had served as entertainers for small *rajas* (kings) and landlords in the past, and became increasingly dependent on income from women’s sex work in the recent decades of migration and urbanization. Badi women became identified as one of the “high risk groups” by HIV/AIDS prevention projects from the late 1980s, when the WHO and international media predicted that the HIV/AIDS virus would enter Nepal from India through migrant laborers and sex workers. During the 1990s, the identification of specific target areas and groups in the AIDS prevention projects generated various rumors and accusations among other local residents, resulting in renewed discrimination and disputes over the questions of sex work, children’s rights, citizenship, and property rights. Through ethnographic fieldwork conducted in a Badi settlement in the urban town of Nepalgunj near the India-Nepal border, this project investigated how the international and domestic AIDS prevention projects create new contexts in which Badi families find possibilities and constraints in their reproductive

futures. By identifying subtle transformation through family biographies and life histories, this research documents how people struggle within and against their conditions of life in the context of large social transformations.

TOBIAS HOLZLEHNER, then a student at the University of Alaska, Fairbanks, Alaska, was awarded a grant in December 2003 to aid research on "Cosmopolitan Xenophobia: Cultural Dynamics of Consumption and Ethnic Interaction in Vladivostok, Russia," supervised by Dr. Peter P. Schweitzer. Street markets constitute a widely linked and condensed urban space in Vladivostok and are ideal sites to explore the cultural dynamics of ethnic interaction and consumption in a post-Soviet city in the Russian Far East. These markets and the routes to and from them constitute a complex condensed niche economy, where entrepreneurs from China and the former Soviet republics of Central Asia and the Caucasus, occupying marked spatial positions, monopolize whole categories of consumer goods, and leave Russian traders on the sidelines. The networks of ethnic entrepreneurs and their condensed appearance in the markets present a surface for projections of xenophobic anxieties. Local discourses about foreign traders suggest the intricate relationships among alien bodies, dangerous substances, and consumption. Yet, the spatial frame of the interethnic encounter, as well as the social and economic symmetry of the relationship, shape its quality. The emergence of cross-border trade and ethnic entrepreneurs after the breakdown of the Soviet Union has given rise to notions of repulsion, but has also created nodes of attraction. New ties and exchange relationships with China, Korea, and Japan have created new economic possibilities. The flow of goods, ideas, and people at this metropolitan periphery of the Russian state has created focal points of interaction. Economic as well as social mobility and the willingness to engage with the other, the central idea underlying the notion of cosmopolitanism, have emerged in Russian Far East discourse as a crucial characteristic for success in coping with the effects of globalization and transnationalism. Economic incentives have emerged as a strong deterrent of xenophobic sentiments.

TIMM LAU, while a student at Cambridge University, Cambridge, United Kingdom, was awarded funding in March 2004 to aid research on "The Development of Moral Knowledge and Identity Formation in a Tibetan Community in Baijnath, India," supervised by Dr. James A. Laidlaw. This research, undertaken for the duration of 15 months from March 2004 until July 2005, set out to investigate the development of moral knowledge in a Tibetan settlement in North India, and its relationship to the formation of identity in this exile community. Ethnographically, it contributes to existing research in providing an in-depth description of Tibetan exiles in India, which includes interaction with the Indian host population. The most notable of these outside the Tibetan settlements is widespread itinerant trading in the Indian marketplace. Descriptions of Tibetan refugees' evaluations of Indians sheds light on issues of morality and identity: negative moral evaluations are often constructive of Tibetan identity through ascription of difference. They are also shown to be instrumental in dealing with contradictions in the lives of Tibetan refugees, which are largely shaped by Tibetan cultural preservation, but to some extent influenced by the pop-cultural sensibilities of their Indian host nation. Furthermore, the ethnography of the Tibetan emotional notions of harmony and shame establishes them as effective in moral development, through the construction of moral emotions, and also as instrumental in the construction of relationships within the family and the wider community.

HONGNAN MA, then a student at Cornell University, Ithaca, New York, was awarded funding in November 2000 to aid research on "Stepping Down: The Reconstruction of



Working Class Identities in Urban China," supervised by Dr. Steven Sangren. The research focused on how the lives of laid-off industrial workers, the "step-downs" (*xiagang gongren*), are affected by national development policies, regional deindustrialization, decreasing state welfare, changing family support structure, and cultural norms in Shenyang, China, during a politically capricious time. On top of the distressing recognition of urban poverty issues as the result of factory mergers, privatizations, and bankruptcy, a rampant corruption scandal paralyzed Shenyang's City Hall and derailed life in a city already much distraught betwixt rusted machineries and gilded "strides toward a modern cosmopolitan center of Northeastern Asia." Public confidence toward public offices hit an historical low. For months, a touch of pessimism and a cynical sense of humor galvanized the streets and back alleys of the city. The phase of the research receiving funding was mostly conducted in a street market and a public park within a manufacturing residential neighborhood from May to October 2001. The corruption scandal at the moment accorded the working people a moral high ground and a stronger sense of entitlement. The aforementioned field site proved to be productive for observers of everyday practices of the socioeconomically displaced workers as members of domestic households, agents of economic institutions, and citizens of the state. Ethnographic evidence reflected the processes of identity transformation from a "privileged class" to "the proletariat betrayed," whose historically rooted critique of public policies and local interpretations was ever more candid owing to the circumstances of the time.

KATRINA L. MOORE, then a student at Harvard University, Cambridge, Massachusetts, received a grant in June 2004 to aid research on "Exploring the Relationship between Aging and Sexuality in Contemporary Japan," supervised by Dr. Theodore C. Bestor. Studies of postwar Japanese society have depicted the white-collar male worker or salary man as a soldier brimming with dedication to his company or, alternatively, maligned him for having no identity apart from work. What happens to the salary man when he retires? Terms that refer to the retired male such as "wet fallen leaves clinging to his wife" (*nureocliba*) or "bagworm" (*minomushi*) suggest considerable pathos. While uttered in jest, they point to social anxiety about the impact of retirement on men and members of their households. The research undertaken under this grant provides an ethnographic portrait of retirement and focuses in particular on men who have thrown themselves into the pursuit of lifelong learning after their departure from the workplace. It examines men's motivations for entering these centers and analyzes the impact of these learning activities on their relationships with their wives.

ANITA NAYAR, then a student at the University of Sussex, Brighton, United Kingdom, received funding in January 2003 to aid research on "The Social and Ecological Consequences of the Commercialization of Ayurveda, India's Foremost Indigenous Plant-Based Medicine," supervised by Dr. James R. Fairhead. This research explored the subject as a process shaped by the momentum of growing consumer demand from within India and emerging markets in North America, the Gulf States, and Europe. Emphasis was given to the implications of these changing consumption patterns and related production process for the herb-gathering communities and the natural resource base upon which this transnational market economy depends. Specifically what is the impact of these processes on the social structure and political economy of herb-gathering communities? What are the implications for their access, control, and conservation of forest resources and related knowledge systems? How has it affected people's changing conceptualization of medicinal plants and their relation to them? These questions framed an anthropological study in several herb-gathering communities, the majority of which were *adivasi* (indigenous peoples), residing in or near the forest. The researcher accompanied *adivasis* during their forest work, walking

from four to ten kilometers a day trekking through thorny forest, climbing hillsides, searching and digging for medicinal plants, helping them collect and sell their goods. The trade routes of several "middlemen" traders were also studied, which involved travelling with the traded goods, following transactions at storage and transport depots, and tracing the various buyers involved. After 16 months of fieldwork the researcher emerged with an understanding of the political economy of medicinal plants, particularly how structural and systemic inequalities around the labor and knowledge of medicinal plant collectors have evolved and are being reproduced by state and private forces.

DR. DARIO NOVELLINO, University of Kent, Canterbury, United Kingdom, received funding in March 2004 to aid research on "Assessing the Dynamics of Local 'Knowledge Hybridization' in the Context of Conservation-Development Projects." This study concerns the Batak of the Philippines, a group of hunters-gatherers and horticulturists that, in recent years, has become the "target" of conservation and development projects. It explores the dialectical relationships between "traditional" and "new" knowledge, and sets out to test the general hypothesis that "hybrid knowledge" is shaped by a multiplicity of forces having a simultaneous impact on both cognition and material processes. Through such knowledge people cope critically with unpredictable factors (endogenous and external), environmental limitations and possibilities. This hypothesis is examined with reference to four related domains: 1) knowledge transmission; 2) technological replacement; 3) transformation of subsistence techniques; and 4) the creation of ethnic identities. With reference to the first domain, resulting data suggests that the more traditional knowledge is eroded, the more diversified the pattern of transmission becomes. Other specific evidence indicates that: a) Batak environmental knowledge can be structurally modified in a form of "dependency" to state demands and political contingencies, and b) ecological beliefs and norms may endure technological loss and ecosystem change. Adaptation and innovation also include the incorporation of western notions (e.g., of time and space) in the Batak's own representation of *culture*. Generally, rather than a straightforward "integration" of old and new knowledge, what takes place is an array of *ad-hoc* responses that are not socially orchestrated, and occur spontaneously and intermittently. The latter rely on informal, experimental, and observational means of sharing information. The general trend is one where Batak adoption, reconsideration, and transfer of knowledge is becoming highly unstructured and fragmented, hence escaping the customary circuits of cultural reproduction.

JOHNATHAN PADWE, then a student at Yale University, New Haven, Connecticut, was awarded funding in May 2004 to aid research on "Genocide, Development and Belonging in Cambodia: The Phnong of the Northeast Hills," supervised by Dr. Michael R. Dove. The subject of this research is the use of memories of genocide within the political debates surrounding "development" among highland minorities in northeast Cambodia. Wenner-Gren funding supported the first year of a projected two and a half years of fieldwork. Research for this initial period consisted of five months of research in Phnom Penh among policy makers and staff of NGO and government agencies working on land titling and agricultural development, and seven months in Mondulakiri Province, both in the provincial capital and in Dak Dam village. Initial work in Phnom Penh resulted in the establishment of a network of contacts and the acquisition of reports and documents. Key accomplishments included significant improvement of language ability (in Khmer), the collection of extensive interview data regarding agriculture and land titling, and a refinement of the research questions. As a result of reviewer comments and feedback from this network, the initial focus on hunting has been deemphasized in the research program. Fieldwork in Mondulakiri province included developing contacts within the development community based in the

provincial capital, initial visits to Dak Dam village, and eventually an extended period of fieldwork in Dak Dam. Data collected included participant observation and interview data about ongoing development projects, villagers' encounters with development, agricultural practices, such as the establishment of swidden fields, and cultural and religious activities, such as calendric agricultural ceremonies. During this period the Cambodian government granted a large land concession to a Malaysian pine-plantation enterprise, and villagers in affected areas (including Dak Dam) began protests.

OONA T. PAREDES, while a student at Arizona State University, Tempe, Arizona, was awarded a grant in May 2004 to aid research on the impact of missionization on indigenous social organization in the southern Philippines during the early Spanish colonial period, supervised by Dr. James F. Eder. From July 2004 to April 2005, Paredes studied primary sources archived in manuscript, microfilm, and digitized formats, and housed in five different collections in the United States and Spain. The object of this ethnohistorical study was to understand how religious conversion in the sixteenth to nineteenth centuries, and the missionary presence in general, may have produced major changes in local warfare, settlement patterns, political interaction, and demography – and as a consequence significant transformations in ethnic identity – among non-Muslim peoples in northeast Mindanao. Data was collected from a wide range of original mission and colonial administration documents in Spanish, including: two centuries worth of notarized papers establishing the *encomienda* (land grant or trust) infrastructure of northeast Mindanao; petitions from local leaders (*datu*) negotiating vassalage with the King of Spain in exchange for military assistance; and reports of the ongoing conflicts with neighboring indigenous Muslims. Because they are routinely portrayed and treated as people who exist outside of the Philippine colonial experience – viz., meaningless to the nation's modern cultural milieu except as precolonial icons – a related aim of this study was to recognize the proper historical and cultural provenience of Mindanao's indigenous non-Muslim peoples, whose descendants now use the Cebuano term *Lumad* (“born from the earth”) for self-reference.

DAROMIR RUDNYCKYJ, while a student at the University of California, Berkeley, California, received funding in July 2003 to aid research on Islam and political economy in Indonesia under the supervision of Dr. Aihwa Ong. Why and how, Rudnycky asked, are Islamic practices invoked to effect economic transformation in contemporary Indonesia? During 18 months of data collection Rudnycky analyzed new techniques of Islamic practice and proselytization directed toward both industrial factory laborers and middle-class professionals. He combined one year of research in and around state-owned Krakatau Steel in Banten with six months of research in Jakarta utilizing methods including participant observation, structured and unstructured interviewing, and archival research. Rudnycky examined the formation of new practices and discourses of “spiritual reform,” specifically marked as Islamic, that are intended to enhance economic productivity, reduce endemic corruption, restore relations between unions and management, and prepare employees of state-owned enterprises for privatization. His research ethnographically documents how company managers, spiritual reformers, and factory laborers seek to apply Islamic ethics to time management, gift-giving, labor discipline, and other social relations. In examining the deployment of new techniques of Islamic norms, Rudnycky developed the notion “spiritual economy” to comprehend discursive practices of religious reform that simultaneously seek to achieve economic and ethical transformation. This concept is useful in understanding assemblages of religious reason and economic rationality that are intended to configure new technologies of the self.

PATRICIA L. SWART, then a student at New School University, New York, New York, received funding in December 2002 to aid research on "Film Practices, Globalization, and the Public Sphere in Kerala, India," supervised by Dr. Rayna Rapp. This project examined how globalization processes have transformed the participation and portrayal of women in regard to popular and art films in Kerala, a small state in southwest India. These changes in film texts and spectatorship are linked to shifts in gender identity, concepts of citizenship, and the shaping of the public sphere, which constitute unique reactions to globalization in Kerala. Although the state has a long history of global trade and cultural assimilation, the newest wave of globalization has inspired violent protests and demonstrations. The Malayalam-language cinema of Kerala has responded to global changes by making films that revert from what were formerly more liberal and enlightened portrayals of women to a kind of traditionalism that glorifies patriarchal behaviors and attitudes. Fieldwork research was conducted in several primary areas: spectatorship practices, film institutions, and film texts. Interviews, participant observation, and a study of archival sources indicated that, despite Kerala's reputation as a "model" of development, women in the state were subjected to increasing restrictions on their mobility and participation in public events as well as to increasing rates of violence and sexual harassment. Research in film and gender in the state shows the links between globalization processes and areas of inequality and repression by revealing some of the tensions that exist in present-day Kerala, including high rates of unemployment, an increasing emphasis on consumerism, and a high rate of suicide for women.

ARAFAT A. VALIANI, then a student at Columbia University, New York, New York, received funding in January 2003 to aid research on "Religious Nationalism and Its Shaping of Urban Space in Western India (1969-2002)," supervised by Dr. Karen Barkey. This grant funded ethnographic research in the city of Ahmedabad, Gujarat, India, beginning in July 2003, pertaining to the effects of repeated episodes of violence occurring between Hindu and Muslim residents of the city. Findings, taken from materials produced through unstructured interviews with residents, local leaders, activists, religious figures, journalists, and local academics, confirm that the violence has cultivated various forms of perception that residing in separate and homogeneous neighborhoods could be safer and more 'culturally germane' for members of both communities despite the existence of centuries of relatively mixed residency in the city. A nationalist Hindu narrative of India being beset with aggressive invasions by Muslims over the past several hundred years structured the historical understanding of the city, especially for Hindu residents; Ahmedabad was described as being a Hindu city on top of which the Muslim king, Ahmed Shah, built Ahmedabad. Therefore, such an historical claim was a veiled absolute claim to the city for Hindus.

DR. SOUMHYA VENKATESAN, University of Cambridge, Cambridge, United Kingdom, was awarded a Richard Carley Hunt Fellowship in December 2002 to aid research and writing on "Crafting Discourse: Mat Weaving in Pattamadai, South India." The grantee conducted research in South India among Muslim mat weavers exploring issues relating to Islam and to the craft object. This research will be published in a monograph entitled *Transformative Words: 'Craft,' 'Development' and the worlds of Indian Artists*, which is currently under consideration by publishers. Aspects of the research will also be published in a paper entitled *Making Gifts Matter*, which has been accepted for publication in a volume edited by Ssorin-Chaikov and Sosnina.

DR. ANDREW WALKER, Australian National University, Canberra, Australia, received funding in December 2002 to aid research on "Indigenous Hydrological Knowledge and Dry-Season Agriculture in Upland Catchments of Northern Thailand." The objective of this project was to investigate the role of "indigenous hydrological knowledge" in relation to agricultural decision-making in the dry season in upland areas of northern Thailand. Research was undertaken in two villages in Samoeng district in Chiang Mai province. Overall, there appear to be relatively few local "indicators" used to estimate the likely supply of water during the dry season. The key indicators are the obvious ones, the level of water in the main water sources. The most important assessments about water supply appear to be made in the early months of the dry season, but often after decisions about cropping have already been made. Local knowledge about hydrological issues appears to be strongly influenced by prevailing state discourse. State agencies regularly assert (using a range of methods, including roadside signs) that reductions in forest cover are the principle cause of hydrological imbalance (dry season water shortage and wet season flooding). These views are regularly repeated in local discussions. The research indicates that dry season agricultural activity is primarily driven by economic factors. Decision-making about the extent of cropping and the choice of crops is influenced primarily by assessments of likely yield and financial return. These assessments are based principally on crop performance in previous years. New crops are initially adopted by innovators and are then adopted more widely if they prove to be successful. Availability of credit is also an important factor.

JUN WANG, University of North Carolina, Chapel Hill, North Carolina, was awarded a Richard Carley Hunt Fellowship in June 2004 to aid research and writing on, "A Life History of Ren Yingqiu: Historical Problems and Mythology in Chinese Medical Modernity." This book aims to answer three related questions: What makes Chinese medicine Chinese and/or universal? Why is the life history of senior Chinese medicine doctors significant for understanding an institutional Chinese medicine. Why scholar physicians like Ren Yingqiu, who devoted their lives to the modernization of Chinese medicine, became critics of the modern product they themselves helped to create and at the same time were forgotten quickly by the younger generation of Chinese medicine doctors. Trained in the Confucian literati tradition and through apprenticeship to a village doctor, Ren Yingqiu (1914-1984) nonetheless actively participated in creating a modern Chinese medicine through translating, teaching, and writing about classical texts and theories. While presenting Ren Yingqiu's life from a number of points of view, this book nevertheless emphasizes that Chinese medical modes of *writing* are especially central. Writing, such as writing calligraphy and herbal prescriptions, which have been widely appreciated and practiced, constitutes an immanent theory of self and group identity for Chinese medicine doctors. However, the ideology of making Chinese medicine less obscure and comparable with Western medicine dominated the foundations of institutional Chinese medicine and has since the 1950s. Two forms of translation, i.e., from classical to modern, and from Chinese to universal, made significant contributions to Chinese medicine's modernization and globalization. Ren Yingqiu's life as a modern scholar doctor reflects these complicated transformation processes in Chinese medical modernity.

DAISY XIAO-HUI YANG, then a student at the University of Pittsburgh, Pittsburgh, Pennsylvania, received funding in December 2003 to aid research on "Actively Aging in Traditional Chinese Medicine (TCM)," supervised by Dr. Joseph S. Alter. In her research project, the grantee conducted fieldwork in Wuhan, China, focusing on how TCM enables

elderly Chinese to exercise more control over their bodies than is allowed when aging is treated as a problem through exclusive medical intervention. Aiming to compare aging experiences in institutionalized and non-institutionalized contexts, Yang examined five overlapping settings: 1) a local "University for the Aged"; 2) informal, semi-structured elderly social health-promotion groups; 3) commercialized TCM practice settings; 4) traditional Chinese medical institutions; and 5) biomedical institutions. Through participant observation and extended interviews, she examined the issues of: 1) the attitudes of the elderly toward aging and their understandings of healthy aging; 2) how people classified as elderly actively control the way in which they experience aging as an embodied process. 3) how TCM based self-care enables individuals to exercise agency and thereby construct a life based on health in an environment where social support is increasingly limited. Upon approaching TCM as a broad way of thinking and living rather than merely a disease-oriented and institutionalized medical system, Yang concluded that TCM enables the elderly to view the aging process not as inherently problematic or degenerative, but merely as embodied transformations through time that must be and can be managed. Moreover, in the context of significant demographic and policy changes toward health care and social support, TCM enables the elderly to take a more active role in building up, maintaining, and restoring their health, especially within the context of non-institutionalized health care settings in China.

YINONG ZHANG, then a student at Cornell University, Ithaca, New York, received funding in June 2003 to aid research on "Embodying Memory: Transforming Religious Practices of a Tibetan Village in Post-Reform China," supervised by Dr. David H. Holmberg. This project was carried out primarily in a Tibetan village, Taktsang Lhamo, (Chinese: Langmusi) located on the contemporary provincial border of Gansu and Sichuan in western China between October 2003 and April 2005. After more than fifty years of incorporation into China, Tibetan society has experienced significant social transformations - from the overall attack on its culture and religion during the Cultural Revolution period (1966-1976) to the economic and social reform since the 1980s. Focusing on the revival of religious practices after the 1980s, when religious expression was again allowed by the Chinese government, this research was based on both the practical and emotional aspect of the everyday life in this village. In particular, the grantee observed religious and ritual events, festivals, language expressions, and ethnic interactions between Tibetan, Chinese, and Muslims. These practices constitute a significant body of social memories through which new ethnic identities have been reconstructed within the context of a rapidly changing Chinese state. Furthermore, by looking at the embodying process of social memories in these daily practices, the research also shows an internalization and negotiation between modern multi-ethnic nation state-building and local concerns about it.

JIANHUA ZHAO, then a student at the University of Pittsburgh, Pittsburgh, Pennsylvania, was awarded funding in December 2003 to aid research on "Fashioning Change: The Political Economy of Clothing in Contemporary China," supervised by Dr. Nicole Constable. This project combined interpretive anthropology and political economy to examine the changes in Chinese clothing fashions and their social and cultural meanings, and the influence of local and global processes on China's clothing and apparel industry since the post-Mao economic reforms began in 1978. During the field research, the researcher gathered historical data in order to show the changes in clothing fashions and China's textile and apparel industries. By working with fashion professionals, including designers, executives, and journalists, the researcher also collected ethnographic data to illustrate the relationship between clothing and the state in China, to explicate how the

Chinese clothing system works as a cultural system, and to elucidate the interconnectedness between the global and local processes in the production and consumption of clothing and fashion. This study contributes to an ethnographic understanding of clothing, to the study of the social and cultural impact of the economic reforms in post-Mao China, to the wider study of post-socialist societies in which the reconfiguration of the state and society articulates in the production and consumption of fashion and clothing, and to the anthropological critiques of “globalization” as a simple and unidirectional economic process of “westernization,” cultural imperialism, or cultural homogenization.

MICHAEL L. ZUKOSKY, then a student at Temple University, Philadelphia, Pennsylvania, was awarded a grant in May 2004 to aid research on "Transforming Environmentality: Subjectivity and Development in China's Altai Mountains," supervised by Dr. Sydney D. White. This research project, through participant observation with Kazakh pastoralists and the collection of various official and expert narratives of grassland science and pastoral development, demonstrated the way that a local political context transformed the efforts of grassland science experts to create viable political subjects. This knowledge did not always contribute to the state's vision of social order, as internally its own incongruities complicated its efforts and as experts interacted with other actors and the improvised political needs of the moment demanded other kinds of solutions. As a point of contrast, this knowledge was successful in creating subjects of "settlement," as it linked groups of actors and resources together, but the outcomes differed significantly from what experts had imagined, as pastoralists used "settlement" in their own ways.

## **Europe**

DR. TALJA BLOKLAND, University of Amsterdam, Amsterdam, the Netherlands, received funding in December 2001 to aid research on “Does the Urban Gentry Help? A Comparative Study of Daily Life in ‘Mixed’ Neighborhoods.” This ethnography, conducted between January 2002 and November 2004, focused on the research question: How do residents in low-income housing experience the gentrification of immediately adjacent parts of their neighborhood? Data collection consisted of recording life histories in which personal life and neighborhood, changes in the urban environment and the construction of race and class through symbolic geographies of places come together. This shows how class and race are constructed through everyday life histories, and in turn affect retrospective constructions of neighborhood histories. Ethnographic thick description shows how residents of the project and gentrifiers overcome barriers of race and class in attempts to get things done for their neighborhood, but also how in the very practices in which they work together social distances of race and class are constructed, reinforced, and hardly ever challenged. It also demonstrates how limited the development of strong social identifications both inside and outside the housing project is for the residents involved. Inside the project distrust and especially the ambivalence of mistrust characterize everyday interactions, whereas outside the projects, especially in interactions with representatives of institutions, both parties engaged in the relationships discursively construct social distances.

MAJA PETROVIC, then a student at the University of Cambridge, Cambridge, United Kingdom, was awarded a grant in February 2004 to aid research on “Kinship and Political Values Attributed to the Body of Postconflict Serbia,” supervised by Dr. Marilyn Strathern. Fieldwork lasting 11 months centrally concerned itself with various material practices and rhetorical strategies constructed around the dead body in the postconflict situations of Serbia

and Tasmania. During conflict, in both contexts, bodies were invoked to signify the wholeness or resilience of communities, seeking symbolically to legitimize claims to particular territories, and goading combatants to war. After these conflicts, when many bodies have become body parts, in their different ways Serbian and Tasmanian communities continued to endow human remains with unique forms of significance, as carriers defining kinship and allotting and calibrating national/ethical identity. This research suggests that arguments over the meaning of human remains serve as metonyms for debates over the rights and wrong of inter-ethnic antagonism and over the political orders that flow from such antagonisms. In both Serbia and Tasmania, the recovery and identification of bodily remains, and their return to bereaved families, has been identified by divergent political interests as potentially healing or restorative. Yet the forms in which body parts circulate in these situations — as commodities and private mementos — are immediately more various than the official narratives of assignment suggest. A particular interest lies in the interrogation of scientific procedures of the DNA identification of human remains through a comparison between these apparently apolitical or technocratic processes and the more nakedly emotive claims staked to the dead body by the campaigning organizations of dead persons' relatives. As a result of my fieldwork in these scenes of the construction of meaning through bodies, this research hopes to contribute to an emerging anthropological interest in the intersection of bodies, commodity culture, and national identity in kinship.

JULIETTE R. ROGERS, then a student at Brown University, Providence, Rhode Island, received funding in May 2004 to aid research on "The Politics and Power of Food: Norman Cheese, French Identity, and the Creation of 'Europeans'," supervised by Dr. David I. Kertzer. Research was conducted between September 2004 and August 2005, based in Normandy, France. The objectives were to understand the functioning of political influence of a nationally recognized regional industry in the evolving European context, and to assess the extent to which European Union policy bore on the regional, national, or European self-identification of actors in that industry. Fieldwork consisted of participant observation and interviews with people active in the cheese industry of the region (which produces name-controlled AOC Livarot, Camembert de Normandie, and Pont-l'Eveque cheeses) including dairy farmers, cheesemakers, agricultural consultants, government inspectors and functionaries, elected officials, agricultural and cheese unions, and personally invested private citizens. Extending the enquiry to ascertain French and European levels of influence, officials and dairy industry employees in Paris and Brussels contributed new perspectives on motives for policy and regulatory change and how they are translated from one level to the next. Unsurprisingly, the concerns, stakes, goals, and restraints changed at each step of policy (and cheese) production, revealing the complexity of agricultural, health, and cultural policy as it passes from the local to regional, national, European, and international scales. Important issues to emerge from fieldwork include the politics and economics of name-controlled foods at all levels, internal French conflicts between widely cited cultural habits and "mentalities" and their decline in actual practice, access to political and regulatory information and how that relates to the exercise of power, and the tension between cultural ideals and commercial realities.

DR. DAVID Z. SCHEFFEL, University College of the Cariboo, Kamloops, British Columbia, Canada, received funding in December 2003 to aid research on "Patterns of Relations Between Rural Roma and Ethnic Slovaks." The research carried out as part of this grant sought to assess variation in the quality of relations between rural Roma and ethnic Slovaks in the Presov district of eastern Slovakia. Five ethnically mixed villages were visited between January and June 2004, and informants representing both groups were



interviewed in order to obtain insight into emic methods employed in the determination of the quality of local relations. The methods themselves were found to be highly asymmetrical since they favor the (Slovak) majority community. Although Romani commentators are well aware and often critical of this asymmetry, they nevertheless accept the standards imposed on them and use them to evaluate their own standing as well as that of neighboring groups. The most important standards are those of cultural refinement and deviance. Roma who score well on these, that is, those who are “cultured” and law-abiding, become known as “good gypsies”, and their communities may become quite well integrated into the local majority society. On the other hand, Roma who exhibit a marked deficit in both realms are branded as “bad gypsies” and barred from other than fleeting intercourse with ethnic Slovaks. Since the examined settings differ little in terms of socioeconomic variables, it appears that the roots of the observed distinctions go back to the era of early socialism when higher-order integrationist efforts in the realms of housing and education were received and implemented with varying degrees of enthusiasm and cooperation by municipal authorities.

### **Latin America and the Caribbean**

DR. CESAR ABADIA-BARRERO, Harvard University, Cambridge, Massachusetts, was awarded a Richard Carley Hunt Fellowship in July 2004 to aid writing on the lived experiences of children affected by the HIV/AIDS epidemic in Brazil. Dr. Abadía-Barrero’s main interest was to describe and conceptualize how the Brazilian social responses to the AIDS epidemic have mediated the relationship between experiences of illness and the social world. He was able to show in several authored and co-authored articles and a co-edited book that the lived experiences of children affected by HIV/AIDS, both individual and collective experiences, are largely influenced by how the *Brazilian AIDS Social Movement* (BASM) has altered the context of poverty and social inequalities that largely define the vulnerability and suffering of these children and their families. The BASM belongs to the Latin American social medicine tradition and is a complex amalgam of actors coming from several NGO organizations, medical and academic institutions, the AIDS national and regional programs, and the country’s health care system. He argues that anthropological analyses should take into account not only the importance of structural violence in defining the individual experience, but also how different social responses shape this relationship and can reduce or increase suffering. This approach requires a set of comparisons: within groups to identify individual differences, between groups to identify local or regional differences, and between nation-state borders to identify country differences. These comparative analyses allow anthropological theory to link differences in subjective experiences with trends in social responses, and to inform public policy.

ROCIO ALONSO LORENZO, then a student at Cornell University, Ithaca, New York, received funding in August 2003 to aid research on “A Cross-Institutional Ethnographic Study of Antiracist Practices in São Paulo, Brazil,” supervised by Dr. Davydd J. Greenwood. Despite the increasing institutionalization of racially oriented policies in Brazilian enterprises alongside the expansion of the Business and Social Responsibility (BSR) movement, focalized policies grounded on racial classification are unpopular among most business professionals. Other motivations, unlike personal recognition of the existence of racism, account for the proliferation of affirmative actions in the private sector since the last decade. The use of a multi-method and multi-site approach to ethnographic research, grounded in a variety of field methodologies, such as organizational engagement, network mapping, and in-depth process evaluation, has underpinned the idea that symbolic analysis

of management practices is vital to a better understanding of how global policy is effectively implemented. Based upon one year and a half of field research, from August 2003 to February 2005, within a pioneering network of entrepreneurs and business professionals from companies of different size, nationality, and economic sector located in Sao Paulo city, important findings emerged regarding the future of multiracial policy in Brazil and Latin America. In most cases analyzed, the hybridity and interchangeability of practices between institutions do not develop into social collective consciousness, at least concerning diversity and affirmative action initiatives. The marketing potential and the cross-institutional capacity of replication of global policy strikingly contrasts with the difficulties that workplace experiences of radical social transformation have to extend beyond company boundaries. However, the social responsibility metaphor creates a sense of comfort for Brazilian business professionals, enabling them to discuss affirmative action and to question the ever-present Brazilian belief in the racial democracy, thereby allowing occasionally for a higher degree of *tropicalization* of diversity management's global procedures.

HEATHER N. ATHERTON, then a student at Columbia University, New York, New York, received funding in July 2002 to aid research on "Buffer Communities in Spanish Colonial New Mexico: The Case of San Jose de las Huertas," supervised by Dr. Nan A. Rothschild. The aim of this research was to investigate how social identities were negotiated within the borderland context of the Spanish Empire during its decline and collapse; specifically, this was a case study focusing on the lifeways of the villagers of San Jose de las Huertas, who occupied the Empire's northern frontier between 1765 and 1826. Data collection for the project concentrated on three central themes: settlement layout and organization, village economy, and community social structure. Funding provided support for two very important phases of research for this project: geophysical survey and archival investigations. Geophysical research at San Jose de las Huertas included magnetic and resistivity surveys of considerable portions of the site. The survey techniques allowed for identification of subsurface remains, resulting in a map of the layout of the village. This map of the site's cultural features was critical in guiding archaeological excavations and data recovery at Las Huertas as well. The second phase of research involved the investigation of the two primary repositories for historical documents pertaining to the Spanish colonial period in New Mexico: the Spanish Archives of New Mexico and the Archives of the Archdiocese of Santa Fe. In order to obtain detailed information about the villagers who occupied Las Huertas, both repositories were searched for documents containing census information, genealogical data and kinship ties, as well as legal descriptions of the village and civil disputes between its inhabitants.

ADRIANA ROMANO ATHILA, while a student at Rio de Janeiro Federal University, Rio de Janeiro, Brazil, received an award in July 2003, to aid her ethnographic field research focused on the ritual-cosmological universe and sociopolitical organization of the Rikbaktsa and the ways in which these dimensions relate to actual forms of sociality observed among this people, an indigenous society, inhabiting southwestern Amazonia, Brazil, supervised by Dr. Marco Antônio Gonçalves. Athila's research centers on the detailed ethnographic description of one more cultural possibility for the configuration and interconnection of the universes of "violence" and "conflict" with "peacefulness" and "harmony" within the broad ethnographic spectrum of lowland South American societies. She demonstrated how Rikbaktsa eschatology advocates proximity and probity in social relations, while, perversely, this search for solidarity also inevitably lies at the origin of future instances of predation. The continual and almost inevitable interaction between metaphysical beings – including the dead – and the living is therefore a basic factor in the "lability" or

“reversibility” of the categories of identity/alterity, solidarity/enmity and even kinship among groups and people. These intersections are, in this way, responsible for reproducing and altering the Rikbaksta society itself, including the dynamic underlying the formation and fission of groups and villages, as well as their territorial distribution.

YARIMAR BONILLA, while a student at the University of Chicago, Chicago, Illinois, was awarded a grant in July 2003 to aid research on the role of labor struggles in the political landscape of Guadeloupe, under the supervision of Jean Comaroff. The research explored labor movements as sites of social struggle wherein the form, content, and meaning of Guadeloupe’s postcolonial relationship to France become negotiated and redefined. It sought to look at how French traditions of syndicalism are transformed in the postcolonial space of the *outré-mer* and how labor movements are emerging as the inheritors of failed anti-colonial and nationalist struggles. Using participant observation, targeted interviews and archival research, Bonilla conducted research among labor activists, local bosses, government officials, and members of the local media in order to interrogate the privileged role of labor unions in the Guadeloupean public sphere. The research focused on how the regulation of labor, and the struggle for the application of French labor laws, becomes an important site where the contradictions and tensions of the French postcolonial project become materially evident. Bonilla investigated the ritualistic and performative aspects of labor strikes and negotiations, as well as the tactical strategies that inform these practices, such as the manipulation of fear, violence, myth, rumor, and memory. The project also explored how the violence of the past informs present-day contestations of the symbols of social order and legal authority, in order to understand how and why in Guadeloupe a labor demonstration can become a civil riot.

MOLLIE CALLAHAN, then a student at the University of Michigan, Ann Arbor, Michigan, received an award in August 2004 to aid research on "Medical Discourse and Ethnobotanical Expertise Among Bolivian Kallawaya Healers," supervised by Dr. Judith T. Irvine. This project examined how local distinctions between Kallawaya medical experts and non-experts in Bolivia are maintained in daily interaction and related to power and economic relations in a wider world in the wake of their recognition by UNESCO as a “Masterpiece of the Oral and Intangible Heritage of Humanity.” Toward this end, the researcher employed a combination of ethnographic, interview, and linguistic methodologies over a twelve-month period while living in Curva, Bolivia. Primary attention focused on the social and linguistic dynamics of how Kallawaya medical expertise is defined, reproduced, defended, and differentiated within the context of their participation in exclusive professional organizations and projects. Preliminary findings show that debates over authenticity and access to medical plants and knowledge have come to the fore as Kallawayas vie for prestige and access to material resources resulting from the UNESCO nomination. Consequently, processes of internal differentiation among Kallawayas are equally, if not more, important than the distinctions they draw between themselves and others and are tied to many of the same economic and political phenomena.

LUIZ COSTA, while a student at the Federal University of Rio de Janeiro, Rio de Janeiro, Brazil, received funding to conduct ethnographic research on the production of kinship and sociality among the Kanamari (Katukina-speaking) Amerindians of western Amazonia, under the supervision of Dr. Carlos Fausto. Costa focused on the methods and processes through which the Kanamari made themselves similar to each other and ways in which these either collapsed or were actively resisted at certain times. All methods the Kanamari use to produce kinship — sharing food and manioc drink, living and working together, visiting

each other's communities — were inherently ambivalent, capable of generating kin but also of going astray and resulting in people who were *other*. He focused mainly, but not exclusively, on Kanamari named sub-groups, which delimited groups of “true kin” in opposition to “distant kin” and the effects that this imposition had on the processual, daily production of kin. The results have allowed Costa to question certain regional ethnographical assumptions concerning the relationship between identity and the interior, on the one hand, and alterity and the exterior, on the other.

ALEXA DIETRICH, then a student at Emory University, Atlanta, Georgia, received an award in August 2003 to aid research on "The Corporation Next Door: Pharmaceutical Companies as Community Members in Puerto Rico," supervised by Dr. Peter J. Brown. This project examined the participation of pharmaceutical companies as “corporate citizens” in the everyday life of a small municipality on the northern coast of Puerto Rico, specifically questioning theoretical definitions of community. It considered the perspectives of local citizens and their interest groups, local government officials and employees, independent non-governmental organizations, and the corporations themselves. Of particular interest was the balance between economic benefits and environmental costs playing out at the municipal level, as well as how this relationship fit into the broader political-economic-ecological context of Puerto Rico and its planning and development. Participant observation, interviews, and surveys were conducted among the different stakeholders in the municipality, and the research suggests that one *barrio*, or sector, of the municipality has been particularly affected by the industry’s history of water pollution. This *barrio* has a very different relationship to both local government and the industry itself as compared to other areas of the municipality, emerging from its unique history and particular struggle for the past twenty years. Though other nearby areas also experienced pollution in the period before stricter air and water emissions regulation, these sectors have little or no history of organized environmental movements. This project particularly examined the web of complex social, economic, and ecological relationships within which a single organized movement did emerge, and the negative consequences this particular group of residents have experienced within the context of the arguably positive evolution of the broader municipality with the participation of its pharmaceutical neighbors.

DR. MOLLY A. DOANE, Marquette University, Milwaukee, WI, was awarded a Hunt Fellowship in November 2002 to aid research and writing on "Remapping Authority: the New Politics of the Environment in Mexico. The fellowship allowed the grantee to write the book, "The Jaguar and the Orchid: The Politics of the Environment in Oaxaca, Mexico." Chimalapas is an important case for the literature on social movements, the environment, and globalization. In the past two decades, local campesinos with a history of agrarian complaints have made common cause with environmentalists, creating a transnational environmental movement that claims to represent conservationists and *campesinos* alike. This type of alliance has become increasingly common among rural peoples, suggesting that environmentalism is playing a central role in transforming the nature of politics in our present era. This case presents the conflicts that emerge when conservationists primarily interested in species and habitat preservation make common cause with political ecologists who seek to bring social justice and agrarian concerns to the forefront of the environmental movement.

BENJAMIN EASTMAN, then a student of University of Chicago, Chicago, Illinois, received funding in August 2003 to aid research on “*En Tres y Dos (Full Count): Baseball and Moral Authority in Contemporary Cuba,*” supervised by Dr. John D. Kelly. This project

was concerned with the role of baseball in the constitution and contestation of Cuban-ness (*cubanidad*) during the current “special period” in Cuban socialism. With funding from the Wenner-Gren Foundation the grantee has completed twelve months of ethnographic and archival research in Havana, Cuba. This research has been guided by two inter-related objectives: a study of how historically and currently the Cuban socialist state has deployed baseball as both a public spectacle and a set of embodied practices that perform an authoritative version of *cubanidad*; and research into how these state-sponsored efforts are popularly received, interpreted, and, at times, contested. Research activities were centered on the following areas: 1) developing an understanding of the current political, economic, and social contexts of late Cuban socialism, including the resurgence of tourism, the effects of remittances, and the ongoing struggles presented by the United States imposed trade embargo; 2) an overview of the Cuban state sports bureaucracy (INDER), ranging from local neighborhood youth teams to the Cuban Olympic Committee, the 43<sup>rd</sup> National Series, and the Cuban national baseball team; 3) research among baseball coaches, players, and fans, as well as their respective families, including a season-long chronicling of the Havana Industriales, one of two Havana-based Cuban National Series teams.

DR. KATRIN HANSING, Florida International University, Miami, Florida, was awarded a Richard Carley Hunt Fellowship in July 2003 to aid research and writing on “Rasta, Race and Revolution: The Emergence and Development of the Rastafari Movement in Socialist Cuba.” Funding was used to support the transformation of a doctoral dissertation on the Rastafari movement in Cuba into a book manuscript as well as several other publications. Within the past three decades the Jamaican Rastafari movement has been transformed from a local Caribbean to a global cultural phenomenon. Reggae music and other popular cultural media have been the primary catalysts in this international spread of the movement. As a result, Rastafari has lost its original territorial moorings and become a travelling culture. Global in scope, Rastafari has nevertheless been localized in very different ways, depending on where the movement has been appropriated. The book manuscript and articles examine the processes involved in the transnational journey of the movement's ideas, images, and music and the multiple mechanisms involved in its indigenization with specific reference to Rastafari's emergence and development in Cuba. In particular they look at how the movement has entered the island, why and by whom it has been taken on, as well as how it manifests itself locally.

CASEY HIGH, then a student at London School of Economics, London, United Kingdom, was awarded funding in December 2002 to aid research on "From Enemies to Affines: History, Identity, and Changing Inter-Ethnic Relations among the Waorani of Amazonian Ecuador," supervised by Dr. Peter Gow. This research began as a study of how the Waorani, an indigenous group of Amazonian Ecuador, construct peaceful relations both between local groups and with their indigenous Quichua neighbors, with whom they have a history of violent conflict. In addition to focusing on changing interethnic relations in the region, the project considered how local people engage representations of the past in establishing ethnic and other identities in relation to non-Waorani groups. Collecting narratives of past violence revealed that detailed imagery of violent death, narrated generally from the perspective of the victim group, is a central idiom by which Waorani people make moral commentary on intergroup and interpersonal relationships. While the research initially considered such local uses of historical representations, a particularly violent event that occurred in the Waorani territorial reserve during fieldwork led the researcher to examine the meanings contemporary intergroup violence has for local people. In May 2003, a group of men from a Waorani village attacked a distant enemy group, referred to locally as

“*Taromenani*,” leaving some 25 people dead. Although nobody in the community where the fieldwork was conducted was harmed or directly involved, local villagers were familiar with and closely related to those who perpetrated the attack and were profoundly concerned with the implications of the event. By recording the frequent descriptions Waorani people made of the attack, the killers and their victims, the researcher was able to examine ethnographically how local people represent violence, interpret its causes, and react to such conflicts.

ODILIO JIMENEZ, then a student at University of Texas, Austin, Texas, received funding in January 2004 to aid research on “Rethinking Community Studies in Postwar Guatemala: Contesting or Reproducing Localism?” supervised by Dr. Charles R. Hale. This research was carried out in the municipality of Ixtahuacán, Huehuetenango, Guatemala. Through careful ethnographic analysis (the combination of life history interviews, formal and informal interviews, and written sources) and intensive participant observation, the proposed research investigated the complex formation of Mam identity and the redefinition of their localized spaces. The objective of this research was to understand “locality” — the actual space and place of people’s lives — and how it is reproduced, appropriated, and negotiated by the *ladino* population and the state as well as by Mam people in Ixtahuacán. This included an analysis of the role “locality” plays in the production of indigenous people’s culture and, by extension, in Maya grassroots political movements. Research indicates that the complexities that take place in the community of Ixtahuacán also involve many struggles over power and meaning among indigenous and *ladino* people. Indigenous peoples’ struggles in Ixtahuacán are not homogeneous and represent various voices and processes that weave the complexity of Mam identity. In other words, Mam struggles take different forms not only as an effort to maintain and reproduce their identities but also as a response to the projects and practices that the state and the *ladino* population undertake and reproduce.

ALISON S. KOHN, then a student at the University of Chicago, Chicago, Illinois, received funding in September 2003 to aid research on “Towards an Archaeology of Urban Process in a Post-Colonial Context: An Ethnographic Case Study in La Paz, Bolivia,” supervised by Dr. Michael D. Dietler. As in most Latin American cities, under Spanish colonialism the city of La Paz, Bolivia consisted of spatialized hierarchies of race and class, in which Spanish and mestizo occupied the center of town, pushing the much larger indigenous Aymara population to the periphery. Today, postcolonial La Paz consists of a melange of modern and colonial architecture, of planned and unplanned design, of city-built and inhabitant-built neighborhoods sprawling from its Spanish colonial core. Together, La Paz’s neighborhoods still represent a vertical sociology of unequal politicoeconomic social relations — a conspicuous colonial artifact. Social scientists suggest that the built environment mediates social relations in particular ways — indeed, contributes to their reproduction. This ethnoarchaeological research has asked: How do spatial and temporal practices in La Paz contribute to the reproduction of this vertical sociology? And, in what ways has it changed over time? Ultimately, this research has sought to understand how the built environment mediates relations of power in postcolonial cities. Thus this project has investigated the intersection of political authority, history and urbanization through a case study of the historical social production of one vernacular neighborhood in La Paz, including its relation to the city and its institutions as a whole. There were two major phases of research. *Phase I: Vernacular Construction Practices through Time*, was a detailed inquiry into the production of the built environment, how things are built, who builds them, how labor is organized and mobilized, where people get materials, and what social

relationships are involved in this production. These processes were traced temporally and spatially through Munaypata's history through the collection of narratives from first generation residents and their descendants, urban planning officials, as well as through archival, museum, and urban planning documents. *Phase II: Spatio-temporal Knowledge and Practice*, added social action to the research focusing mainly on the residents of Munaypata. It sought to theorize how the *logic of production* engages with the *logic of practice*. Thus, this part of the research was concerned with gathering detailed information about residents' lifecycles in relation to the built environment — in other words human histories as related to building histories or *settlement biographies*. This approach sought to understand how temporality is integrated with the urban landscape to produce a spatio-temporally organized social life. How is space-time reckoned through practice in La Paz? Are social roles distributed across different spatio-temporal networks? How? This second phase of research also examined spatial schemas or mental maps. These ideas about space were gathered through the use of strategies developed in the field of environmental psychology in which subjects are asked to draw representations of space such as representations of the neighborhood, representations of the city as a whole, and representations of important localities that individuals experience regularly. The idea was to record how people understand and imagine the city.

DR. ALESSANDRO MANCUSO, University of Rome, Rome, Italy, received an award in January 2004 to aid research on “The Gender of the Leadership: Social Patterns and Appropriating Modernity among the Wayuu.” The research’s aim was to study the relationship between configuration of gender roles in Wayuu population (northern border between Colombia and Venezuela) and the high rate of women among the new indigenous leaders, acting as intermediators in relationships between indigenous settlements and State and other non-indigenous agents, like private companies and Ongs. Fieldwork was carried out in Colombian Guajira for 13 months, alternating between three selected Wayuu settlements and the urban multiethnic centres of Riohacha and Uribia. In these last, research focused on interviews with Wayuu leaders, both women and men, and participation in meetings between indigenous people and State officials at the Bureau of Indigenous Affairs. The data collected about kinship organization; marriage and marital transactions; division of labour; management and attribution of roles in dispute and feuds; intrakin patterns of goods distribution through gifts, inheritance, marriage, and disputes compensations; interactions between local communities and non-indigenous agents, support the view that the high percentage of women among Wayuu new leaders is rooted in the fact that among the Wayuu, women are links of communication and mediation with different dimensions of the outside world. There is a strong connection between this position and the matrilineal arrangements of Wayuu society, where men stand in the forefront, at the public borders of their matrilineage, as warriors and/or representative and decisional heads, while women serve as active link both inside it and in its relationships with the outside. This position confers both to Wayuu women and new leaders a special status, which is privileged, but at the same time ambivalent.

ROSA G. MENDOZA-ZUANY, then a student at York University, York, United Kingdom, received funding in December 2003 to aid research on “Dealing with Cultural Diversity in the Process Towards Autonomy in Oaxaca, Mexico,” supervised by Dr. Rob Aitken. Fieldwork was focused on examining the role of dialogue in the ongoing process of building autonomy in the Sierra Norte of Oaxaca, Mexico, a region characterized by its cultural diversity. Data were gathered on social, economic, and political organization of two Zapotec communities that have experienced de facto autonomy and considerable re-appropriation of

power. People's accounts of their experience of autonomy have shown that it has been practiced and built on the ground and not “demanded” as a product of legal changes and political reorganization. The data showed how dialogue plays a crucial role in the accommodation and negotiation of interests, objectives, and actions within the communities and in their relations with the exterior. Special emphasis was placed on levels of dialogue practiced for decision-making and living-together processes within the communities and for interaction with neighbors, governmental bodies, and the outside world. In the middle of power relations, these communities negotiate their autonomy and power within their jurisdictions but emphasizing positive interactions with their interlocutors. Preliminary findings include the observations that cultural difference and indigenous identities are not stressed in the process toward autonomy but local identities rooted in origin and belonging to the communities. Focused on the process of building autonomy and re-appropriating power through dialogue, this research provides an insight into indigenous peoples' alternatives to confrontation and demands focused on de jure autonomy dependent on legal reforms and reorganization of political-administrative divisions in order to deal with diversity.

MARK PADILLA, then a student at Emory University, Atlanta, Georgia, was awarded a grant in December 1998 to aid ethnographic research on AIDS, gender, and household economy in the Dominican Republic, supervised by Dr. Peter J. Brown. This study involved multi-sited ethnographic research among two identity categories of men in the Dominican Republic, referred to locally as “bugarrones” and “sanky pankies,” who regularly or intermittently exchange sex for money with both male and female tourists. The research occurred in two sites: Boca Chica – a small beach town – and Santo Domingo, the country's capital and largest urban center. In addition to participant observation in tourist areas and sex work areas, the study involved several formal data collection techniques, including focus groups with sex workers, in-depth semi-structured interviews, and a large-sample quantitative behavioral and demographic survey. Research was conducted in collaboration with a team of trained local research assistants associated with a local NGO called Amigos Siempre Amigos, in order to improve the relevance of the research and assist in the application to public health programming and HIV prevention.

ISTVAN F. PRAET, then a student at the University of Oxford, Oxford, United Kingdom, was awarded a grant in June 2004 to aid research on “Personhood, Society, and Nature: Historical Ecology of the Chachi, Esmeraldas, Ecuador,” supervised by Dr. Laura M. Rival. In the course of fieldwork among the Chachi, an Amerindian group in Northwest Ecuador, many incidents occurred which led to a specific interest in the topic of fear. From everyday experiences and little anxieties to outbursts of general panic: all these instances manifested intriguing characteristics that stimulated further enquiry into what could be called “the dark side of the environment.” While most anthropological approaches stress the intimate relations between indigenous peoples and their environment, a focus on fear provides a fuller picture of how such peoples deal with the natural world, human society, and the supernatural. Fearful relationships, after all, could be seen as the opposite of intimate ones. Concretely, the research focuses on Chachi conceptions of the monstrous: from the foreign and the extraordinary (giant cannibal Indians, man-eating whites, dragons, supernatural predators) to what could be described as “enemies within” (fellow villagers or close friends that turn out to be witches or murderers). It is shown that there exists a close link between how Chachi people deal with being afraid, and their notions of illness, death, and catastrophe. Therefore, the research also focuses on shamanistic curing, death rituals, rituals conducted in case of disaster and myths about the end of the world. To come to a proper



understanding of these various phenomena and to better grasp the links between them a theory of shape-shifting is developed.

REBECCA J. PRENTICE, then a student at the University of Sussex, Brighton, United Kingdom, was awarded a grant in January 2004 to aid research on “Assembling Women: Risk, Injury and Embodiment in Trinidad’s Export Garment Industry,” supervised by Dr. James R. Fairhead. Research examined the contemporary conditions of global garment production through an intimate case study of Trinidad’s garment industry. During more than a year’s residence in Trinidad, the grantee conducted participant observation inside Trinidad’s various garment factories, tailors’ shops, and sewing schools, in an attempt to trace the impact of shifting global trade regimes on the localized, personal experiences of workers on the shop floor. Specifically, she considered the cultural and material processes through which the body at work becomes both imagined and practiced, skill becomes “dared for” and acquired, and workers participate in creating *and* resisting their work regimens. Among these bodily concerns, her research paid particular attention to workers’ experiences of illness, injury, and pain. Examining such experiences — and the meaning that workers make of them — provides key insights into the material conditions of a highly feminized, ever-changing industry. Ultimately, the research hopes to demonstrate how Trinidad’s historical position in the world economy, and the changing work regimens brought on by globalization and “high-tech” shop floor mechanics, produce new experiences for workers that are deeply encoded in ideas about skill, balance, and the body. While this shop floor ethnography is concerned with local constructions of ethnicity, gender, and class subjectivity, the research has also entailed a richly woven study of contemporary life in the West Indies, including aspects of kinship, religion, crime and security, illness and healing, and day-to-day life in Port of Spain.

DANIEL E. RENFREW, while a student at the State University of New York, Binghamton, New York, was awarded funding in January 2005 to aid research on “Lead Contamination, Grassroots Environmentalism, and State Interventions in Uruguay,” supervised by Dr. Carmen A. Ferradas. The grant supported the final six months of a seventeen-month field research project on the socio-political responses to the recent discovery of widespread lead contamination in Montevideo, Uruguay. Research included interviews with grassroots, state, and intermediate level social and political actors; direct observation and participant observation along these three levels; and the collection of primary and secondary documents and texts. Other activities included public speaking engagements, media outreach, student advising, and participation in a bio-ethics workshop. Research addressed the strategies and responses of a grassroots environmental justice movement against lead, as well as NGO, scientific, and academic engagements with the problem, and local and state-level official interventions. Findings reveal differences in environmental ideologies along the different sociopolitical levels of analysis, with differing strategies, methodologies, practices, and framings of the problem and its perceived victims. There were variations within these levels as well, with place identity, class character, and history playing a primary role in stimulating activism in one working-class neighborhood, while in some squatter settlements, municipal and NGO actors took the initiative. The state largely attempted to minimize the problem and associate it exclusively with poverty, while selectively appropriating international scientific norms and expertise, which in turn were contested by grassroots “counter-expertise.” The coming to power of the center-left *Frente Amplio* nationally did not significantly alter state interventions or the terms of the debate, with factors such as class, social distance, and methods of engagement playing a primary role in distancing the state from the grassroots.

ELIZABETH F.S. ROBERTS, then a student at the University of California, Berkeley, California, was awarded funding in May 2002 to aid research on “Equatorial In-Vitro: Bio-Science on the ‘Margins’,” supervised by Dr. Nancy Scheper-Hughes. Through participant observation at five *in-vitro* fertilization (IVF) clinics in Ecuador, the grantee examined how new reproductive technologies are taken up, altered, and put to use within the particularity of Latin American modernity. Her research findings chart the complex ways in which overlapping ideologies of biology, gender, work, kinship, and religion are involved in the creation of “high-tech” babies in Ecuador. Research found that Ecuadorian IVF patients are not affected emotionally by the synthetic fertility hormones they take to stimulate hyper-ovarian response, that the feminization of the biotech industry in Ecuador simultaneously reifies and questions conventional notions of gender and work, that in Ecuador embryos are not conceptualized as alive, and that the rituals and practices of Catholicism play a prominent part in the practices of Ecuadorian IVF practitioners, both in the laboratory and the operating room. These findings become especially meaningful when placed in comparison with the large social science literature on reproductive technologies in the United States and Europe, and shed light on pressing North American debates surrounding the primacy of nature or culture, as well as abortion, gender, and religion.

RENZO R. TADDEI, then a student at Columbia University, New York, New York, received a grant in October 2003 to aid research on “The Metapragmatics of Political Disputes Over Water in Ceara, Northeast Brazil,” supervised by Dr. Lambros Comitas. This research focused on the socio-semiotic dimensions of new participatory arenas for water allocation in the Jaguaribe Valley, in the semi-arid hinterlands of the State of Ceará, in the Brazilian Northeast. The field research, carried out during 2004, involved over one hundred interviews with farmers, community leaders, politicians, technicians, government agents, individuals knowledgeable in traditional rain forecast techniques (locally called “rain prophets”), journalists and local researchers in the areas of water management and meteorology. Additionally, rain prophets’ meetings were filmed, as were basin-level water committee meetings in the Jaguaribe, Banabuiú and Curú Valleys, meetings of the State Water Resources Council and the international climate outlook fora that take place in Fortaleza. The research was complemented by broad-reaching archival research in local newspapers. A central element being studied, namely the disputes for authority and legitimacy to lead collective action, in committee discussions as well as in daily productive activities (like farming decisions), was addressed through the documentation and analysis of how authoritative discourses were created in the political game. Three institutionalized rituals were picked as case studies: the annual rain prophets’ meeting, the climate outlook forum of Fortaleza, and the water allocation meeting that takes place in the Jaguaribe Valley. In each of these cases, the research gathered evidence of how semiotic manipulations – that is, transformation of meanings associated to environmental issues - are used strategically or are “bricolaged” towards envisioned goals, by different stakeholders involved in the political process.

### **Middle East**

DR. CHRISTOPHER HOUSTON, Macquarie University, Sydney, Australia, was awarded a grant in July 2001 to aid research on “Erich Auerbach, Islam and the Kemalist City.” Funding resulted in nearly eleven months of research time being spent in Istanbul over three years (2001-2004). The key aim of the research was to explore the transformation in design,

use and policing of urban spaces that facilitated the “de-Ottomonization” of cities in the new territorial space of Turkey after 1923 until the present. One key question involved the architectural and urban planning processes involved in the reorganizing of cities by the Republican State. The research found that “Kemalist Cities” were built by key planners and state elites on the conviction of the efficacy of modernist architectural forms or built environments to generate new social practices within them. The animation of cities as Kemalist was also achieved through routinizing secular practices and rituals and embedding nationalist symbols in public space. This involved strict control over both the public visibility of Islam and of the urban *aural* environment, primarily through the banning of languages other than Turkish in the public sphere. The research also found that contemporary Islamist and Kurdish social movements (diasporic or otherwise) are usefully understood through their response to these transformations of cities as Kemalist.

AMIRA MITTERMAIER, then a student at Columbia University, New York, New York, was awarded funding in June 2002 to aid research on “A Poetics of the Imagination: Dreams and Dream Interpretation in Contemporary Egypt,” supervised by Dr. Brinkley M. Messick. The project examined modern religious dream-worlds of contemporary Egypt, and research proceeded from an understanding of the dream as a specific kind of experience, which is narrated, valued, and interpreted in historically specific ways. It traced the significance of dreams and visions in Muslims’ everyday lives; analyzed modes and media of dream interpretation; and sought to unravel the epistemologies and subjectivities that shape and are shaped by dream-discourses. As Western psychology was imported to Egypt in the 1950s and met there a long tradition of Muslim dream interpretation, the grantee was particularly interested in how religious dream-concepts articulate with the seemingly incompatible epistemological and ontological assumptions of their psychological counterparts. Next to the disentanglement and mutual contestation of psychoanalytic and religious dream-models, the grantee also examined the role of mass media in the marginalization and simultaneous re-empowerment of religious dream interpretation traditions. The bulk of her research consisted of an ongoing engagement with Muslim dream interpreters; religious scholars; Sufis; psychologists; and “lay dreamers” in Cairo. Based on her fieldwork and in dialogue with her Egyptian interlocutors, textual sources, and critical theory, the grantee considers the present-day predicament of the prophetic and describes a genealogy of the dream in modern Egypt. Dream-visions, while contested, continue to provide contemporary Muslims with an ethical guide to action and are considered a source of knowledge and inspiration. This research is intended to contribute to anthropological studies of Islamic modernities, as well as to an anthropology of the imagination.

BERNA YAZICI, while a student at New York University, New York, New York, received funding in January 2004 to aid research on state-sponsored social work among the urban poor in Turkey, under the supervision of Dr. Lila Abu-Lughod. The grantee was interested in the models of family and gendered subjectivities promoted through social work intervention in order to illuminate how the social life of national subjects is constituted and contested. Research explored how social work intervenes in familial relations and practices both through more indirect mechanisms such as educational programs as well as through the more direct medium of casework. For the former, the grantee conducted twelve months of fieldwork at the state social work agency’s two society centers. Attending the educational programs offered at the centers, observing the daily routines at the administrative offices, and interviewing clients, the grantee focused on the role of social workers as mediators of social work programs and the clients’ appropriations of social services. In addition, the grantee conducted supplementary fieldwork at a city directorate office of the agency where

the grantee observed cases of child protection, domestic violence and social assistance. Research suggested two conclusions, both of which point to the effects of social work intervention in terms of relations of power, gender, and class: 1) There exists a tension between social work's official model of the nuclear family, which foregrounds the mother-child dyad, and the dominance of extended kin relations that prevail in the lives of the urban poor, which the social work agency strategically and paradoxically ignores and utilizes; 2) social work's mission of "protecting the unity of the family," particularly interpreted as facilitating the child's upbringing within her family, structures the various services provided by the agency and may lead to (non)interventions that particularly disadvantage women and children.

### **North America**

DR. JANE ADAMS, Southern Illinois U., Carbondale, Illinois, was awarded funding in July 2003 to aid research on "Memory and Judgment in the Lower Mississippi Delta: Whites in the Land of the Blues." Research focused on how "white" people in the lower Mississippi Delta have understood and negotiated the social revolutions of the region at the end of the twentieth century: the civil rights movement; the mechanization of agriculture with the subsequent depopulation of the countryside; the consolidation of commerce; and the vastly enlarged sphere of government. Research conducted during 2003-04 in the lower Mississippi delta addressed three major research questions: 1) What is the social history of different groups on the white side of the color line in the Delta, and what role did they play in the region's development? 2) How have people's family histories and individuals' current lives been shaped by their specific ethnic, religious, class, and racial backgrounds? 3) How do people understand their history and make it meaningful in daily life? Research entailed filmed and other formal and informal interviews with individuals and families, collecting and preliminary analysis of primary documentary and photographic sources, and the examination of the built landscape. These data provide multiple strands of evidence on which to base interpretations of the region's history and to support the claim that different ethnic, religious, class, and racial groups negotiated the radical changes of the twentieth century in distinct ways. The project addressed theoretical and analytic issues of understanding multiple, "imbricated" or "intersecting" bases of social solidarity and collective action.

DR. LISA FRINK, University of Nevada, Las Vegas, Nevada, received a Hunt Fellowship in May 2004 to aid research and writing on "A Tale of Three Villages: Gender and the Processes of Colonization in Western Alaska." The publications funded by the Hunt Fellowship focus on the development of ideas and interpretation of data that investigate the stages, consequences, and mechanisms of cultural change instigated by colonialism in descendent coastal western Alaska. The research focuses on the interplay of social and economic change and the historically contingent relationships of people, materials, and space. Even though coastal Yup'ik Eskimo communities were relatively sheltered from regularized relations with Russian and later Anglo-American colonists until the early twentieth century, technologies, materials, and ideologies were entwined within the indigenous cultural system. This series of publications explores the complex relationships between precolonial practices, colonial imports, and the redefinition of social identity roles, relationships, and authority. Of note are the tensions that center on the subsistence and market sectors and how technologies and ideologies can aggravate precolonial cultural fissures already present, particularly among groups of women and men, young and old.

DR. DAVID GRIFFITH, East Carolina University, Greenville, North Carolina, was awarded funding in November 2003 to aid research on “The Influence of Naval Stores over Early American History.” During the eighteenth century, naval stores — consisting of conifer forest products like tar, pitch, and turpentine for protecting vessels at sea — were as crucial to the world’s navies and merchant fleets as steel, aluminum, and oil are to military might and commerce today. They were strategic resources for the British during the heyday of mercantilism, when shipping lay at the heart of global economic and political power. Colonial North America began supplying British shipbuilders with naval stores early in the eighteenth century, after trade disputes, war, and high tariffs interrupted Baltic supplies. New York, New England, and North Carolina emerged as the principal suppliers, with North Carolina — particularly its Cape Fear River valley — gradually taking over more and more of the trade in the fifty years prior to the American Revolution. Through the lens of naval stores production and its implications for landscapes and lifestyles, this research examined the ways in which James Madison, Thomas Jefferson, and other prominent Virginians influenced historical reporting. It contrasts the large and politically powerful Virginia with its less influential neighbor, North Carolina, showing how the Virginia aristocracy promoted some histories at the expense of others. Jefferson, Madison, and other Virginians became spokespersons for the South and occupied the highly strategic position between northern and southern states, becoming the linchpin in a fragile alliance among former colonies. In North Carolina, an economy based on forest and wilderness resources discouraged large slave plantations and encouraged greater equality among ethnic and occupational groups.

HARI B. GURUNG, while a student at the University of Georgia, Athens, Georgia received funding in June 2003 to aid research on “Environmental perception, cognition, concern, and behavior: An anthropological inquiry into everyday American environmentalism,” under the supervision of Dr. Robert E. Rhoades. Anthropology has seldom studied everyday environmentalism in contemporary post-industrial societies, such as the United States. This research studied differences in environmental perception, concern, and behavior, and correlation between concern and behaviors in Clarke, Laurens, and Bibb counties in Georgia as defined by a set of sociocultural variables. The variables comprised level of activism (laypersons, activist environmentalists, and non-activist environmentalists and science/environmental professionals), ethnicity, gender, age, education, income, years lived in county, political orientation, perceived nature of nature (benign, perverse/tolerant, capricious, and ephemeral), perceived human-nature relationships (orientalism/anthropocentrism, paternalism, and communalism), social network, perceived environmental problem (presence/absence), belief in science, personal competence, and social orientation (individualistic, egalitarian). Analyses indicated level of activism and gender differences in ecosystem, environmental state, and environmental protection orientations. Consumptive, aesthetic, and ecological were the primary environmental values held by the sample. Although environmental concern and behaviors varied significantly by level of activism, the sample expressed general environmental concern. Concern expressed and behaviors reported were invariant in the layperson sample. However, correlation between concern and behaviors was weak. Public policies to enhance public environmental knowledge are important to reduce discrepancy between concern and action. Future research into discrepancy in a social dilemma and cognitive dissonance theoretical framework is suggested. Contrary to the much publicized anti-ecological Christian ethics, research participants invoked their Christian belief positively to express environmental beliefs, values, and concern. Religion has received little attention in environmental research.

Future research should examine its potentiality as an institution and a medium to achieve environmental sustainability and human survivability.

KAREN HEBERT, then a student at the University of Michigan, Ann Arbor, Michigan, was awarded a grant in January 2004 to aid research on “Reworking Regimes of Value: Fishery Restructuring and Globalization in Bristol Bay, Alaska,” supervised by Dr. Fernando Coronil. The ten months of dissertation research supported by the Wenner-Gren Foundation enabled the grantee to gather data crucial for considering the questions outlined in the proposed project, “Reworking Regimes of Value: Fishery Restructuring and Globalization in Bristol Bay, Alaska.” The fieldwork grant allowed travel in and between sites of fishing practice and policy production in order to understand how a wide variety of industry participants construct and conceptualize fishery restructuring designs. The central research question asks how local regimes of value might serve to shape — rather than simply stymie — projects of globalization contained in salmon industry restructuring plans, particularly those involving corporate consolidation, labor downsizing, and resource privatization. As the proposal anticipated, the bulk of the research was conducted in and around Dillingham and Anchorage, Alaska, through extensive participant-observation — including work in numerous fishing operations and regular attendance at key regulatory meetings — as well as interviews of fishers, processing workers and managers, fisheries analysts, and politicians. Findings to date indicate that historically dense notions of fisher independence play a significant role in shaping current policy.

DR. JASON BAIRD JACKSON, Indiana University, Bloomington, Indiana, received an award in June 2001 to aid archival and ethnographic field research on the role that social dance musical performance, and cultural performances more generally, play in the network connecting the Woodland Indian communities of central and eastern Oklahoma into a regional system of exchange. This network, which is built upon practices of reciprocal inter-community visitation at ritual events, provides a framework within which practices and understandings of cultural similarity and difference are negotiated. The research produced an array of data from all the Woodland communities in Oklahoma. Findings are being used in two books currently being completed. The first is a regional study of communal ritual as a site for articulating and understanding local ideas about the past. The second is a book on social dance music examined in its local contexts, as well as in a comparative region-wide perspective. This research has drawn upon methods and theories from regional analysis, network studies, performance theory, and the disciplines of ethnomusicology, folkloristics, and cultural anthropology. The work offers a productive opportunity to reexamine longstanding issues in American Indian ethnology, social organization, ritual studies, and theories of culture and cultural circulation.

JOAQUIN RIVAYA-MARTINEZ, then a student at the University of California, Los Angeles, California, received a grant in May 2004 to aid research on “Capacity and Adoption among the Comanche Indians (1700-1875),” supervised by Dr. Russell Thornton. This grant was used to carry out archival research during the second semester of 2004, locating and studying original eighteenth- and nineteenth-century Spanish- and French-language sources on the pre-reservation Comanche. Documents consulted were produced in New Mexico, Texas, and the northeastern states of present-day Mexico under Spanish and Mexican rule, and in Louisiana and Canada under French rule. These documents yielded abundant data on Comanche demographics, migrations, horse wealth, economy, social organization, and warfare, as well as information on epidemics, environmental changes, and Comanche interethnic relations with native and Euro-American groups. Evidence collected

also includes a considerable number of cases of captivity and adoption from different periods in Comanche history, sometimes containing testimonies of Comanches and captives themselves. These cases provide information on the personal characteristics, roles, statuses, interpersonal relations, and numerical relevance of Comanche captives and adoptees. The evidence collected will be used for prosopographical and quantitative analyses. Transcriptions and translations of some unpublished sources will eventually be made available for other scholars.

STEPHEN ROSECAN, while a student at the University of Chicago, Chicago, Illinois, was awarded a grant in June 2001 to aid research on “Choctaws in the Workforce: Development, Hegemony, and Conjunctural History in East-Central Mississippi,” supervised by Dr. Raymond D. Fogelson. In recent years, the Mississippi Band of Choctaw Indians has become nationally recognized for its economic development initiatives. In my research, I sought to gain a better understanding of some of the local issues that have arisen from the Choctaws' economic development projects. Rather than finding (as commonly depicted) a homogeneous group that quietly assents to the tribal government's actions, I found a steady undercurrent of dissent among segments of tribal members. Most people did not question the legitimacy of the work practices that are constitutive of development; however, many had concerns over the proper means of distributing the jobs, revenue, and resources provided by the development projects. Development was not so much discussed as a set of productive practices but rather as a set of relationships among people. The struggle for many on the reservation was to establish a generally accepted, equitable, and legitimate way of distributing the products of development among tribal members.

DR. CAROLYN M. ROUSE, Princeton University, Princeton, New Jersey, received a Richard Carley Hunt Fellowship in May 2004 to aid research and writing on “Uncertain Suffering: Racial Disparities and the Politics of Sickle Cell Disease.” *Uncertain Suffering* describes the methods used by the sickle cell disease community to open up healthcare access for sickle cell patients. The sickle cell community includes medical professionals, family members, disease advocates, and patients, who, in the United States are primarily black. The community promotes a patient-directed treatment protocol for sickle cell pain that puts authority for determining the level of pain medication in the hands of the patient. Many sickle cell patients seeking care in emergency rooms are denied treatment or receive inadequate treatment because attending physicians assume the patient is drug-seeking or malingering. This treatment discourse, in other words, is necessary in order to encourage medical institutions to provide healthcare. While the community's public discourse casts sickle cell patients as sufferers and victims, the community's private discourse engages questions of medical uncertainty and patient responsibility. This manuscript examines why the community chooses what Hannah Arendt calls the politics of pity as an approach to improving healthcare access for their patients, and why this approach fails to secure sustainable healthcare access for black Americans.

Dr. LESLEY A. SHARP, Barnard College, New York, New York, received funding in May 2003 to aid research on “Human Hybridity: An Ethnographic Investigation of Scientific Desire in Xenotransplantation Research.” Xenotransplantation, which involves the development of hybrid animal species as sources for human organ replacement, defines a highly experimental domain within the realm of organ transplantation in the U.S. and beyond. Within this country in particular, transplant medicine might well be viewed as a victim of its own success, for today patients awaiting transplants far outnumber those who qualify as organ donors. This disparity only continues to grow, generating widespread

anxieties over organ scarcity. Currently (and especially where hearts, livers, and lungs are concerned) the source of organs is usually the cadaveric (generally brain-dead) donor. As a result, many organ recipients (and even at times the professionals who treat them) are plagued by a strong sense of guilt and remorse because they sense that someone had to die so that they could live. Xenotransplantation, then, defines a focus of pronounced longing among professionals and, to a lesser extent, among organ recipients, too. The research project, which was ethnographic in focus, explored the notion of scientific desire specifically in reference to hybrid animals. The researcher also made brief forays, for comparative purposes, into competing experimental research domains where parts of mechanical and other organs are likewise being developed as a means to solve the problem of organ scarcity. All experimental research domains generate important questions about body integrity, and the effects of biomedical research in reshaping definitions of what it means to be fully human.

### **The Pacific**

PING-ANN ADDO, then a student at Yale University, New Haven, Connecticut, was awarded a grant in March 2001 to aid research on “Cloth and Culture: The Significance of Tongan Barkcloth, with Special Attention to the Diaspora,” supervised by Dr. Eric W. Worby. This project investigated the cultural processes whereby hand-made textiles produced in the Tongan Islands remain significant in the daily lives and ceremonial cultural practices of New Zealand-dwelling Tongans. Broadly classified as *koloa faka-Tonga* (treasures of Tonga), these textiles constitute varieties of barkcloths and woven mats that have been produced continually in Tonga for at least the past three centuries and that remain the work of women. The research was designed to be a set of snapshots, over time and space, of the ways that textiles with locally distinctive Tongan patterns are serving the contemporary needs of Tongan people who make their homes in New Zealand. The research phases alternated between fieldwork in the Tongan capital, Nuku'alofa, and in Auckland, New Zealand, in arenas where such textiles are produced, displayed, worn, commoditized, and exchanged as gifts. The main research question answered was: How is the value of *koloa faka-Tonga* affected by the correspondingly high value of money and hybrid Tongan-styled textiles (made from synthetic materials and primarily in diasporic locations), as evidenced through continuing processes of gift-exchange between Tongans in the homeland and the diaspora? The study will contribute to the ethnography of the Pacific and will advance theory in anthropology on material culture studies, as well as in the social sciences on diaspora and modernity.

DR. CATHERINE KINGFISHER, University of Lethbridge, Lethbridge, Canada, was awarded funding in June 2003 to aid research on “Globalization, Neoliberalism, and Welfare Reform: A Comparative Analysis of Southern Alberta and Aotearoa/New Zealand.” This research consisted of two field seasons in Aotearoa/New Zealand, the purpose of which was to gain insight into neoliberalism as a cultural system, processes of globalization, and shifting notions of personhood, gender, and gender roles, using welfare reform as an empirical referent. Participant observation, interviews, and focus groups were conducted with poor Pakeha (European/white), Maori, and Pacific Island single mothers; interviews and focus groups were conducted with staff in six social service agencies; and interviews were conducted with policy makers and analysts in four government ministries. These direct data were supplemented with key documents and texts. Central emergent themes of the research concern the uneven retraction from welfare policies emphasizing self-sufficient



individuality to the neglect of mothering as legitimate work. While the importance of family and mothering is explicitly promoted, there remains a simultaneous, unspoken emphasis on individual autonomy as expressed through paid work. Adherence to this unspoken individualism was shared unevenly among the research participants, with specific divisions along ethnic lines. The relative valorization of motherhood among poor women, moreover, was accompanied by a devalorization of dependence on men versus the state. Current cultural formations reflect a confluence of neoliberalism with other cultural formations, particularly feminist, Maori, and Pacific Island discourses of personhood, dependence, and independence.

DR. HELEN P. MYERS, an independent scholar in Rocky Hill, Connecticut, received funding in February 1999 to aid research on comparison of the Bhojpuri song repertoires in the Indian diaspora of Mauritius and Fiji. The displaced songs of an exiled population are the subject of this project on the topic of Indian village music in the South Asian Diaspora. This research will illumine issues in studies of transnationalism and globalization. The diaspora of Bhojpuri-speaking peoples ranges from their homeland — the exhausted farmlands of Uttar Pradesh and Bihar — to outposts of the former Empire: tropical islands of Trinidad, Mauritius, and the Fijian archipelago. The Indian immigrants of these islands recall different versions of the songs of eastern India. The Trinidadians remember songs that are sung today in Ghazipur and Gorakhpur; the Mauritians, songs from Arrah and Chapra, and Fijians, songs from Banaras. This music illumines the crumbling and disorganized papers that constitute the historical accounts of the British system of indentured labor (1834-1923), a cruel scheme under which these once-called “Coolies” were removed from India to man colonial sugarcane plantations. This account of Bhojpuri music across three oceans is more than a tale of marginalization. In Trinidad, Bhojpuri music sings of vitality, growth, musical ingenuity, and the joys of Western harmony; in Mauritius, it rings of prosperity, a thriving local recording industry, of baubles and properly educated dancing girls, of astute Bombay traders and inscrutable Tamil mendicants; and in Fiji it bitterly weeps for a better land and a better time, for a disinherited people whose livelihood faces extinction in the new millennium, and whose song is accompanied by child *tassa* drum dancers and penniless *dhantal* virtuosos. This circumstance — of an Indian peasant people, transported to three islands, united by songs from a bygone age, divided by their new repertoires — invites foreign scholars to observe well and report with clear (and pleasing) words and pictures how song tells their history.

## **General**

DR. NADIA ABU EL-HAJ, University of Chicago, Chicago, Illinois, was awarded funding in August 2001 to aid research on “Genomic Evidence, Historical Quests, and the Politics of Identity at the Turn of the Millennium.” This project considers the scientific work and social implications of a growing domain of research in genetic anthropology through a study of explorations of Jewish origins and migrations via molecular genetic evidence. It is a study that analyzes understandings of Jewish history as developed within this domain of genetic research and its implications for articulations of contemporary Jewish identity. More generally, this study engages with the ways in which this contemporary field of scientific inquiry both extends and differs from previous biological sciences harnessed to classify and study Jewish populations: race science and population genetics. It does so both by analyzing the knowledge-making practices of this incipient science and by considering the forms of community and polity, visions of the body, race and diaspora, and understandings

of kinship, identity and intimacy that such molecular genetic research at the border of the natural and the human sciences entails and, in turn, that it makes possible in the social world.

DR. MARCY H. ROCKMAN, University of California, Los Angeles, California, received a Richard Carley Hunt Fellowship in June 2005 to aid research and writing on "Linking the Landscape Learning Process to Models of Evolution and Adaptation." Landscape learning is an approach to the archaeological study of human-environment interactions developed from the perspective of colonization. The article developed with the support of this grant, titled "Landscape Learning in Relation to Evolutionary Theory" and currently submitted for review to the journal *Current Anthropology*, examines the initial landscape learning model in relation to three models of the evolution of human behavioral flexibility. The models include the variability selection model of Potts, the dual-inheritance model of Richerson and Boyd, and the ecological dynamic scale range model as presented by Hopkinson. Analysis in the article demonstrates that landscape learning has strong ties to evolutionary theory, aspects of cultural evolution and social transmission practices, and studies of human perception of environmental variability. Implications for the archaeological traces of landscape learning are that the learning process may be relatively piecemeal and conservative, with room for the preservation of practices that are essentially maladaptive on a context by context basis. The range of available behavioral models and the balance between imitation and individual learning also are important components of landscape learning analysis. While it is recommended that landscape learning be studied on a resource by resource basis, selective pressures for the development of adapted knowledge are best understood in the framework of a holon, which is the collective output signal of a related range of environmental or behavioral rates and processes.

DR. GEORGE W. STOCKING, JR., University of Chicago, Chicago, Illinois, was awarded funding in December 1996 to aid research on anthropology in the United States from "postwar confidence" to "postcolonial crisis," 1945-1970. Originally formulated in 1996 as "Anthropology Yesterday: From Postwar Confidence to Postcolonial Crisis, 1945-1970," and subsequently extended until 2004, due to health circumstances of the principal investigator, the project was gradually redefined as a series of six extended biographical essays treating major figures of the postwar period. Two of these have so far been published: "Do Good, Young Man: Sol Tax and the World Mission of Liberal Democratic Anthropology" (in "Excluded Ancestors, Inevitable Traditions: Essays Toward a More Inclusive History of Anthropology," Richard Handler, ed., *History of Anthropology* 9:171-264); and "A.I. Hallowell's Boasian Evolutionism: Human Irrationality in Cross-Cultural, Evolutionary, and Personal Context" (in "Significant Others: Interpersonal and Professional Commitments in Anthropology," Richard Handler, ed., *History of Anthropology* 10:196-260). A third "Unfinished Business: Robert Gelston Armstrong, the F.B.I. and the History of Anthropology at Chicago and in Nigeria," is in press and will be forthcoming in [History of Anthropology](#) 11. Two others are in process: one on Clyde Kluckhohn, and an autobiographical essay by the principal investigator. Work on the project will continue under a Mellon Foundation Fellowship for Emeritus Professors.

### **INITIATIVES** **(formerly Resources and Exchange)**

DR. DON D. FOWLER, University of Nevada, Reno, Nevada, was awarded a Resources

and Exchange Grant in December 1998 to aid development of the Guide to Anthropological Records and documentation and outreach projects of the Council for the Preservation of Anthropological Records (CoPAR). CoPAR was an initiative started in the Spring of 1992 with the purpose "to contribute to the preservation and enrichment of the anthropological record (in the broadest sense) and to the history of anthropology." Resources and Exchange funding was received to continue two major CoPAR initiatives, specifically a variety of outreach activities and the development of an Internet-based *Guide to Anthropological Records*. Grant funds were expended to: 1) disseminate information about CoPAR through a variety of channels, particularly at scholarly meetings; 2) assist with the initiation of an oral-history program developed by the Society of Applied Anthropology; 3) revise and update a series of 16 *Bulletins*, made available in hard copy and electronically through the National Anthropological Archives web site. The *Bulletins* provide guidance to anthropologists and archivists to aid in organizing and archiving all forms of unpublished anthropological records (paper, film, video, sound, etc.) and to provide guidance relating to legal and ethical issues; and 4) secure long-term institutional bases for: a) continued development of the *Guide to Anthropological Records* at the University of California-Davis Library; and b) the creation of a new CoPAR web site to be developed and maintained at the National Anthropological Archives, Smithsonian Institution. These activities are designed to insure the long-term continuity of CoPAR and its mission.

## CONFERENCES

### **“Ninth International Congress of Ethnobiology: Ethnobiology, Social Change and Displacement”**

*June 13-17, 2004, University of Kent (Canterbury, UK)*

**Organizer: Dr. Roy F. Ellen (University of Kent)**

This was the first meeting of the Congress to be held in Europe, and brought together participants from the International Society of Ethnobiology, the Society for Economic Botany and the International Society of Ethnopharmacology. Plenary addresses were given by Brent Berlin, Arun Agrawal, Ganesan Balachander, Gerard Bodeker, Gordon Hillman, and Javier Caballero. Reflecting the theme and the location, there was special emphasis placed on the relationship between ethnobiological knowledge and socio-ecological change, population dislocation, and risk management; and on the ethnobiology of immigrant cultural minorities, the European regional traditions, and traditional minorities within Europe. Beyond these core themes, the 39 contributory panels reflected the breadth of contemporary work in the field, ranging from “The ethnobotany of crop diversity and evolution,” to “Ethnopharmacy and migration” and “Ethnobiology and the sciences of humankind.”

### **“14<sup>th</sup> PAAA Annual Conference”**

*August 2-6, 2004, Legon, Ghana*

**Organizer: Albert K. Awedoba (University of Ghana)**

Anthropologists and others in academia and the private sector congregated at the University of Ghana to reflect on contemporary issues confronting development in African communities and to suggest, through a synergy of experiences and skills, workable strategies and policy options. Opportunities were created for professional networking to enhance the setting of new directions for African Anthropology in the twenty-first century. Papers and discussions dealt with a variety of issues. It was urged that local languages be taken seriously in Africa’s developmental effort. African family systems, it was observed, incorporated traditional social support systems; the impact of rapid socioeconomic change on these institutions, therefore, has serious implications; some of these implications — ageing, streetism, health, education, etc., were discussed. From the epistemological and pedagogical point of view, anthropology was observed to contribute to the study of the powerless and the voiceless, thus adding important dimensions to the discourse on development. The search for development should address education and ensure its appropriateness and response to continental, national, and community needs and progress; it should be universally available and accessible, especially to women. African livelihoods received critical reassessment. Children’s issues, like women’s issues, were pursued in the context of health and care, survival and globalization. Important questions were raised. The legitimacy of the street child being forcibly repatriated without improving the quality of village life was questioned. Should he/she not have a choice about where to reside and be equipped to make a decent living in the town or village? All the issues — language, family, gender, education, livelihoods, migration, health and HIV/AIDS — were viewed as intricately interwoven with questions of ethnicity, rights, conflict, governance, and democracy. As the challenges are multidimensional, so also the interventions needed to be

multidisciplinary, integrated and focussed while not losing sight of the grassroots and their needs, concerns, and choices.

**“Face to Face: Connecting Distance and Proximity”**

*September 8-11, 2004, Vienna, Austria*

**Organizers: Thomas Fillitz (University of Vienna) and João de Piña-Cabral (Institute of Social Sciences, Lisbon)**

More than 800 participants from over 50 countries attended the Eighth Biennial Conference of EASA. Face-to-face interaction, compliance and confrontation, the conditions of intersubjectivity, identity/alterity in shifting contexts of distance and proximity: these were the central themes offered for discussion in plenary sessions, workshops, poster presentations, and a round table. The conference dealt with issues concerning the increase of global interconnections with heightened sociocultural diversity, reflections on the meaning of locality as a space of social connections, and the construction of cultural difference as a product of social relations. Finally, the conference pointed towards methodological concerns, designated "Recasting Ethnographic Presence." In the course of the methodological reflections, empirical analyses, and theoretical debates, EASA's meeting centrally reflected different national and regional anthropological traditions in the context of reciprocal interactions within a global anthropology.

**“VIII Meeting of the Latin American Association of Biological Anthropology”**

*October 26-30, 2004, Caracas, Venezuela*

**Organizer: Dinorah Castro de Guerra (Instituto Venezolano de Investigaciones Cientificas)**

This biennial conference offers up-and-coming scholars and established scientists from Latin America the opportunity to meet and share scientific experiences. The meetings took place in the Universidad Central de Venezuela in Caracas, where 187 students and professionals from Latin America and Europe presented 115 papers in sessions and posters. The meetings included five conferences, five symposia, and five workshops on various topics including anatomy and human morphology, prehispanic osteology, forensic anthropology and human rights, population genetics, physical anthropology and health, anthropology and sports, paleoanthropology and human ecology, biodemography and bioethics.

**“Early Life Influences on Women’s Reproductive Function and Health”**

*March 9-10, 2005, Durham, United Kingdom*

**Organizers: Tessa Pollard (University of Durham)**

This workshop was designed to bring together researchers working on an emerging area of interest within biological anthropology. Biological anthropologists at Harvard, London, Krakow and Durham are currently working to test developmental hypotheses of ovarian function, and the first aim of the workshop was to allow those groups to share methods, results, and ideas, and to work to develop theory and research strategies for the future. Some

epidemiologists in the UK have been working on related hypotheses and a further aim was to develop dialogue between anthropology and epidemiology, and to make full use of findings from epidemiology for the development of theory within anthropology. Both aims were achieved at an enjoyable, relaxed event, which allowed for plenty of discussion. It was particularly notable that most of the epidemiologists were previously unaware of the theoretical work done by anthropologists in this area, while the anthropologists found results from the epidemiological cohort studies impressive and stimulating.

**“The Public Meanings of the Archaeological Past: Sociological Archaeology and Archaeological Ethnography”**

*June 1-5, 2005, Pisté, Yucatan, Mexico*

**Organizers: Quetzil E. Castañeda (Universidad Autónoma de Yucatan) and Christopher N. Matthews (Hofstra University)**

The workshop was hosted by the Open School of Ethnography and Anthropology at the OSEA Research Facility in Pisté, Yucatan, Mexico. Twelve participants prepared papers and debated ideas on the ethnographic position within archaeological research. Ethnography was unanimously described as an underutilized tool for critically evaluating the public significance of archaeology. Archaeologists explored how various forms of ethnography challenged the objective(s) of archaeological research. New approaches for archaeology were outlined that made explicit the culturally productive role of archaeology for defining modern identities, and the subsequent responsibilities of archaeologists to be ethnographically informed. This work argued for more reflexive, engaged, and politically sophisticated archaeologies. Ethnographers presented several studies defining archaeological subjectivity. These papers showed that what archaeologists themselves believe they are doing in the realm of culture and politics is key to advancing archaeology's public significance. Studies ranged from an overview of archaeology's research positioning and the use of film in archaeology to critical observations of public archaeology programs.

**“Reproductive Disruptions: Childlessness, Adoption, and Other Reproductive Complexities”**

*May 19-22, 2005, University of Michigan, Ann Arbor, Michigan*

**Organizer: Jessaca B. Leinaweaver and Marcia C. Inhorn (University of Michigan)**

More than 225 scholars from 31 countries attended the conference, with travel funding provided to scholars from resource-poor societies, with Wenner-Gren funds going to support the travel of four anthropological scholars from Bangladesh, Brazil, Nigeria, and Pakistan. Their work ranged from demographic analysis of increased divorce rates among childless women in South Asia to the moral and ethical ambiguities of DNA paternity testing in South America. Their presence, along with numerous European and North American scholars, made this conference truly global in scope, and the most successful attempt yet to bring together social scientists and humanities scholars from around the world who study childlessness, adoption, and other forms of reproductive disruption/complexity. Presentations at the conference covered a broad range of reproductive topics including (but

not limited to): local practices detrimental to safe pregnancy and birth; conflicting reproductive goals between women and men; the contested meanings of abortion; intentional reproductive loss through sex-selective feticide and female infanticide; cultural anxieties over infertility, adoption, donor parenthood, and childhood disability; and the globalization of new reproductive and genetic technologies. A plenary volume will be published by University of Michigan Press, and several special journal issues are also being planned.

**“Diasporic Homecomings: Ethnic Return Migrants in Comparative Perspective”**

*May 20-21, 2005, University of California – San Diego, La Jolla, California*

**Organizer: Takeyuki Tsuda (University of California – San Diego)**

This conference examined various groups of ethnic return migrants — diasporic peoples who return to their ancestral homelands after living outside their countries of ethnic origin for generations. Conference participants compared the ethnopolitical reception and experiences of ethnic return migrants in different European and East Asian countries. Diasporic return migration has often been enabled by extraterritorial citizenship and immigration policies of homeland governments based on imaginings of a broader ethnic nation beyond state borders that encompasses diasporic descendants abroad. Nonetheless, ethnic return migrants frequently receive an ambivalent reception in their homelands and are often marginalized as immigrant minorities because of their cultural differences and low socioeconomic position, forcing them to reconsider their national identities and loyalties and their previously idealized images of the ethnic homeland.

**“Urban Life and Culture in Southeastern Europe”**

*May 26-29, 2005, University of Belgrade, Belgrade, Serbia and Montenegro*

**Organizers: Dr. Vesna Vucinic-Nesdovic (University of Belgrade) and Dr. Ulf Brunnbauer (Free University, Berlin)**

This conference was organized by the International Association for Southeast European Anthropology (InASEA), School of Philosophy of the University of Belgrade and Sudosteuropa- Gesellschaft, with the goal of opening up an interdisciplinary debate between different disciplines, such as anthropology, ethnology, folkloristics, social history, sociology, architecture and urban planning. Focusing on the region of Southeastern Europe, it revealed and analyzed the similarities and differences between life in cities that vary in size, historic, demographic, economic, social, and cultural features. It brought together 170 researchers from 18 countries of Southeastern Europe and the West, primarily from the European Union and the United States. Additional support for the conference was provided by the Stability Pact for Southeastern Europe (Germany), the Republic of Serbia Ministry of Science and Environmental Protection, Sudosteuropa-Gesellschaft (Germany), and School of Philosophy, University of Belgrade.

## INDEX OF GRANTEES REPORTING COMPLETED RESEARCH

**(Please note: this index is a linked reference to individual reports when viewed through Adobe Acrobat version 3.0 or higher)**

ABADIA-BARRERO, César Ernesto, p. 49  
ABU EL-HAJ, Nadia, p. 65  
ADAMS, Jane, p. 60  
ADAMS, Justin W., p. 14  
ADDO, Ping-Ann, p. 64  
AIKHENVALD, Alexandra Y., p. 29  
ALONSO LORENZO, Rocio, p. 49  
ARNOLD, Kate, p. 15  
ARROYO-KALIN, Manuel A., p. 7  
ATHERTON, Heather N., p. 50  
ATHILA, Adriana Romano, p. 50  
AWEDOBA, Albert K., p. 68  
BAJRACHARYA, Sepideh, p. 37  
BAR-YOSEF, Daniella, p. 2  
BAR-YOSEF, Ofer, p. 5  
BAUER, Kenneth M., p. 38  
BEGUN, David, p. 20  
BEIER, Christine M., p. 29  
BLOKLAND, Talja, p. 47  
BONILLA, Yarimar, p. 51  
BOREJSZA, Aleksander, p. 8  
BRAUN, David R., p. 15  
BRUNNBAUER, Ulf, p. 71  
BRUNO, Maria C., p. 7  
CALLAHAN, Mollie, p. 51  
CASTANEDA, Quetzil E., p. 70  
CASTILLEJO, Alejandro, p. 33  
CASTRO DE GUERRA, Dinorah, p. 69  
CODY, Francis P., p. 28  
COHEN, Saul, p. 33  
COLE, Jennifer, p. 34  
COSTA, Luiz, p. 51  
COVERT, Herbert, p. 16  
CRAIG, Sienna R., p. 38  
DASHUN, Guo, p. 3  
DE PINA-CABRAL, João, p. 69  
DEWITTE, Sharon N., p. 16  
DI FIORE, Anthony, p. 16  
DIETRICH, Alexa, p. 52  
DJUBIANTONO, Tony, p. 21  
DOANE, Dr. Molly A., p. 52  
DUFFY, Kimberly G., p. 17  
DZANH, Trinh, p. 16  
EASTMAN, Benjamin, p. 52  
EERKENS, Jelmer W., p. 12  
ELLEN, Roy F., p. 68  
FERNANDEZ-DUQUE, Eduardo, p. 16.  
FILEAN, Erik P., p. 6  
FILLITZ, Thomas, p. 69  
FINNIS, Elizabeth, p. 38  
FIOL, Stefan P., p. 39  
FISH, Paul R., p. 8  
FORGEY, Kathleen, p. 17  
FOWLER, Don D., p. 66  
FOX, Jason R., p. 8  
FRANK, Emily, p. 34  
FREKKO, Susan E., p. 29  
FREY, Carol J., p. 18  
FRINK, Lisa, p. 60  
FUJIKURA, Yasuko, p. 39  
GARRETT, Paul B., p. 30  
GASPAR, María D., p. 8  
GERO, Joan, p. 9  
GILLESPIE, Kelly, p. 34  
GOLDSTEIN, Paul S., p. 9  
GRAVES, Michael W., p. 14  
GRAY, Sandra J., p. 35  
GRIFFITH, David, P. 61  
GURUNG, Hari B., 61  
GURSKY, Sharon L., p. 18  
GYUCHA, Attila, p. 6  
HAILE-SELASSIE, Yohannes, p. 19  
HAMRICK, Mark, p. 16  
HANSING, Katrin, p. 53  
HEBERT, Karen, p. 62  
HIGH, Casey, p. 53  
HOLLIS-BROWN, Lisa A., p. 19  
HOLMBERG, Karen, p. 10  
HOLZLEHNER, Tobias, p. 40  
HOUSTON, Christopher, p. 58  
INDRISANO, Gregory G., p. 3  
INHORN, Marcia C., p. 70  
JACKSON, Jason Baird, p. 62  
JERNIGAN, Kevin A., p. 30



JIMENEZ, Odilio, p. 54  
 JORDAN, Kurt A., p. 12  
 KAHLENBERG, Sonya M., p. 20  
 KAMINSKA, Lubomira, p. 26  
 KELLY, Kenneth G., p. 10  
 KINGFISHER, Catherine, p. 64  
 KOHN, Alison S., p. 54  
 KORDOS, Laszlo, p. 20  
 KOWALEWSKI, Miguel M., p. 20  
 KRAMER, Andrew, p. 21  
 LANGERBRABER, Kevin p. 21  
 LAPORTE, Laurie, p. 35  
 LARCOMBE, Linda A. p. 21  
 LAU, Timm, p. 40  
 LEE, Sarah E., p. 22  
 LEINAWEAVER, Jessaca B., p. 70  
 LEWIS, Cecil M., 22  
 LINDSAY, Ian C., p. 6  
 LORDKIPANIDZE, David, p. 5  
 LOVE, Michael W., p. 10  
 MA, Hongnan, p. 40  
 MANCUSO, Alessandro, p. 55  
 MARTIN, Debra L., p. 23  
 MARTINEZ ABADIA, Neus, p. 23  
 MATHEWS, Christopher N., p. 70  
 MATHIS, Sarah M., p. 35  
 MEAGHER, Kathleen, p. 36  
 MENDOZA-ZUANY, Rosa G., p. 55  
 MINICHILLO, Thomas J., p. 24  
 MITTERMAIER, Amira, p. 59  
 MOORE, Dennis A., p. 31  
 MOORE, Katrina L., p. 41  
 MOORE, Patrick J., p. 32  
 MUGHAL, M. Rafique, p. 5  
 MURPHY, Melissa S., p. 24  
 MYERS, Helen P., p. 65  
 NAYAR, Anita, p. 41  
 NELSON, Sarah M., p. 3  
 NORTON, Heather Lynne, p. 24  
 NOVELLINO, Dario, p. 42  
 OGUNDIRAN, Akin, p. 2  
 PADILLA, Mark, p. 56  
 PADWE, Jonathan, p. 42  
 PANAGOPOULOU, Eleni, p. 25  
 PAREDES, Oona T., p. 43  
 PARKINSON, William A., p. 6  
 PATTON, Anna K.B., p. 13  
 PETERSON, Leighton C., p. 32  
 PETROVIC, Maja, p. 47  
 PHOEURN, Chuch, p. 4  
 POBINER, Briana L., p. 25  
 POLLARD, Tessa, p. 69  
 POLLICK, Amy S., p. 26  
 PRAET, Istvan F., p. 56  
 PRENTICE, Rebecca J., p. 57  
 PRENTISS, William C., p. 13  
 RENFREW, Daniel E., p. 57  
 RIVAYA-MARTINEZ, Joaquin, p. 62  
 ROBERTS, Elizabeth F.S., p. 58  
 ROCKMAN, Marcy H., p. 66  
 RODRIGUEZ, Rosa M., p. 31  
 ROGERS, Juliette R., p. 48  
 ROSECAN, Stephen, p. 63  
 ROUSE, Carolyn M., p. 63  
 RUDNYCKYJ, Daromir, p. 43  
 SCATTOLIN, Maria, p. 9  
 SCHEFFEL, David Z., p. 48  
 SHARP, Lesley, p. 63  
 SILLIMAN, Stephen W., p. 13  
 SOLANGAARACHCHI, Rose, p. 4  
 STARK, Miriam T., p. 4  
 STOCKING, JR., George W., p. 66  
 STYNDER, Deano D., p. 26  
 SWART, Patricia L., p. 44  
 TADDEI, Renzo, p. 58  
 TALMOR, Ruti, p. 36  
 THAMES, Horacio, p. 11  
 TOMOSKOVA, Silvia, p. 26  
 TOSI, Anthony, p. 27  
 TOTH, Nicholas, p. 27  
 TSUDA, Takeyuki, p. 71  
 VALEGGIA, Claudia, p. 28  
 VALIANI, Arafaat A., p. 44  
 VENKATESAN, Soumhya, p. 44  
 VIATORI, Maximilian, p. 31  
 VON SCHNITZLER, Antina, p. 37  
 VUCINIC-NESDOVIC, Vesna, p. 71  
 WALKER, Andrew, p. 45  
 WANG, Jun, p. 45  
 WILLE, Sarah J., p. 11  
 WRIGHT, Rita P., p. 5  
 YANG, Daisy Xiao-Hui, p. 45  
 YAZICI, Berna, p. 59  
 ZHANG, Yinong, p. 46  
 ZHAO, Jianhua, p. 46  
 ZUKOSKY, Michael L., p. 47

## **BIBLIOGRAPHY OF PUBLICATIONS (REPORTED 2005)**

Adams, Jane, and D. Gorton

- 2004 Southern Trauma: Revisiting Caste and Class in the Mississippi Delta. *American Anthropologist* 106(2):334-345.

Araujo, Carolina, and Luciana Storto

- 2002 Terminología de Parentesco Karitiana e Juruna: uma Comparação de Algumas Equações entre Categorias Paralelas e Gerações Alternas. *In Línguas Indígenas Brasileiras: Fonologia, Gramática e História; Atas do I Encontro Internacional do Grupo de Trabalho sobre Línguas Indígenas da ANPOLL. Tomo II. A.S.A.C. Cabral and A.D. Rodrigues, eds. Editora da Universidade Federal do Pará: Belém, Brasil.*

Austerlitz, Paul

- 2005 *Jazz Consciousness: Music, Race, and Humanity*. Wesleyan University Press: Middletown, Connecticut.

Balasescu, Alec H.

- 2005 The Veil and Fashion Catwalks in Paris. *ISIM Review* 15:20.
- 2005 After Authors: Sign(ify)ing Fashion from Paris to Tehran. *Journal of Material Culture* 10(3):289-310.

Beatty, Andrew

- 2005 Emotions in the Field: What are We Talking About?. *Journal of the Royal Anthropological Institute* 11(1):17-37.

Blom, Deborah E.

- 2005 Embodying Borders: Human Body Modification and Diversity in Tiwanaku Society. *Journal of Anthropological Archaeology* 14(1):1-24.

Bonilla, Carolina, Gerardo Gutiérrez, Esteban J. Parra, Christopher Kline, and Mark D. Shriver

- 2005 Admixture Analysis of a Rural Population of the State of Guerrero, Mexico. *American Journal of Physical Anthropology* 128(4):861-869.

Bousman, C. Britt

- 2005 Coping with Risk: Later Stone Age Technological Strategies at Blydefontein Rock Shelter, South Africa. *Journal of Anthropological Archaeology* 24(3):193-226.

Cappelletto, Francesca, and Paola Calamandrei

- 2004 Coscienza del Ricordo e Memoria Narrative dell'Eccidio. *Erreffe: La Ricerca Folklorica* 49:127-142.

Díaz de Rada, Ángel

- 2004 El Sujeto en la Corriente. Reflexiones Sobre el Sujeto Social en Condiciones de Globalización. *In El Nuevo Orden de Caos: Consecuencias Socioculturales de la*

Globalización. Luis Díaz G. Viana, ed. Consejo Superior de investigaciones Científicas: Madrid.

Fashing, Peter J.

- 2001 Male and Female Strategies During Intergroup Encounters in Guerezas (*Colobus guereza*): Evidence for Resource Defense Mediated through Males and a Comparison with Other Primates. *Behavioral Ecology and Sociobiology* 50:219-230.
- 2001 Activity and Ranging Patterns of Guerezas in the Kakamega Forest: Intergroup Variation and Implications for Intragroup Feeding Competition. *International Journal of Primatology* 22(4):549-577.
- 2001 Feeding Ecology of Guerezas in the Kakamega Forest, Kenya: The Importance of Moraceae Fruit in Their Diet. *International Journal of Primatology* 22(4):579-609.
- 2002 Population Status of Black and White Colobus Monkeys (*Colobus guereza*) in Kakamega Forest, Kenya: Are They Really on the Decline? *African Zoology* 37(2):119-126.
- 2004 Mortality Trends in the African Cherry (*Prunus Africana*) and the Implications for Colobus Monkeys (*Colobus guereza*) in Kakamega Forest, Kenya. *Biological Conservation* 120:449-459.

Fashing, Peter J., and Marina Cords

- 2000 Diurnal Primate Densities and Biomass in the Kakamega Forest: An Evaluation of Census Methods and a Comparison with Other Forests. *American Journal of Primatology* 50:139-152.

Fashing, Peter J., Alison Forrestel, Christina Scully and Marina Cords

- 2004 Long-Term Tree Population Dynamics and Their Implications for the Conservation of the Kakamega Forest, Kenya. *Biodiversity and Conservation* 13:753-771.

Fashing, Peter J., and J. Mwangi Gathua

- 2002 Spatial Variability in the Vegetation Structure and Composition of an East African Rain Forest. *African Journal of Ecology* 42:189-197.

Fisher, Christopher T.

- 2005 Demographic and Landscape Change in the Lake Pátzcuaro Basin, Mexico: Abandoning the Garden. *American Anthropologist* 107(1):87-95.

Feldman, Ilana

- 2005 Everyday Government in Extraordinary Times: Persistence and Authority in Gaza's Civil Service, 1917-1967. *Comparative Studies in Society and History* 47(4):863-891.

- Gabas, Jr., Nilson, and Johan van der Auwera  
 2004 Ideophones in Karo. *In* Language, Culture and Mind. Michel Achard and Suzanne Kemmer, eds. CSLI Publications (Center for the Study of Language and Information): Stanford University Press.
- Gagnon, Celeste M.  
 2004 Food and the State: Bioarchaeological Investigations of Diet in the Moche Valley of Peru. *Dental Anthropology* 17(2):45-54.
- Gianno, Rosemary  
 2004 'Women are Not Brave Enough' Semelai Male Midwives in the Context of Southeast Asian Cultures. *Bijdragen tot de Taal-, Land- en Volkenkunde* 160(1):31-71
- Galucio, Ana Vilacy  
 2002 O Prefixo i - em Tupi: Morfema de Antipassiva VS. Marcador Pronominal Incorporado. *In* Línguas Indígenas Brasileiras: Fonologia, Gramática e História; Atas do I Encontro Internacional do Grupo de Trabalho sobre Línguas Indígenas da ANPOLL. Tomo I. A.S.A.C. Cabral and A.D. Rodrigues, eds. Editora da Universidade Federal do Pará: Belém, Brasil.
- Galucio, Ana Vilacy, and Olímpio Ferreira Saquirabiar  
 2004 Sakurabiat Ereng Ninga: Alfabetização na Língua Sakurabiat (Mekens). *Museu Paraense Emílio Goeldi: Belém, Brasil.*
- Hangen, Susan  
 2005 Race and Politics of Identity in Nepal. *Ethnology* 64(1):49-64.
- Hallgrímsson, Benedikt, Barra O' Donnabháin, D.E. Blom, M.C. Lozada, and K.T. Willmore  
 2005 Why are Rare Traits Unilaterally Expressed?: Trait Frequency and Unilateral Expression for Cranial Nonmetric Traits in Humans. *American Journal of Physical Anthropology* 128(1):14-25.
- Helmreich, Stefan  
 2005 How Scientists Think; About "Natives," for Example. A Problem of Taxonomy among Biologists of Alien Species in Hawaii. *Journal of the Royal Anthropological Institute* 11(1):107-128.
- Houston, Christopher  
 2005 Provocations of the Built Environment: Animating Cities in Turkey as *Kemalist*. *Political Geography* 24:101-119.
- Jacka, Jerry K.  
 2005 Emplacement and Millennial Expectations in an Era of Development and Globalization: Heaven and the Appeal of Christianity for the Ipili. *American Anthropologist* 107(4):643-653.
- Kelly, Robert L., Lin Poyer, and Bram Tucker  
 2005 An Ethnoarchaeological Study of Mobility, Architectural Investment, and Food Sharing among Madagascar's Mikea. *American Anthropologist* 107(3):403-416.

- King, Barbara J.  
 2004 The Dynamic Dance: Nonvocal Communication in African Great Apes. Harvard University Press: Cambridge, MA.
- Krause, Elizabeth L.  
 2005 Encounters with the “Peasant”: Memory Work, Masculinity, and Low Fertility in Italy. *American Ethnologist* 32(4):593-617.
- Lau, George F.  
 2005 Core-Periphery Relations in the Recuay Hinterlands: Economic Interaction at Chinchawas, Peru. *Antiquity* 79:78-99.
- Lewis, Rebecca J.  
 2005 Sex Differences in Scent-Marking in Sifaka: Mating Conflict or Male Services? *American Journal of Physical Anthropology* 128(2):389-398.
- Little, Walter E.  
 2005 Getting Organized: Political and Economic Dilemmas for Maya Handicrafts Vendors. *Latin American Perspectives* 32(5):80-100.
- Luibhéid, Eithne  
 2004 Childbearing Against the State? Asylum Seeker Women in the Irish Republic. *Women’s Studies International Forum* 27:335-349.
- Makley, Charlene  
 2005 “Speaking Bitterness”: Autobiography, History and Mnemonic Politics on the Sino-Tibetan Frontier. *Comparative Studies in Society and History* 47(1):40-78.
- Martínez Novo, Carmen  
 2004 The Making of Vulnerabilities: Indigenous Day Laborers in Mexico’s Neoliberal Agriculture. *Identities: Global Studies in Culture and Power* 11:215-239.
- Masquelier, Adeline  
 2005 The Scorpion’s Sting: Youth, Marriage, and the Struggle for Social Maturity in Niger. *Journal of the Royal Anthropological Institute* 11(1):59-83.
- McDougall, Debra  
 2005 The Unintended Consequences of Clarification: Development, Disputing, and the Dynamics of Community in Ranongga, Solomon Islands. *Ethnohistory* 52(1):81-109.
- Menzel, Charles R.  
 2005 Progress in the Study of Chimpanzee Recall and Episodic Memory. *In* The Missing Link: Origins of Self-Reflective Consciousness. Herbert S. Terrace and Janet Metcalfe, eds. Oxford University Press: New York.
- Menzel, Charles R., E. Sue Savage-Rumbaugh, and Emil W. Menzel Jr.  
 2002 Bonobo (*Pan paniscus*) Spatial Memory and Communication in a 20-hectare Forest. *International Journal of Primatology* 23(3):601-619.

- Moore, Denny  
 2005 Verbos Sem Flexão. *In* Línguas Indígenas Brasileiras: Fonologia, Gramática e História; Atas do I Encontro Internacional do Grupo de Trabalho sobre Línguas Indígenas da ANPOLL. Tomo I. A.S.A.C. Cabral and A.D. Rodrigues, eds. Editora da Universidade Federal do Pará: Belém, Brasil.
- Nadasdy, Paul  
 2005 Transcending the Debate over the Ecologically Noble Indian: Indigenous Peoples and Environmentalism. *Ethnohistory* 52(2):291-331.
- Nonaka, Angela  
 2004 The Forgotten Endangered Languages: Lessons on the Importance of Remembering from Thailand's Ban Khor Sign Language. *Language in Society* 33(5):737-767.
- Owen, Bruce D.  
 2005 Distant Colonies and Explosive Collapse: The Two Stages of the Tiwanaku Diaspora in the Osmore Drainage. *Latin American Antiquity* 16(1):45-80.
- Özbal, Rana  
 2004 Tell Kurdu'nda Mikro Arkeolojik Calismalar. *In* 19 Arkeometri Sonuçlari Toplantisi. T.C. Kültür Bakanligi Anitlar ve Müzeler Genel Müdürlüğü:85-92.
- Özbal, Rana, Fokke Gerritsen, and K. A.Yener  
 2003 2001 Tell Kurdu Kazilari. *In* 24 Kazi Sonuçlari Toplantisi, 1 Cilt. T.C. Kültür Bakanligi Anitlar ve Müzeler Genel Müdürlüğü:501-512.
- Özbal, Rana, Fokke Gerritsen, Benjamin Diebold, et al  
 2004 Tell Kurdu Excavations 2001. *Anatolica* 30:37-107.
- Panagopoulou, Eleni, P. Karkanias, G. Tsartsidou, E. Kotjabopoulou, K. Harvati, M. Ntinou  
 2002 Late Pleistocene Archaeological and Fossil Human Evidence from Lakonis Cave, Southern Greece. *Journal of Field Archaeology* 29:323-349.
- Pfeiffer, James  
 2004 Condom Social Marketing, Pentecostalism, and Structural Adjustment in Mozambique: A Clash of AIDS Prevention Messages. *Medical Anthropology Quarterly* 18(1):77-103.
- 2004 Civil Society, NGOs, and the Holy Spirit in Mozambique. *Human Organization* 63(3):359-372.
- Philips Valentine, Lisa  
 1995 Making It Their Own: Severn Ojibwe Communicative Practices. University of Toronto Press: Toronto.
- Picanço, Gessiane  
 2002 O Sistema Tonal de Mundurukú Revisited. *In* Línguas Indígenas Brasileiras: Fonologia, Gramática e História; Atas do I Encontro Internacional do Grupo de

Trabalho sobre Línguas Indígenas da ANPOLL. Tomo I. A.S.A.C. Cabral and A.D. Rodrigues, eds. Editora da Universidade Federal do Pará: Belém, Brasil.

Prentiss, William C., Michael Lenert, Thomas A. Foor, and Nathan B. Goodale

2005 The Emergence of Complex Hunter-Gatherers on the Canadian Plateau: a response to Hayden. *American Antiquity* 70(1):175-180.

Rappaport, Joanne

2005 *Intercultural Utopias*. Duke University Press: Durham, NC, and London, UK.

Rappaport, Joanne, ed.

2005 *Retornando La Mirada: Una Investigacion Colaborativa Sobre El Cauca a La Entrada del Milenio*. Universidad del Cauca: Popayan, Colombia.

Sadr, Karim

2003 Feasting on Kasteelberg? Early Herders on the West Coast of South Africa. *In* *Before Farming*. [online version] 2004/3 article 2.

Salomon, Frank

2004 Literacidades Vernáculas en la Provincia Altiplánica de Azángaro. *In* *Escritura y Sociedad, Nuevas Perspectivas Teóricas y Etnográficas*. Virginia Zavala, Mercedes Niño-Murcia, Patricia Ames, eds. Red para el Desarrollo de las Ciencias Sociales en el Perú, Instituto de Estudios Peruanos, Pontificia Universidad Católica del Perú y Universidad del Pacífico: Lima.

Schroeder, Sissel

2004 Power and Place: Agency, Ecology, and History in the American Bottom, Illinois. *Antiquity* 78(302):812-827.

Scott, Michael

2005 Hybridity, Vacuity, and Blockage: Visions of Chaos from Anthropological Theory, Island Melanesia, and Central Asia. *Comparative Studies in Society and History* 47(1):190-216.

Shapiro, Liza J., Cornelia V.M. Seiffert, et al.

2005 Morphometric Analysis of Lumbar Vertebrae in Extinct Malagasy Strepsirrhines. *American Journal of Physical Anthropology* 128(4):823-830.

Shen, Guanjun, Jiankun Li, and Xueping Ji

2005 U-Series Dating of Zhangkou Cave in Yiliang, Yunnan Province: Evidence for Human Activities in China during 40-100 ka. *Chinese Science Bulletin* 50(4):355-359.

Sherwood, Chet, P. Hof, R. Holloway, K. Semendeferi, P. Gannon, H. Frahm, and K. Zilles

2005 Evolution of the Brainstem Orofacial Motor System in Primates: a Comparative Study of Trigeminal, Facial, and Hypoglossal Nuclei. *Journal of Human Evolution* 48:45-84.

- Sherwood, Chet C., Mary Ann Raghanti, and Jeffrey J. Wenstrup  
 2005 Is Humanlike Cytoarchitectural Asymmetry Present in another Species with Complex Social Vocalization? A Stereologic Analysis of Mustached Bat Auditory Cortex. *Brain Research* 1045:164-174.
- Shu-min, Huang  
 2005 The Articulation of Culture, Agriculture, and the Environment of Chinese in Northern Thailand. *Ethnology* 64(1):1-12.
- Smith, William D.  
 2002 The Topology of Autonomy: Markets, States, Soil, and Self-Determination in Totonacapan. *Critique of Anthropology* 24(4):403-429.
- Snodgrass, J. Josh, W.R. Leonard, L. Tarskaia, V.P. Alekseev, and V.G. Krivoshapkin  
 2005 Basal Metabolic Rate in the Yakut (Sakha) of Siberia. *American Journal of Human Biology* 17:155-172.
- Stojanowski, Christopher M.  
 2003 Differential Phenotypic Variability Among the Apalachee Mission Populations of La Florida: *American Journal of Physical Anthropology* 120: 352-363.  
 2003 Matrix Decomposition Model for Investigating Prehistoric Intracemetery Biological Variation. *American Journal of Physical Anthropology* 122:216-231.  
 2004 Population History of Native Groups in Pre- and Postcontact Spanish Florida: Aggregation, Gene Flow, and Genetic Drift on the Southeastern U.S. Atlantic Coast. *American Journal of Physical Anthropology* 123:316-332.  
 2005 Unhappy Trails: Forensic Examination of Ancient Remains Sheds New Light on the Emergence of Florida's Seminole Indians. *Natural History* 114(6):38-44.  
 2005 The Bioarchaeology of Identity in Spanish Colonial Florida: Social and Evolutionary Transformation before, during, and after Demographic Collapse.  
 2005 Spanish Colonial Effects on Native American Mating Structure and Genetic Variability in Northern and Central Florida: Evidence from Apalachee and Western Timucua. *American Journal of Physical Anthropology* 128(2):273-286.
- Storto, Luciana, and Didier Demolin  
 2005 The Phonetics and Phonology of Unreleased Stops in Karitiana. *Proceedings of the 28<sup>th</sup> Annual Meeting of the Berkeley Linguistics Society*, February 15-18, 2002. Julie Larson and Mary Paster, eds. Berkeley Linguistics Society: Berkeley
- Sugiyama, Lawrence S.  
 2004 Illness, Injury, and Disability among Shiwiar Forager-Horticulturalists: Implications of Health-Risk Buffering for the Evolution of Human Life History. *American Journal of Physical Anthropology* 123(4):371-389.



- Tosi, Anthony J., Don J. Melnick, Todd R. Disotell  
 2004 Sex Chromosome Phylogenetics Indicate a Single Transition to Territoriality in the Guenons (tribe Cercopithecini). *Journal of Human Evolution* 46:223-237.
- Tosi, Anthony J., Kate Detwiler and Todd Disotell  
 2005 X-Chromosomal Window into the Evolutionary History of the Guenons (Primates: Cercopithecini). *Molecular Phylogenetics and Evolution* 36:58-66.
- 2005 Y-Chromosomal Markers Suitable for Noninvasive Studies of Guenon Hybridization. *International Journal of Primatology* 26 (3):685-696.
- Vilaça, Aparecida  
 2005 Chronically Unstable Bodies: Reflections on Amazonian Corporalities. *Journal of the Royal Anthropological Institute* 11(3):445-464.
- Walsh, Andrew  
 2005 The Obvious Aspects of Ecological Underprivilege in Ankarana, Northern Madagascar. *American Anthropologist* 107(4):654-665.
- Weaver, Anne H.  
 2005 Reciprocal Evolution of the Cerebellum and Neocortex in Fossil Humans. *PNAS* 102(10):3576-3580.
- West, Paige  
 2005 Translation, Value, and Space: theorizing an Ethnographic and Engaged Environmental Anthropology. *American Anthropologist* 107(4):632-642.
- Zacharias, Usha  
 2001 Trial By Fire: Gender, Power, and Citizenship in Narratives of the Nation. *Social Text* 69:21-43.
- 2003 The Smile of Mona Lisa: Postcolonial Desires, Nationalist Families, and the Birth of Consumer Television in India. *Critical Studies in Media Communication* 20(4):388-406.

## CONFERENCE PUBLICATIONS

- Gaumann, Gerd, and Andre Gingrich (eds.)  
 2004 *Grammars of Identity/Alterity: A Structural Approach*. Berghahn Books: New York and Oxford.
- Kaplan, Martha  
 2005 The *Hau* of Other Peoples' Gifts: land Owning and Taking in Turn-of-the-Millennium Fiji. *Ethnohistory* 52(1):29-46.
- Learman, Linda (ed.)  
 2004 *Buddhist Missionaries in the Era of Globalization. Topics in Contemporary Buddhism*. University of Hawai'i Press: Honolulu.

Restrepo, Eduardo, and Arturo Escobar

2005 "Other Anthropologies and Anthropology Otherwise": Steps to a World Anthropologies Framework. *Critique of Anthropology* 25(2):99-129.

Smith, Mike, and Paul Hesse (eds.)

2005 23<sup>0</sup> S: Archaeology and Environmental History of the Southern Deserts. National Museum of Australia Press: Canberra.

Thierry, Bernard, Mewa Singh, and Werner Kaumanns (eds.)

2004 *Macaque Societies: A Model for the Study of Social Organization*. Cambridge Studies in Biological and Evolutionary Anthropology. Cambridge University Press: Cambridge, UK.