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Reports on Completed Research for the year 2008

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This report is a compilation of edited abstracts for completed research, submitted by grantees in 2008 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 2008. 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:

AMANUEL BEYIN, then a student at Stony Brook University, Stony Brook, New York, received funding in May 2006 to aid archaeological research on "Paleolithic Investigation on the Red Sea Coast of Eritrea," supervised by Dr. John J. Shea. The candidate sites for this study were Asfet, Gelalo NW, and Misse East located in the Gulf of Zula and Buri Peninsula. The project investigated geological context, site chronology, and surface and subsurface archaeological content of the sites. The following radiometric dates have been obtained for the candidate sites: Asfet (5385±15 BP), Gelalo NW (7390±20 BP), and Misse East (7145±20 BP). Lithic artifacts and shell remains were uncovered from surface and subsurface context in close association, suggesting human exploitation of coastal-marine resources. The sites revealed artifact types distinctive of the Later Stone Age Industry, namely backed blades, microliths, and specialized prismatic cores made on obsidian raw material. Small circular shell beads were also part of the subsurface discovery in the sites. Previous research on the Red Sea Coast of Eritrea had been mainly focused on Pleistocene deposits. This research is the first to document early Holocene archaeological sites on the Red Sea coast of Eritrea. The dates coincide with early Holocene intermittent dry periods, which may have triggered human movement from the Afar hinterlands to the coastal plains of Irafailo and Buri Peninsula. Human coastal settlements have been widely documented for this time period from various parts of Africa and Eurasia. The results of this project bring new data on Holocene coastal settlements in the Horn of Africa.

DR. SIMON L. HALL, University of Cape Town, Cape Town, South Africa, received a grant in June 2003 to aid research on "Metal Production in 18th and 19th Century Late Moloko (Western Tswana) Towns." From AD 1750, Tswana chiefdoms underwent an unprecedented process of political centralization that was a response, in part, to encroaching colonial frontiers. Intense competitive rivalries grew over land, people, and resources, and local and international trade opportunities shifted the scale of commodity production. This research focuses upon the metal component of that production. The aim is to understand the specific rationale for large-scale copper and iron production at the Tswana town of Marothodi, occupied by the senior Tlokwa lineage between about AD 1800-1827. Archaeological and technical data is situated within oral and written evidence in order to suggest the historical conditions of, and motivation for, production. Spatial data show that copper and iron production locales within the town were separated. Ethnographic and historic sources elucidate this spatial separation, which despite the urban context, was still ideologically grounded by the cultural allocation of activities that were conceptually

gendered (copper: female; iron: male) to appropriate spaces. Analysis of ore, slag, and metals identify ore sources and the technological process of metal production. Copper ore quality was poor and this made smelting inefficient. These difficulties, however, appear not to have hampered large-scale metal production. The assumption (not yet tested) is that this was for regional trade. Oral records suggest that these opportunities were underwritten by the political power of the Tlokwa chiefs at this time.

DR. LORENZO ROOK, University of Florence, Florence, Italy, received funding in October 2006 to aid research on “Khashm El Girba (Sudan): An Early to Middle Pleistocene Site Rich in Fossil Vertebrates and Lithic Industries.” A Pleistocene fluvial succession is extensively exposed in the badland area along the Atbara River at Khashm El Girba. Through a widespread, major unconformity, this succession is subdivided into the Butana Bridge Synthem (BBS) and Khashm El Girba Synthem (KGS). In the KGS, minor unconformities mark the boundaries between KGS1, KGS2, and KGS3 subsynthem. The chronology of the succession is based on fossil assemblage and artifacts. The BBS was deposited during the Early Pleistocene. The age of KGS1 is Middle Pleistocene, with a significant gap between BBS and KGS1. KGS2 and KGS3 were deposited during the Late Pleistocene. The BBS yielded a few vertebrate fossil remains and Acheulean artifacts. Abundant and differentiated fossil mammals and late Acheulean and Middle Stone Age industries have been found in the KGS. During the BBS time the Atbara valley area was characterized by coarse-grained, braided rivers gradually replaced by sinuosity rivers. The conditions in the area were always favorable to human settlement. The succession of the Atbara valley, with its two fluvial units, allows one to reconstruct environments and human frequentation since the Early Pleistocene. During this period, research found benign conditions with abundant faunas and permanent fluvial courses in the Atbara valley and further north along the Nile corridor.

DR. GEORGE JAMES SUSINO, then a student at University of Witwatersrand, Johannesburg, South Africa, was awarded funding in October 2006 to aid research on “Optical Dating of Quartz Microdebitage from Archaeological Deposits of Sibudu Cave, KwaZulu-Natal, South Africa.” This research addresses several key problems related to the understanding of archaeological site formation processes. In recent years, the reliance on sedimentary layers for chronological analysis of archaeological sites has been problematic. Site deposit disturbance is difficult to quantify, and archaeology has adopted several strategies for dating events within the stratigraphy. The most common is to date the *terminus post quem*, or the location of the lowest artefact (regardless of the movement of the material in the deposit). This research redresses these methodological problems by direct dating of remnant artefactual material (quartz microdebitage) and sedimentary quartz separately with optical dating techniques as to discern differences in age between the sedimentary and artefactual material. The OSL chronologies are then correlated with the extensive age determination achieved by other dating techniques, Radiocarbon and OSL on sediments. The Sibudu Cave site was selected primarily for the ready availability of sediment samples collected previously for optical dating and for the site importance for the understanding of changes within lithic technology from Early Stone Age to Late Stone Age. This research will apply a rigorous test for the validity of the chronology of lithic typologies at Sibudu Cave, and as a test of direct dating of artefactual material as opposed to the dating of sedimentary layers.

Asia and the Near East:

DR. JESSE CASANA, University of Arkansas, Fayetteville, Arkansas, received funding in May 2007 to aid research on “Settlement Systems and Land Use Strategies at Tell Qarqur, Syria.” This project explored changes in the organization of settlement across more than 10,000 years of occupational history at the site of Tell Qarqur in western Syria. Investigations utilized a suite of subsurface geophysical surveys, including electrical resistance tomography, low-frequency, ground-penetrating radar, and magnetic gradiometry, to document the extent and arrangement of buried architecture and cultural strata. Remote sensing was combined with numerous, small excavations on the site to date features visible in geophysical data. Results of the project demonstrate that there were major transformations in the organization of settlement at Tell Qarqur during several key phases of its occupational history, and that these changes likely related to equally drastic differences in land use patterns and environmental relationships. Analysis suggests that the dynamic history of occupation at Tell Qarqur provides a model for understanding regional-scale transformations in settlement and land use found throughout much of the Near East. Findings help to reorient notions of settlement structure from something that is inevitably determined by the spatial distribution of sites or the environments in which they exist, to a characteristic of settlement which is both highly variable and socially produced.

DR. MEREDITH S. CHESSON, University of Notre Dame, Notre Dame, Indiana, was awarded funding in December 2002 to aid research on “Heterarchy and Corporate Villages of the Early Bronze Age Southern Levant: The Numeira Project.” The 2004 Numeira Project centered on completing final field checks and mapping to establish the groundwork for evaluating data from excavations during the 1970s and 1980s at the site for final publication. A large portion of the walled town of Numeira has been excavated, and the final analysis centers on analyzing the architectural and artifactual data gathered from the site to address two main issues: 1) relationships between extensive non-residential and residential spaces and their associated activities to investigate the nature of institutional relationships and urbanism in EB III Numeira; and 2) the nature of EB III settlement at Numeira and its eventual demise as a springboard for reassessing models of EB III social complexity and collapse on a broader regional scale. The 2004 team accomplished several crucial tasks, including: updating the final topographic and architectural plans of the site; finalizing architectural phasing; documenting 1993 salvage excavations by the Hashemite Kingdom’s Department of Antiquity to include them in the final publication; employing an archaeological illustrator to reconstruct scenes of daily life at Numeira and the neighboring EBA settlement and cemeteries; and processing six radiocarbon dates from Numeira.

DR. FABRICE DEMETER, Musee de l’Homme, Paris, France, received funding in October 2006 to aid research on “Archaeological and Palaeontological Research on Upper Mekong River Terraces in Cambodia.” Mainland Southeast Asia has been the place of a great amount of fieldwork since the nineteenth century, nevertheless little is known about the humans of the Pleistocene period. This research project focused on the history and evolution of modern human migrations in the region, and was based on lithic typology from the Mekong River, particularly from Sre Sbau, which resulted from research undertaken by French geologists in the 1960s. Preliminary results reveal that the majority of current Cambodian lithic typology of the Upper Mekong terraces is based on biased material. This study illustrates how earlier projects mistook geofacts for artifacts, and proposes buffer zones along the Mekong River where research should be restricted in order to minimize the risk of similar misidentifications occurring in the future.

DR. WILLIAM HONEYCHURCH, Smithsonian Institution, Washington, DC, was awarded a Hunt Postdoctoral Fellowship in May 2005 to aid research and writing on “Not of Place But of Path: Inner Asia and the Spatial Politics of Empire.” The Eurasian steppe is often described as a territory of pathways, movement, interaction, and exchange. How these factors underwrote the long-term development of political traditions, techniques, and social relations that eventually produced some of the largest and most dynamic imperial states ever known, is a central question explored in this monograph project. Using archaeological data from the Egiin Gol valley in north-central Mongolia, long-term trends in local landscape organization are examined in order to understand the changing sources of political finance and control on the steppe. The great size of steppe polities and their emphasis on horse-based transport created political system reliant on vast spatial relationships. This “spatial reach” was matched by internal methods of centralized integration. As polity size and spatial reach expanded over time and across different polities, increasing emphasis was placed upon the manipulation of mobility, its networks, and infrastructure for political ends. This monograph develops and examines the idea of a distinctive kind of “politics for a mobile setting” and uses the concept to compare examples of large-scale imperial polities across different cultural and chronological settings.

XINUI LIU, then a student at University of Cambridge, Cambridge, United Kingdom, was awarded funding in May 2007 to aid research on “The Origins and Early Spread of Broomcorn Millet,” supervised by Dr. Martin K. Jones. Studies into the origin of agriculture often concern the domestication of contemporary demanding crops such as wheat, barley, and rice. They are believed to be initiated from “fertile crescents,” and carried to other parts of the world in a slow process. A minor crop, *Panicum miliaceum* (broomcorn millet), however, paints a different chronological and geological pattern in its records of archaeobotany. The major objects of this research were to explore what was the earliest isotopic evidence of millet consumption in northeast China, and how it varies through time. What are the earliest dates for *Panicum miliaceum* in the archaeobotanical records. Fieldwork was carried out in various early Neolithic loci in north China, followed by lab research conducted in different institutions. This forms a multi-disciplinary investigation embracing archaeobotanical flotation, isotopic sampling, radio-carbon dating, and contemporary landraces surveys. While the flotation programs in two pre-6000 BC sites are in progress, the result of the isotopic analysis (combined with the archaeobotanical sorting) indicates a clear signature of millet consumption among the population of Xinglongwa (c. 8200-7600 BC), the earliest such known. Investigations into early millet sites in north China also encourage a new insight in the construction of the early farming communities, putting the foci of river valleys in challenge.

DR. DANIEL NADEL, University of Haifa, Haifa, Israel, was awarded a grant in April 2006 to aid research on “Natufian Burials and Associated Mortars at Raqefet Cave, Israel: Growing Economic Social Complexity on the Threshold of Agriculture.” The excavations of the Late Natufian deposits at Raqefet Cave exposed a graveyard with a deep, natural bedrock niche serving as a multiple burial place. Inhumations include all ages, with a trend towards children and women. The skeletons are not decorated, but a variety of stone implements (many of them set on edge), flint cores (some found on the skulls or near the heads) and selected animal parts (horn cores, mandibles, etc.) are found in direct association with them. The analysis of the bedrock features (e.g. mortars, cupmarks, and a variety of other human-made holes) provides the first insights into their production and utilization. The variety at Raqefet is one of the widest ever found for a Natufian site. Furthermore, this

project, using modern archaeological tools, is the first to find *in situ* remains within these features. The multi-disciplinary research of the burials and bedrock features is the first of the kind for such remains. The combination of conventional archaeological methods, microscopic analyses, and 3D modeling of the burials and bedrock mortars aims to reconstruct not only inhumation practices or the general aspects of technology (flints) and economy (animal bones), but also the utilization and context of the bedrock features.

Europe:

DR. DANIEL S. ADLER, Harvard University, Cambridge, Massachusetts, was awarded funding in July 2003 to aid research on “The Mashavera Gorge Palaeolithic Project.” This research had as its main goal the identification and excavation of open-air Middle and Upper Palaeolithic sites in the southern Caucasus. The importance of open-air sites lies in their ability to help calibrate the time-averaged behavioral data from caves, which record hundreds of occupations over many thousands of years, with high-resolution data that document the specific actions of individual humans over short periods of time. To date open-air sites have not been subjects of research in the southern Caucasus, and this oversight has led to a biased understanding of Middle and Upper Palaeolithic life ways, as well as the process(es) by which Neanderthals became locally extinct. This research has succeeded in: 1) completing an intensive archaeological survey of the Mashavera and Pinazouri gorges and their surroundings during which eleven archaeological sites were identified; 2) excavating and analyzing an *in situ* open-air archaeological locality; and 3) implementing an OSL-based dating program. When analyses are completed, this research will provide valuable information on the technological, behavioral, and cultural links and/or discontinuities between these new sites and those located in neighboring areas, allowing the construction of a regional record of Palaeolithic occupation. Ultimately, this research will fill an important intellectual, geographic, and temporal rift in our understanding of Neanderthals as well as highlight their adaptive successes and perhaps failures at this crossroads of continents.

Latin America and the Caribbean:

SARAH J. ABRAHAM, then a student at the University of California-Santa Barbara, Santa Barbara, California, received funding in April 2006 to aid research on “Provincial Life in the Inca Empire: Continuity and Change at Hatun Lucanas, Peru,” supervised by Dr. Katharina J. Schreiber. This project investigates the imperial-provincial relationship between the Inca Empire (AD 1438-1532) and the people of Hatun Lucanas in the southern highlands of Peru. Funding supported excavation, detailed mapping, and architectural analysis, and laboratory analysis was conducted to better understand the transition from autonomous polity to subjugated population. Excavations at Hatun Lucanas targeted residential compounds to expose domestic contexts and their associated artifacts and architectural elements. Those data were then used to identify changes in local political, economic, and social organization after the Inca conquest. Preliminary observations suggest that this project provides the first documentation of Lucanas material culture including pottery styles, architectural canons, and mortuary practices. In addition, data also reveal a shift in local political organization with the emergence of local elites after the Inca conquest. Finally, changes were detected in the local economy during the Late Horizon. Excavations uncovered evidence of textile production and metalworking at Hatun Lucanas, as well as

intensification in the processing of food, metals, or pigments. Ongoing analysis will provide additional lines of evidence with which to reconstruct the nature and magnitude of imperialism at the local level.

DR. SONIA ALCONINI, University of Texas, San Antonio, Texas, was awarded funding in November 2005, to aid research on “Imperial Marginality and Frontier: Kallawayas and Chuchos in the Eastern Inka Frontier.” This research is part of a large-scale project studying the eastern Inka frontier, and the effects of the Inka conquest on the local sociopolitical dynamics. Specifically, the research questions were: 1) What were the limits of imperial expansion? 2) What kinds of changes did the Inka promote in the local settlement dynamics? 3) What were the functions of the Inka installations? And 4) What were the effects of the Inka frontier on the local social and economic structure? In order to answer these questions, a pedestrian survey in the Charazani Valley was conducted to record the location and size of Inka and pre-Inka settlements, to document the intensity and distribution of surface cultural materials, and to map selected sites. This region was strategically located in a corridor connecting the highlands and tropical piedmonts, in a spectrum of altitudinal ecologies. Surveys in this valley revealed a dense pre-Hispanic occupation, with nearly 400 sites. Most sites were small household units dating to the Inka period, and dispersed in the mid-altitude agricultural terraces. In the high altitude Puna, the settlements focusing on pastoral activities, increased significantly in size with the Inkas. The strategic distribution of local Yunga settlements suggests that these populations were central in the expansion of long-distance trade circuits that the Inka and Tiwanaku sought to monopolize. Therefore, with the Inkas, the expansion of the agricultural and pastoral capabilities of the region, along with the establishment of administrative centers in earlier ceremonial sites, suggest that the region was important in terms of the influx of resources to the eastern frontier.

VERONIQUE BELISLE, then a student at the University of Michigan, Ann Arbor, Michigan, received funding in May 2007 to aid research on “Wari Imperial Expansion and Household Change in Cusco, Peru,” supervised by Dr. Joyce Marcus. From AD 600 to 1000 (a period called the Middle Horizon), the Wari Empire started to expand out of its homeland in the highlands of Peru. The Wari began to establish regional administrative centers to control the areas it conquered. In the Cusco region, the Wari built two large settlements and, based on archaeological evidence from these sites, scholars believe that the Wari Empire came to control the Cusco area. Work at the two largest Wari settlements was important but could not provide any information on the extent to which the Wari affected Cusco’s local population. To address this gap in our knowledge, the archaeological site of Ak’awillay was selected and some 233 square meters were excavated there. At Ak’awillay both pre-Wari and Wari-period households were excavated to assess the nature of any residential changes that occurred as a result of the Wari presence in the Cusco area. In addition to the excavation of residential units, a large public building (probably used for ceremonial gatherings) was also excavated. Funds from the Wenner-Gren Foundation were used to excavate Ak’awillay to study household organization before and after the Wari expanded into the Cusco region.

DR. JEANNE L. LOPIPARO, University of California-Berkeley, Berkeley, California, received a Hunt Postdoctoral Fellowship in June 2004, to aid research and writing on “Household Ceramic Production and the Crafting of Society in the Terminal Classic Ulua Valley, Honduras.” The publication program included peer-reviewed articles and a book manuscript draft exploring how social identities were mediated, performed, and reproduced

through interaction with material culture and the built environment in the lower Ulua Valley, Honduras during the Late to Terminal Classic period (AD 600 to 1000). Fine-grained excavations and analysis of the production and consumption of ceramic artifacts at sites throughout the central alluvium have demonstrated that participation in shared material practices—from the production of household goods to the ritualization of landscapes—inscribed social affiliations and differences among households, communities, and polities. Publications focus on the recursive relationship between people and their material worlds—on how people made objects and objects made people—and explore how materiality was essential to the performance and negotiation of a plurality of identities, creating a social landscape in which sites at multiple scales were nodes in complex webs of social, political, and economic interrelationships.

DR. LEAH DELIA MINC, Oregon State University, Corvallis, Oregon, received funding in April 2006, to aid research on “Ceramic Exchange and the Early Zapotec State: Assessing Regional Economic Interaction Using Compositional Analyses.” The emergence of the Zapotec state ca. 500 BC in the Valley of Oaxaca, Mexico, represents a well-documented case of primary state formation. Yet significant questions persist concerning the origins of state-level institutions in the valley. Two contrasting models are currently debated: the cooperative model (emphasizing an integrated, confederated state) and the rival polity model (emphasizing continued competition among small, conflicting polities). The compositional analyses undertaken in this study address specific economic implications of these models and, at the same time, provide objective data on ceramic exchange that will advance general understanding of the economic foundations of the Zapotec state. Specifically, this study combines surveys of raw materials (clays and tempers) with trace-element and petrographic analyses of ceramic pastes, to establish the provenance of key ceramic types and map exchanges of ceramic vessels among centers within the central and southern arms of the valley between 500 BC-AD 200. By clarifying the timing, spatial extent, and social context of ceramic exchange, this project provides an independent perspective on conditions surrounding the formation and consolidation of the early Zapotec state, and contributes to the broader debate on the role of cooperation vs. competition in the evolution of complex societies.

DR. GUSTAVO G. POLITIS, Universidad Nacional de La Plata, La Plata, Argentina, received funding in January 2003 to aid research on “Ethnoarchaeological Study of the Hoti Indians from the Venezuelan Amazon.” The project focused on the Hoti Indians of the High Orinoco Basin, an egalitarian tropical forest group whose traditional subsistence is based on hunting, gathering, and fishing, as well as small-scale horticulture. Fieldwork was carried out in the Alto Parucito River area, in two semi-permanent camps. The data recorded concentrated on aspects relevant for the interpretation of the archaeological record such as: subsistence; mobility (both residential and logistical); daily foraging trips; hunting and butchering techniques; food taboos; and discard patterns. Results obtained contribute to the discussion about how hunter-gatherers modified the composition and the structure of the rainforest, producing what has been called the “anthropomorphization of the tropical forest.” Also, the combination of hunting strategies associated with the beliefs of territorial and personal spirits, and with complex bone-discard patterns, indicate that in this society the ideational dimension strongly affects the way they hunt the animals, butcher them, and discard their bones. The case presented here expands archaeological interpretative horizon indicating that simple, non-hierarchical societies can develop highly complex ways of bone breakage and discard, as well as sophisticated strategies to manage the tropical forest.

DR. FRANK SALOMON, University of Wisconsin, Madison, Wisconsin, received funding in May 2005 to aid research on “The Patrimonial Khipus of Rapaz, Peru.” A ritual precinct in the central-Andean village of Rapaz contains two remarkable structures: an ancient communal storehouse (Pasa Qullqa) and a non-Christian temple (Kaha Wayi) for sacrifices to the mountain deities. The latter is famous for its *in situ* collection of khipu (Andean knot records), an undeciphered prehispanic medium. The complex was studied through: 1) detailed description of the khipu; 2) ethnographic study of the ritual and political regimen housed in the precinct; 3) archaeological study of its chronology; 4) linguistic study of the verbal parts of the regimen; and 5) study of historic documents. By pact with the traditional authorities, research access was given in exchange for conservation work to protect the khipus and their precinct. Analysis indicates the Rapaz khipu patrimony is only indirectly related to imperial Inka khipu use. Rather, khipu use served a local system of central communal storage and redistribution. The complex remained active well into postcolonial times, and its khipus include an iconic allusion to the 1820-1825 war of Peruvian independence. Rapaz thus attests to an unsuspected recent evolution of institutions, which archaeologists and ethnohistorians have usually associated only with deep strata of Andean chronology.

STEVEN A. WERNKE, Vanderbilt University, Nashville, Tennessee, received a Hunt Postdoctoral Fellowship in 2006 to support research and writing on “Andean Interfaces: An Archaeo-History of Community, State, and Landscape in the Peruvian Highlands.” The book (under contract, University Press of Florida) integrates archaeological and ethnohistorical research to produce a local-scale view of the negotiation and transformation of community and land-use organization during terminal prehispanic and early colonial times in the Colca valley of southern Peru. It traces the development of the regionally important Collagua ethnic polity and explores how local Inka provincial administrative centers grafted onto local communities, how such provincial outposts were transformed into missionary outposts during early colonial times, and how a subsequent viceroyalty-wide resettlement program in the 1570s built upon and transformed local conceptions and features of community and landscape. Through GIS-based analysis of a series of Spanish colonial administrative surveys in the Colca Valley, “Andean Interfaces” presents a detailed reconstruction of early colonial land tenure patterns, which are used to interpret pre- and post-Hispanic patterns of settlement, political organization, and land use. The fellowship also supported the publication of journal articles for *American Anthropologist*, the *International Journal of Historical Archaeology*, and two edited volume chapters. Two further journal articles were initiated with the support of this fellowship and are near completion.

North America:

JOAN PATRICIA BANAHAN, then a student at University of Toronto, Toronto, Ontario, received funding in April 2006 to aid research on “Small Site Archaeology: Complex Hunter-Gatherer Settlement, Mobility, and Resource Production,” supervised by Dr. Gary G. Coupland. This doctoral study investigates how pre-Contact hunter-gatherers on the northern coast of British Columbia developed and maintained social hierarchies. Funding supported several tasks: site mapping and test excavations; identification and quantification of vertebrate and invertebrate remains; and radiocarbon dating of camp sites in Prince Rupert Harbor. This region is part of the traditional territories of the Coast Tsimshian First

Nations. Archaeological remains from camp sites are used to understand patterns of mobility, resource production, and household organization in Prince Rupert Harbor. The distribution of mammals, fish, birds, and shellfish indicate the harvest of local resource patches from fall through summer by household labor. Shellfish were a very significant resource and were bulk processed at camp sites. Traditionally, shellfish were traded and used in feasts by the Tsimshian. Access and control of shellfish beds may have been an important factor in concepts of resource ownership. Radiocarbon dating has produced the earliest known site in the region, dated to between 7700-6650 years. Radiocarbon dates also indicate a long-term, intensive shellfish economy established by at least 7000 years ago. By this time, people were exploiting resources on outer islands using open water boats for logistical movement of people, gear, and resources.

DR. BEN A. POTTER, University of Alaska, Fairbanks, Alaska, received a Hunt Postdoctoral Fellowship to aid research and writing on "Site Structure and Organization in Central Alaska: Archaeological Investigations at Gerstle River." This work involved substantial modifications of a Ph.D. dissertation as well as additional research on the topics of hunter-gatherer subsistence patterns in the Subarctic. Work on the manuscript was completed in May 2008. Significant new research included a model for understanding the use of space at this temporary foraging camp and a regional study focusing on how microblades were used within technological and food-getting systems, and how these systems changed through time. Various book prospectuses were written and sent to prospective publishers, with the manuscript accepted by University of Utah Press. In addition, aspects of this research and writing were presented at national and regional archaeology meetings, and two related peer-reviewed articles were published during this period.

BERNARD A. SCHRIEVER, then a student at University of Oklahoma, Norman, Oklahoma, received funding in October 2006 to aid research on "Informal Identity and the Mimbres Phenomenon: Investigating Regional Identity and Archaeological Cultures," supervised by Dr. Patricia A. Gilman. The extent to which archaeological cultures coincided with past identities has important implications for understanding how past people viewed and interacted with each other. However, archaeologists have struggled to develop means of assessing prehistoric identity formation and change. As part of research into regional identity formation and maintenance, the capabilities of the electron microprobe were applied to ceramics from three geographically distant Mimbres communities in southwestern New Mexico to assess the synchronic variation and diachronic changes in painted pottery production practices. Specifically, raw material selection and paste preparation practices were examined because these practices change primarily through interaction and communication among potters. The similarity or coalescence of these practices among the three communities of potters would suggest considerable communication, interaction, and the development of common practice, as would be expected during the formation or maintenance of a regional identity. The results of the research indicated that Mimbres potters participated in a common community of practice from the very beginning of painted pottery production that persisted over the next 500 years. Combined with other lines of data, these results support the suggestion that a Mimbres regional identity existed before AD 650 and was maintained at least until AD 1130.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

MARTA ALFONSO DURRUTY, then a student at Binghamton University, Binghamton, New York, received funding in April 2006 to aid research on “Analysis of Harris Lines in Relation to Non-Linear, Saltatory Growth Patterns,” supervised by Dr. Michael A. Little. Transverse lines present in bones (Harris lines or HL) are commonly used as indicators of stress and/or growth arrest in past human population studies. Their significance as stress markers, however, has been questioned since they can form while the individuals are healthy, and during periods of accelerated growth. This study evaluates whether HL are associated with pathological growth arrest, or normal periods of growth, and examines: 1) the effects of nutrition in long bone growth and maturation; 2) the relation between HL and nutritional status; and 3) the relation between HL and growth velocity. Three groups of New Zealand White rabbits, (control, undernourished, and repeatedly fasted), were used. Bone growth and maturation, unlike weight, were shown to be resilient under conditions of undernutrition and fasting. HL show a similar rate of formation in all groups. Undernourished rabbits, however, had less HL by the end of the study, as a result of a higher rate of HL resorption. Additionally, higher rates of HL formation were found at times of faster bone growth. Results of this study question the traditional interpretation of HL. HL seem to be a very poor indicator of stress, and should not be used for the evaluation of the health status of historic or prehistoric populations based on skeletal remains.

LUISA FERNANDA ARNEDO, then a student at the University of Wisconsin, Madison, Wisconsin, was awarded a grant in April 2006 to aid research on “Variation and Social Functions of Neigh Vocalization in the Northern Muriqui (*Brachyteles hypoxanthus*),” supervised by Dr. Karen B. Strier. This project investigated the acoustic variation and social function of “neigh” vocalizations of northern muriqui. During a 14-month study at the Feliciano Miguel Abdala National Nature Preserve in Minas Gerais, Brazil, three questions were investigated: 1) whether female muriquis are able to imitate vocalizations of novel companions when they transfer into new groups, resulting in distinctive calls for each group; 2) whether vocalizations can provide information about the caller’s sex and identity; and 3) whether differences in the number of calls per individual correspond to levels of sociality, with higher number of vocalizations predicted for individuals who maintain a larger number of associates. A total of 2328 staccato and 1217 neigh vocalizations were collected. Preliminary analyses suggest that resident females and males appear to produce neigh vocalizations more often than immigrant females. Females in general use staccato vocalizations more often than males, but resident females tend to use these vocalizations more often than immigrant females. Both of these findings are consistent with the idea that immigrant females might vocalize less often due to their lower levels of sociality. Furthermore, females might be reducing food competition by using higher rates of staccatos as spacing calls while foraging. Spectrographic and statistic analyses are underway to confirm these results.

JENNIFER M. BAUDER, then a student at Binghamton University, Binghamton, New York, was awarded funding in May 2007 to aid research on “Porous Skull Lesions in the Prehistoric Illinois River Valley: Diagnosis and Implications,” supervised by Dr. Dawnie W. Steadman. The funded project is a paleopathological study of non-specific porous lesions of the skull in skeletal samples representing prehistoric populations from two subregions of the Illinois River Valley. The samples derive from cultural phases that span the transition in subsistence patterns from hunting and gathering to intensive maize agriculture. The project

has four main goals: 1) document the presence of porous skull lesions in these populations; 2) assess a differential diagnosis of anemia and scurvy using a combination of macroscopic examination of lesion appearance and patterning and two radiographic techniques (X-ray and CT scan); 3) determine if a proposed association between two likely etiologies of porous skull lesions—anemia and scurvy—is justified in skeletal samples by quantifying the co-occurrence of the diseases; and 4) examine the effects of the agricultural transition on survivorship experiences with anemia and scurvy. To achieve these goals nearly 3300 individuals were examined from skeletal collections curated in New York (Binghamton University), Pennsylvania (Penn State University), Illinois (Illinois State Museum and Dickson Mounds Museum) and Indiana (Indiana University). Results are still forthcoming but preliminary analyses show the presence of both anemia and scurvy in many of the prehistoric samples studied and demonstrate the value of radiography in diagnosing bone lesions.

DR. MIRIAM BELMAKER, Harvard University, Cambridge, Massachusetts, was awarded a Hunt Postdoctoral Fellowship in October 2006, to aid research and writing on “The Paleoecology of 'Ubeidiya (Israel) and Its Implications for Early Hominin Dispersal Events.” This fellowship aided publication of research that explored the paleoecology of the early Paleolithic site of 'Ubeidiya (Israel) dated to ca. 1.6-1.2 Ma in relation to early hominin adaptation and their ecological success in northern latitudes. These publications show that hominins inhabited a novel environment in early stages of their dispersal out of Africa. The paleoecological reconstruction of 'Ubeidiya (as well as many of other early “Out of Africa” hominin sites) should be assigned to a Mediterranean and temperate woodland and not to a savanna grassland, contrary to previous suggestions. During the tenure of the fellowship, the grantee made significant progress on over five publications that explore the relationship between the hominin dispersal in the Pleistocene and the environment in their region of origin (East Africa) and in the region to which they dispersed (such as the Levantine corridor and East Asia). Thus the study provides an environmental framework for illuminating issues of human dispersal from African into Eurasia, and insight into the place of hominins within their ecological milieu.

ABIGAIL BIGHAM, then a student at Penn State University, University Park, Pennsylvania, received a grant in October 2006 to aid research on “Signatures of Natural Selection among Populations of the Andean Altiplano and the Tibetan Plateau,” supervised by Dr. Mark Shriver. This research’s focus was to identify gene-specific evidence for genetic adaptation to high altitude hypoxia using independent, highland populations from distinct geographic regions. This includes the populations of the Andes (Quechua and Aymara) and a population from the Tibetan Plateau (Tibetans). Three major questions were addressed: 1) Is there gene-specific evidence for natural selection among populations of the Tibetan Plateau? 2) Is there gene-specific evidence for natural selection among populations of the Andean Altiplano? 3) Do the Tibetan and Andean populations exhibit similarities and/or differences in genes or functionally different changes in the same genes involved in high altitude adaptation? In order to answer these questions, a variety of molecular assays were performed on the study populations. These included: 1) using high density, multi-locus, genome scan data to identify natural selection candidate genes and gene regions; 2) single nucleotide polymorphisms (SNP) typing in each of the candidate genes to further scrutinize these regions for evidence of selection; 3) DNA sequencing of one gene showing strong evidence of selection in both Tibetans and Andeans; and 4) association analyses that control for admixture to test for genotype/phenotype correlations.

KATIE M. BINETTI, then a student at Yale University, New Haven, Connecticut, received a grant in October 2006 to aid research on “Early Pliocene Hominin Paleoenvironments in the Tugen Hills, Kenya,” supervised by Dr. Andrew Hill. Most paleoenvironmental evidence associated with *Ardipithecus ramidus* fossils comes from just a few localities in Ethiopia and indicates a forest-dominated setting. This prompts suggestions that the earliest hominins were restricted to woodland environments. Testing this hypothesis requires paleoenvironmental reconstructions from additional *Ardipithecus* localities. The Tugen Hills succession in Kenya provides such an opportunity. A right mandible, identified as *Ar. ramidus*, was discovered in the Tugen Hills at Tabarin. The specimen and associated fauna date to 4.42 Ma. Thus, Tabarin, and two penecontemporaneous Tugen-Hills localities (Sagatia and Moisionin) provided an excellent opportunity to test the hypothesis that *Ardipithecus* inhabited a paleo-woodland habitat using faunal-based analyses. Field research focused on fossil recovery at Moisionin, as fossil collection at Tabarin and Sagatia had been previously completed. Fieldwork resulted in the collection of approximately 350 individual faunal specimens. Laboratory analyses, conducted at the National Museums of Kenya in Nairobi, involved the collected fossil faunas from all three localities. Specimens were catalogued individually and assigned unique identification numbers. Additional information associated with each specimen included taxonomic/skeletal identifications and field contextual information, including stratigraphic position. Roughly 2000 specimens, from all three localities, were identified and analyzed in the lab. The final results of paleoenvironmental analyses using the collected data are pending.

DR. MARIA CORDS, Columbia University, New York, New York, received funding in April 2006 to aid research on “Collective Action, Kinship, and Reciprocity: Communal Territorial Defense in an Old World Monkey.” This project focused on social cooperation through collective action, in which many individuals benefit, even those who did not participate in providing a public good. Little is known about how humans’ closest relatives organize participation in collective tasks. Researchers studied participation in aggressive territorial defense by female *Cercopithecus mitis* monkeys, and will relate their differential involvement to other kinds of social exchange. The research found sex differences in participation in territorial defense emerged gradually from an early age. The presence of matrilineal kin did not influence participation, but females with infants participated less often as expected. The researchers were surprised to find that high-ranking females participate most in territorial defense, since dominance rank generally has minor effects on behavior in this species. Variation among individuals may reflect the way they cooperate in other “currencies.” Grooming behavior is highly reciprocal in these monkeys, with each female grooming her partners as often as they groom her. However, reciprocity in grooming is not perfect, again suggesting that grooming may be interchanged for other social services, such as communal territorial defense. Analyses of these social exchanges are still underway, and will include tolerance at feeding sites and kinship as variables, along with grooming and territorial defense.

LIBBY W. COWGILL, then a student at Washington University, St. Louis, Missouri, was awarded a grant in April 2006 to aid research on “Ontogeny of Long Bone Diaphyses in Immature Late Pleistocene Postcrania,” supervised by Dr. Erik Trinkaus. While studies of adult remains have identified patterns of temporal variation in postcranial robusticity, relatively less research has focused on possible differences in developmental trajectories that result in variable levels of skeletal robusticity in the adult form. This study aims to clarify the developmental basis for the acquisition of adult postcranial strength in both Late Pleistocene and Holocene humans by addressing two research questions: When during

growth do the differences in postcranial strength that differentiate Late Pleistocene and Holocene adults manifest themselves in subadults? Are immature Late Pleistocene individuals attaining postcranial strength at the same rate and following the same pattern as Holocene subadults? Cross-sectional geometry was used to compare the developmental trajectories of humeral, tibial, and femoral growth in Late Pleistocene Neandertal and modern human subadults (N=104) to a sample of immature humans from seven geographically diverse Holocene populations (N=621). The results of this research indicate that populational differences in postcranial robusticity emerge early in development. While many of these differences are likely related to activity pattern variation, the early onset of populational variation during growth implies that other factors, including nutrition and genetics, may play an important role in the development of long bone strength. While individual variation is common, cross-sectional geometric properties of immature Late Pleistocene individuals generally show modestly elevated levels of postcranial strength. These results highlight the complex mosaic of processes that result in adult postcranial robusticity, and suggest that further exploration of the developmental interplay between intrinsic and extrinsic influences on skeletal robusticity will likely enhance our understanding of adult postcranial morphology.

CRAIG A. CUNNINGHAM, then a student at University of Dundee, Dundee, Scotland, was awarded funding in May 2007 to aid research on “Ontogenetic Analysis of the Internal Architecture of the Human Pelvic Complex,” supervised by Dr. Susan M. Black. The pelvic complex is an area of skeletal dynamics that is poorly understood, with few studies having considered its growth as a discrete entity. As such, the way in which the pelvic form changes throughout specific temporal periods has been largely undocumented. The principle objective of this research was to identify gross internal trabecular signatures and external morphological features of natural progressive physical maturation, such as sitting, locomotor behavior, puberty, and sex differences. To fulfill these objectives, computed tomography scans from deceased juvenile individuals were obtained and, through the use of three dimensional reconstructions, gross architectural patterns and surface morphology could be quantified in relation to bone size. These observations will allow for an assessment of the biomechanical influences that inherent functional demands have on the growing pelvic complex. This project will contribute to the increased understanding of the pelvic skeletal form and the major architectural changes that it must undergo throughout life. Conducting the study, firstly in man, will assist in investigating evolutionary principles associated with adoption of a bipedal stance. The research will have particular relevance in maturity status evaluation of archaeological and fragmented pelvic specimens.

KATE M. DETWILER, then a student at New York University, New York, New York, received funding in August 2005 to aid research on “Hybridization between Sympatric *Cercopithecus* Species in Gombe National Park, Tanzania,” supervised by Dr. Clifford J. Jolly. The project’s objective is to investigate the genetic consequences of interspecific hybridization occurring among guenons (*Cercopithecus ascanius* and *C. mitis*) in Gombe National Park, Tanzania. The first research phase—field observation and collection of material for genetic analysis at Gombe and other East African sites—was completed in September 2005. The second phase—laboratory analysis of species-specific markers in mitochondrial and Y-chromosomal DNA—was scheduled to finish in August 2008. To date, mitochondrial data support reciprocal monophyly of *C. ascanius* and *C. mitis* populations outside the Gombe hybrid zone, yet within Gombe this pattern is not observed. The samples from Gombe show unambiguous evidence for introgression of *C. ascanius* mitochondrial DNA into *C. mitis*. The data indicate that *C. mitis* monkeys at Gombe

originated from *C. ascanius* females. Samples from outside and within the Gombe hybrid zone show no evidence of Y-chromosomal introgression, however, Y-chromosomal data from Gombe show both *C. mitis* and *C. ascanius* males cross mate, as hybrid males have Y-chromosomal DNA of both parental species. This is the first genetic study of *Cercopithecus* hybridization and the preliminary results demonstrate that the species boundary between these two guenons is semipermeable.

DR. GREG DOWNEY, Macquarie University, Sydney, Australia, was awarded a Hunt Postdoctoral Fellowship in 2006 to aid research and writing on “The Athletic Animal: Sports and Human Potential.” The book uses a wide range of research on athletes from across many cultures—from Kenyan runners and Korean pearl divers, to no-holds-barred fighters in Brazil and Korean archers—to highlight how humans drive their own physiological and neurological development into distinctive configurations through training regimens, especially running, climbing, throwing, fighting, hitting, and other sports-related activities. Although athletes are extreme examples, they illustrate clearly how culture patterns of behavior, training, and body ideals have tangible effects on our bodies and brains. Based in dynamic systems theory and reappraisals of phenotypic plasticity, the book attempts to demonstrate a problem-driven synthesis of findings from both biological and cultural anthropology. Growing out of the research related to this book were two articles: one that explored how coaching in the Afro-Brazilian martial art and dance, capoeira, facilitates novices’ acquisition of their own idiosyncratic movement techniques; and another on the relation of the “mirror neuron” system in the human brain to imitative learning in skill acquisition.

LOUIS D. GLOTZER, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded funding in November 2006 to aid research on “Diffeomorphic Analysis of Human Prenatal Neuroanatomy: A Quantitative Assessment of Morphogenetic Patterns in the Developing Neocortex,” supervised by Dr. Theodore Schurr. The aim of this project is to investigate the spatio-temporal pattern of cell proliferation (morphogenesis) that partitions the human neocortex, pre-natally, into what is understood post-natally as functionally distinct cortical divisions. A developmental delineation of these units is central to understanding how the neocortex was transformed evolutionarily, and how evolved cognitive-behavioral adaptations are mapped-out in its architecture. This project develops an innovative digital, histology-based, 4-dimensional model that reveals, visually and mathematically, the morphogenesis of the embryonic brain. Forty serially sectioned embryonic specimens were acquired at high resolution from the National Museum of Health and Medicine. Specimens have been reconstructed, computationally, in three dimensions. Custom image registration algorithms have been used to detect and mathematically characterize morphogenesis between specimens at different stages of development, and to graphically recover the assumed developmental trajectory between disjointed different-stage specimens. A demonstration of this approach, with preliminary results for both quantification and interpolation, was presented at the 2007 American Association of Physical Anthropology meetings. Final analysis of the data is currently underway and will be published in due time.

DR. BRYAN K. HANKS, University of Pittsburgh, Pittsburgh, Pennsylvania, received funding in October 2006 to aid research on “A Bioarchaeological Investigation of Middle Bronze Age Production and Social ‘Status’ in the Southern Urals, Russia.” This research included the post-excavation analysis of 82 human skeletons and a 170m-square, geophysics survey of Kamennyi Ambar 5, a Middle Bronze Age cemetery (2025-1745 cal. BC) located

in the southern Ural Mountains of Russia. This cemetery is linked to the Sintashta culture, an archaeological pattern suggestive of endemic regional warfare and large-scale bronze metal production. The bioarchaeological analysis tested this model through evaluating: bone robustness and asymmetry; dental pathology; skeletal pathology; muscle activity markers; and articular faceting. The geophysics survey sought to identify additional unexcavated burial features and ritual complexes. The results of this project have shown a remarkably healthy sample population with no distinctive pathologies, muscle activity markers, or evidence of dietary deficiencies. A high level of sub-adult mortality was noted, but no indications of diseases or trauma-related processes could be found. The geophysics survey has revealed an additional Middle Bronze Age barrow and numerous other possible grave pit features between previously excavated barrow complexes. The final component of this project includes a stable isotopes analysis (carbon and nitrogen) and heavy trace metals analysis (lead and arsenic) of the human remains, which will then be compared with the completed bioarchaeology study to determine community health.

KRISTIN N. HARPER, then a student at Emory University, Atlanta, Georgia, received funding in April 2006 to aid research on “The Origin of Syphilis and the Evolution of the *T. pallidum* Subspecies: A Phylogenetic Approach,” supervised by Dr. George Armelagos. Comparative genetics was used to examine the long-standing question of where and when syphilis originated. Did Christopher Columbus and his men bring syphilis from the New World to the Old, as believed for five hundred years? Or did syphilis always exist in the Old World, only to be differentiated from other diseases such as leprosy around the time of the first recorded epidemic of the disease, in Naples in 1495? Strains of the bacterium that causes syphilis, as well as those that cause the related but non-venereal diseases yaws and bejel, were gathered from around the world. Various locations around the genome were analyzed, and the sequences were used to build a phylogenetic (or family) tree of the bacteria. The results were used to demonstrate that syphilis arose most recently in human history and that its closest relatives were yaws strains gathered from South America. This evidence, combined with paleopathological studies, provides compelling evidence for the Columbian hypothesis for syphilis’s origin. In addition, genes that have undergone strong positive selection, consistent with an important role specific to syphilis strains, were identified.

DR. JONATHAN A. HAWS, University of Louisville, Louisville, Kentucky, was awarded a grant in October 2006 to aid research on “Long-Term Trends in Upper Paleolithic Subsistence at Lapa do Picareiro, Portugal.” The project focused on the nature and timing of small animal utilization during the Paleolithic. The central question was whether intensive utilization of small game, especially rabbits, began in the Early Upper Paleolithic or represents a gradual intensification of subsistence towards the end of the Pleistocene. Furthermore, did this intensive use of rabbits reflect population pressure or availability? The 2007-2008 excavations at Lapa do Picareiro yielded an additional fifteen layers of Early Upper Paleolithic occupations. In addition, the excavation significantly expanded the area dated to the Late Gravettian. These layers contain thousands of rabbit, micromammal, bird, fish, and amphibian bones. Taphonomic analyses show evidence for both human and raptor accumulation of bones. The rabbit and bird data suggest that they constituted important components of the mid-Upper Paleolithic diet in central Portugal. The Early Upper Paleolithic layers are more problematic. The layers dated to this period come from a small 1-by-2 meter area. Further excavations are necessary to determine the timing of resource intensification and diversification in the region.

BRANDON A. KOHRT, then a student at Emory University, Atlanta, Georgia, received funding in April 2006 to aid research on “Wounded Hearts, Wounded Minds: The Embodiment of Trauma in Nepal,” supervised by Dr. Carol Worthman. This research examined psychological trauma associated with the Maoist revolution in Nepal. The research involved three areas. First, Nepali conceptions of mental health and mind-body connections were investigated. Contrary to most literature, which suggests that mind-body are not seen as separate in Asian contexts, this study revealed that there is a tripartite division of body, heart-mind (the center of emotion and memory), and brain-mind (the center of social control and decision-making). Individuals with psychological trauma seen as originating in the brain-mind suffered the greatest stigma. The second area of research investigated the change in mental health as a result of the Maoist revolution. Three hundred individuals were interviewed in 2000 prior to the outbreak of Maoist violence and again in 2007 after the People’s War ended. Anxiety increased from 26.2% to 47.7% and was associated with exposure to war-related trauma. However, depression did not increase significantly (30.9% to 40.6%) when accounting for aging, and levels of posttraumatic stress disorder (PTSD) were 14.1%. The third research was an investigation of the stress hormone cortisol. Among men, cortisol levels were associated with severity of mental health problems. However, among women, cortisol levels were associated with trauma exposure.

NINA LAVEN, then a student at University of Michigan, Ann Arbor, Michigan, received a grant in October 2006 to aid research on “Remaking Ancestry, Redrawing Aboriginality: The Life of Family Trees in Saguenay-Lac-Saint-Jean, Quebec,” supervised by Dr. Alaina Maria Lemon. The research investigated the impact of folk ideas about “race” and ancestry on DNA analysis, demonstrating how suppositions about race and North American settler and Native history are being used to generate a priori definitions of the genetic makeup of ancestral populations for genetic research. The grantee found that paternally inherited surnames are being used by geneticists to indicate the family histories of current day French Canadians. However, names are tacitly understood according to different frameworks within different groups. Within scientific contexts, names are used as indicators of biological ancestry (French names mean French origins). Within broader French-Canadian circles, names are used as keys to recover personal histories and track French geographical and national origins. Within many Native circles, names are seen as subverting the search for roots and true ancestry: they are viewed as the stamps of a colonial clerical regime that converted natives in order to make them good French Catholic subjects. Research found that a struggle over history and political rights between French-Canadian nationalist and First Nations groups is being carried out through the debate about how to interpret names.

HAYLEY ELIZABETH LOFINK, then a student at University of Oxford, Oxford, United Kingdom, was awarded funding in October 2006 to aid research on “Underweight, Overweight, and Obesity in British Bangladeshi Adolescents in East London,” supervised by Dr. Stanley J. Ulijaszek. Research on the health behavior of low-income, ethnic minorities has assumed that the poor are uneducated, and that if delivered the necessary knowledge, behavior will change. If poor nutrition and low levels of activity are attributed solely to individual-level decision making, it is unlikely that broader social and structural influences will be acknowledged. This research employed a biocultural framework to examine socio-cultural and political-economic factors influencing dietary and activity patterns and producing underweight, overweight, and obesity among British Bangladeshi adolescents (aged 11-14 years) from low-income families in East London. Quantitative (anthropometry and survey data) and qualitative (semi-structured interviews and participant observation) methods were integrated to develop a nuanced understanding of adolescent

weight, dietary and activity patterns, and the local-level and larger-scale processes influencing those patterns. Quantitative analysis will include multinomial logistic regression and other techniques to test the relative importance of a range of factors affecting weight status. Narrative analysis will be used to explain statistical results in order to move beyond a mere documentation of a relationship between poverty and obesity, and offer explanations of how local- and broader-level factors influence health inequalities in this context.

DR. JOHN R. LUKACS, University of Oregon, Eugene, Oregon, received funding in May 2007 to aid research on “Developmental Stress in Juvenile Apes and Humans: Is the Deciduous Dental Evidence Consistent?” This research focused on enamel defects of deciduous teeth in juvenile apes and humans. The project involved two phases of data collection (Fall 2007), followed by data analysis at the grantee’s home institution. Activities are summarized for each phase separately. Phase I at the Royal Museum of Central Africa in Tervuren, Belgium, examined deciduous dentition of the bonobo for evidence of enamel hypoplasia, measure tooth crown size, and photograph occlusal surfaces for subsequent study using digital image analysis. Data was analyzed during Winter 2008, and resulted in a manuscript entitled “Markers of Physiological Stress in Juvenile Bonobos (*Pan paniscus*)” to appear in the American Journal of Physical Anthropology. Phase II, conducted at the Department of Pediatric Dentistry, Gadjah Mada University in Yogyakarta, Indonesia, documented enamel defects and tooth crown size in the deciduous dentition of Javanese Malay children of Yogyakarta. Enamel defects were rare in this sample, therefore the focus shifted to morphological features of the deciduous teeth. Data from the Javanese Malay deciduous dentition was analyzed and resulted in a manuscript prepared for publication during Spring and Summer 2008. This manuscript, entitled “Crown Morphology of Malay Deciduous Teeth” was co-authored with an Indonesian research collaborator, Dr. Sri Kuswandari, and was submitted to the American Journal of Human Biology.

DR. IRENA MARTINOVIC KLARIC, Institute for Anthropological Research, Zagreb, Croatia, received funding in November 2005 to aid research on “Population Structure and Genetic History of Western Balkan Roma.” The field research was focused on the study of the Bayash, a branch of Romanian-speaking Roma consisting of numerous groups living dispersedly throughout Central, Eastern and Southeastern Europe. Whereas the study of matrilineal heritage is underway, the origin and molecular architecture and of the Croatian Bayash paternal gene pool has been unveiled. The Bayash in Croatia represent one population of largely shared paternal genetic history characterized by a substantial percentage (44%) of common H1-M82 and E3b1-M78 lineages. Limited diversity of Indian specific H1-M82 lineages imply descent from closely related paternal ancestors from India, whereas substantial percentage of E3b1 lineages and high associated microsatellite variance is a reflection of significant admixture with majority populations from Southeastern Europe. Additional, although modest, traces of admixture are evident in the low frequencies of typical European haplogroups such as J2-M172, R1a-SRY1532, I1a-M253, R1b3-M269, G-M201 and I1b*-P37. Two phenomena are apparent in Croatian Bayash and analyzed European Romani populations: genetic homogeneity as a consequence of massive sharing of identical, ancestral Indian patrilineages in parallel with population differentiation based on variable distribution of less frequent, but typical European patrilineages introduced via more recent episodes of gene flow.

DR. CHARLES R. MENZEL, Georgia State University, Atlanta, Georgia, received funding in November 2005 to aid research on “Studies of Chimpanzee Spatial Cognition and

Foraging.” The ability to recall events and distant locations is important in human thinking, planning, and communication, but there are few data on recall memory capabilities in nonverbal animals. This study examined chimpanzee recall memory in a laboratory simulation of a foraging task. An adult female captive *Pan troglodytes* watched from a tower as an experimenter hid up to 20 food containers in unique locations in a forest. Later, without prompting, she recruited otherwise uninformed caregivers and, from the tower, directed them to each container. In addition to displaying one-trial observational learning and long-term memory, she prioritized the locations according to food quantity, quality, proximity, and visibility. Under some conditions she minimized the distance that the caregiver had to travel. Her direction giving was interactive, and she accommodated to changes in the caregiver’s behaviors and spatial locations. The findings provide a clear case in point for adaptable, future-oriented control of memory and action. The basic findings were replicated with an additional chimpanzee. These memory and prospection abilities might help to explain how free-living chimpanzees implement travel choices in a social context and deal with a multitude of ecological factors to move efficiently among dispersed resources.

DR. HEATHER L. NORTON, University of Arizona, Tucson, Arizona, was awarded a grant in October 2006 to aid research on “Human Pigmentation Candidate Gene Variation and Signatures of Localized Adaptation.” Human skin pigmentation diversity is often explained as the result of natural selection favoring darker pigmentation in regions of high ultra-violet radiation (UVR) and lighter pigmentation in regions of lower UVR. While this relationship between pigmentation and UVR is often taken for granted, rarely have studies been undertaken to test these hypotheses of natural selection within an evolutionary genetics framework. The goal of this study was to sequence eleven pigmentation candidate genes in 90 individuals representing six geographically and phenotypically diverse populations in an effort to identify patterns of genetic variation consistent with natural selection. Variation in and around the genes was compared between populations to identify patterns consistent with natural selection. To control for confounding demographic processes that can often mimic selection, variation in these regions was also compared to that from 90 neutral loci sequenced in the same individuals. Preliminary analyses support a role for recent positive selection acting on the genes *MATP* and *SLC24A5* in European populations, and suggest that positive selection may also have shaped variation in the gene *LYST* in East Asian populations. There is also evidence that variation at pigmentation loci in populations living in high UVR environments has been constrained by purifying selection.

MICHAEL C. PANTE, then a student at Rutgers University, New Brunswick, New Jersey, was awarded funding in May 2007 to aid research on “A Tophanomic Investigation of Vertebrate Fossil Assemblages from Beds III and IV, Olduvai Gorge, Tanzania,” supervised by Dr. Robert J. Blumenschine. This doctoral project is a comparative and experimental study of fossils from Beds III and IV (1.15-0.6 ma), Olduvai Gorge, Tanzania. Research goals were: 1) to carry out experiments designed to address the hydraulic transport of bone fragments created by hominins and carnivores during carcass consumption; and 2) to curate and conduct the first analysis of the Bed III and IV fossil assemblages. Flume experimentation was used to produce a database of over 1800 observations aimed at identifying variables that are associated with the hydraulic transport of individual bone fragments. Initial analyses show that animal size and the dimensions of bone fragments affect the hydraulic potential of specimens. In addition to flume experiments, over 100,000 fossils and artifacts (stored since the 1960s and 70s) were curated and organized. Vertebrate fossils from two sites—WK and JK 2—were studied in detail to determine the processes

responsible for the modification, transport, and deposition of the assemblages. Preliminary analyses based on the incidences of butchery marks and tooth marks indicate both hominins and carnivores contributed to the accumulation of the assemblages. This data will be used to assess the evolution of human carnivory through comparisons with the older FLK 22 site.

GEORGE H. PERRY, then a student at Arizona State University, Tempe, Arizona, was awarded a grant in April 2006, to aid research on “The Evolutionary Significance of Copy Number Variation on the Human and Chimpanzee Sex Chromosomes,” supervised by Dr. Anne C. Stone. Copy number variants (CNVs) are duplications or deletions of large segments of DNA that are variably present among the genomes of normal individuals. It was recently disclosed that CNVs are far more prevalent in human genomes than previously believed, which has generated considerable excitement, in part because many CNVs overlap genes and therefore may be of phenotypic and evolutionary significance. The purposes of this study were to compare levels and patterns of copy number variation in humans and chimpanzees, and to contrast these patterns with those of copy number differences between the two genomes. One specific goal was to study the evolution of CNVs on the X chromosome using a population genetics framework. The X chromosome is an excellent model for these studies because the single X chromosome of males can be isolated, circumventing many of the challenges of current CNV research. This study has resulted in the first comprehensive comparative species genome-wide map of copy number variation in humans and chimpanzees, with 465 and 387 CNVs identified among the genomes of 30 chimpanzees and 30 humans, respectively. Interestingly, 162 genomic regions were observed to be copy number variable in both species, suggesting that certain genomic regions are particularly prone to structural instability. The evolutionary significances of particular CNVs are being examined as part of ongoing studies. A high-resolution analysis of the X chromosome led to the precise identification of 64 human and 54 chimpanzee CNVs. Population genetic analyses of these data have provided an important baseline for neutral expectations of CNV diversity patterns, and an initial understanding of how these patterns may be affected by natural selection.

DR. J. MICHAEL PLAVCAN, University of Arkansas, Fayetteville, Arkansas, received funding in June 2005 to aid research on “Comparative Analysis of Canine Tooth Crown and Root Size in Primates.” A reduction in canine tooth size and dimorphism is one of the defining characters of hominin evolution. Several specimens of *Australopithecus anamensis* and *A. afarensis*, however, appear to have unusually large roots, suggesting that canine dimorphism may have been greater than currently appreciated. There also has been speculation that the large canine roots of early hominins may contribute to strong facial dimorphism. This study compared canine root and crown size, and facial proportions in 40 species of primates using a combination of X-rays, caliper, and 3D data. While root and crown dimensions are strongly correlated, canine root length in particular is poorly correlated with crown size. Multivariate analysis demonstrates that estimates of canine size in *A. afarensis* and *A. anamensis* specimens with unusually large roots, do not substantially extend the range of canine variation. Results confirm a pattern of gradual canine reduction from *A. anamensis* to *A. afarensis*. Canine root size dimorphism and facial dimorphism are not consistently associated in primates, suggesting that canine root size has no causal impact on facial dimorphism beyond local alveolar expansion. Hominoids have a derived canine root-crown proportionality, suggesting that this may serve as a useful diagnostic feature of extinct hominoids.

KEVIN POTTS, then a student at Yale University, New Haven, Connecticut, was awarded a grant in June 2005 to aid research on “Ecological and Dietary Diversity among the Chimpanzees of Kibale National Park, Uganda,” supervised by Dr. David P. Watts. Kibale National Park, Uganda, supports a large population of chimpanzees unevenly distributed among social groups, such that different groups inhabiting areas separated by as little as 10-12km vary in size by a magnitude of three or more. Such dramatic intra-population variability is unusual, and suggests that fine-scale ecological heterogeneity may profoundly impact chimpanzee ecology. In this study, two primary questions were addressed: What is the extent of ecological heterogeneity within Kibale relevant to chimpanzees? And how might this heterogeneity be influencing the noted differences in chimpanzee community size within the forest? Behavioral observations were undertaken at two sites (Ngogo and Kanyawara, inhabited by 150 and 50 chimpanzees, respectively) to assess differences in foraging efficiency among the members of the two communities. Additionally, botanical sampling was conducted to quantify the degree of within-forest heterogeneity that may be relevant to chimpanzee ecology. Preliminary results suggest that Ngogo, the site of the large community, supports a relatively high abundance of plant species showing high inter-individual fruiting synchrony and tending to produce fruits eaten by chimpanzees during times of low overall fruit abundance, which may provide an important component of temporal reliability to the resource base at this site. Perhaps correspondingly, individuals at Ngogo appear to have higher foraging efficiency on average than their Kanyawara counterparts. These results provide important information regarding the influence of small-scale resource heterogeneity in influencing chimpanzee behavioral ecology and population dynamics.

KARI BRITT SCHROEDER, then a student at University of California-Davis, Davis, California, received a grant in October 2006 to aid research on “Evaluating Models of Population Structure for Native North America,” supervised by Dr. David Glenn Smith. Recent anthropological investigations of the settlement of the Americas have compared the observed distribution of mitochondrial DNA and Y-chromosome variation to that expected under certain hypotheses. While this approach has contributed considerably to our understanding of American prehistory, it has two limitations. First, mitochondrial and Y-chromosome DNA reflect only a small portion of the ancestry of an individual or a population. Second, specific models of population structure are often implicit in inferences made from the observed distribution of genetic variation, yet the population structure of the Americas has not been well characterized. This study addresses both of these limitations by evaluating the fit of two major models of population structure— isolation by distance, and population fissions—to data from 143 individuals (from eleven geographically and culturally diverse Native North American and Western Beringian populations), each genotyped for 404 short tandem repeat polymorphisms. This study will provide significant insight into the processes by which North America was settled and will enable the refinement of future investigations of the peopling of the North America by determining which hypotheses of prehistory may be successfully addressed with genetic data.

KIRSTIN N. STERNER, then a student at New York University, New York, New York, received funding in October 2006 to aid research on “Evolution of the Human Innate Immune Response,” supervised by Dr. Todd Disotell. In order to understand the evolution of the human innate immune response to viruses, this research examined the evolution of the Toll-like receptor 7 (TLR7) and RIG-I pathways across nonhuman primate taxa. Understanding how the innate immune system has evolved in primates significantly increases our understanding of how the co-evolution of primates and viruses has influenced

the primate genome. The specific objectives of this research were to test whether variation in gene sequence, protein sequence, and selective pressure observed in these genes correlates with natural SIV infection and/or disease progression, or if it is simply correlated with species relatedness. Preliminary analyses of these data have shown that the evolution of the human innate immune system has followed a similar evolutionary trajectory to other primates. However, there is variation across primates and the majority of this variation has the potential to influence protein structure and function. There are a number of shared, derived changes observed in Old World monkeys, as well as in humans. If these changes result in a differential response between humans and nonhuman primates to viral infection (including HIV/SIV), then they may represent adaptations developed by some primates to co-exist with particular viral pressures.

MELISSA TALLMAN, then a student at the City University of New York Graduate Center, New York, New York, received an award in April 2006 to aid research on “Postcranial Variation in Plio-Pleistocene Hominins of Africa,” supervised by Dr. Eric Delson. One of the most interesting questions regarding human origins is the acquisition of bipedal posture, which is related to the degree of locomotor mosaicism present in Plio-Pleistocene hominins. This study is a comprehensive analysis including both unassociated and associated fossil postcranial remains. It addresses a series of important questions regarding human evolution in Africa during the Plio-Pleistocene including: 1) if there are postcranial differences that are characteristic of specific Plio-Pleistocene hominin species; and 2) what those differences indicate about types of locomotion that would have been used. Data were collected using three-dimensional geometric morphometrics (3D-GM). In 3D-GM, data is collected as a group of X-, Y-, Z-coordinate points (landmarks). The greatest advantages of 3D-GM (as opposed to traditional linear measurements) are that information is retained about the relationships among measurements in three-dimensional space, and shape changes can be visualized. Data were collected on all fossil humeri, radii, ulnae, femora, and tibiae dating from 3.5–1.5 Ma. These data will be compared to a number of extant samples, including: modern humans (four different populations), gorillas (*G. g. gorilla* and *G. g. graueri*), chimpanzees (*P. t. schweinfurthii* and *P.t. troglodytes*), and bonobos (*P. paniscus*).

DR. MARCELO F. TEJEDOR, Universidad Nacional de la Patagonia, Esquel, Argentina, received funding in April 2006 to aid research on “Fossil Primates from Patagonia: A Study of Cebine-Hominin Parallel Evolution.” This project involved study of fossil primates from Patagonia, Argentina, with special attention to the new *Killikaike blakei* skull and a collection of isolated Early Miocene specimens. The research, carried out in collaboration with Alfred L. Rosenberger, resulted in several publications in press and others soon to be submitted. Researchers initiated 3D laser-based and ultrastructural studies of fossil teeth and micro-CT studies of *Killikaike* and pertinent modern cranial specimens. Craniodental and histological work confirms the phylogenetic position of *Killikaike* as a cebine monkey, but with a primitive enamel pattern. One of the two new genera being described is a primitive cebine probably most closely related to the *Cebus* lineage and, thus, its earliest known member. This is relevant to the early stages of parallel evolution mirroring hominins, which involved dental adaptations to processing abrasive foods and enlarged brains—possibly related to predaceous omnivory, hard-object feeding, and embedded food resources. Studies suggest that *Cebus* may have acquired this basic adaptive pattern in response to selection outside the neotropical rain forest, perhaps in the role of a pioneering species able to exploit marginal habitats, not unlike some of the models applied to the question of hominin origins and differentiation.

DR. VIRGINIA J. VITZTHUM, Institute of Primary and Preventative Health Care, Binghamton University, Binghamton, New York, was awarded a grant in May 2006 to aid research on “Testing Hypotheses of the Dietary Determinants of Ovarian Hormones: A Comparative Study of Three Populations.” This research is part of a larger project to elucidate the ecological, behavioral, and ontogenetic determinants of variation in women’s reproductive functioning. This phase of the project evaluated the relative importance of total caloric intake versus dietary fat consumption in determining ovarian steroid variation by comparing hormone levels in nomadic-herding Mongolian women (high fat/low calorie diets) with those in previously collected samples of agropastoral Bolivian women (low fat/low calorie diets) and Chicago women (high fat/high calorie diets). Daily biological samples spanning a menstrual cycle and data on covariates were collected from 40 nomadic Mongolian women from July through September 2006. Assays were conducted in collaboration with Dr. Tobias Deschner at the Max Planck Institute for Evolutionary Anthropology in Leipzig, Germany. Initial analyses suggest that ovarian steroid levels are at least as high as those of U.S. women, suggesting that dietary fat may be the more important factor. In addition to increasing current understanding of the sources of variation in ovarian functioning, this finding suggests that the modulation of reproductive functioning during a woman’s lifespan may be sensitive to variation in dietary fat intake. Ongoing research includes the collection of a comparative sample of German women and planned research includes genetic analyses to ascertain the potential contribution of genotypic variation to hormonal variation.

LINGUISTICS

Asia:

LAURA C. BROWN, then a student at the University of Michigan, Ann Arbor, Michigan, was awarded funding in April 2005, to aid research on "Tipping Scales with Tongues: Language Use in Thanjavur's Petty Shops," supervised by Judith T. Irvine. Roadsides in India bloom with small grocery shops (*mali kada*) where goods, advertisements, and news from distant locations mix with products and persons who spend most of their time within a single neighborhood. Because they are primary sites for household consumption and expenditure, meetings between friends and interactions between neighbors who are unlikely to speak in other settings, these shops are critical sites for the enactment and negotiation of multiple kinds of affiliation, obligation, and trust. Focusing on conversations in and around three such shops in Thanjavur, India, this project explores the ways in which communication about different forms of debt and obligation—in cash, kind, action, and affection—relates to ideas about the correctness, economic value, and morality of Tamil language use. Recordings of conversations in shops, examinations of account books, interviews with product suppliers, and explicit discussions of ways of speaking suggest that people doing business in such shops often stress the quantity and regularity of talk, as opposed to its form or content, as critical to the maintenance of relationships.

DR. LAETITIA MERLI, Mongolian and Siberian Studies Center, Paris, France, was awarded a grant in May 2007 to research “Shamanism versus Neo-Shamanism: Case Studies in Tuva and in Mongolia.” The focus of the study was the intercultural processes in the transmission, learning, and exportation of shamanic knowledge, practices, and representations between local shamans in Mongolia and in Tuva, and their new Western

apprentices. With globalization, development of tourism and a Western vogue for shamanism, some people started their quest to the East “to take shamanism from the roots” as they think. From this confrontation, four main misunderstandings can be noted: 1) about the perception itself of what a shaman is; 2) about the access to the shamanic function and what it means to become a shaman; 3) about the system of representations; and 4) the attitude towards the therapeutic process. The collected data resulted in a corpus of approximately 35 hours of video rushes (practices, interviews, rituals), 20 hours of audio-recording (mainly interviews), and 8000 digital pictures.

Europe:

INMACULADA GARCIA SANCHEZ, then a student at University of California-Los Angeles, Los Angeles, California, received funding in May 2006 to aid research on “Multiple Worlds, Multiple Languages: The Lives of Moroccan Immigrant Children in Spain,” supervised by Dr. Elinor R. Ochs. The last two decades, with its unprecedented proportions of Muslim immigration into both rural and urban European centers, have witnessed the emergence of strong diasporic communities that are pushing the boundaries of traditional notions of democracy, citizenship, and identity. In this context, where the new “politics of belonging” are shaking the very foundations of societal structures and institutions, understanding the socio-cultural and linguistic lifeworlds of immigrant children has become one of the most challenging dilemmas for policy makers and social scientists alike. This ethnographic and linguistic study of the lifeworlds of Moroccan immigrant children in Spain examines the extent to which these children are able to juggle languages and social practices to meet different situational expectations, as well as investigate how well they are able to develop a healthy sense of social and personal identity against the backdrop of rising tensions against immigrants from North Africa and the Muslim world. During 2005-2006, fieldwork was conducted in a southwestern Spanish town where 37 percent of the immigrant population is overwhelmingly of Moroccan origin. The grantee documented the ecology of the lives of six focal Moroccan immigrant children (8 to 11 years-old), three males and three females. Data was collected in two phases: Phase 1 consisted of a nine-month period of participant observation and video documentation of daily interactional practices; and Phase 2 consisted of a six-month period collecting children’s narratives of personal experience. Through an integrated examination of children’s narratives of personal experience, and of language socialization practices related to intergenerational use of Arabic and Spanish (linked to home, peer group, and educational institutions), this project attempted to illuminate: 1) the ways in which the complex relationship between Moroccan immigrant children and their multiple languages and cultures is intertwined with the multifaceted identities they have to negotiate in different arenas of social interaction; and 2) to what extent Moroccan immigrant children perceive cultural discontinuities across different settings, and how, in turn, they attempt to manage discrepant expectations and distinct socio-cultural world views in actual social interactions.

ELIZABETH ANNE SPRENG, then a student at University of Illinois, Urbana, Illinois, received funding in April 2006 to aid research on “Survival by Dialogue: Shifting Languages and Code-Switching in Sorbian Lives,” supervised by Dr. Janet D. Keller. In the plurilingual European Union, bilingual Sorbs in eastern Germany experience E.U. multiculturalism and their own linguistic diversity by drawing on Sorbian/German linguistic resources. The fieldwork investigated Sorbian linguistic diversity as a means of code-switching facilitating linguistic survival. Collecting linguistic data on this lived diversity

became a hermeneutic endeavor in three progressive, but interrelated stages. First, data gathered with conventional ethnographic methods illuminated competing linguistic ideologies and ubiquitous struggles to identify “proper” Sorb. These ideologies exacerbated linguistic agoraphobia, village/heritage/spoken-intellectual/commodity/written/ideological divisions, and covalent desires for and resistance to “pure” and/or standardized Sorb. In interviews, life narratives, and public settings, Sorbs navigated the emotional and ideological contours of their bifurcated linguistic landscape. Second, the grantee’s construction of a digital dictionary led to a theoretical reorientation that in turn reshaped her hypothesis and will now argue that Sorb is a semi-standardized language probably in decline. Third, working with Sorbs to translate “The Story of Ferdinand” provided a novel methodology to access Sorbian linguistic choices. The dissertation will explore these multifarious data sources while analyzing the intra-/interlingual nuances that characterize semi-standardization. It will discuss Sorbian linguistic practices and polarized diversity as they emerge in productive dialogues that shape the Sorbian linguistic situation.

Latin America and the Caribbean:

LUKE FLEMING, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, received funding in May 2005 to aid research on “Linguistic Exogamy and Ethnonationalism among Urban Indigenous Immigrants in Northwest Amazonia,” supervised by Dr. Greg P. Urban. Classical anthropological theory—from Morgan and Malinowski onwards—has understood kinship as the organization center of small-scale societies. While kinship sometimes serves metaphorically as a means of conceptualizing “modern” social identities and relations, it is rarely seen as the dominant institution underpinning them. On the contrary, modernity seems to eschew kinship—which orders society through face-to-face relations of alliance and descent—and instead embraces symbolically mediated, often anonymous, processes of group formation. This research project takes a very well studied pattern of exogamy characteristic of the northwest Amazon and documents the manner through which the migration of indigenous peoples transposed this pattern onto an urban locale, where state and non-state institutions impinge upon ties of kinship, creating competing valorizations of personhood and modes of belonging in social groups. The study maps out the manner in which forms of indigenous personhood come to be decoupled from relations of kinship through: 1) educational, governmental, and religious institutions; 2) culture-contact interactions between non-indigenous Brazilians and indigenous peoples; 3) different indigenous groups brought into contact through migration; 4) relations between the genders refashioned through urbanization; and 5) the changing relations between young and old.

North America:

SONYA PRITZKER, then a student at University of California-Los Angeles, Los Angeles, California, was awarded a grant in May 2007 to aid research on “Language Socialization and Ideologies of Translation in U.S. Chinese Medical Education,” supervised by Dr. Elinor Ochs. This research looks at the role of language in the process by which English-speaking students in the U.S. learn to practice Chinese medicine, including acupuncture and herbal medicine. The research further places such learning in the broader socio-political and economic context of translation in Chinese medicine. Data consists of over ten months of classroom ethnography and person-centered interviews with students and teachers at a

school of Chinese medicine in southern California, as well as interviews with translators and publishers of Chinese medical educational texts in the U.S. and China. Research findings demonstrate the daily enactment of complex transnational linguistic, medical, and socio-cultural phenomena impacting the way Chinese medicine is learned and practiced in an American context. Major themes emerging from the data point to the strong relationship between personal experiences of the self and linguistic choices in terms of translation and representation. The goal of the research is to build a further bridge between socio-cultural, psycho-cultural, and linguistic anthropology by showing the relationship between embodied personal experience and language in the highly contested political economy of translation in U.S. Chinese medical education.

SOCIAL/CULTURAL ANTHROPOLOGY

Africa

CRYSTAL BIRUK, while a student at the University of Pennsylvania, Philadelphia, Pennsylvania, was awarded funding in August 2007 to conduct dissertation research on “The Politics of Knowledge Production in Collaborative AIDS Research in Malawi,” supervised by Dr. Sandra Barnes. During the period covered by the grant, the grantee focused on collecting data to thoroughly describe and analyze the Malawian research context, as shaped by policy environments, history, funding priorities, media representations, and public responses to research. In addition to conducting interviews with a wide spectrum of individuals involved in collaborative research in Malawi, the grantee utilized participant observation, informal conversation, surveys, archival research, and media analysis to trace the contours of the social, political, and economic context in Malawi out of which knowledge claims about AIDS emerge and are assigned value. The data collected during this period allowed the grantee to draw conclusions regarding the diverse interests of different kinds of actors involved in research in Malawi, the relationships between policy and research, the interaction of state and non-state actors in implementation of research projects, and the plethora of interpretations attached to the term “research” in Malawi. In the next phase of the project, the grantee will conduct participant observation among four ongoing collaborative AIDS research projects. These will serve as case studies, and the data collected in the first phase of research will allow connections to be drawn between micro-level observations about how knowledge claims are assigned authority within projects and the larger Malawian context in which these research projects occur. In sub-Saharan Africa, an emphasis on collaborative research has brought changes in the structural organization and practice of research. Though expert knowledge and expertise are now assumed to be contested and negotiated instead of simply imposed, the grantee’s research will explore the specific micro-processes, markers, and contexts through which certain actors and claims become authoritative over others.

BIANCA JANE DAHL, then a student at University of Chicago, Chicago, Illinois, received funding in April 2006 to aid research on “Transforming Children: The Contested Socialization of Orphaned Youth in Contemporary Botswana,” supervised by Dr. Jennifer Cole. In the wake of the HIV/AIDS pandemic in Botswana, where over a third of adults are HIV positive, an entirely new population group has captured the national imagination: orphaned children. Viewed as innocent and vulnerable, yet dangerous and outside the moderating reach of the “normal” Tswana family, the upbringing of orphans has taken on incredibly high stakes. This research establishes how and why orphans have become a

flashpoint for dramatic changes occurring across Botswana in the last 15 years. In many ways, the very existence of supplemental orphan-care programs counteracts the important Tswana belief that childrearing is the exclusive domain of the extended family. By examining micro-level patterns of interaction between orphans and the adults involved in their upbringing, this project traces how many orphan-care organizations encourage children toward behaviors that are incompatible with Tswana moral values. This research then connects those socialization patterns to macro-level national discourse about the dissolution of kinship in Botswana. Materially empowered yet socially estranged, orphans are simultaneously the product and cause of a behind-the-scenes social revolution occurring in Botswana today. Instead of being “left behind” in the wake of HIV/AIDS, this research establishes how orphans are at the vanguard of social change.

KRISTIN C. DOUGHTY, then a student at the University of Pennsylvania, Philadelphia, Pennsylvania, was awarded a grant in May 2007 to aid research on “The Past and Collective Belonging in Post-Genocide Rwanda,” supervised by Dr. Sandra T. Barnes. The grantee spent twelve months researching how Rwandans, whose lives are shaped by the conditions imposed by national and international law, use the past to rebuild their social worlds in the wake of political violence. Focusing on fieldsites in the South Province and in the capital of Kigali, the grantee conducted participant observation with four legal forums: community-based trials of genocide suspects called “*gacaca*,” community mediation sessions; a Legal Aid Clinic; and the International Criminal Tribunal for Rwanda. This research data was supplemented with interviews and participant observation in daily life to identify how legal institutions are embedded in social life. Overall, data suggest that law is a powerful social force in contemporary Rwanda, shaping people’s ordinary lives and social interactions, and therefore influencing how people rebuild their lives in the wake of decades of political violence. Data further suggest that the violent political past continues to permeate and influence present-day disputes, and that people use legal forums as a space in which to negotiate their understandings of the past as they aim to resolve disputes. These legal processes, in turn, mediate people’s social interactions by constraining and enabling certain forms of compromise and resolution.

IAN B. EDWARDS, then a student at University of Oregon, Eugene, Oregon, was awarded funding in May 2007 to aid research on “Negotiated Wildlife in Mali, West Africa: Global Forces and Local Logics,” supervised by Dr. Stephen R. Wooten. Two markets located in Bamako, Mali, West Africa specialize in the co-modification of wildlife, and in so doing contest Western-centric notions of globalization. Founded in traditional medicine, the Marabaga Yoro sells wildlife to serve the needs of the local community, while the Artisana (a state-sponsored institution) manufactures fashion accoutrements from wildlife and is oriented towards meeting the demands of tourists. Actors in both markets effectively curb the impact of national and international forces and demonstrate the necessity of putting local-global relations at the heart of transnational studies. Malians are not weak and reactive, but potent and proactive. They become so by engaging in networks that move out from the two markets and that intersect to a degree. Through these networks, local actors negotiate and/or manipulate national and international forces for personal benefit (for example, using wildlife for profit) despite national and international sanctions. As such, these markets are sites of articulation where local resource users actively engage myriad values as well as the world at large, and mediate political and economic pressures. Investigating these networks helps us understand the actual, empirical complexities of globalization while allowing for the agency of local actors.

HANNAH NORA GILBERT, then a student at McGill University, Montreal, Quebec, Canada, was awarded funding in October 2006 to aid research on “From Laboratory to Clinic: An Ethnographic Examination of HIV Therapeutic Knowledge and Practice in Senegal,” supervised by Dr. Vinh-Kim Nguyen. This research project is an ethnographic account of the process of HIV knowledge production in West Africa. Fieldwork was carried out in Dakar, Senegal, over a period of fifteen months at a locally run laboratory and its partnering clinics. Senegal was selected because of the laboratory’s international reputation, and the nation’s position as a “success story” in HIV prevention and care. The project explores the practices and politics behind Senegal’s successful position, and asks how this role both encourages and restricts the possibilities for scientific study. It explores contemporary debates about HIV surveillance in order to study the politics of HIV rates and the relationship between international funding, global power structures, and the formation of scientific truths. The project also examines a West African variant of HIV known as HIV-2, tracing the practices and controversies behind the “discovery” of the virus. By paying particular attention to concrete practices, this ethnography explores how local scientific practice is shaped by global trends in HIV research and care. It also highlights how locally salient practices endure, and in many cases are reinforced, by an increasingly globalized approach to scientific research.

MELISSA J. HACKMAN, then a student at University of California-Santa Cruz, Santa Cruz, California, received funding in May 2007 to aid research on “‘Born-Again’ Masculinity in Contemporary South Africa,” supervised by Dr. Carolyn M. Shaw. From July 2007 to July 2008, the grantee conducted ethnographic fieldwork with Pentecostal men who were members of an Assembly of God Church in the Sea Point section of Cape Town. Research focused on how masculinity is transformed for men through the born-again experience, specifically their sexuality and gender identities. Much of the work was with men in a Christian, ex-gay and sexual addiction ministry (“healing homosexuality through the power of Jesus Christ”) at this church. Historically speaking, masculinity is profoundly racialized in South Africa, so a key emphasis of this ethnography was the intersections between born-again masculinity and race. Although Pentecostalism is usually seen as reproducing patriarchy and a stereotypically macho Christianity, conversion simultaneously “masculinizes” and “feminizes” men, who take a submissive and subservient role to God, traits that are usually seen as feminine and subordinate. Spiritual warfare—fighting Satan, demons, and evil through intense prayer—is part of everyday life for Pentecostals. Christian men see a major role for themselves in protection of those around them, not just physically but also emotionally and spiritually.

DR. JENNIFER HASTY, Pacific Lutheran University, Tacoma, Washington, received funding in May 2004 to aid research on “Corruption and the Politics of Indigeneity in Ghana.” From July 2004 to August 2005, the grantee conducted twelve months of fieldwork on corruption and anticorruption in Ghana. While the anticorruption programs of international donors and NGOs diagnose corruption as a problem of selfish greed and cynicism, this research supports the argument that the practices of corruption are deeply rooted in notions of indigenous African identity, sociality, and global positionality. Archival work on anticolonial newspapers and postcolonial Commissions of Enquiry illustrates how the Ghanaian sense of indigeneity was key to crafting resistance to colonial forms of expropriation, as well as the Africanization of the nation-state, and, more recently, neoliberal participation in global processes (both fueling and fighting corruption). If historical and sociocultural factors are key to the endurance of corruption, then solutions to the problem of corruption must engage with the sociocultural dynamics at work, rather than

criminalize the “temptations” of sociality and local culture (gift-giving, favors, nepotism), as donor anticorruption often do. In six months of participant observation, working as an assistant to a corruption investigator at the Ghana Serious Fraud Office, the grantee studied how the work of anticorruption is infused with socially embedded forms of morality, often inspired by local Christianity (as opposed to the secularist and individualist discourses of donors).

JEAN M. HUNLETH, then a student at Northwestern University, Evanston, Illinois, was awarded funding in October 2006 to aid research on “Managing TB: Households, Children, and Illness in Lusaka, Zambia,” supervised by Dr. Karen Tranberg Hansen. This study suggests that, in the age of TB and AIDS, anthropological studies of the household need to consider the impact of illness on household practices. In southern Africa, the prevalence of HIV and TB in adult populations has thrust children into new positions in the household, family, and community. To understand children’s shifting positions, twelve months of research was carried out in a low-income area of Lusaka. Twenty-five households (seventeen TB-affected households and eight non-affected households) with children between the ages of 8 and 12 participated in ten months of ethnographic research. The household research drew on observations, interviews, and child-oriented methods such as drawing and child-led tape recording. The data suggests that TB illnesses often turn upside down the conventional order of household relationships—young girls become “mothers,” adult TB patients say they are “children,” and boys carry out duties conventionally reserved for women and girls. In other words, assumptions about households, relationships, and children, implicit in research design and survey categories, fall apart in households with TB. Further, the study of children’s management of illness provides insight into the multiple ways in which children are reconfiguring the face of childhood, the household, family, and nation.

DR. ROBERT LORWAY, University of Manitoba, Winnipeg, Manitoba, received funding in July 2007 to aid research on “Willing to Be Empowered: Sexual Minority Rights, Science and Technologies of the Self.” This research examined a constellation of human rights development practices that aim to amplify sexual self awareness among Namibian youth engaged in sexual-gender nonconformity. Focusing upon two contrasting regions in Namibia where “sexuality lessons” takes place, the research examined the disjuncture between universal sexual minority rights discourse and everyday encounters with structural violence. Although youth developed considerable confidence in displaying gender-sexual nonconformity after participating in sexuality training, they expressed continual bodily distress in relation to their sexual practices; youth feared having sex because of high HIV prevalence, and they recounted numerous experiences of intense intimate partner violence. The western liberal discourses of “bodily integrity” and gender authenticity employed in the sexuality training workshops tended to ignore how everyday sexual life in Namibia becomes entangled in the struggles around gender inequality, extreme poverty, and high HIV prevalence; however, youth at both locations found these discourses quite appealing, even though they were unable to actualize them in their everyday lives. The resulting ambivalence created through continual clashing between “the ideal” and “the real” generated significant traction for youth to recognize and pursue uniquely Namibian “queer” political trajectories. Indeed, the visions of sexual freedom that have begun to emerge among these youth go well beyond the objectives of transnational health and development organizations. This case unsettles contemporary anthropological governmentality studies that tend to treat the production of subjectivity within development projects solely in oversimplified terms of (re)colonization.

RAMAH McKAY, then a student at Stanford University, Stanford, California, received funding in April 2006 to aid research on “Medical Welfare in Neoliberal Times: Transnational Philanthropy, the Family, and the Ethics of Care in Mozambique,” supervised by Dr. James Ferguson. This project examines the process through which welfare is made in contemporary Mozambique. Focusing on “psycho-social” and “community” technologies, the study examines how patients, clients, families, humanitarian and philanthropic organizations, and the state interact. The study uses interviews, participant observation, and media and archival analysis to examine how practices of social welfare are configured around “natural,” “social,” and “biological” logics of risk and care. It investigates the political and medical process through which this occurs, investigating how psycho-social and community-oriented technologies work to mediate and administer caring practices making available some practices of care while foreclosing others. At a broad level, the research examines the relationship between public health projects and transnational philanthropy to understand the political context in which health workers, families, and patients learn and contest both new and old practices of welfare. At a micro level, the study asks about the narratives, practices, and techniques through which welfare is constituted in Mozambique today.

DR. INGRID MONSON, Harvard University, Cambridge, Massachusetts, received funding in July 2004 to aid research on “Neba Solo and the Senufo Balafon: Music, Globalization, and Cultural Practice.” This project was conducted in Sikasso, Mali, with Senufo balafonist Neba Solo (Souleymane Traore). Materials gathered included audio and visual documentation of dozens of performances in multiple locations in Mali, interview materials with performers, and the experience of touring with a band in contemporary Mali. These materials offer insight into several animating research questions including: the dialogue between Senufo cultural practices and dominant Mande musical traditions; cultural hybridity within Mali; the impact of hip hop and other transnational musical genres on music in Mali; and the role of music in commenting on contemporary social and political issues. Through documenting the social and cultural positionality of a particular musician, this study documents the complex interaction between individual, ethnic identity, national culture, and globalization at a particular historical moment in Mali. The music studied also serves as a compelling counterexample to the persistent musical stereotype of African musics as concerned primarily with rhythm and Western European musics as concerned primarily with melody and harmony. The analytical perspective taken emphasizes musical performance as emergent from both musical and social practices, a crucial theoretical hinge between the micro-concerns of musical detail and the macro-concerns of social and cultural theory.

RYAN T. SKINNER, then a student at Columbia University, New York, New York, was awarded a grant in April 2006 to aid research on “Sound and Subjectivity: Music, Modernity, and *Mògòya* in Postcolonial Bamako, Mali,” supervised by Dr. Aaron A. Fox. The dissertation supported by this grant explores understandings and expressions of “ethical personhood” (Bamana: “*mògòya*”) among musical artists in Bamako, Mali’s capital that sprawls along the upper Niger River. The research engages with a diverse group of popular musicians whose lives and works are locally glossed by the term “*artistiya*,” a neologism meaning “artist-ness” which the grantee defines as “artistic personhood.” As a study of personhood among artists in Bamako, the work emphasizes the particular ethical concerns that artists daily confront in an urban society burdened by clientelism, corruption, and poverty. It moves from a historical inquiry into the emergence of *artistiya* through periods of

decolonization and nationalism in the Soudan Français and Mali, when artists enjoyed a high degree of state patronage, to present-day encounters with neo-liberal socioeconomic structures that have destabilized artists' relationships to state and society. Through ethnography, this research examines how contemporary artists: make claims to authorial rights and socio-professional legitimacy in a radically informal economy; foreground the ethics of musical aesthetics in times of crisis and hope; and confront the gendered and generational challenges of being an artist in Mali, and the world today. Throughout, attention is drawn to the pressing politics and poetics of personhood in contemporary urban Africa.

MEGAN A. STYLES, then a student at University of Washington, Seattle, Washington, received funding in October 2006 to aid research on "Global Production in a Contested Local Landscape: The Conflict Surrounding Cut Flower Farming in Kenya," supervised by Dr. Kalyanakrishnan Sivaramakrishnan. Cut flower exports play a critical role in the Kenyan economy. Roses, carnations, and other familiar flower varieties are now the nation's second largest foreign exchange earner, and an estimated 50,000 workers and their dependents rely on jobs within the industry. However, the success of floriculture is often tempered by allegations of environmental degradation at sites of production. The vast majority of Kenyan flowers are grown along the shores of Lake Naivasha, a critical freshwater body located in the Rift Valley, which provides a lifeline for local communities and habitat for an impressive number of species. Because of the sensitive and contested nature of the landscape surrounding Lake Naivasha, the potential environmental effects of floriculture are particularly controversial in this locale. This project explores the ways that people living and working in the vicinity of Lake Naivasha view the environmental effects of floriculture and the strategies that they use to address these perceived effects. Although consumer (or buyer-driven) activism has played a vital role in reforming labor conditions and environmental practices in the flower industry, local actors are also a driving force in developing regulatory pathways and conceptualizing new forms of environmental governance in the lake area.

TAMMY Y. WATKINS, then a student at University of Georgia, Athens, Georgia, received funding in April 2006 to aid research on "Children's Subsistence Contributions to Pastoral Households in the Drylands of East Africa," supervised by Alexandra Avril Brewis. This dissertation describes how and when children use subsistence strategies to contribute to livelihoods and the values and outcomes to themselves, their peers, and their households among pastoralists in the drylands of East Africa. Children's contributions to subsistence have been studied among agriculturalists and more recently, among hunter-gatherers. Children may begin to contribute to household livelihood at early ages, depending on the subsistence mode of their society and the environment in which they live. This dissertation addresses basic anthropological questions such as: What is the function of children's subsistence strategies? Who receives the benefits of them? In what environments do children practice their strategies? Which strategies do they practice and when? And what are the biological consequences of children's own actions and worldviews? This dissertation combines nutrition and health methodology and outcomes to evaluate biological variation and adaptation in children by building on the evidence that optimal foraging returns should be based not only on energy returns, but also on nutritional returns and health consequences within cultural and environmental contexts. Finally, meta-analyses of subsistence risk management research within anthropology reveal a lack of empirical data with which to test models. This project uses empirical data to begin the process of rigorously testing hypotheses about children's roles within households and communities, why children forage,

especially in non-foraging societies, and risk management. Results of this research will be valuable not only to anthropology, but also to government and non-government organizations producing policy related to children, education, food security, livelihoods and development among dryland pastoralists.

BRIAN M. WOOD, then a student at Harvard University, Cambridge, Massachusetts, received funding in April 2006 to aid research on “Male Food Production, Transfers, and Household Provisioning among Hadza Hunter-Gatherers,” supervised by Dr. Frank Marlowe. This research among Hadza hunter-gatherers of northern Tanzania indicates that, contrary to earlier reports using less comprehensive and precise data, men distribute the foods they acquire in ways that differentially benefit their own households. This claim is based upon measures of the distribution of 202 male-acquired foods, including 33 large game, 53 small game, 19 loads of fruit, and 97 loads of honey. Across all resource classes, the acquirer’s household typically retains shares much larger than those received by other households. The average share of fruit kept by an acquirer’s household is 9.3 times larger than average shares given to other households. This producer advantage is 2.4, 1.9, and 4.7 in the case of large game, small game, and honey, respectively. These data refute key aspects of the costly signaling hypothesis as it has been applied in several studies of Hadza male foraging.

Asia:

DR. MARC R. ASKEW, Victoria University, Melbourne, Australia, received funding in October 2006 to aid research on “Neighborhood in a Time of Danger: Buddhist and Muslim Villagers amidst Thailand’s Southern Insurgency.” Set in the environment of the ongoing violence afflicting the Muslim-majority border areas of southern Thailand, this ethnographic research explored webs of relationships, personal stories, and shared rumor in a group of neighboring Buddhist and Muslim villages in adjoining districts of the provinces of Songkhla and Pattani. Involving ten months’ fieldwork, and building upon networks of informants from a previous pilot study, the project investigated local values about neighborhood, social and ethno-religious difference, and sought to determine how village leaders negotiate pressures imposed both by mysterious local insurgents as well as Thai state authorities. The researcher found that in the absence of effective state protection, villagers have drawn on a range of networks and traditional social modes to maximize safety and manage relationships—patterns that reveal much about the relative strength of society and weakness of the state in Thailand. The research highlights that, although they are dogged with suspicions of mysterious enemies in this strange “war zone” (and sometimes prone to vent their frustrations about the dangers surrounding them in terms of ethnic stereotypes), people still remain committed to affirming values and relationships of co-existence in a multi-ethnic space.

JUDITH BOVENSIEPEN, then a student at London School of Economics, London, United Kingdom, received funding in November 2005 to aid research on “Tracing Fragmented Paths: Memories of Violence in the Reconstruction of East Timor,” supervised by Dr. Matthew Engelke. This ethnographic study of a remote mountain village in the central highlands of East Timor is based on fieldwork that was carried out between November 2005 and August 2007. It is the first long-term anthropological study in this region and one of the first to be carried out in East Timor since independence. The primary focus is on the way local people have made sense of and have situated themselves towards various colonial

intrusions (Portuguese colonialism and the Indonesian occupation) and the dramatic political changes at the national level, such as the recent internal conflict. The main goal of the research is an exploration of the interface between personal memories, collective representations, and historical narratives. Historical memories and spiritual forces are considered to be embodied in physical objects and the study examines how the threat of losing these objects represents both a local mechanism of power and people's fear of further loss and exploitation.

OSHAN FERNANDO, then a student at the University of California-Santa Barbara, Santa Barbara, California, was awarded a grant in October 2006 to aid research on "The Effects of Evangelical Christianity on State Formation in Sri Lanka," supervised by Dr. Mary Elizabeth Hancock. Funding supported twelve months of research in Sri Lanka with the objective of studying the effect of evangelical Christianity on the formation of the developmentalist, post-colonial state. Ethnographic research was carried out in Tissamaharama, a town in southern Sri Lanka central to hegemonic formations of Sinhala Buddhist nationalism, the power base of a Marxist political party, and also the location of a burgeoning evangelical Christian church. Data were collected through participant observation, the collection of life-history narratives, and archival research. Initial analysis of the data shows that people's everyday practices are infused with religious meaning in the context of their conversion to evangelical Christianity, a process which also greatly influenced their political decision making. Furthermore, the cultural framework acquired by people as they accommodated an evangelical Christian discourse conflicted with the role they were expected to play as animators of the state's Sinhala-Buddhist agrarian vision of modernity, showing that state-formation and political agency need to be understood in the context of locally situated cultural processes.

DR. SARA L. FRIEDMAN, Indiana University, Bloomington, Indiana, was awarded a grant in May 2006 to aid research on "Citizenship as Official and Everyday Practice: Chinese Marital Immigrants in Taiwan." This project studied marriages across the Taiwan Strait, with a focus on Mainland Chinese spouses' efforts to acquire residency and citizenship in Taiwan and the bureaucratic and civil society institutions they encountered in that process. The project was conducted at a critical moment in cross-Strait relations, when the number of cross-Strait marriages was approaching 300,000 and tensions across the Taiwan Strait had reached new heights. It examined how the presence of Chinese marital immigrants influenced citizenship standards and national identities as Taiwan sought to reaffirm its independent standing in the international community. By focusing on immigrants' experiences and aspirations, NGO activism and service provision, bureaucratic culture, and related arenas of law and administrative policy, the project studied how seemingly formal domains (such as law and bureaucracy) were influenced by and in turn shaped the more fluid domains of immigrant identity, civil society activism, gendered family patterns, and nationalist ideology. It showed how marital immigrants' intimate lives and relationships were permeated by the effects of broader political relations and conflicts, and how the very existence of cross-Strait marriages subsequently challenged existing definitions of citizenship and national identity on both sides of the Taiwan Strait.

AJAY GANDHI, then a student at Yale University, New Haven, Connecticut, received funding in October 2006 to aid research on "The Banality of Criminality: The Moral Economy of Illegal Behaviour in Delhi, India," supervised by Dr. Thomas Blom Hansen. Fieldwork was conducted over 18 months in India, on the changing urban landscape in Delhi's old city, "Shahjahanabad." The project consisted of both archival and ethnographic

research, and was divided into three main components. First, the grantee conducted archival research at municipal offices and research libraries, supplemented by interviews with planning officials, politicians, and the police. These activities furthered the comprehension of state intervention in this area since Indian independence in 1947, including periods of heavy-handed policing, building demolitions, and displacement of residents under the rubric of population control and urban beautification. Second, participant observation and interviews were conducted with migrant laborers from the countryside who work in large wholesale bazaars and labor camps. This allowed for an understanding of the informal economic practices and illicit trades prevalent amongst a floating population of the urban poor, as well as forms of popular leisure and consumption that have resulted in the plebianization of urban space. Third, interviews were carried out with lower-middle class and working class Muslims who are long-standing residents of “slum” enclaves within Delhi’s old city. This allowed the grantee to grasp everyday understandings of legitimacy and representation articulated in dealings with municipal authorities and the police, as well as ethical predicaments spawned by urban segregation and community fragmentation.

SHERI GIBBINGS, then a student at University of Toronto, Toronto, Ontario, Canada, received funding in October 2006 to aid research on “Building a Street, Building a Nation: Architecture, Urban Space and National Belonging on Malioboro Street in Yogyakarta, Indonesia,” supervised by Dr. Tania Li. This research examines street vendors and their relationship to the state in three sites of conflict that are differently invested with meaning. Research activities included participant observation, interviews, and archival research among street vendors and their organizations, as well as with government officials. Ethnographic fieldwork was carried out over 16 months between 2006 and 2008. Findings reveal that the street vendors, on one hand, stand for failed modernity but on the other hand, they comment upon and critique the fantasy of modernity and development that pervades city planning. Street vendors have also become increasingly a site of government concern, which has made them the object of an increasing number of projects to control, discipline, and monitor their activities. Findings indicate that street vendors are involved in a larger set of contestations: political battles over urban planning; debates over modernity; and the struggle to solidify budding radical politics.

DR. MELVYN C. GOLDSTEIN, Case Western Reserve University, Cleveland, Ohio, was awarded a grant in May 2005 to aid research on “Nomadic Society in Tibet: A Study of Twenty Years of Change and Adaptation in Pala.” The project set out to address the impact of major economic and social changes on nomadic society and pastoral subsistence on the Tibetan Plateau. The study was conducted in July and August 2005, in Pala, a Tibetan nomadic pastoral group located about 200 miles west of Lhasa on the Tibetan Plateau at altitudes between 15,500 and 17,500 feet. Using a diachronic, case study, research design, the project built on previous research in Pala to investigate how families in a nomadic pastoral community have adapted to the changes that have occurred over the past 20 years with regard to traditional nomadic culture, social organization, economics, and pastoral management. Since the project collected data equivalent to that collected during previous studies, researchers were able to compare the same villages, households, and individuals diachronically. The study found that the nomads have adopted new technical innovations such as motorcycles, trucks, and tractors in their management system and have experienced a substantial improvement in their standard of living due to their integration into national and international markets. It also found that despite strong government pressure to privatize pastures on a household basis, the nomads successfully resisted this initiative and continued to herd more traditionally in small groups of 5-15 households sharing a common pasture. In

sum, despite many important changes and adaptations, the traditional social organization and culture of the nomads was, on the whole, still intact.

JIN-HEON JUNG, then a student at University of Illinois, Urbana, Illinois, received a grant in October 2006 to aid research on “Post-Division Citizenship: The Christian Encounters of North Korean Refugees and the South Korean Protestant Church,” supervised by Dr. Nancy Abelmann. Dissertation fieldwork was conducted at a church-sponsored training program, “Freedom School,” for North Korean migrants in Seoul, Korea, from January to December 2007. This field research attempted to understand a historical juncture of the Korean peninsula when its people are simultaneously facing post-division, transnational, and multicultural flows of people, products, and capital at a rapid pace. This ethnographic study investigates Freedom School as a contact zone in which North Korean migrants and South Korean Christians are struggling to assimilate with each other in conditions simulating a reunified post-division community, where they encounter unexpected, multilayered cultural differences that problematize the very idea of ethnic homogeneity. Indeed, this analysis focuses on Christianity as the main medium that mediates this co-ethnic relationship. Both North Korean migrants and South Korean Christians invoke the concept of true Christianity in order to mediate their various differences and to promote their desire for national unity in religious terms. The grantee argues that, while Christianity works to depoliticize the conflicted relationship between the migrants and South Korean Christians, it also highly politicizes the Church as a social space in which contrasting political ideologies and beliefs compete.

DR. ELENA KHLINOVSKAYA ROCKHILL, Cambridge University, Cambridge, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in August 2007 to aid writing and research on “Lost to the State: Family Discontinuity, Social Orphanhood and Residential Care Institutions in the Russian Far East.” The funding supported writing a book based on the grantee’s doctoral research of social orphans, or children who have living family members but grow up in residential care institutions in post-Soviet Russia. The book examines the relationship between the family, the state, and the child at the moment of a kinship breakdown, either real or imagined by the state. It demonstrates a skewed power balance based on the moral judgment of the parents. The author proposes a new way of understanding kinship through institutions and ideology, with the state in a co-parenting and parenting role that allows it to negate the birth family and to provide the child with another family, that of the state and society. Through narratives of care-leavers the author reveals their views on “social orphanhood.” The book also reflects on similarities between Soviet/post-Soviet child welfare practices, and those of some Western democracies, and discusses the possible nature of these similarities.

SIDHARTHAN MAUNAGURU, then a student at Johns Hopkins University, Baltimore, Maryland, received a grant in November 2006 to aid research on “Brokering Marriage: War, Displacement, and the Production of Futures among Jaffna Tamils,” supervised by Dr. Veena Das. Three decades of prolonged war in Sri Lanka have devastated the social and economic landscape of Sri Lankan communities, making their lives insecure and disrupting their social relations. Under these conditions of enforced dispersion this research is designed to look at ways in which marriage has emerged as one of the most significant ways by which people are not only moved out of places of insecurity, but are also brought together. Specifically, the project focuses on the role of marriage as a way of building alliances between dispersed members of Tamil communities, and as the manner in which these communities secure a future from the fragments of their devastated habitus. The research

has concluded that: 1) in this process, the renewed expertise of the marriage broker (in consultation with priests, astrologers, and official legal instruments) is a primary character in negotiating these fragments, even as states constantly work to block and prevent the movement of newly married couples across the border; and 2) in this process of negotiation, traditional categories of kin, family, and marriage are transformed and rearticulated to adjust both to the context of an altered landscape and to the demands of hosting states.

CARL WESLEY MCCABE, then a student at the University of California-Davis, Davis, California, to aid research on “Informal Institutions and Cooperative Behavior: Motivations for Prosociality by Marketplace Vendors in Beijing, China,” supervised by Dr. Bruce Winterhalder. The grantee conducted nearly a year of ethnographic fieldwork in an open-air marketplace in Beijing, China. During this period, research followed the activities of many of the market’s vendors, from the time the market opened in the morning until it closed in the evening. Beyond that, the project followed vendors as they conducted many other activities in their daily lives, including leisure and business-related activities. The grantee was able to collect several forms of datasets on individuals in the market—from market-wide surveys, to interviews focused on subsets of the market, to a suite of experimental games. The data collected will contribute to the grantee’s investigation of prosocial behavior and models of salient economic, evolutionary biological, and cultural influences.

DR. ALPA SHAH, Goldsmiths College, London, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in October 2006 to aid research and writing on “In the Shadows of the State: Indigenous Politics in Jharkhand, India.” The fellowship resulted in the completion of a monograph, which draws on extensive anthropological research in Jharkhand, India, to explore how well-meaning, transnational, indigenous rights and development discourses can misrepresent and further marginalize people they claim to speak for. The book follows the lives and experiences of adivasis in rural Jharkhand to analyze common claims made at a global level on behalf of indigenous populations. These include: the examination of the promotion of special forms of indigenous governance; the way development takes shape in the name of the poorest; the “eco-incarceration” of indigenous people through arguments about their love for, and worship of, nature as well as their attachment to their land; and claims to their harboring revolutionary potential. The book argues that there is a “dark side of indigeneity” that it is well worth highlighting to those who urge scholars to shelve critical scholarship for fear it may weaken the advocacy of promoters of indigenous rights and development. The “dark side of indigeneity” may show that the local appropriation and experiences of global discourses of indigeneity can maintain a class system that further marginalizes the poorest.

AMANDA SNELLINGER, then a student at Cornell University, Ithaca, New York, was awarded a grant in May 2006 to aid research on “The Transfiguration of Political Imaginary: Nepali Student Activism on the National and Transnational Level,” supervised by Dr. David Holmberg. This grant allowed the grantee to complete dissertation fieldwork researching Nepali student activists and student political organizations as a way to understand socialization in Nepali politics. The grantee traveled throughout Nepal attending student organization programs and conventions, meeting with students in the south (who were agitating for Madheshi rights), and visiting active students outside the capital in order to understand student participation within the political landscape nationwide. In Delhi, India, research was conducted at the National Archives and Jawaharlal Nehru University, as well as in Varanasi, India, at Banaras Hindu University, in order to understand the underground Nepali democratic struggle during the Rana and Panchayat eras (1940-1990) and the 2005

royal takeover. Targeted and informal interviews, archival research, and ethnographic observation focused on the following themes: political elite culture; cultural conceptions of youth and how they are deployed in Nepali politics; generational interaction through the view of “mother” (political parties) and “sister” (student) organization relationships; how the history of underground and educational experience in India has impacted the approaches taken by activists and politicians to Nepali politics; how history is politically deployed; conceptual forms of democracy; internal institutional culture; and organizational theory, coalition building, and factionalism.

MARTIN WEBB, then a student at University of Sussex, Brighton, United Kingdom, received funding in November 2005 to aid research on “The Social Life of Anti-Corruption in India,” supervised by Dr. Geert deNeve. This project looks at the social life of anti-corruption activist networks in Delhi, India. These networks contain a wide range of people and groups, from the social elite of lawyers, activists, journalists, and ex-military and civil service people working on high level policy issues, to some of the poorest in the city living in slums and doing the daily work of the “community mobilizer” in activist groups that work in very specific localities. This social world provides a space in which to investigate how power relations (based on class, caste, gender, and education) operate to facilitate the work that groups do. It also provides an historical perspective through contact with older activists who had been involved in previous movements for ethical change. A focus on the relationships between these actors reveals how everyday life and livelihoods are caught up in a scene that connects urban slum dwellers to elite individuals, and then on to national and international sources of funding that enable them all to continue to muddle through the work that they do.

Europe:

MOHAN AMBIKAIPAKER, then a student at University of Texas, Austin, Texas, was awarded a grant in October 2006, to aid research on “Antiracist Activism and the Decline of Multiculturalism in East London,” supervised by Dr. João Costa Vargas. The grant enabled extensive ethnographic research to be carried out on how Black and South Asian communities in East London struggle against different but interrelated forms of racism. The British state has consolidated a shift from the earlier antiracist and anti-discriminatory objectives of multiculturalism by reformulating contemporary multicultural policy and practices as tools to ensure national security instead. The official focus has shifted the spotlight towards British Muslims, who are constructed as the likely and potential source of cultural clashes, religious extremism, and domestic terrorism. Anti-terror and national security policies and practices are generated through an emergent common sense that shifts the meaning of official multiculturalism away from the struggle to accord recognition and rights for minorities and steers it towards a repressive notion of multiculturalism aimed at regulating ethnic identities in compliance primarily with counter-terrorism’s logic. This change in multiculturalism forces the development of new forms of antiracist social movements that have to negotiate a range of identities produced by defensive racial and ethnic responses to the new multicultural regime. There is a conceptual space for these movements that mediate between abstract universal goals of social justice and the necessarily defensive postures of identities subject to the processes of racialization and social exclusion engendered by repressive multiculturalism. The grantee concludes by arguing against any form of settled position concerning the debate on the effectiveness of identity politics, preferring instead an ethnographic presentation that examines how an

ideologically ambiguous terrain accomplishes much of the everyday work of antiracism in Britain.

DR. ALBERT J. AMMERMAN, Colgate University, Hamilton, New York, received funding in May 2007 to aid research on “The Longitudinal Study of Landscape Dynamics at Acconia in Italy.” Land use at Acconia has witnessed dramatic changes over the last 80 years. If one goes back to the 1930s, malaria was endemic on the coastal plain and the main activity in the area was the seasonal herding of animals. Today there is prosperity at Acconia due to the production of strawberries and other forms of horticulture in greenhouses. The first strawberries were grown in the mid-1960s, and the number of strawberry fields has steadily increased since then. Under the grant, there was the chance to conduct the fourth mapping of land use in 2007. Previously, the mapping of the whole landscape on a field-by-field basis had been done in 1980, 1989, and 1998. Thus, the four maps now make it possible to trace the evolution of the landscape in detail over a span of 27 years. The fourth mapping revealed, among other things, the further intensification of strawberry production and the recent collapse of the citrus sector. And there are signs today—rising costs and changing attitudes—that strawberry production itself is on the verge of a crisis. In addition, the many interviews conducted in 2007 and 2008 have led to a new understanding of the social and economic changes that have gone hand in hand with the transformation of the landscape over the last 27 years. Finally, mention should be made of the implications of the study for the development of recovery theory when it comes to the design and interpretation of archeological surveys.

MARYNA Y. BAZYLEVYCH, then a student at State University of New York, Albany, New York, was awarded a grant in November 2007 to aid research on “Ukrainian Women Physicians at a Post-Socialist Crossroads: Negotiating New Roles,” supervised by Dr. Gail H. Landsman. This project sought to understand the factors and implications of increasing participation of women in the biomedical profession in post-socialist Ukraine while their numbers in other previously female-dominated fields were decreasing. Research activities included comparative investigation of the medical professionals in private and state health care facilities in the capital city of Kiev and the peripheral city of Vinnytsia in central Ukraine. In-depth interviews, free listing, focus groups, life histories, and participant observation were used as methodology. Through investigation of rapidly changing biomedical field and its actors, the researcher found that the concept of professional prestige is deeply gendered and contextualized. Perception of prestige in an unstable society with a transforming value system depends on a wide range of factors, including a person’s experience, education, family, gender, media, etc. It is also conditioned by a broader context of lack of trust between the newly emerged state and individuals. Furthermore, the relationship between private and public spheres is not dichotomous, and the boundaries between these two loci of the biomedical employment are blurred. The study suggests that this complex interplay of broader social issues provides a well-informed explanation for women’s appropriation of the biomedical field as a suitable venue for income earning and self-actualization.

HEATH CABOT, then a student at University of California-Santa Cruz, Santa Cruz, California, was awarded funding in April 2006 to aid “Asylum and Advocacy in Athens: An Ethnography of NGO Politics on the Hellenic Frontier,” supervised by Dr. Donald Lawrence Brenneis. This dissertation in cultural anthropology enlists extensive ethnographic research at an Athens-based advocacy NGO to examine the everyday politics of the asylum process in Greece. A porous frontier of the EU, accessible to areas racked by political and

economic crisis, Greece receives large numbers of asylum applicants from throughout the Balkans, Middle East, and North and Central Africa. However, most do not receive the protections and rights afforded by refugee status, instead remaining in ongoing legal limbo. By attending carefully to the state of limbo that asylum seekers occupy, this project shows that NGOs are critical players in contemporary asylum regimes. While not officially an agency of the state, this NGO is embedded in multiple legal frameworks—national, supranational (EU), and international (UN). As they attempt to navigate the highly specific criteria of asylum law, advocacy lawyers and asylum seekers enlist these often-conflicting legal repertoires. Through everyday encounters, however, asylum seekers and advocates co-construct the lived terrain of the asylum process, engendering forms of belonging that always exceed the bounded schema of asylum law and state bureaucratic power. As such, the grantee reframes the asylum procedure with an ethnographic eye, as an ongoing site of negotiation and exchange between multiple social actors. Ultimately, this project questions asylum law's capacity to provide protection and rights, showing instead that the lives that are possible for asylum seekers, and the "rights" that they access, are produced in surprising sites, through everyday encounters.

MARIA ISABEL CASAS-CORTES, then a student at University of North Carolina, Chapel Hill, North Carolina, received funding in April 2006 to aid research on "Expertise from Below: The Cultural Politics of Knowledge, Globalization and the Activist Research Movement in Spain," supervised by Dr. Arturo Escobar. This dissertation deals with the production of systematic knowledge and expertise from below, by exploring the growing phenomenon of "activist research," a form of "in-house" investigation conducted by social movements as a venue for political activism. As fieldwork has indicated, activist research is usually conducted by non-accredited experts, and aims to produce a kind of knowledge that is both rigorous and oriented towards social justice. The focus is on a prolific "activist research" community based in Madrid, Spain. The group, *Precarias a la Deriva*, was identified as a promising dissertation topic due to their innovative work and broader influence. This women's collective is conducting an extensive research project on global processes of economic flexibilization, and their effects on women's everyday lives. Through feminist research expeditions in the metropolis of Madrid, this women's activist research community attempts to develop innovative political actions appropriate to current transformations. Through the exploration of such "dissenting expertise," this ethnographic study brings different scholarly literatures together, such as the growing field of Anthropology of Social Movements, Anthropology of Knowledge, Globalization Studies, as well as the long standing tradition of Action Research.

JAN GRILL, while a student at the University of St. Andrews, Fife, Scotland, received a funding in April 2006 to aid research on "On the Margins of the States: Contesting Roma Identifications and Belonging in the Slovak Borderlands," supervised by Dr. Paloma Gay y Blasco. This project examined the making of Roma-situated subjectivities at the margins of two states through ethnographic study of one village in eastern Slovakian borderlands and Roma labor migrants' networks in the industrial cities of Great Britain. By exploring Roma groups, who find themselves largely excluded from the formal labor market and marginalized by the dominant societies, the research shows their migration mobility as a strategy enabling them to circumvent variously constraining social and symbolic orders, and to contest hegemonic racial and social categories historically placing them at the bottom of power hierarchies in the world defined by the dominant others. The research investigated how and to what extent various Roma actors and groupings embrace or resist the dominant public mis-representations of Gypsies and discourses of work ethic and morality interwoven

within the imageries of “proper” citizenship and sociality. The findings indicate how migrants reinvent the self’s position through carving out a social space of their own by skillful maneuvering between the two states’ structures. The project ethnographically documents social conditions of migration and highlights the centrality of historically accumulated forms of capitals entrenched within the system of asymmetrical social differentiation both between the Roma and non-Roma, but also among the Roma themselves.

MAYA D. JUDD, then a student at Brown University, Providence, Rhode Island, was awarded a grant in May 2007 to aid research on “The Power of Gender: Fatherhood and Fertility Decisions in Italy,” supervised by Dr. David I. Kertzer. Largely unforeseen by population experts in the 1990s, Italy’s birthrate dropped to among the lowest in the world. This demographic shift was especially astonishing given the country’s reputation as a family-oriented and heavily Catholic country. This research project investigates the interaction between gender dynamics and demographic changes, and more specifically, the dialectical relationship between changing masculinity, attitudes towards fatherhood, and Italian fertility. With ever more women in the labor force, new family policies, and increasingly marked individualism, men have been obliged to rethink partnerships, fatherhood, and even male identity. Furthermore, later average age at first marriage, increasingly widespread participation in higher education for both women and men, and a changing life course intertwined with emerging values have created new expectations for the roles of men and women in Italian society. Investigating the complexity of changing demographic processes provides a window through which to explore gender and masculinity in anthropological theory. Material gathered through ethnographic research in Padua on the male life course, male identity, and men’s relationships with women reveals both the impact of changing male identity on fertility rates, as well as the ways the Second Demographic Transition has influenced masculinity and men’s relationships with women.

DANIEL LATEA, then a student at University of Michigan, Ann Arbor, Michigan, received funding in November 2005 to aid research on “Debt and Duty in Postsocialist Romania,” supervised by Dr. Katherine Verdery. Since the privatization of the Romanian retail commerce in 1989, large numbers of people have started buying consumer goods without paying on the spot; this occurs in the absence of any legal provisions. They refer to this practice using the vocabulary of “debt” (*datorie*): “selling on debt” and “buying on debt.” In contrast, Romanian notions and practices of “credit” and “debit” generally denote formal bank transactions. Debt relations are marked by the absence of interest, security, witnesses, formal agreements, evident means of sanctioning defaulters, as well as an elastic duration of repayment. Drawing on sixteen months of ethnographic fieldwork in rural Oltenia (southern Romania), the grantee studied the unfolding of social relations of debt and duty in commercial and other social settings as a crucial instance of the local production of social orders. The project describes the negotiation of debts in terms of the tempo and sequencing of interactions. Acceptable motives or excuses are more convincing to the extent they constitute shared temporalities and moralities—past, present or future situations, events and relations. Mastering the arts of delay requires continuous effort, creativity, and often recalcitrance to state formalities. Moreover, it emphasizes the immense work that people put into rendering debt and duty relations ordinary.

MILENA MARCHESI, then a student at University of Massachusetts, Amherst, Massachusetts, received funding in April 2006 to aid research on “Remaking Subjects: Cultural Politics, Practices, and Technologies of Fertility in Italy,” supervised by Dr.

Elizabeth L. Krause. Through multi-sited research that included participant observation and volunteering in a family planning clinic, feminist organizations, immigrant associations, and the training of cultural mediators, the grantee traced the intensifying politics and discourses of reproduction in contemporary Italy, which include anxieties over immigration and over low fertility rates among native Italian women. This dissertation project aimed to answer the following question: How do contested and contradictory politics of reproduction materialize and contribute to remaking new and old reproductive subjects in Italy? Participant observation and interviews with Italian native women and immigrant women engaged in cultural mediation and immigrant activism shed light on the intersections of the projects of “integration” of difference. The reordering of social reproduction in contemporary Italy engenders resistance among those who recognize themselves as targets of re/integration and its inevitable corollary of exclusion: most obviously immigrants, but also those who do not fit into the heteronormative and reproductive family model. In foregrounding the narratives and practices of those identified as a threat to cohesive social reproduction, this research sheds light on the effects of political attempts at coherence-making.

TODD E. NICEWONGER, then a student at Columbia University, New York, New York, received funding in July 2007 to support research on “Intellectuals, Material Culture and Flemish Fashion as an Economy of Innovation,” supervised by Dr. Lambros Comitas. The project was conducted at a Fashion Design Academy where the grantee examined the social organization of the institution and the communicative practices used among student designers. Building on contemporary research into the cultural production of aesthetics, embodiment, and apprenticeship, this study investigated how certain virtues associated with an avant-garde movement in fashion converged into what eventually became recognized as the Flemish fashion aesthetic. This effort was characterized by novel modes of production and ideas about what it means to be a “good and creative” fashion designer. Fundamental to these beliefs were social ideals arguing that fashion mediates the re-orientation of knowledge and stimulates new ways of imagining lived reality. As such, artisans are believed to embody an intellectual responsibility: one that can craft embodied notions of doubt, joy, and—central to this investigation—possibility. By illuminating how notions of the future are imagined, translated into design concepts, and then technically produced, this study conceptualizes the creative practice of design as hope.

MICHAL OSTERWEIL, then a student at University of North Carolina, Chapel Hill, North Carolina, received funding in October 2006 to aid research on “Theoretical Practice and the Remaking of the Political: An Ethnography of Italy’s ‘Movimento dei Movimenti’,” supervised by Dr. Arturo Escobar. This dissertation research investigates the sites, practices, and technologies whereby new or different imaginaries and understandings of politics (and movements’ roles within politics) are created, contested, and modified within Italian activist networks. These networks are comprised of individuals, collectives, and larger organizations directly or discursively affiliated with, and/or inspired by the cultural politics of the Zapatistas, as well as the broader “global justice movement.” The research included ongoing participant observation in movement spaces—mostly social and media centers in Bologna and Milan—as well as several large protests and meetings throughout Italy, as well as in Germany and Mexico, and more informal spaces including cafes, bookfairs and bookstores, piazzas and home-kitchens where theoretico-political discourses and narratives were developed, debated, elaborated, and employed. In addition, the research was based on semi-structured and life-history interviews, as well as textual analysis of hundreds of movement texts ranging from books and journals to Internet discussions. By placing these theoretical and narrative practices at the center of sustained ethnographic attention, this project offers

important insights on the political effects of movements, the messy relationship between knowledge-production and social change, and the utility of an anthropological approach in apprehending these.

ANNA WITESKA, then a student at University College London, London, United Kingdom, received funding in October 2006 to aid research on “Making Political Subjects in Post-Socialist Poland: Memory Workings among ‘Veterans’ and ‘Victims of Oppressions’ in Lublin,” supervised by Dr. Michael Sinclair Stewart. Research focused on the local performances of national memory politics in the aftermath of the communist regime in Poland. Looking at the processes of objectification of the communist past taking place in the authoritative settings (courtrooms, the Institute of National Remembrance, exhibition halls, official commemorative rituals, unveiling of monuments) the grantee searched for discursive and symbolic patterns of inclusion and exclusion of political subjects into/from the commemorative landscape of the Polish historicized state. The grantee worked mainly with two broadly defined categories of people who got politically engaged during communism: the ex-officers of the Ministry of Interior Affairs and the anti-communist activists. Combining participant observation in various institutional settings with archival work, discourse analysis, and in-depth interviews with individuals, the project tackled the mediating role that the state-institutions, their agents, and representations produced by them, have played in individual processes of remembering, commemorating, and recalling. Research findings deal with ways in which overlapping ideologically loaded notions of state, nation, sacrifice, duty, authority, democracy, Catholicism, and justice become differently reconfigured in individual actions concerning the communist past. This research points towards the ambiguities of the Polish allusive model of retroactive justice and their consequences for the *homo politicus* of the past political era.

Latin America and the Caribbean:

JUAN RICARDO APARICIO, then a student at the University of North Carolina, Chapel Hill, North Carolina, was awarded a grant in May 2007 to aid research on “Beyond Human Rights and Humanitarian Interventions: Internally Displaced Persons, Autonomy and Collective Ethical Projects in Colombia,” supervised by Dr. Arturo Escobar. This dissertation project explored the production and circulation of discourses, practices, and objects related to the problem of internal displacement along a network that connects international institutions based in Geneva or Washington, with the local initiatives that have been defined as “collective ethical projects” in two regions in Colombia. The location of the fieldwork sites included the rural areas of the Urabá region, the rivers in the Pacific coastland, and offices of national and international institutions in the capital, Bogotá, among others. Regarding the rural locations, fieldwork was devoted to analyzing the complex strategies deployed by both collectives to defend their own ethical projects, and the manifold challenges they are still facing today. From particular enunciations made by participants using a rights-based language, to the proliferation of white shirts and flags carried by international officers and activists (among many others), both of these projects are deeply entangled in networks of the human rights and humanitarian global assemblage. In fact, as this multi-sited ethnography has proven, the emergence of these collective ethical projects could only be explained by an analytic that is aware of the different actors, scales, changing strategies, larger contexts, and specificities of each region.

LEIGH MIRANDA CAMPOAMOR, then a student at Duke University, Durham, North Carolina, received funding in April 2006 to aid research on “The Cultural Politics of Child Labor in Peru,” supervised by Dr. Orin Starn. The research moved between various archives and ethnographic sites to examine the place of children, as both symbols and agents, in imaginings of modern Peru. The project focused on child labor—a highly contested social issue transnationally—situated at the nexus of historical and contemporary debates about national belonging, development, and modernity. Archival research traced how children have been constructed as a symbol of Peru’s future since early 20th century nation-building projects began disciplining and differentiating their bodies according to their presumed value to society. Ethnographic research focused on two groups: children who participate in a nation-wide movement that defends children’s right to work under dignified conditions; and children who work on the streets but do not belong to formal organizations. Participant observation uncovered the ways working children employ diverse practices of self-representation in response to material and discursive forces that have made them into the site and stake of struggles over modernity and national development. The research elucidates the tensions between institutional efforts to produce and manage children as disciplined bearers of an imagined future, and working children’s efforts to attach new meanings and values to modernity, childhood, and survival.

EMILY CATHERINE COHEN, then a student at New York University, New York, New York, was awarded funding in May 2007, to aid research on “A Cultural Analysis of Integrated Rehabilitation Medicine in Colombia,” supervised by Dr. Emily Martin. The grantee spent one year conducting anthropological research on the social and cultural impact of landmines and rehabilitation medicine in Colombia. Colombia remains the country with the highest incident of new landmine victims in the world. Unfortunately numbers of landmine casualties and survivors rise as the war escalates over territorial control between state and non-state armed actors. Guerilla forces use landmines to protect coca fields and towns threatened by military and paramilitary incursions. Polemics exist surrounding the state and paramilitary use of landmines. Research was conducted in Bogota at the Military Hospital, the Military Battalion, Otto-Bock Corporation, and civilian refugee homes, as well as throughout Colombia including Cali, Bucaramanga, Medellin, Quibdo, and Villavicencio. The archives at El Tiempo newspaper and at Bogota’s National Library were explored to compare Colombia’s current focus on integrated rehabilitation to an earlier historical period, “*La Violencia*,” which was focused on dismemberment and bizarre re-configurations of the body. This project hopes to contribute to anthropological questions that ask what it means to be a full human person in cross-cultural contexts as well as those affected by long-term warfare and ongoing civil conflict.

DR. LORI B. DIEL, Texas Christian University, Fort Worth, Texas, received funding in May 2007 to aid research on “*Manuscrito del Aperreamiento*/Manuscript of a Dogging: Negotiating Power in Early Colonial Cholula.” The *Manuscrito del Aperreamiento* (“Manuscript of a Dogging”) from mid-16th century Mexico, shows an indigenous priest of Cholula being killed by a dog controlled by a Spaniard. Research was undertaken at the Archivo General de Indias, Seville, and the Bibliothèque National de France, Paris, to establish this painting’s context of creation and use. Research focused on Cristobal de Tapia’s claim that the Cholula encomienda was unfairly taken from his father. Witness testimony against Cristobal correlated with the *Manuscrito*. Witnesses stated that Hernán Cortés took Cholula away from Andrés de Tapia because of his poor treatment of his indigenous charges, specifically that he ordered the dog attack on some indigenous nobles of Cholula and the hangings of others. The *Manuscrito* was not submitted as evidence in this

court case and was likely maintained by Cholula because of its documentary and commemorative value. An examination of the original painting revealed its high value and suggests that it was copied from an earlier original. Though the *Manuscrito*'s meaning appears simple on the surface, it is much more complex, acting as both memorial and legal record of the killing of these religious and political leaders of Cholula, and as evidence against the Spaniards responsible.

CAROLYN F. FISHER, then a student at the City University of New York Graduate Center, New York, New York, received funding in October 2006 to aid research on “Do Gourmet Fair Trade Markets Produce Inequality among Small-Scale Nicaraguan Coffee Farmers?,” supervised by Dr. Marc Edelman. This research project asked what effect various “development” aid programs and NGO activities had on the structure of inequality in a rural coffee-growing region of northern Nicaragua. Funding supported participant observation of cooperative and other development NGO activities in the rural community of Jumayki Arriba, and an ethnographic household history survey with a randomly selected sample of households in that same community. An innovative methodology was developed for dealing with the inexactness of dates and the high levels of illiteracy among participants while doing the household history survey. This methodology involved drawing of time lines with participants and illustrating the major events on those timelines using small, colorful sketches suggested by the participants and drawn by the interviewer. This allowed a thorough triangulation of event dates. In addition, participant observation and ethnographic interviewing was used to understand the role of patron/broker to international aid organizations filled by certain poorer members of the communities. Rural leaders—even those whose economic position would certainly not allow them to take on the role of a traditional patron—frequently engage in competition and maneuvering to create simultaneously client bases and contacts among NGO representatives.

KARIN FRIEDERIC, then a student at the University of Arizona, Tucson, Arizona, was awarded a grant in December 2007 to aid research on “Violent Frontiers: Women’s Rights, Intimate Partner Violence, and the State in Ecuador,” supervised by Dr. Linda Green. This dissertation utilizes the lens of historical anthropology to investigate the articulation of political, economic, and social processes that underpin gender norms and produce a normalized “culture of gendered violence” in El Páramo, a rural frontier region of northwestern Ecuador. In Phase I, ethnographic fieldwork explored how increasing awareness of women’s rights affected local women’s perceptions and experiences of (and responses to) intimate partner violence. Phase II incorporated institution-based interviews, oral history, and archival research to enable a historically specific examination of the political and economic context from which El Páramo colonists originated. In this case, historical perspective and methodologies help make sense of regnant gender norms and their role in the normalization of violence. This dissertation demonstrates how domestic violence is produced interpersonally, nationally, and internationally, thus challenging static conceptions of culture that underlie most analyses of violence. The analysis employs a longitudinal perspective not only to understand how experiences and manifestations of family violence change over time (in response to newly circulating discourses of “rights”), but also to uncover the relationship between family violence and historically particular social, economic, and political conditions.

REBECCA B. GALEMBA, then a student at Brown University, Providence, Rhode Island, was awarded funding in April 2006 to aid research on “Contesting Security: Everyday Crossings at the Mexico-Guatemala Border,” supervised by Dr. Kay Warren. On a section

of the Mexico-Guatemala border, a clandestine three-mile road connects Chiapas, Mexico, to Huehuetenango, Guatemala. While in the past this border passage was officially monitored, since the mid-1990s five small cross-border communities along this road began to assert their ownership over the route. These communities prohibit the entrance of state authorities, and assert their own rights to charge tolls, or what they call “taxes.” In contrast to corrupt state officials, the residents here proclaim themselves the rightful and ethical border authorities. Yet these locals must negotiate their authority to control the border with officials from both states, as well as with cross-border smugglers, migrants, social organizations, farmers, consumers, and national and international companies. This dissertation examines how border residents in their interactions with other border actors, at times reproduce, contest, or reconfigure the border and state powers. It challenges the uncritical conflation of legality and ethics at an international border crossing, highlighting the politics and competing views that underlie the construction of legality and morality there. Legality is revealed as a fluid, relational concept that provides a lens through which to examine how nationality, class, community, and notions of ethics and rights are constructed at the border.

SHANA HARRIS, then a student at University of California-San Francisco, San Francisco, California, received funding in May 2007 to aid research on “Out of Harm’s Way: HIV, Human Rights, and the Practice of Harm Reduction in Argentina,” supervised by Dr. Judith C. Barker. Argentina has had one of the highest rates of drug use-related HIV/AIDS prevalence in Latin America since the mid-1990s. After witnessing the failure of the government’s drug abstinence-based interventions in curbing the epidemic, local civil society organizations began promoting interventions based on the principles of harm reduction. This dissertation examines how the harm reduction model traveled to and spread within Argentina by ethnographically tracing how it has been taken up and put into practice over the last decade by civil society organizations in the cities of Buenos Aires and Rosario. It focuses on how harm reductionists address not only the physical harms associated with drug use, but also those harms created by punitive, prohibitionist policies and widespread discrimination. Specifically, Argentine harm reductionists utilize the notions of “vulnerability” and “exclusion” to facilitate drug users’ access to health and social services and to promote and protect users’ human and civil rights. Drawing on the country’s history of human rights abuses and economic instability, harm reductionists work to advance the idea of drug users as “right bearers” in order to hold the state accountable for users’ health and welfare and to shift the subjectivity of users from “delinquents” to “citizens.”

ALVARA ESTEBAN JARRIN, then a student at Duke University, Durham, North Carolina, received funding in April 2006 to aid research on “The Right to Beauty: Cosmetic Citizenship and Medical Modernity in Brazil,” supervised by Dr. Anne Allison. This research project examines the construction of beauty in Brazil as a product of the complex race, class, and gender inequalities that the country has faced in the past and still faces today. Beauty is a body marker believed to have the power to both stabilize racial and class differences (by making that difference visible to the naked eye) and to make social mobility possible (by providing economic and social opportunities to those who “achieve” beauty through various means—particularly plastic surgery). The grantee contrasts the distinct ways in which the body is understood in different social classes, and compares the motives for seeking out plastic surgery among patients in private clinics and public hospitals. The medical world itself has very different approaches to patients in the private and the public health sectors, since the latter is considered the perfect setting for residents to practice and to develop new surgical techniques. The research argues that the risk involved in these

surgeries is continuously downplayed by medical discourse and the media, which instead glorify the transformations achieved through surgery as narratives of social uplift.

ROSANA PINHEIRO MACHADO, while a student at Federal University of Rio Grande do Sul, Porto Alegre, Brazil, received funding in November 2005 to aid research on “Made in China: Commercial Practices among Chinese Immigrants in Ciudad del Este, Paraguay,” supervised by Dr. Ruben G. Oliven. The ethnographic research sought to comprehend the flow of Chinese goods in the China-Paraguay-Brazil route. This market interweaves levels of legality/illegality, formality/informality in a situation where a great part of the traded goods is counterfeit and enters Latin America as smuggling. Initially, the fieldwork has carried out in Ciudad del Este—a Paraguayan city that borders Brazil and that has one of the largest commercial centers in the world—with Chinese immigrants (Taiwanese and Cantonese). An ethnographical work has been also carried out in the Province of Guangdong, visiting factories and wholesale stores which trade the products imported by the immigrants in Paraguay. The research reveals a face of the global market from the point of view of the actors who lead this process and, in this sense, the research maps the work, family, and reciprocity networks (*guanxi*) that unite Brazil, Paraguay, and China through the production, purchase, and sale of “made in China” products. At the same time, the study shows to what degree this route corresponds to a dialectic flow of goods and people, and to what degree it represents new waves of the Chinese diaspora promoted by the opening market of post-Mao China.

DR. CARLOTA P. MCALLISTER, York University, Toronto, Canada, received a Hunt Postdoctoral Fellowship in December 2004 to aid research and writing on “The Good Road: Conscience and Consciousness in a Post-Revolutionary Guatemalan Indigenous Village.” Scholars investigating the role played by Maya in Guatemala’s socialist insurgency tend to fall into two camps: cultural essentialists, for whom the communitarian Mayan worldview precluded authentic Mayan participation in the modernist political project of revolution; and political essentialists, for whom this project simply represented the objective interests of the Mayan poor. United in their commonsense understanding of revolution as historical progress and Mayan identity as bounded by community, both positions limit the political demands contemporary Maya can articulate. Funding enabled eight months’ work on preparing the first draft of a book manuscript that contests these two approaches by exploring the formation and deployment of what villagers in Chupol—a Mayan community that was a stronghold of guerrilla support and then a center for army counterinsurgency operations—call “*conciencia*” (Spanish for both conscience and consciousness). Showing how state and Catholic Church modernizing projects engaged Chupolense notions of the moral life as a “good road,” the book shows how *conciencia* became an effective political and moral faculty moving Chupolenses to support the insurgency in the past and governing their debates over the consequences of this decision in the present.

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.”

MARCIA OCHOA, then a student at Stanford University, Stanford, California, received funding in August 2002 to aid research on “Queen for a Day: Transformistas, Beauty Queens, and Mass Media in Venezuela,” supervised by Dr. Renato I. Rosaldo. “Queen for a Day” examined the ways women in Venezuela use transnational mass media to fashion womanhood. This study, developed as an ethnography of media, embedded hegemonic productions of beauty and femininity within discourses of the nation and everyday practice. Two groups of women were chosen for the study: participants in the Miss Venezuela beauty pageant, and “*transformistas*,” as some transgender women are called in Venezuela. Particular attention was paid to the “accomplishment of femininity” of both groups by comparing and contrasting self-fashioning practices through interviews, participant observation, and video recording methods. The study also examined the emergence of the modern beauty pageant in 20th-century Venezuela, and its relationship to transnational circuits of economic and cultural power. Further, the study sought to account for the marginalization experienced by *transformistas*, and to document the strategies they employed for survival and selfmaking. This focus on social inequality also engaged ongoing transformation in Venezuela under President Chavez, political subjectivity, participation and citizenship in groups of people marginalized from the space of the political by their presumed frivolity. The study has resulted in a dissertation and article, several HIV prevention and human rights interventions, and a book under contract with Duke University Press.

THOMAS WILLIAM PEARSON, then a student at State University of New York, Binghamton, New York, received funding in May 2007 to aid research on “Biosafety, Neoliberalism, and the Struggle for Life: Anti-Biotechnology Activism and the Politics of Expertise in Central America,” supervised by Dr. Carmen Alicia Ferradas. Fieldwork investigated the relationships between neoliberal economic reforms and new concerns with the management of biological life, as an object of both technocratic control and political struggle. Through ethnographic research on conflicts over transgenic organisms and agricultural biotechnology, the grantee examined how biosafety is socially constituted as a form of risk management and expertise that mediates local and global circuits of technology, knowledge, capital, and nature. Ethnographic fieldwork with environmental activists who campaign against transgenics, and who work to reshape the meaning and practice of biosafety, provided insight into how “life itself” is symbolically constructed as an object of struggle amidst wider transformations associated with free-market policies and ideologies. The research also adapted to and incorporated rapidly changing fieldwork circumstances when broad opposition to the Central American Free Trade Agreement (CAFTA) coalesced

into one of the largest social movements in the history of contemporary Costa Rica. As concerns over CAFTA came to concentrate on the impacts of new intellectual property rights reforms, environmentalists were unexpectedly propelled to the center of the popular movement, leading a struggle against the privatization and commoditization of genetic resources and seeds framed around the “defense of life itself.”

DIANA SANTILLAN, then a student at George Washington University, Washington, DC, received funding in May 2007 to aid research on “Intercultural Mediations: Using Radio to Promote Reproductive Health and Gender Equity in the Peruvian Amazon,” supervised by Dr. Catherine Jean Allen. The research project analyzes how a non-governmental organization (NGO) in the Peruvian Amazon constructs messages to promote gender equity and reproductive health, and how river community members interpret these messages and negotiate them with indigenous understandings of gender, health, and reproduction. The research focuses on: 1) the production of the “Bienvenida Salud” radio program created by Minga Peru, an NGO that works in the Amazonian department of Loreto; and 2) the reception of the radio program among members of a Cocama native community located on the Marafion River in Loreto. Research methods include participant observation, in-depth interviews, and analysis of radio program recordings. This case study examines the complexity of intercultural encounters from a gender perspective, analyzing how members of Amazonian communities rework gendered worldviews and lifeways, as they enter into dialogue with a globally circulating “rights” discourse. The project focuses on the micro-processes of social change and cultural syncretism that take place as members of rural communities encounter new ideological and material realities, and as they incorporate new gender practices and ideas into their cultural repertoires.

NAOMI SCHILLER, then a student at New York University, New York, New York, was awarded funding in April 2006 to aid research on “Making Media, Making Producers: Community Media and the Production of Collective Subjectivity in Caracas, Venezuela,” supervised by Dr. Thomas Abercrombie. This research examined efforts of “community” media producers in Caracas, Venezuela, to transform the relationship of the marginalized poor with the state and respond to the Chavez government’s political and financial support for their grassroots media projects. Research was conducted among producers from one prominent community television station and three community radio stations based in poor neighborhoods or “*barrios*” of Caracas. The findings draw on participant observation at community- and state-run media organizations and interviews with media producers and government officials. Research argues that participation of *barrio*-based media producers in local neighborhood projects and in state-run media productions changed the way that producers from poor neighborhoods understood themselves and the state. Grassroots media producers skillfully negotiated the recent increase in the symbolic and political value of their media productions. This project reveals how community media leaders depended on normative theoretical notions about the boundary between state and society to leverage power by asserting themselves as a non-state authentic popular voice, while in their daily practice they regularly questioned, traversed, and challenged the boundary between state and society. This research contributes to an understanding of the intersection of social movement building, activist use of media, subjectivity, and processes of everyday state formation.

DR. CHRIS SHEPHERD, Royal Melbourne Institute of Technology University, Melbourne, Australia, received funding in October 2006 to aid research on “Agricultural Biodiversity and the Politics of *In Situ* Conservation Programs in the Peruvian Andes.” The politics between conservation groups promoting on-farm agricultural biodiversity and indigenous

Peruvian peasants are bound to the ideological underpinnings of the former and the particular agricultural circumstances, livelihoods, and aspirations of the latter. Some conservationists stress the cultural basis of agro-biodiversity, and seek only to revive those “exclusively” Andean traditions; others aim to support existing or potential patterns of food production, consumption, and market exchange favorable to agro-biodiversity without any singular focus on “Andean culture.” Conservationists work variously to persuade peasants of the dietary and environmental benefits of diverse varieties of native cultivars, the economic savings achieved through subsistence-oriented agriculture, the viability of market absorption of traditionally non-commercial landraces, the efficacy of existing and new technologies, and of the role of “tradition” and “culture” in conservation. For their part, peasants accept, negotiate, or contest these ideas, with a particular view to their economic concerns and food preferences over “culture.” Given the great heterogeneity of peasant communities, the broad receptivity of peasants to these projects delivered by conservationists of differing ideologies must be attributed to the basis of agricultural biodiversity in traditional agricultural practices, the persistence of traditional crop regimes among many market producers, and to the willingness of peasants to revive old practices as well as explore new market opportunities.

LINDSAY A. SMITH, then a student at Harvard University, Cambridge, Massachusetts, received funding in November 2005 to aid research on “Subversive Genes: DNA Identification and Human Rights in Argentina,” supervised by Dr. Arthur Kleinman. This project examined DNA identification technologies and their relationship to political, social, and familial reconstitution in post-dictatorship Argentina. The fieldwork focused on two groups: one organized around the recovery of their kidnapped grandchildren and the other organized around the identification of the bodies of the 30,000 disappeared. Through participant observation, semi-structured interviews, and archival research comparing these seemingly similar movements—which nonetheless constitute separate social movements and use different technological approaches—the grantee explored the coproduction of scientific and political orders in the midst of a seemingly endless process of “transitional” justice. Initial findings document the flexible social meanings of DNA technologies, especially how the meanings of genetic tests are constructed and reconfigured as they travel between multiple sites of discourse and practice, connecting scientists in the U.S. and Argentina, radicalized mothers in Latin America, international human rights NGOs, kidnapped children, and even the other-worldly disappeared. This research suggests that forensic DNA identification technologies have emerged as core sites of identity formation both for individuals and families affected by the terror of the dictatorship but also for the Argentine nation-state as it tries to reckon with the legacies of repression.

CHARLES L. VAUGHAN, then a student at the London School of Economics, London, United Kingdom, received a grant 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 that speak for “being Chorti” where words may not.

DR. EGLEÉ L. ZENT, Instituto Venezolano de Investigaciones Científicas, Caracas, Venezuela, received a Hunt Postdoctoral Fellowship in December 2006 to aid research and writing on “Choosing to be Hunter-Gatherers: Hoti Ecological Ethos and Praxis.” The fellowship allowed several months of comprehensive library research across several disciplines reviewing the published literature on Amazonian Amerindian ecocosmological ideologies and praxis, and related topics (human ecology, ethnobiology, ecophilosophy, perspectivism, mythology, ritual, shamanism, ethnomedicine, notions of personhood, eschatology). Extensive analysis of original field data was carried out also, including the creation of different time-consuming data bases in digital formats. Seven chapters of a monograph and two papers have been written thereafter on the ecological ethos and practices of the Hoti people, a hunter-gatherer group of the Venezuelan Amazon focused on the interlink between material and ideological reasons to explain the hunter-gatherer’s ethos.

Middle East

SALIH CAN ACIKSOZ, while a student at the University of Texas, Austin, Texas, was awarded funding in October 2006 to aid research on “Broken Sons of the Nation: Masculinity, Disability, and Nationalism in Turkey,” supervised by Dr. Kamran Asdar Ali. Aciksoz examined subjectivity and political agency formation among the disabled veterans of the Turkish Army, who fought against the outlawed Kurdistan Workers’ Party (PKK) as conscripted soldiers. The research explored the nationalist signification, embodied experiences, and political practices of disabled veterans through the analytical lens of gender to account for the recent emergence of a politics of revenge, which targeted particularly dissident and minority intellectuals. Research findings indicate that the political agency of disabled veterans, which mimetically reproduces state violence, can only be understood in relation to the tension between the nationalist investment in disabled veteran body and the everyday experience of being a disabled man in Turkey. This tension is strongly articulated and violently exploited by a novel ultra-nationalist political culture, which provides disabled veterans both an intelligible account of their everyday suffering and sites of revenge. Fieldwork was conducted in Istanbul and Ankara, Turkey, where the grantee carried out archival research, collected life histories, and did participant observation in disabled veterans’ associations.

SENAY OZDEN, then a student at Duke University, Durham, North Carolina, received funding in May 2003 to aid research on “Other Refugees: A Comparative Ethnography of Palestinian Refugees in Lebanon and Syria,” supervised by Dr. Charles D. Piot. This research explored how the Palestinian refugee is produced as a subject at the intersection of Arab nationalism, the politics of class, and the territoriality of resistance in the aftermath of the 1967 Arab-Israeli War in Syria. Arguing that Palestinian refugee politics cannot be isolated from the larger configuration of Syrian politics, the research sought to understand how various political powers in Syria—the state as identified with the Ba’ath Party, the communist opposition, and various Palestinian political factions—conceptualize “refugee”

as a political and administrative category, and in turn, how the varying definitions of the Palestinian refugee contribute to the discursive construction of nationalism and the state in Syria. The project further explores how, among Palestinian refugees, a shift in discourse from an earlier anti-imperialist rhetoric to one of civil society and human rights has inspired new perceptions of state, resistance, and the refugee camp. Archival research was conducted, in Syria and Lebanon, at the National Archives, and at the archives of Syrian and Palestinian political organizations. Ethnographic research involved interviews with members of the Palestinian resistance and the Syrian opposition, as well as participation in the activities of Syrian and Palestinian protest movements in Syria and Lebanon.

North America

KHIARA M. BRIDGES, then a student at Columbia University, New York, New York, was awarded funding in April 2006, to aid research on “Reproducing Race,” supervised by Dr. Nicholas Paul De Genova. This thesis is a sociolegal and ethnographic study of the racialization of poor, pregnant women seeking prenatal care within the obstetrics clinic of a public hospital in Manhattan, New York. It analyzes the reiteration of race via law and biomedicine during the highly meaningful and palpably “reproductive” event of pregnancy; it is an inquiry into the processes by which race is reaffirmed and reconsolidated. The thesis navigates the language of Supreme Court decisions that have helped to (over)determine how reproduction and the reproductive body are to be experienced in the U.S., and then ethnographically confronts these abstract theorizations with the material, poor, pregnant women of color who were encountered during fieldwork. The confrontation demonstrates the impoverishment of rights discourse, and reveals law as a mechanism that tacitly reiterates race—reproducing White invisibility and Black marginalization. Further, the thesis explores the significance of the absence of explicit discussions of race within the clinic. It concludes that race did not require an explicit evocation in order to racialize the poor bodies located within the clinic; a “racializing logic of class attributes,” as well as a de-racialized, yet racializing discourse of “population” and patient Otherness, implicitly effected the racialization of the clinic’s patients.

JENNIFER CUFFE, then a student at McGill University, Montreal, Quebec, Canada, was awarded a grant to aid research on “Configuring Commensurability: Number and Cultural Diversity in the Evaluation of Traditional Herbal Medicines, Ottawa, Canada,” supervised by Dr. Allan Young. The grantee used methods of social anthropology to investigate the measures—the statistics, standards, and numbers—used in the regulatory evaluation of traditional herbal medicines in Canada. Fieldwork was conducted from August 2006 to September 2007 in a science-based, government directorate mandated to evaluate medicines for safety, efficacy, and quality, while “respecting... philosophical and cultural diversity.” Participant observation was centered on working as scientific staff in various capacities for a year. The grantee also formally shadowed the work of a dozen staff, perused internal documents, and conducted 1-3 hour interviews with 40 current scientific staff and 10 other affiliates. Based on the fieldwork experience and preliminary analysis, the research found that, wherever possible, measures in scientific evaluation were made non-manipulable; opportunities for calculation were transformed into opportunities for comparison. Respect for “philosophical and cultural diversity” was operationalized, in part, as a complex system of classification and standards. This system shaped how scientific staff interpreted the meaning of their own regulatory judgments regarding efficacy, and how they accounted for the incommensurability of medicines from various traditions. In addition, the grantee

investigated the history of Health Canada's evaluation of traditional medicines, and interviewed and observed members of pertinent industry and research associations.

DR. BRIAN J. GILLEY, University of Vermont, Burlington, Vermont, was awarded a grant in November 2004 to aid research on "Race, HIV/AIDS, and Native American Disease Theory." Research was conducted among Oklahoma American Indians living with HIV/AIDS (AILWHA) and their family and friends. The fieldwork was based in support groups for AILWHA and their families. The goal of the research was to examine the ways in which disease etiologies were racialized, how racialized etiologies affected health decisions, and how that process effected the treatment of AILWHA within their community. The grantee found that American Indians racialize HIV/AIDS in terms of a divide between Indian-White, and that American Indian conceptions of AIDS as a "white man's disease" come from a long history of socio-political and economic disenfranchisement. The connection made between AIDS and whiteness is one that emanates from contemporary experiences with substandard healthcare as well as the oral histories of large-scale epidemics among Native peoples in general. The notion that AIDS is a white man's disease had little impact on AILWHA's decisions to seek treatment. Rather, a white etiology allowed AIDS social service workers to more effectively incorporate prevention and "positive living" concepts into Natives' socio-political understandings of the disease. Contrary to popular assumption in the Native AIDS industry, these etiologies appear to bring the AIDS epidemic closer to the socio-political realities that Natives experience on a daily basis. In addition, this research revealed an interesting issue for investigating topics seen as potentially controversial and socially difficult for communities. Despite open criticism of their communities and family at support group meetings, AILWHA were reluctant to engage in any form of criticism of their families or fellow tribes people when discussing their experiences in formal interview formats. It appears that AILWHA are reluctant to "record" any discrimination beyond the much generalized "oral traditions" about ill treatment that circulate among American Indians affected by the disease. This contradiction holds interesting possibilities for investigating the relationship between AIDS and power in micro-sociological settings, and implications for anthropology as a discipline that "does AIDS."

JESSICA ANN JOHNSON, then a student at University of Washington, Seattle, Washington, received funding in April 2006 to aid research on "The Same-Sex Marriage Debate in Washington State," supervised by Dr. Ann Anagnost. The research questions central to this dissertation project on same-sex marriage politics in Washington state are: How are moral and family "values" deployed by both sides of marriage equality debates? How is the "culture war" constructed by the media and identity-based activism? What do representations of a partisan divide elide concerning relationships between cultural politics and neoliberal transformations in the U.S. political economy? This year-long ethnographic investigation troubles accounts of an incommensurable ideological conflict over the legalization of gay marriage. Fieldwork in Seattle entailed conversations with leaders and members of gay rights activist groups, conservative evangelical churches, and progressive religious organizations. Through visits to church services and seminars on topics pertaining to gender and sexuality, interviews with lawyers and activists on both "sides" of the issue, and textual analysis of legal discourse in conversation with neoliberal reforms, this investigation examined how seemingly polarized communities are mutually constituted through negotiations of intimacy, nation, and citizenship. Finally, this study explored how an overlapping domain of political value shaping and shaped by marriage equality debates

indexes links in practices of U.S. identity politics, shifts in neoliberal forms of governance, and domestic “threats” to national security producing the “war on terror.”

TINA M. LEE, then a student at the City University of New York Graduate Center, New York, New York, received funding in April 2006 to aid research on “Stratified Reproduction and Definitions of Child Neglect: State Practices and Parents’ Response,” supervised by Dr. Leith Mullings. The research focused on the child welfare system in New York City and its role in creating and recreating a situation of “stratified reproduction” (i.e. a situation in which “some categories of people are empowered to nurture and reproduce, while others are disempowered”). The grantee completed a 14-month ethnographic study of how child welfare decision-makers construct and apply the broad category of “child neglect” in investigating reports of neglect and deciding what interventions (if any) will be made in the family (including placing children in foster care). How parents respond to accusations of child neglect, and how they navigate the child welfare system were also investigated. Finally, the grantee talked to parents (mostly mothers) about their struggles to raise children under conditions of poverty. The grantee conducted 42 interviews with child welfare officials about their decision-making and jobs (caseworkers, family court lawyers, and judges), surveyed 42 parents about their cases and their views of the system, and interviewed a subset (about half) of these parents about their cases and their daily lives. She also observed family court proceedings, parenting skills classes, and support groups for parents with open child welfare cases.

DR. MARIA A. LEPOWSKY, University of Wisconsin, Madison, Wisconsin, was awarded a grant in December 2005 to aid research on “Revitalization Movements, Sacred Places, and Cultural Memory in Southern California.” This research project on place and cultural memory in Southern California focused on the indigenous inhabitants of the Los Angeles Basin—the Tongva and Acjachemen—from their early encounters with Spanish mariners, soldiers, and Franciscans missionaries, to the cultural revitalization movements of present-day descendants. Combining archival and ethnographic approaches, the research documented sacred landscapes, ritual violence, regional prophetic movements, and descendants’ uses of historicities and memories of early resistance to Spanish and Mexican settlers. Research approaches included recovering and analyzing sacred songs, hundred-year-old fieldnotes, family stories, and archival and oral accounts of the female shaman, Toypurina, who led a 1785 revolt against Mission San Gabriel to defend sacred landscapes threatened with destruction. Using participant observation, interviews, oral histories, and media reports, the research investigated the history and politics of key sacred sites of indigenous Southern California, contrasting perspectives of contemporary descendants and other California residents. A book, articles, and museum exhibit based on this research are currently in process.

ALEXIS R. MATZA, then a student at University of Iowa, Iowa City, Iowa, was awarded a grant in May 2005 to aid research on “The Medicalization of Masculinity: Comparing Testosterone Therapy in the Aging Male and Transgender Populations,” supervised by Dr. Ellen Lewin. While all healthy male and female bodies produce testosterone, in North America testosterone is thought to be the substance that makes men masculine. Testosterone therapy—the use of synthetic testosterone as a hormone replacement therapy—at once establishes, maintains, and enforces a coherently embodied gender. Testosterone is at once a symbol of cultural notions of masculinity and a commodity, a metaphor, and an object. This research analyzed multiple discourses of testosterone and disparate usages of testosterone therapy in two intriguingly divergent populations in North America. Aging men (ages 40-

70) and transgender men (male-identified, though not born biological men) illuminate the extent to which masculinity is a cultural construction, influenced by culture, biology, and technology. This project explores how masculinity is pursued, not just through the accumulation of culturally sanctified behaviors, but also through technological modifications of the body. The findings of this project include the realization that ordinary men—subject at once to their individual desires and society’s hegemonic demands of appropriate masculinity—do not always conform to stereotypes of appropriate masculinity. In addition, this project found that both transgender and non-transgender aging men use gendered performance as a type of mask, a phenomenon that the grantee calls Maskulinity.

ANDREA R. MORRELL, then a student at the City University of New York Graduate Center, New York, New York, was awarded a grant in May 2007 to aid research on “Prison Town: Prisons and the Politics of Economic Development in Elmira, New York,” supervised by Dr. Leith Mullings. Expanding upon scholarly work that locates the roots of mass incarceration in the shift away from welfare statism and toward law-and-order policies that have been promoted in the aftermath of the 1970s urban crisis, the grantee sought to examine the state project of prison expansion from the perspective of a prison town. This dissertation research project examined the extent to which the introduction of a new prison into a small town for the purposes of economic development might reflect and produce new relationships between class, community, and culture, in order to explore new theorizations of inequality in the post-Fordist era. To that end, during twelve months of fieldwork in Elmira, New York, data collection focused on three “places of contact” between the prison and the town: prison work; public discourse about and response to crime and criminality in Elmira; and the visitor’s center at the Elmira Correctional Facility. Considering the particularities of prisons as an economic development project, research indicates that the collective work experience of Corrections Officers and other prison workers heightens a “law and order mentality” in Elmira and leads to an amplification of racialized fears of welfare, crime, and urbanity.

DR. MWENDA NTARANGQUI, Augustana College, Rock Island, Illinois, received a Hunt Postdoctoral Fellowship in October 2006 to aid research and writing on “Reversed Gaze: An African Encounters America through Anthropology.” This project fits within an emerging response to a reflexive crisis in Western anthropology that has led to ethnographies revealing the subjectivity, struggles, and faults of the fieldwork process. The project also follows the growing number of Western anthropologists doing research at home and in “non-exotic” locations. The problem with this turn in ethnography, however, is that it is mostly Western anthropologists themselves making these “revelations” of the ethnographic process through memoirs, and only the information they wish to reveal becomes available through books, papers, and public presentations. There still remains the “hidden” side of anthropology and anthropologists, one that never gets into the texts and academic papers. The project’s focus is this “hidden/unrevealed” side of Western anthropology. The researcher uses his own experience and immersion into American anthropology and culture, beginning with his arrival from Kenya to start graduate studies in cultural anthropology, to subsequent transformation into a professor at an American college, teaching students in both the United States and Africa. This “African” ethnography of American anthropology critiques some of the more unquestioned positions found in the dominant tenets of reflexivity, which reduce representation to writing style, methodological assumptions, and fieldwork locations.

DR. ANDREW ORTA, University of Illinois, Urbana, Illinois, received funding in April 2006 to aid research on “An Ethnography of International Business Education.” This project examines international business education in Masters of Business Administration programs in the United States. In recent years, MBA programs in the United States have intensified their efforts to incorporate international content in their curricula. The explicit concern in contemporary MBA education is to prepare managers for a business environment that is marked by significant and ongoing distinctions across regional or national boundaries. Funding supported ethnographic research commencing in September 2006 (including participant observation and ethnographic interviews in and around MBA programs at selected business schools in the United States) as well as engagement with scholars in the field of international business through a variety of additional professional settings (such as conferences and workshops, and through publications in the form of text books, case studies, and journals). Field research focused on the reckoning of international space as a field of risk and opportunity for an emerging cohort of business practitioners, as well as the perceived value of international knowledge and experience as a constitutive part of the kinds of managerial selves increasingly thought to be required by contemporary capitalism.

ALICIA W. PETERS, then a student at Columbia University, New York, New York, received funding in November 2006 to aid research on “Interpretation, Mediation and Implementation of U.S. Anti-trafficking Law and Policy: Women, NGOs and the State,” supervised by Dr. Carole S. Vance. The project is an ethnographic study of the implementation of U.S. anti-trafficking policy in the New York metropolitan area. This study uses ethnographic methods to analyze the implementation of anti-trafficking law and policy on the ground, utilizing multi-sited methods and recognizing that state policy is enacted by a variety of officials with diverse interpretive systems about sexuality, gender, and national purity. Specifically, this study focuses on the diverse meanings and implications of the Trafficking Victims Protection Act (TVPA) of 2000 and its reauthorizations by exploring a series of simultaneous narratives and discourses on trafficking: the official and dominant discourse produced via federal law, policy, reports, and speeches; the interpretations of federal and local officials; the experiential narratives of trafficked persons; and the accounts produced by NGOs serving as interpreters, advocates, liaisons, and mediators between trafficked persons and the state. The primary methods employed in the research were: participant observation at an NGO providing services to victims of trafficking; in-depth interviews with service providers, law enforcement and government officials, and survivors of trafficking; and archival and policy analysis of legislative action, speeches, and reports related to trafficking.

DR. ADRIANA PETRYNA, The New School University, New York, New York, received a Hunt Postdoctoral Fellowship in April 2006 to aid research and writing on “Pharmaceutical Testing and Evidence Making: An Ethnography of the Globalized Clinical Trial.” Accelerated therapeutic innovation and massive pharmaceutical sales are driving an unprecedented worldwide search for human test subjects. The book assisted by this fellowship (“When Experiments Travel: Clinical Trials and the Global Search for Human Subjects,” Princeton University Press) looks deep into the clinical research enterprise. It enters the perspectives of multiple actors with divergent standpoints and stakes, illuminating the benefits and risks that accompany global clinical trials. Based on interviews with corporate scientists and executives, the book charts the evolution of the clinical research industry in the United States and probes the regulatory and logistical challenges faced by this outsourced venture. Concerned with scientific integrity and human safety, the book traces the offshoring of clinical trials and their aftermath in middle and low-income

countries where it also engages the work of trial coordinators, academic scientists, and regulators. “When Experiments Travel” shows how private-sector research thrives on public institutions and is integrated as health care for the poor, how ethics is variable, and how the success of trials can be engineered and harms underestimated. As the world becomes a series of interlocking laboratories, data-producing sites, and drug markets, better systems of protection, accountability, and benefit-sharing are in order. The book holds vital lessons for social scientists, citizens, and policy makers concerned with the future of global medicine and the changing infrastructures of our lives.

PUNEET SAHOTA, a student at Washington University, St. Louis, Missouri, received funding in May 2007 for to aid research on “An Ethnography of Medical/Genetics Research among American Indians: Political, Economic, and Ethical Considerations,” supervised by Dr. Bradley P. Stoner. Fieldwork, including participant observation and in-depth interviews with 53 community members, was conducted with a Native American community that has participated extensively in biomedical research studies. Tribal members’ views were assessed regarding the impact of research studies on their health-related knowledge and behaviors. Tribal members’ perceptions of the relationship between research studies and health care were also examined. Interviewees had diverse reactions to researchers’ reports that Native Americans are at a higher risk for developing diabetes: some were motivated to improve diet/exercise habits while others were discouraged by genetic explanations for diabetes in their community. Tribal members also had a wide variety of views on the handling of biological specimens in medical/genetics research. The tribe recently developed a unique partnership with a genetics research group, including joint ownership rights for data and possible patents. Findings of this research will contribute to the anthropology of science and new technologies and may also have implications for bioethics policies and practices.

Oceania and the Pacific

DR. MARK S. MOSKO, Australian National University, Canberra, Australia, received funding in July 2005 to aid research on “Hierarchy, Agency, and Personal Partibility in Pacific Chiefdoms and History.” Comparative knowledge of the dynamics of Pacific chiefdoms is currently fragmented, with a variety of inconsistent theories of chiefly agency in state and sub-state polities. This project aimed at the development of a novel anthropological theory of chiefly hierarchy, agency, and historical efficacy for the Pacific based on previously gathered ethnographic information regarding North Mekeo and new data gathered over seven-and-a-half months among the Austronesian-speaking Roro (Waima) and Trobrianders (Northern Kiriwina) of Papua New Guinea. This new theory consists of the expansion of the so-called “New Melanesian Ethnography,” and particularly its key notion of “personal partibility,” in two new directions: from egalitarian non-chiefly modes of leadership to the hierarchical North Mekeo, Roro and Trobriands, with implications, therefore, for Polynesia-Micronesia; and from traditional, supposedly non-changing contexts to situations of social change. The novel understandings of Roro and Trobriand chieftainship to be developed from this research will thereby help to unify anthropological knowledge of indigenous Oceanic polities and provide policy makers with a new perspective for assessing the critical contributions of sub-state leadership to contemporary politics across the region.

TOBIAS SPERLICH, then a student at University of Oxford, Oxford, United Kingdom, received funding in March 2003 to aid research on "Germany and its 'Ethnographic Treasure Box:' The Anthropology of Collecting in Colonial Samoa," supervised by Dr. Chris Gosden. The fieldwork is part of a larger project that looks at the origin, dissemination, and reception of Samoan material culture in early 20th century Germany. It was carried out over a two-month period in Samoa and included research in archival collections, field interviews, and site observations. The aim of these activities was to reconstruct the socio-cultural milieu of colonial Samoa and to study the changing uses and perceptions of material culture over the last century. The research base was Apia, where research was conducted at the Nelson Memorial Library and the National University of Samoa. Interviews were held with Samoans whose ancestry included Germans or those who had mementoes documenting the German colonial presence. Both of these activities were retrospectively focused, whereas contemporary practices were the focus of interviews with museum officials, artists and producers, vendors and buyers of Samoan material culture. Discussions aimed to evaluate modern perceptions of the authenticity, value, and meanings of these objects in a Samoan and foreign context. This research thus complements research previously undertaken in Germany and allows for a fuller evaluation of colonial Samoa and its representation through collections of material culture in the West.

Comparative and General Studies

DR. MOLLY ANN DOANE, Marquette University, Milwaukee, Wisconsin, was awarded a grant in April 2006 to aid research on "The Cultural Politics of Fair Trade Coffee: Commodifying Social Justice." This ethnographic, multi-sited research project concerned the production, consumption and cultural marketing of organic "fair-trade" coffee. Fair trade is a globally regulated system based on direct market links between socially conscious consumers and poor rural producers. Most studies of commodity chains concern the economic effects of producer/consumer relationships. In departure from these, this study examines the social relationships established through the fair trade commodity chain, as well as the intentions, values, ideals, and politics that are traded along with the product. The research looked at: 1) changes in the coffee cultivation system from the perspective of growers and marketers in Chiapas, Mexico; 2) the significance of "organic" and "fair trade" goods for both producers and buyers/consumers; 3) the local hopes for political or economic change vis-à-vis the fair trade relationship from the perspective of each participating group; and 4) how involvement in organic fair trade regimes reflect ideas about self and identity. The study looks at the fair trade system as an instance of "privatized regulation" and the fair trade movement as a transnational spectrum of alliances encompassing distinctly different meanings and goals at its producer and consumer poles.

ALLISON E. FISH, then a student at University of California-Irvine, Irvine, California, received a grant in April 2006 to aid research on "Owning Transnational Yoga: Intellectual and Cultural Property Claims to a Traditional Practice," supervised by Dr. William Maurer. Research related to this project took place primarily in Bangalore, Dehli, and California. What the grantee terms "transnational yoga" is an example of the rapid transformation that forms of traditional cultural knowledge undergo as they are increasingly offered in commoditized form to consumers in affluent and cosmopolitan markets. The research takes two U.S. federal district court cases, *Bikram v. Schreiber-Morrison et al.* and *Open Source Yoga Unity v. Bikram* as a starting point. These suits served as the catalyst triggering open conflict concerning the proprietary nature of yogic knowledge. In researching the resulting

dispute, the grantee attends to two sets of reactions. The first is that of the Indian state, which is concerned with what it perceives to be the on-going piracy of its national-cultural heritage. The study focuses upon the state's own claim to yoga and its attempt to protect this claim through the construction of a traditional knowledge digital library. Secondly, the research examines the reactions of select yoga organizations, which have also adopted intellectual property claims. In tracing these relationships the grantee shows how not only yoga, but also other cultural objects (such as intellectual property) are contested and reconfigured. In doing this, the project contributes to a re-examination of the tradition-modernity binary.

CONAL G.Y. HO, then a student at University of California-Santa Cruz, Santa Cruz, California, received a grant in January 2004 to aid research on "Negotiating Cultural and National Belonging: Chinese Expatriacy in Ghana," supervised by Dr. Daniel T. Linger. This dissertation seeks to answer why, for the Chinese in Ghana, the future does not lie in Ghana. Given their extended transitory state in Ghana, it also investigates what their senses of home, community, and belonging are and how these are produced. It has been assumed that a sense of stability is needed to find one's place in the world—that a sense of being grounded is important to locate oneself. This dissertation examines that assumption through a case study of the Chinese in Ghana. It pays attention to the relationship the Chinese have to their idea that Ghana is a transitory point for them. Despite this sense, contradictory feelings about home in Ghana are expressed. Sometimes Ghana is grudgingly accepted as home, and other times accepted with openness. Feelings about community are, too. They express wariness towards the wider networks of Chinese in Ghana, including their closer networks of friends. It is viewed that information about each other is often misused, misrepresented, or invented. Yet, making use of each other for information and resources is often practiced. In order to make sense of why their future is not in Ghana for the Chinese this dissertation then examines their worldview and morality.

STEPHANIE LARCHANCHE, then a student at Southern Methodist University, Dallas, Texas, received funding in October 2006 to aid research on "The Cultural Politics of Immigrant Health: The Experience of West African Women in Paris, France," supervised by Dr. Carolyn Sargent. This research sought to critically evaluate the reciprocal interaction between France's immigration politics and the strategies employed by West African immigrant households in Paris, France, to negotiate state institutions, in particular, the social welfare and public health systems. The researcher studied grassroots social and healthcare services, as well as three "specialized" mental healthcare centers that cater specifically to West African immigrants. Research findings establish that the incapacity of the French public health system and/or of social services to take care of immigrants—thereby resulting in referrals to "specialized" mental healthcare institutions—generally stems from institutional resistance in accommodating the multilayered needs that immigrants have, and which are often hastily reduced as resulting from mental disorder or cultural misunderstanding. In the mental healthcare context, immigrants themselves question the limits of the public health system and of social services, precisely because their demands are rarely exclusively related to a mental disorder, but intricately linked to negotiations between immigrants and the referring institutions themselves, for additional social benefits such as state welfare and housing. This project thus questions the French institutional reframing of immigrants' socio-economic vulnerability as psychological and cultural in origin.

IRENE PEANO, then a student at University of Cambridge, Cambridge, United Kingdom, received funding in April 2006 to aid research on "Sex-Trafficking between Nigeria and

Italy: A Study of Networks, Personhood and the Commodification of Humans,” supervised by Dr. Marilyn Strathern. The research revolved around the phenomenon of women trafficking for sexual exploitation, taking place specifically between Nigeria and Italy. Eighteen months of fieldwork were carried out, of which eleven were spent in the Nigerian city of Benin, home to the majority of Nigerian women involved in the sex trade in Italy; the remaining time was spent in Turin, Italy. At a general level, fieldwork in both locations aimed at contextualizing these practices in their social and cultural environment, by investigating kinship relations, moral values, ideas on society and the polity, religious beliefs, gender roles, notions of sexuality and the body, and perceptions of otherness, with particular reference to “human trafficking” and its local understandings. More specifically, the research explored the ways in which different persons are constructed and construct themselves in some of the social spaces that trafficking defines: those of several NGOs and institutional actors, in their relations with their targets—trafficked sex workers in Italy and deportees or “vulnerable women” in Nigeria. To those ends, the reflexive ethnographic method of participant observation was employed in the context of NGO activities in both countries, as well as in independent contacts with deported victims of trafficking and women currently engaged in the sex trade, supplemented by interviewing, attendance of court cases, and collection of written sources.

DR. LISA ROFEL, University of California-Santa Cruz, Santa Cruz, California, received funding in April 2006 to aid research on “Made in China, Designed in Italy: The 21st Century Silk Road.” This project addressed three questions: How is the cultural contact zone between China and Italy constructing a historically specific form of transnational capitalism in China? How has this cultural contact zone with Italy enabled changing moral valuations of labor and social inequality in China? And how has the Italy-China high-fashion textile production led to a culturally and historically specific understanding of desire and “cosmopolitanism” in China? The field research, conducted in both China and Italy, found that: 1) both subcontracting and changes in the temporality of production and marketing have both arisen out of the cultural contact zone with Italian fashion design firms; 2) most managers have not put the recent socialist past fully behind them and are quite articulate about the poor treatment of workers; and 3) Chinese involved in the textile industry see themselves as successfully cosmopolitan to the extent that they can succeed in all aspects of the textile industry, including those aspects in which the Italians still predominate—design, and marketing in Europe and the U.S.

DR. SYLVIA YANAGISAKO, Stanford University, Stanford, California, was awarded a grant in April 2006 to aid research on “Made in Translation: Italian Family Firms in China.” Ethnographic research on Italian family firms pursuing transnational business ventures in textile and clothing production in China shows that their transnational business projects are incited and shaped by kinship sentiments and commitments. Commitments to family firm continuity and intergenerational succession spur projects of transnational investment, expansion, and diversification, and shape management strategies. At the same time, family members are reluctant to live in China. Thus, in contrast to the management of the firm in Italy, family members are not engaged in day-to-day decision making in production and distribution in China. Instead they rely on hired managers who are not family members. This new generation of Italian transnational managers is developing local cultural knowledge that is becoming increasingly important as the portion of the firms’ revenues derived from business activities in China and other Asian markets grows. Transnational expansion thus poses some crucial challenges to both the management structure and identity

of Italian entrepreneurial families whose sense of distinction has derived from their location in the social landscape of Italy.

CONFERENCES

“Indigenous Cyber-Activism and Virtual Diasporas over the World Wide Web”

June 7-9, 2001, University of Gothenburg, Gothenburg, Sweden

Organizer: Kyra Landzelius (University of Cambridge)

This workshop convened what is believed to be the first workshop of ethnographers engaged in on-site and online fieldwork to document the nature of information-communications technologies (ICT) use by indigenous peoples and marginalized diasporic communities (exiled and/or immigrant). The workshop was launched by a presentation of SameNet – a pioneering intranet communications web that has been established to link indigenous Sami peoples across four nation-states (Sweden, Norway, Finland, and Russia). In addition to facilitating communication, the goals of SameNet have included language pedagogy and revival and dialogues regarding ethnicity and tradition. Other sessions at the workshop focused on examining the role of computer-mediated solidarity networks in shaping “indigenous cosmopolitanism” and the meaning of “indigeneity,” and identifying the challenges and effects of indigenous cyberactivism on local practices. The workshop received wide media attention in Sweden and resulted in a collection of ethnographies entitled “Native on the Net: Virtual Diaspora in the Digital Age,” published by Routledge.

“The Middle Stone Age of East Africa and Modern Human Origins”

July 17-24, 2005, National Museums of Kenya (Nairobi) and Ethiopia (Addis Ababa)

Organizer: Alison S. Brooks (George Washington University)

With funding from the National Science Foundation, the Smithsonian Institution, and the Wenner-Gren Foundation, the goals of this week-long conference were: to discuss the evolution of *Homo sapiens* from a behavioral perspective in locations where participants would examine and discuss the actual evidence of stone tools, faunal remains, and fossils; to visit a representative sample of Middle Stone Age archaeological sites to explore some of the issues of geological context, dating, and preservation that are particular to this region; to create a regional network of scholars working on these problems in eastern Africa; to raise awareness of the importance of the study of modern human origins among officials and museum personnel in regions where the earliest human ancestors have received most of the attention and funding; and to promote the development of African scientists and African scientific organizations by holding the meeting in two African countries. The conference realized these goals through participant interaction over eight days of discussions, papers, field trips, and examination of museum collections of both fossils and artifacts that had been laid out for exhibit in the two museums. In addition to meetings between East African scholars and museum officials, an African-led regional scientific organization, the East African Association for Prehistory and Palaeoanthropology, was launched at the meeting. The Wenner-Gren financing was especially important in supporting the participation of African scholars.

**“Anthropology, Archaeology, and Heritage in the Balkans and Anatolia, or
The Life and Times of F. W. Hasluck (1878-1920)”**

May 6-9, 2006, University of Wales, Gregynog, United Kingdom

Organizer: David Shankland (University of Bristol)

Following on a successful first international conference on this theme held in 2001, the aim of the second conference was to examine connections between the cultures of the Balkans and Anatolia, particularly interaction between the Christian and Islamic societies in the region both in the past and today. Cross disciplinary in scope, in part it followed themes suggested by F. W. Hasluck (1878-1920) in his posthumous work “Christianity and Islam under the Sultans” (OUP: 1926), though these ideas merge into entirely contemporary preoccupations such as faith and belief, knowledge and power, the relationship between present and past in living societies, and the fate of shared material culture in inter-communal breakdown. Whilst papers were permitted to be purely empirical in scope, all participants were asked to engage with these themes. In the event, 38 scholars gathered together in the pleasant residential conference center at the University of Wales, Gregynog. The keynote address was given by Professor Klaus Kreiser (Bamberg). The meeting then dissolved into parallel sessions amongst the highlights of which were a team from the Middle East Technical University in Turkey, who gave a detailed description of their pioneering work at the Seljuk Divriği Complex, and a first presentation of fieldwork on the Yezidis by Dr. Esra Danacıoğlu, and Mr. Amet Gökçen. The conference proceedings are in the process of being edited, and when published will form the third of the “Hasluck” series, published by the Isis Press, Istanbul.

“Prosimians 2007: Biology, Conservation, Diversity, and Evolution”

July, 15-19, 2007, Ithala Game Reserve, KwaZulu-Natal, South Africa

Organizers: Judith Masters (Natal Museum) and Carol Scheepers (Ithala Game Reserve)

Most of the world’s prosimian biologists gathered at Ithala Game Reserve, a remote but well-appointed nature reserve in northern KwaZulu-Natal, South Africa. The lively conference program included an invited address by Conservation International’s President, Dr. Russ Mittermeier, plus the presentation of 77 research papers, 26 posters, and two films. Conference participants were drawn from twelve countries. Funding from the Wenner-Gren Foundation helped enable the participation of a substantial contingent of researchers and students from developing countries (including Tanzania, South Africa, India and most particularly, Madagascar).

“Folk Narrative and Society”

September 20-22, 2007, Santa Rosa la Pampa, Argentina

Organizers: Diana Rolandi and Ana María Dupey (Instituto Nacional de Antropología) and María Inés Produje (Depto Investigaciones Culturales)

This meeting was an interim conference of the International Society of Folk Narrative Research (ISFNR). More than 120 folklorists and anthropologists from 24 countries attended the proceedings, presenting over 90 papers in five major sessions. Among the main themes of the conference were “Folk Narrative and Mass Media,” “Folk Narrative and the Construction of Social Identities,” “Folk Narrative and Social Memories,” and

“Storytellers and their Audiences in the Narrative Event.” In addition to academic sessions, participants enjoyed excursions to the adjacent regions of Santa Rosa.

“An Epistemology for Anthropology”

September 20-23, 2007, Institute of Social Sciences, Lisbon, Portugal

Organizers: João de Pina-Cabral (Institute of Social Sciences) and Christina Toren (St. Andrew’s University)

This closed symposium brought together 12 scholars from Austria, Australia, Belgium, Brazil, England, Japan, Portugal, Scotland, and Spain to discuss the question, “What are the epistemological implications for the undertaking of both anthropology and ethnography today?” In the ensuing debate, while it became clear that a number of concepts in the papers were being understood differently by the participants and that there were sharp disagreements concerning the theoretical agenda, the richness of the debate, and the way it threw back on the meaning of the papers was perhaps the most evident sign of how necessary and timely this symposium was.

“VI Chilean Congress of Anthropology/VI Congreso Chileno de Antropología”

November 6-9, 2007, Universidad Austral de Chile, Valdivia, Chile

Organizers: Francisca Marquez Belloni (Universidad Academia Humanismo Cristiano) and Roberto Morales Urrea (Universidad Austral)

The Chilean Association of Anthropology (Colegio de Antropólogos de Chile) was charged to organize the VI Chilean Congress of Anthropology (VI Congreso Chileno de Antropología). This Congress was hosted on the Isla Tejas campus of the Universidad Austral de Chile. The Congress combined public lectures by invited key speakers, round tables on the key issues defined for the conference, and symposia for the presentation and discussion of original research results. The Congress presented the opportunity for thinking and debating issues facing cultures in the southern hemisphere brought about by a globalized world. The development of new theoretical paradigms and methodologies both in Europe and the United States has greatly influenced the research questions and the anthropological profession in general in Latin American countries. This heritage from the north, however, has not been free of tensions and contradictions. South American anthropologists need to ask themselves questions and debate issues like: 1) the problems that globalization impose on building a comprehensive anthropology in the southern latitudes; 2) the construction of new theoretical paradigms and new methodologies in the light of the problems facing Latin American cultures; and 3) the challenges and demands imposed by professional ethics in a continent greatly affected by impoverishment, inequality, environmental crisis, and violation of social, cultural, economic, and political rights of the excluded minorities.

“Islam Re-Observed: Clifford Geertz in Morocco”

December 6-9, 2007, University of California - Los Angeles, Los Angeles, California

Organizer: Susan Slyomovics (Center for Near Eastern Studies, UCLA)

A four-day international conference was held at the Fowler Museum on the UCLA campus to honor the legacy of renowned anthropologist Clifford Geertz, whose field research in Sefrou, Morocco, and publication, “Islam Observed,” have had a profound impact on North American and North African researchers alike. Twenty-five scholars from Morocco, Egypt, France, Switzerland, and throughout the United States, gathered to discuss Geertz’s contributions to sociocultural theory and symbolic anthropology, specifically in relation to Islam, ideas of the sacred, Morocco’s cityscapes (notably Sefrou’s bazaar or suq), colonialism and economic development, gender and political structures at the household and village levels. In addition, a photography exhibition presented photographer Paul Hyman’s fieldwork images from Clifford and Hildred Geertz’s 1969 sojourn in Sefrou, Morocco. Papers were circulated in advance and each presenter discussed his or her work for 30 minutes. Panels were organized thematically with discussants to comment and moderate audience questions. An estimated 245 people were in attendance across the four days. Conference proceedings, edited by Susan Slyomovics, will appear as a special issue of the “Journal of North African Studies” and then as an edited volume published by Routledge.

“2008 Conference of the Association of Southern African Professional Archaeologists”

March 24-28, 2008, University of Cape Town, Cape Town, South Africa

Organizer: Judith C. Sealy (University of Cape Town)

Of the 174 participants registered for the meetings, most came from South Africa but there was also a strong contingent from other southern African countries. Sixteen delegates from Botswana, Kenya, Tanzania, Zambia, and Zimbabwe were fully funded by Wenner-Gren. Members of this group gave papers on a variety of topics including rock art, the emergence of food production, archaeometallurgy, museum practice, cultural resource management, and much else. Their presence made a very substantial difference to the meeting, transforming it into a much more southern African gathering, and bringing important perspectives to discussions on a wide range of issues. It is hoped that the regional nature of this association will be strengthened at the next conference in Maputo, Mozambique, in 2011.

“Shell Energy: Prehistoric Coastal Resource Strategies”

April 8-12, 2008, Museum of African Art, Dakar, Senegal

Organizers: Geoffrey N. Bailey (University of York) and Abdoulaye Camara (Museum of African Art)

Shell middens are worldwide in distribution. They provide an unusually good medium of preservation for information about coastal cultures and environments, an unparalleled opportunity to examine the long-term interrelations between environmental change, palaeoeconomies, symbolism and social organization, and a challenge to new methods of investigation ranging from underwater exploration to new ethnoarchaeological and scientific approaches. This workshop brought together scholars and scientists from five continents to consider current approaches to the analysis and interpretation of shells as sources of food, artifacts, and symbols and the significance of shell mounds, with particular emphasis on the

little known but spectacular coastal archaeology of West Africa. Major themes included: ethnoarchaeological approaches to shellgathering; formation processes of shell mounds and their relationship to coastal and ritual landscapes; analysis of shells as material for artifacts and as sources of palaeoenvironmental information; and issues of long-term change associated with large-scale climatic and sea-level change. A day excursion to the massive shell mounds of the Saloum Delta gave an insight into the opportunities for research linking archaeological analysis with ethnoarchaeological study of present-day shellgatherers, who create shellmounds in the mangroves in the course of collecting shellfood for sale in the local market. It also gave an insight into the potential significance of the cultural and environmental heritage of this unusual tropical mangrove environment, its potential for development and the threats to its survival.

“Gender Shift in Northern Communities of Russia”

May 2-6, 2008, Cesvaine, Latvia

Organizers: Joachim Otto Habeck (Max Plank Institute for Social Anthropology, Halle, Germany), Olga Povoroznyuk (Russian Academy of Sciences) and Virginie Vaté (EPHE-CNRS, Paris, France)

Over the last decades, male and female relations in the Russian North have been subjected to radical changes through a bundle of processes that the organizers tentatively call “gender shift.” Workshop participants sought to develop more nuanced understandings of gender and familial relations in rural and urban communities during Soviet and post-Soviet times. With changing scopes of action and patterns of behavior, ideas about the roles of women and men and their interrelations have altered in many ways, some of which appear to be specific to Northern communities. The workshop brought together anthropologists and sociologists from Russia, several E.U. countries and the United States. Experts on Siberian mobile pastoralism intensively engaged with feminist theory, and sociologists working in gender studies challenged the concept of gender contract with the materials from remote Northern communities. The workshop outline and paper abstracts will shortly be available on www.eth.mpg.de and www.iea.ras.ru.

“Number as Inventive Frontier: Equivalence, Accounting, Calculation”

May 3-6, 2008, Johns Hopkins University, Baltimore, Maryland

Organizers: Jane I. Guyer and Naveeda Khan (Johns Hopkins University)

Anthropologists and other empirical scholars have noted the current worldwide expansion of numerical expression, from the peaks of the global financial and scientific worlds to the recesses of heterogeneous popular economic life, gambling and religious numerology. Both the phenomena of the numerical cultural world—the applications of number cognition and expression to culture and society—and the methods for studying them are at issue. The workshop brought together anthropologists from several subfields (linguistic, economic, and cultural/historical anthropology) with scholars in cognate domains of other disciplines (science studies, philosophy, mathematics, economics). A concept paper was circulated three months in advance to orient participants’ papers, which were posted before the workshop. Discussions took place under the following panel titles: “Parameters and Open Questions,” “Number Narratives of Creation,” “Cosmological Amplifications, Derivatives and Patchworks,” “Calculation’s Effects and Affects,” and “Numbering Otherwise.” Publication plans are under consideration.

“Images without Borders”

May 4-8, 2008, School for Advanced Research, Santa Fe, New Mexico

Organizers: John W. Kantner (School for Advanced Research) and Mary M. Steedly (Harvard University)

The proliferation and rapid circulation of visual images around the globe has transformed our understanding and experience of public space. How might we tell the life histories of those images and their audiences? What is the relationship between technologies of image production and dissemination, and what kinds of publics crystallize around those technologies? Nine anthropologists and scholars from related fields grappled with those questions during a week-long seminar at the School for Advanced Research. Drawing on research conducted in a variety of cultural settings, participants examined the relationship between images and publics in the fluid and deeply saturated mediascapes of contemporary global society. Discussion ranged from the spread of Christian imagery and popular supernaturalism in Indonesia, to the changing representation of “the sheik” in 20th century Anglo-American culture. Photographic images in 19th century China and post-apartheid South Africa were examined, as well as the global impact of a Danish cartoon depicting the prophet Mohammed. Participants analyzed the social architecture of circulation and explored the responses to this explosion of imagery. The insights gained from this seminar have important implications for understanding not only the media and its use of visual images, but also the potentially transformative impact of that imagery.

“Problematizing Neoliberal Biodiversity Conservation: Displaced and Disobedient Knowledge”

May 16-19, 2008, American University, Washington, DC

Organizers: Jim Igoe (Dartmouth College) and Sian Sullivan (University of London)

This workshop brought together an interdisciplinary group of scholars, applied practitioners, and community activists (recognizing that these are not mutually exclusive categories), who are concerned with the ways in which nature has been commodified and appropriated in the context of biodiversity conservation and the ways in which local people and their livelihoods have been displaced and transformed in the process. All participants have documented these processes in many different parts of the world, but have experienced significant obstacles to making their analysis part of mainstream conversations about biodiversity conservation. This group was convened in order to more effectively conceptualize and communicate the global nature of the phenomenon that what they have documented. The three-day workshop revolved around the experiential narratives of participants, which were structured according to key questions that were sent out prior to the event. From these narratives participants identified common themes, as well as significant differences, and sought to identify variables that might account for these differences. An executive summary, along with findings and recommendations, will soon be available through the web site of the International Institute for the Environment and Development. There are also plans for an interactive web-based forum, future workshops, and scholarly publications.

“Visual Representations of Iran: Conference, Film Season, and Photographic Exhibition”

June 13-16, 2008, University of St. Andrews, St. Andrews, Scotland

Organizers: Roy Dille and Pedram Khosronejad (University of St. Andrews)

The aim of this meeting (including a conference, a film season, and a photographic exhibition) was to interpret and theorize visual representations of Iran in ethnographic and documentary films, as well as other visual art forms. Incorporating both Iranian and non-Iranian visualizations, the goal of this conference was to explore anthropologically the wide range of filmic representations of Iran, including the particular genre of ethnographic documentary as an object of analysis within a wider understanding of Visual Anthropology. The conference gathered together anthropologists, ethnographers, film-makers, photographers and artists from Iran and elsewhere who were interested in the visual representation of Iran, with the aim of bringing them into an international dialogue and debate about key academic, aesthetic, moral, and political issues in the area. This conference inaugurated a series of new intellectual developments at the University of St. Andrews, including the recent establishment of a new post in the Anthropology of Iran (the only one in the UK) in the Department of Social Anthropology, of a new Department of Film Studies, and of an Institute for Iranian Studies. This conference was a means of celebrating these various initiatives and of bringing together local staff and international scholars who have interests in the visual representation of Iran.

“Sixth World Archaeological Congress (WAC-6)”

June 29-July 4, 2008, University College Dublin, Dublin, Ireland

Organizers: Claire E. Smith (Flinders University) and Larry Zimmerman (Indiana University–Purdue University)

The World Archaeological Congress is the only fully international and representative organization of practicing archaeologists. WAC’s mission is to: 1) promote professional training for disadvantaged nations and communities; 2) broaden public education, involving national and international communities in archaeological research; 3) develop archaeological practice so that it empowers Indigenous and minority; 4) contribute to the conservation of archaeological sites threatened by looting, urban growth, tourism, development or war; and 5) re-dress globality inequities among archaeologists. WAC Congresses are held every 4 years. WAC-6 was the first WAC Congress in Ireland. Previous Congresses have taken place in Washington, DC (2003), South Africa (1999), India (1994), Venezuela (1990) and England (1986). Support from Wenner-Gren was used to provide partial assistance to 19 participants from traditionally underrepresented areas and groups, who had the opportunity to bring their local perspectives to an international forum and to actively influence future directions of WAC and WAC policies.

**“Putting People First’: Intercultural Dialogue and Imagining the Future in Oceania:
Seventh ESfO (European Society for Oceanists) Conference”**

July 10-12, 2008, Università degli Studi di Verona, Verona, Italy

**Organizers: Anna Paini (Università degli Studi di Verona) and Elisabetta Gnechi
Ruscione (Università Milano Bicocca)**

Among the goals of this conference (organized by ESfO and the Università degli Studi di Verona) were: 1) to critically reassess the aspirations expressed in the 1993 “Putting People First” Suva Declaration on Sustainable Development, to examine contemporary Pacific ways of facing controversies and contradictions of our time; 2) to provide a venue for Oceanist scholarship in Europe, bringing together (for the first time in Italy) international scholars to debate contemporary theoretical issues relevant to Oceania and beyond; 3) to create occasions for Pacific scholars to engage a wider audience; 4) to promote scholarly dialogue between “francophone” and “anglophone” regions; 5) to foster relations between scholars and institutions with an interest in Oceania. Over 200 speakers participated in the plenary and in the 13 parallel sessions. A new format for ESfO conferences—the roundtable “Putting People First’: Fifteen Years On”—was organized as a plenary session to ensure greater visibility to Pacific Island speakers, resulting in a successful and stimulating event. Following ESfO tradition, the book of abstracts was distributed to all participants, and four edited volumes are being considered for publication.

“22nd Congress of the International Primatological Society”

August 3-8, 2008, Edinburgh, Scotland

**Organizer: Ann Mary MacLarnon (Roehampton University) and Paul E. Honess
(Oxford University)**

The grant was awarded to support delegates from primate habitat countries of lower income to attend the 2008 meetings of the International Primatological Society. Ten delegates from Brazil, Cameroon, China, Congo, Guatemala, Ivory Coast, Madagascar, Rwanda, Uganda and Vietnam, were able to attend the conference thanks to Wenner-Gren support, to make presentations and participate in formal and informal discussions. The Congress was the largest primatological conference in history, with over 1200 delegates. It was extremely important to the success of the meeting that a broad range of delegates attend, especially those from habitat countries. Given the considerable expense of travel and attendance for a conference in the UK, the Wenner-Gren grant made a very substantial contribution toward this goal. Participants receiving aid benefitted from the opportunity to present their work and network in an international forum, which would not have been possible without financial support.

**“Experiencing Diversity and Mutuality: The 10th Biennial Conference of the
European Association of Social Anthropologists”**

August 26-29, 2008, Ljubljana, Slovenia

Organizer: Rajko Mursic (University of Ljubljana)

The 10th Biennial Conference of the European Association of Social Anthropologists (EASA) aimed to explore public discourse on diversity and cross-cultural communication and highlight the underestimated aspects of mutuality, such as the borrowing of practices and beliefs. Approximately 1200 international scientists attended the conference and

participated in 121 workshops and presented 1040 papers. They also participated in plenary sessions, round tables, network meetings, special events, etc. Funding from Wenner-Gren Foundation was used to defray travel and accommodations for 52 participants, as well as provide support for the “Claude Levi-Strauss Centennial Tribute” as well as the “Levi-Strauss ‘Chill-out’ Room,” which presented videos about the scholar and his books. The exhibition was an opportunity for younger scholars and students of anthropology and related sciences to learn more about the famous ethnologist.

“Ritual and Reflection: Tropes in Transformation and Transgression”

August 28-29, 2008, Ljubljana, Slovenia

Organizers: Jens Kreinath (Wichita State University) and Fefika Sariönder (University of Bielefeld)

The workshop was held during the 2008 meetings of the European Association of Social Anthropologists (EASA) in Ljubljana, Slovenia. Its attempt was to overcome the dichotomy of thought and action ubiquitous to ritual theory. The ambition was to establish an interdisciplinary forum that is able to reconfigure these commonly assumed parameters of ritual theory and to elaborate on how theoretic discourse and ritual practice can be conceptually interrelated with one another. The objective was to establish more refined theoretical and meta-theoretical parameters that would enable one to transgress the prevailing theoretical assumptions and help to account for the transformative dynamics of ritual reflexivity and to conceptualize these dynamics as part of the theoretical discourse and ritual practice. Taking these thematic configurations as a point of departure, two epistemological issues were of importance: 1) whether and how rituals can be conceptualized as reflecting, or reflecting upon, the dynamics of social relations; and 2) whether and how theoretical accounts of ritual can be facilitated to analyze more adequately the processes of ritual reflexivity.

“Cultural Diversity of Africa’s Past: 19th Meeting of the Society of Africanist Archaeologists (SAfA)”

September 7-12, 2008, Goethe-University, Frankfurt/Main, Germany

Organizers: Peter J.W. Breunig and Carlos A. Magnavita Santos (Goethe-University)

The Society of Africanist Archaeologists (SAfA) was founded in the United States and is today one of the largest organizations in the field of African archaeology, with members mainly from North America, Europe, and Africa. With 260 participants from 33 countries and about 200 presentations, its 2008 conference was the largest so far in the field of Africa archaeology worldwide. This important meeting was hosted by the Goethe-University (Frankfurt, Germany), and organized by Prof. Peter Breunig, in cooperation with the archaeology departments of the Universities of Cologne and Geneva. A wide range of regions, time periods, and subjects was presented and discussed. The opportunity to get together and present the latest research results is very important in a field where university departments are rare and spread worldwide. Such a meeting is thus the basis for establishing a global network of joint research projects and the discussion of important new methods and directions in African archaeology. Wenner-Gren funding helped over 30 scientists and students, mainly from Africa, with travel support. The next meeting will be in 2010 in Dakar, Senegal, in cooperation with the Pan-African Congress of Pre-and Protohistory and Related Studies.

“The 14th Annual Meeting of the European Association of Archaeologists (EAA)”

September 16-21, 2008, Malta

Organizers: Anthony Bonanno (University of Malta) and Anthony Harding (University of Exeter)

Approximately 600 archaeologists from 30 countries attended the EAA Meeting in Malta. Several hundred papers and posters were presented, organized into 55 sessions and round tables. The main themes were “Managing the Archaeological Record and Cultural Heritage,” “Archaeology and Material Culture: Interpreting the Material Record,” and “Archaeology in the Modern World: Theoretical and Methodological Perspectives.” Chronologically, the contributions ranged from early Palaeolithic to the modernity and included current matters related with archaeology in Europe. Thirty-three archaeologists from Eastern and Central Europe were able to attend the meeting thanks to support from the Wenner-Gren Foundation, which helped covered their travel and accommodation expenses and conference fees. This year’s academic sessions and roundtable discussions were complemented by a variety of conference-sponsored social events and excursions to the most important Maltese archaeological sites as well as by an exhibition of archaeological literature.

“The 10th Meeting of the Latin American Association of Biological Anthropology”

October 20-23, 2008, Universidad Nacional de la Plata, Buenos Aires, Argentina

Organizers: Evelia E. Oyhenart (U. Nacional de La Plata) and Hector M. Pucciarelli (Museo de la Plata, Buenos Aires)

More than 350 students and professionals from all over Latin America attended the 10th Meeting of the Latin American Association of Biological Anthropology. The conference’s goal was to bring distinguished Latin American scholars from the field of Biological Anthropology field, to create a collegial environment where students and professional could meet and establish connections to promote future collaborative research. Topics of discussion included “Human Growth in Nutritional, Epidemiological, and Demographical Transition” and “New Research on the Peopling of the Americas.” Also panels of experts from distinct disciplines discussed the different ways genetic data were being merged with physical anthropology, archaeology, linguistics, and other disciplines to help build a clearer picture of the human past.

“Wind Over Water: An Anthropology of Migration in an East Asian Setting”

November 17-18, 2008, Institute for East Asian Studies, Berkeley, California

Organizer: David W. Haines (George Mason University)

Developing an inclusive anthropology that bridges national, cultural, and linguistic divides is a difficult process, but one that promises a far broader intellectual and practical platform from which anthropology can engage with truly global social issues. As a test case of that kind of inclusive anthropology, this workshop examines the dynamics, trends, and meanings of East Asian migration, with particular attention to the ways an understanding of migration grounded in Asian experience and Asian thought can complement and challenge a body of migration research, theory, policy, and practice that has been largely based on the North

American and European experiences—and on North American and European ways of viewing those experiences. This choice of East Asia as a test case has both topical and procedural advantages. In terms of topic, the East Asian material is especially helpful in indicating the interaction between internal and international migration, the degree to which out and in-migration are often offsetting, the frequency with which migration is of unclear duration, and the varying configurations through which national and local governments, citizens, migrants, and activists work toward some balance of social inclusion and cultural diversity. In terms of process, the East Asian case permits the inclusion of scholars whose voices are often absent from the English-language literature but who represent well-developed societies in economic and political terms, and also long-established anthropological traditions. Such East Asian scholars are thus in a particularly good position to provide fresh views that complement and challenge European and North American anthropology.

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