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Reports on Completed Research for the year 2006

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This report is a compilation of edited abstracts for completed research, submitted by grantees in 2006 as stipulated in their grant agreements.

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REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2006. 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:

RAY WAZI APOH, then a student at Binghamton University, Binghamton, New York, received funding in April 2005 to research on “The Akpinis and the Echoes of German and British Colonial Overrule: An Archaeological Investigation of Kpando, Ghana” under the supervision of Professor Ann Stahl. Multiple evidential sources were explored between June and December 2005 to document how practices of Kpando people (*Akpinis*) were impacted by precolonial and colonial political economic pressures as well as how colonial officials negotiated their daily living arrangements in district centers far from their colonial capital. The oral history, archival documents and ethnographic information revealed more about how Kpando-Abanu was first settled by two Akan-speaking groups in about the sixteenth century after which they were joined by the Ewe-speaking Akpini group, who migrated from Notsie in Togo to their present locality in the seventeenth century. Historical/archival data also revealed how German and later British colonial regimes established a settlement at Kpando Todzi and worked to cultivate new markets for their European products (e.g. ceramics, textiles, New-world crops) and diverted local labor and production toward commodities deemed important by the metropolis (palm oil, cotton, etc.). Ongoing comparative analysis of imported and local ceramics, faunal and botanical remains from colonial and native-support staff quarters reveal continuing use of locally produced domestic wares (pottery) and food sources (palm fruit, wild and domesticated fauna) amidst the incorporation of imported vessels and crops (i.e. maize and cassava) in native cuisine. It also provides preliminary insights into how the colonizers simultaneously maintained and blurred their social boundaries through conformance on the one hand to the “cult of domesticity” (suggested by use of imported vessels and tinned/canned food) at the same time as they relied on indigenous foods. The findings from this investigation will enhance a proposed museum project at Kpando and also contribute to a growing body of case studies aimed at assessing commonalities and variations in intercultural entanglements and agency in colonized hinterland regions of the world.

JOANNA BEHRENS, while a student at Syracuse University, Syracuse, New York, was awarded a grant in May 2004 to aid archaeological research at Schoemansdal, a mid-nineteenth century Voortrekker village in the Limpopo Province, northern South Africa, supervised by Dr Christopher R. DeCorse. The project investigated socio-economic diversity within a frontier community that lay along the northern margins of the wider colonial expansion, known historically as “The Great Trek.” Between October 2004 and December 2005, the grantee undertook survey, excavation, and preliminary cataloguing as

well as archival research in Pretoria, South Africa and London, England. Previous excavations at Schoemansdal, which had focused on the main community structures, were expanded, and houselots, located away from the village center, were targeted in order to access a broader understanding of the community. Shovel test-pit sampling strategies were successfully employed in yard areas and six middens within the village were excavated, yielding assemblages that can be linked to individual households or properties. This material, analysed in tandem with that recovered from the community areas, is yielding insight into differential consumption practices and expanding historical understandings of trekker economies, specifically by shedding light on local and regional trade and exchange networks. The Schoemansdal material provides a crucial baseline assemblage for mid-nineteenth century southern Africa and represents an important step in the re-interrogation of South Africa's Great Trek mythology.

DR. A. CATHERINE D'ANDREA, Simon Fraser University, Burnaby, British Columbia, Canada, received funding in June 2004 to aid "Ethnoarchaeological Studies of Sorghum, Middle Nile Basin, Sudan." Anthropological field research in the Mahas region of northern Sudan was designed to investigate ancient and modern Sudanese crop and food-processing techniques, emphasizing sorghum-based foods. These issues were examined through ethnoarchaeological interviews of Mahas farmers and sampling for archaeological plant remains at the Meroitic site of Dangeil, near Atbara. The persistence of traditional farming practices in the Mahas coupled with the recent introduction of mechanised equipment makes this a fascinating ethnoarchaeological study on its own, but it also provides an interesting comparison with recently completed studies in Ethiopia. Interviews documented impacts of the discontinuation of old technology and introduction of new implements, as well as a concomitant decline in the traditional knowledge base associated with sorghum and other indigenous crops. The social contexts of food storage, processing, and baking were documented by mapping modern and abandoned residential compounds and noting the location of food processing and related activities, including an in-depth study of griddle bread-baking technology. Ancient residues of crop processing and bread baking were sampled from a temple bakery at Dangeil, focussing on seeds, starch grains, and microscopic plant silica skeletons. These archaeobotanical samples will provide useful archaeological correlates to the ethnoarchaeological data collected in the Mahas.

MULU MUIA, then a student at the University of Illinois, Urbana, Illinois, was awarded funding in February 2005 to aid research on "Changes in Lithic Technology and Origin of Modern Human Behavior in Ntuka, Southwest Kenya," supervised by Dr. Stanley H. Ambrose. The grant was used: 1) to expand excavations at two sites that had been previously excavated but whose sample size was small; and 2) to carry out new excavations at three other sites that had been test excavated. Artifacts recovered were made mostly of obsidian, lava, and cherts. Faunal remains were limited mostly to teeth. Analysis of the artifacts sought to understand the process of technological change from the Middle Stone Age (MSA) to the Later Stone Age (LSA). The first step in the analysis focused on recording the various tool classes (the typology) and the raw materials so that the diversity of both in the MSA and LSA can be quantified. To understand raw material procurement strategies, all pieces were examined for cortex. Metric dimensions (length, width, and thickness) for all finished tools were recorded using electronic calipers. Flakes were examined for platform preparation by recording the presence or absence of facets. Where facets were present, they were counted. Platform width, thickness, and angle were recorded to identify flaking techniques.

Asia and the Near East:

RADHIKA L. BAUER, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded a grant in November 2004 to aid research on “Animals in Social Life during the South Indian Early Historic Period,” supervised by Dr. Gregory L. Possehl. Funding aided completion of doctoral fieldwork at the Iron Age (c. 1000-300 B.C.) site of Kadebakale, Karnataka, India from December 2004 through May 2005. This research addressed two research questions: “What animal-based subsistence strategies were Iron Age inhabitants participating in?” and “Are there differences in consumption patterns throughout the site that relate to various social practices?” Towards this end, analysis of archaeological faunal remains in the field laboratory took place over a period of twelve weeks. This work sought to identify and describe the Kadebakale faunal assemblage by counting, weighing, measuring, and recording attributes such as exposure to heat and the presence (or absence) of modifications or pathologies. Species identifications were secured over a four-week period using the comparative collection housed at Deccan College (Maharashtra) in order to determine the most precise level of identity that could be attributed to a bone. In addition, reference to a photographic and morphometric database of South Indian fauna curated in U.S. museums (created by the grantee in 2004) were used to identify species that were not represented in the Deccan College material. Approximately eight weeks were spent interviewing and observing pastoralists and fisherfolk in the Tungabhadra region to understand local ecology and animal husbandry. This research provided regionally specific information about herd management, hunting of wild animals, and the ecology of endemic taxa.

CANAN CAKIRLAR, then a student at Tübingen University, Tübingen, Germany, was awarded a grant in November 2005 to aid research on “Coastal Adaptations of Troy: The Molluscs,” supervised by Dr. Hans-Peter Uerpmann. A coastal survey was conducted in the vicinity of Troy, Turkey, between February 2006 and November 2006 in order to establish a modern mollusk collection that could serve as an analogue to delineate the patterns observed in the archaeomalacological record of Troy. The goal of the survey and subsequent laboratory analyses was to elucidate the mode of shellfishing, with special reference to cockle (*C. glaucum*) gathering at Bronze Age Troy. Archaeological cockle remains were analyzed in the light of ecological data attained from periodical observations of extant local populations. Seasonal patterns of shell growth disclosed by observations on the internal shell increments of modern cockles were correlated with those of the archaeological cockles in order to determine the harvest time of archaeological shells. The results suggest that the annual pattern of cockle gathering shifted from a seasonally balanced mode of collection in the third millennium B.C. to a mode of procurement emphasizing summer collection during the second millennium B.C. in Troy. This shift is related to changes in other areas of subsistence economy at Troy and the geomorphological changes that took place in the Trojan Bay during the course of the Bronze Age.

MIN LI, then a student at University of Michigan, Ann Arbor, Michigan, received funding in January 2005 to aid research on “Conquest, Concord, and Consumption: Becoming Shang in East China,” supervised by Dr. Carla M. Sinopli. The grantee’s archaeological research at the site of Daxinzhuang (30 ha) investigated the social and cultural transformations during the Mid- and Late-Shang period in the Jinan region. Recent excavations at this important Mid-Shang settlement in eastern China revealed a rapid expansion of the Shang state into this culturally diverse region. Stylistic and technological differences in material culture

reveal that changes in social relations resulting from Shang conquest were probably construed and demarcated along existing lines of cultural difference in the community. Excavation was conducted at the site in collaboration with archaeologists from the Shandong University and the Jinan City Institute of Archaeology. The excavation uncovered a dozen large-pit features filled with residential debris from the Mid-Shang period residents, as well as evidence for human and animal sacrifice resulting from ritual activities. The excavation was followed by analysis of ceramics and animal bones from context of food consumption and ritual activities. As animals had symbolic and economic importance in the Shang world, the research on patterned variation of animal remains, within a diverse archaeological context, sheds light upon status difference, economic condition, and cultural identity at the local society.

Europe:

DR. LUBOV V. GOLOVANOVA, Laboratory of Prehistory, St. Petersburg, Russia, was awarded a grant in April 2006 to aid research on “Significance of Ecological Factors in the Middle to Upper Paleolithic Transition.” New data resulting from the 2006 excavation in Mezmaiskaya Cave support a hypothesis about the significance of ecological factors during the Middle to Upper Paleolithic transition in the Northwestern Caucasus. Volcanic ash identified in layers 2B-1 and 1D at Mezmaiskaya differ in mineral composition and appear to be the result of eruptions from different volcanoes. One can suggest that large ecological catastrophes like volcanic eruptions essentially affected the climate, flora, and fauna. Floristic spectra reflect a change in paleovegetation indicating an increase in sub-alpine meadows under a very cold, dry climate. While Bison are the predominant prey taxa in the earlier Middle Paleolithic (levels 2B and 3) at Mezmaiskaya, the caprid (goat/sheep) group become more significant in the later Middle Paleolithic layers (2 and 2A) on up through the early Upper Paleolithic Layer (1C). After the earlier eruption identified in Layer 2B-1 (38-40 kyr ago), Neanderthal visits became rare. After a volcanic eruption identified in Layer 1D (about 36-35 kyr ago), a high-developed Upper Paleolithic industry first appears at Mezmaiskaya in Layer 1C (near 33 kyr ago). The industry is characterized by high laminarity (Ilam = 60%) with predominance of bladelets and micro-bladelets. Among tools, backed bladelets prevail, then Gravette points. No Neanderthal occupations are known after 35 kyr ago in the Northwestern Caucasus.

Latin America and the Caribbean:

DR. ELIZABETH DEMARRAIS, University of Cambridge, Cambridge, United Kingdom, received funding in April 2004 to aid research on “Power and Social Practice: Community Development in the Calchaqui Valley, Argentina (A.D. 950-1450).” This archaeological research project investigated the nature of power relations, leadership, and ritual practices in one community in the south Andes during the period before the Inka conquest. In the mountainous, semi-arid Calchaqui Valley of northwest Argentina, pre-Hispanic inhabitants built and occupied agglutinated residential compounds in sites near irrigated agricultural lands. Infants were buried in funerary urns, decorated with elaborate anthropomorphic and zoomorphic designs, under the floors of the residences. Archaeological excavations at the community of Borgatta revealed that ritual activities involving burial of infants were important focal activities for members of a household. Surprisingly, however, little evidence was recovered for political activities integrating larger numbers of people. Material evidence

for high-status individuals was also limited in scope. Despite the large size of the settlement, the household, or patio group, seems to have remained the primary setting for ritual practice. More generally, the findings challenge assumptions that hierarchy and “top-down” forms of leadership will necessarily develop as communities grow in size or complexity. As a consequence, alternatives to hierarchy, such as the notion of heterarchy—in which power may be decentralized, flexible, or shared—hold significant explanatory potentials that anthropologists and archaeologists are well-positioned to explore.

DAVID L. HASKELL, then a student at University of Florida, Gainesville, Florida, received funding in June 2005 to aid research on “The Incorporation of Local Level Elites in the Tarascan State,” supervised by Dr. Susan D. Gillespie. The research seeks to illuminate the Tarascan administrative hierarchy, at least as it existed in the political and demographic core of the Tarascan State, the Lake Patzcuaro Basin. This research has helped to confirm obsidian lapidary production at the secondary administrative center of Erongaricuaro. With this confirmation, researchers are starting to better understand the control of status markers of utmost importance to the construction of authority in the Tarascan State. The presence of lapidary production at Erongaricuaro differentiates this site from its subordinate, Urichu, a tertiary administrative center, at the same time that it renders nobles at Erongaricuaro less dependent upon the royal dynasty at Tzintzuntzan for such items. The research also holds the potential, however, for examining the procurement strategies of the nobility at Erongaricuaro as they supported the lapidary specialists. It remains a possibility that the nobles of Erongaricuaro still relied on the royal dynasty to provide them with the raw materials needed to produce these markers of nobility.

DR. HEATHER LECHTMAN, Massachusetts Institute of Technology, Cambridge, Massachusetts, received a grant in May 2004 to aid research on “Bronze and Andean Exchange Networks during the Middle Horizon.” The Andean Middle Horizon (ca. 400-1000 C.E.) was a period during which the Wari and Tiwanaku states dominated the Central and south-central Andean regions. The Tiwanaku sphere of influence encompassed most of what is today northern Chile and the high plateau (*altiplano*) of Bolivia, extending into northwest Argentina. As a result of the topographic extremes of the region, the needs of communities for staple goods and for non-local materials, such as metallic ores for the production of bronze, were satisfied through elaborate and long-distance exchange networks. Goods were carried by llama caravans that distributed products and raw materials throughout the Tiwanaku sphere. Bronze was a new material developed during the Middle Horizon. Using the technique of lead isotope analysis, this project compares the isotopic signatures of Middle Horizon bronze artifacts with the isotopic signatures of ores available for bronze manufacture. A close match in isotopic signatures provides a strong indication that ore and artifact are related. By defining the extent of the geographic zone accessed for ore mining, the researchers can determine how far bronze-production centers were located from their sources of ore, as well as trace the trajectories along which the llama-caravan exchange networks dispersed ores and objects.

DR. TRAVIS W. STANTON, Universidad de las Americas, Cholula, Mexico, was awarded a grant in November 2005 to aid research on “Ceramic Ethnoanalysis in Yucatan.” This project successfully completed the second stage of research into ancient Maya ceramic technologies of Yucatan. Two ceramic collections were used for analysis: Xocnaceh and Yaxuna. Radiocarbon dates from Xocnaceh indicate that certain techniques for pastes and slips are later than previously believed, forcing researchers to reevaluate chronological sequences for the northern Maya lowlands. Analyses of the archaeological ceramics by the

potters from Muna indicate that five primary temper types were used throughout the sequence. These include four calcite-based tempers (calcite sands, calcite rocks, calcite sediments, and calcite crystals), as well as fired soils with high clay content. Secondary temper types included hematite, manganese, and unidentified organic materials. Additionally, field research focused on collecting local materials. Many probable temper sources were identified, indicating that more geological work in the area is necessary. Finally, test tiles using control clay from northern Campeche were fabricated for experimentation on the physical properties of the primary temper types. Based on published petrographic data and the potters' suggestions, these test tiles used different percentages and sizes of the tempers collected in the field and were fired at a range of temperatures. The physical property tests will be forthcoming.

DEAN H. WHEELER, then a student at University of Pittsburgh, Pittsburgh, Pennsylvania, was awarded a grant in February 2005 to aid research on "Elite Management of Intensive Agricultural Production: A Comparison of Two Late-Terminal Classic Maya Polities," supervised by Dr. Oliveir de Montmollin. A full-coverage, systematic, regional survey in the Upper Grijalva Basin, a Mayan setting in Chiapas, Mexico on the southwest periphery of the Maya lowlands. The grantee collected data on two neighboring Late-Terminal Classic (A.D. 650-950) Maya polities with differing needs for agricultural intensification due to differences in the distribution and extent of soils that were good for farming, and in the availability of water resources. The data collected will be used to address the primary research objective—to determine the degree to which elites managed intensive agricultural production on terraces in these two polities. During the survey, architecture was the primary feature used to define sites. Architectural features were divided into two general categories—terraces and structures—and were mapped using Brunton compass, tape, and GPS. Although data analysis is in the preliminary stages, the evidence collected has already revealed much in regards to the research objective. In the more agriculturally marginal piedmont zone of the Morelos polity, 812 agricultural terraces were recorded, whereas no agricultural terraces were found in the San Lucas polity, where the extensive distribution of alluvial soils results in ample prime agricultural land. This indicates that elites in the San Lucas polity were not involved in the management of intensive agricultural production on terraces. In the Morelos polity, the high number of agricultural terraces recorded, and the proximity of agricultural terraces to elite dwellings and civic structures, leaves open the possibility that elites directly managed food production on terraces.

North America:

HOLLY S. BACHAND, then a student at University of California, Berkeley, California, received funding in July 2002 to aid research on "Formative Mesoamerican Cylinder Seals and Stamps: A Study of their Function and Meaning," supervised by Dr. Rosemary A. Joyce. It has long been assumed in Mesoamerica that Formative-period cylinder seals and stamps were used to paint the body or textiles worn on the body. The objective of this research was to investigate the form, manufacture, iconography, and contexts of these objects to make inferences about social identity and cultural interaction, since practices like bodily adornment are closely tied to people's social identities. The sample of 321 specimens, from publicly held collections in Mexico, Guatemala, Honduras, and Belize was photographed, measured, and drawn. Manufacturing methods were noted, and where possible ceramic paste and temper were described. Additionally, 47 pigment residue samples were taken and identified using a polarized light microscope. There are many

correlates in design and iconography that suggest widespread networks across Mesoamerica. Yet the majority of stamps and seals exhibit manufacture and design features that are clearly of local invention. Distribution patterns indicate that the practice probably diffused from the Valley of Mexico, where the longest and most vibrant tradition of cylinder-seal use exists. Nevertheless, there is nothing prototypical about the styles and designs of stamps and seals either within or beyond the Valley of Mexico. This diversity implies diverse agents and networks were involved in the spread of the practices and the manufacture of these objects.

JONATHAN VAN HOOSE, then a student at the University of New Mexico, Albuquerque, New Mexico, received funding in December 2003 to aid research on “Learning Lineages as Reflected in Ceramic Production in Early Historic Northwest New Mexico,” supervised by Dr. Ann F. Ramenofsky. This project studied the dynamics of interaction throughout northern New Mexico between A.D. 1500-1750 by examining the flow of information about ceramic technology between Navajo populations in the Dinétah and northern Rio Grande Pueblo groups. While contact between Navajos and Pueblos is certainly of long standing, the nature and intensity of these contacts is debated. This study applied a concrete methodology for examining information flow and cultural interaction based on an explicit model of the ways that different learning modes are reflected in artifacts, and using a wide range of analytical approaches to quantify technological variation closely linked to actions and choices of potters. The data collected from 32 sites are beginning to paint a picture of broad, macro-regional flow of easily transmissible information about potmaking (such as surface treatment), but relative isolation and restrictedness in the flow of more detailed information that would require a more intimate learning context (such as firing behavior, coil size, and the hand motions used in finishing vessels). This suggests long-term, constant contact between Navajo and Pueblo groups, but these relationships appear to be characterized by a relatively low level of intimate, close, interpersonal contact between potters from different communities. These conclusions do not support the oft-cited “refugee hypothesis” asserting a large influx of Pueblo refugees into the Dinétah during the Pueblo Revolt period, which would have been expected to result in some merging of Navajo and Pueblo ceramic-learning lineages. Finally, possible boundaries to information flow were also noted within the Navajo tradition itself.

The Pacific:

DR. MELINDA S. ALLEN, University of Auckland, Auckland, New Zealand, received funding in November 2004 to aid research on “Socio-Political Change in Ecological Context, Nuku Hiva Island, Marquesas, French Polynesia.” At western contact, the Marquesas Islands were characterized by intensely competitive, and relatively localized political structures, with power and authority shifting between hereditary chiefs, priests, and warriors—a contrast to traditional Polynesian chiefdoms elsewhere. Research at Anaho Valley sought to investigate the nature and context of changing socio-political relations and the oft-cited, but poorly documented, causal role of environmental variability. The valley’s megalithic architecture (mainly house platforms) was surveyed and samples for chronometric, paleoenvironmental, and geochemical analyses collected. Results thus far suggest that megalithic architecture is a relatively late development here. Some of the earliest structures appear to be an extension of a fourteenth-century coastal settlement at Teavau’ua. Others located high on the valley slopes, in defensible positions, suggest changing socio-political conditions, particularly increased competition. Finally, a set of dispersed residential structures with historically introduced materials and centered on an

inter-valley trail, point to continued use of traditional architecture into the post-contact period and social conditions where nucleation and defence were no longer important. Overall, megalithic architecture in this valley appears to pre-date the onset of inter-tribal competition, the latter possibly tied to intensified El Niño activity in the seventeenth century A.D.

DR. J. STEPHEN ATHENS, University of Hawaii, Honolulu, Hawaii, was awarded funding in October 2002 to aid research on “Settlement, Agriculture, and Vegetation Change on Pohnpei, an Eastern Micronesian High Island.” The investigations involved recovery and paleoenvironmental analysis of four wetland cores from near-coastal areas on Pohnpei, a small, tropical, volcanic high island in eastern Micronesia. The primary goal of the archaeological investigations was to independently determine the date of initial human settlement on Pohnpei by observation of pollen and charcoal particle changes in well-dated sedimentary sequences. In particular, there was an interest in confirming the archaeologically established date for initial settlement in the first century A.D., along with the introduction of cultigens, especially breadfruit, and impacts to the native vegetation as a result of settlement and population growth. Two of the cores—Nanitipw and Lewetik—were analyzed in detail, providing continuous sequences from the present and going back to the early Holocene. Significant quantities of charcoal particles appear in these cores as early as 3691 and 5005 cal. B.P., respectively. Native palms (especially *Metroxylon sp.*), often sensitive indicators of human presence in the tropical Pacific, begin their steady declines at 3691 cal. B.P. for Nanitipw, and 4349 cal. B.P. for Lewetik. Clearly, these changes in charcoal particles and palms are too early to be due to impacts from human colonizers, and must be the result of natural processes (long distance atmospheric transport of the charcoal particles). Pollen from breadfruit and other cultigens was absent in the cores. A clear signal of human disturbance on the landscape was absent until late in the sequence. Pollen findings in early intervals indicate that *Cocos nucifera* (coconut) and *Cyrtosperma chamissonis* (giant swamp taro) are native to Pohnpei. This finding extends the known natural range of these plants, both of which became important domesticated food resources in Micronesia.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

VALERIE A. ANDRUSHKO, while a student at University of California, Berkeley, California, received funding in May 2005 to aid research on “The Origins and Impact of the Inca State: A Bioarchaeological Investigation of the Cuzco Valley,” supervised by Dr. Phillip L. Walker. This dissertation project investigates the biological impacts of the Inca Empire in the capital region of Cuzco. The final phase of dissertation research—featuring analysis of 78 prehistoric burials—was completed in Cuzco, Peru. Burials from two sites, the pre-Inca site of Ccotocotuyoc and the elite Inca site of Sacsahuaman, were analyzed for data on demography, stress indicators, and trauma. These data were combined with nine other Cuzco sites—yielding a sample size of 855 individuals—to gain a comprehensive understanding of the health consequences of Inca consolidation. In addition, chemical analyses were completed for information on prehistoric migration and diet. Specifically, isotopic analyses of strontium, oxygen, carbon, and nitrogen were conducted on teeth from 59 individuals buried at the site of Chokepukio. The results from this phase of the dissertation project confirm that the Inca Empire significantly altered the lives of people under their domain. Paleopathological analyses indicate that local populations were affected biologically through settlement aggregation and heightened conflict. Furthermore, strontium and oxygen isotope data reveal that foreign individuals were relocated to the Cuzco Valley

during Inca times, while differences in carbon and nitrogen isotopes reflect imperially induced dietary changes.

SHAHNA L. ARPS, then a student at the Ohio State University, Columbus, Ohio, was awarded a grant in October 2004 to aid research on “Maternal Mortality and Morbidity among the Miskito of Eastern Honduras,” supervised by Dr. Douglas E. Crews. Fieldwork was conducted in Honduras from November 2004 to November 2005 to explore maternal health issues in Miskito communities along the Ibans lagoon in the department of Gracias a Dios. Focus groups, structured interviews, and health assessments provided data regarding the cultural, biological, behavioral, and socioeconomic factors that influence maternal morbidity and mortality. To investigate health among living women, reproductive histories and information on current health, household composition, and socioeconomic status were collected during initial interviews with 200 women. Follow-up interviews were conducted to investigate dietary intake, workload/activity, social support, decision-making (autonomy), episodes of illness, and health-seeking behavior. Verbal autopsies were also collected from family members to analyze causes and circumstances of maternal deaths in the region. Women reported 55 maternal deaths. Hemorrhage, usually due to prolonged labor or retained placenta, was the leading cause of death. Poverty, women's lack of autonomy, and inadequate access to health care interact in complex ways to produce compromised health and maternal mortality in Miskito communities. This research demonstrates the need for new maternal-health initiatives in the region. It also contributes to an understanding of human adaptability and limits to adaptability in high-risk environments.

ERIC JOHN BARTELINK, then a student of Texas A&M University, College Station, Texas, was awarded a grant in June 2004 to aid research on “Emerging Diet and Health Patterns in Prehistoric Central California,” supervised by Dr. Lori E. Wright. Diet and health trends in late Holocene (4950-200 B.P.) central California have been the subject of much recent debate. This research used data gleaned from human skeletal remains to investigate temporal and regional variability in human diet and health patterns in the prehistoric lower Sacramento Valley and San Francisco Bay area of central California. Previous research in the area indicates a shift from the use of high-ranked fauna to the intensified use of lower-ranked resources, such as smaller fauna and acorns. Between May 2004 and January 2005, the grantee examined 511 burials for evidence of skeletal and dental pathology. A subset of the main study sample (n=111) was used to examine dietary patterns through stable carbon and nitrogen bone isotope analysis. Paleopathological indicators suggest a pattern of declining health conditions through time in the Valley, but no change in health in the Bay Area. The stable isotope data from human bone collagen and apatite also indicate significant inter-regional differences between the Bay and Valley. In the Bay, diets shifted from high-trophic-level marine foods to a more terrestrially focused diet over time. In the Valley, there are no significant dietary trends observed in the data.

ANTON V. BLAJKO, then a student at St. Petersburg State University, St. Petersburg, Russia, received funding in May 2006 to aid research on “The Beginning of the Upper Paleolithic in the Northwestern Caucasus,” supervised by Dr. Lubov Vitalievna Golovanova. The beginning of the Upper Paleolithic or Early Upper Paleolithic (EUP) is now one of the main issues in Paleolithic research. Results from the 2006 excavation of Korotkaya Cave allow the following conclusions: First, evidence of early modern human occupation in the Northwestern Caucasus now extends beyond the Mezmaiskaya Cave. In both caves, the EUP is dated more than 30,000 years old. Second, the EUP industry from Korotkaya Cave is similar to that from Mezmaiskaya. This data confirms that the EUP

appeared in the Northwestern Caucasus as a completely formed Upper Paleolithic type industry based on blade and bladelet technology and a bladelet-dominated tool set. This EUP industry has no relationship with the local Middle Paleolithic as it is clearly distinct from typical Aurignacian industry. Third, the EUP industry in the Northwestern Caucasus has no analogies in Eastern Europe. In the Southern Caucasus, chronologically and typologically similar EUP assemblages are known in Dzudzuana Cave and Ortvale Kilde rockshelter in Georgia. Among the EUP industries, the Levantine Ahmarian is most similar to the EUP in the Northwestern Caucasus. This allows hypothesizing about the West Asian origin of the early modern humans in the Northwestern Caucasus.

DR. BENJAMIN C. CAMPBELL, Boston University, Boston, Massachusetts, was awarded a grant in May 2004 to aid research on "Aging, Quality of Life, Testosterone among Ariaal Men of Kenya." Questionnaire data, anthropometric measures and biological specimens relating to aging and quality of life was collected among Ariaal men of northern Kenya during August 2004. 105 men from the nomadic encampment of Lewogosa and 103 settled men from the village of Songa, all 20 years or older, took part. Results to date indicate that quality of life declines with age and is positively related to social support. Furthermore, age related patterns of erectile function and body composition similar to those in western men, despite the lack of decline in salivary testosterone (T) with age. In addition, marriage is associated with low salivary T. Genetic analyses are still in progress. These results suggest that while declines in reported quality of life with age may be constant across populations, the role of T in male aging may vary according to social and ecological factors. A separate trip during July 2006 intended to pilot additional data collection methods revealed the difficulty of collecting both fingerprick blood samples and readings of bone density. However, the collection of saliva samples for genetic analyses was successful. So far, this grant has generated three articles (one published, one in press and one currently under revision) as well as two oral presentations, and four abstracts. Final results on quality of life has not yet been published and additional results worthy of publication are anticipated from the genetic analyses currently underway. Together these results expand our understanding of the role of testosterone in the male life course.

MATTHEW R. DUDGEON, then a student at Emory University, Atlanta, Georgia, received funding in December 2001 to aid research on "Birth after Death: K'iche'-Mayan Men's Influences on Maternal-Infant Health after Guatemalan Civil War," supervised by Dr. Carol M. Worthman. This dissertation research conducted twelve months of fieldwork in a K'iche'-Mayan-speaking "Community of Populations in Resistance" (CPR) in the Ixil region of Guatemala on reproduction and reproductive health problems. The research investigated men's roles in maternal and child health, as well as men's reproductive health problems. Moreover, the research examined the impact of the Guatemalan civil war on patterns of reproduction in the community, which was heavily impacted by counterinsurgent violence. Research consisted of a combination of reproductive and family-health surveys, nutrition surveys, anthropometric data, and life-history and illness narratives with both men and women, focusing on narratives of reproductive experience and loss. Participant observation was conducted within the community (with a land collective and with groups of midwives and religious specialists) as well as outside the community, in the regional ministry of health and with regional NGOs working in health care.

DR. EDUARDO FERNANDEZ-DUQUE, Zoological Society of San Diego, San Diego, California, was awarded a grant in April 2005 to aid research on "Divorce and Serial Monogamy in Owl Monkeys of the Argentinean Chaco." Why do male owl monkeys mate

in a monogamous relationship presumably foregoing other reproductive opportunities? Why are they such good fathers, investing heavily in the care of offspring? Are females forcing them into a monogamous relationship? The evolution of monogamy in Neotropical primates that show intensive paternal care remains largely unknown. The study reported here was part of a long-term project to resolve the enigma focusing on the monogamous owl monkeys (*Aotus azarai*) of the Argentinean Chaco. Taking advantage of 40 radio-collared individuals living in fifteen habituated groups, we collected behavioral and demographic data to evaluate the following possible explanations for the maintenance of monogamy in owl monkeys: 1) male parental care is essential for the survival of offspring; 2) males are unable to monopolize more than one female because females are spread too far apart for the males' ranging capabilities; 3) females are aggressive to other females that males may try to recruit. Researchers contacted owl monkey groups on 800 occasions during the year. They followed the dispersal and insertion into new reproductive groups of nine collared individuals, and collected behavioral data from five parent-infant dyads and twelve male-female pairs. Overall, the study found strong evidence indicative of a high degree of intrasexual competition between males and females suggesting that female-female aggression may be primarily responsible for the maintenance of monogamy in this species.

NAMINO M. GLANTZ, then a student at University of Arizona, Tucson, Arizona, was awarded a grant in June 2005 to aid research on "Aging, Gender, and Care in Comitán, Chiapas, Mexico," supervised by Dr. Mark A. Nichter. Fieldwork was conducted to explore gendered inequities in health and care among elders (aged 50-plus) in Comitán, Chiapas, Mexico. Research engaging local actors drew on multiple participatory dynamics: 1) an interinstitutional elder health conference; 2) an elder health survey; 3) interviews with elders and (in)formal care providers; and 4) a strategic meeting, spawning 5) an independent working group. Research reveals that, compared to their local male counterparts and often to their national female cohort, elder women in Comitán suffer disproportionately from health problems. Data suggest that women's poor health status may be rooted in and exacerbated by the fact that women do not receive the health care that they need and desire. Women's health is also a function of gendered life conditions, primarily the cumulative negative impact of marriage, children, work, and infrastructure. Insight from this research currently plays a key role in local efforts to develop context-appropriate, culturally congruent strategies to promote elder health, with an eye toward women's distinct needs.

CRISTINA M. GOMES, then a student at Max Planck Institute for Evolutionary Anthropology, Leipzig, Germany, was awarded a grant in June 2004 to aid research on "The Dynamics of Social Exchanges in Wild Chimpanzees of the Tai Forest, Cote d'Ivoire," supervised by Dr. Christophe Boesch. This project investigates the dynamics of social exchanges in female and male wild chimpanzees of the Tai National Park, by considering grooming, aggression, aggressive support, food sharing, and copulations as commodities that can be traded between individuals in a biological market. Data on these and other social interactions were collected in the South Community of the Tai Chimpanzee Project, between July 2004 and February 2006. Information collected was used to construct giver and receiver matrices to test hypotheses of general and direct reciprocity. Preliminary analysis showed that chimpanzees in the Tai Forest did not follow a general rule of directing grooming more frequently towards those with whom they associated the most or those of the same rank or age class. However, both female and male chimpanzees gave more grooming to those individuals from whom they received more grooming in return. This finding supports the hypothesis that wild chimpanzees exchange social acts such as grooming for grooming, suggesting that such exchanges could be part of a more complex biological

market, where other commodities are exchanged. Further analysis will be done to investigate if other social acts, such as food sharing, copulation, and support, are exchanged between and within sexes and if these are affected by market pressures.

DR. YOHANNES HAILE-SELASSIE, Cleveland Museum of Natural History, Cleveland, Ohio, was awarded a grant in November 2005 to aid "Excavation of a four-million-year-old Partial Hominid Skeleton from the Woranso-Mille, Central Afar, Ethiopia." The Woranso-Mille Project is a paleoanthropological project conducting field research in the Central Afar region of Ethiopia. The project has thus far designated more than fifteen localities with vertebrate fossils in the Mille-Woranso-Kasagita area of the Central Afar, Ethiopia, and collected about 1000 fossil specimens, including early hominid fossils from 3.8-4.0 million years ago (Ma). A partial skeleton of an early hominid was recovered by the project in 2005. Excavation of the skeleton resumed in 2006 and resulted in the discovery of additional body elements of the skeleton. More hominid fossils were also recovered from other nearby localities, increasing the hominid-fossil sample size from the study area. The new discoveries from the Woranso-Mille area sample a time period that is poorly understood in human evolution. These early hominid fossils promise to yield enormous data on the functional morphology of our earliest ancestors. They are significant to understand the phylogenetic relationships between the earlier *Ardipithecus ramidus* (4.4 Ma), *Australopithecus anamensis* (3.9-4.2 Ma), and *Australopithecus afarensis* (3.6-2.9 Ma). Further fieldwork in the study area will definitely produce more vertebrate fossils, which are important to understand paleoenvironments in which our earliest ancestors lived, and additional hominid fossils, which will help address some of the critical questions in the tempo and mode of human evolution.

KRISTEN M. HARTNETT, then a student at Arizona State University, Tempe, Arizona was awarded funding in May 2005 to aid research on "Reevaluation and Revision of Pubic Symphysis and Sternal Rib End Aging Techniques," supervised by Dr. Brenda J. Baker. Determining age at death is a critical step in the process of establishing positive identification of human skeletal remains. While forensic anthropologists utilize a number of skeletal aging techniques, two of the most commonly used standards include those for the pubic symphysis on the pelvis and the sternal ends of the fourth rib. This research evaluates the accuracy and precision of the Suchey-Brooks pubic symphysis method and the İşcan and Loth fourth sternal rib end technique for estimation of age at death in adults. Skeletal specimens were collected from 604 decedents of known age, sex, and race during examination at the Maricopa County Forensic Science Center (FSC) in Phoenix, Arizona. The collection consists of pubic symphyses and fourth rib ends from 408 males and 196 females, ranging in age from 18 to 99 years. Individuals classified by the medico-legal system at the FSC as Asian (n = 4), Black (n = 20), Caucasian (n = 573), and Native American (n = 7) were represented in the sample. In addition to the demographic information, data regarding the drug and alcohol history was obtained when available. A total of 60 individuals with known drug abuse histories and 47 individuals with known alcohol abuse histories were included in this study sample. Further analysis of all skeletal segments, continued statistical manipulation of the data, and the writing phase of the dissertation have ensued since the termination of the funding period.

MARIAH E. HOPKINS, then a student at the University of California, Berkeley, California, received funding in December 2005, to aid research on "Spatial Foraging Patterns and Ranging Behavior of Mantled Howler Monkeys (*Alouatta palliata*), in Panama," supervised by Dr. Katherine Milton. One of the most defining characteristics of the

primate order—and humans in particular—is the extraordinary capacity for learning and retention. Many primatologists have pointed to the cognitive demands of foraging as an important selective pressure for intelligence, linking a primate's ability to exploit resources that are unevenly distributed in space and time to survival and reproductive success. Yet, while analyses of the strategies that humans employ to obtain resources are common, still relatively little is known about the methods that wild primates use to find desired resources across heterogeneous landscapes. This project addresses this need by using mantled howler monkeys as a model species to explore the role of spatial information (such as landscape structure, resource distribution patterns, and locations of neighboring groups) in guiding primate movements and foraging decisions. Models of animal movement developed in this research synthesize methods established in the fields of operations research and human geography for novel application to primate ecology. Results not only shed light on an important evolutionary pressure in primate evolution, they also yield a better understanding of the complex relationships between primates and their habitats—information critical to developing management plans for both threatened primate species and tropical forests.

DR. KATHLEEN L. HULL, San Jose State University, San Jose, California, was awarded a Hunt Postdoctoral Fellowship in November 2004 to aid research and writing on “Hunter-Gatherer Demography and Culture Change in the Wake of Euroamerican Contact in Yosemite Valley, California.” This study is an historical anthropological analysis of the timing, magnitude, and cultural consequences of introduced fatal infectious diseases amongst the native people of North America during the colonial period. Using the Yosemite Indians of the Sierra Nevada of California as a case study, this research confronts the ongoing debate on the precedence and impact of non-native disease in colonial encounters in North America, and thereby challenges concepts of colonialism in anthropological archaeology. The dual aggressive forces of colonialism—disease and physical incursion—are considered separately in this case, focusing on native experience and decision-making in each circumstance as revealed through historical documents, native oral history, and original archaeological data. The Yosemite Indian case demonstrates that, contrary to some critiques of the posited scenario of catastrophic native depopulation in the Americas, epidemic disease did spread to and through hunting and gathering groups prior to face-to-face encounters with colonists. Conversely, this study also establishes that even widespread disease and catastrophic depopulation were insufficient to destabilize some, if not many, native cultures in the long term. Comparative data from other foraging peoples and agricultural tribes and chiefdoms elsewhere in North America are drawn upon to support these conclusions.

REBECCA S. JABBOUR, while a student at City University of New York, New York, New York, received funding in February 2004 to aid research on geographic variation in African ape postcranial morphology, supervised by Dr. Thomas W. Plummer. The goal of the project was to assess African ape variation at the population and subspecies levels in postcranial features associated with terrestrial and arboreal locomotion. Because postcrania of some African ape subspecies are poorly represented in collections, obtaining an adequate sample for a study of geographic variation requires data collection at many museums. Between January and June 2005, measurements were taken from African ape forelimb and hindlimb bones at five museums in Europe. Combined with previous work at U.S. museums, this research tour produced a sample that is outstanding for its coverage of the African ape geographic range. Preliminary analyses indicate variation between African ape subspecies in features of the hand and foot skeletons. Some types of features appear to be better than others at reflecting differences between subspecies in degrees of arboreality and

terrestriality. Further work will focus on other skeletal elements and on population-level analyses. This research promises to inform future interpretation of variation in fossil hominoids.

PAUL E. JAMES, then a student at the University of New Mexico, Albuquerque, New Mexico, received funding in January 2004 to aid research on “The Disease of Ecology of Asthma in the Migrant Mixtec Population,” supervised by Dr. Magdalena Hurtado. What was an adaptive immune response to intestinal parasites in our agrarian past may underlie the current rise in childhood asthma among urban and acculturated populations. This research addressed the relationship between intestinal parasites and childhood asthma by examining the underlying immunological mechanisms, which these diseases share, within a transnational Mixtec population living in three distinct environments. Data collection included interviews, physiological measurements, and biological sampling of induced sputum and stool from 196 Mixtec children aged 4 to 15 years living in rural Oaxaca, Mexico, urban Tijuana, Mexico and periurban California, USA. Preliminary analysis suggests that not just intestinal parasites but also other childhood infectious diseases may be protective against the development of childhood asthma. This may be the result of the general stimulation of a down regulatory effect of the interleukin-10 cytokine upon Immunoglobulin E mediated allergic inflammation. This supports the idea that a lag exists between biological adaptation and rapid ecological change, in this case due to urban migration, and that this theory is useful for linking biochemical processes to global patterns of disease such as the epidemiological transition from infectious to chronic disease.

KARLINE R. JANMAAT, then a student at the University of St. Andrews, St. Andrews, Scotland, was awarded a grant in June 2002 to aid research on “Fruits of Enlightenment: Food-Localization Skills in Free Ranging Gray-Cheeked Mangabeys,” supervised by Dr. Klaus Zuberbuhler. Research investigated a number of fruit-localization strategies in two fruit-eating rainforest primates: gray-cheeked mangabeys (*Lophocebus albigena johnstonii*) in the Kibale National Park, Uganda, and sooty mangabeys (*Cercocebus atys atys*) in the Tai National Park, Ivory Coast. The results suggest that mangabeys used a strategy in which search (by use of sensory cues or memory) for particular fruits, was activated by the encounter of a certain threshold density of fruit-bearing trees of that same species. No evidence was found that the mangabeys regularly used auditory cues of sympatric frugivores to discover fruits. Observations of visiting patterns and approach speed towards a pre-selected number of target trees indicated that the monkeys relied on spatial-temporal memories of fruiting states to locate fruit. In fact, mangabeys were less efficient in finding edible figs in areas of which they had fewer memories. The monkeys were suggested to anticipate changes in the number of edible figs between subsequent visits. The probability of a revisit of a tree that previously carried fruit was significantly influenced by past weather variables. Research suggests that monkeys were able to integrate memories of previous fruiting states with time and weather variables in order to optimize their arrival time at fruit trees.

HAAGEN D. KLAUS, then a student at the Ohio State University, Columbus, Ohio, was awarded a grant in May 2005 to aid research on “Consequences of Contact in the Andes: A Holistic Bioarchaeological Case Study of Colonial Peru,” supervised by Dr. Clark S. Larsen. Contact between Native Americans and Europeans beginning in sixteenth century A.D. represented the most complex and violent, biological and cultural interchange in history. This research initiated the bioarchaeological study of Central Andean contact as the first empirical, dynamic, humanized, and contextualized study of Colonial Peru. With the

excavation and analysis of human remains from the Colonial Chapel of San Pedro de Morrope, Lambayeque Valley, north-coast Peru, three hypotheses were tested: 1) health of the indigenous Mochica peoples declined following contact; 2) historically inferred postcontact depopulation resulted in significantly lowered Mochica genetic diversity; and 3) the Mochica adopted Christian burial rites that replaced traditional rituals. These hypotheses were tested via a broadly conceived and methodologically diverse approach, examining interlinked human skeletal and dental biological phenomena: demography, skeletal infection, developmental stress, physical activity, violent trauma, and inherited dental traits. Data were drawn from 1142 individuals spanning the late pre-Hispanic and Colonial Lambayeque Valley (A.D. 900-1750). Reconstruction of burial practices and indigenous culture were based on corresponding archaeological documentation of mortuary patterns and ethnohistoric documents. Initial findings support the first two hypotheses, with unprecedented negative declines in childhood and adult health marked by elevated prevalence of periosteal infection, enamel hypoplasias, growth stunting, and degenerative joint disease. A dietary shift away from marine foods is indicated by decreased oral health and lowered prevalence of porotic hyperostosis lesions (linked to anemia caused by marine parasitism) as more starchy carbohydrates were consumed. Low variability of inherited dental traits likely reflects catastrophic postcontact depopulation. However, reproduction of precontact burial rituals indicates native culture was not exterminated. The Mochica remained an embodied, agency-driven group who forged their traditions with that of the colonizers into a hybrid Euro-Andean culture, encoding symbolisms expressing indigenous identity, social memory, and symbolic resistance. This first study of Colonial Peru contributes to in-depth perspectives of consequences of social conditions on human health, European colonization of the Americas, and social interpretation of mortuary rituals in revealing how a profound turning point global history indelibly impacted the peoples of the Andes.

CHRISTINE LEE MARTINDALE, while a student at Arizona State University, received funding in February 2005 to aid research on “Peopling of Northern Asia: A Study in Cranial and Dental Nonmetric Traits,” supervised by Dr. Christy G. Turner II. The objective of this research is to use inherited morphological variants in the skull and teeth to evaluate the microevolution of the populations within China and Mongolia from Neolithic times (3000 B.C.) to the present. Data was collected from the Institute of Vertebrate Paleontology and Paleoanthropology and the Institute of Archaeology (Beijing, China), the Center for Frontier Research, Jilin University (Changchun, China), the Department of Anthropology, National University of Mongolia, the Institute of History, and the Institute of Archaeology (Ulan Baatar, Mongolia). Slightly fewer than 1500 crania were scored, for up to 66 cranial traits and 35 dental traits each. Preliminary analysis suggests three major population divisions, the Chinese and proto-Chinese, Northern Asians (Mongolian, Xiongnu, Xianbei, Qidan), and Caucasians (Turkic, Scythian, possibly European). These three populations appear to have remained distinct from each other for the entire time span of this study. The Chinese skulls exhibited high frequencies of supernumerary ossicles, failure of suture closure, and complex dental morphology (Sinodonty). The Caucasian skulls had low frequencies of supernumerary ossicles, failure of suture closure, and simplified dental morphology, indicative of populations originating from Central Asia and Europe. The Northern Asians exhibited frequencies intermediate between the Chinese and Caucasians. Northern Asians were unique in their high frequencies of mandibular, maxillary, and palatine tori.

DR. CHRISTOPHER J. NORTON, Rutgers University, New Brunswick, New Jersey, was awarded funding in November 2005 to aid research on “Taphonomic and Chronometric

Perspectives on the East Asian Early to Late Paleolithic Transition.” The nature of hominin-carnivore interactions is thought to be a key to the behavioural transition between archaic and modern humans. Taphonomic research is common in the Western Old World, but a paucity of such studies exists in East Asia. The taphonomic analysis of the Middle-Late Pleistocene Xujiayao site, that is associated with archaic *Homo sapiens* fossils (western Nihewan Basin, northern China), forms a base to develop interpretations of the nature of hominin-carnivore interactions during the Pleistocene in Northeast Asia. Preliminary analysis of the bone surface modifications (cut marks, percussion marks, tooth marks) of the long bones suggest initial access by hominins to the carcasses and secondary access by scavenging carnivores. Hominin behavioural evolution can only be confidently reconstructed if the chronometric age of the deposits are known and accepted by the scientific community. Xujiayao samples will be analyzed using optically stimulated luminescence to determine the age of the deposits. Bone samples from Zhoukoudian Upper Cave that are associated with the human burials and the Lower Recess are currently being analyzed using accelerator mass spectrometry. Results of these chronometric dating studies should be presented in the first half of 2007.

TARA A. PEBURN, then a student at City University of New York Graduate Center, New York, New York, received funding in June 2004 to aid research on “Cranial Architecture of the Papionini: Analyses of Structural Variation and Its Functional and Phylegenetic Implications,” supervised by Dr. Eric Delson. An extensive range of morphological studies has been conducted on the cercopithecoid tribe Papionini, yet major questions remain regarding the evolution and adaptations of this tribe. As opposed to previous papionin studies, which focused on scaling trends in the face, this project is examining the complete cranium and separate cranial complexes to provide a more comprehensive understanding of cranial architecture and offer possible explanations for the current conflicting results in the literature regarding features of the common ancestor. It appears that an incomplete knowledge of the structural variation in the cranium (e.g., the lack of basicranial data) and the differences in landmarks and species chosen among studies have led to these conflicting results. Preliminary work has shown that separate analyses of the complete cranium, face, and basicranium yield different statistically significant patterns of shape among taxa, which in turn allow possible alternative phylogenetic, functional, and allometric interpretations. In addition, even though allometric scaling is present in the basicranium, size related shape changes do not account for as much of the total shape variation as they do in the face. To further understand how the basicranium and face are structurally oriented, analyses of intracranial landmarks obtained from CT-scans are being performed.

DR. CRICKETTE M. SANZ, Washington University, St. Louis, Missouri, was awarded a Hunt Postdoctoral Fellowship in November 2004 to aid research and writing on “Behavioral Ecology of Chimpanzees (*Pan Troglodytes*) in the Goualougo Triangle, Republic of Congo.” Chimpanzees are often used as living primate models for reconstructions of the behavior of our human ancestors. However, many widely held notions of chimpanzee behavior have been based on relatively few populations in East and West Africa. Before proceeding with further interspecific comparisons or generalizations, it is necessary to validate current perceptions of chimpanzee behavior or revise these models to include broader aspects of behavioral diversity. The objective of the fellowship awarded for the “Behavioral Ecology of Chimpanzees in the Goualougo Triangle, Republic of Congo” was to place findings from a new study site for wild chimpanzees into context with other reports of other populations and use this information to evaluate whether the normative sociality and behavior of this species has been portrayed by information from other sites. The

resulting publications are based on six years of field work and provide preliminary descriptions of chimpanzee social structure, feeding ecology, tool using behaviors, and ecological relationships with sympatric western lowland gorillas. Some aspects of chimpanzee behavior such as fission-fusion sociality are confirmed to be common across all sites, whereas others such as specific tool behaviors are unique to this study population representing the central subspecies. The results of this research indicate that as information from the forests of West Africa challenged generalizations about chimpanzee behavior based on observations only from East African populations, information from chimpanzees residing in the forests of the Congo Basin will further expand our perception of these apes with direct implications for the study of human evolution.

DR. STUART SEMPLE, Roehampton University, London, England, was awarded a grant in May 2005 to aid research on “Mother-Offspring Conflict and Communication in Rhesus Macaques (*Macaca mulatta*).” The aim of this project was to use infant crying in Rhesus macaques as a model system to examine the nature of bystanders’ intervention in communicative interactions and the impact that this may have on infants’ and mothers’ behavioural strategies. The portion of the project was a six-month period of data collection—from July 2005 to January 2006—on Cayo Santiago Island, Puerto Rico.

DR. TARA STOINSKI, Zoo Atlanta, Atlanta, Georgia, received funding in June 2003 to aid research on “Patterns of Post-Conflict Behavior in Western Lowland Gorillas.” Inherent in socially living animals are competition for resources and conflicts of interest that can undermine the benefits of sociality. Post-conflict behaviors, such as reestablishing friendly relationships after a fight (reconciliation) or approaching a third party for comfort (consolation), are thought to play a critical role in mitigating these conflicts and retaining peaceful relationships within a group. Although well established in chimpanzees, post-conflict behavior has not been extensively studied in other apes. This study examined post-conflict behavior patterns in groups of captive western lowland gorillas. Our goals were to provide the first description of post-conflict behavior in this species and examine variation in post-conflict behavior as a function of variables such as group type, relationship quality, dyad type, etc. The first set of analyses, which aimed to describe the phenomenon in this species, found evidence of both reconciliation and consolation. Interestingly, the majority of the affiliative interactions observed consisted of social proximity, suggesting that proximity rather than physical contact may be the main mechanism for resolving conflicts in western lowland gorillas. Researchers also found variation at the dyadic level, with adult females-juvenile dyads responsible for the majority of post-conflict behaviors. The grantee is currently analyzing variation as a function of group-type and species. Preliminary results suggest that post-conflict behavior among females may be more common than previously reported for mountain gorillas. This may reflect underlying differences in the ecology and social organization of the species, with western lowland gorillas showing more differentiated relationships as a result of increased feeding competition.

DANIEL H. TEMPLE, then a student at the Ohio State University, Columbus, Ohio, was awarded a grant in June 2005 to aid “Patterns of Health during the Transition to Agriculture in Prehistoric Japan,” supervised by Dr. Clark L. Larsen. This study reconstructed health and subsistence variation among Jomon foragers and Yayoi agriculturalists. The Jomon were a group of foragers from the Japanese islands dating to approximately 13,000 to 2500 B.P. The Yayoi were the first agriculturally dependent people on the Japanese islands, existing from approximately 2500 to 1700 B.P. This study used skeletal indicators of health to test the following hypotheses: 1) health among prehistoric Jomon foragers was variable;

2) a decline in health followed the transition to agriculture; 3) patterns of health during the agricultural transition in prehistoric Japan resulted in a reduced quality of life compared with other East Asian agriculturalists and improved quality of life compared with North American agriculturalists. General indicators of health suggest that the Jomon from western Japan experienced greater stress loads than those from eastern Japan. This trend is associated with plant dependent diets and resource scarcity in western Japan. Oral health declined following the transition to agriculture in prehistoric Japan in association with increased consumption of carbohydrate heavy foods. General indicators of nutritional status such as enamel hypoplasia, periostitis, growth trajectories, and stature, however, argue for an improvement in health following the transition to agriculture. These trends indicate that the quality of life for prehistoric Japanese was generally improved compared to prehistoric North American agriculturalists and similar to that observed in prehistoric East Asian agriculturalists. The overall results of this study suggest that biological and cultural responses to environmental variation crossed large portions of geographic and temporal space in prehistoric Japan.

AMANDA D. WEBBER, then a student at Oxford Brookes University, Oxford, United Kingdom, received funding in July 2004 to aid research on “Primate Crop Raiding in Uganda: Predicting, Understanding, and Mitigating the Risk,” supervised by Dr. Catherine M. Hill. Human-wildlife conflict, in particular crop raiding, is a significant threat to conservation. As wild animals cross between forest and field, they risk injury/death, and subsistence farmers can lose precious crops at times of food insecurity. This issue has implications for the conservation of primates; highly adaptable and frequently protected, species such as chimpanzees can cause considerable damage to crops. This project works with four villages alongside Budongo Forest Reserve, Uganda, to examine actual and perceived loss to primates. Field monitoring revealed that baboons, in particular, were responsible for a significant amount of crop damage. Chimpanzees were tolerated by the majority of farmers; however, this is a volatile situation as local people are being encouraged to convert their land to sugar cane, a crop which is highly vulnerable close to chimpanzee habitat. Interviews, focus groups, and participant observation revealed that although domestic species were found to raid more frequently than baboons, they were not considered to be a threat to livelihoods. This was the result of an implied morality given to baboon feeding and raiding behavior; unpredictable and coordinated raids defined them as “rebels” and “bad characters.” In addition, it also represented a perceived lack of control by local people; domestic species are the farmer’s responsibility whereas wildlife represents a legacy of “preservationist” conservation. This research project highlighted key issues that need to be considered in order to develop conflict mitigation strategies that are not only effective but also acceptable to local people.

DR. PATRICIA C. WRIGHT, State University of New York, Stony Brook, New York, was awarded funding in January 2001 to aid research on “The Effects of Old Age on the Behavior of Sifakas in Madagascar Rain Forests.” The goal of this project was to assess the effects of aging on various morphological, demographic, and behavioral aspects of the sifaka (*Propithecus diadema edwardsi*). Publications to date report the following: 1) testicle size per body weight decreases after age 15; 2) a significant positive relationship between body size and testicles in non-breeding seasons dissipates in breeding seasons because testicles of lighter males grow more and match heavier males' testicles; 3) sifakas vary in mating-system category, and infants survive equally well in all types of groups; 4) the mortality, survivorship, and life-expectancy schedules indicate high infant and juvenile mortality (fertility remains high until death—an adult sifaka at the end of her lifespan will

have one only daughter who survives to reproductive age, compared to 3.4 for New or 2.7 for Old World monkeys); 5) long-term research plays an integral part in conservation and establishing successful national parks. Work is underway to examine the role of aging in feeding behavior, aggression, migration, and scent marking. Analysis of data on toothware, grooming, vocalizations, and parasites has been collected and will be forthcoming.

LINGUISTICS

Africa:

DR. MARGUERITE BIESELE, University of Texas, Austin, Texas, and DR. WILFRID HEINRICH GARHARD HAACKE, University of Namibia, Windhoek, Namibia, were awarded an International Collaborative Research Grant in December 2002, renewed in October 2004, to aid collaboration on "Voices of the JU/'hoan and Other San: The Anthropological Value of Texts from Endangered Languages." Of the Khoisan languages of southern Africa, both JU/'hoan (with 17,000 speakers) and =Khomani (N/u) (with possibly only nine speakers) are on the critical list of endangered languages. Recent technological advances now make it possible to help JU/'hoan and =Khomani elders and young people preserve the priceless words, idioms, and verbal art of their past. This project brought together anthropological, linguistic, and native-speaker expertise for both scholarly and local community purposes. It undertook authoritative textual, sound, and visual documentation of the JU/'hoan language in Nyae Nyae, Namibia and of the =Khomani language in Upington, South Africa. It has provided over 100 authoritatively transcribed texts, a substantial increase in the scholarly materials available for research on these former foraging societies.

Europe

DEANNA DAVIDSON, while a student at the University of Michigan, Ann Arbor, Michigan, received funding in October 2001, to aid field research on political language and political publics in post-socialist Germany, supervised by Dr. Bruce Mannheim. This research addressed the interrelationship between the "official discourse" of representatives of the socialist and the post-socialist German states, as circulated through various media, and everyday talk among German citizens. In a setting where adults have experienced a radical change in the way authority figures address them at the workplace and on the topic of work, speaking style in contemporary talk about work indexes political affiliation and disaffiliation. The project documented the work histories of a cohort of co-workers employed at a large East German factory at the time of Germany's reunification. At the core of the research are interviews with sixty former co-workers, in which interviewees discuss their work experience before, during, and after the factory's closing, which followed soon after reunification. The fieldwork also included observation of naturally occurring speech at reunions of co-workers, at family outings, and at activities sponsored by organizations founded at the factory. The dissertation will address how and to what end patterns in speaking style are linked to spoken and written texts. Texts important to this project include factory newsletters, department scrapbooks, employee handbooks, recordings from the factory radio station, and contemporary television and print-news sources used by members of the group. The aim of the project was to demonstrate the role of language in naturalizing

political ideology and creating a common sense—or multiple senses—of what constitutes “the public.”

STEPHEN HIBBARD, then a student at University of Chicago, Chicago, Illinois, received funding in February 2002 to aid research on “Linguistic Ideology and the Polish National Imagination: Podhale’s Peasant Communities in the Construction of Polish Nationhood,” supervised by Dr. Susan Gal. The Highlanders of the region of Podhale, in southwest Poland, have long stood as icons of the Polish nation. The grantee explored both the construction of Polish national identity and the contemporary transformations of Highland language and culture through the prism of Highland national iconicity. Based on two years of archival, ethnographic, and linguistic fieldwork in Podhale, the grantee integrated an empirically rigorous approach to the study of socioculturally and ideologically driven language change. The work should contribute to several scholarly discourses and disciplines—anthropological, linguistic, and historical.

Latin America and the Caribbean

MOLLIE CALLAHAN, then a student at University of Michigan, Ann Arbor, Michigan, received a grant in August 2004 to aid research on “Medical Discourse and Ethnobotanical Expertise among Bolivian Kallawaya Healers,” supervised by Dr. Judith T. Irvine. This project examines how local distinctions between Kallawaya medical experts and non-experts 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 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.

North America

FRANK BECHTER, then a student at University of Chicago, Chicago, Illinois was received funding in July 2000 to aid research on “The Representational Politics of the American Deaf Community,” supervised by Dr. Michael Silverstein. Over a 22-month period, an ethnographic and linguistic investigation of deaf narrative was conducted in Washington, DC, largely at Gallaudet University. Pursuing a comprehensive delimitation of all deaf-narrative genres as its primary task, its larger aim was to understand both the form and function of these genres in the theoretically unorthodox cultural reproduction of the deaf-signing community. “ASL Storytelling” performances were observed with respect to audience response, and over 300 narratives were personally recorded or compiled from other sources, including conversational narratives from various deaf gatherings in the DC area. Supplementary data included signed poetry, written poetry, written narratives, editorials in

deaf-news forums, visual-art exhibitions, plays, films, lectures, political speeches, classroom discussions, formal recorded interviews, feedback from presentations, and “observant participation” as an invited scholar in Deaf Studies forums. As to the linguistic form of ASL Storytelling, the site of “best-speakerhood” in the community, the formal and ethnographic data confirm a richly “diagrammatic” and “cinematographic” basis to the language, at odds with descriptions based on elicitation procedures. The generic analysis of deaf narrative suggests “cultural categories” of deaf consciousness privileging the recognition of subaltern lives, lives hidden by conventional value orientations.

SOCIAL/CULTURAL ANTHROPOLOGY

Africa

DR. KELLY M. ASKEW, University of Michigan, Ann Arbor, Michigan, and DR. HARITH GHASSANY, Sultan Qaboos University, Oman, were awarded an International Collaborative Research Grant in December 2000 to aid “Zanzibar Revelations: Remembered Futures, Dismembered Pasts.” This collaborative research project, initiated in March 2001, was an anthropological investigation of the conflicting histories of the 1964 Zanzibar Revolution and subsequent union between Tanganyika and Zanzibar into the United Republic of Tanzania. The grantees traced the circulation of these histories within Tanzania and along the routes of migration that led displaced Zanzibaris to Oman, the United Arab Emirates, Egypt, and the United Kingdom. The grantees looked at how these histories resonated more loudly during specific historical moments, and in what manner they contributed to the current political problems in Zanzibar. The methodology encompassed interviews, participant observation, and archival research. Archival research was pursued in the Library of Congress, the Public Records Office of the United Kingdom, the national archives of Zanzibar, Tanzania, and Israel, and in photographic archives in Kenya and South Africa. Data collection was completed in December 2004.

MICHAEL FRANCIS, then a student at the University of KwaZulu-Natal, Durban, South Africa, received funding in May 2004 to aid ethnographic research into the people of the Drakensberg Mountains of South Africa that trace Zulu and San/Bushmen ancestry, supervised by Dr. Keyan Tomaselli. The grantee found that as these people attempt to reclaim rights lost through colonization, assimilation, and Apartheid, they are creating new rituals and attaching new significance to rock art sites. He also found that the contemporary ethnography of the Drakensberg peoples can aid interpretations of the rock art and also challenges established hegemonies of interpretation. The research also challenges the ethnic/cultural distinctions that are assumed to be salient between peoples of South Africa and adds to the “Kalahari debate” by questioning notions of an either/or situation of assimilation or subordination. The ethnohistorical record indicates a much more complex web of relations existed historically than is related in the dominant academic discourses. The extent to which these people will be recognized as aboriginal remains to be seen, but at present they are creating social and political links with San organizations in hope of attaining future gains and political recognition of their rights and identity.

KLAUS HAMBERGER, then a student at EHESS, Paris, France, was awarded funding in March 2005 to aid research on “Kinship as Space,” supervised by Dr. Michael Houseman. Fieldwork was conducted in the village of Afagnan-Gbleta, in the Maritime Region of the Republic of Togo. Its goal was to collect evidence for the empirical assessment of

systematic correlations between kinship and spatial patterns among the Ewe-speaking Watchi of southeast Togo. The evidence collected includes a household census, house and village plans, agricultural and market maps, and a genealogical network. These data were collected in a series of interviews with clan representatives, vodu priests, and professional groups, and through participant observation (including participation in rituals). Preliminary results appear to corroborate initial assumptions regarding the identification of a unified model of residence and marriage alliance based on the hypotheses of a general tendency in both male- and female-kin groups to be localized. Watsi kinship structure includes bilinear descent groups and parallel sex-affiliation to religious groups, combined with spatial segregation (houses vs convents) and vertically parallel cross-cousin marriage. These features are also known from non-African societies and confirm the view that the model needs not to be restricted to the cultural areas for which it has originally been developed.

DR. CHRISTOPHER M. HOLMES, Stony Brook University, Stony Brook, New York, received funding in July 2004 to aid research on “Effects of Human Resource Use on Rainforests in Madagascar: A Strategy against Deforestation at Ranomafana.” This research examined the diversity of human economic and ecological behaviors in the ethnogeographic context of rural southeastern Madagascar. The research objective was to better understand the complex interrelationships between human sociocultural systems and land-use practices as related to deforestation and regard for conservation efforts around Ranomafana National Park. Working in twelve communities that reflect variation in land use, resource use, and economic constraints existing around Ranomafana, an interdisciplinary research team collected household-level demographic, economic, land-use and resource-use data, as well as information pertaining to general conservation attitudes and interest in accessing Ranomafana’s resources. Land mapping was also completed for all households in four of these twelve villages in order to better understand systems of land tenure and inter-household cooperation. Household surveys revealed variation in type and amount of rice production between the region’s principle ethnic groups, as well as across the geographic range of community locations. Conservation attitudes and interest in accessing Ranomafana’s resources associated with geographic location, as well as with respondent age, gender, and residency period. Land mapping data indicate a complicated system of land tenure and inheritance rights that influence the likelihood of an individual clearing new forest land for slash and burn “tavy” agriculture. These results suggest a dynamic ethnogeographic system, in which multiple factors influence land-use practices, resource-use decisions, and conservation attitudes. As such, identifying behavioral mechanisms that motivate land-use practices, coupled with an understanding of how conservation attitudes may map onto behavior, is critical for effective community-based conservation planning.

PATIENCE S. KABAMBA, then a student at Columbia University, New York, New York, received funding in June 2005 to aid research on “Trading in War: Conflict, Trade, and Ethnicity in the Democratic Republic of Congo,” supervised by Dr. Nicholas P. De Genova. This project argues that the collapse of public authority and the resulting conflict in the Democratic Republic of the Congo have led to the emergence of new institutional arrangements between grassroots populations, armed actors and various “elites” at the local and regional level that are fostering new strategies of social, economic and political integration. It examines how—in the absence of effective state sovereignty and national government and in the presence of numerous armed contenders for power—ethnically organized networks of Nande traders managed to build and protect self-sustaining, prosperous, transnational economic enterprises in eastern Congo. It demonstrates that, in the gap left by the state’s retreat, there has emerged a form of governmentality in which non-

state actors (including an alliance of church officials, traders, and the militia) have taken on the “art of governing” by providing safety, economic exploitation, and a certain kind of political representation. An ethnic basis of communal solidarity and boundary reinforcement and refortification seem to be a pervasive foundation of post-state loyalties. Research concludes that, in the midst of an abundant anti-ethnic literature in African studies, there may be a renewed effort to theorize the salience and continuing production of “ethnic” difference in a manner that could problematize and challenge the notion that ethnicity is merely a devious and divisive invention of colonialism, pure and simple, and must be overcome.

EMILY MARGARETTEN, while a student at Yale University, New Haven, Connecticut, was awarded funding in January 2005 to complete dissertation research on “South African Street Youth and their Participation in Informal Shelters,” as supervised by Dr. Eric Worby. Through investigations of informal street shelters, the grantee examined ways in which groups of street youth in Durban, South Africa, came together to mitigate the daily hardships of urban poverty. Research focused on a group of youth inhabiting a condemned apartment complex in the city center of Durban. Up to 130 youth (between the ages of 14 and 29) made use of this building for a variety of purposes: to be near income-generating practices; to escape the impoverishment of their homes; to participate in the excitement of urban life; and, last but not least, to create and maintain a set of social relations that have both the material and symbolic makings of kinship (re)production. Using anthropological field methods of participant observation, informal conversations, and recorded interviews, the project investigated the ways in which a marginalized group of youth deployed notions of fictive kin to create reciprocal ties of obligation and responsibility. Through mutual claims of kinship, these youth not only created opportunities for their everyday survival but also managed to forge some semblance of collective order and personal belonging. This research contributes to broader anthropological studies that account for urban-youth identities as well as subjective imaginings of kinship, household formation, and domestic organization.

NOAH D. SALOMON, then a student at University of Chicago, Chicago, Illinois, was awarded funding in November 2004 to aid research on “Sufism and the Struggle for Islamic Reform in Contemporary Sudan,” supervised by Dr. Saba Mahmood. While recent literature on Islam in Sudan has focused primarily on the Islamized state and its attempts to create an Islamic society, Islamic activism in Sudan is propelled by a large set of non-governmental actors as well. Sufism in Sudan has a national importance that exceeds the bounds of any individual Sufi organization and is concerned with reforming society by encouraging piety in both worship and daily affairs. This reformism comes in many guises: from promoting Sufi leaders to figures with national relevance, to raising the Islamic consciousness of elite society, to reforming entertainment practices through the propagation of Islamic song into spheres once dominated by the secular. This attempt to create a society with Sufi values and norms is in active struggle with competing claims to Islamic truth, such as those promoted by certain trends in what is known as “Salafi” Islam (the label “Salafi” asserting a claim of acting in the manner of the original Muslim communities). Sufi organizations’ relationships with these Salafi groups are more complex than mere opposition, and the grantee’s dissertation explores several ways in which Sufi reformism articulates itself in conversation with the transforming expectations of the contemporary Sudanese Muslim public sphere.

KNUT UELAND, then a student at London School of Economics, London, England, and University of Oslo, Oslo, Norway, received funding in May 2004 to aid research on “Exorcising Tradition: Perspectives on Christianity and Tradition in a Protestant Revivalist Movement in Madagascar,” supervised by Dr. Rita Astuti. This project studied the spread of Lutheran Christianity in Madagascar through the work of a locally initiated revivalist movement, the Fifohazana, and focused on why people convert to Lutheran Christianity and what changes in religious ideas and practices they experience afterwards. Through participant observation in three different churches and conducting interviews with people who had either converted or were in a situation where conversion was an option, the researcher learned that the motivation to convert was largely based on concerns of well-being for the converts and their households. “Well-being” (*fahasalamana*) is a state of happiness, good health, sufficiency, and well-balanced social relations sought by all people, which spirits then manipulate – through a system of rewards and punishments – as their primary means of communicating with individuals. If people experience problems, it is most likely due to spirits trying to influence them. To get rid of problems, individuals can either capitulate to spirits’ demands, or they can initiate a relationship with a stronger spirit for protection. Through the Fifohazana, Jesus had become incorporated as an extremely potent spirit with the power to keep other spirits away. People primarily seek conversion to be exorcised of spirits, in exchange for which they agree to uphold Jesus’ many rules and guidelines. Converts engage in Bible study to maintain a good relationship with Jesus as a strategy for maintaining their state of “well-being.” Thus, Malagasy Lutherans have not just converted to a religion brought by foreigners; they have made it their own by incorporating it within their existing worldview. Study of the Fifohazana suggests that, instead of constructing a dichotomization between Christianity and local religion, one should study how local people receive the ideas brought by missionizing agents, and study the social changes brought by Christianity in this light.

ILANA VAN WYK, then a student at the School of Oriental and African Studies, London, England, received funding in January 2005 to aid research on “Magical Possibilities: Gambling in Durban, South Africa,” supervised by Dr. John D. Campbell. Lured by promises of fabulous wealth, many impoverished South Africans in the post-apartheid era play the lottery and attend services at the Universal Church of the Kingdom of God (UCKG). They often sacrifice their savings, wages, and valuables to “swing the dice” or get God to send them material blessings. Such behavior has often been explained in terms of magical appropriations of capitalism and economic desperation. This study situates sacrifice and the manipulation of luck in the context of participants’ understandings of risk, power, and moral rectitude. Sacrificing large sums of money in the UCKG signals one’s moral ascendance over the invisible forces of witchcraft, demons, and evil, who constantly work to bring about one’s downfall. However, this attracts the dangerous attention of one’s enemies. To outsiders, such bold behavior signals frightening new sources of foreign power. These sources are mapped onto older explanatory structures and serve to magnify the potentialities of evil. This research aims to map the intersections between power, morality, risk, and wealth in this locale while paying particular attention to the transformative abilities of incompletely controlled foreign forces and the politics of their deployment within the individual bodies of gamblers and UCKG members.

BRUCE WHITEHOUSE, then a student at Brown University, Providence, Rhode Island, received funding in September 2004 to aid research on “Transnationalism among Sahelian Migrants in Brazzaville, Congo,” supervised by Dr. Daniel J. Smith. This project examined the causes and consequences of the migration flow between the contemporary states of Mali,

in West Africa, and the city of Brazzaville in Congo, Central Africa. The study considered this migration stream both in contemporary and historical contexts, and situated it as one component of a multilocal and transnational social space. The project's goal was to learn how Brazzaville's West African population has maintained a culturally distinct identity in Brazzaville despite being integrated into community life for several generations. Using ethnographic research methods, the grantee studied the role of religious, national, and sub-national affiliations in the shaping of a shared identity among West African immigrants and their descendants as Muslims, as traders, and as strangers in Congolese society. The study identified a number of areas in which strangerhood is reproduced as a social, political and economic reality, including: the practice of sending children born abroad to grow up in the parents' communities of origin in Mali; the consolidation of a self-consciously Muslim identity inside a non-Muslim host society; and the exercise of transnational commerce and the resultant formation of a "middleman minority" corresponding to groups of ethnic entrepreneurs in a wide variety of other geographic and cultural settings.

Asia

DR. ANNA BALIKCI, Namgyal Institute of Tibetology, Sikkim, India, received a Hunt Fellowship in January 2005 to aid research and writing on the relation between Buddhism and shamanism in a Bhutias (Lhopos) village of north Sikkim. The grantee prepared a book titled "Lamas, Shamans and Ancestors: Village Religion in Sikkim," to be published by Brill Academic Publishers. The book is intended as a contribution to the anthropology of Tibet and the Himalayas and to the ongoing debate concerning the relation between Buddhism and shamanism. It examines the working associations between Buddhist lamas and shamans, taking into consideration the sacred history of the land as well as its more recent political and economic transformation. Their interactions are presented in terms of the contexts in which lamas and shamans meet, these being rituals of the sacred land and its resources; of the individual and household; of village and state. In contrast to the recent literature that suggests an opposition of both practices, this study reveals an unusual tolerance on the part of Sikkimese village lamas towards the shamans or bon practitioners who have remained entirely independent of the monastic establishment in terms of initiation, training and practice. This independence has allowed the rare survival of archaic bon rituals on the fringes of the Tibetan cultural area. Similarities with North Asian shamanism, particularly that of the Daur Mongols on whom the impact of Buddhism had also been minimal suggests that the practice of the Sikkimese-Lhopo shamans may be located on the very southern edge of the Siberian complex. A separate article was prepared on Lepcha shamanism. Much ritual and other exchanges have taken place between both ethnic groups over three centuries. This new material was presented at a seminar and ethnographic film festivals in Europe.

GOVINDA B BASNET, a student at the University of Georgia, Athens, Georgia received funding in July 2005 to aid research on "The Struggle for Water Rights in Contested Commons: Changing Institutional Landscapes in Upper Mustang, Nepal," supervised by Dr. Robert E Rhoades. The research aimed at investigating how the struggle for water rights modifies the institutional landscape of agricultural-resource management in a water scarce region of upper Mustang in Nepal. By integrating comparative and historical methods the research project investigated the dynamics of struggle for water rights in irrigation systems in six villages of upper Mustang through fieldwork from October 2004 through July 2006. The project was designed to investigate the dynamics of struggle both within a village, and

between villages sharing and not sharing water sources. Initial results indicate that access to water is linked to an impartible inheritance system, labor contribution, and types and growth stages of crop. Claims of ownership are validated through exercising political power, narratives of local legends, and resorting to customary or state laws when appropriate. Furthermore, the struggle to be a part of decision-making bodies for water management has ushered in changes in social institutions. In this arid region, water serves not only as a bone of contention but, paradoxically, as glue holding society together.

DONATAS BRANDISAUSKAS, then a student at Aberdeen University, Aberdeen, Scotland, received funding in January 2005 to aid research on “Beliefs and Practices among Hunters and Gatherers in the Zabaikalja Region, Russia,” supervised by Dr. David G. Anderson. Ethnographic research was conducted among Orochen-Evenki hunters’ and reindeer herders’ communities from January to December 2005 in the northern part of Chita district and Buriatiia Republic in Eastern Siberia (Russia). The research explored how Orochen relationship between cosmology and environment has changed because of external stresses such as the establishment of the Soviet/Post-Soviet policies. It focused on the everyday activities and discourses of indigenous Siberians as they hunt, herd reindeer, and fish to explore the concept of *odiun* (master, ruler) which is crucial to understanding the way in which the indigenous relate to places. *Odiun* is a “root metaphor” for the social power configuration of the world in Orochen realities that is also found widely throughout Siberian natives. *Odiun* can designate spiritual entities like the masters of mountains, lakes, or rivers and it can be explained as a “ruler” or a “host” of a particular place, referring to any sentient being. Research discovered that “masterhood” can be used as analytical concept to tie together many disparate concepts such as cosmological knowledge, power, perception of landscape and animals, and recent political discourses. It can serve as excellent explanatory concept crucial to many Asian societies.

JUNJIE CHEN, then a student at University of Illinois, Urbana, Illinois, received funding in June 2004 to aid research on “When the State Claims the Intimate: Population Control and Constructions of Rural Identity in China,” supervised by Dr. Alma Gottlieb. This dissertation fieldwork project explores how a prolonged series of discursive constructions of peasants as “backward” subjects by the Chinese government has served to legitimize the state’s sustained intrusion into the seemingly private event of reproduction in rural China, and in turn how rural residents respond to and interpret this intrusion. The fieldwork was conducted in and around a multi-ethnic Manchu-Han village in northeastern China from July 2004 to August 2005. Data was collected mainly through intensive interviews, participant observation, and household surveys. Reading villagers’ subjective experiences of reproduction against the state’s hegemonic claims in shaping rural lives, this project aims to chart how rural citizens think about, talk about, and manage their fertility strategies and habits in the face of the state’s continuing claims on their most intimate practices. In so doing, this project further explores complex situations and predicaments that both Manchu and Han peasants have faced, and continue to face, due to the state’s sustained intrusion into the private event of reproduction at the intersection of gender, class, ethnicity, and urban-rural spaces over the past three decades.

PARVIS GHASSEM-FACHANDI, then a student at Cornell University, Ithaca, New York, received funding in February 2005 to aid research on “The Political Use of Ahimsa (Non-Violence) and Vegetarianism in Post-Independent Ahmedabad,” supervised by Dr. James T. Siegel. This project focused on the question, “How can a doctrine of nonviolence become implicated in the production of violence?” by exploring the political use of the concept of

ahimsa (nonviolence) in post-independence Ahmedabad. It followed the transformation of *ahimsa*—from a magical technology that protects the sacrificer against the revenge of the animal victim, to an ethical doctrine of renunciation and prohibition of animal sacrifice, to a weapon against colonial domination, and finally, to a new form of politico-religious identification. Far from being only an abstract ethical ideal, *ahimsa* in Gujarat encompasses concrete cultural practices such as vegetarianism, cow and animal protection, and forms of worship (sacrifice), all of which are implicated in caste upward mobility, Hindu-Muslim relations, and communal violence.

ERIC J. HAANSTAD, then a student at University of Wisconsin, Madison, Wisconsin, received funding in December 2002 to aid research on “Global Policing Enacted: An Ethnographic Analysis of International Law Enforcement in Thailand,” supervised by Dr. Katherine A. Bowie. Research pursued an ethnographic examination of the Thai police. To provide historical contextualization for the project, the grantee used archival sources to gather police histories, Thai-language works on police-related topics, and interviews with retired Thai police officers. This portion of the research is expected to result in the first extensive English-language history of the Thai police. Using an “incident-based” methodology, fieldwork focused on three major police social-order campaigns: a three-month drug-suppression campaign, a three-month “War on Dark Influence,” and the massive security preparations for the Asian Pacific Economic Cooperation (APEC) meetings in Bangkok. These campaigns culminated in a national public spectacle in December declaring a “drug-free Thailand.” Ethnographic data was drawn from over 100 interviews with Thai police officers, DEA agents, taxi drivers, hospital administrators, and the director of the Thai Forensic Science Institute; Thai TV news coverage of countless police raids; anti-drug music recordings of classically trained police singers; and issues of “Top Cop” magazines with glossy centerfolds of SWAT teams and automatic weaponry. Using this data, research shows how social control is part of a local cultural-historical context and how the police are key performers/symbols in the construction of order by the state.

ERIN L. HASINOFF, a student at Columbia University, New York, New York, received funding in December 2005 to aid research on “Material Burma: Missionary Inventories and Consensual Histories,” supervised by Dr. Laurel Kendall. The grant was used to study the Missionary Exhibit—a fragmentary collection of ethnological artifacts that was accessioned by Franz Boas of the American Museum of Natural History following the close of the Ecumenical Conference on Foreign Missions of 1900. The project assessed how the Burmese portion of this unstudied collection inventoried Burma (today, Myanmar), and traced its legacy: the production of Burmese identities in contemporary cultural museums in Myitkyina, Putao, Hkamti and Layshi. By critically engaging the object biography approach, this investigation looked at how the Missionary Exhibit materialized and continues to shape inventories of Burma, now at the periphery of anthropological knowledge. This research considered how artifacts were not just expressions of a new context, but were also technologies that created the context anew. This is premised on the idea that objects came to embody information about Burma, while also acting as agents in the relationships that developed between specific Burmese missionaries and anthropologists. Research followed the contours of the Exhibit’s collection history back to Burma by considering how identities are produced in cultural museums. The study contributes to our understanding of the missionary imagination and its material entanglements over time, as well as to the politics and performance of cultural identity in museums today.

ERIC HENRY, then a student at Cornell University, Ithaca, New York, received a grant in January 2005 to aid research on “Speaking English in China: Second Language Learning and the Construction of Cosmopolitan Identities,” supervised by Dr. P. Steven Sangren. One question that seems to aggravate foreign English teachers and linguists in China is why educational institutions and students seem uninterested in a “proper” way to teach English. Their resistance has been attributed to everything from Confucianism to plain stubbornness. The grantee conducted a year of fieldwork in the northeastern city of Shenyang to examine the social and cultural contexts in which English-language learning takes place, and the structures and processes in which English is embedded in Chinese society. In other words, the research attempts to redirect the question from “Why do English learners not listen to experts?” to “What are Chinese learners attempting to accomplish through their study of English?” Data gathered through interviews with language learners, school administrators, teachers, and other stakeholders located English-language learning within a set of self-fashioning technologies that are designed to advance alternative notions of identity in a globalizing medium of social relations. Knowledge of English allowed proficient learners to participate as dominant partners in what Bourdieu has called a “language market.” The research also served to highlight affinities between the processes of English-language learning and specific local concerns, such as the status of the local dialect and fears of being cheated in relations with others.

METTE M. HIGH, then a student at University of Cambridge, Cambridge, England, received funding in January 2006 to aid research on “A Study of Gold Mining, Pastoralism and Changing Working Lives in Rural Mongolia,” supervised by Prof. Caroline Humphrey. The research objectives were to understand the practical and cosmological issues that arise for pastoralists when mining comes to occupy a visible social and physical space and presents them with new subsistence opportunities. Fieldwork consisted of ten months’ participant observation and interviews with people who are taking part in the current gold rush as well as herders who distance themselves from the environmentally damaging mining practices. By examining narratives about industrialization and collectivization in the socialist era as well as the recent advent of the gold rush, the research concerned how notions of collectivity, responsibility and individualism were related to transformational historical processes and changing subsistence economies. Focusing on how people reconcile cosmological concepts related to the landscape with working practices that transgress fundamental taboos about the underground and water resources, moral commentaries, and discourses of fear and suspicion highlighted people’s negotiation of status and social interaction. The research demonstrates that emerging subsistence economies may not only be fuelled by economic incentives but also by particular socio-cultural mechanisms.

DR. SHU-MIN HUANG, Iowa State University, Ames, Iowa, and DR. PONG-IN RAKARIYATHAM, Chiang Mai University, Chiang Mai, Thailand, received a renewal of an International Collaborative Research Grant in April 2004 to aid research on “Chinese Diasporic Communities in Highland Northern Thailand: Ecology, Identity, and Transnationalism.” This is the second year of a multidisciplinary (anthropology, geography, and soil sciences) and multinational (China, Hong Kong, Thailand, and U.S.) project. Besides conducting fieldwork in Banmai Nongbua, including participatory living by ethnographers in the village and experimental sampling by natural scientists in its vicinity, this year’s work also includes formal paper presentations of preliminary findings at the Annual Meeting of the American Anthropologists in November 2004. Besides this formal panel presentation, this project produced one M.A. thesis, three professional articles, an

edited volume. A book-length monograph, conference paper, and ethnographic film resulting from this research are also in production.

DR. LAUREL KENDALL, American Museum of Natural History, New York, New York, and DR. VAN HUY NGUYEN, Vietnam Museum of Ethnology, Hanoi, Vietnam, were awarded an International Collaborative Research Grant in June 2004 to aid collaboration on “The Sacred Life of Material Goods: Museum Objects Revisited.” This project wed material-culture studies to the anthropology of religion, and the practical work of museums to the ethnography of popular religion and magic. It qualified the vague and problematic concept of a “sacred object” with several ethnographically contingent understandings of how material things become (and how they cease to be) sacred in different communities of religious practice, demonstrating the utility of Alfred Gell’s notion that relationships between people and things can be studied much as anthropologists study relationships between people. The original donors, members of their communities, ritual specialists, and artisans described how six objects in the collection of the Vietnam Museum of Ethnology (VME)—votive statues and amulets (Kinh majority), diviners’ bundles (Tai minority), a shaman’s stringed instrument (Tay minority), and a ritual tree (Tai minority)—and others like them were produced, what powers were imputed to them, and how human users properly interact with these things in their sacred, potentially sacred, and no-longer-sacred states. In the new market economy, the relationship between production technology and magical power has been modified and practitioners make ritual improvisations when they bring sacred material into new contexts such as secular performance and museum collections.

DR. NAYANIKA MOOKHERJEE, Lancaster University, Lancaster, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in June 2005 to aid research and writing on “Specters and Utopias: Sexual Violence, Public Memories, and the Bangladesh War of 1971.” Specters and Utopias is a book-length project that aims to map out the public memories of sexual violence of the Bangladesh Liberation War of 1971. Situated within the context of anthropology of gender, violence, body, the state, and South Asia, this study is rooted in the paradigm of political and historical anthropology. The project is discursive, and based on fieldwork in 1997-98, 2003, and 2005-06 in Dhaka and Enayetpur, a village in west Bangladesh. In Bangladesh, the end of the nine-month long war in 1971 found three million dead and 200,000 women raped by the Pakistani army and their local collaborators. After the war, in an attempt to rehabilitate the women raped, the state eulogised them as *birangonas* (war-heroines). Within the context of a transnational global language of human rights, in Bangladesh, the histories of rape exist on one hand, in the realms of the valorised, national imaginary among the state and civil society through the processes of documentation of narratives of rape. On the other hand, the lived-in experience of the war-heroines provides a reconceptualisation about the “trauma” involved in the violence of rape vis-a-vis the national documentation of their history. The study concludes that these public memories of rape based on political, historical and social contingency, suppress the experiences and needs of *birangonas*. The focus on intersubjective lived experiences of the raped women can alone ensure an ethical exploration of the sexuality of war, its processes of gendering and its effect on the individuals affected by sexual violence.

JOHN OSBURG, while a student at the University of Chicago, Chicago, Illinois, was awarded a grant in June 2004 to aid research on changing ideologies of masculinity in urban China, under the supervision of Dr. Susan Gal. This project investigated the consumption and leisure practices of newly rich, male entrepreneurs in China, practices which are

embedded in an emerging ideology of elite masculinity. The study was conducted in Chengdu, China, among several intersecting networks of wealthy entrepreneurs. In addition to observation of this group's leisure and consumption practices, detailed interviews with a select group of informants were conducted focusing on transformations in their personal lives and relationships. While wealthy male entrepreneurs were the main focus, research subjects included many who occupied marginal positions in the world of Chinese business, including female entrepreneurs and members of the criminal underworld. The study found that many features of subjects' lifestyles—their social networks, consumption practices, leisure activities, and sexualities—were deeply intertwined with and to some extent a product of their business relationships. Many subjects participated in various elite recreational activities in order to cultivate relationships with clients, potential business partners, and government officials that were essential to their financial success. Young women were a constant presence during these activities, serving as mediators in relationships between men. This project analyzed the relationship between the Chinese state and private business, changing configurations of romance, marriage, and sexuality, and the rise of new forms of consumption and leisure from the perspective of changing ideologies of gender. More generally, it is hoped that this study will help account for the rise of a “masculinized” sphere of private business in China.

CAMILLA ROMAN, then a student at University of Oxford, Oxford, England, was awarded a grant in September 2005 to aid research on “Weaving of Patterns and Patterns of Weaving: Learning to Work in a Silk Cluster,” supervised by Dr. Barbara Harriss-White. The main findings from field research in Chanderi, Madhya Pradesh, India, unravel the complex mechanisms of learning and knowledge transformation in a silk cluster, and highlight their implications for silk workers and for the survival of their livelihoods. In particular it emerged that learning arrangements and apprenticeship modes can severely restrict routes to employment and perpetuate caste-based occupational structures. Gender norms were also discovered to play an important role in determining access to knowledge resources, and yet such norms can be molded and transformed by social actors in actual practices. In-depth analysis of social relations and values points out that space in clusters is socially constructed and segmented, and that knowledge flows through specific spatialized channels available only to certain groups. Once learning and innovation are contextualized, elements often underestimated appear to be crucial factors behind innovative behavior. A high degree of participation in a variety of associations and networks (as well as physical movement across distant places) can partly explain why certain entrepreneurs innovate more extensively than others. This is due to their ability to bridge knowledge from different domains—such as knowledge of saree production, which takes place in their homes – and combine this with knowledge of fashion trends in metropolitan centers.

YU WANG, then a student at Duke University, Durham, North Carolina, was awarded funding in September 2005 to aid research on “Naturalizing Ethnicity, Culturalizing Landscape: The Politics of World Heritage in China,” supervised by Dr. Ralph A. Litzinger. In the past ten years, more than twenty sites in China have been added to UNESCO's World Heritage List. This growing World-Heritage “fever” has manifestly transformed the lives of people living in these sites. It also raises questions about the changing relationships between culture and nature, local and global, and development and conservation. Based on an ethnographic account of the tourism development, ethnicity construction, and heritage protection on a potential World Cultural Heritage Site in Yunnan Province, this research investigates how the world-heritage system generates debates about cultural (ethnic) authenticity and creates new sites of struggle over control of local resources in this

particular site of Yunnan. In a context where both global and state policies continue to orchestrate developments in contemporary China, and where local struggles over identification and poverty increasingly haunt those policies, this project tackles the problems of development and conservation by offering a case that is centrally engaged with international and state-based modes of governmentality. This project aims above all to question assumptions about the simple relationship between the development agenda of the state and the conservation mission of UNESCO.

Europe

JILL D. ALLISON, then a student at Memorial University, St. John's, Newfoundland, Canada, was awarded a grant in January 2005 to aid research on "(In) Fertile Ground: Contradictory Conceptions in Assisted Reproduction in Ireland," supervised by Dr. Robin G. Whitaker. This research examined the social challenges and paradoxes that surround infertility and its treatment in relation to rapid and recent social and economic change in the Republic of Ireland. Recent changes include economic growth, new economic and political links with the European Union, and declining public confidence in the social power of the Roman Catholic Church within Ireland. Less overt factors in the infertility experience emerge from debates around the traditional definition of family and its significance to Irish political identity, the long-standing issue of abortion politics, and the meaning of the constitutionally protected "right to life of the unborn" in relation to increasingly available assisted reproduction technologies (ART) in Ireland. Based on in-depth interviews with people who have experienced difficulty conceiving, the researcher explored the way they contend with moral and ethical challenges posed by technological innovations in infertility treatment, how they make decisions between medical or social options that may or may not be available, and the impact of infertility itself in a climate of changing social values. In spite of continuing emphasis on the traditional family as the site of social, moral, and political stability in Ireland, the research suggests that women dealing with infertility are challenging the institutionally and discursively constituted meanings of motherhood, conception, and fertility that have been the cornerstones of their subjective identities.

DR. MICHAEL L. BLIM, City University of New York, Graduate Center, New York, New York, received funding in July 2003 to aid research on "After Industrial Development: Intergenerational Social Mobility in a Central Italian Town." The field-based re-study of economic and social mobility in Monte San Giusto, in the Marche region of Italy, discovered that the adults of twenty-five shoe entrepreneurial and worker households first interviewed in 1981-1982 (also with Wenner-Gren funding) have solidified their economic successes and achieved substantial social status mobility. The outcomes for their children, now adults ranging in age from 22 to 40, are more mixed. They have had a great deal of difficulty gaining a foothold in labor markets for professions and service employment, despite significantly better educational preparation than their parents, many of whom had no more than fifth-grade educations. Members of the new generation with minimum educational preparation have trouble finding work in the shoe industry, the "mono-crop" of the area, and many avoid employment in the industry on the belief that it will not last much longer. Finding blocked opportunities in a shoe industry in semi-permanent economic crisis and in professional and service industries governed by rigid and clientalist employment practices, some of the new generation are taking up small-time entrepreneurship in food, drink, and tourism. Of those taking up manual occupations, skilled tradespeople are doing well, perhaps better than the rest. Instead of serving the shoe industry, machine tool and dye

workers and prototype producers are forming small firms seeking business outside the area. The prospects for their “escape” from the declining shoe industry are as of now uncertain.

DR. SUSAN L. ERIKSON, University of Denver, Denver, Colorado, was awarded a Hunt Postdoctoral Fellowship to aid research and writing on “Engendering the Global: Women, Medicine, and Technology in Re-Unified Germany.” Funding supported a research trip to Siemens Medical Solutions world headquarters in Mountain View, California and write-up of a book manuscript. Using an ethnography of reproduction to explicate the global, national, and local opportunities and constraints that shape lived-experience, the book addresses theoretical and methodological gaps in the social-science literature on globalization and presents a new model for understanding global praxis. The book suggests a reconfiguration of globalization theory and method, one that conjoins macro and micro processes. Drawing from an ethnographic research project that includes data from Siemens’ corporate headquarters in Germany and the United States (the ultrasound divisions of Siemens Medical Solutions) as well as patients lived-experiences of prenatal diagnostic technology use, the book argues that the unpacking of “assemblages” of power help us to better understand the politics and policy of maternity care. In this case study from Germany, corporate profit-making strategies converge (not coincidentally) with German healthcare policies and biomedical protocols in ways that set the stage for German prenatal ultrasound use, the highest in the world.

DR. ELIZABETH L. KRAUSE, University of Massachusetts Amherst, was awarded a Richard Carley Hunt Fellowship in January 2005 to aid research and writing on “Fertile Protest: Memory, Demographic Decline and Economic Angst in Italy.” The interdisciplinary project resulted in a series of publications that address the question, “What do subjugated memories and quotidian practices reveal about Italy’s demographic ‘decline’?” The project traced the cultural politics of family making in Italy, where women in the 1990s reached record-low fertility rates and where pronatalist urgency exists. The project also explored popular memory, globalization and identity formation. Three publications resulted, with a fourth under review, and a book-length manuscript near completion. The first article theorizes ethnographic method as structured spontaneity and argues that memories of the peasant past work to redefine masculinity and shape fertility practices (*American Ethnologist*, 2005). A second publication sets forth an ethnographic research agenda for modern Italy (*Journal of Modern Italian Studies*, 2006). A third essay delineates how demographic alarmism enables racism (*The Corner House*, 2006). The fourth manuscript (under review) investigates the delicacy of adopting pronatalism as a public position in Italy, revealing concern with social cohesion, modernity and boundaries. Separate from these articles is a book-length manuscript, “Unraveled: A Weaver’s Tale of Life Gone Modern,” which exposes the cultural roots beneath the demographic transition as intricately linked to transformative hidden economies as well as traumatic political processes.

SONJA LUEHRMANN, then a student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in June 2005 to aid research on “Secular Transformations and Interreligious Relations in Postsoviet Marii El, Russian Federation,” supervised by Dr. Alaina Lemon. Through ethnographic fieldwork in religious organizations in the Republic of Marii EI (an autonomous republic in the Volga region) and archival research with the records of Soviet organizations involved in atheist propaganda from the 1950s to the 1970s. This research aimed at answering the questions, “What material and human resources from Soviet secular culture do postsoviet religious activists draw on?”, “How do they transform these resources for religious purposes?”, and “What impact does this have on public life in a

multi-ethnic, multi-religious region?” Findings showed that part of the Soviet legacy is a large part of the population trained in doing ideological work aimed at making people engage with doctrinal principles through pedagogical forms that are still in use in the service of religious organizations today. Soviet efforts to create a mosaic of secular ethnic cultures also contributed to the currently widespread idea that there should be a match between ethnic and religious affiliation, which is used as an organizing and legitimizing principle by different religious organizations and government institutions. Similarities between Soviet-era communist and post-Soviet religious propaganda are in some degree due to biographical and institutional continuities, and in part to common responses to the problem of making doctrine a part of people’s lives.

LILITH MAHMUD, then a student at Harvard University, Cambridge, Massachusetts, was awarded funding in June 2005 to aid research on “Seeking Sisterhood: Elite Constructions of Gender in the Italian Freemasonry,” supervised by Dr. Michael F. Herzfeld. This project examined the making of gender in elite circles through the ethnographic study of Masonic lodges in Italy. Through participant observation and in-depth interviews, the grantee studied the everyday lives of upper-class men and women members of four different Masonic orders, providing an ethnographic account of this (in)famous esoteric organization—formerly a secret society for men only—that continues to operate in Italy among widespread conspiracy theories. Paying close attention to performances of intellectualism and “high” culture, exclusionary politics, and both esoteric and social activities throughout the research, this study examined the role of secrecy in the establishment of relative power within an elite group, and the gendering of particular forms of femininities and masculinities among the upper classes of society. Findings emerging from research undertaken under this grant highlight the complexity and contingency of gender as a category, and the significance of cultural and social capital, in addition to financial resources, for the making of European elites.

ANDREA K. MUEHLEBACH, then a student at the University of Chicago, Chicago, Illinois, received a grant in June 2005 to aid research on “Farewell Welfare? State, Labor, and Life-Cycle in Contemporary Italy,” supervised by Dr. Susan Gal. The question posed was how state institutions provide and use the legal, political, and discursive frameworks that help delineate and create a growing sector of “volunteers”—figures pivotal to both the privatization of the Italian state’s social services onto the non-profit sector, and the much larger-scale re-imagining of the welfare state as a collective moral order. Because volunteers and their “moral labor” are widely conceptualized as situated outside the orbit of wage-labor and within the realm of “the gift,” their work functions as a vehicle through which a fundamental shift in the foundations of modernist public morality is imagined—away from an overly “rational,” “abstract,” and “bureaucratic” state, towards the emotive, highly sentimentalized, localized, and face-to-face pragmatics of “private” care. The grantee argued that an ethnographic analysis of the emerging figure of “the volunteer” through law, policy, and public discourse offers particular insight into how the processes of individualization, de-collectivization, de-politicization, and moralization associated with neo-liberalism play themselves out in a particular social and cultural context.

MAUREEN MURNEY, while a student at the University of Toronto, Toronto, Ontario, Canada, received funding in September 2004 to aid research on the intersection of addiction, stigma, reproduction and healthcare in western Ukraine, while under the supervision of Dr. Michael Lambek. Specifically, the research explored the relationship between discourses of normative behaviour, health-seeking practices within and outside official healthcare

institutions, and the daily-lived experiences of Ukrainian women who are addicted to alcohol, especially women of reproductive age. The project is based upon twelve months of ethnographic fieldwork in Ukraine with healthcare providers, development staff, social scientists, and women and men who self-identify as alcoholics; fieldwork began just prior to the Orange Revolution in 2004. Most of the research was conducted in large urban settings, though some attention was paid to the particular challenges faced by people living in rural villages. Fieldwork indicates that in western Ukraine, the traditional seat of Ukrainian nationalism and religion, the multiple discourses on values and social change emphasize references to the pagan goddess, Berehynia, and the Christian Virgin Mary, in order to characterize an explicitly anti-Soviet role for the “authentic” Ukrainian woman as protector of family and nation. Accordingly, women who become addicted to alcohol are seen to have consciously rejected the essence of Ukrainian womanhood. As such, alcohol dependent women are far more reluctant than men to “confess” and seek treatment, particularly in official healthcare institutions; alternative healing strategies are often considered to be more effective, modern, democratic, and/or confidential.

CLAUDIA L. PETRUCCIO, then a student at University of Pittsburgh, Pittsburgh, Pennsylvania, was awarded a grant in January 2005 to aid research on “Amniocentesis, Cultural Mediation, and the Construction of Difference in Italy,” supervised by Dr. Joseph S. Alter. This project examined a program in which native speakers of thirty languages facilitate the delivery of culturally competent healthcare to recent immigrants in Florence, Italy. Research was designed to reveal the ways in which culture is defined, represented, and enacted throughout the various administrative and clinical registers of the program, and was focused primarily on a prenatal clinic for Chinese immigrants housed in a center for the practice of Traditional Chinese Medicine. The researcher attended trainings for cultural mediators, participated in the daily life of prenatal clinics (where Arab, Romanian, and Chinese mediators assisted patients) and shadowed a Chinese mediator as she conducted rounds in the prenatal and maternity wards of a large suburban hospital. Interviews were conducted with administrators, doctors, midwives, mediators, and patients to elicit opinions about the meanings of culture and how it relates to the needs of expectant and new immigrant mothers. Particular attention was paid to points of disjuncture in clinical practice, where ideal theories or romanticized versions of culture came into conflict with the legal, material, and structural reality of immigrant patients. The women who frequented the clinics described their needs primarily in legal, structural, and economic terms: long working hours and poor conditions, greater need for translation services, and difficulty navigating the bureaucracy of medical and government offices. All of these needs were addressed in daily interactions in the clinic, yet the clinic staff expressed a frustrating incongruity between an idealized Chinese culture, associated with healthful living and a balanced lifestyle, and the often unhealthy circumstances of their immigrant patients.

DR. SALLY PRICE, College of William and Mary, Williamsburg, Virginia, was awarded a grant in January 2005 to aid research on “Art and the Civilizing Mission: Cultural Politics in Paris and Overseas France.” The research conducted under this grant involved an in-depth exploration of the role of the French state in defining, acquiring, exhibiting, interpreting, and promoting art created by people from “traditional” cultures in Africa, Oceania, and the Americas. One part traced recent developments in the status of artists in French Guiana, France's department (and former colony) in South America. A second part followed the decade-and-a-half-long efforts of French President Jacques Chirac to “valorize” non-Western arts in Paris museums, culminating in their presence in the Louvre (as of 2000) and in a special new museum next to the Eiffel Tower (inaugurated in June 2006). In French

Guiana, extensive interviews were conducted with artists, agents, members of cooperatives, and others in order to follow the transformation of an art originally destined for internal consumption into a marketable commodity produced by full-time professional artists. In Paris, anthropologists, art historians, museum curators, journalists, collectors, art dealers, artists, and politicians complemented findings from books, articles, and websites, to produce a history of the complex interactions that culminated in the realization of Chirac's dream. As the research developed, the second part of the project became dominant, due to the complexity of the politics and competing ideologies that fed controversies, rival propositions, and practical considerations in this 300 million dollar undertaking. The findings from French Guiana have been published in two articles. The Paris research is in press at the University of Chicago Press for publication in 2007 as "The House that Jacques Built: Art and Difference in France."

DR. VALERY TISHKOV, Russian Academy of Sciences, Moscow, Russia, was awarded a grant in January 2001, to aid research on "Anthropology of Complaint: Changing Life Perceptions, Identities and Outside World Images in Transforming Russia." This research is a basic revision of the crisis paradigm in Russia based on a study of complaints, fears, and concerns demonstrated through surveys and participant observations by different strata, regional and cultural groups of the country. Research disclosed disparities between "real life" improvements for the majority of Russian people and its negative perceptions dominant in public and academic discourses. The reasons for disparities and miscalculations lie in inadequate expert analysis of a rapidly changing society, in political instrumentalism, in mental inertia of producers and consumers of elitist prescriptions. Several basic conclusions are meaningful for anthropological analysis of social change. The society overloaded with changes can perceive in negative terms even changes to the good. The growing complexity and uncertainties represent a challenge that is difficult to meet for post-Soviet populace accustomed to one-dimensional thinking, state protection, and a strictly controlled social life. At the same time, highly educated populace in Russia demonstrated innovative strategies and reached unprecedented level of consumption, often through extra-legal entrepreneurial activities. Complaint became a part of collective and individual strategies to get more sympathy and material rewards. But the structure of complaints shows that Russia is a normal country where people are more concerned with basic needs in social conditions and individual success than in collective aspirations, such as a country status or ethnic group sovereignty. People in Russia are muddling through transformations as people do in other societies. This research helps to overcome a real crisis of understanding on how societies change and how people perceive and use these changes.

Latin America and the Caribbean

ELISE ANDAYA, while a student at New York University, New York, New York, was awarded a grant in April 2004 to aid research on changes in Cuban gender ideologies and kinship strategies after the collapse of the international communist bloc, supervised by Dr. Rayna Rapp. Andaya examined how socialist values in Cuba are reproduced, contested, and transformed through everyday practices of gender, kinship, and family making. While tracking how the state uses progressive arguments about gender and reproduction to support its socialist agenda, the grantee also studied how familial practices in Cuba's new economic and social context are changing in ways at times antithetical to the desires of the state. During eighteen months of fieldwork in Havana, the grantee conducted participant observation at reproductive health-care clinics, and interviewed laypeople, academics, and

policy makers to understand state reproductive and familial policies, academic discourses about “socialist” family values, and the daily practices and decisions of women and men making and sustaining families in the new economy. Through examining problems of biological and social reproduction, the project studied tensions over the meaning of Cuban socialism as the state and individuals struggle to make families and make socialist citizens in a “post-socialist” world.

DR. JOÃO BIEHL, Princeton University, Princeton, New Jersey, was awarded a Hunt Postdoctoral Fellowship in November 2002 to aid research and writing on “Pharmaceutical Governance: The Development of the Brazilian AIDS Model.” Brazil has, against all odds, invented a public way of treating AIDS. In 1996, it became the first developing country to adopt an official policy that universalized access to life-saving drugs. Both AIDS mortality and the use of hospital services have subsequently fallen by 70 percent, and the Brazilian policy is now hailed as a model for stemming the AIDS crisis in the developing world. The book “Will to Live: AIDS Drugs and Local Economies of Salvation” documents how this life-saving policy came into existence amidst entrenched inequality. It explores Brazil’s inventive combination of activist forces, the interests of a reforming state, transnational organizations, and the pharmaceutical industry. The book draws from research carried out over the last ten years among people working in state, corporate, scientific, and nongovernmental institutions, and also from longitudinal research among marginalized AIDS patients and grassroots care services. Overall, “Will to Live” illuminates a shift that the Brazilian AIDS policy represents: from a crumbling welfare state to an activist state; from international and public health understood as prevention and clinical care to access to medication; and from political to biological rights as a new form of pharmaceutical citizenship takes form.

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, supervised by Dr. 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 *outremer* and how labor movements are emerging as the inheritors of failed anti-colonial and nationalist struggles. Using participant observation, targeted interviews, and archival research, the grantee 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. The project 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.

DR. PETER S. CAHN, University of Oklahoma, Norman, Oklahoma, received funding in January 2005 to aid research on “The Great Commission: Direct Selling in Mexico.” Direct sellers (companies like Mary Kay and Amway) enroll independent contractors who purchase products at wholesale prices for resale in face-to-face transactions. Contractors also generate

income by recruiting others to sell and claiming a commission on their purchases. To keep its members motivated and loyal, companies invest their work with spiritual significance. Since the 1990s, several million Latin Americans have joined direct-selling organizations as either part-time or full-time workers. This research investigated whether the popularity of direct selling results from the growing religious diversity in Latin America. Twelve months of ethnographic fieldwork in Morelia, a provincial Mexican capital, revealed that direct sellers are overwhelmingly Roman Catholic. However, in joining a direct-selling company, they undergo a “born-again” experience that transforms the way they relate to the supernatural. They adopt a more Protestant outlook of self-reliance as well as a personal relationship with the divine. That they remain committed Roman Catholics illustrates how normalized Protestant-derived ideas have become in Latin America.

NICOLE CASTOR, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in November 2002 to aid research on “Invoking the Spirit: Religion and the Politics of Nationhood in Trinidad,” supervised by Dr. Andrew H. Apter. The project analyzed public culture, the performance of identity, and the role of race and diversity in relation to national identity in contemporary Trinidad through three consecutive years of field-based research on Afro-Trinidadian public ritual and festival events. Through case studies that followed festivals and rituals through an annual cycle of public culture, over a period from November 2002 to August 2005, the grantee studied Orisha public ritual, Carnival fetes, and Emancipation celebrations as an investigation of the dynamics between culture, ritual, nation building, and the construction of identity. Performative moments within festivals and rituals revealed complexities of race and ethnicity, destabilizing fixed notions of the Afro-Trinidadian. The researcher conducted numerous interviews, documented speeches, public ceremonies, and rituals through audio-visual media. This project generated an “alternative” model of the public sphere that explores how the cultural production of identities takes place in public spaces, and how festival and ritual moments contribute to the building of the nation. In particular, the research shows how, in Trinidad, race and class are mutually defining, lived, and embodied categories that are frequently performed, contested, and redefined.

HOLLY A. DYGERT, then a student at Michigan State University, East Lansing, Michigan, was awarded a grant in May 2003 to aid research on “Negotiating the Indigenous Family in Mexico: Woman, Community, Region, and Nation,” supervised by Dr. Laurie K. Medina. Seventeen months of ethnographic research focused on ideas about indigenous culture and family among three groups in Mexico: government employees working to implement the national opportunities program; Mixtec activists working to revitalize their language and culture; and men and women in the small southern Mixtec village of San Mateo Peñasco. By examining ideas about indigenous culture and family among the three groups, the research aimed to better understand how people create, rework, and contest linkages between culture and family in contemporary development practice. The researcher collected and reviewed opportunities-program literature; conducted interviews with program officials at national, state, regional, and village levels; and participated in and observed program activities and events at the regional and village levels. Similarly, the grantee collected Mixtec cultural revitalization advocates’ written literature; conducted interviews with leading activists; and observed events aimed at revitalizing the Mixtec language and culture. Then, the researcher conducted a year of ethnographic fieldwork in the Mixtec village of San Mateo Peñasco, examining how villagers perceive these ideas about Mixtec culture and families. Data collection methods in the village included participant observation, a village census, semi-structured interviews with key individuals in the village (including the municipal President,

the Catholic priest, and the local midwife), and semi-structured interviews with a stratified sample of adult villagers.

DR. EMILIA R. FERRARO, Latin American Faculty of Social Science, Quito, Ecuador, received a Hunt Postdoctoral Fellowship in June 2004 to aid research and writing on “Debt in the Andes.” This project concerns the notion of “debt” in Pesillo, a Quichua village in northern Ecuador, and tries to establish the importance of debt as a category of analysis in its own right. Despite the existence of a variety of different loans, in Pesillo the very word *deuda* (debt) is used only to refer to loans in money with interest over time. This close relationship between debt and money originates in Pesillo history of a Catholic hacienda, and where the Catholic influence is still very powerful. It is rooted within the medieval Christian ideology and imagery of money and usury, brought to Latin America by the Spaniards. However, Pesillanos have resignified the initial notion of *usury* and *interest* into the notion of a “fertile” time, and money converted into a means through which salvation is enacted. Money and the debt it entails become a metaphor of faith, and both money and faith are in the control of the Catholic Church and its agents. With debt associated with the world of finance and mercantile economy, it has been neglected in both Andean ethnography and economic anthropology, whose attention on economy in noncapitalist societies has concentrated on “gift” and reciprocity.

CARRIE A. FURMAN, then a student at University of California, Riverside, California, received funding in November 2005 to aid research on “Re-Channeling Power: Water Resource Management in Rural Bolivia after Decentralization,” supervised by Dr. Thomas Patterson. Recent access to irrigation in the arid valleys of Bolivia is providing rural families with increased agricultural productivity, manifesting in greater food security and income from agricultural markets. In addition, the management of this valuable resource has altered the political systems and social dynamics of this region. This research studies the Lahuachama irrigation system and the way it is altering water-management practices, community organization, participation in markets, and local politics. More specifically, the themes explored during field research consisted of investigating the economic and agricultural marketing activities of the irrigation associates, the role of NGOs in capacity building, and the participation of women. Data was collected through the combined use of formal and informal interviews, participant observation, archival research, and the creation of a GIS geo-referenced map of the irrigation system. The data collected significantly shaped the direction and scope of the grantee’s dissertation research. Foundation support enabled the researcher to reach remote regions in the study area, use more complex technologies, and hire consultants, and the research findings are beginning to illuminate many of the profound changes in regional social organization as well as alterations in community and household agricultural practices.

ARI E. GANDSMAN, then a student at McGill University, Montreal, Quebec, Canada, received funding in October 2003 to aid research on “Reclaiming the Past: The Search for the Missing Children of Argentina’s Disappeared,” supervised by Dr. Allan Young. Fieldwork was conducted over sixteen months on the efforts of a family-members organization, the Abuelas de Plaza de Mayo, to recover the identities of their disappeared relatives, who were kidnapped as a result of the actions of the military dictatorship during the 1970s. The research consisted both of the history of this search as well as the activities of the organization in the present. Research was divided into three main components. Through archival research, the grantee gathered both primary and secondary sources

necessary to trace the history of the organization as well as that of individual cases. Interviews were conducted with both family members who had found their missing relatives and those who were still actively searching for them, in addition to those conducted with recovered grandchildren. Interviews were also conducted with organizations and individuals collaborating with the Abuelas—including the governmental entity working with the group, the legal, psychiatric, and scientific teams of the Abuelas, and with the geneticists who work in the National Genetic Data Bank—all of whom play an integral role in the search and recovery of the missing family members. Participant observation was conducted not only at the relevant organizations and institutions but all in attendance at seminars, workshops, lectures, memorial and commemorative events and tributes, court cases, and all other institutional activities of the group.

DR. THOMAS A. GREGOR, Vanderbilt University, Nashville, Tennessee, received funding in July 2004 to aid research on “A Native American Peace System.” In the upper Xingu region of central Brazil, nine ethnic communities participate in a system of peaceful relations despite speaking different languages. The Xinguanos have never engaged in aggressive warfare and their culture is “anti-violent.” Among the Mehinaku, one of the Xingu groups, the peace is in large part sustained by empathy and attention to one another’s emotions and needs. Food sharing, a key symbol of nurturance and concern, requires reciprocal behavior. Failure to share puts the individual who is in need at supernatural risk, thereby making his discomfort everyone’s responsibility. The villagers’ pattern of romantic and companionate love, and mutual aid and respect for others, creates a merged community of interdependent interests. Coexisting with empathy and love are fear of witchcraft and occasional acts of violence. These are generally restrained by the ethic of non-violence and by the capacity to disengage from tense relationships. Interpersonal relationships and the emotional connection of individuals thereby play a fundamental role in maintaining the Xingu peace.

BYRON E. HAMANN, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in April 2005 to aid research on “Bad Christians, New Spains: Colonization, Community, and Inquisition in Sixteenth-Century Yanhuitlan and Valencia,” supervised by Dr. Kathleen Morrison. This project focused on two inquisition investigations (one from Valencia, Spain, and one from Oaxaca, Mexico) in order to study the connections linking Spain’s internal colonization of Muslims in the sixteenth century to Spain’s external colonization of Native Americans at the same time. Funding covered a year of archival research in Madrid, Seville, Mexico City, and Oaxaca City. In Madrid, a complete transcription of the Valencian trial was completed, and additional materials (on an Imperial College founded to teach the children of Muslim elites, on the groundplans of inquisitorial buildings, and on the economic and cultural situation of Muslims in 1540s Valencia) were gathered. In Mexico, published transcriptions of the Oaxacan trial were corrected, and a rich and unstudied body of colonial land documents, filled with the names of Mixtec sacred sites recorded in Mixtec, was discovered. In Seville, further colonial land documents were consulted, and unexpected connections were found to the main protagonist of the Valencian trial: he was married to the granddaughter of Christopher Columbus, and at the time of his investigation by the Inquisition the couple was involved in other litigations over riches from the Caribbean.

DR. THOMAS W. HENFREY, University of Kent, Canterbury, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in November 2004 to aid research and writing on “Ethnoecology, Resource Use, Conservation, and Development in a Wapishana Community

in Southern Guyana.” The role of traditional ecological knowledge in the engagement with conservation and development of Wapishana populations in Guyana was investigated using a holistic analytical framework. This framework was based upon an informative mutual critique of integral ecology, and holistic approaches within ecological anthropology, leading to a model more complex and detailed than the former, broader and more coherently organized than the latter. Its application to Wapishana subsistence practices identifies the employment by actors of a pluralistic cognitive perspective as the key factor in reconciling ecological and productive criteria. The same is true for intercultural interchanges: if dominated by a uniformly rationalistic perspective, as is typical in conservation and development, these will be intercultural frontiers at which cultural diversity is diminished, rather than intercultural edges at which it is enhanced. For conservation and development initiatives to be enhancing rather than destructive to cultural diversity requires that they be based upon pluralistic perspectives consistent with those identified as being characteristic of traditional knowledge systems.

CASEY HIGH, then a student at the London School of Economics, London, United Kingdom, received 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 inter-ethnic 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 inter-group and inter-personal 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 inter-group 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.

DR. CARLOS D. LONDONO-SULKIN, University of Regina, Regina, Saskatchewan, Canada, was awarded a Richard Carley Hunt Fellowship in January 2005 to fund the production of a monograph describing the ongoing achievement of social life of Muinane and other people of the Colombian Amazon, and how this life was shaped by their morally evaluative understandings of themselves and their interactions. The monograph portrays their social organization and cosmology, how individuals talked about these matters, and particularly how they articulated their decisions and moral evaluations of their own and others’ subjectivities and actions, often in the very terms with which they talked about mythical origins, clans and lineages, and interspecies relations. The monograph emphasizes the point that selfhood and social life are products of individuals’ interactions, and hence insists on describing particular instances of dialogue and other symbolic deployments. It

also discusses the matter of key debates in current Amazonianist scholarship, concerning cosmological perspectivism and the place of alterity in Amazonian sociality. The monograph features chapters on: moral selfhood; perspectivism, the human and the inhuman; key person-constituting substances such as tobacco, coca, manioc, cool herbs and hot chilies; virtue and social organization; knowledge and agency; and quotidian and occasional predatory transformations.

MARIANA MORA, then a student at University of Texas, Austin, Texas, was awarded funding in January 2005 to aid research on “Contentious Governance: Zapatista Indigenous Juntas de Buen Gobierno and State Multiculturalism in Mexico,” supervised by Dr. Charles R. Hale. Dissertation fieldwork, conducted from January 2005 to August 2006, examined the cultural politics of the Zapatista indigenous autonomy movement after a decade of social struggle for indigenous-rights claims and for resource redistribution in Chiapas, Mexico. Research sought, firstly, to identify the extent to which Zapatista practices of autonomy effect material practices and indigenous identity formation in ways that differ from those practices of a neoliberal, multicultural Mexican state; and secondly, to map how Zapatista cultural politics shape the production of subaltern indigenous political subjectivities. Contrary to the majority of largely text-based research on Zapatista politics, ethnographic data collected suggests that the practices and meaning of Zapatista indigenous autonomy are an effect of current state governing techniques, but also pose a challenge to state forces by generating decolonizing self-making practices. Both state policies targeting Mexican indigenous populations and practices of Zapatista autonomy encourage social actors to take responsibility for insuring their well-being. Similarly, expressions of Zapatista resistance and hegemonic forces struggle over the (re)production of social life where the political is inseparable from socio-economic and cultural elements. However, research demonstrates that Zapatista political practices destabilize: the current ethnic-racial ordering of the Mexican nation-state; relationships between current capitalist logics and definitions of democracy; and how gendered constructs reproduce dichotomous understandings of indigenous and non-indigenous “traditions.”

KAREN PENNESI, then a student at the University of Arizona, Tucson, Arizona, received funding in January 2005 for dissertation fieldwork on rain predictions in Ceará, northeast Brazil, under the supervision of Jane H. Hill. The project investigated how environmental knowledge is communicated differently by traditional “rain prophets” and meteorologists. A central question was how communication practices affect the interpretation, evaluation, and perceived relevance of climate forecasts to smallholder farmers. During thirteen months of fieldwork, the grantee observed the generation and interpretation of traditional and scientific climate forecasts. Field trips and interviews with rain prophets (who make predictions based on continual observation of the ecosystem) provided insights into traditional practices. In the scientific domain, understanding grew from weekly interactions with meteorologists and attendance at workshops, press conferences, and presentations. Information from recorded interviews, focus-group discussions, media broadcasts, and public events was used to develop a survey administered to 189 rural households in three regions of Ceará state: Quixadá, Tauá, and Cariri. The survey explored knowledge of both traditional and meteorological rain indicators as well as opinions related to climate forecasting. Pennesi has now cataloged over 900 traditional rain indicators. Further questions about agricultural practices, religion, government, and science provided data used to elucidate cultural models affecting how climate forecasts are interpreted and judged. Feedback on preliminary conclusions was obtained from rain prophets, meteorologists, and farmers. In the final

months, research results were used as part of a communication plan in development at the Ceará Foundation for Meteorology and Hydrological Resources.

CARMIN M. SOLER CRUZ, then a student at Rutgers University, New Brunswick, New Jersey, received funding in May 2005 to aid research on “Religious Commitment and Cooperation in Candomblé Terreiros, in Salvador da Bahia, Brazil,” supervised by Dr. Lee Cronk. The objective of the study was to explore religious commitment and cooperation in communities of Candomblé, an Afro-Brazilian religion. During one year of fieldwork in the city of Salvador, Brazil, the grantee tested the hypothesis that expressions of religiosity that are costly in terms of effort, time, or money are signals that promote cooperation towards the actor by other members of the group. The research consisted of three phases: in the first phase, informal interviews and participant observation in Candomblé temples (*terreiros*) were used to construct individual questionnaires, interview protocols, and a commitment scale. Second, a descriptive database of 61 randomly chosen Candomblé terreiros was constructed to assess the variability present across these communities. Finally, a sub-sample of 14 terreiros from the database was chosen to conduct informal and semi-structured interviews with members and to participate in an economic game, which served as an independent measure of cooperation. Statistical and text analysis of the data collected will reveal the relationship between the religious commitment displayed by adherents of Candomblé and the cooperation they give and receive within the social network that each terreiro represents, as well as shed light on the sociological motivations of religious belief and practice.

JENNIFER SHOAFF SCHRODER, while a student at University of Illinois at Urbana-Champaign in Urbana, Illinois, received funding in August 2005 to aid research on Haitian women’s strategies of mobility in the Dominican Republic and the ensuing experience of containment that such travel engenders, under the supervision of Dr. Arlene Torres. The grantee conducted twelve months of multi-sited ethnographic research in the northwest border region and the capital with Haitian migrant women who reside in “bateys” and travel regularly to markets to buy and sell in the informal economy for their subsistence and livelihood. The research focused on the palpable ways in which their “undocumented” status translated into their daily experiences of racial and gender discrimination, violence, surveillance, and socioeconomic marginalization, both within and beyond their communities. Research methods included participant observation in communities, markets and the travel routes in between, the collection of life-history narratives, interviews with community members and marketeers, participant observation and interviews with NGOs working with Haitians in the country, and archival research of the associated literature. Preliminary findings underscore how a Dominican state-sponsored production of Haitian “illegality” creates both material and symbolic borders through which women must navigate in order to negotiate their interpersonal encounters, freedom of mobility, and everyday sense of security and belonging. The socioeconomic networks created by Haitian market women provide subtle spaces of resistance to their gendered “invisibility” within dominant representations of migrant identities, as well as to their institutionalized exclusion from the social, economic, and cultural resources of the state.

DR. KIMBERLY S. THEIDON, Harvard University, Cambridge, Massachusetts, received funding in November 2004 to aid research on “States of Concern: Coca, Conflict, and Control in the Apurimac and Ene Valley, Peru.” This project was ethnographically grounded study of alternative development, the administration of conflict, and forms of governmentality in the foremost coca-growing region of Peru. It takes the Apurimac and

Ene River Valley and the *cocaleros*' movement as an organizing frame for examining how coca eradication efforts and the alternative development programs that accompany them create the conditions for a resurgence of political violence in a region characterized by multiple armed actors and massive discontent. It argues for examining the structures of conflict and historicizing the violence in the VRAE. The grantee emphasizes the importance of regional histories when designing policy recommendations, convinced that theoretically informed particularity can lead to alternatives to alternative development. She considers this one of the most pressing social issues in the Andean Region. It can be said that current counter-narcotics and anti-terrorism policies create the conditions for escalating violence; thus this research has an explicitly preventive aim. By conducting research with both the *cocaleros* as well as the myriad national and transnational entities with which they interact, the project aims to build on people's struggle for the defense of life and livelihood by generating policy alternatives to current counternarcotics and antiterrorism interventions.

CHARLES L. VAUGHAN, then a student at London School of Economics, London, United Kingdom, received funding in February 2004 to aid research on "Remaking People, Places, and Pasts: Maya Chorti Cultural Activism in Western Honduras," supervised by Dr. Maurice E. Bloch. Since 1994, the Copan Valley in western Honduras, internationally famous for the ancient Mayan ruins of Copan, has borne witness to the growth of an indigenous movement: the National Council of Indigenous Maya Chorti of Honduras (CONIMCHH). Recognized by the Honduran state, CONIMCHH has fought aggressively for land titles for its membership while pursuing projects aimed at the revival of the Chorti Mayan language and Chorti cultural practices. Surrounding the membership of CONIMCHH, however, has been a pervasive complex of criticism, which argues that "Chorti" only exist in Guatemala and not in Honduras. Over the course of twenty months of fieldwork, this research sought to probe the underlying history and assumptions of this complex and to explore in what ways CONIMCHH may have provided its members with a new language for describing themselves, and their pasts, in terms of "being Chorti" in Honduras. While the lives of the men and women who form the membership of CONIMCHH are lived in a social landscape where the name "Chorti" holds contradictory meanings, histories, and referents, this fieldwork showed that service and sacrifice for CONIMCHH are humble daily actions which speak for "being Chorti" where words may not.

JERRY WEVER, then a student at the University of Iowa, Iowa City, Iowa, received a grant in July 2001 to aid research on "Shaping Creolization and Folklorization Processes: Expressive Culture and Creole Identity in St. Lucia and Seychelles," supervised by Dr. Laura R. Graham. The dissertation fieldwork project was successfully completed in April 2003, accomplishing the devised research plan. Data collected on new creolizations in expressive culture show that creolization and decolonization are both ongoing processes that are usefully studied in connection with each other, and that social actors shape creolization processes in an attempt to transform power relations and decolonize creole identities. The case studies in St. Lucia center on a new creolization of Afro-St. Lucian folk forms involving the use of U.S. Country and Western (C&W). St. Lucians with their heightened consciousness of the colonization of expressive forms attempt to control the contemporary creolization by reactivating moribund Afro-St. Lucian storytelling-song traditions and inserting them into the framework of C&W. The Seychelles case studies highlight how the smaller islands in and near Seychelles are involved in Seychellois efforts to folklorize, reclaim, and renew creole expressive cultural traditions. The co-option of the expressive

traditions of outer islands reveals how some benefit at the expense of others in the decolonization process.

DR. GUILLERMO WILDE, University of Buenos Aires, Buenos Aires, Argentina, received a Hunt Postdoctoral Fellowship in June 2004 to aid research and writing on “Guarani Leadership in the Transition from Colony to Independent State (Argentina, Paraguay and Brazil, 1700-1850).” The research explores the role of Guarani leaders in regional political processes of the Rio de la Plata and Paraguay during the eighteenth and nineteenth centuries. By reconstructing concrete social situations, the grantee analyzed: 1) the relationship between leaders and their followers; 2) the influence of symbolic and ritual elements in the emergence of authority figures and a native sense of belonging; and 3) the continuities and changes of Missions’ political organization over the long term. Research focused on locating new archival resources, which influenced the publication from how it was initially laid out, and strengthened its contribution to current study of ethnohistory in the South American Lowlands.

Middle East

DR. JOHN W. BORNEMAN, Princeton University, Princeton, New Jersey, received funding in February 2005 to aid research on “The Transformation of Identification and Secular Authority in Aleppo, Syria.” This project investigated transformations in identification with authority in Aleppo, Syria, focusing on changes in the filial relations of fathers to sons. The fieldwork was carried out at a time when the United States was actively seeking to undermine the legitimacy of the Syrian state, ruled by a secular dynasty. Since the researcher is American, his transference relation to informants was a central concern in his interactions. This entailed both the way in which he was identified as an American (with the source of authority seeking to undermine the authority of the state) and as a potential or alternative father in relations with young Syrians (hence part of the relationship he was studying). The Souk al-Atarin in Aleppo was one site for ethnographic encounters, chosen because of its reputation as a commercial center that cultivates the traditional, a center of secular activity but also dominated by majority Sunni (meaning orthodox) Muslims—a place that theoretically should be both pragmatic and conservative. The other site was the University of Aleppo, where the researcher had worked with a mixed group of students for a semester as a Fulbright scholar. The larger and timely intellectual question raised in this study is how to anticipate possible scenarios of regime change in Syria, and how to explore this question through a methodological stance of “anticipatory reflection.” How, from top to bottom and bottom to top, do different levels of authority interact and how are they changing in the secular Syrian state?

KELDA JAMISON, then a student at University of Chicago, Chicago, Illinois, received funding in June 2005 to aid research on “Hydraulic Interventions: The Making of a Technopolitical Landscape in Southeast Turkey,” supervised by Dr. Susan Gal. Research was conducted in Ankara, Turkey, and several cities in the southeast of the country. The research focused on the government ministry charged with coordinating the Southeastern Anatolia Project, a hydrodevelopment project of monumental scale, calling for 22 dams on the Tigris and Euphrates rivers, widespread irrigation networks, and a host of other ambitious social, economic, and engineering initiatives. During the tenure of project, the researcher met with a variety of planners and technocrats who work at this ministry, conducted both formal and informal interviews, and analyzed official reports, surveys, and

conference volumes in order to analyze the ways “society” emerges as a field of technocratic intervention. In addition to working with “official” development planners, ethnographic research was conducted with other, non-governmental actors who are also deeply involved in “developing” the sociopolitical landscape of the region, and for whom hydraulic intervention figures in contested ways with political transformation. Distinctions between “technical” transformations and “social” transformations form the battleground for debates about the legitimacy of different forms of state presence in this turbulent region. The circuits of intervention that crosscut the region expose the very real struggles and fractures that such “development integration” process constitutes. The tenuousness of integration formed the unspoken backdrop to discussions of regional development, constituting the standard for judging success or failure. As the research continues, the researcher will further investigate the spaces of silence and erasure that lie at the heart of state intervention in this region, exploring the topics rendered visible and invisible by bureaucratic discourses of technopolitical progress.

DR. ESMAIL NASHIF, Birzeit University, Birzeit, Palestine, was awarded a Hunt Postdoctoral Fellowship in June 2005 to aid research and writing on “Identity, Community, and Text: The Production of Meaning among Palestinian Political Prisoners.” From the time of Israel’s occupation of the West Bank and the Gaza Strip in 1967 until 1993, almost a quarter of the Palestinian society in these regions was imprisoned by the Israeli authorities on political grounds. Israel’s use of political imprisonment on a massive scale ignited constitutive processes which led to the building of the community of Palestinian political prisoners in the Israeli colonial prison system. This ethnographic research traces the processes of community building in the context of almost total annexation of its material conditions by the colonial power structures. The main characteristic of this community is its resorting to meaning production as a spatiotemporal counter-domination practice. This practice reproduced certain shapes and forms of national Palestinian identities and ideologies. The research addresses these identities and ideologies by exploring four major representational domains that reflect the ways in which the community builds and sustains itself in its dire colonial conditions. These domains are the captured body, the organizational aspects of the community, the intellectual activities, and the aesthetic forms of expressing the national identities and ideologies. While focusing on this specific Palestinian community, the book aims to develop more general insights regarding the colonial conflict in Palestine/Israel, and to address the broader theoretical debates in the anthropological literature that focus on the interrelations of representation and power structures in colonial conditions.

ALEJANDRO I. PAZ, then a student at the University of Chicago, Chicago, Illinois, received funding in August 2004 to aid research on “The emergence of Latinos in Israel: Migration, Forms of Contact, and Discursive Transformation,” supervised by Dr. Michael Silverstein. Mostly due to mass deportations and anxiety-ridden flight in the last three years, Latinos in Israel have become a declining ethnic group, whose major ordering organizations have substantially changed. Churches and soccer leagues, which used to function as both meeting points for networks of friends as well as ritual centers for the celebration of Latino ethnic qualities in relation to Israel, have been decimated, and less formal organizations of households and friends have taken their place as the major sites for maintaining a sense of Latino ethno-linguistic identity. Latinos are conscious of their difference because of the fragility of their undocumented status, the work they do, the language they speak, the friendship networks which hold them together, and the set of holidays they celebrate separately from the Jewish nation. Especially among the youth, they and the NGOs that

mediate their voice in the public sphere would have that difference recognized as a typical ethnicity comparable to any Jewish immigrant group. The differences that mark this group are, as expected, found in both their speech and their consciousness of speech. While for them, Israelis speak impatiently and often too aggressively, Latin Americans speak *alegre*, happily, and with more ritual. Although many adults are irritated by Israeli lack of manners, they have adjusted and many favor Israelis' more "liberal" and "modern" mores in comparison to Latin American "conservatism" and "underdevelopment." There is then a dialectic, often played out between parents and their children, where Latinos find themselves adopting apparent Israeli speech even as they preserve Latin American speech norms as part of their children's education.

KABIR TAMBAR, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in January 2005 to aid research on "The Demands of Tolerance: Secular Configurations of the Political in a Turkish Islamic Society," supervised by Dr. Danilyn F. Rutherford. Research examined the role of ritual in shaping the socio-political world of Alevis in Turkey. Over the past fifteen years, the Alevi community has witnessed what some commentators refer to as an "awakening." However, this communal awakening has not been consolidated through a single voice. Debate within the community has focused both on defining the fundamentals of Alevi religious structure and on defining the political location of the Alevi community in both state and society. By examining Alevi ritual life, this research project explores the community's diverse forms of institutionalization and its imbrication in the wider politics of secularism in Turkey. Research was conducted with Alevi communities primarily in two sites: Ankara and Çorum, Turkey. Both cities are located in central Anatolia, the former being the country's capital and the latter being a relatively small provincial town. This project focused on three Alevi institutions: 1) the Hacı Bektaş Anadolu Kültür Vakfı (HBAKV) in Ankara; 2) the HBAKV's branch organization in Çorum; and 3) the Ehli Beyt Vakfı in Çorum.

DARINE ZAATARI, then a student at Rutgers University, New Brunswick, New Jersey, received funding in May 2005 to aid research on "Clans and Cooperation in the Beq'aa Valley of Lebanon," supervised by Dr. Lee Cronk. The objective of the study was to investigate cooperative and punitive behavior in Lebanon among kin and among different members of the community in Lebanon. Fieldwork was set out to test the extent to which degrees of relatedness, moral codes, and individual variation encourage or discourage cooperation. Research is expected to shed some light on the degree to which individuals have a sense of belonging, loyalty, and obligation to relatives versus non-relatives and how this shapes the social system. Conducting research was performed in two phases. The first part consisted of informal interviews and participant observation, with subject search and logistic preparation for the second phase. In the second phase, members of the community were selected to play a set of economic games, an objective experimental method. These games were simple, granted real monetary rewards, and could be applied in a variety of contexts. These games measured differences in cooperative behavior among different communities in Lebanon and among individuals within the community.

North America

DR. TRACY J. ANDREWS, Central Washington University, Ellensburg, Washington, received funding in November 2004 to aid research on "Culture, Health, and Childhood Illness: Hispanic Explanatory Frameworks and Treatment Behavior." This project

documents beliefs among 36 Hispanic migrant, immigrant, and settled families in central Washington State about the etiology, symptomology, and appropriate treatments for their young children's diarrheal illnesses. Similar information about childhood diarrheal illnesses was gathered from twelve care providers at several area biomedical facilities. The project was developed in cooperation with a large community/migrant health center and four other local programs serving Hispanic immigrant and migrant farm workers. The data was gathered through predominantly qualitative, open-ended interviews with the goals of understanding: 1) how ethnomedical beliefs about, and perceptions of, illness causation affect family treatment choices; 2) what other factors, including health care access and affordability, affect treatment choices; 3) biomedical care providers knowledge of patient use of folk healing and patient opinions about cause of diarrheal illness; and 4) intra-cultural variation in use of folk healing and biomedical treatment among the recent Mexican immigrants, migrant workers from California and Texas, and settled-out family participants in this study. The research data will contribute to assessing how the families' ethnomedical explanatory frameworks overlap, or are discordant with, biomedical models and treatment goals for childhood diarrheal diseases.

ULLA DALUM BERG, while a student at New York University, New York, New York, received funding in November 2003 to aid ethnographic research on the role of communicative practices in the context of contemporary Peruvian migration to the U.S., under the supervision of Dr. Thomas Abercrombie. Research—conducted in highland Peru and in three U.S. locations from March 2004 through September 2005—examined the role of communicative practices in shaping the possibilities for social cohesion across great geographical distances and across legal and national boundaries. By comparing older communicative practices characteristic of Andean life, such as festive performances with newer ones—including internet communication, phone calls, circulating photographs and videos—the grantee analyzed how Peruvian migrants in the U.S. and their family members in highland Peru engage in transnational communication allowing for long-distance maintenance and reproduction of social ties. While the proliferation of digital technologies have enabled easy flows of information across the globe and between social contexts—what globalization scholars have referred to as “time-space compression”—the technologies and the forms of communication they enable have differentially impacted and at times further divided the migrants abroad from those who stay behind. Thus the transnational social field produced by such “time-space compression” is a highly uneven and segmented social space. Navigating this space is crucial for migrants' “success” in claiming membership across social contexts and for their ability to produce multiple and complex forms of subjectivity, including cosmopolitanism, which has been historically denied to rural and indigenous people in Peru.

JEAN DENNISON, then a student at the University of Florida, Gainesville, Florida, was awarded funding in November 2005, to aid research on “Reforming a Nation: Citizenship, Government and the Osage People,” supervised by Dr. Peter R. Schmidt. This research examined the mapping of Osage identity within the context of their 2004-2006 citizenship and government reform process. It investigated three primary areas: 1) how the colonial situation created certain limitations on and possibilities for Osage citizenship and governmental formation; 2) the ways in which the desires surrounding “Osageness” were created and changed through the reform process; and 3) how the writers of the 2006 Osage Constitution navigated the conflicts arising from these histories and desires in order to create this governing document. In order to investigate these concerns a wide range of evidence was collected, including archival documents, interviews, recorded community and business

meetings, and informal conversations. Using this evidence, this dissertation will investigate how colonial policies, local histories, authorized and unauthorized stories about the reform process, biological “facts,” desires, fears, and personal experiences were all hardened into the 2006 Osage constitution.

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 of 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.

DR. KATRINA A. KARKAZIS, Stanford University, Palo Alto, California, was awarded a Hunt Postdoctoral Fellowship in January 2005 to aid research and writing on “The Intersex Debates: Clashes in Culture and Science.” The fellowship enabled the grantee to write full time from January 2005 to October 2005 towards completion of the manuscript. During this period, the grantee completed substantial revisions to the manuscript, which included a major reorganization of the material and a substantial cut of almost over one-third of the material. The grantee was not able to finalize the manuscript, but the revised manuscript has since been submitted to Duke University Press for final approval.

CHRISTOPHER M. KOLB, then a student at John Hopkins University, Baltimore, Maryland, was awarded a grant in July 2005 to aid research on “Racial Citizens: W.E.B. Du Bois and the Anthropology of Race in the Neoliberal State,” supervised by Dr. Jane I. Guyer. To confront the limits of anti-essentialism by approaching racism as fundamentally a cultural rather than biological phenomenon, and to understand how racial ideology functions in a politico-legal context officially marked by “colorblindness,” the research examined the racialized effects of the two most notable trends in recent, domestic American politics: the ascendancy of neoliberal/market-based approaches to social policy and the exponential growth in incarceration over the last twenty-five years. Data was collected on the actual and possible points of connection between wider public life in the nation, the neoliberal-nationalist discourse of economic morality, and those who are most disproportionately targeted by the “War on Drugs”: low-income African-American residents of so-called inner city neighborhoods. Research focused on the ways in which poverty, homelessness, incarceration, and drug addiction influenced how these residents interacted with employers, social service agencies, landlords, judicial representatives, and government assistance agencies. By reconstructing the circumstances that challenge the enactment of rights of citizenship and the role of immorality in the different narrativizations of these circumstances, the research analyzed: how individuals are placed in relation to an image of a “normalized” citizen; how a moral discourse of probity informs these narratives; how these

relate to feelings of personal belonging to the nation; what it means to belong to a wider national community; and beliefs concerning who has the right to claim full belonging.

KATAYOUN T. MEDHAT, then a student at University College London, London, United Kingdom, received funding in August 2004 to aid “Bi-Cultural Discourse in Mental Healthcare: An Ethnography of Organizational Dynamics in Navajo Health Services,” supervised by Dr. Roland Littlewood. Focusing on healthcare organizations as micro-cosmic representations of socio-cultural structure and ideation, this is a comparative ethnographic study of one community, and one hospital-based mental health service on the Navajo Nation. The study considers changes to administration and funding policy and their impact on service development and professional identity in the context of (post)colonial discourse. The bureaucratization and hierarchization of the healing domain may be seen as a global phenomenon, where competition for scarce resources and third-party-issued guidelines increasingly define treatment process. In the quest to commodify health-services, professional boundaries dissolve in a metamorphic exchange by which administrators become clinicians and clinicians become administrators. These developments lead to progressively standardized definitions of illness and treatment. Thus, paradoxically, while the importance of asserting and expressing (cultural) identity in a “pluralistic” society is prominently acknowledged, difference in the context of healthcare—be it in terms of symptomatology, professional credentials, or treatment approaches—is systematically displaced. Whereas culture as form may be tolerated and even promoted, culture as substance cannot be accommodated by a homogenized system seeking to establish its efficacy through economic viability. Discourse on change in this context is typically ambiguous; while the idea of “progress” and “integration” is perceived as seductive, challenging and finally as unavoidable by a majority, it is equally felt that “progress” and “traditional values” cannot co-exist peacefully, leading to the bitter-sweet realization that the inevitable process of change constitutes a protracted swan-song of a quasi-mythologized congruent cultural identity.

DR. LESLIE A. ROBERTSON, University of Windsor, Windsor, Ontario, was awarded funding in February 2005 to aid research on “Standing Up for Ga’axtalas’s Communal Memory and Colonial History in Alert Bay.” At the invitation of Namgis First Nation members, the researcher conducted a collaborative, inter-generational life story project on a high status Kwakwaka’wakw woman, Ga’axtalas/Jane Cook (1869-1951). Her story intersects with critical moments in the administration of colonial affairs in Canada surrounding the suppression of aboriginal institutions, with important junctures in early Indigenous activism on the Northwest Coast of British Columbia, and with the establishment of Boasian anthropology. Revisiting Jane Cook’s story revealed rich historiographies complicating ideas about indigenous memory. The project documented on-going community dialogues about the Kwakwaka’wakw tradition of potlatching; discussions about problems involved in reconciling hybrid/colonial social identities across generations, and consideration of the social legacies of anthropological (and other scholarly) inscriptions. A culture-specific collaborative model for cross-cultural research and interpretation was generated throughout the research.

JENNIFER SHANNON, then a student at Cornell University, Ithaca, New York, was awarded a grant in November 2004 to aid “Collaborative Exhibit Making at the National Museum of the American Indian: An Ethnography of ‘Our Lives’,” supervised by Dr. Annelise Riles. This project focused on exhibit making as a form of collaborative knowledge production that occurs both in the museum and in the Native American

communities featured in the “Our Lives” inaugural exhibition about contemporary Native identities at the National Museum of the American Indian (NMAI). Taking seriously NMAI references to Native community members as “co-curators,” this research project was a multi-sited ethnography of “experts” (whether museum, design, or cultural). For comparative purposes, field work was conducted in three of the ten communities involved in the making of the “Our Lives” exhibition: the museum professionals in Washington, DC; the Kalinago people in the Carib Territory on Dominica Island; and, the American Indian community in Chicago, Illinois. Each community of expertise is a location where Native identity, the museum, and collaborative practice are approached and enacted differently. This research, then, brought into view how theoretical orientations to representation and identity are put into practice, and how anthropological discourse and methods circulate in these collaborative contexts.

The Pacific

DR. PAIGE WEST, Barnard College, New York, New York, was awarded funding in April 2005 to aid research on “From Modern Production to Imagined Primitive: Tracing the Commodity Ecumene for Papua New Guinean Coffee.” This project examined the meaning and value attributed to coffee along its commodity chain from production in rural Papua New Guinea (PNG), distribution from Urban Papua New Guinea, and marketing and consumption in Europe, Australia, and the United States. Through interviews with producers, distributors, traders, marketers, roasters, coffee shop owners, and consumers the project showed how coffee from PNG goes from meaning “we are developed,” to “this bean is the same as a bean from Kenya,” to “this product was grown by primitive peoples in pristine settings.” These meanings work to create certain ways of valuing the coffee. This project also examines the hierarchies of value that surround the coffee along its commodity trajectory.

General

JESSICA O'REILLY, then a student at University of California, Santa Cruz, California, received funding in October 2005 to aid research on “Policy and Practice in Antarctic Specially Managed Areas,” supervised by Dr. Hugh Raffles. What are the practices—discursive or otherwise—through which scientists and other Antarctic community members succeed at making Antarctica a model of environmentalism as well as a place of “peace and science”? Research activities involved twelve months of fieldwork in Christchurch, New Zealand, working with an Antarctic scientific research expedition, observing conferences, meetings, and workshops, and conducting ethnographic interviews. This project is based upon an analysis of the relationships between scientists and policy makers at the McMurdo Dry Valleys Antarctic Specially Managed Area (ASMA). However, the people involved in the Dry Valleys ASMA are also intensely involved in other emerging Antarctic environmental issues. Therefore, this project examines articulations of policy and practice not only in ASMA management plans and implementation, but also in the histories of Antarctic environmental practices, competing strategies about non-native species in the Antarctic, and the ways in which Antarctic experts engage with non-experts over the science and politics of climate change. The resulting dissertation will analyze the ways in which Antarctic science and policy complicate each other and the ways in which scientists, policy

makers, Antarctic lifeforms, and object, data, and paperwork are arranged to influence environmental management on the continent.

DR. VICTORIA REYES-GARCIA, Brandeis University, Waltham, Massachusetts, was awarded a Hunt Postdoctoral Fellowship in January 2005 to aid research and writing on "Ethnoecological Knowledge and Markets: How to Measure the Link?" Information learned in school is considered a main form of knowledge and is associated with positive outcomes (i.e. more income, better health), but for most of human history people's main form of knowledge has not been schooling, but traditional ecological knowledge. Using a quantitative approach, this research explored: 1) the link between traditional ecological knowledge and economic activities; and, 2) the benefits that traditional ecological knowledge offers to the people and societies holding the knowledge. Results showed that integration to the market economy did not explain per se why people acquire or lose traditional ecological knowledge. Activities that take people out of their habitat (e.g. wage labor) were associated with less traditional ecological knowledge, whereas activities that kept people in the forest (e.g. sale of forest products) were associated with more traditional ecological knowledge. Findings also suggested that people with more traditional ecological knowledge have better health, and that traditional ecological knowledge is related to lower clearance of tropical rainforest for agriculture. Thus, traditional ecological knowledge benefits the people and the societies holding the knowledge. To continue this line of research, researchers should address methodological issues, such as how to measure individual traditional ecological knowledge with accuracy and reliability.

CONFERENCES

"Primate Origins and Adaptations"

December 13-15, 2001, Northwestern University Medical School, Chicago, Illinois

Organizers: Matthew J. Ravosa and Marian Dagosto (Northwestern University)

Recent discoveries of fossil primates from the Eocene (36-55 mya) of Europe, North America, Asia, and Africa have greatly increased our knowledge of the diversity of the first primates as well as documenting a far broader spectrum of adaptations and body sizes than sampled previously. Not surprisingly, there have been increased attempts to ascertain primate affinities vis-à-vis other living and extinct mammals, coupled with increased museum, field, laboratory, and experimental work on outstanding problems surrounding primate origins. The international conference and accompanying edited volume offered the first-ever forum for the integration of recent and ongoing research on the adaptive significance of major anatomical and behavioral transformations during this important and interesting stage of primate evolution. Over three days, 22 speakers, nineteen discussants and eleven students presented research and/or participated in small-group discussions regarding morphological and molecular evidence on primate taxonomy; function of grasping digits with nails; locomotor and postural behaviors; orbital form, visual neuroanatomy, and feeding behavior; postorbital bar formation; masticatory biomechanics and dietary shifts; biogeography and antiquity; metabolism; socioecology; encephalization; and life-history variation. To benefit the Chicago academic community, local faculty, postdocs and students participated. To increase dissemination of ideas/concepts and facilitate interaction among several generations of researchers, students from under-represented groups attended.

“The Fifth World Archaeological Congress (WAC-5)”

June 21-26, 2003, Catholic University of America, Washington, DC

Organizer: Dr. Joan Gero (American University, Washington, DC)

The World Archaeological Congress (WAC) was founded in 1985 as the only representative, fully international organization of practicing archaeologists. Since then, WAC has held an international congress every four years to discuss new archaeological research as well as archaeological policy, practice, and politics. After meeting in Britain, Venezuela, India and South Africa, the fifth World Archaeological Congress (WAC-5) was held in Washington, DC. More than 1100 people attended, representing 77 different countries and tribal nations. The four-day program was convened in 23 concurrently running sessions that totaled some 1400 presentations (since some people offered more than one presentation). Topics under discussion varied widely, from regional sessions dedicated to presentations of new research within a specific geographic region, to reflective theoretical discussions about such ideas as how decision making in fieldwork affects what we know about the past. Underwater archaeology, the management of public archaeological sites, use of remote sensing techniques, ancient systems of astronomy, and women's roles in hide preparation were all large and popular topics. At the same time, many native, indigenous, and tribal people attended in order to bring their minority voices to the discussion. Approximately 350 of the participants received some financial support towards their attendance, all from low-income countries or Native/aboriginal settlements. Of these, 27 were aided by funding from Wenner-Gren Foundation. In addition, Wenner-Gren provided support for an important workshop for international participants on the topic of securing research funds from North American sources.

“The World Looks at Us: New Approaches to the Anthropology of the United States”

October 8-10, 2004, Arden House, Harriman, New York

Organizers: Ida Susser and Jeff Maskovsky (City University of New York)

Although most anthropologists now consider the United States to be a legitimate field site, anthropology's main theoretical currents are not fully developed in projects based primarily in the United States. The aim of this conference was to bridge this gap by contributing a new, non-parochial, comparative analysis of the U.S. in this period of rapid global transformation. Importantly, this conference was designed to include interlocutors from international venues who, together with scholars with extensive experience conducting research inside the United States, worked to de-center the ideological assumptions, institutional practices, and patterns of disciplinary knowledge production that have shaped the field of U.S. anthropology. A revitalization of U.S. research in anthropology is currently underway. The Society for the Anthropology of North America (SANA), founded in 1994, has been at the epicenter of an effort to rethink the field. Theoretically sophisticated work on such topics as cultural diversity, the social construction of race, the politics of place, transnational migration, flexible labor, welfare “reform,” and domestic neoliberalism have appeared in highly regarded monographs and edited volumes. This work has yielded important insights into the nature and scope of poverty and inequality at the center of the global capitalist system. To a large extent, it has brought U.S. ethnographic research into the anthropological mainstream. In this conference we drew together international discussions of imperialism and the state with this cutting-edge work in the United States.

“IUAES 2004 Inter-Congress”

December 12-15, 2004, University of Calcutta, Calcutta, India

Organizer: Buddhadeb Chaudhuri (University of Calcutta)

The theme of the IUAES Inter Congress was “Mega-Urbanization, Multi-Ethnic Societies, Human Rights and Development.” Rapid urbanization and the growing importance of megacities are the general trends, particularly in the developing countries. But it has serious socioeconomic and environmental implications and naturally needs critical cross-cultural analysis. Again the multi-ethnic character of society is respected and cherished but discrimination in the context of race, region, caste, or religion is often noted. Identity crisis and ethnic conflicts are noticed all over the world. Violations of human rights and communal tensions and conflicts are common in many areas. In the present-day world, peace is the most precious situation but unfortunately absent in most of the areas. With increasing globalization and new economic order, Patent Acts, etc., the rights and interest of the common people are often not protected. On one hand, the exploitation of natural resources has become more intense seriously affecting the environment; on the other hand, the access and command over natural resources by the people have been denied or ignored. The development models often followed have failed to articulate with the expectation and aspiration of the people. Lastly is the issue of development, which needs critical analysis to achieve a balance and harmony between developed industrial nations and less-developed, predominantly rural societies. The University of Calcutta organized the IUAES Inter Congress in collaboration with Anthropological Survey of India, Indian Museum, ICSSR, Government of West Bengal, Population Foundation of India and a number of other organizations including the Commission on Urban Anthropology and the Commission on Human Rights of IUAES. More than 400 papers were submitted from 40 countries around the world, and there was a wide range of participants, from Peru to New Zealand. The themes were varied but relevant in the context of the contemporary world. It is hoped that the discussions of the Inter-Congress will lead Anthropology to address various emerging challenges of the day.

“Towards Understanding Palaeoenvironment during the First ‘Out of Africa,’”

July 24-27, 2006, National Museums of Kenya, Nairobi, Kenya

Organizers: Dr. Ngalla E. Jillani (National Museums) and Fredrick Kyala Manthi

Geo-environmental conditions may have triggered migrations at various times in the last three million years. Physical human factors and the environment can also trigger movement on both the local and continental scale. Ecology and behaviour of a dispersing species become more variable as novel environments are settled and no close competitors are encountered. Adaptability, a key factor to an organism’s ability to endure change, thrive and spread to new environments (rather than climatic shift and expansion of grasslands) may explain the success of early Homo in its novel environments. Ubeidiya, with its Mediterranean-type of environmental setting (contrary to woody savannahs earlier interpreted for the initial stages of exodus), may mean that the ecological success of hominins dispersing out of Africa should be sought in intrinsic characters rather than their adaptation to Savanna grasslands. Migration to another continent represents a radical departure into the unknown and usually follows easiest routes to regain known conditions. Foreign environments are colonized only if known habitats are completely destroyed until there is nothing to live on. Considerable changes in faunas during early Pleistocene in East

Africa saw primates and carnivores experiencing an increase in speciation and extinction rates. Ecosystems re-organization in the region's basins potentially encouraged dispersion through the search of new resources and increased inter- and intra-specific population competition. Anatomical and behavioral evidences point to the first migration by Homo into Eurasia from Africa taking place around 1.7 million years ago (ma) at 3 km per generation. This quick, successful dispersal and colonization possibly took place via the Levant-Sinai Peninsula-Afar triangle into the Arabian Peninsula or the Strait of Bab al Mandab. Brain size and specialized technology seem to have conferred less advantage despite the latter's considered significance in hominid evolution. High hominid variability evident in Dmanisi and Turkana Basin implies that those penetrating new environments and colonizing new lands were experiencing ecological release, key to behavioral changes. An endemic species, Homo australis, colonized South Africa and it is highly probable Homo erectus/ergaster never did. To create a clearer Out-of-Africa picture, more field work should be directed toward areas not extensively worked, combining theoretical and methodological themes in the field, to tease out stress-driven markers in teeth to decipher environmental/ecological stresses, to consider exodus as a process and therefore work towards predictive models by considering short time intervals, and finally, to encourage active, collaborative data exchange among researchers in all regions.

“15th PAAA Annual Conference”

August 8-12, 2005, University of Yaoundé, Yaounde, Cameroon

Organizer: Paul Nkwi (University of Yaoundé)

The Pan African Anthropological Association (PAAA) organized its 15th Annual Conference under the theme “The Science of Man and the Emerging Issues of the 21st Century.” The conference was attended by more than 100 participants from 25 countries around the world, debating issues tabled for discussion as well as reviewing the teaching and practice of anthropology in African universities. Held under the auspices of the Cameroon Minister of Higher Education, participants from 25 countries addressed some of the emerging issues and discussed the positioning of anthropology in a fast-changing Africa. In his address, Prof. Beban Chumbow, Vice Chancellor of the University of Yaounde I, provided a lucid background to the history of anthropology at his university, hinting that anthropology had come of age and should enjoy a pride of place in African universities. The Minister of Higher Education expressed his hope that anthropology will continue to be taught in many African universities.

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

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

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

More than 225 scholars from 31 countries attended the conference, which brought 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. Wenner-Gren funding supported the travel of four scholars from Bangladesh, Brazil, Nigeria, and Pakistan, whose presence, along with numerous European and North American scholars, made this conference truly global in scope.

“Developing Anthropology of Law in a Transnational World: Governmentality, the State, Transnational Process of Law”

June 9-11, 2005, Edinburgh University, Edinburgh, Scotland

Organizers: Dr. Anne Griffiths (Edinburgh University), Franz von Benda Beckman, and Keeta von Benda Beckmann (Max Planck Institute for Social Anthropology)

This interdisciplinary conference examined anthropological contributions to the debates on globalization and governmentality, exploring the crucial role that law plays in these processes under conditions of accelerating mobility across national frontiers of people, capital technology, communication, and knowledge. It did so from a perspective that engaged with social actors, networks, and multiple legal constellations that not only operate in a global, international, and national arena, but also at a local level. The contributions not only addressed theoretical questions about justice and the contours of legality/illegality, but also presented empirically grounded research that addressed differing modes of governance in varying contexts. These included development cooperation and resource management, the treatment of minorities, international human rights (with a special focus on youth, adoption, and gender relations) and religion. In adopting this approach, the conference highlighted the inadequacies of mainstream thinking in law and political science, which upholds the ideological notion of the state as the only legitimate and authoritative unit of political organization.

“Global Vigilantes”

July 8-9, 2005, Quality Inn, Brighton, England

Organizers: David Pratten and Atreyee Sen (University of Sussex)

This workshop of 30 anthropologists from around the world sought to determine when, where, and why vigilantes operate, based on their research from Latin America, Africa, the Middle East, and South Asia. Overall, the workshop highlighted anthropology’s central role in understanding the complexity of vigilante dynamics in a context of increasingly polarized global rhetorics of security and insecurity, order and disorder. While recognizing the moral unease with which researchers themselves confront vigilantism, the papers presented offered an unsentimental anthropology of politics and violence. Most significantly, the papers illustrated the complexity and contingency of vigilantism and collectively argued that there is no easy reflex linking global geopolitical dynamics to the localized imperatives of vigilante violence.

“11th Annual Meeting of the European Association of Archaeologists (EAA)”

September 5-11, 2005, University College Cork, Cork, Ireland

Organizers: Elizabeth Twohig (University College Cork) and Anthony F. Harding (University of Exeter)

Almost 700 archaeologists from 33 countries attended the meeting. The delegates delivered over 460 papers and posters organized into 59 sessions and roundtables. The three main themes were: archaeology and material culture—interpreting the record; archaeology of today: theory and methods; and managing the archaeological record and cultural heritage. Chronologically, the contributions ranged from 5000 B.C. to the nineteenth century A.D. but also included current matters related to archaeology in modern Europe. Wenner-Gren funding supported 30 participants from Central and Eastern Europe to attend the meeting.

“Third Annual Meeting of the Latin American Association of Forensic Anthropologists (ALAF)”

September 2005, The National Museum, Bogota, Colombia

Organizer: Mercedes Doretti (Argentine Forensic Anthropology Team, Brooklyn, New York)

In September 2005, ALAF held its third conference in Bogota, Colombia, organized by the newly formed non-governmental Colombian forensic anthropology team, EQUITAS. More than 170 forensic scientists, academics, anthropology students, social psychologists, human-rights activists, prosecutors, lawyers, members of the International Committee of the Red Cross, and representatives of the European Association of Forensic Anthropology attended the five-day conference at the National Museum in downtown Bogota. Fifty-eight papers and two posters were presented, and Dr. Douglas Ubelaker from the Smithsonian Institution gave a daylong workshop, “Updating Forensic Anthropology Standards.” Conference papers focused on six main topics: 1) national and case studies showing the use of forensic sciences in documenting human-rights violations; 2) the relationship between government and non-governmental forensic teams and experts, and the origins of forensic anthropology in different countries; 3) initial research testing the application of national and/or regional standards and protocols for forensic work on populations and contexts outside the standards’ region; 4) the need for accreditation in Latin America for forensic anthropologists and archaeologists; 5) the need to expand training and higher-educational opportunities for Latin American forensic anthropologists, and to enlarge inter-institutional agreements; and 6) the development of an annual journal and other ALAF publications, summarizing regional work.

Anthropology Southern Africa (ASA) 2005 Conference

September 22-24, 2005, Howard College, Durban, South Africa

Organizers: Suzanne Leclerc-Madlala (University of KwaZulu-Natal) and Anand Singh

The annual conference of Anthropology Southern Africa was hosted by the Department of Anthropology, University of KwaZulu-Natal. Under the theme, “Continuity, Change and Transformation: Anthropology in the 21st Century,” approximately 175 scholars attended the conference, which drew from a pool of academic contributions from university staff,

students, and practitioners in the field, where the latest trends in research and pedagogy in anthropology were discussed and debated. Three exciting keynote speakers with expertise in areas that are currently of critical importance in Southern Africa and globally—transformations in tertiary education, terrorism, and HIV/AIDS—set the tone for the entire conference, which included the delivery of 61 scholarly papers. The conference closed with a general assembly, where new office bearers for ASA were chosen and plans for next year's joint ASA-Pan African Association of Anthropologists were finalized.

“Inter-Congress of the World Archaeological Congress: Uses and Abuses of Archaeology for Indigenous Peoples”

November 8-12, 2005, Waipapa Marae, University of Auckland, Tamaki Makaurau/Auckland, Aotearoa/New Zealand

Organizer: Dr. Claire Smith (Flinders University, Adelaide, Australia)

This conference was the first professional archaeological conference anywhere in the world that had more Indigenous than non-Indigenous participants; of 172 registered participants, 111 were Indigenous. Given the high proportion of Indigenous participants, it is no surprise that discussions were imbued with Indigenous cultural values, and the atmosphere this generated was highly productive, especially in terms of developing policy for the World Archaeological Congress. Important documents developed during the conference include “The Tamaki Makau-rau Accord on the Display of Human Remains and Sacred Objects.” Conference highlights included the Powhiri welcoming ceremony and the Poroporoaki farewell. The meetings featured three key-note speakers: Professor Linda Tuhiwai Smith, Professor Jack Golson, and Associate Professor Joe Watkins. The conference has produced excellent outcomes, not only in terms of the development of international policy regarding Indigenous cultural heritage and international networking, but also in terms of publication. It is likely that this conference will produce two edited books, and proposals for these books have been solicited for the One World Archaeology Series.

“50th Anniversary Meeting of the Society of Ethnomusicology”

November 16-20, 2005, Sheraton Hotel, Atlanta, Georgia

Organizer: Alan Burdette (Indiana University)

The 50th annual meeting of the Society for Ethnomusicology realized the society's mission to promote the research, study, and performance of music in all historical periods and cultural contexts. A blending of anthropology and musicology, ethnomusicology studies music in cultural dynamics around the world. As this was the 50th anniversary conference, the normal slate of academic papers, workshops, and events were double in number. Attendance nearly doubled as well. A special set of plenary sessions was held for ethnomusicologists from Africa, Australia, Brazil, Canada, Japan, and the United States to discuss the history of ethnomusicology in relation to their regional scholarly issues.

“African Genesis”

January 8-14, 2006, University of Witwatersrand, Johannesburg, South Africa

Organizers: Dr. Andrew Gallagher (University of Witwatersrand) and Dr. Colin Menter

This symposium focussed on critical issues relating to the origins, divergence, and radiation of early and later hominids in the African continent. More than 70 international delegates (invited participants, scholars, and students) attended the symposium, as did South African scholars, students, interested amateurs, and members of the public. The opening cocktail party coincided with the opening of a temporary gallery of original fossil hominids and casts of recent discoveries in Africa and West Asia. The scientific program and subsequent discussion sessions were both stimulating and profitable. The first colloquium included presentations by Professor Michel Brunet, Professor Martin Pickford, and Professor Brigitte Senut on spectacular new discoveries of early hominids from Chad and Kenya. Presentations by Professor Bill Jungers and Professor Dean Falk considered aspects of the functional morphology and palaeobiology of *Homo floresiensis* and its bearing on earlier hominids. Professor David Lordkipanidze and Professor Philip Rightmire detailed the morphological and evolutionary significance of the earliest hominids from Dmanisi, Georgia. Professor Fred Spoor presented evidence of new discoveries of *Australopithecus* and *Homo* from the Pliocene and Pleistocene of the Lake Turkana Basin.

“XI Symposium on Ethnographic and Educational Research: Anthropological Views on Childhood and Youth”

March 20-24, 2006, University of Buenos Aires, Buenos Aires, Argentina

Organizers: Dr. Graciela E. Battallan and Lic. Maria Rosa Neufeld (University of Buenos Aires)

These symposia have been an initiative from Latin American and American university researchers since 1989. Throughout those years, these events took place mostly in the United States of America and Mexico. Nevertheless, some Latin American researchers—especially from Argentina, Chile, and Colombia—managed to participate in several opportunities. This was the first time the symposium was held in a South American city, which facilitated the participation of many researchers from Brazil, Chile, Argentina, Bolivia, to join those from Mexico, Canada, United States, and Spain. Educational ethnography is a field of research that includes a wide range of studies, from analytical approaches on national or regional educational policies to micro ethnographic classroom studies. Moreover, ethnographic and qualitative methods have provided opportunities for documenting practices and discourses on children and youth, although these groups have tended to remain strangely invisible in studies of schooling, which generally focused on adults. The importance of bringing issues concerning children and youth to the foreground has allowed specialists to strengthen the understanding of processes occurring inside and outside schools, bringing new light to ethnographic research in education. This event comprised lectures, paper sessions, and closed workshops showing this variety of topics in full depth.

“18th Congress of the Indo-Pacific Association”

March 20-26, 2006, University of the Philippines, Diliman, Philippines

Organizer: Dr. Peter S. Bellwood (Australian National University, Canberra) and Dr. Victor Paz (University of the Philippines)

More than 300 delegates attended from a total of 32 countries, and papers were presented in four contemporary sessions (totalling 29 altogether) over five full days. Session topics covered the full range of Indo-Pacific archaeology, ranging from the Palaeolithic, through Neolithic, Bronze-Iron and early historical periods, into the second millennium A.D. Sessions reflected both geographical and thematic foci, each chosen and chaired by one or more individuals. The delegates supported by Wenner-Gren were drawn from developing countries in Asia, and were selected by the session convenors. Many receiving Wenner-Gren assistance were younger archaeologists, both male and female, who had not previously had the chance to attend an international congress outside their own country. This congress provided these participants with international exposure to new networks, experience in presenting to a large international audience, and the strong likelihood of eventual publication of their papers (following refereeing) in the IPPA Bulletin series.

“Native American Protocols for American Libraries, Archives, and Information Services”

April 5-7, 2006, Northern Arizona University, Flagstaff, Arizona

Organizers: Karen J. Underhill (Northern Arizona University) and Dr. Willow Roberts Powers

Hundreds of organizations in the United States hold archival collections, gathered with and without informed consent, which document Native American lifeways. Although well-intentioned, non-American Indian archivists in traditional institutions may lack training in the many nuances of caring for such collections. In April 2006, a group of nineteen archivists, librarians, museum curators, historians, and anthropologists gathered at the Cline Library at Northern Arizona University to identify best practices for the respectful care and use of American Indian archival material held by non-tribal organizations. The participants represented fifteen Native American, First Nation, and Aboriginal communities. The Protocols under development and discussion build upon numerous professional ethical codes as well as international declarations recognizing Indigenous rights and the groundbreaking “Aboriginal and Torres Strait Islander Protocols for Libraries, Archives, and Information Services.” The meeting participants look forward to increased cooperation between tribal and non-tribal libraries and archives. Upon completion, the Protocols will be available through the Web sites of organizations such as the American Indian Library Association, the Society of American Archivists, and CoPAR.

“Health, Risk, and Adversity: A New Synthesis from Biological Anthropology”

April 7-10, 2006, University of Durham, Durham, United Kingdom

Organizers: Catherine Panter-Brick (University of Durham) and Agustin Fuentes (University of Notre Dame, Notre Dame, Indiana)

Research on health involves evaluating the production of disparities that are systematically associated with the experience of risk, including genetic and physiological variation, environmental exposure to poor nutrition and disease, and social marginalization.

Anthropology and public-health research often converge in focusing attention on the important issue of who suffers from poor health outcomes, but both disciplines are still developing approaches to examining this question in conjunction with issues as to why and how health differentials are produced over the lifetime of given individuals. This conference aimed to enhance understanding of both outcomes and processes shaping relationships between health, risk, and adversity—to facilitate linkages between multiple levels of inquiry, into who or what drives the production of health disparities as well as into how, when, and why differential health outcomes are produced. The conference focused on discourse related to pathways of risk and adversity conducive to variation in human health, and was attended by researchers from North America, Mexico, and England. Participants sought to reflect systematically on the theoretical and practical contributions of biological anthropology to these issues.

“Computer Applications and Quantitative Methods in Archaeology (CAA)”

April 18-22, 2006, North Dakota State University, Fargo, North Dakota

Organizer: Jeffery T. Clark (North Dakota State University)

CAA2006 attracted researchers engaged or interested in the application of computer technology for research and education in human heritage. CAA2006 marked the first time in the organization’s 34-year history that the conference was held outside of Europe. In joint session with CAA were the Electronic Cultural Atlas Initiative (ECAI), and, via an electronic link, the Web3D Consortium. The conference was attended by 273 delegates from 31 countries. The papers, workshops, symposia, and posters presented dealt with a variety of issues: 3D visualization, database construction and management, geospatial referencing, remote sensing, predictive modeling, statistical analyses, web-based technologies, and more. CAA2006 Fargo served several functions: to unite an international group of professionals and students from a variety of disciplines for the benefit archaeology; to allow a forum for presentation, dissemination, and discussion of the information and innovation in computer applications and quantitative methods with application to archaeology; to attract people who as yet have had little exposure to the power and utility of current and developing technology; to attract a larger attendance by North Americans than is typical for the European CAAs; to stimulate the formation of a CAA North America Chapter; and to promote advanced research and education in human heritage.

“Anthropological Perspective on Women and the Obesity Pandemic: Causes, Costs and Controls”

June 11-15, 2006, Hvar, Croatia

**Organizers: Leslie Sue Lieberman (University of Central Florida, Orlando, Florida)
and Pavao Rudan (Institute for Anthropological Research, Zagreb, Croatia)**

The three and a half day conference employed a life-history approach presenting papers that tracked issues of obesity from the prenatal period through infancy, childhood, adolescence, adulthood and older ages. Each life-cycle phase had a cornerstone presentation that outlined the issues followed by one or more presentations of specific studies on populations that ranged from Guatemalan Mayan girls to Lithuanian adolescents to adult Samoan women. The fifteen presentations highlighted the unique epidemiology, physiology, dietary and energetics of girls and women. Additionally, presentations incorporated environmental, behavioral, socio-cultural, and psychosocial variables that cause or contribute to the obesity

pandemic such as the proliferation fast-food franchises. The consequences or costs ranged from metabolic syndrome to difficulties with childbirth and negative perceptions of obese women in occupational, educational contexts. Discussions of controls included public-health policy, food-industry responses, and individual efforts such as diets, herbal preparations, and exercise to control weight. The papers will be published in *Collegium Antropologicum*.

“Asia-Pacific Childhoods: New Concepts and Networks for Asia-Pacific Child Researchers”

July 17-20, 2006, National University of Singapore, Singapore

Organizer: Dr. Roxana Waterson (National University of Singapore)

The conference welcomed approximately 100 participants from 31 different countries across the Asia-Pacific region and beyond. Participants represented a range of disciplines including anthropology, sociology, geography, psychology, education, social work, and medicine, as well as researchers, activists, and practitioners with NGOs, policymaking bodies, and donor agencies. The aim was to foster new research on concepts of childhood and children’s experiences in Asia-Pacific communities, moving away from Eurocentric perspectives. Three plenary sessions on themes of particular regional importance—research methods and ethics; education; and adolescents and risk (especially in the context of HIV/AIDS)—were combined with four specialist symposia: 1) the everyday lives of children in Asia-Pacific; 2) children, citizenship and policy in Asia-Pacific; 3) change and continuity in Asia-Pacific childhoods; and 4) violence and children in Asia-Pacific. There was also a session on “Ethics, Children and Film,” a committee meeting of the IUAES (International Union of Anthropological and Ethnological Sciences—several participants being members), and a variety of spontaneous meetings between participants who had discovered shared interests. A very high level of positive energy carried through an intense four days of interreaction to the closing session. Wenner-Gren Foundation support enabled a significant number of anthropologists to attend this meeting.

“Man and Environment: Tends and Challenges in Anthropology”

August 31-September 3, 2006, Eötvös Loránd University, Budapest, Hungary

Organizer: Eva Bodzsar (Eötvös Loránd University)

The 15th EAA Congress was organized by the Department of Biological Anthropology at Eötvös Loránd University, in part as a celebration of the 125th anniversary of the founding of the department. The Congress strived to encompass all aspects of physical anthropology pertinent to the understanding of human origins as well as the variability of ancient and present populations. At the beginning of the 21st century, it is important for established scholars to summarize what has been learned in the last hundred years in order to help younger colleagues in physical anthropology understand current trends and provide them with suggestions for future work. The scientific program consisted of six plenary sessions and seven symposia. Poster sessions were also organized for all the topics of symposia and applied anthropology. A total of 247 participants from 25 European and 14 non-European countries contributed to the congress in some way. As usual, the last day of the congress involved a meeting of the General Assembly of the EAA at which the Board informed on the officials newly elected. A special item of the agenda was Professor Leslie Aiello’s presentation on the objectives of the Wenner-Gren Foundation.

“12th Annual Meeting of the European Association of Archaeologists (EAA)”
September 19-24, 2006, Polish Academy of Sciences, Krakow, Poland
Organizers: Halina Dobrzanska (Polish Academy of Sciences) and Dr. Anthony Harding (University of Exeter, Exeter, United Kingdom)

745 archaeologists from 38 countries attended the EAA meetings, where delegates delivered over 600 papers and posters organized into 65 sessions and roundtables. The three main themes were “Managing the Archaeological Record and Cultural Heritage;” “Archaeology and Material Culture—Interpreting the Record;” and “Archaeology in the Modern World: Theoretical and Methodological Perspectives.” Chronologically, the contributions ranged from 5000 B.C. to the nineteenth century A.D. and included current matters related with archaeology in modern Europe. The printed program contained abstracts of all the papers and posters, the same as a directory of the participants. Social and cultural events, as well as excursions to the adjacent regions of Poland accompanied the conference. The EAA Annual Meeting in Krakow fully met the standards of EAA annual meetings, the credit for which goes mainly to the local staff, the sponsors, and the delegates themselves. 45 archaeologists from Central and Eastern Europe were able to attend the meetings with the support provided by Wenner-Gren Foundation.

“Indians, Labor and Capitalist Culture: A Colloquium of Historians, Ethnohistorians and Anthropologists”
September 22-23, 2006, Newberry Library, Chicago, Illinois
Organizers: Dr. Colleen O’Neill (Utah State University, Logan), Alexandra Harmon (University of Washington, Seattle), and Brian C. Hosmer (Newberry Library)

A body of scholarship has emerged during the last decade that significantly complicates and enhances our understanding of American Indians’ history and its relation to economic development in the United States. The new scholarship features American Indians as workers, producers, entrepreneurs, and sophisticated economic analysts. They are historical actors whose stories challenge the intellectual paradigms that have segregated the study of Indians from the history of U.S. economic culture. Such a complex portrait of American Indian history may also call into question some fundamental assumptions about the nature of “modernity.” This two-day meeting provided a more-organized conversation of scholars engaged in this cutting-edge research. Anthropologists, American historians, and specialists in Native American Studies gathered to discuss questions of mutual interest including: how has the incorporation of American Indian land and economies impacted the development of the U.S. economy; what has this indicated about and meant for American economic culture; how have Indians engaged the market economy; how have Indians managed and understood their economic strategies since their subordination to U.S. power; and how have Indians’ strategies affected their status and images in American society. Such interdisciplinary dialogue provided important groundwork for further collaborative research.

“Stony Brook Human Evolution Symposium”
October 3-7, 2006, Stony Brook University, Stony Brook, New York
Organizers: Frederick Grine and Dr. Richard Leakey (Stony Brook University)

Stony Brook University has recently begun sponsoring a series of workshops in human evolution. These workshops are modeled along the lines of the Wenner-Gren symposia that

were held at Burg Wartenstein, Austria, bringing together small groups of scholars to meet in an informal setting for several days to address major issues in palaeoanthropology. The first two workshops, held in 2004 and 2005, focused on the topics “African Origin of Modern Humans” and “Out of Africa I: Who, Where, and When?” This third workshop addressed “The Origin of the Genus Homo.” The goal of this particular workshop was to bring together the researchers who have contributed most influentially to the interpretation of the palaeontological, archaeological, and palaeoenvironmental evidence pertaining to the origin and early evolution of our own genus. The opening day was held on the Stony Brook University campus, and consisted of a public symposium with lectures by seven of the participants. These lectures were followed by panel discussions involving the other workshop participants. Following the one-day, public symposium, the workshop was convened at a private retreat where the participants engaged in informal, round-table discussion of different topics addressing several themes that are relevant to the origin and early evolution of the genus Homo. The individual papers that were contributed and discussed will be brought together in an edited volume to be published by Springer.

“Justice and Diversity: The Fifth Congress of the Latin American Newtork on Legal Anthropology (Red Latinoamericano de Antropología Jurídica—RELAJU)”
October 16-20, 2006, Oaxtepec, Morelos, Mexico
Organizers: Maria Teresa Sierra (CIESAS, Mexico City) and Maria Victoria Chenaut (CIESAS, Veracruz)

RELAJU's biannual congresses bring together specialists in Latin American legal anthropology to advance debate on indigenous rights, democracy, rule of law, and national/cultural diversity. Discussions at this meeting addressed such themes as: the role of the state in multicultural societies; critical analysis of human rights; community justice systems and judicial reform; indigenous political participation; and gender, law, and the rights of indigenous women. RELAJU also generates a forum to debate constitutional reforms on indigenous rights, the ways in which these are being implemented in different Latin American countries, and official responses to indigenous demands for recognition and justice. The Fifth RELAJU Congress opened spaces for dialogue between academics and representatives from human rights and indigenous organizations. The Congress was able to promote a rigorous anthropological knowledge, enrich public debate, and support the legitimate demands of indigenous peoples and other marginalized cultural minorities. It contributed to the development of a critical anthropology committed to social justice and the resolution of contemporary problems.

"Invisible Citizens: Slavery in Ancient Pre-State Societies"
October 26-27, 2006, Snowbird, Utah
Organizer: Catherine M. Cameron (University of Colorado, Boulder)

The goals of this conference were to explore practices of slavery in prehistoric pre-state societies especially as they affect transmission and change in culture. Archaeologists tend to see prehistoric social groups as bounded entities in which culture change is a response to environmental or social stimuli. The papers presented at this conference demonstrated that social boundaries were highly permeable and that individuals—mostly women and children—were frequently the subject of capture, enslavement, and long-distance trade that

moved them miles from their homes. In captor society these individuals introduced new technologies, decorative schemes, ritual practices, languages, and much more. Each of the twelve invited participants focused on a different part of the world (Africa, Europe, Southeast Asia, North and South America) addressing captive taking in each region. At the end of the conference, participants summarized the parameters that seem to surround captive taking worldwide: it is a strategy for attaining power; captive taking creates “predatory landscapes;” the sex, age, and social status that define individuals vulnerable to captive taking; how captives are integrated into captor society; how, when, and why captives cause culture change; how captives can be seen in the archaeological record; and finally why there is such a silence surrounding captive taking and slavery. The papers will be published by the University of Utah Press.

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