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Reports on Completed Research for the year 2010

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

This report is a compilation of edited abstracts for completed research, submitted by grantees in 2010 as stipulated in their grant agreements.

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

REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2010. The reports are listed by subdiscipline and geographic area (where applicable), in alphabetical order. A Bibliography of Publications resulting from Foundation-supported research (as reported for the same period) follows, as well as an Index of Grantees Reporting Completed Research.

ARCHAEOLOGY

Africa:

DR. NATALIE J. SWANEPOEL, University of South Africa, Pretoria, South Africa, received a grant in January 2007 to aid research on “A Regional Archaeology of Trade, Warfare, and Big Men in Pre-Colonial Northern Ghana.” The aim of this research was to investigate the linkages between trade, big men, and defensive sites in 19th-century northwestern Ghana. Research was carried out at the sites of Gwollu, Busumu, and Wutoma in the Sisala East and Sisala West Districts of Ghana’s Upper West Region. Field surveys and excavations at the sites yielded information about defensive tactics, iron production, and trade networks. Oral historical interviews and research into the colonial archives informed on some of the socio-political linkages between different sites on the landscape. A comparative study of these sites demonstrates that communities had highly individual responses to the situation of insecurity and that these responses were determined by a host of factors, including: their proximity or access to a naturally defensible site, such as a hilltop; the pattern of leadership in the community; their relationships with their neighbors; their economic position and skills; and their relationship to slave-raiding groups, who existed as a powerful political force on the landscape.

DR. SARAH C. WALSHAW, Simon Fraser University, Burnaby, Canada, received a grant in May 2007 to aid research on “Food Production Viewed from the Fields: Contributions from Swahili Ethnoarchaeology on Pemba Island, Tanzania.” Archaeological plant assemblages from several communities on Pemba Island, Tanzania, contain significant amounts of grain and chaff, suggesting that rice and pearl millet were stored in a largely unprocessed form. Ethnoarchaeological research was undertaken among farming communities on Pemba Island, where rice, sorghum, and pearl millet are farmed using non-mechanized techniques (such as hand-harvesting) to model the small-scale tropical farming systems of the Swahili. Observation of, and participation in, farming on Pemba Island helped explain several patterns seen archaeologically. First, hand harvesting eliminated weeds in the field and may be implicated in the infrequency of weed seeds in ancient houses and middens. Second, grains for food and seed were stored in the house to permit monitoring of amount and condition. Third, grains were reportedly stored in their husks to reduce loss from microbial and insect infestation, pest predation, and human over-use and theft. Labor constraints also posed significant pressures in this household-based agricultural economy, leading harvesters to spread the arduous tasks of processing throughout the year—small amounts of grain were processed for each day’s meal as required. This study demonstrates some of the agricultural and social motives for household-based agricultural practices, and provides a model for interpreting archaeobotanical patterns evident in ancient small-scale rice and millet farming systems.

Asia and the Near East:

ELIZABETH BRIDGES, then a student at University of Michigan, Ann Arbor, Michigan, received a grant in April 2008, to aid research on “Regional Political Authority under the Vijayanagara Empire: Archaeology of the Keladi-Ikkeri Nayakas,” supervised by Dr. Carla M. Sinopoli. This project investigated the Keladi-Ikkeri Nayakas, regional kings who ruled under the Vijayanagara Empire from 1500 to 1614 and as independent sovereigns from 1614 to 1763. This project is based on archaeological survey at the first and second capitals of the Nayaka kings, occupied in the imperial and early independent periods. Archaeological fieldwork was conducted during three seasons between 2007 and 2009; Wenner-Gren funding supported the completion of fieldwork in the final season and subsequent analysis of artifacts. Archaeological fieldwork was conducted at the sites of Keladi and Ikkeri in Shimoga District, Karnataka State, India. A full-coverage survey over 18 sq-km comprising the former urban cores at both sites located and documented a total of 238 sites. Support also funded archival research on historical sources held in the British Library; the documents examined included unpublished translations of relevant literature, and early colonial survey and census data relevant to establishing site chronology. These and other lines of evidence indicate that while the empire was instrumental in supporting the development of Nayaka power, regional rulers were functionally highly autonomous. This picture represents a contrast to many other archaeologically known empires whose processes of regional integration relied on relations of domination and resistance.

DR. ANDREW S. FAIRBAIRN, University of Queensland, Brisbane, Australia, was awarded a grant in April 2008 to aid research on “The Origins of Farming in the Konya Plain, Central Anatolia.” Analysis of seeds, fruits, and chaff from the Neolithic site of Boncuklu in Central Anatolia has shown that the settlement saw use of domestic crop species from its earliest occupation, including glume and free-threshing wheat and legumes. The crop remains were accompanied by small amounts of edible fruits, in the form of terebinth (*Pistacia*), almond (*Amygdalus*) and hackberry (*Celtis*). Analysis of the weed flora suggests that the site produced its own crops as well as consumed them and that crops were grown, at least in part on the wetter sub-environments of the surrounding landscape. Farming may have been focused in intensively tended patches including spaces on the floodplain itself, which contrasts to the main phase of settlement at Çatalhöyük. When considered in context the findings support the notion of a gradualist spread of agriculture into Central Anatolia, challenging the existing dominant hypothesis that cites rapid appearance of a package driven by demic diffusion. Further research will refine this picture further.

CHARLES W. HARTLEY, then a student at University of Chicago, Chicago, Illinois, received an award in October 2008 to aid research on “Crafting the State: Community, Pottery, and Political Culture in the Luoyang Basin, North China, 3000-1500 BCE,” supervised by Dr. Adam T. Smith. This project focused on a larger sample from the Huizui site rather than splitting effort among five sites as originally planned, which created a statistically richer sample. The core of the project and the research questions remain targeted toward improving our understanding of: 1) potting techniques and pottery technology in the Chinese neolithic and early bronze periods; and 2) the role that seemingly mundane objects like pots play in the social and political development of human society. The change in focus opened up new possibilities for the project. Most importantly, the level of descriptive detail accomplished in terms of technical and stylistic analysis holds promise for a much deeper understanding of, on the one hand, the technological capabilities of this society, and on the

other hand, the social and political currents during the periods covered in the study. Each of these possibilities make a significant contribution to the field of Chinese archaeology in particular by improving our understanding of ceramic technology and technical pathways in particular, but also subjective materiality in general, as well as the interplay between object-constituted society and human-constituted materiality.

MATTHEW V. KROOT, then a student at University of Michigan, Ann Arbor, Michigan, received a grant in October 2009 to aid research on “Early Villages of the Dead Sea Basin: Transitions in Pre-Pottery Neolithic Social Organization,” supervised by Dr. Henry Tutwiler Wright III. The goal of “Assal-Dhra” Archaeological Project (ADAP)—an excavation and survey project focused on the Pre-Pottery Neolithic (PPN: 9,750-6,300 BCE) site of al-Khayran in west-central Jordan—is to produce a diachronic regional model of the earliest development of village farming communities in the area. ADAP uses a combination of excavation and survey data from al-Khayran and other PPN projects within the area, along with paleo-resource reconstructions and ethnological modeling of small-scale foraging and farming communities to move beyond a cultural-historical sequence of social formations through time by modeling the socio-cultural forces that produced these social formations. Excavations at al-Khayran uncovered a single structure from the PPN. Associated with this structure is a collection of lithics, groundstone, fauna, shell ornaments, and various scientific samples that will be invaluable for analyzing socio-cultural practices through spatial-patterning, technological and use-wear analyses, resource procurement and utilization strategies, inter-community and inter-regional relationships, paleo-environmental reconstructions, and radiocarbon dating.

DR. GONEN SHARON, Hebrew University, Jerusalem, Israel, received funding in April 2009 to aid research on “Behavior, Subsistence Strategies and Paleo-environmental Background of Middle Palaeolithic Hominids in the Northern Dead-Sea-Rift.” NMO site is an open-air Mousterian site on the banks of the Jordan River north of the Kinneret Lake. During four seasons of this ongoing project, excavation of the archaeological layers exposed a wealth of animal bones including giant wild cow, deer, wild boar, gazelle, birds and tortoise, and many amphibians, reptiles, and fish. Of special interest are the skull and femur of a lion and the bones of other predators including wolves and hyena. The flint tools exposed in association with these bones are dominated by points and knives, typical of the Mousterian hunting and butchering “tool kit.” The site (dated by OSL method to 65,000 BP) also has a rich assemblage of well-preserved botanical remains including a variety of wood species, seeds, and fruits. These uniquely preserved finds enable discussion of the environment of the Upper Dead Sea Rift during the late Pleistocene, and of the vegetarian diet of the site’s inhabitants. The NMO site is unique in that it is well-dated, short-term occupied, and task-specific (hunting and butchering). Together, these features shed light on the behavior, subsistence, and environment of the Mousterian people on the banks of the Paleo-Hula Lake.

Europe:

DR. JONATHAN A. HAWS, University of Louisville, Louisville, Kentucky, was awarded a grant in October 2009 to aid research on “The Middle-Upper Paleolithic Transition in Portugal: The View from Lapa do Picareiro.” In 2010, the project excavated the cave site, Lapa do Picareiro, in order to test models proposed to explain Neanderthal extinction and modern human colonization of southern Iberia. Work focused on widening the excavated area in the deeper levels of the cave that contain deposits dated to the time of the earliest modern humans in Portugal. The previous excavations exposed deeper deposits thought to date to the Middle-Upper Paleolithic transition. One of the primary goals was to confirm the age of these deposits by collecting new samples of bone or charcoal to obtain radiocarbon dates. The deepest levels returned a date of 40,078 ±1239 BP that places the lower deposits within the appropriate time frame. In addition the project team sought to recover faunal assemblages from these deposits in order to identify differences in dietary adaptations between Neanderthals and modern humans. The deposits contain abundant faunal remains that include red deer, ibex, and small animals such as rabbit and birds. While the sample size is very small at this stage, the relatively diverse range of species suggests that late Middle Paleolithic humans, Neanderthals, exploited a similar range of taxa as modern humans. Further excavations are needed to confirm these observations.

KATHERINE S. KANNE, then a student at Northwestern University, Evanston, Illinois, received funding in October 2008 to aid research on “Pivotal Ponies: Horses in the Development of Emergent Political Institutions of Bronze Age Hungary,” supervised by Dr. Timothy K. Earle. This research documents early equestrianism in Bronze Age Hungary (2500-1800 BC). During the emergence of complex and stratified societies of this period, people changed the way they thought about and used horses. Horses were no longer considered food. They were treated differently from other animals in life and death as they were transformed into an important strategic resource for the development of political economies. Zooarchaeological, osteological, and stable isotope analyses provide evidence of selective horse breeding, trade, and riding. Chariotry was not important, if it was present at all in the Carpathian Basin. The earliest known bridle bits were found in Hungary and date to the beginning of the Bronze Age. Their form and subsequent distribution delimits a sphere of Carpathian equestrianism that was distinct from contemporaneous Eurasian steppe horse traditions. Status and identities that were materialized as riding became linked to wealthy elites, but gender was not similarly defined until the Late Bronze Age. Although riding was common practice, each regional tradition within Hungary had unique patterns of horse production, trade, and amount of use, and approached the remains differently. This variability helps to explain the specific trajectories of polity formation that occurred within Bronze Age Hungary.

DR. CAROLYN C. SZMIDT, University of Toronto, Toronto, Canada, received a Hunt Postdoctoral Fellowship in November 2005 to aid research and writing on “Dating the Middle-Upper Palaeolithic Transition in Southern France: Pyrenean, Mediterranean and Southwestern Regions.” This fellowship aided publication of research involved in dating (through AMS radiocarbon) more accurately and precisely the Middle Palaeolithic (Mousterian) to Upper Palaeolithic (Aurignacian) transition (ca. 28,000-40,000 years ago) in the Mediterranean, Pyrenean and Southwestern France regions. During the tenure of the fellowship, the grantee made significant progress on five publications. Three of these have been published (*Journal of Archaeological Science* and *Comptes Rendus Palevol*) and the

other two are near completion. These publications show that Mousterian/Châtelperronian and Aurignacian dates overlap, indicating that the two species likely coexisted and influenced each other. In addition, results push back substantially in time a key technological innovation of the Aurignacian, that of extensive antler shaping, and have placed in absolute time the oldest amber pendants known. They also seriously hamper the exclusive association made between split-based points and the Classic Aurignacian, thus forcing a reassessment of the way in which this Technocomplex is characterized. In addition, through the gamut of site-types and Aurignacian periods represented by these sites, these articles contribute to characterizing more precisely Aurignacian variability. Methodologically, the importance of selecting samples with good archaeological and chemical properties and from sound geoarchaeological provenience is demonstrated in this research.

Latin America and the Caribbean:

MEGGAN M. BULLOCK KREGER, then a student at Pennsylvania State University, University Park, Pennsylvania, was awarded a grant in November 2007 to aid research on “Immigrant Mortality in the Postclassic Urban Center of Cholula, Puebla,” supervised by Dr. Kenneth Hirth. As part of a paleodemographic reconstruction of the Postclassic (AD 900-1521) urban center of Cholula, Puebla, a strontium isotope study of skeletons from a low-status residential zone was carried out to identify immigrants and to determine how they may have contributed to population dynamics in this Mesoamerican city. A preliminary interpretation of the strontium isotope data suggests that as much as 18-22% of the sample may consist of nonlocal individuals. As tentatively identified immigrants disproportionately date to the Early Postclassic, immigration may have played some role in the resurgence of the city during this time period. Both males and females were represented among potential immigrants, but females were slightly more numerous, which may reflect women immigrating to Cholula in order to marry. A child was also identified as having a possibly nonlocal value; thus, it seems that family groups were also relocating to the city. Adults identified as possible immigrants disproportionately died between the ages of 30 and 50, while those native residents who survived to adulthood generally lived past the age of 50, perhaps indicating that selective factors on migration resulted in immigrants to Cholula being frailer than native residents.

DR. ANDREA M. CUELLAR, University of Lethbridge, Lethbridge, Canada, was awarded a grant in April 2008 to aid research on “Social Complexity in Eastern Ecuador: A Household and Community Perspective.” This project explored the nature of political centralization among the pre-Columbian Quijos chiefdoms through full-coverage intensive survey and test excavations at two Late Period (ca. 500-1600 AD) central-place communities in the Quijos Valley, in the eastern Andes of Ecuador. These two excavations, Pucalpa and Bermejo, appeared to be similar in size and superficial characteristics, but the intensive survey program and test excavations at each revealed important differences in spatial layout, trajectory of occupation, the disposition of agrarian space, and possibly the scale of public-ceremonial activities. Internally, however, the central places do not display economic differentiation. Analyses conducted so far suggests that central-place formation may have resulted more from the growth and expansion of kin corporations without much internal economic differentiation than from the aggregation of socially or economically differentiated households. In both cases, however, the longevity of residential areas seems to be associated with larger residential groups, with a more central location within the community, and with what appears to have constituted public-ceremonial space. These

findings contribute to understanding the varied nature of the process of centralization in complex societies.

DR. PAUL S. GOLDSTEIN, University of California - San Diego, La Jolla, California, was awarded funding in November 2007 to aid research on "Death in Diaspora: Mortuary Practice Variability at the Tiwanaku Colony of Rio Muerto, Peru." In 2008, the Rio Muerto Archaeological Project excavated an important sample of the Rio Muerto Tiwanaku culture site group in Moquegua, Peru. Analysis of finds and human remains is continuing following lab analysis in 2009. Patterned variability in mortuary practice evident between four spatially distinct cemeteries suggests that Tiwanaku colonists maintained a degree of social distinction between distinct groups. The Omo style affiliated M70B cemetery showed evidence of extensive cemetery ritual, and individual tombs were merged over time into a large rockpile suggesting community processes of extended commemoration and mourning. This differs from the common Chen Chen-style, Tiwanaku pattern of individual tomb offering evident in M43A, B, and C. Transculturation between the two subtraditions may be indicated by M43 A, with individual tombs but evidence of surface offerings and Omo-style ceramics. The 2008 household archaeology excavations in domestic areas of the site is elucidating economic activities and cultural affiliation in the Tiwanaku colony. Preliminary results suggest a highly diverse agro-pastoral economy, with imported and locally made materials of entirely Tiwanaku affiliation. Domestic features, tool assemblages and activity areas dedicated to cultivation, processing and storage of crops and animals and production of wool and cotton textiles.

DR. CHRISTINA T. HALPERIN, University of Illinois, Urbana, Illinois, was awarded a Hunt Postdoctoral Fellowship in April 2009 to aid research and writing on "State and Household: Tracing Social and Political Relations through the Materiality of Classic Maya Figurines." The fellowship was instrumental in the writing of the majority of the book, with the final manuscript is expected to be submitted to the University of Texas Press in the spring of 2011. The manuscript examines the complex, interconnected, and contentious relationship between state and households in ancient Maya society through the study of a poorly understood artifact class: ceramic figurines. The book reveals "un-official" or popular forms of expression as well as the processes in which state claims and symbols were incorporated and embodied in localized contexts. In addition to the writing of the manuscript, the fellowship has allowed the grantee to write articles related to this research project for the *Journal of Anthropological Archaeology* (2010), a *Society of Economic Anthropology* edited volume (2011), and *Revista Petén Itzá* (2011).

DR. DAVID LEWIS LENTZ, University of Cincinnati, Cincinnati, Ohio, received funding in April 2008 to aid research on "Agroforestry and Water Management Practices of the Ancient Maya of Tikal." The main objective of this project has been to explore the relationship between the ancient Maya of Tikal and their local environment. Of particular interest are the forest resources required to build and sustain their great polity and the nature and complexity of the water management system. Research areas have focused on: 1) the impact of Maya agroforestry practices as reflected in domesticated plant use and forest restructuring through time; 2) changes in water management adaptations as they affected and were affected by broader political-economic changes; 3) the importance of "bajos" and their role in resource extraction; and 4) the Tikal reservoirs which represented a carefully designed water storage and hydraulic distribution system.

ISABEL RIVERA-COLLAZO, then a student at University College London, London, United Kingdom, received funding in May 2010 to aid research on “Between Land and Sea in Puerto Rico: Climate, Coastal Landscapes, and Human Occupations in the Mid-Holocene Caribbean,” supervised by Dr. Jose Oliver. The global effect of human-induced climate change is one of the most important issues governments worldwide have to address. This issue is especially serious for coastal communities due to the threat posed by rising sea levels. This project studies the effect that Early to Mid-Holocene climate change had on tropical coastal landscapes and the distribution of habitats within them, in order to understand the range of foraging decisions observed in archaeological contexts, and to study human resilience to changing conditions. Fieldwork was used to gather primary environmental data from Puerto Rico in order to document landscape change and contextualize human behavior. Five sediment cores were taken from strategic positions along the Manatí River, north of the site of Angostura. The sediment stratigraphy of these cores suggests that the coastal plain in the past was dominated by aquatic environments of active sedimentary deposition then filled in slowly as sea levels rose. People responded to changes in the distribution of ecological niches by adapting their diet, maintaining its sustainability over the long run. A deep-time perspective of human-environment interaction facilitates a better understanding of the scope of human strategies that lead to resilient or fragile socioeconomic systems when facing crises.

MATTHEW SCHAUER, then a student at University of Illinois, Chicago, Illinois, received funding in April 2009 to aid research on “Warfare on the Inca Frontier: Fortification, Imperialism, and Interaction on the Frontier in Northern Ecuador,” supervised by Dr. Lawrence Keeley. In the northern Ecuadorian highlands, the Inca constructed fourteen fortifications at Pambamarca to subjugate a local chiefdom called the Cayambe. These sites are clustered together yet vary in the number of walls, structures, defensives, and size. The purpose of this dissertation project was to explain the variability and clustering of these sites and determine the types of activities that took place. This study was carried out in three phases. The first phase was survey using a combination of methods to establish a typology identifying a three-tier hierarchy of fortress sites. The next phase of research involved a systematic test sampling program from the three types. The purpose of this phase was to determine the density and distribution of occupation across a site. The final phase involved larger excavation units to expose what type of activities were happening at these sites, the sequence of occupation and who exactly was occupying these sites. Preliminary results suggest that different types fulfilled different roles. The imperial strategy of the Pambamarca complex of fortifications appears to have functioned as a complex network of imperial garrisons meant to prevent incursions from across the frontier with smaller sites serving as watchtowers for mutual support and defense.

DR. VERONICA I. WILLIAMS, University of Buenos Aires, Buenos Aires, Argentina, received funding in October 2008 to aid research on “Contested Spaces: Social Conflict in the Mid-Calchaqui Valley (ca. 900-1400 AD), Salta, Argentina.” Several scholars have alluded to an endemic conflict situation in the Central and Southern Andes prior to the Inca expansion (ca. AD 900-1430). This project tried to evaluate whether such a situation existed in the Angastaco and Molinos basins in the mid-Calchaquí Valley in northwestern Argentina. Several extensive archaeological surveys located a significant number of Prehispanic settlements on highly visible flat areas (*pukaras*). This particular geographic location appears to be a local expression of this warfare situation, as well as a direct consequence of a demographic increase that caused the widening of agricultural lands and growing social stress among neighboring communities. Mappings, excavations, and surveys

were conducted in eight of these settlements, yielding different archaeological material including ceramic, lithic, faunal, and botanical remains. Radiocarbon dating was also performed to get a better understanding of the chronology of the area. All these lines of evidence allowed the grantee to posit that local populations were subjected to some situation of insecurity, which led them to settle in high-altitude sites with defensive architecture, complicating access, but far enough away from primary resources to oblige residents to transport and store goods in these settlements.

North America:

LUCILLE E. HARRIS, then a student at University of Toronto, Toronto, Canada, was awarded funding in April 2008 to aid research on “Cultural Collapse and Reorganization on the Northern Plateau: A Social-Ecological Approach,” supervised by Dr. Gary G. Coupland. This research project was designed to explore the processes of culture collapse and reorganization in a complex hunting and gathering society in south-central British Columbia from a combined social and ecological perspective using multiple variables that link human and natural systems across multiple scales of analysis, including demography, economy, and property rights. The research for this project was museum-based and involved the compilation of regional radiocarbon dates and the analysis of over 7000 artifacts from ten sites spanning a 1500-year period. Early results indicate that contrary to current interpretations, no true collapse appears to have occurred in regional cultures. Instead there appears to have been shifts in population distributions—from dispersed, to aggregated, and back to dispersed—that due to an overriding emphasis on excavations in large village contexts creates the impression of dramatic population collapse. This pattern of aggregation and dispersal appears to be linked to aspects of regional moisture availability, with dispersal of large settlements occurring during an intense drought period. Economic markers indicate only minor adjustments in the timing and intensity of different activities rather than large scale structural changes in cultural organization. Taken together, these early results suggest a highly resilient social structure capable of coping with longterm fluctuations in resource availability.

MATHEW A. PEEPLES, then a student at Arizona State University, Tempe, Arizona, received funding in April 2009 to aid research on “Social Transformation and Regional Scales of Social Identity in the Cibola World (AD 1100-1325),” supervised by Dr. Keith Kintigh. This research is focused on the relationships between social transformations and collective social identification at broad geographic and demographic scales. Using archaeological data from the Cibola region of the North American Southwest across the Pueblo III to Pueblo IV transition (ca. AD 1100-1325), this project explores changes in the process of social identification across a major period of demographic and social upheaval. This period was marked by a massive shift in population as the inhabitants of thousands of small hamlets aggregated into a small number of clustered villages and, eventually, into a few dozen nucleated towns. The study assesses the role of interaction and social identification in this transformation using insights from theoretical models developed by sociologists and political scientists focused on the development of social movements. The grantee focuses on three kinds of evidence: 1) data relating to settlement and community organization; 2) data relating to direct social interaction; and 3) data relating to the active expression of social identities through material culture. Initial results suggest that the Pueblo III to Pueblo IV transition represented a major expansion of the scale at which social

identification was expressed. Newly developed social groups cross-cut patterns of frequent interaction among the inhabitants of the region established prior to the transformation.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

DR. SYLVIA ATSALIS, San Diego Zoological Society, San Diego, California, was awarded a grant in October 2007 to aid research on “Menopause and Postreproductive Lifespan in a Cooperatively Breeding Primate: Hormonal Assessment of Aged Langurs.” A postmenopausal lifespan frees women to care for grandchildren. Other primate species that share with humans strong cooperatively breeding traits might also experience menopause and lengthy postreproductive lifespan. Langurs are known for offspring allocare with postreproductive females identified in the wild. Our goal was to conduct reproductive hormonal research on zoo-housed Francois langur females to assess whether, like humans, they typically experience a lengthy postreproductive lifespan. Progesterone data in conjunction with individual female information on year of last birth would help to determine length of postreproductive lifespan. In fact, geriatric females (n=3) were cycling but none conceived during the study, whereas all control subjects (n=6) conceived, even when progesterone did not exhibit distinguishable cycling patterns. No significant changes in average hormone concentrations were detected in geriatric females over two years, nor between older and younger females. There are hints that age may affect ability to conceive but postreproductive lifespan may be short. Testosterone and estradiol cycling patterns will be investigated to further characterize reproductive ability. Detailed analyses of all hormones may help to gauge differences between age classes, particularly, to establish timing of specific reproductive landmarks including the relationship between the end of hormonal cycling and age at last birth.

JESSICA F. BRINKWORTH, then a student at City University of New York Graduate Center, New York, New York, was awarded funding in May 2008 to aid research on “The Evolution of the Human Immune System: Landscape Specific Pathogen Exposure and Human AIDS,” supervised by Dr. Ekaterina Pechenkina. To better understand human origins and the evolution of the human immunity this study examined the role of pathogens, encountered as hominin landscape use and diet departed from apes, in the evolution of human lineage. Specifically this project examines the functional divergence of innate immune cell receptors, Toll-like receptors (TLRs), to explain the disparate immune responses of humans and other catarrhines to infectious pathogens, including immunodeficiency viruses. Through whole blood ex vivo experiments, this study assessed differences in human, chimpanzee, and baboon TLR2-mediated response to pathogens specific to hominin evolutionary environments. Preliminary results indicate that human immune function has strongly diverged from chimpanzees and baboons over the last 23-29 million years. Despite sharing a 98.6% genomic identity with chimpanzees, humans show dampened immune responses to all tested pathogens. Humans and baboons express very different innate immune responses to TLR2-detected pathogens with which they are assumed to share a long history on African grasslands. Analysis is ongoing, but suggests that: 1) human, chimpanzee, and baboon TLR function has diverged; and 2) the divergence of human innate immunity cannot be explained solely on the basis of geographical environment and pathogen exposure, but may be the outcome of more complex evolutionary interactions.

DR. JOHN G. FLEAGLE, Stony Brook University, Stony Brook, New York, and DR. RAJEEV PATNAIK, Panjab University, Chandigarh, India, were awarded an International Collaborative Research Grant in November 2005 to aid collaborative research on “African Primates in the Early Pleistocene of India.” The goals of this project were to undertake an international collaborative program of paleontological fieldwork in northern India in order to clarify and expand our understanding of the paleobiogeography of African mammals, including the presence of the monkey *Theropithecus*, in early Pleistocene deposits of northern India and, more broadly, to initiate a long term collaboration between American anthropologists and Indian paleontologists and geologists. The grantees located the site from which the fossil monkey was recovered. Because this turned out to be the construction site for a dam and water reservoir, however, they were unable to conduct further investigation at that location. The project expanded into a broad survey for new fossil sites throughout much of northern India. These surveys resulted in the identification of dozens of new localities, geological mapping of the new sites, and the recovery of over 3000 fossil mammal specimens, which have been prepared and curated at Panjab University in Chandigarh. The project also provided extensive opportunities of paleontological field research for students from both India and the United States; many of the participants in the project are developing plans to continue collaborative research in this region.

ANDREW WILLIAM FROEHLE, then a student at University of California - San Diego, La Jolla, California, received a grant in October 2007 to aid research on “Physical Activity and Basal Metabolic Rate in Postmenopausal Women,” supervised by Dr. Margaret J. Schoeninger. The project investigated the relationship between age, exercise and basal metabolic rate (BMR) in postmenopausal women, comparing two subgroups: “active” (>5 hours exercise/week) and “training” (sedentary at baseline, completed four-month exercise program). Across the entire sample, BMR correlated significantly with fat free mass (FFM; $P < 0.001$, $R = 0.862$) and physical activity level (PAL; $P = 0.004$, $R = 0.542$), but not with age or maximal aerobic capacity (VO₂MAX). At baseline, subgroups differed significantly for BMR ($P = 0.005$) and VO₂MAX ($P = 0.006$); active women were also 4.9 kg heavier (FFM) than sedentary women (not significant: $P = 0.077$). Within the active group, no variables changed significantly over the study period. Meanwhile, the training sample exhibited significant increases over baseline in VO₂MAX ($P = 0.015$) and BMR ($P = 0.002$), despite no change in FFM ($P = 0.952$). Controlling for effects of the covariate FFM, subgroups differed significantly for BMR at baseline ($P = 0.007$), but not at the end of the study ($P = 0.089$). Results suggest that in this population, both short- and long-term exercise associate similarly with elevations in BMR above sedentary levels. Contrary to some research, this may not be tied to increased FFM. These results have implications for preventative exercise prescription against age-related health risks, and will help refine models of metabolic physiology in active postmenopausal women.

DAVID GREEN, then a student at George Washington University, Washington, DC, was awarded a grant in October 2008 to aid research on “Shoulder Functional Anatomy and Development: Implications for Interpreting Early Hominin Locomotion,” supervised by Dr. Brian G. Richmond. Focusing on hominin shoulder functional morphology, the grantee utilized a mouse model to test how muscle size and locomotor differences influence shoulder form. Next he considered shoulder morphological development among extant anthropoid taxa to examine how shoulder traits related to suspensory locomotion changed during ontogeny and then examined those shoulder traits in early hominin fossils. The mouse study revealed certain aspects of the scapula blade and glenohumeral joint that changed in response to either behavioral or muscular differences. Additionally, the grantee

noted certain aspects of chimpanzee and gorilla scapulae that changed in concert with decreased rates of suspensory behavior throughout their development, suggesting a link between the morphology and behavior. Finally, those same features were also found to be primitive in the *Australopithecus* infant from Dikika, but more derived in the *Homo ergaster* youth from Nariokotome, indicating that these two hominin groups used their upper limbs differently. Put together, this study identified characters that not only sorted different locomotor groups but also showed that these traits can be modified in response to changing patterns of behavior in life. As such, these traits may be useful for reconstructing the locomotor behavior of extinct hominin taxa.

MARY-ASHLEY HAZEL, then a student at University of Michigan, Ann Arbor, Michigan, received an award in October 2008 to aid research on “Sexually Transmitted Disease, Ecology, and Reproduction among the Tjimba/Himba: A Pastoral Community in Transition,” supervised by Dr. Bobbi Stiers Low. Human Behavioral Ecology predicts that certain variability in reproductive strategies will be associated with differential access to resources. If individuals who have a more ecologically vulnerable resource base use reproductive strategies as a means to optimize resource access, then we should also see an accompanying, predictable pattern of variability in measurable reproductive health markers, such as burden of sexually transmitted disease (STD). This project conducts an interdisciplinary exploration of the association of cultural, ecological, and behavioral factors with STD risk among the Tjimba/Himba, a southern African agro-pastoral community experiencing economic and cultural transitions. This research seeks to: 1) explore the variability in viral and non-viral STD rates between villages as a function of wealth, urban proximity, and frequency of migration; 2) determine how ecological vulnerability impacts STD risk; and 3) contextualize STD risk within the changing cultural landscape of the Tjimba/Himbas. STD morbidity and mortality is both an academic and practical concern for scientists. A complete study of STDs explores epidemiological and ecological correlates as well as the cultural impact at both the individual level and population level; the project therefore approaches these issues with the theoretical and methodological tools of multiple disciplines, including cultural anthropology, behavioral ecology, and epidemiology.

AMANDA G. HENRY, then a student at George Washington University, Washington, DC, was awarded a grant in April 2008 to aid research on “Plant Diet and the Ecology of Neanderthals and Modern Humans,” supervised by Dr. Alison S. Brooks. Neanderthals are thought to have had a narrow diet, focused on large game, while early modern humans supposedly had a broader diet that included small, hard-to-catch game, marine resources, and plant foods. It is argued that the broader diet of modern humans gave them a competitive advantage when the two species came into contact, and that this may have contributed to the extinction of the Neanderthals. However, most of the methods for recovering information about diet focus on the role of animal foods. There is very little information about plant foods in the archaeological record. Using plant microfossils recovered from stone tools and dental calculus, the grantee found evidence that Neandertals did consume plants, in similar numbers and types as did early modern humans. Both groups appear to have consumed grass seeds and plant underground storage organs, and there is evidence that they converted them to more easily digestible foodstuffs in part by cooking and processing them. This suggests the need to examine a more nuanced view of Neanderthal and early modern human diets.

MICHELLE LYNN MACHICEK, then a student at University of Sheffield, Sheffield, United Kingdom, was awarded funding in October 2009 to aid research on “Elucidating

Complexity in Mobile-Pastoralist Societies: A Study in Subsistence Strategies, Environmental Adaptation and Social Practice,” supervised by Dr. Andrew T. Chamberlain. In the distant past until the present day, communities practicing various forms of mobile pastoralism have come to characterize the vast steppe lands of Inner Asia. However, the details and complexities of this occurrence remain poorly understood. This research utilized data—analyzed and recorded from samples of human skeletal material—to address variation and similarities in dietary regimes of discrete communities inhabiting this region. The samples utilized for this research are derived from archaeological contexts, ranging in date from ca. 2500 BCE to CE 1300. Evidence relating to dietary regimes was obtained through a comprehensive study of stable carbon and nitrogen isotopic analyses of human and faunal bone collagen. Further evidence was obtained from a detailed recording of dental pathological conditions and dental wear patterns. Dietary change and continuity over time was addressed through a program of radiocarbon dating in correlation with the results from the stable isotope and dental analyses. The results of this project have shed light on the degree of variation in dietary regimes of mobile-pastoralist groups which inhabited distinct ecological zones throughout the study region from differing time periods. The results have provided a measure for assessing dietary regimes of these groups with more informed and contextualized interpretations.

FELICIA C. MADIMENOS, then a student at University of Oregon, Eugene, Oregon, received funding in April 2009 to aid research on “Lifestyle and Reproductive Effects on Bone Mineral Density in an Ecuadorian Forager-Horticulturalist Population,” supervised by Dr. James Josh Snodgrass. Bone mineral density (BMD) is the primary diagnostic parameter of bone health and a predictor of future fracture risk. The mechanisms and life history trade-offs affecting bone integrity evolved under conditions quite different from those experienced by industrialized populations, yet minimal data on bone health are available from non-Western, subsistence populations. Such data are particularly important because people in subsistence-based populations have dietary, reproductive, and activity patterns more like those of our evolutionary past. Using calcaneal ultrasound, this study presents the first available data on bone health among the Shuar, an indigenous Ecuadorian Amazonian population, and non-Shuar colonists (*colonos*) from the same area. Results show that among *colonos*, BMD is positively correlated with the consumption of fish and greens but not other food categories. Among Shuar, no such relationship is found but BMD is negatively associated with greater ownership of market goods. Further analyses considering the effects of reproductive history show that in both populations multiparity provides a protective effect on BMD but this protection is lost with increased duration of lactation per child (> 24 months). The most protective effect on bone health is realized when mothers breastfeed multiple children for shorter durations.

DR. FREDRICK KYALO MANTHI, National Museums of Kenya, Nairobi, Kenya, received funding in October 2009 to aid research on “A Further Investigation for Microfauna in the Plio-Pleistocene Hominin Sites of Northwestern Kenya.” Mammalian remains have a number of features that make them important in ecological studies. In order to recover macro- and micromammalian fauna for reconstructing the environmental contexts in which Plio-Pleistocene hominins lived, and also understand the evolutionary trajectories of mammalian species during this time period, a number of hominin sites in the Nachukui Formation, northwestern Kenya, were recently investigated. These sites include those that occur along the Lomekwi, Nachukui, and Nariokotome drainage systems. Work in these sites included surface surveys, and sieving of back-dirt sediments from earlier excavations so as to recover microfaunal remains that may have passed through the course sieves that

were employed during these excavations. Although some unidentifiable bone fragments of macrofauna were recovered from the sieving of the back-dirt sediments, no microfauna were recovered. The surface surveys resulted in the recovery of 245 fossil specimens, including a maxilla fragment that has been attributed to *Homo* sp. Another 59 fragmentary dental elements belonging to Elephantidae, Suidae, and Equidae were also collected for isotopic studies in order to contribute towards understanding the environmental contexts during the Plio-Pleistocene. Overall, elements attributable to Bovidae, Suidae, Equidae, and Cercopithecidae exhibited a higher representation relative to those of other taxa.

STACEY ANN MATARAZZO, then a student at University of Massachusetts, Amherst, Massachusetts, received funding in May 2007 to aid research on “Skeletal Correlates of Knuckle Walking in the Manus of Great Apes,” supervised by Dr. Laurie Rohde Godfrey. To better understand variation in knuckle walking and how this affects the skeletal structure of the hand, manual pressure distributions were obtained for captive chimpanzees and gorillas, and these data were used to construct hypotheses regarding hand bone structure that could be tested noninvasively (i.e., using simple caliper measurements and micro computerized tomography scans). This project documents, for the first time, variation in manual pressure distributions during knuckle walking by gorillas and chimpanzees. It also documents how that variation depends on the age, sex, or weight of individuals. Finally, it identifies internal and external bony correlates of knuckle walking in general, and of the particular types of knuckle walking employed by gorillas or by chimpanzees. This research has broader implications for the identification of knuckle-walking signals in the fossil record, and for addressing the debate over whether the common ancestor of chimpanzees, gorillas, and humans was or was not a knuckle walker. Are the differences so great that they suggest parallel or convergent evolution? In fact, there are some marked differences in the way these animals knuckle walk, and these differences are captured in the bony anatomy of the hand.

AMANDA DAWN MELIN, then a student at University of Calgary, Calgary, Canada, was awarded funding in October 2008 to aid research on “Evaluating the Importance of Color Vision for Target Detection in Human Observers,” supervised by Dr. Linda M. Fedigan. In a continued effort to understand the evolutionary significance of color vision polymorphism in primates, the grantee evaluates the effect of vision phenotype on real-world target detection tasks experienced by a polymorphic species of monkey. Digital images of a variety of naturally occurring fruits and insects consumed by capuchins in Costa Rica were presented to human observers on a touch-sensitive graphics tablet. Human observers with normal trichromacy searched for ripe fruits and insects in the images, which were color-filtered using custom software to appear as they would for the six monkey vision types—three dichromatic and three trichromatic—based on photopigment sensitivities. The study also included color-deficient human participants for comparison. Participants with both simulated and actual color deficiencies took longer to complete the search tasks and had more erroneous responses, especially for yellow food items and to a lesser extent with red food items. This demonstrates a clear advantage to trichromats for real-world search tasks. Interestingly, recent research shows that color deficient monkeys do not have lower feeding efficiencies than trichromats, thus the current research indicates that these monkeys must be compensating for their disadvantage by using non-visual mechanisms or that visual deficiencies can be minimized with foraging experience.

NANCY N. MOINDE-FOCKLER, then a student at Rutgers University, New Brunswick, New Jersey, was awarded funding in October 2008 to aid research on “Effects of Land Use

Practices on the Socioecology of Olive Baboons,” supervised by Dr. Ryne Palombit. This study examines a group of olive baboons (*Papio hamadryas anubis*) occupying two different land-use systems (pastoralism and commercial ranching) in Laikipia District, Kenya. The study evaluates the short-term behavioral responses of these baboons to anthropogenically altered landscapes. These changes in social behavior are used to test predictions of socioecological models about how variations in resource availability influence social evolution generally. The study also incorporates the human cultural-ecological dimension into primatological research by evaluating how different human cultural land-use practices influence the relationships that humans have with baboons. The study additionally tests Wildlife Value Orientation models’ predictions about patterns in human-baboon interactions due to cultural beliefs and practices associated with different land-use practices. By combining these two theoretical approaches directly, this project contributes to the practicalities of solving issues for the continued coexistence between humans and baboons, as well as other species. First, examining the baboon’s response to environmental changes will provide insights on how they adapt to anthropogenic changes in their habitats. Second, understanding how local people view and interact with baboons and other wildlife provides a means of evaluating whether local communities can be encouraged to make land-use decisions that facilitate human-baboon coexistence.

MICHAEL J. MONTAGUE, then a student at New York University, New York, New York, received an award in April 2008 to aid “A Genetic Study of the Color Vision Polymorphism in Wild Squirrel Monkeys (*Saimiri sciureus*),” supervised by Dr. Anthony Di Fiore. Unlike African and Asian primates, South American primates do not routinely possess trichromatic color vision. The genetic mechanisms that underlie the vision of these primates allow some females to possess trichromatic vision, while other females (and all males) cannot visually differentiate red from green. Individuals from a population of wild squirrel monkeys (*Saimiri sciureus*) in lowland Amazonian Ecuador were categorized according to visual type following a period of sample collection and behavioral observation. This research utilized the application of molecular techniques to extract genetic material from a total of 242 samples. Subsequent genetic screening allowed the assignment of 62 different individuals to either trichromacy or dichromacy, and preliminary analyses of the genetic results, combined with behavioral observations, demonstrated that the mean rate of insect foraging by known dichromatic females was significantly higher than that of known trichromatic females. Specifically, dichromatic females consumed grasshoppers, katydids, ants, cicadas and spiders at a higher rate compared with trichromatic females. These results indicate that alternative foraging strategies among the visual classes within the female sex are, in fact, discernible, which in turn, suggest that dichromatic vision, or color-“blindness,” may provide female squirrel monkeys with distinct foraging skills, especially in terms of detecting and capturing camouflaged prey.

ALEX K. PIEL, then a student at University of California-San Diego, La Jolla, California, received funding in April 2008 to aid research on "Localizing Long Calls: Applied Acoustics to Understand Savanna Chimpanzee Sociality in Ugalla, Tanzania," supervised by Dr. James J. Moore. In traditional human societies, the functions of loud calls vary, ranging from inviting neighboring groups for rituals to threatening them with attack. Considerably less is known about the function of chimpanzee loud calls (pant hoot) with hypotheses suggesting these vocalizations coordinate dispersed parties. These calls are likely particularly important in chimpanzees that live in savanna habitats, where individuals may range more than ten times further than forest chimpanzees. To examine the role of loud calls in savanna chimpanzees, a custom designed acoustic localization system that provided

streaming, real-time continuous data on chimpanzee caller locations—across an area more than 25 sq-km—was deployed in Ugalla, Tanzania. Hypotheses were tested on chimpanzee use of pant hoots to facilitate these reunions at nest sites and also whether nest site selection is influenced by the acoustic features that facilitate long distance communication. This acoustic surveillance system is the first known of its type for the study of wild primates, allowing researchers to monitor areas otherwise logistically difficult to survey, and providing information on chimpanzee presence in multiple geographic areas simultaneously. Analysis and localization of chimpanzee loud calls will inform on the ecological context and function of this behavior in unhabituated chimpanzees living in savanna woodland.

DR. JILL D. PRUETZ, Iowa State University, Ames, Iowa, was awarded a grant in October 2008 to aid research on “Food Sharing and Provisioning among Savanna Chimpanzees at Fongoli, Senegal: Male Mating Effort?” Results from this research indicate that sharing behavior at Fongoli is common relative to the scarcity of such behavior at other chimpanzee study sites. In 24 of 30 cases, males at Fongoli shared plant foods and tools with adult females or allowed females to supplant them from feeding sites. In other cases, adult males shared honey with a juvenile and an adult male and shared fruit with other adult males. Fruits were the (non-meat) resources most often shared overall, followed by tools and honey. Foods shared had always been transported from the feeding site. Fourteen cases of plant food sharing were recorded, with ten involving three different adult females as recipients. Four cases of tool sharing were recorded (from males to females). Nine cases occurred where adult females supplanted adult males from termite fishing sites. Middle and lower ranking males most often shared with adult females, and females most often supplanted low ranking males from termiting sites. In almost 65 percent of cases, females receiving food or tools or supplanting males from feeding sites were detumescent, indicating that immediate returns for males in terms of the “food for sex” hypothesis was not supported.

DR. FERNANDO RAMIREZ ROZZI, Centre National de la Recherche Scientifique, Paris, France, was awarded a grant in April 2008 to aid research on “Dental Growth in Baka Pygmies.” With an average height of less than 1.55 meter, Baka pygmies rank toward the most extreme end of modern human variation. Although the cause of their stature remains unknown, it is believed to be related to a unique growth process. Growth process and dental formation are intimately linked and it was hypothesized a study of dental growth in Baka pygmies might help to understand their growth. The research focused on dental growth in Baka pygmies to test if dental growth is achieved in shorter time frame than in non-pygmy populations. From 2008 to 2010, the grantee followed dental growth in a population of Baka located near Lomié in southeastern Cameroon, using the birth records that a Catholic mission had maintained on approximately 2000 individuals from the surrounding community over the last twenty years. Preliminary results indicate that the time frame for dental growth in Baka does not differ from non-pygmy groups, and that somatic growth does not stop at earlier age than in Bantu or European populations. While the extent of growth period in Baka does not differ from other populations, the pattern of growth in Baka seems to show some very particular pattern which might explain the shorter stature of adult individuals.

THOMAS REIN, then a student at New York University, New York, New York, received funding in May 2009 to aid in research on “Locomotor Function and Phylogeny: Implications for Interpreting Extinct Hominoid Morphology,” supervised by Dr. Terry Harrison. This project examined the degree to which different forelimb skeletal traits

correspond with locomotor function and the degree to which evolutionary relationships between species constrains this correspondence. Those traits that were found to most strongly relate to locomotion were used to infer locomotor behavior from fossilized remains of extinct species. Fieldwork was conducted over two months in Nairobi, Kenya, and Addis Ababa, Ethiopia, to collect measurements on two extinct primate species with unique combinations of forelimb traits. The forelimb bones of an early Miocene precursor to apes and humans, *Proconsul heseloni*, were measured at the National Museums of Kenya. The forelimb anatomy of an early member of the human lineage, *Australopithecus afarensis*, was investigated at the National Museum of Ethiopia. Predictive models based on the correspondence between forelimb anatomy and locomotor behavior were applied to a refined assessment of the locomotor repertoire of *Proconsul heseloni* and *Australopithecus afarensis*.

CLARA SCARRY, then a student at Stony Brook University, Stony Brook, New York, received funding in October 2008 to aid research on “Functions and Consequences of Intergroup Aggression in Argentine Tufted Capuchins,” supervised by Dr. Andres Koenig. Between-group competition over mates and resources is a pivotal factor in models of the evolution of primate behavior, including the evolution of social living, female social relationships, and male reproductive strategies. Similarly, human behavioral ecologists have drawn upon between-group competition for limiting resources in developing models for the formation of hierarchical societies and human reproductive decisions. This study examined between-group competition in tufted capuchin monkeys (*Cebus apella*) in Iguazú National Park, Argentina, focusing specifically on: 1) mechanisms of intergroup dominance; 2) functions of aggressive encounters; and 3) energetic consequences of intergroup dominance. Behavioral data were collected for multiple groups to assess the relative strength of between-group competition and to identify patterns of individual participation in intergroup encounters. Playback experiments from artificially controlled resources were conducted to assess the function of intergroup aggressive interactions. Results suggest that both males and females respond more aggressively in the presence of high-quality resources, while aggression by the dominant male is reduced in the presence of a receptive female. Ongoing analyses will determine whether intergroup dominance increases individual energy gain. These data provide a dataset for comparison to previous studies in Peru to examine how varying resource distribution affects the competitive regime experienced by individuals.

MAJA ŠEŠELJ, then a student at New York University, received funding in May 2009 to aid research on “Human Growth Evolving: Integrating Dental and Skeletal Growth Proxies to Understand Life History in Homo,” supervised by Dr. Susan Antón. Modern humans differ from our closest living relatives, the African apes, in having a particularly long period of growth and development, both dental and skeletal. Although many studies focused either on dental or skeletal development in fossil hominins, a key to a better understanding of the evolution of the modern human pattern of growth and development is evaluating both developmental systems simultaneously. This study aims to elucidate the relationship between dental and skeletal growth and chronological age in modern humans and Pleistocene hominins, and to explore the variability in dental and skeletal ontogeny in a large and diverse recent modern human sample from North America, Africa, Asia, and Europe. The results suggest that dental and skeletal growth and development are not conditionally independent given age, but the conditional relationship is relatively weak; thus one developmental system may not be a reliable proxy for the other. The ontogenetic patterns in Neanderthals and early *H. sapiens* appear to be generally comparable to recent modern humans.

CARRIE C. VEILLEUX, then a student at University of Texas, Austin, Texas, received a grant in April 2009 to aid research on “Effects of Nocturnal Light Environment on the Evolution of Nocturnal Primate Color Vision,” supervised by Dr. Edward Christopher Kirk. Habitat transition is commonly linked to the evolution of novel hominin locomotor or dietary anatomy. Yet, while humans differ from apes in color vision features, little work has explored how habitat transition influenced human visual evolution. Using nocturnal lemurs as a model, this project combined molecular analyses of selection pressure acting on the S-opsin gene (coding for blue-sensitive retinal cones) with field measurements of nocturnal ambient light (n=547 measurements) available across the lunar cycle in lemur habitats (dry forest Kirindy Mitea, rainforest Ranomafana). The goals were to test whether: 1) selection for color vision in lemurs varies by habitat type; and 2) habitat types vary in the color and intensity of nocturnal light. Preliminary analyses of the S-opsin gene in 112 nocturnal lemurs suggest selection on the gene varies by habitat type, microhabitat, and diet. While comparisons of nocturnal light environments are also preliminary, light color and intensity appear to vary by lunar phase and habitat type, with dry forests exhibiting much brighter light environments. Together, these data suggest that habitat transitions can impact primate color vision evolution. These results provide a framework for investigating the role of habitat transition and dietary shift on the evolution of hominin visual systems.

MELANIE VENTO, then a student at Northwestern University, Evanston, Illinois, received funding in May 2008 to aid research on “Evolutionary Perspectives on the Emergence of Chronic Metabolic Diseases in an Amazonian Bolivian Population,” supervised by Dr. William R. Leonard. This research among the Tsimane’ builds on recent findings to shed light on why transitional populations may experience greater risk of obesity and chronic disease under conditions of rapid social change. The recent finding that inflammation—an immune process stimulated by both infection and obesity—is integral to cardiovascular disease (CVD) suggests that individuals in transitional populations (experiencing both pathogenic physical environments and weight gain) will face a double burden of harmful inflammatory stimuli, placing them at greater risk for CVD. Furthermore, for developing populations, the joint effects of under-nutrition and high infectious disease load in childhood may contribute to both small body size and depressed metabolic rates leaving adults particularly at risk for the development of obesity and associated chronic disorders when exposed to a more urbanized diet and lifestyle. This study integrates these perspectives to test a novel model for the role of population adaptation in the rise of chronic disease under conditions of social change. Adopting the developmental origins of health and disease framework, which recognizes the importance of early life adaptive physiological changes to a predicted future environment, the research investigates the roles that diet, activity, metabolism, and inflammation play in chronic disease risk when increased market exposure leads to shifts in nutritional status across the life course. More specifically, the study examines: 1) how greater market integration is associated with adult weight gain and chronic disease risk; 2) the role of adiposity, infection, and pathogenicity on inflammation (C-reactive protein levels); and 3) whether the combined influence of poor early nutritional environments (indicated by leg length), low metabolism, and small size place Tsimane’ at greater risk for obesity and CVD in adulthood.

ANNA G. WARRENER, then a student at Washington University, St. Louis, Missouri, was awarded a grant in April 2009 to aid research on “Pelvic Shape and Locomotor Cost: An Empirical Test of Biomechanical Models of the Hip,” supervised by Dr. Herman Pontzer. This study focuses on the effect of variation in hominin pelvic shape on locomotor cost and

gait kinematics, specifically how pelvic width influences the functioning of the hip abductor muscles and what these muscles contribute to energetic expenditure during locomotion. This topic has been discussed widely in the literature, however all previous analyses have been based on static biomechanical models of hip abductor function that do not incorporate the dynamics of force production in the lower limb during locomotion. To address these questions, gait analysis, force plate, and oxygen consumption data were collected for 28 individuals as well as anatomical data from MRIs. Using a custom-written MatLab routine, muscle mechanical advantage, force, and active muscle volume will be determined for the hip abductors as well as the other major muscle groups of the lower limb active during locomotion. These data can then be used to determine the relationship between skeletal shape and muscle mechanical advantage as well as the direct contribution of the hip abductors to locomotor cost. Once analysis is completed, this research will help answer long-standing questions regarding early hominin locomotion and the effect of sexual dimorphism in the modern human pelvis on locomotor efficiency.

ERIN MARIE WILLIAMS, then a student at George Washington University, Washington, DC, received funding in April 2009 to aid research on “Influences of Material Properties and Biomechanics on Stone Tool Production,” supervised by Dr. Alison S. Brooks. Later Homo possesses a derived thumb that is robust and long relative to the other digits, with enhanced musculature compared to extant apes and early hominins. Researchers have hypothesized that this anatomy was selected in part to withstand high forces acting on the thumb during stone tool production. Previous studies indirectly support this hypothesis; however, direct data on loads experienced during stone tool production and their distribution across the hand are lacking. Using a dynamic pressure sensor system and 3-D motion capture technology, manual forces and pressures were collected from six experienced knappers replicating Oldowan tools. Knappers used hammerstones requiring a 3-jaw chuck grip. Peak and strike forces and pressures and impulse and pressure-time integrals were consistently significantly greater on the 2nd and/or 3rd digits compared to the 1st across all subjects. Kinematics data revealed that this distribution pattern was not consistently present during up-swing, however it was established during the down-swing pre-strike phase and continued through swing termination. These results do not support the hypothesis that loads experienced during stone tool production are significantly higher on the thumb compared to the other digit, calling into question hypotheses linking modern human thumb anatomy specifically to stone tool production load resistance.

JEREMY J. WILSON, then a student at State University of New York, Binghamton, New York, was awarded funding in April 2008 to aid research on “Modeling Life and Death in Late Prehistoric West-Central Illinois,” supervised by Dr. Dawnie Wolfe Steadman. Funding enabled analysis of skeletal samples from the Morton Complex and Norris Farms, as well as a trip to the University of Southern Denmark to work on quantitative modeling of bioarchaeological data. These research components contributed to a larger dissertation project assessing demographic and epidemiological variability in the central Illinois River Valley during late prehistory. The paleodemographic analyses demonstrated elevated levels of age-specific adult mortality developed during the latter half of the Mississippian period. Reduced rates of female survivorship coincided with the emergence of large-scale, fortified villages and deteriorating socio-political relations in the valley. The paleoepidemiological analyses demonstrated an association between the demographic parameters and the lesions on bones and teeth. More specifically, significantly different age-specific rates of carious lesion development and progression were observed for the sexes and across time periods. Related temporal and sex-specific patterns were also observed for enamel hypoplasias,

dental attrition, tooth loss, and abscesses. These findings support the concepts and methodological concerns established in the “Osteological Paradox.” Skeletal samples routinely represent the frailest individuals at a given age with significant evidence for selective mortality.

LINGUISTICS

Africa:

JENNIFER LEE HALL, then a student at University of Michigan, Ann Arbor, Michigan, received a grant in October 2007 to aid research on “Building Bridges: Language Ideology and Passerelle Literacy Education in Morocco,” supervised by Dr. Judith T. Irvine. This research looks at mother tongue adult literacy education in Morocco through a case study of a new methodology called “passerelle.” The grantee tested the hypothesis that passerelle, by promoting Standard Arabic script as an ideologically neutral instrument for representing mother tongue languages, presents an ideological conflict for learners and educators who may hold differing ideas as to the appropriateness of portraying traditionally oral languages in written form using Arabic script. Twelve months of comparative research on the ideologies of learners and educators in passerelle classrooms was carried out both in urban and rural settings. The grantee observed that passerelle literacy educators tended to avoid utilizing mother tongue literacy activities in the classroom and instead relied on normative methods of Standard Arabic literacy teaching. They restricted the use of mother tongues languages in the classroom to oral activities and the use of Standard Arabic to writing activities, thus indicating that passerelle methodology did indeed present an ideological conflict. In contrast, most adult literacy learners did not express a similar ideological conflict and embraced opportunities to write in dialectical Arabic. This is partially due to the fact that many did not hold any preconceived notions about distinctions between oral and written Arabic.

SARAH M. HILLEWAERT, then a student at University of Michigan, Ann Arbor, Michigan, was awarded funding in October 2008 to aid research on “Language, Space, and Identity: Linguistic Practices among Youth in Lamu, Kenya,” supervised by Dr. Judith T. Irvine. Investigating linguistic practices among youth of Lamu Island, this research set out to provide new understandings of the complex relation between language and agency, exploring how everyday linguistic and semiotic practices can be constitutive in redefinitions of identities. A two-year research period on Lamu Island revealed how youth actively exploit and redefine the linkage between stylistic variation and social identities, statuses, and value systems to monitor social relations in a context of rapid change. Data collection revealed a linguistic complexity on Lamu Island, inextricably tied up with the island’s historical social stratification. Over six Swahili dialects spoken by different ethnic groups reflect social identities that coincide with spatial divisions on the island. As economic, political, and social changes come to undermine these historical social structures, linguistic practices become crucial in monitoring social relations. While spatial divisions remain, youth actively exploit changes in mobility (i.e. movement through the town, across spatial divides) as well as linguistic and semiotic practices to defy ascribed social identities. Switching and mixing of dialects, combined with changes in occupation of social space demonstrate how youth endeavor to challenge historically established ideologies. As changes in mobility proved to play a crucial role in this challenging of social identities, the

researcher was forced to investigate the impact of different notions of mobility (i.e. the actual movement through space but also use of cell phone, satellite tv) on notions of identity and language practices. Analysis also indicates that an important gender aspect needs to be included in the research's theoretical considerations, as the cultural restrictions in mobility have forced women, more so than man, to exploit linguistic practices in their attempts to redefine their position in Lamu Society.

ERIK LEE SKJON, then a student at University of Chicago, Chicago, Illinois, received funding in April 2008 to cover the third, eight-month phase of a four-year research project in northern Mozambique on "The Lingual-Cultural Region: Its Figures and Grounds in Three Makuwa Networks," supervised by Dr. Michael Silverstein. The goal of research is to uncover the implicit cultural model mediating ethnolinguistic identity and regional consciousness in Africa. It is hypothesized that some threshold of unity must underlie and motivate the recurrent, empirical facts of: 1) African regionalist sentiment expressed in an ethnic idiom; and 2) areal variation identifiable at the group level, in dialects and languages. The phase funded by Wenner-Gren involved: 1) documentation of one regional network—spirit possession associations—through participant-observation and interviews; and 2) extensive structured interviews organized along 15 regional themes. Research was conducted in the capital of Cabo Delgado province and in 13 villages at increasing distances from it—ten in the Shanka-Makuwa dialect region, and three on its borders. The data collected has resulted in a digital corpus of approximately 350 hours of audio, 44 hours of video, and over a 1000 photos. These materials will be transcribed and then analyzed for four figure-ground constructs posited to be particularly basic in structuring and integrating referential and pragmatic indexes of ethno-regional experience and imagination: TOPIC (theme-relatum), PATH (trajectory-landmark), LOCUS (center-periphery), and IDENTITY (self-other).

Asia:

AUDE MICHELET, then a student at London School of Economics, London, United Kingdom, received funding in April 2008 to aid research on "Learning Kinship in Huld (Mongolia)," supervised by Dr. Rita Astuti. In the village of Huld (Mongolia), children (aged 3 to 7) build representations about how they relate to other people that differ from those of their elders. Contrary to adults, children do not have a theory of kinship based on consanguinity. However, young children differentiate between two categories of people: those who are familiar—category that includes *ah duu* ("kin"), and *naiz* ("friends")—and those who are not. Familiarity is established through visits, phone calls, gifts, etc. From the age of 4, children start to restrict family membership to the people who are related to the mother as children or husband. They consider friendship and kinship to be equivalent kinds of relationships albeit friendship is restricted to people of the same age. They believe that relations of friendship and kinship have generative properties; they see these relations as transitive. At age 7, children start to distinguish *ah duu* (kin) from *naiz* (friends) and to develop genealogical knowledge to discriminate between the two, despite the overwhelming similarities in people's modes of interaction. The evidence collected suggests that children might share some intuitions about relationships. One would be that birth creates a special bond; a second that certain relationships have generative properties.

Latin America and the Caribbean:

LYDIA RODRIGUEZ, then a student at University of Virginia, Charlottesville, Virginia, received funding in October 2008 to aid research on “Thinking Gesture: The Dialectics of Language, Gesture, and Thought in Chol Maya,” supervised by Dr. Eve Danziger. This research investigates the relationship between language, gesture, and thought in a community of Chol Maya speakers of northern Chiapas, Mexico. It explores the ways in which notions of time are spatialized in speech-accompanying gestures. Most of the existing research on the representation of time in gesture is based on work with “tense” languages. In all of these studies the fact that time is given a linear representation is noteworthy. This research asks whether such representation of time in gesture is indeed a human universal. Current findings indicate that a linear conceptualization of time is absent in Chol speakers’ gestural repertoire. The co-speech gestures that appear most consistently in Chol discourse are: 1) deictic gestures pointing at real or imaginary locations, and elements in the landscape and the nearby space; 2) iconic gestures depicting shape, size, quantity, and distinctive features of people or mythical characters; 3) gestures occurring in phrases with affectives or positionals. In light of these findings, it is proposed that linearity of imagistic representation of time is not necessarily a universal in human thought. The fact that Chol main grammatical strategy to indicate temporal reference is aspect, and not tense, may account for this lack of linearity in Chol temporal thought.

Oceania and the Pacific:

ELISE C. BERMAN, then a student at University of Chicago, Chicago, Illinois, received a grant in April 2009 to aid research on “Children as Social Players: Children’s Conversational Roles as Affected by Concepts of ‘Truth’ in the Marshall Islands,” supervised by Dr. John A. Lucy. Ethnographic and linguistic research was conducted in a small village in the Marshall Islands. Data was collected through participant observation, informal questioning, recording natural conversations, a longitudinal study of eight children, and formal interviews, and reveals that the Marshallese, like many other peoples, consider giving to be obligatory. Yet, many people did not want to give. The dissertation analyzes how the Marshallese avoided giving. It focuses specifically on children’s roles (as both objects and actors) in these language games the Marshallese play to avoid giving without insulting anyone. Two theoretical implications emerge: 1) avoiding sharing is a semiotic processes that requires speaking or acting in such a way that people are able to assign goods a status that removes them from the exchange system. Consequently, this study shows that signs change the exchange status of goods; and 2) Marshallese children were able to avoid giving because adults saw them as irrelevant to exchange relations. This irony of the children’s situation exists at two levels of analysis. At an ethnographic level, children in the RMI are important because they are perceived as unimportant. But on a theoretical level, it may be the case that, specifically because our informants do not recognize them as such, children are relevant to many research questions traditionally investigated among adults.

SOCIAL/CULTURAL ANTHROPOLOGY

Africa:

DR. NWANDO ACHEBE, Michigan State University, East Lansing, Michigan, was awarded a Hunt Postdoctoral Fellowship in April 2008 to aid research and writing on “The Female King of Colonial Nigeria: Ahebi Ugbabe.” The resulting book is a full-length critical biography on the only female Warrant Chief and King in all of colonial Nigeria and arguably British Africa. A case study of an extraordinary woman, it reveals much about the shifting bases of gendered power under British indirect rule and the ways in which Igbo women and men negotiated and shaped the colonial environment. The biography also encourages new ways of interpreting African lives beyond the received categories of analysis by advancing critical perspectives on women, gender, and sex. It also challenges presumptions of homogeneity within the category of “woman,” “prostitute,” and “slave,” and offers new theories that recognize African concepts such as female king, female husband, autonomous sex worker, and “wife of deity.” There is no comparative biography on gender and power in Igboland. The life of this exceptional female king, Ahebi Ugbabe, therefore contributes to knowledge by illuminating one [wo]man’s agency in remapping the terrain of “traditional” and colonial gendered politics in her district.

DR. JOOST BEUVING, University of Amsterdam, Amsterdam, The Netherlands, was awarded funding in April 2008 to aid research on “Global Business, Economic Behavior in Action and the Social Construction of the Euro-African Nile Perch Market.” This research aims to shed new light on the decision-making of economic actors operating under conditions of globalization and economic reforms characteristic of emerging markets in Africa today. It does so through ethnographic study of two distinct groups of actors operating in the booming business of Nile perch on Lake Victoria, Uganda. First, the perch business is run by boat owners, fishermen, and other entrepreneurs. This study shows they are concerned with achieving social distinction rather than with maximizing profits; this compromises cashing in the premium that the insecure perch business offers for social organization. Secondly, numerous young migrants work as perch-fishing crews. It appears that a cultural preference for the urban culture characterizing the village landings that have sprung up along the shores of Lake Victoria, rather than a universal quest for economic opportunity, drives their engagement with the perch sector. A common point in both findings is that, in order to understand how economic behavior works in everyday situations, it is imperative to consider its associated cultural elements. This project hopes to show the value of such a sociocultural approach, and to provide some initial ideas for the development of new analytical devices and methodological tools oriented to this purpose.

LAUREN E. CARRUTH, then a student at University of Arizona, Tucson, Arizona, was awarded funding in October 2008 to aid research on “Bad Medicine: Risk, Rumor, and Humanitarian Relief in the Shinile Zone of Ethiopia,” supervised by Dr. Mark A. Nichter. The most common causes of death in humanitarian emergencies are infectious diseases, and these are largely treatable with a short course of antibiotics. Consequently, millions of people benefit from the distribution of antibiotic medications during humanitarian relief operations in disasters and conflicts around the world. Yet, although pharmaceuticals are central to humanitarian interventions, and although there is extensive research on the effects of humanitarian interventions on people’s health, most studies fail to account for the lasting effects temporary humanitarian relief on local healthcare systems and health behaviors. Therefore, this dissertation project asks, “What effect does the temporary provision of free

medications to underserved populations have on their health-seeking behaviors, local social relations of illness and healing, local health systems, and transnational flows of unregulated pharmaceuticals?” More generally, what are the lasting effects of clinical humanitarian interventions? To address these questions, this research employs multi-sited ethnography in communities, clinics, and relief agencies in the northern Somali region of Ethiopia—a hub of recurrent humanitarian crises, repeated clinical humanitarian interventions, and transnational contraband pharmaceutical trade.

KERRY RYAN CHANCE, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in May 2008 to aid research on “Living Politics: New Practices and Protests of the ‘Poor’ in Democratic South Africa,” supervised by Dr. John L. Comaroff. This dissertation project examines how everyday practices and interactions between the state and residents of urban townships and shack settlements demarcate political life in democratic South Africa today, nearly two decades after the fall of apartheid. Conducted over eighteen months in the South African city of Durban, ethnographic research was based in the shack settlement of Kennedy Road: home to the national headquarters of Abahlali baseMjondolo, a leading poor peoples’ movement. Drawing from political philosophy and studies of global slums, the project considers how residents collectively identify and articulate demands as political across historically race-based communities, and how this living politics (*ipolitiki ephilayo*), premised upon material conditions, is transforming long-standing relations with the state.

BRIGHT BENSAH DRAH, then a student at University of Toronto, Toronto, Canada, received a grant in November 2008 to aid research on “Crisis Fostering in an Age of HIV/AIDS: Experiences of Queen Mothers of Manya Krobo, Ghana,” supervised by Dr. Daniel W. Sellen. About 170,000 Ghanaian children are orphaned due to AIDS, 80 percent of whom are fostered by women. Existing research about orphan care has focused on the woman-child dyad, thereby obscuring other forms of care. Moreover, the conventional measures of orphan care are based on frameworks that ignore orphans’ perspectives and the social context in which caregiving is negotiated. In the Lower and Upper Manya Krobo districts in Ghana’s Eastern Region, queen mothers (traditional female leaders) are responsible for orphans. The aims of the current study are to examine: 1) the socio-cultural context of orphan care in Manya Krobo; 2) caregiving strategies used by the queen mothers; and 3) the outcomes for orphans. Between September 2008 and December 2009, data were collected from queen mothers, children 6-to-11 years old, chiefs, HIV-infected/uninfected adults, welfare officers, and NGOs using qualitative and quantitative methods, including focus groups, semi-structured interviews, structured interviews, and participant observation in households. Data collected included participants’ understandings and expressions of care, child/orphan and caregiving practices. Analysis and manuscript preparation are expected to be complete by June 2010. Findings will address existing gaps in anthropological theory of community based child caregiving and contribute to improving orphan care in Ghana and internationally.

ANNEETH KAUR HUNDLE, then a student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in May 2008 to aid research on “Uganda’s Asian Question: Violence, Gender, and Citizenship Struggles in Kampala,” supervised by Dr. Damani J. Patridge. Gender and domestic violence against Asian women in Uganda, when made visible and public, is linked to broader historical and contemporary debates and questions about the problems of citizenship for Asians in East Africa today. Ethnographic data has made it difficult to conclude that Afro-Asian gender politics are playing a significant role to

establish citizenship for Asians in Uganda today. Nonetheless, publicized cases of violence against Asian women have created an opening for Ugandan African and Asian-Indian women to debate about the role of the new post-Expulsion migrant population of Asians to Uganda. They have also opened up additional questions for Ugandan Africans about social justice, who the Asians are, and why and how Asian migration is happening. The project has helped to determine that Asian migration has increased as: 1) formerly expelled Ugandan Asians from Western diaspora communities are invited to re-invest and re-claim their private property in Uganda; 2) Asian capitalists from India and China seek private investment opportunities or government contracts; 3) traders and other migrant Asians from South Asia decide to live in East Africa given the relatively open borders and government receptivity towards Asians; and 4) as migrants are recruited to work for larger scale companies in an environment of renewed capitalist activity. This new demography of Asians in Uganda requires a reassessment of the ways in which citizenship has been traditionally applied to and utilized for Asians.

TARA BETH KELLY, then a student at University of Oxford, Oxford, United Kingdom, received an award in October 2009 to aid research on “In the Shadow of Their Chemicals: The Sociality of Ethnobotanical Procedures for Treating Malaria Symptoms in Oku, Cameroon,” supervised by Dr. Elisabeth Lee Hsu. This research, carried out in Oku, Cameroon, addressed the use of plants in the traditional medicine treatments for malaria symptoms. Key research inquiries included looking into how malaria symptoms were understood, experienced, and treated with plants and ritual procedures by traditional doctors. The underlying focus of this research was to understand what it means from an internal Oku point of view for a plant to be a “medicine” (or component thereof), and what comprises an effective medicinal therapy, in the context of febrile illness. The study entailed looking at plant uses outside of the medicine pot—the predominant biomedical gaze on plants only as chemicals—to see how plants are included in treatments in an array of applications found essential to traditional treatment efficacy. Aspects of change in regard to new and old technique incorporation were taken into consideration as traditional medicine in Oku stresses both the need to maintain traditional practices and the desire to competitively expand the power and capacities of each doctor. Exploration of how plant and medicine knowledge differed between genders emphasized differing pathways to medicinal knowledge.

MICHELLE A. OSBORN, then a student at the University of Oxford, Oxford, United Kingdom, was awarded funding in April 2009 to aid research on “Ghetto Governance: An Urban Ethnography of Chieftaincy in Kenya’s Kibera Slum,” supervised by Dr. David Pratten and Dr. David Anderson. By linking together historical analysis with political ethnography, this study explores the evolution of the Provincial Administration within Kibera and examines the role of chiefly authority within the slum’s socio-political landscape. Today Kibera is characterized by a political pluralism, in which local chiefs, who are representatives of the central government, struggle to maintain power and legitimacy alongside competing non-state authorities, such as youth gangs and vigilantes. This ethnographic account is positioned within the space that exists between the bureaucratic office of the chief and the streets of Kibera. Within this space contestations and negotiations over local authority routinely intersect with the everyday practices and politics of chiefs. This study considers how such encounters affect both local governance and the daily lives of the urban poor. Drawing from literature on urban and political anthropology as well as studies of chieftaincy, the anthropology of the state, and global slums, this research

contributes to our understanding of how local governance and urban chieftaincy operate and affect the lives of the urban poor within one of the sub-Saharan Africa's largest slums.

DENIS REGNIER, then a student at London School of Economics, London, United Kingdom, received a grant in April 2008 to aid research on "Social Organization, Identity and Consciousness among Betsileo Slave Descendants, Highland Madagascar," supervised by Dr. Rita Astuti. Fieldwork was carried out among the southern Betsileo of Madagascar and focused on explaining why, although slavery was abolished in 1896, free descendants today still strictly avoid marrying slave descendants. The research found that free descendants use a hypodescent principle to categorize people as slave descendants. This principle, together with beliefs about the impurity of slave descendants' blood and its transmission, underpins marriage prohibition. Free descent ancestors are said not to tolerate "dirty people" (i.e. slave descendants) being buried in the collective tombs, since such a burial would make them dirty as well, and subsequently lower their descent group status. Local descent groups take many precautions to prevent such marriages. Parents, through kinship networks, undertake extensive inquiry to check descent status of potential marriage partners for their children. Rituals such as the public recounting of genealogy at funerals enhance social memory of origin and status of local families. Although mixed marriages do occur, they can have dramatic consequences for the couple and pose problems for both free and slave descendants, one of the most sensitive issues being the choice of the tomb where children should be buried. The research also examined the consequences of this state of affairs for slave descendants.

DR. JESSE W. SHIPLEY, Haverford College, Haverford, Pennsylvania, was awarded a Hunt Postdoctoral Fellowship in April 2008 to aid research and writing on "Living and Preaching the Hiplife: Afro-Cosmopolitanism and Moral Mediation in Ghanaian Popular Culture." In the 1990s in Accra, Ghana, musicians and producers created hiplife: a musical genre blending local highlife and hip hop-oriented Black diasporic music. This research examines how young entrepreneurial artists create and circulate music reshaping styles, aspirations, and possibilities for Ghanaian urbanites. The book argues popular music practices are central to a rising aesthetics of entrepreneurship. Ghanaian subjectivities and public life are reshaped by the conjuncture between popular culture and business practice. To make this case the book focuses ethnographically on young Ghanaians in Accra, New York, and London as they produce hiplife music in studios, perform live, and use new digital production and circulation technologies, reshaping how Ghanaians imagine their relationship to globalization, race, and nationhood. Music provides a set of daily practices shaped through free market sensibilities. The valorization of the entrepreneur associated with neo-liberalism has particular resonance due to the historical centrality of trade networks and complex value conversions in West Africa. For critics and fans alike, hip hop provides a historically premeditated idea of what Blackness entails. For young Africans, hip hop music maps a contested global language of Black racial affiliation, which simultaneously refracts more specific Ghanaian political conflicts of generation, gender, and class.

BRENDAN R. TUTTLE, then a student at Temple University, Philadelphia, Pennsylvania, was awarded a grant in April 2009 to aid research on "Lives Apart: Diasporan Return, Youth, and Intergenerational Transformation in South Sudan," supervised by Dr. Jessica R. Winegar. Setting out from the experiences of young returnees from North America, Europe, and Australia to places they called "home" in Southern Sudan, this research explored endeavors to create networks of accountability among people living in multi-local

(transnational and urban-rural) settings. This project began by exploring the particular dilemmas of returnees who, after long absences, struggled to create and activate localized ties to the places they considered home. It became a study of the particular ethical questions faced by a range of people considered partial outsiders—particularly, migrants, soldiers, the educated, young people—who were grappling with questions about their relations to their places of origin, what they owed to them, and what moral stakes were at play. During a period of relative calm in the region, the grantee conducted twelve months of ethnographic research in South Sudan—in Bor and the surrounding countryside—in order to understand the interrelations between contemporary ethical debates about authority and coercive power, migration, and the past.

Asia:

FELICITY AULINO, then a student at Harvard University, Cambridge, Massachusetts, was awarded funding in May 2008 to aid research on “Transforming Death, Transforming Society: Palliative Caregiving Networks in Thailand,” supervised by Dr. Byron J. Good. In northern Thailand, the government, the private sector, and civil society alike are increasingly promoting home-based care models for the elderly. Therein, family members and community volunteers face the challenges of carework amidst a web of social caregiving norms challenged by economic and demographic changes, international elder care initiatives, and the daily grind of providing physical care. This research explores caregiver subjectivity and emergent social networks related to the shifting landscape of care for dependent elderly and those nearing death in this setting. The resulting dissertation theorizes a distinctly Thai logic of psychological support and emphasizes Thai attention to and care of the social body as key to understanding the influence (and limitations) of larger-scale elder care reform efforts. Care for the elderly thus offers a glimpse of life in the shadows of institutions: where traditions are calibrated and embodied, where global ideals are carried out or countered, and where communities of like-mindedness emerge and grow.

MICHAEL BERTHIN, then a student at London School of Economics, London, United Kingdom, was awarded a grant in April 2009 to aid research on “An Ethnographic Examination of Social Robots in Japan,” supervised by Dr. Rita Astuti. This research project examined social robots in Japan. The question for this project was simply to ask, “Can a robot be social?” This question is intended to be not only about robots themselves but also about the fundamental meaning of “social.” First, fieldwork at robotics research laboratories showed that the motivations for roboticists usually fit into three broad categories: science for those who want to do basic research about topics such as human cognition or emotions; engineering for those who are interested in directly making practical and useful devices; and the “cool factor” for those who are simply fascinated by robots or technology in and of themselves. Second, ethnographic research was done with people in wheelchairs. Wheelchairs are not like social robots in that people don’t have dialogues with them, but they are also intimate machines in the sense that people rely on them and spend all their time in them. Further, people at the center rely heavily on helpers who assist in most daily tasks. This is a role roboticists envision for high-end social robots. The result of this research shows the relation between abstract reasoning in the lab and day-to-day life for people in wheelchairs.

OLGA FEDORENKO, then a student at University of Toronto, Toronto, Canada, was awarded funding in November 2008 to aid research on “Ethico-Politics of Advertising:

Analyzing Discourses and Practices of Ethical Advertising in Neoliberalized South Korea,” supervised by Dr. Andre Schmid. This project started as an exploration of advertising ethics as it is articulated and implemented by government and non-government review organizations in contemporary South Korea. As fieldwork progressed, it broadened up to encompass discourses and practices of advertising in general and to question what processes are mediated through advertising in South Korea. Conducted fieldwork included: observation of consultative advertising review meetings at Korea Broadcast Standards Commission; probes into industry-sponsored advertising review boards and NGOs engaged in advertising monitoring; participant observation at a major advertising agency in Seoul; following advertising campaigns through physical and virtual sites of advertising production and consumption; attendance of numerous advertising industry events; repeated visits to the Advertising Museum in Seoul; and interviews with advertising regulators, reviewers, professional and volunteer monitors, employees of advertising agencies, advertising managers at media outlets, consumer and media activists, advertising students and regular people. Collected data draws attention to blurring boundary between advertising and other mass media and to the role people voluntarily play in making advertising an effective instrument of commodity aesthetics. It also documents ongoing contestations about the status of advertising as a public cultural resource and as a private business expense, while detailing how flows of advertising texts and revenues are implicated in politico-economic struggles in South Korea.

AMRITA IBRAHIM, then a student at Johns Hopkins University, Baltimore, Maryland, received a grant in October 2008 to aid research on “‘Truth on Our Lips, India in Our Hearts:’ Television News and Affective Publics in Delhi,” supervised by Dr. Veena Das. Television news in India is characterized by an excess of audio, visual, and narrative tropes that draw from popular film, pulp fiction, and mythology. As a form of storytelling that borrows from and builds on these, news also circulates among its audiences in everyday conversation, rumor, and gossip. These forms of talk often find their way into the news as “sources” in themselves. During 18 months of fieldwork, the grantee observed the inner workings of three news studios, interviewed channel heads, production teams, and reporters and also followed selected stories into the neighborhoods where they had occurred. This dissertation explores how the line between fiction and fact is negotiated in India’s television news through three field encounters: first, the television news crime genre that builds on themes from Hindi film and pulp fiction; second, the force of rumor in shaping the contours of a news story in the studio and also among local residents; and third, the unexpected appeal of reality television as a form of news. The study will attempt to show how the repetitive loop of visuals, music, and narrative enhances the affective intensity of news stories such that they become forces, among others, in the constitution of contemporary public culture.

BYUNGCHU DREDGE KANG, then a student at Emory University, Atlanta, Georgia, was awarded a grant in November 2008 to aid research on “Reorientations: Asian Regionalism, Class Distinction, and Male Same-Sex Desire in Thailand,” supervised by Dr. Peter John Brown. This project focuses on how gay men and male-to-female transgender persons (“kathoeys”) in Bangkok, Thailand, experience and negotiate romantic partner preferences in a globalizing world. While there is a body of scholarship that addresses Western influences on Thai gender and sexuality, little is known about the impact of East Asian influences. The grantee proposed to investigate how Thailand’s geopolitical position—situated between wealthier and poorer countries in the region—constrains and enables new partner preferences. The project examines how desires for Asian partners are created and how Thai-

Asian partnerships affect local ways of thinking about and experiencing the self amidst regional economic change. There are three major sources of data for this project: public discourse, participant observation, and interviews.

DR. ERIC I. KARCHMER, an independent scholar located in Weston, Massachusetts, was awarded a Hunt Postdoctoral Fellowship in October 2007 to aid research and writing on “Orientalizing the Body: Postcolonial Transformations in Chinese Medicine.” *Orientalizing the Body* is an ethnography of the hybrid practices that doctors of Chinese medicine have adopted to suit the institutional demands of modern healthcare delivery in China. Medicine in contemporary China is shaped by postcolonial power asymmetries: doctors of Chinese medicine practice two types of medicine, Chinese medicine and Western medicine, while their Western medicine counterparts learn only one. Despite the social imperative for doctors of Chinese medicine to use both medical systems, they have not developed an overarching theory of integration. Instead they rely on a small set of “Orientalist” comparisons that posit the two medical systems as mirror images of each other, especially with regards to efficacy, anatomy, and diagnosis. These seemingly innocuous comparisons operate as purifying claims that both marginalize the clinical scope of Chinese medicine to the chronic, the functional, and the hard-to-diagnose, while also enabling clinical innovation by facilitating its integration with Western medicine. The manuscript traces the historical emergence of these Orientalist formulations and their implications for contemporary practice demonstrating that the dual processes of purification and hybridization—simultaneously constraining and expanding the horizons of clinical practice—have become the central organizing dynamic in the modern development of Chinese medicine.

KATHERINE MASON, then a student at Harvard University, Cambridge, Massachusetts, was awarded a grant in May 2008 to aid research on “After SARS: An Ethnography of Public Health Campaigns in South China,” supervised by Dr. Arthur Kleinman. With this project, the researcher examined the lived experiences of public health professionals in Shenzhen and Guangzhou, China, following the SARS epidemic of 2003, with the goal of answering the question, “How do national and global discourses of moral duty, together with personal career ambition, shape the moral experiences of Chinese public health professionals after SARS?” Ethnographic research was conducted at the Shenzhen City Center for Disease Control and Prevention (SZ CDC) between September 2008 and August 2009, with supplementary research conducted at the SZ CDC, the Sun Yat-Sen University School of Public Health in Guangzhou, and other public health institutions and schools in Shenzhen, Guangzhou, Hong Kong, and Beijing between 2007 and 2010. Research methods included intensive participant observation at the SZ CDC, as well as informal, semi-structured, and life-history interviews with over 100 public health professionals and public health students in all four cities. The data collected was used to provide the primary data for a dissertation entitled, “After SARS: The Rebirth of Public Health in China’s ‘City of Immigrants,’” with a prospective defense date of April 2011.

ANASTASIA NORTON-PILIAVSKY, then a student at University of Oxford, Oxford, United Kingdom, received funding in May 2008 to aid research on “Crooked Circles: ‘Criminal Castes,’ Vernacular Governance and the State in Rural North India,” supervised by Dr. David Nicholas Gellner. This ethnographic and historical research focused on a community of professional thieves in western India known as Kanjars, who have been historically instrumental to local governance as agents of resource extraction, intelligence gathering, and protection. Today, many of them continue to be employed both in the “shadow economy” and the formal governmental sphere. This work shows that

relationships between Kanjars and their employers—be they local farmers, police officers, or politicians—draw on a basic formula of relatedness, status, and rank in local society, which may be heuristically termed the “patron-client” bond. The ethnography details the moral economy of such relationships—the attendant rules of comportment, forms of economic exchange, and mutual expectations—in Kanjar life, showing that relations with hereditary patrons and state employees follow a shared set of rules, with policemen, civil servants, and politicians acting much like the erstwhile princely chiefs. The opposition between the logic of patronage and the global philosophy of impersonal statehood has provoked much concern with the “criminalization” of the Indian state. Because Indian patrons must give, feasts and gifts are as central to modern political campaigns as they were to the courtly rites of pre-British kingdoms. Resource extraction by means of theft, decried as “criminal” or “corrupt” in the press, is crucial to such donorship, making thieving as central to petty countryside politicking as to the success of elections, political parties, and Indian rural electoral democracy at large.

SEO YOUNG PARK, then a student at University of California, Irvine, California, received a grant in October 2008 to aid research on “Making Time in the 24-hour City: Gender, Labor, and Experiment in Seoul’s Dongdaemun Market,” supervised by Dr. William Maurer. This project investigates the ways in which time is experienced and produced by differently positioned subjects in the Dongdaemun Market in Seoul. By exploring the place-making and market-making practices that “speed up” and also “slow down” the time in the Market, this research aims to understand the contested emergence of 24-hour cities in Korea. A sprawling complex that encompasses assembly plants, wholesale stores, retail shopping malls, and entertainment centers, Dongdaemun exemplifies the rapid transformation of Seoul. Once viewed as a place of arduous manual labor, Dongdaemun is now imagined as an attractive 24-hour operating space, where high-speed transnational production and consumption take place simultaneously. The grantee conducted 15 months of ethnographic fieldwork in Seoul, working with the market-making agents of Dongdaemun: factory laborers, designers, entrepreneurs, and NGO workers. By investigating their practices in and narratives of Dongdaemun, this study analyzes how intimate circuits unfold in their struggles over time, their working spaces, and their own creativity in various registers of garment making. The project suggests that it is not only the workers’ intensive labor but also their bodily presence and intimate engagement with the clothes, people, and skills that materialize the “speed” of production and circulation and yet contest the abstract notion of speed.

NATALIE H. PORTER, then a student at University of Wisconsin, Madison, Wisconsin, received funding in May 2008 to aid research on “Threatening Lives: Controlling Avian Flu in Vietnam’s Poultry Economy,” supervised by Dr. Katherine Ann Bowie. This project uses comparative ethnographic research at three sites of avian influenza management in Vietnam to explore how expanding global health efforts against avian influenza alter Vietnamese poultry economies in ways that create new and contested boundaries between humans and animals. Participant-observation of two avian influenza interventions in Hanoi reveals how global health experts, state agents, and non-governmental workers construct bird flu risks according to varying political and economic positions, in which controlling disease emerges as one of several objects of concern. Further, ethnographic research in two socio-economically distinct communities demonstrates how poultry producers reformulate official risk constructs according to distinct knowledge systems, which are based primarily upon interpersonal networks, kin hierarchies, and phenomenological experience. Central to the diverse understandings of bird flu risks in both global health arenas and in rural farming

communities are contestations over the appropriate role of animals in human socioeconomic systems, and conflicts over the value of agricultural livelihoods in a standardizing, market-oriented economy.

DANIEL A. SOLOMON, then a student at University of California, Santa Cruz, California, received a grant in October 2008 to aid research on “Coexistence and Conflict: Associative Techniques of Humans and Rhesus Macaques in Northern India,” supervised by Dr. Susan Harding. This research focused on the often problematic relationships between humans and rhesus macaques in and around “monkey temples” in Delhi and Shimla, India. The project had two focuses: first, the ways in which humans and rhesus monkeys associated with one another in everyday contexts; and second, how monkeys were talked about in media and political narratives about problems like monkey attacks and crop destruction. Urban macaques make their livings on handouts from devotees of the monkey-like god Hanuman and on the edible refuse left behind by dense urban crowds and patchy waste-handling infrastructure. So as monkey management programs have begun to take off in earnest, questions around waste management and the distribution of public resources have been highlighted. Debates about what to do with problematic monkeys have often taken the form of a critique of Indian modernization and government competence in general, but these debates have also provided spaces for re-evaluating governmental and religious protections afforded to animals vis-à-vis the travails of underserved classes of people. These particular issues offer urban Indians spaces for experimenting with different techniques for mitigating the most adverse effects of coexistence between social species, and for re-imagining the ethics of social protections and resource distribution.

HARRIS S. SOLOMON, then a student at Brown University, Providence, Rhode Island, received funding in April 2008 to aid research on “Diagnosing India: Food, the Body, and the Healthy Economy in Mumbai,” supervised by Dr. Catherine Lutz. This study examines the rise of obesity in urban India to understand the lived experiences of simultaneous scarcity and excess. In Mumbai, public health officials estimate that one third of the population is overweight. Debates about obesity traffic in concepts like “globesity” and “affluenza,” contemporary genetic logics, and critiques of middle-class consumerism. Although obesity symbolizes a national threat, it also creates a tension between consumptive capability and the national promise of urban, middle-class modernity. Fieldwork tracked this tension across multiple sites, and observed food preparation and consumption in a seaside fishing neighborhood, and the medicalization of these practices at a metabolic disorders clinic. The grantee explored the commercialization of eating and dieting at street food stalls, and the regulation of nutrition by government officials. Findings detail two broad developments. First, the home kitchen has become a laboratory for the prevention of weight gain and for the commodification of food rituals. Second, a fluid language of biomedical standards now structures expressions of aesthetics and desire linked to food, effectively blurring moral, medical, and consumer choices. In this context, consumerism works as both the germ and the antidote for urban modernity’s ill effects that materialize in aggregate as obesity.

ANUBHA SOOD, then a student at Washington University, St. Louis, Missouri, received a grant in April 2009 to aid research on “Women’s Help-Seeking Pathways: Global Policy, the State and Mental Health Practices in India,” supervised by Dr. Rebecca J. Lester. This research project investigated the help-seeking pathways of women experiencing mental distress in urban north India. In India’s medically plural landscape (which includes myriad treatment options), mystical-spiritual healing practices based on ideas of supernatural

affliction are believed to hold special expertise for treating mental disorders, and are especially popular among women. However, the Indian state endorses biomedical psychiatry—a less commonly sought option among women—as the only legitimate mental health system for the country and denounces magico-religious healing as superstitious and inimical to the women seeking such treatment. The study investigated what distinct appeal these two systems of mental healthcare held for women and what might women’s engagements with these systems reveal about how state discourses shape women’s health concerns. The research was conducted among women, their families, and the psychiatrists/healers in a public health psychiatric facility in Delhi, as well as a popular Hindu healing temple in the neighboring state of Rajasthan. The two field settings were carefully chosen based on an overlapping population of attendees similar in socio-demographic and socioeconomic profile visiting the two sites. The project was carried out over the period of July-December 2009 and involved participant observation, person-centered interviewing, and semi- and unstructured interviews as the primary methods of research.

CLAUDIO SOPRANZETTI, then a student at Harvard University, Cambridge, Massachusetts, received a grant in April 2009 to aid research on “Constituting Mobilities: Ice-cubes, Newspapers, and Motor-taxis in Bangkok’s CBD,” supervised by Dr. Michael F. Herzfeld. Driven by the ongoing political turmoil in Thailand, this research focused on understanding the local organization of the motor-taxi drivers and its political relevance, both inside networks of migrants workers and for the city as a whole. Sharing the sidewalks with street-vendors, police officers, illegal lottery providers, and costumers from a variety of classes, as well as regional and geographical proveniences, the drivers negotiate their presence and roles in the city through spatial and social mobility that proliferates in the interstitial spaces between cars, classes, and urban and rural life. In these spaces motor-taxi drivers function as connectors—both physically and metaphorically—between different networks and in so doing collaborate in constituting the city as an entity and in spreading its images and discourses to rural areas.

ALICE TILCHE, then a student at University of London, London, United Kingdom, was awarded a grant in October 2008 to aid research on “Broken Frames? Adivasi Museums, Representation and Marginality in Contemporary India,” supervised by Dr. Edward Simpson. This research focused on the Adivasi (“Tribal”) struggle for identity and recognition in contemporary India. In particular, it examined the development of an Adivasi Museum of Voice in rural Gujarat, and its role in transforming historically rooted forms of marginalization. Adivasi identity emerged as extremely fragmented, at the core of contested projects of modernity, development, and nation building. Interrelated processes of dispossession, resistance to extractive industries, and enrollment within a “Hindu Nation” were turning Adivasi areas into sites of intensifying conflict and political concern. In this context, the Museum of Voice aimed to generate an Adivasi counter-culture as a tool to redefine terms of inclusion. While young Adivasis were its curators, the museum was also centered within wider transnational networks of trade, social movements, and indigenous people. Based on long-term ethnographic fieldwork as participant and collaborator within this nexus, the grantee studied the daily work of cultural/political negotiation, and the complex dilemmas of representations involved in museum work. Research examined how, while building something new, Adivasis continuously contended with the objectification of others as “exotic Tribals,” as well as with “internal” hierarchies and diverse aspiration for change within the community. In this last aspect, the research considered the creation of this

new cultural space as a moment of contestation, where different projects of “modernity” came together.

Europe:

ARIANNE DORVAL, then a student at Duke University, Durham, North Carolina, received funding in October 2008 to aid research on “‘Marseilles, Door to the Souths:’ The Politics of Métissage at the Border of the Nation,” supervised by Dr. Charles D. Piot. This research was initially aimed at exploring the politics of métissage, or intercultural and interracial mixing in the French border-city of Marseilles. A combination of archival research, participant observation, and semi-structured interviews enabled the researcher to trace: 1) how the postcolonial presence in Marseilles has been represented by both local residents and postcolonial migrants; 2) the entry, circulation, and spatialization of legal or illegal migrants in the city after decolonization; 3) the conflicts surrounding the recent development of a large-scale urban renewal project that is contributing to the gentrification of the downtown area; 4) the prevalence of rich practices of cultural métissage among impoverished youth living in different neighborhoods of the city; and 5) how mixed couples in Marseilles construe their métisse love as a subversive political act. Overall, the research uncovered the remarkable fluidity of migrant circulation in Marseilles, and showed that multiple solidarities have formed across the racial and cultural boundaries partitioning the city. Yet it also indicated that different forms of the cosmopolitan—elite-based vs. vernacular—have come to clash in Marseilles today. Thus, the Marseilles-style métissage being promoted by city elites is at once exoticizing and normalizing, while the métisse practices encountered daily among the “dangerous classes” constitute a form of ethico-political subjectivation that calls into question the very boundaries of French nationhood. With a view to exploring further how these boundaries are being contested, the research eventually turned to investigating the predicament of the *sans papiers* (illegal alien) population currently living in Marseilles. The data collected through participant observation and interviews allowed the researcher to begin addressing key questions concerning the contradictions of citizenship, the invisibility/visibility of (laboring) subjects in urban/national space, and the temporality of emancipatory events.

BRIAN A. HORNE, then a student at University of Chicago, Chicago, Illinois, received funding in April 2008 to aid research on “‘Save Our Souls:’ Russian Bards and the Sound of State Transformation,” supervised by Dr. Susan Gal. This research project examines how Russian bardic song (*bardovskaia pesnia*)—a formerly censored and unofficial cultural phenomenon of the late Soviet period—figures in the expression and contestation of different political histories and anxieties about changing sociopolitical conditions in Moscow. By examining the private commoditization, public memorialization and official valorization of bardic music today in public and private institutional sites of bardic music performance and commemoration, this research illuminates the often subtle ways in which personal and institutional positions about generational, social, and political change are negotiated, experienced and reinscribed at the level of music, aesthetics, and affect. As formerly contraband music that circulated through underground exchange networks during the Soviet era, this genre now serves as a touchstone for interpersonal and national political understandings and arguments about the nature of the relationship between the Russian present, past and future, as well as broader discourses about the state and fate of Russia.

DR. DEBORAH A. KAPCHAN, New York University, New York, New York, was awarded funding in October 2008 to aid research on “The Aesthetics of Piety: Muslim Women and Performance in (Secular) France.” How does sound encode sacred affect? And how is sacred sound, and thus sacred emotion, learned? While much has been written on spiritual belief from the point of view of narrative and the body, less attention has been paid to the power of “sound” and, more importantly, listening, to shape sacred identities and create community. This research attends to the aural dimensions of sacred ritual performance focusing on the role of music, chanting, listening, and utterance in the performance of a Sufi liturgy (*wadhifa*), including the ceremony of remembrance (*dhikr*). The grantee examined the role of auditory practices in the transmission of Sufi Muslim religious sensibilities in France among second generation North African French citizens and French converts to Islam. The study moves respectively through the social context, the ritual form and analytical frames, and ends by explicating what is referred to as a “literacy of listening”—that is, the acquired ability to learn other cultures (specifically religious cultures, though not exclusively these) through participating in its sound economy.

DR. SUSIE KILSHAW, University College London, London, United Kingdom, received a Hunt Fellowship in October 2007 to aid research and writing about the Gulf War Syndrome (GWS) community in the UK. She prepared a book that conveyed a new complexity to understanding this and other emerging illnesses. *Impotent Warriors: Gulf War Syndrome, Masculinity and Vulnerability* (Oxford: Berghahn Books, 2009) examines GWS as an illness of its time, revealing its similarity to other contested illnesses and the way it is shaped by wider cultural anxieties. However, the work also shows the illness to be an expression of distress that is unique to a particular group of people. By looking at the narratives that surround GWS, insight is gained into the social and cultural dimensions of the illness and in what ways this has influenced sufferers’ understandings. GWS symptom reporting can be interpreted as a vehicle to draw attention to and a means to communicate concerns of the people it affects: issues like trust, life within a dramatically changing military, gender roles, and toxicity. Revealing how an anthropological approach is necessary to better understanding the condition, the book challenges biomedicine’s interpretation of GWS as a psychiatric and somatizing condition. Biomedicine has a rigid, limited view of illness and suffering that is unhelpful and obscures our understanding of illnesses such as GWS. Modernity and increasing individualism—as well as the anxieties of (post)modernity—are topics of great interest to anthropology and this book contributes to this ongoing discourse.

WILLIAM V. PAVLOVICH, then a student at Binghamton University, Binghamton, New York, received funding in October 2007 to aid research on “Displaced Persons, the Reinvigoration of Nationalism, and Challenges to European Integration in Serbia,” supervised by Dr. Thomas M. Wilson. Nearly one million ethnic Serbs from former Yugoslavia (i.e. Croatia, Bosnia, and Kosovo) have sought refuge in the Republic of Serbia since 1991. Comprising roughly twelve percent of the overall population, displaced persons have significantly altered the republic’s demographic, ethnic, economic, social, cultural, and political landscape. This project investigates the development of an apparent causal relationship between displaced persons and the resurgence of nationalism in Serbia, and interrogates the qualities of that relationship. The leading nationalist party, the Serbian Radical Party, was poised to challenge the state’s project of European integration until the party splintered in two after their inability to form a majority ruling coalition—despite strong results (nearly 30 percent)—whereby they lost to a pro-EU coalition in the 2008 parliamentary elections. This resulted in a “sea change” amongst the Serbian populace—both domicile and displaced—and prompted a series of public debates and reflection

regarding the civic, national, and cultural identities of Serbian citizens. The study shows how displacement can be understood to be both process and event for domicile and displaced communities, one which enables interpretation at individual, local, and national levels of Serbian society, and one which informs the movement towards (or against) European integration.

JESSICA C. ROBBINS, then a student at University of Michigan, Ann Arbor, Michigan, received funding in October 2007 to aid research on “Making and Unmaking Polish Persons: Aging and Memory in Postsocialist Poland,” supervised by Dr. Gillian Feeley-Harnik. This research investigated how experiences and ideals of aging relate to changing formations of nation and state through the study of contemporary practices of memory in Wrocław and Poznań, Poland. This research sought to understand how older persons become transformed through practices of memory in personal, familial, and national contexts (e.g., telling life histories, creating photo albums and other material evidence, or following public debates on pension reform). To understand how current interpretations and ramifications of the last century’s large-scale changes matter in the lives of aging Poles, and how the oldest generations matter to the Polish nation and state, this research consisted of an ethnographic study of aging Poles’ gendered practices of reminiscence in a variety of social, political, religious, and economic contexts (e.g., a church-run rehabilitation hospital, a state-run home for the chronically ill, a day-care center for people with Alzheimer’s disease, and Universities of the Third Age). This research demonstrated that experiences and ideals of aging are deeply gendered, and that older people’s practices of memory are intimately bound up with transformations of persons, collective memory, and nationalisms, and tied to national practices of remembering Poland’s past and creating the proper future path of state and nation.

GRZEGORZ S. SOKOL, then a student at New School for Social Research, New York, New York, received funding in October 2008 to aid research on “The Medicalization of Affect in Post-Socialist Poland,” supervised by Dr. Anne L. Stoler. This project is situated in the context of the increase in, and greater attention given to, mood disorders following the transformation from real socialism to market democracy in Poland. Broadening diagnostic definitions, raised awareness, as well as psychopharmaceuticals and forms of therapy unevenly available to people diagnosed with afflictions of affect, are here situated in relationship to the larger process in which new models of personhood are brought into social practice. This ethnographic research and archival study charts the different forms of medicalization of affect and follows “depression” across different settings: from an in-patient psychiatric ward, to an outpatient clinic and psychotherapy center, to the meetings of a twelve-step program. The analytic focus is on how treatments of mood disorders are sites where one acquires a new understanding of one’s self, relationships, body, history, and relation to society. Especially the psychotherapeutic and twelve-step conception of emotionality enables redefinitions of personhood and gender models. Further, learning a different way of being a person often centers on questions of agency that appear as problems of possibility vs. necessity, expectations, immaturity, demanding attitude, and helplessness. In the process, the individual is put in relation to the broader narrative of postsocialist transformation.

ANGELINA IONE ZONTINE, then a student at University of Massachusetts, Amherst, Massachusetts, received a grant in October 2008 to aid research on “Remaking the Political in ‘Fortress Europe:’ Cultural and Political Practice in Italian Social Centers,” supervised by Dr. Jacqueline L. Urla. This research project investigates the political activism and creation

of culture being carried out at collectively run social centers in Bologna, Italy. Described by participants as “laboratories” for the creation of alternative modes of exchange, interaction (between native-born Italians and migrants), socializing, and extra-electoral political participation, these centers would seem to provide an example of active citizenship as participants enact political engagement through a range of cultural practices. In a seeming paradox, however, these centers are censured by authorities and targeted for relocation as part of ongoing “security”-oriented campaigns against “illegality” and “urban blight” that cast social centers as fonts of illegal and “uncivil” activity. Using participant observation, interviews, and discourse analysis, the research project investigates the character and internal organization of these social centers in order to discern the opportunities afforded and tensions generated by this form of political engagement. At the same time, it explores the controversy surrounding Bolognese social centers in order to explore how participants struggle to rework or enlarge the restrictive parameters of belonging and participation in the national and political communities of both the city and the nation-state, thus engaging and opposing prevailing models of citizenship.

Latin America and the Caribbean:

ALESSANDRO MASSIMO ANGELINI, then a student at City University of New York Graduate Center, New York, New York, received funding in May 2008 to aid research on “The Production of Urban ‘Knowledges:’ The Favelas of Rio de Janeiro as Sites of Intervention,” supervised by Dr. David William Harvey. This dissertation project explores how symbolic and moral worlds are bound up in the built environment of a hillside squatter settlement, or *favela*, in Rio de Janeiro. Based on eighteen months of ethnographic research, the study centers on an elaborate role-playing game created by local youths to investigate how representation, scale, material objects, memory, and affect interrelate. Their ongoing game conjures the collective everyday experience of favela dwellers, particularly encounters with violence, discrimination, and exploitation. It also highlights how objects themselves elicit sentimental and sensual attachments to inflect or counter prevailing moral and economic senses of value. Recently incorporated as a “social project,” the site—a miniature replica of Rio—has acquired new attributes as a vehicle for community development and youth pedagogy, but these projects do not always conform to the image of the city animated by the game. In Brazil, an emergent rights and property regime may attend to the material needs of the underprivileged, but may neglect their capacity to imagine. From a vantage point that delves into the subjective world of young favela dwellers, this research thus poses critical questions to debates over how to envision a more just, democratic city.

BETHANY BLOOMSTON, then a student at Syracuse University, Syracuse, New York, received a grant in May 2008 to aid research on “Uneven Mobilization: Gender, Land, and Social Movements in Maranhao, Brazil,” supervised by Dr. John S. Burdick. This research examines Brazilian rural women’s organizing in the context of recently inaugurated multicultural reforms and neoliberal social inclusion schemes. It investigates how the Movimento Interstadual das Quebradeiras de Coco Babaçu (MIQCB)—a movement comprised of rural women involved in the extraction of babassu nuts, a non-timber resource in the north and northeast of Brazil—organizes members around their individual rights as women and collective rights as “traditional communities.” It explores how the introduction of multicultural legal frameworks and ethno-development schemes has altered the ways movement actors imagine and instantiate land and gender struggle, and has engendered important changes in movement dynamics, discourses, and practices with ambiguous—and,

at times, contradictory—local consequences. Most importantly, it investigates how women in the MIQCB relate to, think about, and/or take-up these newly emergent gender and ethno-cultural discourses in their everyday lives and, in the process, shape dynamic narratives of self. It focuses on a broad perceptual field that encompassed a range of social actors, including those for whom dominant movement ideology and projects do not completely resonate.

DR. SANDRA BRUNNEGGER, University of Cambridge, Cambridge, United Kingdom, was awarded funding in April 2009 to aid research on “Culture and Human Rights in Colombia: Negotiating Indigenous Law.” The grantee explored the cultural stakes of legal pluralism in Colombia, conducting ethnographic research to document both the many transformations that the constitutional recognition of indigenous law has brought about in indigenous communities and the new forms of political subjectivity it has sponsored. Specifically, the study focused on indigenous leaders and their organizations among Pijao and Nasa communities, and examined how these indigenous leaders, as intermediary figures, creatively interact with local, national, and international norms, customs, and laws, reshaping social relations.

ROOSBELINDA CARDENAS GONZALEZ, then a student at University of California, Santa Cruz, California, received a grant in April 2008 to aid research on “Remaking the Black Pacific: Place, Race, and Afro-Colombian Territoriality,” supervised by Dr. Mark D. Anderson. This research project examines the political articulations of blackness and territoriality in Colombia by looking ethnographically at two processes of deterritorialization: forced displacement and confinement of black communities. The project takes the current moment of exacerbated violence as a critical conjuncture in which the articulation of blackness and territoriality is both unmade and remade. The research looks at the history of this articulation, how it came under fire in the late 1990s, and how it is currently being remade into a hybrid notion of blackness that incorporates a uniquely Colombian ethnicized link to territory, and diasporic notions of racial discrimination. The research findings gleaned from a year of fieldwork suggest that displacement has presented an unexpected opportunity to re-craft ethno-territorial blackness into an identity that refuses to choose between ethnic rights and racial redress. While denouncing the human rights violations that displaced and confined afrocolombians suffer, the project focuses not on what has been lost, but on exploring the real and imagined landscapes of belonging that are constructed while in displacement and under fire. Thus, this work approaches urban settlements of afrocolombian IDPs and black collective territories under dispute as rich contact zones where black identities are resurrected, invented, and rearticulated in the unexpected encounters with new others and new places.

ASHLEY DAVID CARSE, then a student at University of North Carolina, Chapel Hill, North Carolina, received a grant in October 2007 to aid research on “The Social Life of Topography: Conservation, Development, and the Making of the Panama Canal Watershed,” supervised by Dr. Flora E-shen Lu. This dissertation project examines changing regimes of environmental management around the Panama Canal through multi-sited ethnographic fieldwork and archival research. The emergence — or “making” — of the Panama Canal Watershed as an administrative region is illustrative of a recent global shift toward regional environmental management. Sixteen months of research were conducted in Panama and the United States on the implementation and effects of state plans to manage the watershed: the drainage basin that provides the immense quantity of fresh water that the canal requires to function. Archival research explored the histories of debates

about the appropriate roles for rural lands and peoples in a region dominated by the canal's transport economy. Institutional ethnography with environmental professionals traced the circulation and translation of knowledge and practices aimed at managing emergent environmental problems around the canal. Community-based ethnography examined how watershed management has reorganized symbolic and material relationships between rural people and their environments. This research provides a fine-grained, historical understanding of everyday life around the Panama Canal, emphasizing changing relationships among state agents, rural peoples, lands, and waters.

CHRISTA DAWN CESARIO, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded funding in April 2008 to aid research on "The Politics of Socially Engaged Archaeology," supervised by Dr. Deborah Thomas. This project sought to answer the question "How do the globally circulating aims and intentions of socially engaged archaeology become situated locally in Yucatán, Mexico?" During the tenure of the grant, the research on the production of knowledge and identity was expanded to include other groups also focused on heritage management and outreach to Maya communities—on the level of culture and language—while maintaining a focus on engagement (and the assumptions and epistemological notions inherent therein), identity construction, the production of knowledge, and the politics of cultural production. These organizations included a community theater group located in Oxkutzcab, Yucatán; a Mexican NGO focused on language education in Tizimín, Yucatán; and a Yucatec Maya-run NGO based in San Francisco, California, that works with the Yucatecan immigrant community. Throughout this work she maintained an interest in how the targets of these projects—Maya communities—negotiated their way in the world, the avenues open to them, the paths they chose to take, and how they grounded themselves on a day-to-day basis. The widening of the project scope permits comparisons across multiple social and epistemological communities, enhancing the ability of the research to contribute to anthropological theory building.

NICHOLAS J. D'AVELLA, then a student at the University of California, Davis, California, received a grant in October 2008 to aid research on "From Banks to Bricks: Architecture, Finance, and Neighborhood Life in Buenos Aires, Argentina," supervised by Dr. Donald L. Donham. Between January 2009 and April 2010, the grantee conducted research aimed at understanding how architects and neighborhood residents work to utilize, resist, or redirect the effects of new real estate investment practices that are remaking the material landscape of Buenos Aires. Fieldwork in the architecture school at the University of Buenos Aires consisted of: interviews with practicing architects and real estate developers; observation of professional real estate seminars and interviews with associated market experts; interviews with several small investors who were purchasing or considering the purchase of real estate as investments; and observation and in-depth interviews with the members of various neighborhood groups working to change the city's building code or influence state regulations in their respective neighborhoods. Research findings indicate a series of disjunctures between various conceptions of what a building should be. Each group of actors had their own culturally distinct way of relating to buildings, and these differing cultures surrounding the same objects generated conflicts over the form that urban construction should take. By studying these various ways of thinking about and relating to buildings, this project attempts to better illustrate the forces that contribute to the formation of the urban environment.

ALICIA BETH EBBITT, then a student at Indiana University, Bloomington, Indiana, was awarded a grant in April 2008 to aid research on “Students, Teachers, and Community Leaders Negotiating National and Local Heritage Ideologies in Belize,” supervised by Dr. Bradley Levinson. The grantee’s two main research objectives were: 1) to understand how Belizean students and teachers construct ideas about cultural heritage, archaeology, and local history, while exploring the effects of national heritage education initiatives and archaeological research on these ideas; and 2) to learn how teachers and other community leaders manipulate heritage and ideas about heritage to fulfill community needs and combat inequalities and hegemonic national ideology that privilege certain histories, while evaluating whether archaeological research offers teachers additional tools to respond to national heritage education. The researcher utilized interviews, participant observation, and concept maps while working with primary school students and teachers, community members, and other social actors. Preliminary findings demonstrate how teachers and students deal with the complex web of issues related to history, culture, and heritage, as well as reveal the ways knowledge construction about these issues (and history and cultural education) intersect with broader national and global concerns related to citizenship, racial and ethnic politics, and economic development.

MARTIN FOTTA, then a student at University of London, London, United Kingdom, was awarded a grant in April 2009 to aid research on “Gypsies in the Market: Nomadic Economic Strategies of the Calons in Brazil,” supervised by Dr. Roger Sansi-Roca. This study explores the functioning of the nomadic economy across the interior of Bahia, Brazil, where the Gypsies (“*Calons*”) have become important moneylenders. The grantee investigates how the Calons earn their living, develop a social organization of subsistence, and create value through this recognized niche. The research has shown that the Calons embrace the instability characteristic for socio-economic conditions of northeast Brazil. It is into this setting where moneylending fits: it is seen as a demonstration of skills and luck, and a way to perform one’s masculinity. The major organizational principle for such moneylending is violence and not a search for perfect information about one’s customers. Unlike other moneylenders in the area, the Calons do not search to transform debts into patronage. Violence also prevents development of fixed social structure, and is one of the main reasons for constant mobility and rearrangements of camps. This research shows how the indigenous form of credit functions in the interface of various local economies, while remaining on the outside of official economy and localized social relations. Such exploration from the point of view of an endogamous community of service providers offers an opportunity to examine alternative adaptation of subaltern people’s unequal and unstable economic conditions and the functioning of the rural credit institutions.

WILLIAM M. GIRARD, then a student at University of California, Santa Cruz, California, received a grant in October 2008 to aid research on “Speaking in Modern Tongues: Evangelical Christianity, Development, and Indigeneity in Copán Ruínas, Honduras,” supervised by Dr. Susan F. Harding. This project examines how Pentecostal churches in Copán Ruínas, Honduras, are recrafting the discourses and practices of development, positioning themselves—rather than the Honduran state or translocal NGOs—as the agents capable of fulfilling the long-promised dream of national progress. This research also investigates how this project of national development is articulated in conjunction with a discourse of race and ethnicity. Copán Ruínas is a particularly productive place to carry out such research because of both the vibrant Maya-Chortí indigenous movement found in the region and its proximity the Mayan ruins of Copán, a key site in the construction of *mestizaje*: a hegemonic vision of both national and racial/ethnic identity that maintains that

all Hondurans are the descendants of both the Spanish and Maya. Resulting from a year of fieldwork, research findings suggest that Pentecostal Christians in Copán Ruinas employ three closely related but distinct world-making projects in order to attain greater levels of prosperity and to combat progress-hindering demonic forces, which they believe are alive in the Maya-Chortí indigenous movement and in the space that surrounds the Mayan ruins. These three projects are conversion, spiritual warfare, and the utilization of the “law of the harvest.”

ELINA I. HARTIKAINEN, then a student at University of Chicago, Chicago, Illinois, received funding in May 2008 to aid research on “From the Public Sphere to Spirit Speech: Negotiating Discourses of Africanness in Brazilian Candomblé,” supervised by Dr. Michael Silverstein. This project examines how Candomblé practitioners in Salvador, Brazil, come together as self-reflexive religious publics around particular discursive configurations of African religiosity, religious intolerance, and race. The study traces how the hierarchical social settings of the Candomblé religion and Brazilian society order the construction, uptake, and negotiation of public discourses on race and religion among Afro-Brazilian adherents of Candomblé. Closely examining public conferences and marches organized by religious practitioners, the everyday and ritual practices of Candomblé temples, and media portrayals of the religion (mainstream as well as alternative media produced by practitioners), the grantee explores how Candomblé adherents imagine and perform a religious public in addressing public discourses on their religion, Africanness, and race. Significantly, the research demonstrates how the formation of Candomblé publics relies not only on a shared orientation towards specific texts, but also, particular religious dispositions towards discourse circulation. Thus, rather than an egalitarian public where discourse flows freely, Candomblé practitioners envision themselves participating in and contributing to Brazilian society and politics according to the “African” principles of Candomblé: most importantly, a rigid ritual hierarchy that determines who can say what, when, and to whom; and a reliance on personalized oral communications over text and other broadcast media forms.

LIVIA K. HINEGARDNER, then a student at Washington University, St. Louis, Missouri, received a grant in October 2008 to aid research on “Grassroots Video in Mexico City: Developing Counterpublics, Producing Citizenship,” supervised by Dr. Bret D. Gustafson. This research investigates the political practice of social movements in Mexico that produce and distribute documentary films as part of their strategy for social change. The networks and collaborations of filmmakers and social movements are developing new political communities of circulating discourse and practice (“publics”) associated with new conceptions and practices of citizenship. These networks challenge anthropological conceptions of “counterpublics” (social groups often forming the basis of organized social movements) that have been conceived as tied closely to religious and ethnic identities. This research examines emergent counterpublics in Mexico that are detached from these concepts. The research asks, “How and with what effects are the practices of creating and distributing political documentaries in Mexico developing and mobilizing counterpublics?” The circulating discourse of these films, and the collaborations that produce and distribute them, also challenge New Social Movement theories in which groups make claims to citizenship rights based on identities. Film counterpublics make political claims based on performances of citizenship rooted in practices of engaging with public deliberation through the production and distribution of media. This research asks, “What conceptions and practices of citizenship emerge out of the practice of creating and distributing films? How do people make political claims based on these conceptions of citizenship?”

SIMONE ALICIA MANGAL, then a student at University College London, London, United Kingdom, received a grant in October 2008 to aid research on “Aluminium: The Social and Environmental Value of Commodities,” supervised by Dr. Daniel Miller. Despite a conspicuous global preoccupation with markets and socio-environmental problems, commodity value studies dwell on production and circulation values and not socio-environmental values. This study in Trinidad and Tobago focused on socio-environmental transformations and nationwide conflict over the commodity, aluminium, prior to the construction of an aluminium smelter. Topics of research interest included the values claimed by different actors, and how actors interacted to secure the values important to them. How various values became associated with, or disassociated from, the commodity were studied in the villages adjacent to the smelter site, in the Environmental Impact Assessment process, in the legal courts, in the routines of anti-smelter activists, and in the Media. The study exposed “socio-environmental” values that were distinct from the labor or exchange values traditionally considered in anthropology. Socio-environmental values were being masked and unmasked in a struggle in which the globalized system for socio-environmental valorization of a commodity came into friction with the values of the people of Trinidad, and eventually failed to enable the creation of the commodity. This study of what happens when a society turns its attention to its values and questions global market values, addresses gaps in relevant conceptual frameworks in anthropology, economics, and formal regulatory and trade mechanisms aimed at making “markets” socially and environmentally responsible.

DR. CARMEN MARTINEZ, FLACSO, Quito, Ecuador, received funding in May 2008 to aid research on “The Contribution of Non-Indigenous Allies to Ecuador’s Indigenous Movement, 1970s to Present.” Funding aided fieldwork, archival, and library work on the relationship between the indigenous movement of Ecuador and its non-indigenous allies. Fieldwork was conducted in three areas—the northern highlands, the central highlands, and the southern Amazon—where the grantee researched interactions between the indigenous movement and Salesian missionaries, the classical Left, the “New Left” (represented by the government of Rafael Correa), and the Ecuadorian state. Research results have appeared in two publications thus far: an edited volume *Repensando Los Movimientos Indígenas* (2009, Quito: FLACSO), and an article “Racial Discrimination and Citizenship in Ecuador’s Educational System,” appearing in *Latin American and Caribbean Ethnic Studies* 5(1), 2010. Findings include: 1) indigenous people do not use the intercultural bilingual system of education for cultural reproduction; 2) while Salesian missionaries have attempted to recover indigenous culture and language since the 1960s, indigenous peasants do not share the missionary view of what indigenous culture is; and 3) the New Left is in conflict with the indigenous movement regarding the control of the indigenous system of education and natural resources.

DR. KEITH E. McNEAL, University of California - San Diego, La Jolla, California was awarded a Hunt Postdoctoral Fellowship in October 2008 to aid research and writing on “Ecstasy in Exile: Spirits and Transculturation in the Southern Caribbean.” *Ecstasy in Exile* is a comparative historical ethnography of the convergent globalization and colonial transculturation of African and Hindu traditions of trance performance and spirit mediumship in the southern Caribbean, as well as their divergent political fates in the Republic of Trinidad and Tobago’s era of postcolonial multiculturalism. It utilizes a methodology of controlled comparison in order to investigate the history of Atlantic capitalism and related modernization of ritual traditions more usually thought of as

“primitive” and hardly “modern.” The study is the first to explicitly compare and contrast Afro- and Indo-Caribbean materials in a systematic and multi-dimensional manner. It therefore makes a fresh and innovative contribution to Anthropology, Religious Studies, and the Historiography of Modernity. *Ecstasy in Exile* not only charts the subaltern cultural histories of originally West African and South Asian ritual traditions in the West Indies, but also shows how they have become modernized—privatized, individualized, psychologized—and progressively more similar to one another as a result of congruent structural experiences in the Caribbean. In turn, the analysis considers the very different politicization of each tradition in relation to the postcolonial crisis of nationalism and competing alter-nationalist politics of diaspora.

DR. MARK A. MOBERG, University of South Alabama, Mobile, Alabama, received funding in April 2009 to aid research on “Society without the State: Neoliberalism and Fair Trade Organizations in Dominica.” This project set out to determine whether social premiums earned by Fair Trade farmers on Dominica could offset cuts in social services arising from IMF-sponsored structural adjustment. Social premiums are generated by the sale of Fair Trade commodities, and are returned to rural communities in the form of locally designed development projects. Such market-based approaches to development have been endorsed by neoliberal policymakers as an alternative to state initiatives. As the Dominican government curtailed spending on clinics, schools, and roads in order to service its foreign debt, it viewed Fair Trade as a source for social support that the government could no longer provide. Stagnant producer prices—brought on by retail price competition in the developed North—combined with rising input costs, have led to an exodus of farmers from Fair Trade production. As a result, social premium earnings and investments have plummeted since their peak in 2005. In a context of declining earnings, farmers resent that Fair Trade requires them to spend social premiums on community projects rather than their own production requirements. From the perspective of farmers, the implicit Fair Trade contract—in which they consented to more intrusive governance in exchange for higher returns to their labor—has been ruptured.

ROSSIO MOTTA, then a student at University of California, Davis, California, received a grant in October 2008 to aid research on “Psychiatric Technology under Neo-Liberal Restructuring: The Use of Electroconvulsive Therapy and Psychotropic Drugs in Peruvian Hospitals,” supervised by Dr. Marisol de la Cadena. This research examined the use of the most common technologies for the treatment of mental disorders in Peru: electroconvulsive therapy (ECT) and psychotropic drugs (PD). ECT has been used during economic crises and consequent shortages of State-provided drugs. Since the 1990s, ECT has become one of the most reliable technologies in public hospitals. Neo-liberal restructuring of the drug market led to an increased supply of copies of name-brand drugs with more accessible prices, but doubtful efficacy. In public hospitals, under constant budget cuts, these are the only available drugs and, for many actors, ECT is a more trustworthy alternative. Nevertheless, ECT is a polemic technology due to growing concern about the ethics of its use and practice. To understand how doctors and patients interact with both treatments, the grantee conducted sixteen months of fieldwork in the Hospital Víctor Larco Herrera (HVLH), Peru’s main psychiatric public hospital and surrounding institutions. In the HVLH, research was conducted using participant observation and interviews focusing on three wards associated with the use of ECT or PD. The grantee also interviewed representatives of the Peruvian Ministry of Health, performed voluntary work with the patient advocacy group, Alamo, and carried out archival research on both technologies, their regulation, and their interaction with “softer” treatments such as art therapy.

MATTHEW J. VAN HOOSE, then a student at Indiana University, Bloomington, Indiana, received a grant in October 2008 to aid research on “Becoming Tropical: The Improbable Social Life of Cumbia Music in Uruguay,” supervised by Dr. John H. McDowell. At first blush, musical genres like cumbia and plena seem nothing if not “out of place” in Uruguay, where dominant national imaginings have consistently stressed a sense of exceptionalism vis-à-vis the social, economic, and political realities of the rest of Latin America. This project sought to elucidate the local social work performed by these intensely transnational musical genres from the 1950s to the present. Archival research and life-history interviews revealed that in the course of its decades-long history in Uruguay, “tropical music,” while consistently marginalized and derided by the cultural mainstream, ceased to be understood as exclusively a copy of Caribbean expressive practices and came to stand for increasingly local types of alterity. The ethnographic component of this research, which documented a variety of “scenes” in tropical music’s contemporary social life, elucidated the highly fluid ways in which Uruguayans understand and deploy tropical music as a marker of social difference. In particular, this data revealed how understandings and enactments of tropical music’s significance in Uruguay are influenced by linguistic choices (e.g. the use of particular second-person address forms or “misspellings” involving the letter “k”) and by material technologies of circulation (from vinyl records to cellular phones).

AUSTIN G. ZEIDERMAN, then a student at Stanford University, Stanford, California, received a grant in October 2008 to aid research on “Living Dangerously: Risk and Urban Governance in Bogotá, Colombia,” supervised by Dr. James G. Ferguson. In the late 1990s, the municipal government of Bogotá, Colombia, began mapping the uneven distribution of environmental risk (landslides, floods, and earthquakes). In 2003, a housing agency (*Caja de la Vivienda Popular*) was put in charge of a resettlement program aimed at relocating low-income populations living in areas designated *zonas de alto riesgo*, or “zones of high risk.” To account for this phenomenon, this research project was dedicated to answering the question: How and to what effect does risk work within emergent forms of urban government in Bogotá? The project involved an ethnographic study of both the Caja’s housing relocation program and the scientific expertise on which it is based. In addition, it pursued an historical study that examined, as a relatively recent political problem, the imperative to protect life from a variety threats. An historical ethnography based on twenty months of fieldwork and archival research in Bogotá, the resulting dissertation will examine the emergence and contemporary workings of risk as a mode of governing cities and urban life in the twenty-first century.

DR. CHRISTIAN ZLOLNISKI, University of Texas, Arlington, Texas, received funding in April 2008 to conduct research in the San Quintin Valley in Baja California, Mexico. The study examines how the growth of the export-oriented fresh-produce industry has affected the employment opportunities and labor migration patterns of indigenous farm laborers who come from southern Mexico. The grantee conducted participant observation and household interviews with Mixtec, Triqui, and Zapotec workers and families. Preliminary results show that these families have improved their living conditions, have longer seasons of employment, and more stable income from agricultural jobs. Child labor has declined, while health, sanitary, and safety conditions have improved as a result of demanding regulations to export fresh produce. Yet, wages and employment benefits have not kept up with the growing productivity in agriculture, which has increased substantially due to new technologies such as greenhouse production. In contrast to the expectations of this neoliberal model of economic development, adult members are migrating to the United

States to help offset the costs of settlement and housing. Perhaps the most damaging effect, however, has been a sharp decline in the quality and quantity of water resources fueled by the intensification of export agriculture and over-exploitation of underground water resources, causing water insecurity, social unrest, and political protests in the Valley.

Middle East:

JOSEPH BUSH, then a student at Johns Hopkins University, Baltimore, Maryland, was awarded a grant in November 2007 to aid research on “Religious Non-Commitment and Social Critique among Iraqi Kurdish Poets,” supervised by Dr. Veena Das. This research explores a mode of ethical self-formation among non-practicing Muslims in Suleimani, Iraq, which Geertz’s termed “religious non-commitment.” In addition to analyzing the public discourse of secular intellectuals, it documents the personal, spiritual struggles of such intellectuals. Here, the citation and recitation of classical Kurdish poetry—which is saturated with orthodox, Sufi themes—emerges as a form of reflexivity by which such persons interrogate their own (in)ability to believe in Islam or practice as a Muslim. This research further contextualizes the citation and recitation of such poetry within the history of the circulation of classical poetry in 20th-century Kurdistan: through careful examination of poetic texts and interviews with clergy, it provides a description of the historical process by which classical poetry has been exiled from the mosques and Sufi lodges (*mezgewt, xaneqa, tekye*) where it flourished in the late 19th Century. In such a context, the citation and recitation of Sufi poetry by non-practicing Muslims sheds light on how belief and doubt intertwine in the everyday life of ‘secular’ intellectuals who strive to lead morally good lives.

WILL DAY, then a student at Harvard University, Cambridge, Massachusetts, received a grant in April 2008 to aid research on “Peace through Prosperity: Capital Investment, Entrepreneurship, and the ‘Kurdish Problem’ in Southeastern Turkey,” supervised by Dr. Steven C. Caton. Research focused on urban poverty, post-conflict economic assistance and economic reconstruction projects, and claims making in the city of Diyarbakir in Turkey’s predominantly Kurdish southeast. Set in the context of the violent upheaval of the countryside and the acts of military-led forced displacement and rural dispossession, which have remade country and city in that region since the 1980s and 1990s, this ethnographic study examines the ongoing consequences of this transformation. It centers on families—cut off from rural subsistence solidarities and working to rebuild lives and livelihoods in a stagnant urban economy—and on the web of relations joining their social worlds with a heterogeneous and deeply divided field of poverty knowledge, assistance, and war-loss compensation. Through 26 months of fieldwork that moved back and forth between the sites of poverty knowledge production and economic policy (national and Kurdish local governmental institutions, various NGOs) and the meaningful practices of memory (claim making for state accountability and economic justice, storytelling), the researcher explored the generation of new forms of belonging and citizenship from within the contradictions and tensions of contemporary economy and politics in a city in flux.

JENNIE DOBERNE, then a student at the University of Virginia, Charlottesville, Virginia, received funding in May 2009 to aid research on “Technologically Assisted Later Motherhood in Israel,” supervised by Dr. Susan McKinnon. This research queries the reproductive practices and politics of extending motherhood into the fifth and sixth decades of life among Israeli women. Through the lens of later motherhood, both the limits and

horizons of Israeli pronatalism become visible. The grantee conducted participant observation in a high-risk pregnancy unit, interviewed later mothers and healthcare professionals, attended medical conferences on fertility and pregnancy, followed online communities of later mothers, and analyzed media representations of assisted reproduction. By listening to professional and personal narratives and by investigating the routes and risks Israeli women take to become mothers later in life, the stakes of belonging through family in Israel come to the fore. As citizenship is increasingly formulated in genetic terms and the future Jewishness of the state is uncertain, understanding the cultural preoccupation with assisting the nation's reproduction is of the essence.

DR. MONA HARB, American University of Beirut, Lebanon, and DR. LARA DEEB, University of California, Irvine, California, were awarded an International Collaborative Research Grant in October 2007 to aid collaborative research on "Faith and Fun: Pious Entertainment in Shi'i South Beirut." How do pious entertainment and leisure sites map onto the southern suburbs of Beirut in terms of their spatial practices, and how do different groups inhabit and appropriate these spaces? Who are the actors involved in their production? And what is the relationship of this growing sector to the consumption practices of the pious middle-class in Lebanon? This research project revealed that pious leisure sites are concentrated in the recently urbanized middle-class neighborhoods of southern Beirut, and are thus reshaping its urban fabric according to socio-economic terms. These sites are redefining the relationship people have with central Beirut, where new claims upon the city are being made with regard to the right to access moral leisure outside the southern suburbs. In addition, findings indicate that while entrepreneurs work to provide particular sorts of leisure spaces, and while Hizbullah and religious authorities exert efforts to control those spaces, in the end it is everyday Muslims, and often youth, who are producing the forms of morality that dominate the leisure sector in the southern suburbs. And finally, the data showed that this truly is a middle-class phenomenon, and one that is linked to ideas about class and taste, in addition to ideas about morality and spatial practice.

SUNCEM KOCER, then a student at Indiana University, Bloomington, Indiana, received funding in October 2008 to aid research on "Media, Performance and Cultural Politics: Kurdish Culture Production in Turkey," supervised by Dr. Jane E. Goodman. This study investigates the Kurdish identity movement in Turkey and shows that media and performance production has become an important means of Kurdish culture production, and thus constitutes not only a significant battleground for national and transnational visibility for Kurds but also an important vantage point for observing the contradictions and tensions inherent in culture-making. Research focused on the production aspect of Kurdish media and performance events, such as documentary films, TV programs, and culture festivals, from the initial phases of brainstorming and fundraising, to circulation and exhibition. Multi-sited ethnographic research was further conducted in order to collect information about circulation and exhibition processes of cultural displays in local, national, and international settings. The primary research sites were the cinema unit of a Kurdish culture center in Istanbul, the Kurdish culture festivals in Diyarbakir and Tunceli, television stations that broadcast programming in Kurdish, and several film festivals in Turkey and Europe. The research findings indicate that culture production is a process through which contradictions, conflicts, and cracks within the Kurdish identity movement surface.

DINA W. MAKRAM-EBEID, then a student at London School of Economics, London, United Kingdom, was awarded a grant in April 2009 to aid research on "Steel Lives under Neo-liberalism: Everyday Politics of Labor in Helwan, Egypt," supervised by Dr. Jonathan

P. Parry. This grant supported the second half of a research project focusing on steel workers in one of Egypt's oldest public-owned plants in Helwan governorate. The researcher conducted ethnographic fieldwork on two shop-floors inside the steel plant and among workers' community in the neighboring "company town." The ethnographic investigation highlighted how workers and their households incorporate the drastic changes in industrial policies, which occurred over the past two decades, into their everyday lives. The research findings suggest that the new work conditions in the plant and living conditions in the company town are creating new relations among various groups of workers and between workers and management. These new relations—for example, between young workers employed casually and old workers with stable contracts; production and maintenance workers, and workers and engineers—in turn influence the work culture of the plant and the values that are (re-)produced among the community of workers. This research thus, encourages linking the analysis of wider changes in community relations and values to the shifting conditions of work worldwide.

MAYA MIKDASHI, then a student at Columbia University, New York, New York, received funding in May 2008, to aid research on "Conversion, the Politics of Secularism, and the Personal Status System in Lebanon," supervised by Dr. Elizabeth A. Povinelli. Over the course of one year, the grantee's research focused on the intersections and impasses between law and citizenship in Lebanon. This was done in order to think through the reproduction, renegotiation, and circulation of a Lebanese national ideology and the workings of citizenship in Lebanon. More specifically, the grantee has been comparatively researching two practices of legal citizenship: 1) religious conversion undertaken as a legal strategy to make use of different personal status codes; and 2) advocacy for a secular personal status, particularly by activists who have exercised their recently granted right to remove their personal status (which overlaps with sectarian affiliation) from government census records. This comparison provides insights on the ideological function of discourses of tolerance, pluralism, and recognition in Lebanon.

North America:

DR. ROBERTO ABADIA, an independent scholar in Montevideo, Uruguay, received a Hunt Postdoctoral Fellowship in October 2008 to aid research and writing on "The Professional Guinea Pig: Big Pharma and the Risky World of Human Subjects." An ethnographic study of the participation of paid subjects in Phase I clinical trials in Philadelphia, Pennsylvania, this book examines a group of self-defined professional "guinea pigs" who earn their livelihoods as research subjects testing drugs being developed by the pharmaceutical industry. Abadia describes not only participants' experiences and motivations as they volunteer but also the role of financial compensation in the social organization of clinical trials and its effects on the ethical arrangements designed to protect human subjects. Findings suggest that continuous participation—experienced subjects may perform more than sixty trials over a few years—exposed subjects to risks they might be unable or unwilling to recognize. The grantee shows how the prospects of financial gain predisposed subjects to neglect risks of synergistic drug interactions derived from their continuous participation. These risks are also neglected by a pharmaceutical industry that depends on the routine participation of professional subjects. And while paid subjects perceived certain trials (like those involving psychiatric or genetic drugs) to be especially dangerous, financial incentives still led them to volunteer. The grantee argues that while today's paid subjects seem to be more informed about risks than previous populations, their

participation in trials research still poses ethical questions. Financial compensation creates a new type of market-captive population whose ability to consent is jeopardized by financial inducements. This situation challenges the basic ethical assumptions that guide current institutional review boards.

JASON W. CATO, then a student at University of Texas, Austin, Texas, was awarded funding in October 2008 to aid research on “Rethinking Militarization: An Ethnography of Social Governance on the US-Mexico Boundary,” supervised by Dr. Shannon E. Speed. Through a critical assessment of the changing forms of border and immigration enforcement in relation to local publics, the comparative ethnographic research examined how different communities experienced, contested, and negotiated state practices of surveillance, detention, and deportation. An initial focus on differences in actual enforcement strategies of the Border Patrol logically developed into a critical, ethnographic analysis of an entirely new (and little understood) program known as Secure Communities (S-Comm): an interior enforcement project that uses biometric technology and local police collaboration to identify, detain, and deport unauthorized immigrants. The project first sought to examine how the Border Patrol negotiated its stated goal of protection of national security through deterrence of illegal drugs and immigration, but quickly evolved through unexpected findings to concentrate upon the Immigration and Custom Enforcement’s (ICE) new form of militarization: S-Comm, which has rescaled federal immigration policing through the cultivation of local police as front-line triggers of immigrant detention and deportation. By examining a hitherto unexamined form of militarization, this research project provides important new theoretical and empirical insights into social processes of border and immigration enforcement, and for several areas of anthropology, including US-Mexico borderlands studies, the anthropology of the state, and debates on culture and power.

DR. SARAH E. COWIE, University of Arizona, Tucson, Arizona, received a Hunt Postdoctoral Fellowship in October 2008 to aid research and writing on the subtle distribution of power within industrial capitalism, as seen in the 19th-century company town of Fayette, Michigan, and resulted in the book, “The Plurality of Power: An Archaeology of Industrial Capitalism” (Springer Publishing, February 2011). Research for the project included an analysis of the built environment; ethnohistorical research on the community; and archaeological excavations of household refuse from three, class-based neighborhoods. Issues surrounding power and agency are explored in regard to three heuristic categories of power. In the first category, the company imposed a system of structural, class-based power that is most visible in pay, housing, and consumer behavior. A second category, bio-power, addresses disciplinary activities surrounding the human body and explores disposal patterns of industrial waste, incidence of intestinal parasites, access to healthcare, and subjugation to surveillance. The third ensemble of power relations is pluralistic, heterarchical, and determined by personal identities and relationships. Individuals drew upon non-economic capital (social, symbolic, and cultural) to bolster status and express identity and power apart from the corporate hierarchy.

BRIAN I. DANIELS, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, received funding in November 2007 to aid research on “Preserving Native American Culture by Bureaucratic Means,” supervised by Dr. Robert Preucel. This doctoral dissertation research investigated the relationship between bureaucratic practices in neoliberal, multicultural democracy and the use of indigenous culture to assert rights-based claims. Through a fourteen-month ethnographic and archival study of Klamath River Native American tribes in northern California, this project examines how cultural evidence enables

novel forms of political debate and strategic organization. By tracing the venues where indigenous people assert legal claims, it documents the many ways in which cultural evidence becomes valued. With nine Native American communities—all of whom are engaged in heritage work with different government bureaucracies—the Klamath River watershed provided a field site that was diverse in its institutional and indigenous constituencies and significant for its history of legal challenges to cultural heritage policy. This research demonstrates the central importance of estate probate and land tenure to indigenous consciousness, and identifies how documentary paperwork reshapes ways of knowing culture and history, and what it means to possess a specific identity. The project also uncovered evidence that some Native Americans in the study area hold active rights to a defunct reservation, which—because of this investigation—has become a focus of future community development and revitalization.

DR. MONICA HELLER, University of Toronto, Toronto, Canada, received funding in November 2008 to conduct fieldwork on “Mobility, Identity, and New Political Economies: A Multi-Sited Ethnography.” The research asks, “What do different types of mobility mean for individuals implicated in substantial economic change in francophone-minority spaces in Canada?” Funding was used to conduct fieldwork in northern New Brunswick (*la Péninsule acadienne*—a space undergoing considerable economic restructuring after the collapse of many primary and secondary sector activities) as well as in northern Alberta, a zone of alternative employment for Péninsule workers. Through interviews and participant observation, the project captured processes of ethnolinguistic categorization as they emerged in constraints on economic, social, and geographical mobility, and in accounts of positionings of self and others in a shifting political economic landscape. Initial findings reveal a tension between modernist, nationalist ideas of Acadie in public and private displays of *acadianité*; kinship and ties to the sea and shore as key identity tropes, contrast with emerging post-national ones celebrating the mobility afforded by peripherality, and the diversity that mobility brings. This tension connects to a crisis in ideologies of gendered ethnonationalism, and to new gaps between rich and poor.

REBECCA E. HOWES-MISCHEL, then a student at New York University, New York, New York, received an award in May 2007 to aid research on “Gestating Subjects: Gender, Citizenship, and Personhood in Discursive Prenatal Practices in Oaxaca and Los Angeles,” supervised by Dr. Rayna Rapp. Outlining the connections between rural Oaxaca and urban, southern California with research on a indigenous community that is simultaneously and intensely local and transnational, this dissertation analyzes the intimate and public domains of knowledge mobilized in the production of reproductive selves. Drawing together these micro- and macro-level lenses, it offers a framework for analyzing the biomedical models that circulate within clinical, community, and transnational narratives illustrating how the social valences of medical practice are integrated into the production of social actors across multiple contexts as they in turn are shaped by national and international discourses. Moving between hospital- and community-based ethnography, this dissertation analyzes: 1) how subjects are produced through biomedical encounters (including subsequent talk generated about these encounters); 2) how populations as ideational categories are formed in the nexus of national health policies and women’s bodily practices; and 3) how research might approach the practices of modern self-making across a transborder indigenous community. It looks at the “spaces in-between,” where women create syncretic notions of personhood and incorporate “traditional” practices into neoliberal health models. This project uses reproduction as a lens into larger projects of subjectification via complicated

and value-laden frameworks for “good” mothering at the individual, community, and transnational level.

KRISTINA M. JACOBSEN, then a student at Duke University, Durham, North Carolina, was awarded funding in April 2009 to aid research on “Manly Voices: Navajo Country Music and the Politics of Indigeneity,” supervised by Dr. Orin R. Starn. This dissertation research explores Navajo country-western bands and the politics of indigeneity in Navajo (*Diné*) communities. If Boy Scouts, New Agers, and other white Americans have often dressed up to “play” Indian, many Navajos have gone the other direction to embrace the idea of being cowboys and Western-style clothing, rodeos, and country music have become commonplace. Moreover, Navajos have been performing country music since at least the 1950s and many have come to embrace country music as a genre that poignantly expresses their lifeways and cultural values associated with ranching, storytelling, and a family-centered value system. This two-year ethnographic study examines the hybrid musical practices of Navajo country bands, focusing on this music’s role in shaping contemporary modes of Navajo masculinity. Along with interviews, videography, and media reports, participant observation centered on the researcher singing and playing the lap steel guitar with three Navajo country-western bands in order to examine how musical performance is critical to articulations of indigeneity and masculinity within today’s Navajo Nation. Findings of this research will contribute to the anthropology of music and the voice and may also have implications for studies of expressive practices and American Indian popular culture more broadly.

MICHAEL P. JORDAN, then a student at University of Oklahoma, Norman, Oklahoma, received a grant in April 2008 to aid research on “Descendants’ Organizations and Cultural Heritage in Kiowa Society,” supervised by Dr. Daniel Charles Swan. At the core of recent research on heritage and historical consciousness is the premise that interpretations and representations of the past must be understood as rooted in the contemporary moment. This study addressed the ways in which heritage and historical consciousness are implicated in the social dynamics of the Kiowa Tribe of Oklahoma by focusing on formal descendants’ organizations—groups organized by lineal descendants to commemorate their nineteenth-century ancestors. Research has focused upon identifying individuals’ motivations for participating in descendants’ organizations, documenting cultural performance events sponsored by descendants’ organizations, and delineating the position of these organizations within the broader social network of indigenous organizations that sponsor cultural performance events in southwestern Oklahoma. In addition, the research has examined the ways in which contemporary Kiowa people employ intellectual property as a means of visibly asserting their ties to prominent nineteenth-century ancestors. Ultimately, research on Kiowa descendants’ organizations has contributed to our understanding of the ways in which heritage and historical consciousness are produced, deployed, accessed, and contested in comparatively small, but culturally distinct social settings, providing a much-needed counterbalance to previous studies that have focused on their role in large scale nationalist and separatist movements.

JEYANITHE A. KARUNANITHY, then a student at the University of Edinburgh, Scotland, United Kingdom, received a grant in December 2008 to aid research on “Violence, Trauma and the Transformation of Personhood/Identity: Sri Lankan Tamils Making Refugee Claims in Canada,” supervised by Dr. Jonathan R. Spencer. Tamil refugees have spread to all corners of the world as a result of three decades of civil war and political violence, exacerbated by a 1983 pogrom in Sri Lanka. Tamil refugee claimants have been

experiencing tightened immigration control since 9/11, as they hope to find “refuge” in Canada. This study explores the paradox of institutional practices of state, refugee law, and psychiatric practices (e.g., the discourse and diagnosis of Post Traumatic Stress Disorder), by focusing on its impact upon the process of transformation of personhood. Fieldwork was conducted in the Tamil neighborhoods in Toronto, involving forty in-depth interviews with a group of refugee claimants of Sri Lankan Tamil origin. Using the oral histories as narrated by the asylum-seekers themselves, the research examines the politics of recollection (memory) by analyzing claimants’ experiences of Canadian asylum and strategies of their identity (re)construction in order to understand the ways in which the state’s practices—marked by heavy “bureaucratization” and “medicalization”—trigger suffering in refugees who are at the social margins created by the conditions of “illegality” and “deportability.”

CHRISTOPHER M. KORTRIGHT, then a student at University of California, Davis, California, was awarded a grant in April 2009 to aid research on “Experimental Fields and Biotech Futures: The Politics and Histories of Scientific Rice Research,” supervised by Dr. Joseph Dumit. Through ethnographic fieldwork at the International Rice Research Institute (IRRI), this research focuses on how scientific research on rice has been motivated by scientists’ assumptions about population growth and consumption, and how these motivations have changed with the advent of genetically modified (GM) rice. This research illustrates the ways in which experimental practices are shaped by scientists’ “visions of the future,” specifically of overpopulation and agricultural underproduction. These future visions are historically located within the political economy and agricultural science. This research is a product of the archival collection of oral histories, and scientific papers of researchers working on rice research and the production of “new plant types” at IRRI. Alongside these oral histories, research focused on the study of one specific GM rice project called C4 Rice. The ethnographic research on the C4 Rice Project was conducted both in the laboratory and the experimental fields at IRRI (while two large-scale experiments were under way), and the ethnographer accompanied C4 Rice researchers to scientific conferences, funding meetings, and presentations introducing GM science to the general public. Tracing out this specific scientific network of GM rice researchers, this project sheds light on an international science collaboration as it is manifested and articulated at a historically and politically controversial research locality. This research adds to the anthropological literatures on agriculture, science, political economy and futures. Alongside these contributions to the anthropological literature, this research opens up larger discourses on food and food security, specifically in the domain of genetically modified crops.

DR. SANDRA L. MORGEN., University of Oregon, Eugene, Oregon, received a grant in April 2007 to aid research on “Producing and Contesting Consent: The Cultural Politics of Taxes and the Imagined Neoliberal State.” Examining the cultural politics of taxes sheds light on how US citizens understand and differently value the State—i.e., the institutions, policies, and people that constitute “government.” This research focused on tax politics “on the ground” in Pennsylvania and Oregon, using the tools of participant observation, qualitative interviews, and analysis of documents developed by “anti-tax” or “tax fairness” groups. The researchers studied tax-related ballot initiative campaigns in Oregon (2006-2010), local “property tax relief” elections in Pennsylvania in 2007, and the activities of the Tea Party movement in Oregon in 2009. Analysis of these campaigns reveals how competing ideologies of the State are represented in and produced by public contestations over tax policy. The research suggests that the process of “deKeynesianization”—the neoliberal political project of challenging the Keynesian welfare state and winning the consent of the public for neoliberalization in the forms of scaling back safety-net programs,

creating a leaner, “corporatized” public sector, and expanding privatization—has been effectively, but incompletely, produced by anti-tax organizations. However, “tax fairness” ideologies, support for some government programs, and a continuing sense of social responsibility still mobilize voters, reflecting the deep political divisions about government that remain unsettled in US political culture.

ELIZABETH NICKRENZ FEIN, then a student at University of Chicago, Chicago, Illinois, received funding in April 2008 to aid research on “Drawing the Autism Spectrum: A Multi-Method Ethnography of Neurodiversity in North America,” supervised by Dr. Richard Paul Taub. The new diagnostic category of “autism spectrum disorders” has risen to extraordinary prominence over the past thirty years—and with it, new forms of neurological identities and identity politics. This study documents how individuals diagnosed with autism spectrum disorders, their families, and the professionals who work with them draw upon ideas about culture, identity, and medicine to build new meanings for autism spectrum disorders. During 2008 and 2009, participant observation and semi-structured interviews were conducted in a number of sites where the definition of Asperger’s Syndrome—a controversial autism spectrum disorder diagnosis—are negotiated and put into practice, including public and private school classrooms, a psychiatric clinic, a research center, and support groups. As individuals affected by autism spectrum disorders weave together narratives from medicine, bioscience, clinical psychology, science fiction, and contemporary civil rights movements, they challenge and transform divisions between self and other, between nature and artifice, and between the biological and social sciences. Yet, as this research shows, it is the conflicting demands within ideals of American selfhood—to be both highly specific and highly flexible, both authentically spontaneous and socially appropriate—that continue to drive deep divisions within the autism community.

SOPHIA ROOSTH, then a student at the Massachusetts Institute of Technology, Cambridge, Massachusetts, received funding in November 2008 for ethnographic research on the turn from analysis (sequencing DNA) to synthesis (constructing biological objects) that took place in biology in the last decade. Fieldwork was conducted in two sites: the MIT Synthetic Biology Working Group and the Hyperbolic Crochet Coral Reef project based in Los Angeles, California, where it was discovered that researchers increasingly make biological things in order to understand them—a twist in the life sciences the grantee terms “constructive biologies.” Observing synthetic biologists’ work outlining a series of community-approved standards setting guidelines for the composition of genetic sequences, the study demonstrated that biologists and the objects they manufacture are mutually composed, such that biotic artifacts orient, organize, and reflect researchers’ interests and practices. Examining the Reef project (a distributed venture of crafters who fabricate material simulations of marine morphologies), the grantee discerned that in both fields, practitioners claimed their own tactics—whether of standardizing, engineering, or crocheting—as fundamental features of biology that preceded their interventions. Results suggest that making, in contemporary biology, is not a means to an end, but operates dialectically with the epistemic work of investigation, examination, and analysis.

JENNIFER L.S. TOOKES, then a student at Emory University, Atlanta, Georgia, was awarded funding in April 2009 to aid research on “Rice and Peas in the Diaspora: Nutrition and Food Choice among Barbadian Immigrants in Atlanta,” supervised by Dr. Peter J. Brown. Dissertation research investigated how quantities and types of foods consumed, emic meanings of these choices, perceptions of physical activity, body image and body compositions differ between native-English speaking populations in Barbados and migrant

Barbadians in the United States. This research ties ethnographic analysis of cultural meaning of food and food change in migration to quantitative research on the physical impacts of that shift, while challenging popular notions of acculturation to American lifestyles in a non-Latino migrant group. This project included the use of extensive participant observation in both the Atlanta area and the island of Barbados, semi- and unstructured interviews with Barbadians in the US and abroad, collection of cultural consensus and consonance data, along with food journals and anthropometric measurements. Ultimately, the data collected during the year's research in both Atlanta and Barbados will provide extensive information on how the topics of food, activity, and body image interact to shape people's opinions and behaviors relating to food choice and health across migration.

Oceania and the Pacific:

DR. MARTHA KAPLAN, Vassar College, Poughkeepsie, New York, received an award in April 2008 to aid research on "Fiji Water: A Commodity Biography and Ethnography." Advertisements insist (truthfully) that Fiji Water really is from Fiji. The ads invoke images of remote, natural purity. They picture no Fiji citizens. The privately held bottling company was neither founded by nor is it owned by Fiji citizens. The ads are designed for a US consumer sensibility. This summer 2009 project asked the question, "How does a company that markets water from the remote Pacific by proclaiming that it is 'untouched' and the opposite of 'civilization' interact with actual Fiji citizens? Specifically, how has the company interacted with the Vatukaloko people of Drauniivi village—traditional landowners where the bottling plant is located, and well known in Pacific anthropology for their distinctive 19th-century, anti-colonial history. The past relationship has been a contested one, including a takeover by local villagers in 2000. Drawing on almost two decades of previous research experience in Drauniivi (conducted between 1984 and 2002), the project in 2009 included interviews with members of 33 households to discuss changes and continuities in kinship, religion, employment, education, moral economy, self representations and aspirations. Interviews with Fiji Water management at the bottling plant site and in the capitol city, Suva, were also carried out.

CHRISTOFILI V. KEFALAS, then a student at University of Oxford, Oxford, United Kingdom, received a grant in April 2009 to aid research on "Telling Ancestral Narratives: Maori Identity and the Charles Smith Collection," supervised by Dr. Laura Lynn Peers. The word "*taonga*" has come to define many notions of Maori material culture such as museum objects, performance, land, ancestral human remains, and even knowledge itself. This case study documents ways narratives from the Charles Smith collection of taonga Maori at the Pitt Rivers Museum in Oxford speak to contemporary imperatives for *Whanganui iwi* (tribe). Whanganui have been long involved in endeavors to restore their ancestral land rights through the Waitangi Tribunals. The trials have demanded a recollection of community oral history as evidence, but have also shaped heritage ideals. Museum taonga is theorized as integral to Maori identity, because it is the bridge to ancestral history. This study agrees with this relevant aspect of taonga, but argues that this kinship-based view cannot be wholly removed from the legal and political engagements ongoing in Maori communities. Knowledge from museum taonga helps connect to an indigenous identity based in historical understanding, but this definition has been forwarded as all encompassing, when it only partially explains a contemporary interest in taonga. The meaning of material culture changes and is not uniform within the Whanganui community,

so it is important to examine the contexts that shape the contemporary sociality of taonga Maori.

MARK W. LOVE, then a student at University of Queensland, Brisbane, Australia, was awarded funding in October 2008 to aid research on “The Hubris of Conservation and Development in Vanuatu and Beyond” supervised by Dr. Wolfram H. Dressler. Primary fieldwork was conducted in southwest Malekula and northwest Efate, Vanuatu, over a twelve-month period. Using multiple research methods, fieldwork activities were designed to elucidate the historical and contemporary contingencies affecting human-environment relations and marine resource use, governance, and change in each location. Main topical case-studies include: a community Marine Protected Area (MPA) and eco-tourism project; customary tabu-areas and marine tenure arrangements; a Turtle monitoring program and a large, donor-funded co-managed marine livelihood and resource management project. These varied approaches offer an instructive lens into debates about “local” and “extra-local” methodologies of protected area conservation. The differing perspectives held by variously situated actors and organizations regarding what constitutes “proper” management also provide insights into local-level responses to development and change more widely. Preliminary results highlight the saliency of what’s been called the “shifting baseline syndrome” and the many vexed issues associated with the codification and (re)institutionalization of customary processes. The notion of “self-reliance” reveals itself to be a powerful local discourse which, like *kastom*, is a highly reified and mutable concept. Whether it is in support of tabu areas, *kastom ekonomi* or something else, the subtle re-articulation of self-reliance through time reflects changing—external and internal—social referents.

Comparative and General Studies:

DR. BIRGIT MULLER, Ecole des Hautes Etudes en Sciences Sociales, Paris, France, received a grant in October 2007 to aid research on “Food, Property and Power: Agricultural Technologies as Global Policies and Local Practices.” Technological choices in today’s agriculture are not neutral. They are deeply embedded not only in the physical environment but also in political and economic power structures that have become global. A turning point seems to be when farmers comply with, or refuse, a calculated use of chemicals instead of nurturing the soil and the plants. This project—conducted on a local-level in Carazo, Nicaragua, and Saskatchewan, Canada—looked at farmers’ sensorial engagement with the soil, seeds, plants, the weather, and farm implements, and analyzed how they translate agricultural and environmental policies, as well as economic constraints, into acts of compliance, refusal, and resistance from small gestures of everyday life to collective mobilizations. In both locales, most advisors from corporations, government, and NGOs proposed calculating inputs, time, and taking calculated risks as a rational response to the challenges of the environment and the market. A purely monetary and chronometric calculation, however, falls short of considering the unpredictability and long-term environmental consequences of farming, and devalues the sensorial skills necessary for interacting with plants and soil without abusing them.

DR. ISTVAN PRAET, University of Oxford, Oxford, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in October 2008 to aid research and writing on “Metamorphosis among So-Called Indigenous Peoples: An Investigation into ‘Animistic’ Notions of Life and Death.” The first draft of a monograph, entitled “Anthropology and the

Question of Life,” was completed during the Fellowship and the resulting book proposal is currently under review with Cambridge University Press. The monograph focuses on a phenomenon that is normally considered to be the exclusive domain of natural science: Life. It compares indigenous notions of life and probes how such supposedly archaic, culturally biased notions can affect the certainties of contemporary top-notch science. In other words, it investigates how far the prerogative of biologists to deal with the question of life is self-evident. By reformulating the great divide between “us” (enlightened Westerners) and “them” (so-called indigenous people), the monograph seeks to reconfigure anthropology’s relationship with the life sciences. The Hunt Fellowship has also resulted in the publication of two articles: one in the *Journal of the Royal Anthropological Society* (UK); the other in the *Journal de la Société des Américanistes* (France).

DR. MARY N. ROBERTS, University of California, Los Angeles, California, received funding in October 2007 to aid research on “Images of Efficacy: Devotional Diasporas of Shirdi Sai Baba in the Indian Ocean World.” Visual images are integral to the devotional practices of a dynamic contemporary religious movement based upon the life and teachings of Shirdi Sai Baba, a South Asian saint who lived from the mid-1800s to 1918 in the western Indian state of Maharashtra. Baba defied religious nationalism, refused to self-identify as either Hindu or Muslim, and accepted the devotions of people of all castes and creeds, thus offering an alternative to communal ideologies. Funding supported multi-sited field research in 2009: on the island nation of Mauritius in the Indian Ocean; on an ashram in Germany headed by a Mauritian swami devoted to Baba and the Virgin Mary; and in Mumbai, Pune, and the holy pilgrimage city of Shirdi in India. The research explored how images actively shape devotion and impact this fast-growing movement’s presence and expansion both in India and in the Indian Ocean littoral. In addition to documenting the history, production, and dispersal of images central to the movement, it focuses on the efficacy of the images—as understood through locally defined concepts of indexicality—and their radical performative materiality that ensures the presence and proximity of the Saint despite diasporic dislocations.

CONFERENCES & WORKSHOPS

“16th Congress of the European Anthropological Association”

August 28-31, 2008, University of Southern Denmark, Odense, Denmark

Organizers: Jesper Boldsen and Hans C. Petersen, University of Southern Denmark

The 16th Congress of the European Anthropological Association strived to encompass all aspects of biological anthropology pertinent to the understanding of human origins as well as the variability of ancient and present populations. The congress succeeded in important ways to summarize what anthropological research has learned about European populations in the past. After the breaking down of European divisions, the science of biological anthropology has gained renewed vigor, which was clearly reflected in the meetings. The program consisted of four plenary sessions covering important aspects of the field and eight main subjects for parallel symposia/sessions. The plenary session (featuring presentations by George Milner, Nick Mascie-Taylor, Michael Hermanussen, Niels Lynnerup, Rimantas Jankauskas, Alan Mann, and James Vaupel) in particular set the stage for the future of biological anthropology in European academia. One of the goals of the congress was to facilitate the formation of new fora for scientific exchange, resulting in the first Baltic meeting of forensic anthropology and bioarchaeology in Vilnius, Lithuania, in 2009, with plans for a next meeting to be held in Tallinn, Estonia, in 2011.

“Human Warfare: An Integrative Anthropological Perspective”

October 16-18, 2008, University of Oregon, Eugene, Oregon

Organizers: Frances J. White and Douglas Kennett, University of Oregon

This meeting addressed the need for an integrated model of the ancestral conditions that led to the emergence of warfare and/or to adaptations that evolved in response to those pressures. To this end, the conference brought together scholars from diverse anthropological sub-disciplines (e.g. primatology, paleo-anthropology, archaeology, behavioral ecology, ethnography) and related disciplines (e.g. political science, psychology, economics, evolutionary biology) whose work has significantly advanced knowledge on this topic but who would not otherwise have occasion to meet. The conference resulted in a book proposal, which has been enthusiastically received by Oxford University Press and will soon be sent out for review. This volume will constitute the first comprehensive evolutionary treatment of the ecological, social, and psychological processes involved in warfare.

“New Cultures of Intimacy and Togetherness in Asia”

February 5-7, 2009, Nehru Memorial Library, Delhi, India

Organizers: Sanjay Srivastava (Deakin University) and Brinda Bose (University of Delhi)

This conference sought to initiate an interdisciplinary dialogue between anthropologists and those working in areas such as gender studies, film/media studies, popular culture, and urban studies in order to explore emerging cultures of intimacies and friendship in contemporary non-Western contexts. It was held on the premises of the Nehru Memorial Library and Museum in Delhi. Countries represented included China, India, Indonesia, the Philippines, Thailand, Vietnam, as well as scholars from the United Kingdom and United

States. There was wide ranging discussion over the three days on a diverse range of topics. These included intimacies and new forms of public transport in India, urban queer cultures in Delhi, sexualities and the public sphere in Thailand, non-heterosexual intimacy in contemporary Indonesian cinema, “informal” marriages in Indonesia, transvestite cultures in Burma, and the marriage-brokering business in Taiwan. The diverse background of the audience—anthropologists, sociologists, historians, literature specialists, media scholars, and representatives from NGOs—also enhanced the nature of the interaction. January is a “conference-heavy” month in Delhi; however, notwithstanding several competing engagements, attendance on all days of the event was extremely high (60 to 70 persons). The organizers are negotiating with Routledge for publication of conference proceedings.

“Man the Hunted: Sociality, Altruism, and Well-Being”

March 12-14, 2009, Washington University, St. Louis, Missouri

**Organizers: Robert Sussman (Washington University) and C. Robert Cloninger
(Washington University, School of Medicine)**

All diurnal primates live in social groups. This is widely recognized as a predator protection mechanism. The more eyes and ears to detect predators and animals to mob them, the better the group is protected. Early humans traditionally have been thought of as hunters. However, because of their small size, dentition, lack of hunting tools, and a number of other factors, it is more likely that the earliest humans, like most other primates, were prey species rather than predators. Social scientists, psychologists, and biologists are learning that there is more to cooperation in group-living animals than an investment in one’s own nepotistic patch of DNA. Research in a diversity of scientific disciplines is revealing that there are many biological and behavioral mechanisms that humans and nonhuman primates use to reinforce pro-social or cooperative behavior. Sociality, cooperation, inter-individual dependency, and mutual protection are all part of the toolkit of social-living prey. In this symposium, participants explored this hypothesis and many of the mechanisms nonhuman primates and humans may have evolved as protection against predators, including cooperation, sociality, and altruism. Further, they explored how behavioral, hormonal, and neuro-psychiatric mechanisms related to our evolution as a prey species might be affecting modern human behavior.

“ASA09: Anthropological and Archaeological Imaginations: Past, Present and Future”

April 6-9, 2009, University of Bristol, Bristol, United Kingdom

Organizer: David Shankland, University of Bristol

The aim of the 2009 conference of the Association of Social Anthropologists was to bring together anthropologists and archaeologists to create a sustained dialogue between the two disciplines. In particular, conference participants were asked to note that though archaeologists have long taken notice of social anthropologists and the work that they have done, anthropologists have been much less ready to repay the complement. The call for papers yielded a substantial response. Ultimately there were some 400 delegates, most of whom also offered papers. An opening address by Professor Herzfeld (Harvard) was followed by three plenary sessions. These plenary sessions, with some supplementary chapters, will be published by Berg as part of the ASA monograph series, while individual presenters have been invited to publish their articles electronically on the ASA site. The

theme of the conference clearly attracted considerable interest, which participants hope to build upon with continuing efforts to foster links between the two disciplines.

“Ethnografeast IV: Intimacies and Knowledges”

June 24-27, 2009, Leiden University, Amsterdam, The Netherlands

Organizers: Erik Baehre and Peter Pels, Leiden Univeristy

Ethnografeast IV brought together anthropologists and sociologists working on the nexus of intimacies, knowledges, and ethnography. Ethnographies of intimacies and knowledges were of particular interest in light of the frequently voiced concerns about individualization, diversity of religion and ethnicity, and the erosion of intimate communities. What are the anthropological and sociological disputes that arise when the interdependencies of global or national transformations with the microsociological intimacy are examined? Which insights does ethnography generate on the relationship between intimacy and often abstract notions of the nation state, modernity, globalization, and neoliberalism? Herzfeld’s concept of cultural intimacy in particular opened up new avenues for exploring the construction of identity in the context of the nation state. How has the lexicon that Herzfeld developed—particularly cultural intimacy, social poetics, and structural nostalgia—inspired recent ethnographic research? The project of Ethnografeast IV stemmed from the discussions held in the previous meetings and aimed at promoting their further development by bringing together a new group of scholars and by centering them on the nexus of ethnography, intimacies, and knowledges. The organizing committee was particularly keen on stimulating an engaged and lively debate across the disciplines of anthropology and sociology, as well as across diverging (national) ethnographic traditions and epistemologies.

“Opportunities and Challenges for International Cooperation and Participation in Anthropology: Toward an Agenda for World Anthropology”

July 27-31, 2009, Kunming, China

Organizers: Thomas A. Reuter (Monash University) and Gustavo Ribeiro (Universidade de Brasilia)

This symposium was an open forum at which cooperative efforts to facilitate international communication and collaboration among anthropologists and anthropological associations were discussed. Representatives of all WCAA member associations present at the 2009 IUAES World Congress (July 27-31, Kunming, China) were invited to contribute to the meeting, together with key representatives of the IUAES. The discussion focused on the different roles of the WCAA, IUAES, regional and national associations, asking what each can accomplish and how they can support one another’s endeavors. Individual presentations focused on specific tasks within the overall goal of advancing cooperation and participation within the discipline globally. The discussion explored how such important tasks may be accomplished through existing institutional resources and collaborations. Each representative at the meeting was asked to report back to their governing board and membership on the forum’s ideas and proposals for collaboration. A joint publication of the presentations is in progress.

“20th Annual Conference of the Pan African Association of Anthropologists (PAAA)”
August 10-14, 2009, University of Buea, Cameroon
Organizer: Paul N. Nkwi (University of Yaounde)

The conference theme was “Anthropology, Anthropologists and the Re-imagining of Development in Africa.” Participants were called to reflect on the dilemmatic and elusive nature of development in Africa. Up to 65 participants from Cameroon, Nigeria, Côte d’Ivoire, Kenya and USA attended the conference, which included a general session and seven panel sessions where 32 papers were presented.

“III Paleopathology Association Meeting in South America”
October 14-16, 2009, Necochea-Quequen, Argentina
Organizers: Richard A. Guichon (Universidad Nacional del Centro) and Sheila Mendoca de Souza

Ninety-two students and professionals from Turkey, New Zealand, the United Kingdom, Austria, Portugal, Peru, Chile, Colombia, Mexico, Venezuela, Brazil, the United States, and Argentina made poster and podium presentations and participated in three symposia and six panels. Leading the discussions were archaeologists and bioarchaeologists from the United States and Argentina, and members of the Argentina Team for Forensic Anthropology. After the meeting, local researchers organized a guided trip for 50 participants to one of the most spectacular sites in the Pampas region. Human and animal footprints left between 6,606 and 7,886 years BP on the clay margins of a former lagoon could be seen in solid rock along the beach at Monte Hermoso. Visiting the local museums and attending the informal field talks of Argentinian archaeologists enhanced participants’ understanding of Argentina and its past.

“Genetic Anthropology at Fine Scales” Workshop
October 25-26, 2009, Hilton Hawaiian Village, Honolulu, Hawaii
Organizers: Omer Gokcumen (Harvard Medical School) and Krishna Veeramah (University of California-Los Angeles)

The study of genetic variation has proven to be extremely useful for researchers examining anthropological questions. There have been many high-profile studies that have tended to answer questions pertaining to broad scales with regard to both evolutionary time and geographic space. Fine-scale genetic anthropology, despite offering enormous intellectual potential, has garnered much less attention. Hence the purpose for this meeting, which brought together a multidisciplinary group of researchers active in the field for a two-day workshop in order to discuss the current issues and problems that exist in the field and how current and new methodologies could be improved and developed. Some of the more important points that were raised during the workshop were: the current lack of descriptive information of samples in the literature; the importance of working closely with local groups for inter alia hypothesis generation and data interpretation; the significant impact that next generation sequencing, by discovering rare variants, is likely to have; and how it is vital that we develop a full understand of the relationship between commonly used description vectors such as principle components and aspects of the evolutionary process. The overall feeling was that the meeting was useful, and another has been penciled in for 2011.

“Ethnographies of Islam”

November 4-6, 2009, Aga Khan University, London, United Kingdom

Organizers: Baudouin Dupret (CNRS), Kathryn Spellman-Poots (Aga Khan University), Paulo Pinto (Univeridade Federal Fluminense), and Thomas Pierret (Université Louvain, Belgium)

The workshop gathered anthropologists and other social scientists in order to debate the epistemological consequences of the use of the ethnographic method on their construction of academic discourses on a plurality of social phenomena connected to Islam. The idea was not simply to show the diversity and plurality of the Muslim World, but also to promote a reflection on how the ethnographic method allows the description, representation, and analysis of this social and cultural complexity in Anthropology and the other Social Sciences. The ethnographic studies presented in the workshop focused on discourses and practices that Muslims themselves explicitly refer to as Islamic or a part of their religious life. They were organized into three main axes: Rituals and Symbols; Interactions in Context; and Authority, Power and Institutions. The debates highlighted the cognitive, rhetorical, and political issues that underpin the descriptive and analytical rendering of the ethnographic experiences that the researchers had during their fieldwork. The comparison between the different empirical contexts that were exposed in the papers of the participants—as well as between the discrete strategies of representation that appeared in their description and analysis—allowed a methodological reflection about the strengths and limitations of ethnography in the rendering of the complexity of religious phenomena among Muslims into academic discourse. The papers of the participants in the workshop will be published by Edinburgh University Press in an edited volume.

70th Annual Meeting of the Society for Applied Anthropology

March 24-28, 2010, Merida, Mexico

Organizers: Liliana R. Goldin (Florida International University)

Support from Wenner-Gren was instrumental in funding two panels composed of eleven Latin American scholars from Guatemala and Argentina. The first panel, entitled “Human Development, Poverty and Inequality in Guatemala,” was composed of members of the United Nations Development Program (UNDP). The second panel, entitled “Transnational Transformations, Local Responses: Argentine Anthropology Facing Globalization,” was composed of anthropologists from CONICET (Argentinean Scientific Research Council) as well as the University of Misiones and SUNY Binghamton. Both panels highlighted the excellence in research conducted by Latin American colleagues and showcased the sophisticated ways in which anthropologists engage problem-solving in what according to some measures constitute the margins of the world economy. The conference theme invited the exploration of the effects of globalization on the peoples with whom applied social scientists work resulting in higher levels of exclusion or vulnerability. As a result of the need for increased collaboration in interdisciplinary and transnational teams, the conference encouraged the discussion on the innovative theories and methods employed to make sense out of such complicated and interrelated problems.

“The Anthropology of International Institutions: Mechanisms of Global Governance”

June 10-12, 2010, Paris, France

Organizers: Birgit Muller (EHESS) and Susan Wright (University of Aarhus)

Sixteen anthropologists met at the workshop to clarify conceptual challenges and commonalities international institutions represent, where they explored such diverse topics as the Bangalore cityscape, the Cyprus peace process, and the World Heritage Convention to see how international institutions produce an understanding of the world. These institutions contribute to global knowledge/power regimes by linking up with a much larger and multi-scalar landscape of “transnational policy networks.” While referring to “universal values,” their practices of negotiation and pragmatic compromise constantly transform the norms and the institutional frames themselves. At the local and national level, institutions—such as the FAO in Nicaragua and Ecuador, the World Bank in India and the UNHCR in Uganda—involve and shape the collective and individual subjects with whom they interact. Powerful international institutions, such as the WTO and the World Bank, render political conflicts technical. International bureaucrats deploy expert knowledge in a low-key, almost invisible fashion in order to neutralize conflict. Participants analysed the resulting ambiguities and contradictions in the interactions between civil society networks, state bureaucrats, and international institutions, as well as their impact on political agendas. The techniques of guidelines creation, audit and self-monitoring in the United Nations Environmental Program, the World Intellectual Property Organization, the UNHCR, and the UN Committee against Torture show how moral utopian goals and power dynamics are in constant tension with managerial techniques of governance and produce this particular field of interactions, ideas, and practices that fascinates anthropologists in international institutions.

“7th Advanced Seminar On Palaeodiet”

June 21-26, 2010, University of Cambridge, United Kingdom

Organizers: Tamsin O'Connell (University of Cambridge) and Julia Lee-Thorp (University of Oxford)

Diet is a key question in archaeology because it impacts on so many human conditions, such as economy, health, status, life history, environment, and residence. Chemical analyses of human and animal remains are now routinely used to elucidate palaeodietary patterns, proving informative at many stages of the past, from diets of extinct hominids to transitions to agriculture and urban societies. The chemical markers analyzed (mostly stable isotopes) reflect chemical compositional differences between food types, transferred to consumers' body tissues during the incorporation of dietary intake. The field has expanded rapidly in breadth and in technological advances that allow finer-scale sampling. These advances offer opportunities to address more subtle archaeological questions, but they have also made it obvious that we face considerable challenges relating to more nuanced interpretations of the data. In the tradition of previous Seminars on Palaeodiet, this meeting brought together experts from archaeology, ecology, and physiology, to address current questions and challenges in an intensive workshop format.

“8th Conference of the European Society for Oceanists: Exchanging Knowledge in Oceania”

July 5-8, 2010, University of St. Andrews, United Kingdom

Organizers: Tony Crook (University of St. Andrews) and Melissa Demian (University of Kent)

The “Exchanging Knowledge in Oceania” meetings aimed to address a nexus of important contemporary questions, with the objective of rethinking the relations, roles, reciprocities, and responsibilities of academics working and wishing to work in Oceania. Concerns focused on recognizing that obligations to act are being raised by host communities and by diverse funding bodies, but that the kinds of action, knowledge, and relations at stake may be very differently conceived. Increasingly, academic knowledge has to address itself to terms originating from beyond the academy, and these can perhaps risk the eclipse of a commitment to understanding through models grounded in vernacular terms and concerns. The two hundred and forty conference delegates engaged these questions through more than two hundred presentations in a series of twenty-four working sessions, four plenary keynotes, two dialogues, and a roundtable. The conference theme raised some difficult issues that are rarely discussed head on—such as academic vs practicing anthropology, and who can speak for culture—and enabled these to be raised and discussed in a serious and friendly manner. In addition, a series of publically accessible events ran alongside to provide insights into the realities of Pacific people’s lives, and into anthropological research.

“16th Annual Meeting of the European Association of Archaeologists (EAA)”

September 1-5, 2010, The Hague, Netherlands

Organizers: Willem Willems (Leiden University) and Friedrich Lüth (German Archaeological Institute)

Approximately 1026 archaeologists from more than 50 countries attended the EAA meeting in The Hague, Netherlands. Altogether 536 papers and 64 posters, organized into 71 sessions and round tables, were delivered. The main thematic areas were: Archaeological Heritage Resource Management (11 sessions); Interpreting the Archaeological Record (45 sessions); and Perspectives on Archaeology in the Modern World (15 sessions). Chronologically, the contributions ranged from early Palaeolithic to the modernity and included current matters related with archaeology in Europe. The electronic and printed program contained abstracts of all the papers and posters, the same as a directory of the participants. Forty-two archaeologists from Eastern and Central Europe were able to attend the meeting thanks to support from Wenner-Gren. Funding covered travel and accommodation expenses and, to a lesser degree, conference registration fees. This year’s academic sessions and roundtable discussions were complemented by a variety of conference-sponsored social events and excursions to archaeological sites as well as by an exhibition of archaeological literature.

**“Autobiographical and Biographical Narratives in Lowland South America:
Unexpected Relations between Persons, Language, and History”**
September 16-17, 2010, University of Edinburgh, Edinburgh, United Kingdom
**Organizers: Suzanne Oakdale (University of New Mexico) and Magnus Course
(University of Edinburgh)**

This workshop brought together socio-cultural anthropologists, linguistic anthropologists, and linguists to focus on autobiographical and biographical narrative practices in lowland Peru, Ecuador, Chile, and Brazil. Rather than understanding narratives as simply the expression of a pre-existing “self” or as the depiction of “a life,” papers argued for the centrality of these practices in the construction of selves and of the relations between selves and others. Papers worked to historically situate lowland peoples by looking at how the content and form of narratives offered insights into the complexities of different historical moments and into the historically specific social processes by which persons are constructed, as well as by exploring indigenous modes of historical consciousness. Themes that united many of the papers were the extent to which narrators drew upon multiple genres to create hybrid narrative forms and the importance of autobiographical and biographical practices for both describing and forming rapidly shifting and far-reaching social networks. These sorts of narrative practices came into view as switch points, translating the experiences of distinct kinds of people for each other, both in the present and across generations. Papers and discussion also provided historically grounded perspectives on lowland leadership, inter-ethnic displays, and local ritual practices.

“Dynamics of Inclusion in Public Archaeology”
September 17-18, 2010, African Burial Ground National Monument, New York, New York
**Organizers: Christopher N. Mathews (Hofstra University), Carol McDavid
(Community Archaeology Research Institute), and Patrice L. Jeppson (West
Chester Univeristy)**

The workshop consisted of one day devoted to the presentation and discussion of original papers, and a second day including a public lecture program on “Archaeology and the Public New York.” The workshop brought together a diverse set of public archaeologists representing varied areas of scholarly interest, global locations, and professional positions to explore questions about the actual participation of the public in public archaeology projects. Scholars from both academic and non-academic professional positions contributed original papers discussing their recent experience and research in public archaeology. Papers considered research in Brazil, South Africa, England, Israel, Jordan, and the United States. Questions about the definition of communities, archaeological advocacy and activism, heritage law, public and youth education, the antiquities trade, and conflicts between archaeologists and community interests were considered. Discussion of the papers was very animated and productive, and all participants were thoroughly engaged. The public event—dealing with controversial community history concerns—had an overwhelming response, with members of the public needing to be turned away. Several audience members and presenters noted in discussion that the event was “healing.”

“Workshop of the Society for Anthropological Sciences”

September 22-44, 2010, American Center, Pilsen, Czech Republic

Organizers: Daniel Sosna (University of West Bohemia), Stephen Lyon and David Henig (Durham University)

The first European workshop of the Society for Anthropological Sciences (SASci) was aimed at the promotion of rigorous approaches to the study of human sociocultural and biological variability. The primary goal of the workshop was the advancement of formal scientific approaches in anthropology. The last thirty years have witnessed the development of a critical anthropology fostering the view that anthropology has been a literary project where rhetorical sophistication prevailed. SASci has grown out of the activities of anthropologists who prefer holistic and scientifically rigorous views of anthropology. The second goal of the workshop was to investigate the overlaps and tensions among sub-disciplines of anthropology through interdisciplinary design. The organizers assumed that the crucial predisposition for participation in the workshop was not the topic of research but the point of view. Formal approaches were applied to various anthropological topics including kinship terminologies, evolution of language and material culture, cognition and mortuary practices. The discussions demonstrated that formal methods can accommodate various kinds of anthropological data and expand to new spheres of interest.

“The Social Life of Achievement”

September 29 – October 2, 2010, University of Cambridge, United Kingdom

Organizers: Nicholas J. Long and Henrietta Louise Moore (University of Cambridge)

Concepts of achievement and motivation enjoy widespread circulation in today’s world. They are taken up and vernacularized in distinctive ways by both individuals and policy makers, and are implicit in many anthropological notions of agency and efficacy. Achievement is widely seen as a pathway to fulfillment and prosperity. Yet increasing bodies of research in both anthropology and developmental psychology has suggested that matters may not be so simple. While achievement can empower people, it can also leave them unhappy, unconfident, and risk avoidant. This workshop brought together specialists from anthropology, psychology, and related disciplines to develop a comparative approach to the multiple trajectories that achievement has in the social world—the “social life of achievement.” Papers traced the genealogy of “achievement” in different settings as well as the significant political, material, and social circumstances in which achievement occurred, the way that experiences and explanations of achievement articulated with local understandings of the self, and achievement’s capacity to be narrated—or go unrecognized—within specific genres. In every case, these dynamics could be strategically manipulated so as to empower or oppress. Participants also discussed the methodology and ethics of writing anthropologically about ‘achievement’, and the potential contribution that anthropological interventions could make to policy.

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