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Reports on Completed Research for the year 2007

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 2007, as stipulated in their grant agreements.

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REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2007. 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:

ZOE CROSSLAND, then a student at the University of Michigan, Ann Arbor, Michigan, was awarded a grant in January 1999 to aid research on “State Formation in a Border Region, Andranstsay, Madagascar,” supervised by Dr. Henry T. Wright. Archaeological fieldwork was carried out in the Andranstsay region of the central highlands of Madagascar in 1999 and 2000. Using field survey, information was collected on the changing social and political landscapes of the region. The distribution over time and space of occupation sites, tombs, standing stones, and other landscape features was recorded, in an area of over 10km-square. Based on this material it was possible to construct a history of the powerful polity of Andranstsay first documented in the second half of the 18th century CE. This history focused on the transformations that took place in the social and political formations in Andranstsay, and the relationship of these transformations to wider changes that were taking place throughout the central highlands. Similar changes were found to have taken place in Andranstsay and in other parts of the central highlands (such as variations in the location and layout of sites, changes in tomb construction, and modifications in the spatial relationships between sites over time). Archaeological evidence for migration into and out of the area also aided current understanding of movements of people throughout the central highlands. The archaeology also indicated that there had been an older occupation of the region that was not fully remembered by oral traditions. The archaeological evidence confirmed the importance of a regional approach for understanding the social and political changes that took place in the highlands of Madagascar over the last 800 years.

DR. ELISABETH ANNE HILDEBRAND, Washington University, St. Louis, Missouri, received funding in October 2004 to investigate “The Origins of Enset Cultivation: Archaeological Excavations in Southwest Ethiopia.” Seven months of survey and excavation of the rockshelters in Kafa were conducted between 2004 and 2006. Survey documented 25 rockshelters, nine of which were subjected to test excavations. Two rockshelters, Kumali and Koka, have intact sediments of substantial depth with artifacts throughout. Koka, a lowland shelter, has moderate amounts of non-obsidian lithics, bone, ceramics, and plant remains. Kumali, a cavity in a highland basalt escarpment, has abundant ceramics and obsidian microliths; well-preserved bone, leather, and shell; and dense concentrations of desiccated macrobotanical remains and dung. Analyses are yielding the first cultural chronology for southwest Ethiopia, and important information about plant and animal subsistence intensification during the Holocene. Project activities included a field school for Addis Ababa University archaeology students, and coring of Kafa swamps and

ponds to obtain paleoenvironmental data. Local modern vegetation studies funded through this grant, conducted by graduate botany students at Addis Ababa University, will provide a more secure foundation for interpretation of paleoenvironmental and macrobotanical data.

DR. JOEL DAVID IRISH, University of Alaska, Fairbanks, Alaska, received funding in October 2006 to aid research on “Nubians in Ancient Egypt: Excavation of the C-Group Cemetery at Hierakonpolis.” A Nubian C-Group cemetery was excavated at the site of Hierakonpolis (HK), near Edfu, Egypt. Its location represents the farthest-north occurrence of this culture—once thought limited to lands south of the Nile River’s First Cataract. Remains of 80 individuals, funerary architecture, pottery, leather garments, and jewelry, all dating from the Egyptian First Intermediate Period/11th Dynasty into the 13th Dynasty (c. 2080/1975 to 1700 BC), were investigated. These finds indicate that the inhabitants proudly displayed their Nubian heritage at HK for multiple generations. Analyses suggest that the individuals: 1) engaged in generalized activity(ies), perhaps related to labor, sport, or entertainment; 2) enjoyed good skeletal health like other contemporary groups; 3) had a similar diet to their Egyptian counterparts; 4) exhibit, based on craniodental comparisons to several regional samples, a Nubian affinity—although they are also proximate to some Egyptians including a contemporary sample from Thebes; and 5) demonstrate increasing “Egyptianization,” at least culturally, through time. Although the study is ongoing, it is tentatively hypothesized that their contribution(s) to the HK Egyptian community (e.g. hunters, herdsman, entertainers or perhaps, based on the evidence, leatherworkers, etc.) benefited by maintaining a Nubian identity in the face of a dominant imperial power.

MARY E. PRENDERGAST, then a student at Harvard University, Cambridge, Massachusetts, was awarded a grant in April 2006 to aid research on “Forager Variability on the Eve of Food Production: Kanyore Subsistence Strategies in Kenya and Tanzania,” supervised by Dr. Richard Henry Meadow. This research involved excavation and/or analysis of seven archaeological sites in western Kenya and northern Tanzania, dated to 8000-1200 years ago. The common link between these sites, despite spanning a large geographic area and nearly seven millennia, is that they contain a pottery tradition called Kanyore. Kanyore ceramics have been postulated by others to be associated with “delayed-return” hunter-gatherers, who should have differed markedly from “immediate-return” hunter-gatherers known from modern ethnographies. The primary research goal was to test this hypothesis by using animal bone remains to understand diet. The surprising results show that, while the occupants of Kanyore sites in western Kenya were indeed specialized (and probably moderately delayed-return) fisher-hunters, they were also the first to adopt herding in this area. This contradicts assumptions that new ceramic traditions and domestic animals entered the region together. The northern Tanzanian sites produced a more complex picture, in which hunter-gatherers and herders appear to have lived side-by-side (ca. 2000-1200 BP) using the hill and lakeshore landscapes differently. At two of these sites, ceramic traditions usually linked to herders are found associated with the remains of wild animals, suggesting that we must decouple conventional associations between material culture and economy.

DR. CARMEL SCHRIRE, Rutgers University, New Brunswick, New Jersey, was awarded funding in June 2003 to aid “Analysis and Interpretation of Archaeological Residues from Excavations at the Castle of Good Hope, Cape Town, South Africa.” The Castle of Good Hope was built and occupied by the officials of the Dutch East India Company (VOC) 1666-1795 as their refreshment station for their European-Indies trade. Archaeological materials excavated between 1988 and 1992 have been analyzed and reveal that all sites are secondary

deposits showing a sequence of ceramics, glass, and fauna. Imported and locally made ceramics reveal the class distinctions inherent in official and private trade practices. Analysis of faunal remains reveals dietary and stock management practices that evolved in the course of the dispossession of indigenous pastoralists. They contrast markedly with Dutch customs in Europe. The absence of a dairy industry here, coupled with evidence of an Indonesian cuisine, reveals the very distinctive nature of the Creole society that formed at the Cape under VOC rule. The results of this work form a valuable comparative data base for studies of the material signature of European expansion in the 17th-18th centuries.

DR. SLESHI SEMAW, Stone Age Institute, Gosport, Indiana, was awarded funding in October 2006 to aid the "Gona Palaeoanthropological Research Project." The timing and context of early hominid technological leap from the Oldowan to the Acheulian Industry in Africa is among the least understood questions in paleoanthropology. The Oldowan-Acheulian transition marks the first time that our ancestors created tools (handaxes, cleavers, picks, etc.) that probably required a preconception of form before their manufacture. This transition is poorly known, though, because of the paucity of well-dated Acheulian sites that are older than 1.4 million years old (Ma). Preliminary investigations in East Africa suggest that the Acheulian appeared about 1.7 Ma, and probably coincided with the expansion of *Homo erectus* into areas unoccupied by earlier hominids. However, the emergence of the Acheulian at approximately 1.7-1.6 Ma has yet to be unambiguously demonstrated both archaeologically and geologically. Our systematic archaeological investigations at Gona are now beginning to yield important clues to answer some of these questions. The recent systematic surveys and excavations at Gona have produced fossil hominids and Early Acheulian artifacts that are approximately 1.6 Ma. Two Early Acheulian sites (OGS-12 and BSN-17) have been excavated yielding a high density of large flakes and crudely made bifaces, and débitage estimated to approximately 1.6 Ma. The presence of a thick Plio-Pleistocene sequence at Gona has provided an opportunity to assess if any lithic assemblages existed to mark the Oldowan-Acheulian transition. There are no lithic assemblages that are attributable to the "Developed Oldowan," and the evidence from Gona appears to favor a rapid technological transition from the Oldowan (Mode I) to the Acheulian technology (Mode II) approximately 1.7-1.6 Ma. While there is some evidence of African climate change about 1.8-1.7 Ma, there is no clear link between environmental change and the origins of *Homo erectus* or the Acheulian.

DR. EDWIN N. WILMSEN, University of Edinburgh, Edinburgh, Scotland, received funding in April 2006 to aid research on "Precolonial Botswana Social Formations: Optical Petrography of Pottery and Clays Linking Peoples, Pots, and Places." Clays from 66 locations in Botswana and adjacent parts of Namibia and South Africa were collected for comparison with Iron Age and Historic pottery. In addition, samples of major plant species growing in different parts of the Delta were collected in order to compare their phytoliths with biogenic silica observed in pot shards. Both clay and shard samples were prepared as thin section slides and examined with petrographic microscopes in both plain and cross polarized light. Variations in trace minerals and biosilica in clays and shards plus the different mineralogical history of different parts of the region allow the identification of the area from which clays to make specific vessels were obtained. These mineralogical data combined with particulars of ceramic design make it clear that vessels circulated between sites in all parts of the region for as far as 400km. That this movement took place despite the fact that at most sites clays were available locally, and pots were made at the individual sites from these clays, points to the mobility of pots being a function mainly of social rather than technological considerations. Further research on contemporary potting will be

undertaken; technological variables of potting will be noted, which will add insights into the present work.

Asia and the Near East:

LOUKAS WILLIAM BARTON, then a student at University of California, Davis, California, was awarded funding in October 2006 to aid research on “Human Diet and Domestication: A Critical Evaluation of Low-Level Food Production in Northwest China,” supervised by Dr. Robert Lawrence Bettinger. Stable isotope ratios ($\delta^{13}\text{C}$ and $\delta^{15}\text{N}$) extracted from animal remains are used here to identify plant and animal domestication in northwest China. The method is applicable to all cases where domesticated and wild plants differ photosynthetically. In northwest China, the earliest domesticated millets (C_4 photosynthesis) are distinguishable from most all other plants (C_3 photosynthesis). Here, a dominant C_4 signature in animals indicates year-round consumption and therefore storage of a plant otherwise available only seasonally. Dominant C_4 signatures correlate well with high $\delta^{15}\text{N}$ values suggesting that animals consuming stored grains also eat more meat. Together, these markers provide a reliable means of identifying intensive management of both plants and animals by humans. The method is illustrated by archaeological remains from Dadiwan, the earliest Neolithic site in northwest China. From 7900-7300 BP, the people at Dadiwan were feeding millet to their dogs year round, but eating wild pigs, deer, and cattle. A thousand years later, the site was reoccupied by people locked into an intensive symbiotic relationship with cultivated millet, and domestic pigs and dogs. Regional discontinuity between the two phases suggests that the early low-level agriculture in northwest China was abandoned soon after its initial development.

SARAH R. GRAFF, while a student at the University of Chicago, Chicago, Illinois, was awarded a grant in May 2002 to aid archaeological research investigating the nature of the relationship between craft production, distribution, and changes in social organization in northwestern Syria (3000-1850 BC), under the supervision of Dr. Michael D. Dietler. This project conducted analysis of ceramic sherds and clay samples from the Ghab, an area located in the Orontes River valley of northwestern Syria. The Ghab was an ideal location to study this problem because scholars believe it was under the political and economic control of the Ebla state whose capital was situated 44 kilometers east of the Ghab. The period of study, the third millennium BC and the transition into the second millennium BC, was also ideal to study this problem because it was a period of marked increase and subsequent interruption of urbanism in western Syria. Analyses focused on diagnostic ceramic sherds collected by Graff on surface survey dating to the third and early second millennium BC. After a preliminary macroscopic analysis sherds were chosen for petrographic analysis. Petrographic analysis of the sherds and local clay samples was used to provenience the ceramics as well as to study the technology used to manufacture them. The resulting data offer a complex picture of economic interactions within the Ghab that were not significantly affected by the changes in social organization that took place in western Syria during the late third and early second millennia BC.

SERENA HELAN LOVE, then a student at Stanford University, Stanford, California received funding in May 2006 to aid research on “Building a Neolithic Community through Architecture: A Case study from Çatalhöyük, Turkey,” supervised by Dr. Ian Hodder. This project examines the compositional variation of mud brick architecture from the Neolithic village of Çatalhöyük (c. 7000 BC). Standard geoarchaeological techniques are employed

to characterize cultural sediments and results are charted through 1400 years of uninterrupted occupation. The creation of a brick typology demonstrated how building materials are chronologically and spatially sensitive, and how material sources for the production of building materials are not motivated by resource depletion but rather illustrate intentional choices and avoidances. Temporal changes in brick composition coupled with a decrease in overall brick size suggest a change in social organization from community-based activities in the earliest phases to smaller, inter-group activities. This study also examines how Neolithic people may have employed building materials to constitute a social identity or to create difference, through patterns of materials use.

DR. KATHLEEN D. MORRISON, University of Chicago, Chicago, Illinois, was awarded a grant in November 2002 to aid research on “Early Historic Landscapes of the Tungabhadra Corridor, India.” The South Indian Iron Age (c. 1000 BCE to 300 CE) was a time of remarkable change in local social lives (with the establishment of institutionalized forms of social inequality), politics (with the growth of regional states), religious practice (with new religious traditions introduced from the north), and settlement (with the initial appearance of large towns). Significantly, this era of radical change was only made possible by transformations in agriculture, especially the adoption of irrigated rice production. With the support of Wenner-Gren, excavations at the large town of Kadebakele have begun to reveal the ways in which residents of southern India coped with these changes and point to some consequences of agrarian change for diet and environment as well as for larger economic and political structures. At around 60 hectares, Iron Age Kadebakele was one of the largest towns in the region; analysis of metals, ceramics, and beads have shown that it was well-connected with distant regions. Research here has also shown some of the unintended consequences of the transition to rice agriculture, including large-scale soil erosion, a process which reduced local vegetational diversity but also created the colluvial soils that allowed later agriculturalists to subsist in the region.

KATRINKA REINHART, then a student at Stanford University, Stanford, California, was awarded funding in January 2004 to aid research on “Food Practices and Social Stratification at the Early Shang Period Site of Yanshi Shangcheng, Yanshi, Henan, China,” supervised by Dr. Ian R. Hodder. The current research project concerns the relationship between social inequality and food practices during the Shang Dynasty, China’s earliest historical dynasty. Pottery analysis was used to inquire into differences in food practices between high elite and people of lower status in order to discern how the Shang people might have experienced inequality in their day-to-day life. Research was conducted at Yanshi Shangcheng, a walled site from the early Shang Dynasty (c. 1600 BC). A walled compound in the southern center of the site called “Palace Area” exhibits typical Shang period elite architecture and other impressive features such as a large pool and a drainage system. In contrast, a peripheral neighborhood located just inside the city wall called “Area IV” exhibits modest architecture. Pottery from these two areas was analyzed using residue analysis and typological analysis. Residue analysis conducted at the Evershed lab, University of Bristol, has only discovered a small number of residues in the samples. Further study currently seeks to understand this unexpected result. Preliminary statistical analysis of typology data, currently underway, is revealing some interesting differences in types of food utensils between the Palace Area and Area IV implying different food customs between elite and lower status residents.

Europe:

MARK LOUIS GOLITKO, then a student at University of Illinois, Chicago, Illinois, was awarded funding in April 2006 to aid research on “Chemical Characterization of Linienbandkeramik (LBK) Ceramics by ICP-MS,” supervised by Dr. Lawrence Harold Keeley. Funding was utilized to collect Linienbandkeramik (LBK) culture (c. 5200 BC) ceramic samples housed at the Institut Royal de Sciences Naturelles in Brussels, Belgium during July/August of 2006, which were chemically and petrographically analyzed during 2006-2007 at the Field Museum Laboratory for Archaeochemisrty to determine their production region. LBK villages founded in the Hesbaye region of Belgium exhibit village-level production specialization that researchers have argued served to maintain military alliances along an expanding frontier of farming. There may have been two such networks, corresponding to different stream valleys, which traded in different axe raw materials. During initial settlement of the region, there is little evidence of conflict, while during later settlement there is both evidence of conflict in the form of fortifications, and evidence that production specialization was the norm. While analysis is ongoing, preliminary results suggest that the region became generally more economically integrated as conflict increased, and that the patterns evident in other forms of material culture are not mirrored by ceramic trade. In particular, one village received almost all its ceramics from villages it was hypothesized to have been conflict with. This suggests that models of trade in the region must be reformulated.

DR. ELENI PANAGOPOULOU, Ephoreia Palaeoanthropology-Speleology, Athens, Greece, was awarded a grant in April 2006 to aid research on “Late Pleistocene of the Mani Peninsula, Southern Greece: Paleoanthropological Investigation.” Although Greece is located at a geographic crossroads, its palaeoanthropological record has remained little explored due to the lack of systematic research. Excavations at the recently discovered cave complex of Lakonis in southern Greece have provided crucial evidence to the Neanderthal-Modern debate and the palaeoanthropology of the Eastern Mediterranean. The site preserves an extensive record of human use from ca. 120,000-20,000 years ago and Neanderthal fossil material dated to 43,000 years ago, a time period during which Neanderthals and Moderns coexisted and probably interacted in parts of Europe. Excavation and multidisciplinary research at the site since 1999 have concentrated on establishing the length and nature of occupation of the cave complex, examining the site’s role in its local and regional contexts, and discovering other Pleistocene sites in the area. Several lines of evidence indicate that Lakonis has functioned as a multiple activity site visited regularly during most of the Late Pleistocene. Furthermore, as suggested by other paleolithic findspots discovered in the context of the project, the peninsula where the site is located probably functioned as a refuge area in colder intervals of the last glaciation. Excavations in 2006 have focused on elucidating issues of stratigraphy and site formation processes, enriching the fossil and archaeological sample of the Middle-Upper Palaeolithic transitional layers and on exploring the relationship between discrete occupational episodes and environmental fluctuations. It was also discovered that the cave complex includes several collapsed formations with cultural material perhaps earlier than 120,000 years ago.

DR. CAROLYN C. SZMIDT, University of Toronto, Toronto, Ontario, was awarded a grant in November 2005 to aid research on “Dating the Middle-Upper Palaeolithic Transition in Southern France: Pyrenean, Mediterranean and Southwestern Regions.” The purpose of this project is to gain a much clearer knowledge of the timing of the beginning of the early Upper Palaeolithic (Aurignacian), the chronological relationship between its industries, the

extent of possible chronological overlap of cultures and thus, indirectly, the extent of potential mutual influence between Neanderthals and Homo sapiens—issues that are critical to a larger assessment of the very much debated Middle to Upper Palaeolithic transition. This is being done through the radiocarbon dating (by accelerator mass spectrometry) of nine key Aurignacian sites and one Middle Palaeolithic site located in the larger southern France region (Mediterranean, Pyrenean, and Southwestern regions), in addition to one Aurignacian site in the northeastern region. These regions are of great relevance to these issues as they lie along one of the two hypothesized migration routes of Homo sapiens or, in some cases, at the crossroads of the two, and thus were potentially regions of contact with Neanderthals. Multiple samples were selected vertically and horizontally within stratified sequences based on the rigorous set of protocols developed for this project, taking into account geoarchaeological and zooarchaeological information, as well as through participation in excavation and through being a member of the research teams. Results are helping to characterize with more precision both the earlier and later phases of the Aurignacian and the chronological relationship between its facies. This is done within the larger goal of more finely defining the Aurignacian and identifying the source(s) of its variability.

Latin America and the Caribbean:

CARRIE A. BERRYMAN, then a student at Vanderbilt University, Nashville, Tennessee, received funding in November 2005 to aid “Diet, Nutrition, and State Formation Processes: A Bioarchaeological Assessment of the Rise of Tiwanaku,” supervised by Dr. Tiffany A. Tung. The onset of the Middle Horizon (AD 500-1100) in the southern Titicaca Basin marked a radical change in ancient Andean lifeways, as the site of Tiwanaku emerged as head of one of the first state-level societies in the Americas. Models suggested for the basis of Tiwanaku political authority have ranged from direct colonial control of agricultural production and redistribution to indirect trade, allowing local centers to maintain some autonomy. Critical to testing these models is determining the distribution and consumption of resources acquired through local vs. non-local production before, during, and after state development. This bioarchaeological study included dental, stable isotopic, and microscopic phytolith analyses, documenting dramatic changes in patterns of food consumption that accompanied the rise of the state. Results demonstrate that imported maize became a significant component of altiplano diets during the Middle Horizon. Discrepancies in maize consumption between rural and urban centers, as well as among urban residential compounds indicate that access to maize was likely controlled, thus, supporting a centralized model of Tiwanaku political authority. In addition, following state decline, subsistence strategies again shifted. Maize was no longer consumed in significant quantities and substantial increases in protein intake may reflect a growing emphasis on pastoralism.

MARGARET BROWN VEGA, then a student at University of Illinois, Urbana, Illinois, was awarded funding in October 2005 to aid “An Examination of War and Social Life at the Late Prehispanic Settlement of Acaray, Peru,” supervised by Dr. Helaine Silverman. The project tested the hypothesis that the people at the fortress of Acaray in the Huaura Valley, Peru were living under conditions of war. The grantee sought to measure the diversity of that experience in various segments of society. Architectural and surface evidence consistent with conflict can now be interpreted in light of excavation data, which indicate that Acaray was not a permanent settlement in late prehispanic times, but rather was used ephemerally between the 13th and 15th centuries. Expectations for deep, undisturbed stratigraphic

contexts were not met. There was a lack of domestic contexts and additional data for conflict did not materialize. However, episodes of destruction and rebuilding at this fortress are visible. There are indications that the people who built Acaray were negotiating regional political and social landscapes characterized by conflict, resulting in the reconstruction of an expanded and more extensive configuration of the fortress. The unanticipated recovery of data associated with ritual activities confirms there were non-militaristic social practices taking place in the fortress that were nevertheless related to war and defense at Acaray. Radiocarbon dates revealed two separate occupations of Acaray (800-400 BC and AD 1200-1450) each corresponding to periods of conflict identified in the Central Andes.

MERCEDES O. CABRERA CORTES, then a student at Arizona State University, Tempe, Arizona, was awarded a grant in August 2004, to aid research on “Craft Production in the Periphery of Teotihuacan, Mexico,” supervised by Dr. George L. Cowgill. From October 2004 to August 2006, archaeological investigations including surface survey (mapping, and surface materials collection), excavations (100m-square), and subsequent artifact analysis were carried out at Site 520, Teotihuacan, Mexico, to collect data bearing on socio-economic interaction between the inhabitants of semi-rural hinterland settlements and Classic Period Teotihuacan. Site 520 is a Teotihuacan Period ceramic production workshop located in the city’s semi-rural periphery, a short distance outside of the ancient prehispanic city of Teotihuacan (150 BC-AD 600). This project investigates the degree to which and in what ways the inhabitants of Site 520 were integrated economically and socially with the urban capital. Field and laboratory work confirmed that peoples from this site were engaged in ceramic production at a scale that would have surpassed local domestic demands—ceramic products made at Site 520 most likely were consumed by inhabitants of the ancient urban center. While the analysis of artifacts has not yet been completed, preliminary evidence suggests that occupants of Site 520—settlers living outside the margins of the city—used ceramic production as an inroad into the core economic activities of urban Teotihuacan. Funerary patterns and portable artifacts (e.g. figurines, ceramic vessels, and obsidian tools) indicate that the inhabitants of this settlement were to some extent socially and culturally integrated with peoples living within the city, and had access to some of the same imported goods as people living in the urban center. Architectural remains, on the other hand, strongly contrast with the residential forms most typical of urban Teotihuacan.

ROBYN E. CUTRIGHT, then a student at University of Pittsburgh, Pittsburgh, Pennsylvania, was awarded a grant in May 2005 to aid research on “Cuisine and Empire: A Domestic View of Chimu Expansion from the Jequetepeque Valley, Peru,” supervised by Dr. Marc P. Bermann. Archaeological field excavations were carried out at Pedregal, a Late Intermediate Period (AD 1000-1460) village in the Jequetepeque Valley, Peru. The excavations targeted the domestic occupation of the site in order to reconstruct the range of domestic activities at the site and identify the ways in which domestic and culinary practice may have shifted during the valley’s conquest by the Chimú state in AD 1350. Materials recovered during excavation and examined during subsequent laboratory analysis suggest that the site’s residents were heavily engaged in agricultural production, as well as animal husbandry, textile production, and the processing and preparation of food. Though the site’s occupational sequence was more complex than originally believed, dramatic changes do not seem to have occurred during the Late Intermediate Period. Instead, continuity at the domestic level may have characterized the Chimú conquest of the valley.

DR. KATHERINE FRANCES EMERY, Florida Museum of Natural History, Gainesville, Florida, was awarded funding in April 2006 to aid research on “Hunting Ceremonialism in

the Guatemalan Highlands: Applying Ethnoarchaeology and Zooarchaeology to Commoner Ritual.” Research on the remote and little-known ritual hunting shrines of the Guatemalan highlands combined ethnoarchaeology, spatial archaeology, and zooarchaeology to define the material correlates of hunting ceremonialism. Hunting shrines are sacred sites used for ceremonial activity by Maya hunters before and after a hunt. These sites contain a unique feature indicative of their role in hunting ceremonialism—a ritual faunal (animal remain) cache consisting of the ritually curated remains of hunted animals. The research focused on: 1) identifying the animal remains chosen for inclusion in ritual faunal caches; 2) identifying the spatial distribution of activity areas at the hunting shrines; and 3) correlating ethnographic evidence of ritual activities with the spatial and material correlates of the activity areas and faunal caches. Three hunting shrines were subjected to rigorous mapping, sampling, and zooarchaeological analysis. The findings describe material correlates for hunting ritual activity areas and taxonomic, age, and preservation characteristics for the faunal caches that are the defining characteristic of these shrines.

DR. CHRISTINE A. HASTORF, University of California, Berkeley, California, was awarded a grant in October 2003, to aid research on “Multi-Community Formation in the Lake Titicaca Basin, Bolivia.” The high (3800 meters) Titicaca Basin of altiplano Peru and Bolivia is one of the few regions of the world with primary and pristine state formation. This state, the Tiwanaku Polity, has been the focus of ongoing archaeological interest for the better part of the past century. Understanding the regional processes that lead to the formation of the Tiwanaku state is the focus of this field project on the Taraco Peninsula of Lake Titicaca. This peninsula is just 15 kilometers from the Tiwanaku urban core. At the time of the first permanent settlements in the basin, the more protected peninsula had more and denser populations and was a locus for early political dynamism. As part of the long-term research by the Taraco Archaeological Project, these past two field seasons have focused on the Late Formative, pre-Tiwanaku state phase. This is the time of socio-political consolidation and population aggregation. Kala Uyuni, a site found in a full-coverage survey of the peninsula in 2001, was the largest ceremonial settlement during the pre-Tiwanaku phase build-up on the peninsula. The 2003 and 2005 excavations at Kala Uyuni hope to clarify the development of this aggregation with its related ceremonial and political changes. Three major excavations were completed at Kala Uyuni. The third excavation, the focus of this funding, uncovered both ceremonial and domestic Late Formative structures. The grantee now has in situ activities within two ceremonial structures and associated plaza surface material, as well as a nearby domestic structure, helping us understand the ceremonial activities of this important political phase.

DR. SCOTT R. HUTSON, University of California, Santa Cruz, California, was awarded a Hunt Postdoctoral Fellowship in August 2005 to aid research and writing on “Personhood, Dwelling, and Identity: A Relational Approach to the Ancient Maya.” Theories of practice in anthropology maintain that norms, social conventions, and the structure of interpersonal relations are created and recreated in everyday activities. Identity forms as people become subjects of and subjected to these conventions and relations. Dwelling refers to those practices that establish the relations that constitute identity. In archaeology, getting at dwelling and subjectification therefore requires attending to the scale, context, and types of daily practice. Funding was used to support living expenses for eight months while writing up the results of archaeological investigation of identity formation at the ancient Maya urban center of Chunchucmil, Mexico, as well as a manuscript on the identity of Maya speakers that dwell among ancient Maya ruins.

North America:

TERENCE N. CLARK, then a student at University of Toronto, Toronto, Ontario, was awarded a grant in April 2006 to aid research on “Rewriting Marpole: The Path to Cultural Complexity in the Gulf of Georgia,” supervised by Dr. Gary Coupland. This grant funded museum-based research at the Royal British Columbia Museum, the Burke Museum, the Museum of Anthropology at the University of British Columbia, the Simon Fraser Museum of Archaeology, as well as several smaller institutions. Original analysis of over 22,000 artifacts from 48 site components was coupled with data acquisition of published and unpublished site reports and field notes of faunal, mortuary, household, language, and art style. These data streams were then examined using Integrated Distance Analysis (IDA), which was successful in delineating prehistoric group identity within the milieu of the mobile hunter-gatherer societies of the Northwest Coast.

SARAH COWIE, then a student at University of Arizona, Tucson, Arizona, received funding in November 2003 to aid research on “Social Theory and Industrial Archaeology at the Late 19th-Century Company Town of Fayette, Michigan,” supervised by Dr. David J. Killick. This research explores the subtle distribution of power and control within early American industrial capitalism, as seen in the 19th-century company town of Fayette, Michigan. Research methods for the project include: GIS-based analysis of the built environment and artifact patterns; the development of a historical ethnography for the town; and archaeological excavations of household refuse excavated 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 hierarchical differences in pay and housing, as well as consumer behavior. A second category—bio power—addresses disciplinary activities surrounding health and the human body. The class system extended to discrepancies in the company’s regulation of employee health, as observed in medicinal artifacts, disposal patterns of industrial waste, incidence of intestinal parasites, and unequal access to healthcare. In addition, landscape analysis shows how the built environment served as a disciplinary technology to reinforce hegemonic and naturalized class divisions, to regenerate these divisions through symbolic violence and workers’ daily practices, and to impose self-regulation. The third ensemble of power relations is pluralistic, heterarchical, and determined by personal identity (e.g. gender, ethnicity, religion, literacy). Individuals drew upon symbolic capital to bolster social status and express identity apart from the corporate hierarchy. This research explores the social impacts of our industrial heritage and the potential repercussions of industrialization in developing countries today.

DR. ARON L. CROWELL, Arctic Studies Center, Smithsonian Institution, Anchorage, Alaska, received funding in January 2005 to aid research on “Little Ice Age Cultural Adaption to an Unstable Maritime Environment in the Gulf of Alaska.” A GIS-based spatial analysis of all Alaska Native archaeological sites along 17,000km of shoreline in the central Gulf of Alaska (n = 1959) indicates that settlements are clustered in areas of maximum resource diversity, where maritime hunters and fishers had access to multiple (10+) food species. These high-diversity zones provided sustained subsistence opportunities despite fluctuations in the availability of individual species during short climate cycles (the Pacific Decadal Oscillation) and longer trends including the Medieval Warm Period (~ CE 1000-1400) and Little Ice Age (~ CE 1400-1900). Factor analysis revealed separate and distinct influences on settlement locations for pelagic fish such as cod, halibut, and herring (which tend to be more numerous during cold phases) and salmon (most abundant during warm

phases), probably reflecting cyclical switching of subsistence strategies both seasonally and during climate-forced shifts in the marine ecosystem. Analysis of faunal remains from a cold phase Little Ice Age (LIA) Alutiiq site on the outer Kenai Peninsula showed minimal salmon use and dietary dominance of sea mammals, marine birds, and pelagic fish species, especially Pacific cod (*Gadus macrocephalus*) and rockfish (*Sebastes sp.*). Ion microprobe analysis of 180 Pacific cod otoliths from two Kenai coast sites indicated sea surface temperatures that were up to 2°C lower during the late LIA than present. Project presentations were given in the Alutiiq villages of Nanwalek and Port Graham.

LANCE GREENE, then a student at University of North Carolina, Chapel Hill, North Carolina, received funding in March 2006 to aid research on “An Archaeology of Cherokee Survival: Identity Construction in the Aftermath of Removal,” supervised by Dr. Vin P. Steponaitis. Research included two activities: archival research and archaeological excavations. Archival research was performed at the National Archives in Washington, DC, the special collections at Duke University, the Southern Historical Collection at the University of North Carolina, Western Carolina University, and the courthouse, register of deeds, and historical museum in Murphy, North Carolina. Archaeological excavations were performed at three house sites in Cherokee County, North Carolina. The inhabitants of these sites—the Welches, Hawkins, and Owls—were members of the post-Removal Cherokee enclave of Welch’s Town. The most extensive excavations were at the house site of John and Betty Welch, the patrons of Welch’s Town. Archival, archaeological, and landscape data have provided considerable detail to the Welch’s Town narrative and revealed a variety of adaptations pertaining to how these Cherokees survived the intense racism of the post-Removal era in North Carolina. The families of Welch’s Town made pragmatic and conscious choices in material culture, reflecting a complex and changing identity bound to issues of race, ethnicity, class, and gender.

CHRISTINA J. HODGE, then a student at Boston University, Boston, Massachusetts, was awarded a grant in January 2005 to aid research on “Middling Identities in Colonial New England: Class, Taste, and Material Culture in Newport, Rhode Island,” supervised by Dr. Mary C. Beaudry. This project was an archaeological study of the Wood Lot at the Wanton-Lyman-Hazard site, Newport, Rhode Island. The Wood Lot has early to mid 18th-century domestic components. The project traced the material practices of Newport’s middling sorts. It also provided historical context for the development of an incipient middle class in colonial America. Funding supported expert analysis of over 3000 fragmentary faunal remains from Wood Lot privies and other filled features. Faunal remains, combined with artifactual evidence, provided a more thorough picture of middling lives. In the traditional English manner, most New Englander city dwellers prized the meat of young animals. Wood Lot households occasionally invested in these esteemed and expensive foods, particularly veal and suckling pig. Yet, residents were not wealthy and apparently supplemented their store-bought meats with caught fish and wildfowl. Fashionable “Georgian” culture was, thus, demonstrably fragmentary and idiosyncratic. Different categories of material culture tell different stories of status, taste, and desire. Middling individuals participated in social transformations of 18th-century New England through their most intimate spaces—their bodies and homes. This study revealed which refined behaviors non-elite Newporters accepted, rejected, and altered to create their own versions of gentility.

Oceania and the Pacific:

DR. BRIT ASMUSSEN, Australian National University, Canberra, Australia, was awarded a Hunt Postdoctoral Fellowship in April 2006 to aid research and writing on “Dangerous Harvest Revisited: Taphonomy, Economic Intensification, and High Level Models: A View from Australia.” Funding enabled the transformation of the grantee’s doctoral research into several papers for publication in international journals. The doctoral research involved the reinterpretation of three important Australian archaeological sites using replicative experiments and the rigorous application of an extensive range of interdisciplinary ecologically grounded taphonomic analyses on all classes of archaeological data. These sites had been interpreted as providing evidence for large-scale ceremonies tied with increases in hunter-gatherer economic complexity in mid-late Holocene Australia. Significant new interpretations of these sites were obtained, calling into question conventional understandings of the Australian region (c. 4000 BP). The publications reflect the broad scope of the thesis, and include: new interpretations of the origins and development of plant-based, large-scale, inter-group, ceremonial feasting events; investigation of differential fluvial transport potential of macrobotanical remains; the application of replicative processing experiments of cycad seeds to identify plant processing techniques; and taphonomic analysis differentiating primacy of canid and human hunting and carcass reduction.

DR. MICHAEL W. GRAVES, University of Hawaii at Manoa, Honolulu, Hawaii, was awarded funding in September 2001 to aid research on “An Archaeological Investigation of Dry-Land Agriculture in Hawaii.” A recent study of dry-land agriculture on the western slopes of Kohala in Hawaii Island has revealed the introduction of sweet potato cultivation between the 13th and 14th centuries AD. This crop was rapidly expanded over the next three centuries throughout an area of more than 60km-square as farmers came to understand its adaptability. It grew well on the volcanic soils, constrained largely by rainfall at lower and higher elevations that in turn affected the abundance of critical soil nutrients. A system of fixed fields was built in this area, some of which were intensified by subdivision and presumably more effort devoted to cultivation practices. At the end of the 18th century this system had reached its maximum spatial development. As dry-land agriculture expanded and intensified, in this region populations grew, and new communities formed. Surplus production from the Kohala Field System supported chiefly ambitions, especially for those living along the western and drier portions of the Hawaiian Islands. Kamehameha the Great, who later unified the archipelago, rose to power in the late 18th century, in part, the result of the sweet potato production provided by the dry-land agricultural system in Kohala.

DR. PATRICK V. KIRCH, University of California, Berkeley, California, was awarded funding in June 2004 to aid research on “Historical Ecology and Culture Change in the Mangareva Islands, French Polynesia.” The Mangareva Project extended the approach of historical ecology to the Mangareva Islands in southeastern Polynesia, a small high-island archipelago that had been relatively neglected in archaeological and paleoecological work in the region. Excavations at the early Onemea dune site produced an extensive suite of materials, including faunal remains (especially birdbones representing extinct and extirpated taxa), botanical remains, and artifacts that will permit a detailed reconstruction of initial Polynesian impacts on this island ecosystem over the period from AD 800-1200. This work thus adds an important case study to our understanding of human-environment interactions on oceanic islands.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

MEREDITH L. BASTIAN, then a student at Duke University, Durham, North Carolina, was awarded a grant in July 2005 to aid research on “Effects of a Dispersal Barrier on Cultural Similarity in Wild Bornean Orangutans,” supervised by Dr. Carel P. van Schaik. Among non-human mammals, orangutans exhibit one of the most extensive and flexible repertoires of socially mediated behavior. The specific aim of this project was to address the extent to which a cultural interpretation, compared to testable ecological and genetic-based alternatives, accounts for geographic patterns of behavioral variation exhibited by wild orangutans ranging in broadly similar habitats but separated physically by an impassible river barrier. Using the amount of time that nondependent orangutans spend in close association as indices of opportunities for social learning, this study investigates the degree to which association patterns recorded for each pair of orangutans predicts behavioral similarity in order to assess the possibility that cultural processes are operating. Based on the behavioral, botanical, and genetic data collected during the field component of this project, it may be possible to rule out only one alternative explanation for some behaviors, while for others, a cultural interpretation can be rejected. For innovative behaviors that show a geographically patchy distribution with subjects exhibiting the greatest behavioral overlap with their close associates, regardless of the extent to which they are genetically related or overlap in diet and habitat, a cultural interpretation may be strongly supported.

LAURA R. BIDNER, then a student at Arizona State University, Tempe, Arizona, received funding in November 2005 to aid research on “Predator-Prey Interactions between Leopards and Chacma Baboons in South Africa,” supervised by Dr. Leanne T. Nash. It is widely held that predation risk is a driving force of primate behavior and ecology that has affected primate evolution for millions of years. The fact that very little research has been conducted on predation risk faced by natural populations of primates led to the focus of this dissertation project on spatial and temporal aspects of predation risk in the classic predator-prey pair of leopards and baboons. Research for this project involved monitoring a troop of chacma baboons and the leopards present within the troop’s home range at Loskop Dam Nature Reserve in South Africa. During daily follows of the baboon study troop data was collected on the troop’s location, group spread, and habitat types used, as well as on individual behavior. Two female leopards were fitted with radiotelemetry collars and monitored during daily follows of the study troop. The main goal of the project was to determine if baboons detect areas of higher predation risk, or those areas in which leopards are present. Although analysis of field data has not yet been completed, it appears that the baboon troop did detect and actively avoid areas that were under intense use by resident leopards at any given time.

STEPHANIE LYNN BOGART, then a student at Iowa State University, Ames, Iowa, was awarded a grant in April 2006 to aid research on “Insectivory and Savanna Apes: Tool Use and Diet of Fongoli Chimpanzees,” supervised by Dr. Jill Daphne Pruett. This research examined the ecology and behavior of Fongoli chimpanzees in southeastern Senegal from August 2006 to August 2008. Ecological data are essential to gain knowledge of the types of habitat at Fongoli, the availability of food resources, and the underlying ecological context of tool use and foraging. Fongoli is a mosaic habitat composed of grassland (47%), plateau (21%), woodland (16%), bamboo (10%), field (4%), forest ecotone (1%), and gallery forest (<1%) with a total rainfall of 674mm during this study. The only closed habitats available for chimpanzees within their 63km-square range are forest ecotone and gallery forest. Feeding trees are denser in these closed habitats; however, the Fongoli chimpanzees do not

seem to lack fruit resources. Fongoli does not contain colobus monkeys, known to be the major prey species at other chimpanzee sites. The Fongoli chimpanzees consume termites all year, which is uncommon. This study explores the insectivorous diet and its potential as a nutritive resource for the Fongoli chimpanzees. Approximately 900 hours of behavioral data were collected in conjunction with 15 hours of video. Data obtained from observations and ecology will provide a qualitative and quantitative understanding of Fongoli's environment and its impact on the chimpanzees.

JOHN A. BUNCE, then a student at the University of California, Davis, California, received funding in May 2005 to aid research on "Behavioral Genetics of Color Vision for a Wild Neotropical Monkey," supervised by Dr. Lynne A. Isbell. Under what ecological circumstances does trichromatic color vision (affording the capacity to distinguish red from green) provide an advantage over dichromatic vision ("red-green" colorblindness) for primates in natural forest environments? To answer this question, the foraging and predator avoidance behaviors of wild dichromatic and trichromatic individuals of the Neotropical monkey *Callicebus brunneus* were compared. Genetic samples were collected from the members of five *C. brunneus* monogamous groups for the determination of each individual's vision type (di- or trichromatic). Each group was followed for an average of 25 days over a nine-month period in 2006. Simultaneous continuous behavioral observations were collected from the adult female (usually trichromatic) and adult male (invariably dichromatic) in each group, with special attention to foraging events and the use of risky (high/exposed) microenvironments. Of the 1409 observed foraging events for the five monkey groups, trichromatic vision was potentially advantageous in about half of the events (696), namely, those involving yellow, orange, or red food items. These data will be used to determine if trichromatic females differ from their dichromatic male mates in terms of the types and colors of foods eaten, the propensity to lead foraging forays, and the use of risky microenvironments.

ISABELLE ELISABETH DE GROOTE, then a student at University College London, London, England, was awarded a grant in April 2006 to aid "A Comprehensive Analysis of Long Bone Curvature in Neanderthals," supervised by Dr. Charles Abram Lockwood. The grant allowed the study of long bone curvature of the femur, ulna, and radius in Neanderthals and modern humans. By using a three dimensional technique which uses configurations of landmarks (morphological features) and semi-landmarks (curves) collected by a portable digitizer it was possible to collect data on over 420 bones from 17 modern populations and 47 fossil bones. The data allows for the identification of differences between Neanderthals, early *Homo sapiens*, and recent modern humans, as well as for an exploration of environmental and behavioural influences of long bone curvature in a worldwide sample of modern humans. The correlates influencing modern human curvature are explored to aid our understanding of Neanderthal and early *Homo sapiens* lifestyle similarities and differences. Preliminary results of the femoral analyses show that Neanderthals and early modern humans are not different from each other in absolute curvature but, when corrected for size, the Neanderthals are significantly more curved and have a different diaphyseal shape than both early and recent modern humans. Future analyses will include the analyses of the ulna and radius and the ontogeny of long bone curvature.

DR. DARRYL JAMES DE RUITER, Texas A&M University, College Station, Texas, received funding in April 2006 to aid research on "Paleoanthropological Investigation of the Pliocene Virginia Railway Cut, Free State, South Africa." The early Pliocene site of

Meloding (formerly the Virginia Railway Cut site) is a horizontally stratified, river deposited fossil locality in the Free State of South Africa. In 1955 this site revealed a partial skeleton of a *Mammuthus subplanifrons*, resulting in an age estimate of approximately 4.0 million years. This indicates that Meloding samples a crucial time frame when the earliest australopiths were first appearing and diversifying in East Africa. The first-ever comprehensive excavation of this site was undertaken by the research team in 2007 under the auspices of the Wenner-Gren Foundation. The site represents a good aggradational sequence (i.e. a continual build-up of sediments with little intervening erosion) that is unique in the central interior of southern Africa. Researchers documented the complex stratigraphic profile of the site, recognizing nine lithostratigraphic facies in three discrete facies associations. To date, the excavation has revealed a relatively diverse assemblage including fish, amphibians, reptiles, birds, and mammals representing at least 24 different taxa. In combination with the hominin-bearing fossil cave infills of the Sterkfontein Valley, this sample will be used to further understanding of the interaction between climate change, faunal evolution, and animal community paleoecology across the Pliocene of South Africa.

DR. DARNA L. DUFOUR, University of Colorado, Boulder, Colorado, was awarded a grant in July 2004 to aid research on “Work Efficiency in Lactating Women.” Lactation is the most costly phase of reproduction for human females and can increase a women’s energy needs by 30 percent. Women can potentially meet this increase in energy needs by increasing their food energy intake, decreasing their physical activity, and/or utilizing their body fat stores. This study examined a fourth way women can potentially meet their increased energy needs in lactation, which is by an increase in work (metabolic) efficiency in exercise. A sample of exclusively breastfeeding women was recruited and their work efficiency in exercise measured at peak lactation (three-to-four months postpartum) and then again after weaning. Work efficiency in exercise was measured as delta efficiency (the ratio of work accomplished to energy needed to accomplish that work) using a submaximal exercise test on a cycle ergometer. The results demonstrated that delta efficiency is significantly higher at peak lactation than after weaning. Further, delta efficiency at peak lactation was significantly higher than in a control sample of non-pregnant, non-lactating women. These findings suggest that in addition to increased food energy intake, decreased physical activity, and the utilization of fat stores, women can compensate for the extra energy demands of lactation through increases in work efficiency.

DR. FRANCOISE DENISE DUSSART, University of Connecticut, Storrs, Connecticut, received funding in October 2006 to aid research on “Living with Chronic Illness in Aboriginal Australia.” The inequitable distribution of medical services endured by Central Australian Desert Warlpiri patients suffering chronic kidney disease constitutes only one part of a much broader problem. How can Warlpiri people follow preventative prescriptions of the bio-normalizing guidelines when they do not have the resources to do so? The Warlpiri community of Yuendumu lacks what is determined key by healthcare providers to offset chronic disease such as “proper” food, “literacy,” and “exercise.” If lifestyle is destiny, the future of Yuendumu seems bleak. An analysis of in-depth interviews with 57 patients with chronic kidney disease, interactions among patients, local healthcare providers, and healing performers, sheds light on alternative and competing rationales and practices through which patients and their relatives make sense of diagnoses and the burdens of living with chronic illness. An analysis of narratives of coping with the chronic—inter-produced by several local and national constituencies—brings us closer to an understanding of the complex re-articulations of indigenoussness in contemporary Australia.

DR. LAWRENCE P. GREKSA, Case Western Reserve University, Cleveland, Ohio, received funding in November 2002 to aid research on “Demography of a Natural Fertility Population Undergoing Social Change.” The purpose of this study was to construct a data set that would facilitate examination of the demographic structure and fertility patterns—particularly the impact of a transition away from farming to wage labor—in the fourth largest Old Order Amish settlement centered in Geauga County, Ohio. Most Amish settlements publish directories on a regular basis, which contain substantial demographic information. In order to provide greater time-depth than previously available, data were combined from five directories for the Geauga Settlement spanning the period from 1973 to 2001, providing data on a total of 2729 families. In order to provide a larger context for evaluating Old Order Amish fertility, data on two related Anabaptist groups (Amish Mennonites and New Order Amish)—both of which tend to be somewhat less conservative than the Old Order Amish—were also compiled. In particular, the 2000 directory for Amish Mennonites provided data on 4188 families and the 1999 New Order Amish directory provided data on 1875 families. Preliminary analyses of the Old Order Amish data set suggest that the transition away from farming is associated with a small decrease in fertility.

FRANCES G. HANSFORD, then a student at Oxford University, Oxford, England, was awarded a grant in April 2005 to aid research on “Bias and Discrimination in Intra-Household Food Allocation: Case Study of a Rural Brazilian Population,” supervised by Dr. Barbara Harriss-White. Dissertation fieldwork was undertaken in the municipality of Gameleira, in the state of Pernambuco, northeast Brazil. The work involved collecting anthropometric, dietary recall, socio-demographic, economic, and health survey data in 39 households, situated in two adjacent locations populated by unskilled and semi-skilled seasonal and permanent sugar workers. Semi-structured interviews were conducted with women in most households, exploring food-related norms and behaviors, gender roles, and intra-household relations. At a later stage, intensive observation was undertaken in a sub-sample of six households, selected for their intra-household nutritional outcomes. The data reveal the co-existence of under- and over-nutrition within the population and within some households, conditions characteristic of the “nutrition transition.” It is not clear whether divergences in intra-household nutrition are partly explained by biases in intra-household food allocation; no glaring evidence of biases was uncovered, but more subtle differences in dietary diversity may emerge from the dietary data. Anti-female discrimination, present in many aspects of life in an essentially patriarchal society, does not seem to “spill over” to food allocation. Food allocation may constitute one of the few arenas of domestic life over which women have control and therefore use to redress perceived gendered injustices in other domestic spheres.

MARIAH E. HOPKINS, then a student at the University of California, Berkeley, California, received funding in December 2005, to aid research on “Spatial Foraging Patterns and Ranging Behavior of Mantled Howler Monkeys (*Alouatta Palliata*) in Panama,” supervised by Dr. Katherine Milton. One of the most defining characteristics of the primate order—and humans in particular—is the extraordinary capacity for learning and retention. Many primatologists have pointed to the cognitive demands of foraging as an important selective pressure for intelligence, linking a primate’s ability to exploit resources that are unevenly distributed in space and time to survival and reproductive success. Yet, while analyses of the strategies that humans employ to obtain resources are common, there is relatively little known about the methods that wild primates use to find desired resources across heterogeneous landscapes. This project addresses this need by using mantled howler monkeys as a model species to explore the role of spatial information (such as landscape

structure, resource distribution patterns, and locations of neighboring groups) in guiding primate movements and foraging decisions. Models of animal movement developed in this research synthesize methods established in the fields of operations research and human geography for novel application to primate ecology. Results not only shed light on an important evolutionary pressure in primate evolution, they also yield a better understanding of the complex relationships between primates and their habitats—information critical to developing management plans for both threatened primate species and tropical forests.

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

BRIAN M. KEMP, then a student at University of California, Davis, California, received funding in January 2004 to aid research on “Mitochondrial DNA Variation in Extant and Prehistoric Populations of Mesoamerica and the Southwest,” supervised by Dr. David G. Smith. In the largest study of mitochondrial DNA variation in populations from the American Southwest and Mesoamerica, it was determined that population relationships between the two regions are not very close despite the number of linguistic and culture ties between them. In particular, groups of Uto-Aztec speakers, who are argued to have been responsible for the northward spread of agriculture from Mesoamerica to the Southwest, also do not appear closely related to each other unless they are located in close geographic proximity. Overall, genetic distance between the populations studied here is positively correlated with geographic distance and not with linguistic distance. A recent population expansion within the American Southwest was detected that probably followed the introduction and intensification of maize agriculture in the region. This recent expansion may have blurred ancient genetic patterns, which might otherwise have revealed a closer genetic relationship between the Southwest and Mesoamerica.

DR. CHRISTOPHER KUZAWA, Northwestern University, Evanston, Illinois, received funding in December 2005 to aid research on “Developmental Plasticity of Male Reproductive Ecology and Life History.” Dr. Kuzawa and an international team from Northwestern University, the University of North Carolina (Chapel Hill), and the University of San Carlos (the Philippines), investigated whether fetal and infant nutrition and growth influence male reproductive biology (morning and evening salivary testosterone; luteinizing

hormone measured in blood samples). They hypothesized that birth weight or length (measures of prenatal nutrition) and/or growth rate or diarrheal morbidity during infancy (postnatal nutrition) would predict adult testosterone levels. Participants included roughly 900 young adults in a long-term study of health in the Philippines. In this population, males born tall and skinny had highest T levels as adults. During infancy, how often an individual experienced the nutritional stress of diarrhea predicted future T levels: the more nutritional stress early in life, the lower the production of T in adulthood. Similarly, weight gain during infancy, an indirect measure of nutritional sufficiency, was a strong positive predictor of adult T levels. These responses likely involve changes in regulation by the brain and also in testicular development. This study is significant as it is among the first to demonstrate how early life nutrition can have a lasting influence on the reproductive ecology of the adult male.

EILEEN LARNEY, then a student at State University of New York, Stony Brook, New York, received funding in January 2005 to aid research on “The Rules to Randomness: Social Relationships and Infant Handling in Phayre’s Leaf Monkeys,” supervised by Dr. Andreas Koenig. While numerous relationships are driven by kin selection, investing in unrelated individuals seems surprising unless an individual is gaining something in return. This project explores female affiliation and infant handling in Phayre’s leaf monkeys. Behavioral observation (Phu Khieo Wildlife Sanctuary, Thailand; January-August 2005) and molecular analysis (New York University; June 2006-May 2007) were conducted to determine the genetic relationships of potentially unrelated females, to explore the benefits of allomothering and affiliation, and to determine the impact of kin selection and reciprocal altruism on female social relationships. Focal sampling using instantaneous and continuous recording served to collect data on activity, agonism, grooming, proximity, and infant handling. To determine kin relationships, individuals are being genotyped using >20 polymorphic microsatellite loci that were selected after intensive screening. Maternal rank and physical condition significantly influence the rate of infant development. Available data will explore the potential effect of allomothering. Investigating reciprocation and interchange of infants, infant handling and grooming will determine if these serve as commodities to be exchanged among females and how fluctuations in infant supply may affect dyadic relationships. Preliminary results indicate that rank, tenure, and reproductive state influence who handles infants and newly immigrant females appear to allomother to integrate into the complex female social network.

HSIU-MAN LIN, then a student at University of New Mexico, Albuquerque, New Mexico, received funding in June 2005 to aid research on “The Biological Evidence of the San-Pau-Chu-Site, Taiwan, and Its Association with Austronesian Migration,” supervised by Dr. Osbjorn M. Pearson. The general aim of this research is to characterize genetic variation in native population(s) in Taiwan as a tool to test hypotheses about population relationships and possible migrations in the southern Pacific. To date, we have collected samples of forty-one individuals from the San-Pau-Chu (SPC) site in Taiwan. Current ancient DNA results conducted for mitochondrial DNA hypervariable region sequencing and cloning as well haplogroups A, B, and M have show that at least two individuals can be assigned to haplogroup A, one to haplogroup B4, and four to haplogroup M. However, the results so far have raised additional questions. Do current results show that the SPC people are related to (or the ancestors of) the Ping-Pu people, the populations who were historically closer to Han Chinese, and more frequently admixed with them? Were the Ping-Pu people are genetically closer to Han Chinese than other highland Taiwanese Aborigines? Have issues with small sample sizes complicated the conclusions? Additional tests on haplogroups C and F,

simulation studies of sampling designs, and collected dental morphological data may help to answer these questions. These next steps are currently underway and will be included in the dissertation.

RIPAN S. MALHI, then a student at the University of California, Davis, California, received a grant in June 2000 to aid research on “Context of Mitochondrial DNA Diversity on the Columbia Plateau,” supervised by Dr. David G. Smith. The mitochondrial DNA (mtDNA) lineages of 64 prehistoric and proto-historic Native American from northwestern North America were determined. These mtDNA lineages were compared with existing data in the region from contemporary populations. Within the Northwest, the frequency of mtDNA lineage A is geographically structured, with lineage A decreasing with distance from the Pacific Coast. This distribution suggests a prehistoric population intrusion from the subarctic and coastal regions occurred on the Columbia Plateau in prehistoric times. Overall, the mtDNA patterns in the Northwest suggest significant amounts of gene flow among Northwest Coast, Columbia Plateau, and Great Basin populations.

LAUREN A. MILLIGAN, then a student at the University of Arizona, Tucson, Arizona, received funding in December 2005, to aid research on “Comparative Analysis of Primate Milk Composition: Ecology, Ontogeny, and Phylogeny,” supervised by Dr. Mary C. Stiner. Human milk composition is argued to be unique among primates because of rapid postnatal brain growth in human infants. Like other human life history traits, milk composition has a primate foundation. Features may be shared among all primates, between closely related primates, or between primates with similar life history traits (e.g. body size). Milk samples were obtained from 14 species of anthropoids (apes and monkeys), of which five were wild-living. Milk was assayed for proximate (fat, lactose, protein, total solids, minerals, total gross energy) and fatty acid composition to test the null hypothesis of a generalized anthropoid milk composition. Larger body size and longer lactation in apes may have selected for a consistent milk composition, buffered from environmental fluctuations. Faster growth rates among New World monkeys may have selected for milk with more energy provided by protein and higher concentrations of medium chain fatty acids. Fatty acids integral to brain growth varied only with respect to maternal diet. Wild-living species with no source of these fatty acids had virtually equal amounts in milk, despite variation in brain size. Results do not support the null hypothesis or the suggestion that human milk composition is species-specific. Human milk fits well within the larger ape pattern.

NICHOLAS E. NEWTON-FISHER, University of Kent, Canterbury, England, was awarded a Hunt Postdoctoral Fellowship in June 2005 to support the analysis and writing on “Sexual Coercion in Chimpanzees: Reproductive and Behavioural Strategies,” based upon research undertaken in the Budongo Forest, Uganda. Violence by male chimpanzees towards females has been presented as a good model for understanding the evolutionary function of similar aggression in humans, as sexual coercion. During this study, the level of male-female aggression was quantified and the proposal that it functions as sexual coercion was investigated. From a dataset containing 1794 aggressive and 821 sexual interactions, it was found that females experienced regular and consistent male aggression that imposed time and opportunity costs. Males appeared to gain a mating benefit from aggression directed towards females, but this relationship was complicated by female counter-strategies, primarily “refusing to be intimidated” and “retaliation.” Females formed coalitions against male aggression in some circumstances, and appeared more gregarious than elsewhere; possibly as a consequence, male aggression seemed less severe than in other populations. In addition to pursuing this research, the fellowship supported further writing on aspects of

chimpanzee behavior, and the editing of a collective volume on the primates of western Uganda.

RACHEL L. NUGER, while a student at the Graduate Center of the City University of New York, New York, New York, received funding in 2005 to aid research on the influence of climate on the obstetrical dimensions of the human bony pelvis, supervised by Dr. Sara Stinson. Between March 2005 and January 2006, pelvic and long-bone measurements were collected from human skeletal remains at twelve museums in both the United States and Europe. This allowed for the inclusion of human remains that represented a wide range of climatic environments. Data analyses indicate a strong correlation between climatic variables and obstetrical pelvic diameters (especially the pelvic inlet, midplane, and outlet). This relationship holds even after accounting for body size, and also when using three different measures of climate (latitude and mean temperature of the warmest and coldest months). This project will likely increase understanding of the relationship between climate and pelvic morphology, particularly as it relates to obstetrics. It will also provide insight into the different selective pressures affecting pelvic morphology, and how these might vary by climate.

ANNE MARIJKE SCHEL, University of St. Andrews, Fife, Scotland, was awarded funding in October 2006 to aid research on “Effects of Predation Pressure on Black and White Colobine Referential Communication,” supervised by Dr. Klaus Zuberbuehler. This study investigated the effects of predation pressure on alarm call use in Guereza colobus monkeys of Budongo Forest, Uganda. Playback experiments with predator vocalizations and corresponding conspecific monkey alarm reactions were conducted at two sites in the forest, where predation pressures exerted by the monkeys’ natural enemies, most importantly leopards and crowned eagles, differed. One objective of the study was to investigate whether Guereza colobines produce predator-specific vocal alarms and, if so, whether these alarms qualify as referential signals. Results showed that the vocal alarms in response to predator vocalizations differed considerably: playbacks of leopard growls elicited calling bouts consisting of short sequences made of a snort and pairs of roars, while playbacks of eagle shrieks elicited bouts consisting of long sequences made of no snorts but many roars. When these alarm reactions were played back to conspecific monkeys, recipients reacted as if they had detected the predators themselves, even in absence of the eliciting stimulus. This would qualify them as referential signals. Finally, this study showed differences in response rates to the different stimuli between the two sites. It is discussed how these findings might relate to the different predation pressures at the sites.

MARC D. SHUR, then a student at Rutgers University, New Brunswick, New Jersey, was awarded a grant in January 2005 to aid research on “Fecal Hormone Profiles Associated with ‘Friendship’ in Wild Olive Baboons,” supervised by Dr. Ryne A. Palombit. The field research phase of this study took place from September 2004 to mid-August 2005 at a field site in Laikipia, Kenya. Quantitative behavioral data and fecal hormone samples were collected from two habituated groups of olive baboons (*Papio hamadryas Anubis*). The laboratory phase, which began December 2005 and was completed May 2006, took place at the reproductive endocrinology laboratory at Emory University in Atlanta, Georgia. A total of 1966 ten-minute samples on 50 focal individuals were collected, during which all relevant behaviors were recorded continuously and spatial relations scored at intervals. Fecal samples were collected and returned to base camp. Later, samples were filtered and hormones extracted onto cartridges and frozen. A total of 1029 fecal samples, approximately evenly distributed among 48 individuals, were collected. In the laboratory, duplicates of

each sample were first assayed by validated fecal corticosterone radio-immunoassay and then by validated fecal testosterone RIA. A preliminary overview of data suggests differences in corticosterone level associated with friendship in baboons. Hormonal data for both corticosterone and testosterone, and behavioral data are currently being analyzed to test the research hypotheses concerning associations between hormone profiles and friendship in both male and female baboons.

DR. ERIK TRINKAUS, Washington University, St. Louis, Missouri, was awarded a grant in May 2005 to aid research on “Human Paleontology and Radiocarbon Chronology of the Peștera Muierii, Romania.” In 1952 anatomically modern human remains were found on the surface of the Galeria Musteriană, Peștera Muierii, Romania, a cave system that contained Middle Paleolithic tools in the Galeria Musteriană and a sequence of the Middle and Upper Paleolithic levels in the adjacent Galeria Principală. For half a century it was debated within Romania whether these remains were Pleistocene in age and if so, to what period they belonged. The 2001 direct dating of one of the bones to ca. 30,000 years ago indicated their early Upper Paleolithic age and prompted a new investigation of the remains. Direct radiocarbon dating of the human remains and animal remains from the Galeria Principală confirmed the ca. 30,000 year age of the human bones and their contemporaneity with the early Upper Paleolithic level of the Galeria Principală. The paleontological reassessment of the human bones, in the context of the preceding and contemporaneous Late Pleistocene human remains, indicated that these basically modern human bones also exhibit several distinctly Neanderthal-like features. They therefore join other early modern human fossils in indicating some degree of admixture when modern humans spread into Europe. Further complete description of the human bones and the faunal dating sequence is in process.

BRANDON C. WHEELER, then a student at State University of New York, Stony Brook, New York, was awarded a grant in January 2005 to aid research on “Alarm Calling Behavior of Tufted Capuchin Monkeys at Iguazú National Park, Argentina,” supervised by Dr. Andreas Koenig. Alarm calls (i.e. vocalizations produced when predators are detected) are of interest for several reasons. First, alarm calling appears to be altruistic and benefits for the caller are not immediately obvious. Second, alarms of some Old World monkeys have been argued to be semantic signals similar to human words. Third, learning is thought to play a role in the development of alarm-call use and response in one species of Old World monkey. Finally, alarms can be used in a “deceptive” manner to access food that other individuals have monopolized. The goal of this study was to test hypotheses related to these aspects of alarm calling in a New World primate, the tufted capuchin monkey (*Cebus apella*). Behavioral observations and field experiments were conducted over nineteen months in Iguazú National Park, Argentina. Experiments involved: 1) predator models used to mimic natural predator detections; 2) playbacks of recordings of capuchin alarms; and 3) feeding platforms used to manipulate the amount and distribution of a high value resource. Analyses of the data are ongoing and are expected to be completed in October 2007. However, it is clear that the data collected will allow the original goals of the project to be met.

ALICIA K. WILBUR, then a student at University of New Mexico, Albuquerque, New Mexico, was awarded a grant in June 2003 to aid research on “Genetics of Susceptibility to Tuberculosis in Native South Americans,” supervised by Dr. Anne C. Stone. Tuberculosis is a significant health problem for the majority of the world’s populations. Evidence indicates that host genetics play an important role in determining susceptibility to tuberculosis, and research in various populations worldwide indicates that multiple loci are usually involved,

and that these loci differ by population. Although incidence in Native American populations since European contact has been high, little research into the genetics of susceptibility has been undertaken in these groups. Here, the role of host genetics in tuberculosis susceptibility was examined in the Ache and Ava of Paraguay. Three candidate genes (the vitamin D receptor, SLC11A1, and mannose binding lectin) were analyzed for association with three measures of tuberculosis status. For both the Ache and Ava, strong evidence for host involvement in tuberculosis susceptibility was found at all three candidate genes. Discordant results between the three measures of TB status indicate that future research should concentrate immune history at both the population and individual level, nutritional status, and exposure and disease status of household members. Finally, patterns of nucleotide variation at each of the loci studied point to reduced genetic variation at these immune loci, and point the way toward future studies in population history and natural selection.

LINGUISTICS

Asia:

HEIDI F. SWANK, then a student at Northwestern University, Evanston, Illinois, was awarded a grant in January 2001 to aid research on “Textbooks and Grocery Lists: Orthodoxy and Heterodoxy in the Everyday of Dharamsala, India,” supervised by Dr. Robert Launay. Through an analysis of seemingly inconsequential writings, such as text messages and grocery lists, this study examined how Tibetan refugee youth in Dharamsala, India utilize written language to negotiate boundaries and inclusion across and within three communities of practice that are based primarily on nativity. This study contributes to work that challenges theories of social reproduction through education and the primacy of spoken language, respectively, by demonstrating that: 1) despite a change to Tibetan-medium education youth chose to write primarily in English in everyday situations; and 2) although results of a sociolinguistic survey of 214 Dharamsala resident demonstrate uniform use of spoken Tibetan at home, the majority of Tibetan youth use English in everyday writing. Not only does this study support work that questions the influence of the educational system on language, but it extends this work by examining specifically written language and, in particular, multilingual writing practices that diverge significantly from spoken language practices across this community.

CHRISTOPHER E. WALKER, while a student at the University of Chicago, Chicago, Illinois, was awarded a grant in August 2003 to research the social conditions of Tibetan language software development, under the supervision of Dr. John D. Kelly. Central to the research was a study of the Tibetan block of “Unicode,” the de facto standard for encoding the world’s natural languages in computer systems. More than a decade ago, Tibet University in Lhasa (China) played a central role in this emergent and powerful standard. This feat has been celebrated by the Chinese press, which often highlights any state support of science and technology within minority areas. Curiously, however, the study of more recent technical proposals and computer projects involving Tibetan language reveal that China has mixed reactions to the very standard it helped create. Contrary to the philosophy of Unicode, namely that every language should have only one set of codes, China has recently used the “private use area” of Unicode to define a second, competing standard for Tibetan. The official reasons given for creating two standards for Tibetan language are mainly technical and pragmatic. A deeper analysis has revealed that economic pressure,

educational background, and the social environment play a pivotal role in the development of Tibetan information technology in China.

The Middle East:

SHLOMY KATTAN, then a student at University of California, Berkeley, California, received funding in April 2006 to aid research on “Language Socialization and Language Ideologies among Israeli Emissaries: A Global Ethnography of Transnationalism,” supervised by Dr. Sahara Patricia Baquedano-Lopez. This multi-sited ethnography examines language socialization, linguistic ideologies, and identity practices amongst families of Israeli emissaries and their young children, following their transition from Israel, through their residence in New York, and until their return to Israel after two years. During the first funded year of research, observations, interviews, and audio and video recording have been carried out in both countries at home and in school. In-home observations capture the methods used to socialize children to being bilingual, record family conversations about Israel and New York, and document changes in participants’ language use. In-school observations document changes in interactional practices between the focal children, their teachers, and peers. Observations document how focal children enter into and form social groups, how they negotiate their position as language learners and as non-locals, and how they utilize their changing linguistic skills. The data provide empirical support that the transition and socialization of the children are negotiated across sites, and illustrate how such negotiations take place across the sites. Socialization practices are not positivistic or objective, but rather derive from participants’ changing ideologies vis-à-vis children’s abilities in English and Hebrew, as well as their perceptions of the children’s fluctuating needs in those languages.

BECKY L. SCHULTHIES, then a student at University of Arizona, Tucson, Arizona, was awarded a grant in July 2004 to aid research on “Media Scripts and Interpretive Processes in Arab Domestic Discourse,” supervised by Dr. Norma Mendoza-Denton. The objective of this study is to investigate how media scripts and language ideologies contribute to Moroccan and Lebanese domestic dialogues and interpretations of current transnational events. Media scripts refer to television and radio input or information circulated through entextualization processes (embedded direct and indirect quotations and references framed by a particular discussion). These media scripts include stories, statistics, historical dates, anecdotes, and projections that Moroccan and Lebanese families utilize and manage in interpretive discussions. Given the array of multilingual and Arabic dialect programming available in Morocco and Lebanon, language ideologies play a significant role in which media scripts are appropriated and how they are managed in family settings. This research merges the ethnography of media reception with careful linguistic analysis of domestic discourse in order to understand the social life of media scripts within domestic conversations and family collaborative interpretive processes as they relate to viewing practices. Video and audio recordings of fifteen families in Morocco and eight in Lebanon were made while they watched television several times a week over a period of three months. Informal interviews were conducted with family members to background the media sources and specific social, historical, and economic factors shaping the landscape in which these families assemble interpretive frameworks. Conversation and discourse analysis techniques were applied to selected transcripts to show how participants are orienting to

media, assuming linguistic stances in relation to transnational identities, and evaluating truth-value of information through deixis, intonation, gesture, and topic control.

Europe

RIGELS HALILI, then a student at Polish Academy of Sciences, Warsaw, Poland, received funding in April 2006 to aid research on “Oral Epic Poetry in Kosovo and Sandžak Nowadays,” supervised by Dr. Andrzej Mencwel. This research project realized from July 2006 to February 2007, aimed to inquire into the presence, function, and role that oral epic poetry plays nowadays in the regions of Sandžak and Kosovo. Several singers have learned their songs from other members of their families or neighbors; in other words through an oral transmission. But others admitted that they have learned songs from different songbooks or tapes of other singers. Textual analysis of recorded songs showed that only among Kosovo singers is there still a strong presence of formulaic character of singing. The traditional way of singing is becoming more and more a professional and commercial activity. In Sanžak, but increasingly in Kosovo as well, epic songs rarely appear in public places that are not in connection with commercial activities. But they are still present in many spheres of private life, especially weddings. Moreover, the number of active singers is decreasing. All singers emphasized that the young generation is not interested in learning old songs, while they prefer newly composed popular songs, especially those broadcasted in the media or distributed on the Internet. However, oral forms did not disappear entirely, but were transformed, while functioning in new communicative conditions.

EMILY CARTER HEIN, then a student at University of Michigan, Ann Arbor, Michigan, received funding in November 2005 to aid research on “Out of the Archive: Coptic Language Ideologies in Berlin, Germany,” supervised by Dr. Judith T. Irvine. This project examined the role of the sacred language of Coptic in creating an imagined community for Copts in Berlin, Germany. It explored ideas about Coptic and its relationship to social phenomena, known as language ideologies, as they emerge in textual practices between the Coptic Orthodox Christian community and the academic Coptology community in Germany. Using the techniques of participant observation, interviews, and recording spontaneous conversation, research focused on the three sites where these two communities are becoming interconnected: the church, the university, and the monastery. Findings indicate that it is the act of speaking in structured ways—independent of particular codes such as Coptic—which is a defining element of imagined community for Copts in the diaspora. This focus on the pragmatics of language may undermine projects of Coptic language maintenance or revival, but facilitates the creation of the Christian ecumene as a larger religious diaspora in which Copts claim membership. These findings confirm the importance of focusing on the role of religion, particularly religious language, in creating new transnational communities.

JENNIFER QUINCEY, then a student at Washington University, St. Louis, Missouri, received funding in April 2006 to support research on “Welsh Language Revitalization: Normative Signals and Adult Linguistic Socialization,” supervised by Dr. John Bowen. A surge in interest in Welsh language education has followed the recent, dramatic reversal in the status of the Welsh language. This research centers on a contested, emergent variety of Welsh unique to Welsh-for-Adults (WfA) classrooms. Designed to be linguistically and ideologically “neutral,” this variety’s existence has exposed and created conflicting conceptions of linguistic legitimacy at a critical juncture in the project of Welsh language

revitalization. Based on participant observation in advanced WfA classes and in a WfA teacher-training course, this research focused on the ways in which adult learners construct unique definitions of legitimacy; the process by which prospective WfA teachers—a key source of normative signals that adult learners encounter—are trained to transmit this language variety; and the effects of learners' language behavior on the wider Welsh language community, ranging from the level of individual interaction to the emergence of an alternative model of citizenship and belonging in post-devolution Britain.

Latin America and the Caribbean:

PEDRO D. CESARINO, then a student at University of Rio de Janeiro, Rio de Janeiro, Brazil, was awarded funding in November 2005 to aid research on "Translation and Study of Marubo Oral Tradition," supervised by Dr. Eduardo B. Viveiros de Castro. This project was conducted in the Indigenous Reservation Vale do Javari (Amazonas State, Brazil) to analyze verbal arts related to shamanism, cosmology, and death conceptions of the Marubo—speakers of a Panoan language from the upper Ituí River. The research resulted in a substantial collection of recorded chants, narratives, and interviews, as well as drawings done by three elderly shamans. A selection of translations, drawings, and research data will be used to illustrate the notions of social and cosmological transformation involved in Marubo mythology and shamanism, as well as the characteristics of the synesthetic poetics (inter-relation of distinctive aesthetic domains) developed by this culture. Fieldwork, conjugated with the work of translating a corpus originated from oral tradition, led to the recognition of an encompassing and live system of cosmological reflection and ritual action regarding death and disease, which was the focus of this research.

ERIC HOENES DEL PINAL, then a student at University of California-San Diego, La Jolla, California, received funding in April 2004 to aid research on "Language Use and Language Ideologies among Catholic Maya in Guatemala," supervised by Dr. Kathryn A. Woolard. This research investigated the emerging differences in language use between Mainstream Catholics and Charismatic Catholics in a single parish with an ethnically Q'eqchi'-Maya congregation in Alta Verapaz, Guatemala. Whereas Mainstream Q'eqchi'-Maya Catholics have a strong preference for using Q'eqchi' in ritual settings, Charismatic Catholics have begun to use both Spanish and Q'eqchi'. Additionally Charismatic Catholics have introduced other linguistic innovations (including call-and-response patterns, loud singing, and "shouts of joy") and a different set of norms for bodily behavior during religious services that contrast with the generally quiet and reserved style of worship practiced by Mainstream Catholics. These differences in language use and physical comportment have led to intra-community tension, as parishioners contest what it means to be properly Catholic and Q'eqchi'-Maya. The grantee conducted participant observation research from June 2004 to January 2006 with both Mainstream and Charismatic Catholic groups regularly observing religious rituals (including masses, Celebrations of the Word, vigils, and prayer meetings) and interviewing group leaders. Over 150 hours of audio recordings and 50 hours of video recordings of various rituals were collected to enable closer post-field analysis of parishioners' speech, gesture, and movement patterns.

BENJAMIN K. SMITH, then a student at University of Chicago, Chicago, Illinois, was awarded funding in November 2005 to aid research on "Language and the Development of Selfhood in Aymara Middle Childhood," supervised by Dr. John Lucy. The dissertation project is a study of how the Aymara-speaking (Peru) child's acquisition of those language

resources that have systematic implications for a speaker's "credibility" help a child to leverage those locally salient authority relations that enable more effective modes of instrumental selfhood. The linguistic focus of the project ("credibility") is on those forms that, in certain referential contexts, have systematic implications for the status of the speaker as an agent (e.g. whether she takes responsibility for the action). The ethnographic focus of the project ("authority relations") is on those role-relationships in which the child's responsibility for some social actor (in particular, younger siblings, and the child herself) licenses her to "control" that actor's behavior. The psychological focus of the project ("instrumental selfhood") is on the sense in which the successful inhabitation of an "authority relation" enables new, higher possibilities for socially coordinated task execution. Preliminary evidence suggests that the acquisition (from 6.5-7.5 years of age) of the language forms in question (as measured through linguistic experiments) does help the child to leverage authority relations as a more effective means of task execution (as measured through performance in games and through informal ethnographic observation).

JOHN F. THIELS, then a student at University of Michigan, Ann Arbor, Michigan, was awarded funding in April 2005 to aid research on "Linguistic Repertoire Expansion and Ideologies of Multilingualism in Eastern Paraguay," supervised by Dr. Judith T. Irvine. Ethnographic fieldwork in the multilingual frontier town of Nueva Esperanza, Paraguay, revealed a complex social field in which ideologies of linguistic difference and appropriate practice entered into everyday social relations between Brazilians and Paraguayans. While upper-status Brazilians commonly expressed ideologies of social dominance, other Brazilians expressed a variety of alignments towards and against Paraguay with various kinds of uptake by their Paraguayan interlocutors. Whereas many Paraguayans aligned themselves towards officialist ideologies of language and nation, transient workers often countered these notions with alternative histories and explicitly syncretic notions of language use. Ethnography of community radio and other media in this area approaches the question of multilingual publics in linguistic anthropology and notions of temporality and political change that are enacted in the relations of these media with municipal government. Community and commercial radio mediate between different publics and produce the notion of a multilingual public, performing multilingualism for a public that identifies itself with the language contact prevalent in the area.

North America:

MARION S. MENAIR, then a student at University of Virginia, Charlottesville, Virginia, was awarded a grant in June 2005 to aid research on "Sexuality at Work: The Racy Discourse of Chicago's Financial Trading Floors," supervised by Dr. Eve Danziger. Research was conducted on Chicago's financial exchanges to explore the links between local practices of trading and a genre of casual, sexual talk that is endemic to trading pits. It focused on how conceptions of masculine sexuality structure capitalist practice and the impact of women's arrival as traders on the occupational culture of the trading floor. Fieldwork consisted of participant observation on trading floors and within corporations as well as structured and semi-structured interviews with current and former traders, exchange officials and employees, brokers, clerks, and trading assistants. Outcomes of the research reveal that sexual joking is part and parcel of the local socioeconomic system of trading floors and how female traders respond to and participate in this form of talk. The dissertation will illuminate how linguistic ideologies mediate social relationships between men, as well as between men and women, and shape perceptions of trading as an

antagonistic free-for-all despite the highly coordinated and cooperative character of much of the work.

STEPHANIE SADRE-ORAFAI, then a student at New York University, New York, New York, received funding in June 2006 to aid research on “Producing Racial and Ethnic Types: Language, Perception, and Embodied Differences in the New York Fashion Industry,” supervised by Dr. Bambi Schieffelin. The project explores the production of commercial racial iconography through an analysis of the model-casting process in the New York fashion industry. Identifying casting interactions as interrelated and co-constructed productions of media, persons, perceptual experiences, and categories of difference, the researcher examined the visual technologies, linguistic techniques, and embodied practices used by casting professionals and models to create, delimit, and blur commercial categories and types. Drawn from interviews, ethnographic research, and recordings at a leading New York casting agency, a high fashion women’s modeling agency, and an international photo production company, the research provides a unique insight on the production of people as media by highlighting the ways in which the casting professionals and models attend to and modulate taken-for-granted features of social interactions and performances. The dissertation will explore casting both as a situated practice within the New York fashion industry and as a metaphor for broader categorical thinking (racial or otherwise) in contemporary US.

DAYMON M. SMITH, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded a grant in July 2005 to aid research on “Language Ideologies in Mormonism (1880-1930)” supervised by Dr. Asif Agha. This grant funded overlapping stages of data collection and initial dissertation write-up. The dissertation was submitted and accepted in May 2007. It employs text analytics from linguistic anthropology to reconstruct a space of resistance in 1880s Utah Territory called “the Underground,” designed to conceal Mormon polygamists from federal intervention. It traces how emergent ideas about language, its usefulness and role in public spheres, developed among “underground” Mormon elites. Resultant discursive and interpretive practices, alongside continuation or renunciation of polygamy, eventually aligned, splitting Mormonism into “fundamentalist” and “modern” groups. Each group developed historiographic methods that grounded their views of language, and claims to cultural authenticity, deep into history. The dissertation demonstrates how discourse, interlocking across newspapers, diaries, and letters, can be used to reconstruct the relationship between interactional events and large-scale culture change. Archival materials (consisting of diaries, letters, meeting minutes, emails, organizational directives, and so forth) were gathered from personal collections of Mormons affiliated with both fundamentalist and modern groups and, as a result of the research, are publicly accessible for the first time.

SOCIAL/CULTURAL ANTHROPOLOGY

Africa

LUCY C. ATKINSON, then a student at University of Edinburgh, Edinburgh, Scotland, received funding in February 2002 to aid research on “What are Children’s Responses to Displacement and What Effect Does This Have on the Community?” supervised by Dr. Anthony Good. This was a study about children living in an unusual setting: a refugee camp. It recognized that such a situation causes disruption to children’s lives, but rather than focusing exclusively on this disruption, it emphasized the children’s everyday experiences of continuity and change as interpreted through their position as social actors. The study was based on two years of fieldwork conducted in Kala refugee camp in Zambia using participatory and child-centered research techniques. It studied the children’s everyday lives in order to gain a picture of continuity and change, and in particular, how these were experienced by the children. Going to school, working, and playing remained central to children’s lives but these were experienced differently in the camp. By locating children as agents within their social context, this study considered the wider impact of the camp setting on children’s experience of growing up. The children’s preoccupations reflected those of the social group but included a unique child perspective on these issues. Dependency on NGO provision of food was a key defining characteristic of their refugee experience. The impact of this reached beyond provision of nutrition due to the importance of food in economic and social transactions, as a means of defining social relations and its symbolic role in everyday conversation. These combined to provide a forum for the negotiation of power relations between refugees and with the NGOs. The study concluded that changes to lifestyle affected the way that children grew up and therefore had an impact on their ideas of identity and what was acceptable or desirable behavior. Adults, who aim to “socialize” children into appropriate behavior, affected this, but ultimately the children were active in authoring their own experiences, drawing influences from every aspect of their environment.

RODNEY COLLINS, then a student at Columbia University, New York, New York, was awarded funding in November 2005 to aid research on “Coffeehouse Circulations: Everyday Masculinities and Urban Spaces in Contemporary Tunis,” supervised by Dr. Brinkley M. Messick. The research project was envisaged as an ethnographic and archival study of the spatial forms, everyday practices, and social imaginings specific to coffeehouses in Tunis since the republic’s independence in 1956. It not only sought to examine the historical and transnational circulatory processes that have rendered this institution ubiquitous in contemporary Tunis, but also to interrogate the background of theoretical privilege granted to the institution in the social sciences. The socio-spatial distribution of everyday practice was surveyed and mapped with special attention for the effects of gender, kinship, class, and confession. Tunisia’s post-colonial social history was charted and documented in the oral narratives of governmental officials, industry leaders, entrepreneurs, unemployed youth, and retired men. Interviews and data gleaned from popular, official, and specialized media sources localize the discursive effects of translocal, transnational, and global forces in the context of political, economic, and social reform in contemporary Tunisia. As such, the dissertation to be produced from this research seeks to provide an ethnographic interrogation of contemporary habitudes and practices of public-ness.

TIMOTHY M. MECHLINSKI, then a student at University of California, Santa Barbara, California, received funding in June 2005 to aid research on on “How Do They Get There?: Networks, Strategies, and Politics of Border Crossings in West Africa,” supervised by Dr.

Kum-Kum Bhavnani. The main ethnographic observation that informs this study was collected during more than 10,000 miles of travel, in various types of passenger transportation vehicles—including converted pick-up trucks, station wagons, mini-buses, and larger buses—across West Africa. While traveling across 23 international borders, as some countries require multiple types of entry and exit control at their international borders (some combination of police, gendarmes, and customs) observation was conducted at 82 security controls at international borders. In addition, the grantee made observations at 87 internal controls across Mali, Ghana, Côte d’Ivoire, and Burkina Faso (for a total of 169 mobility control checkpoints), as well as conducted 29 interviews in French, Dyula, and English. Dyula, a local language, was employed in interviews in all four countries, allowing transportation workers to speak in the language they were most comfortable with. Interviews consisted of open-ended questions about drivers’ work experience, with specific questions about their relationships with their passengers and with security agents. Finally, the grantee conducted participant observation at bus stations and in public transportation vehicles. Over the course of eleven months observations were made at bus stations and motor parks in Banfora and Bobo-Dioulasso (Burkina Faso), Ouangolodougou and Korhogo (Côte d’Ivoire), Sikasso (Mali), and Sampa and Wenchi (Ghana). These allowed for the observation of the daily interactions between drivers and their passengers, amongst drivers, and between drivers and their union officials.

ANDUAMLAK MEHARIE, then a student at the University of Kentucky, Lexington, Kentucky, was awarded a grant in May 2005 to aid research on “Development and Displacement in Peri-Urban Areas of Addis Ababa, Ethiopia: Impacts on Youth and Households,” supervised by Dr. Peter Little. The study examined the coping and adaptive strategies of displaced individuals and households in Yeka Tefo, a peri-urban farming community on the eastern part of Addis Ababa. The study examined how these strategies, on the one hand, reduce risks associated with displacement, and on the other, how these strategies affect intergenerational and other social relations within the community. More specifically, the study investigated whether the dislocation of peasants from their farms provides youth with independence from parental control over land, on-farm employment, and social obligations, so they can pursue other livelihood opportunities, such as education, wage employment, and entrepreneurship. The study further explored the impact of youth’s decisions on intra-household and intra-community relationships and livelihood security. The fieldwork lasted twelve months during which qualitative and quantitative data from two adjacent communities in the eastern side of Addis Ababa were collected.

DR. SUSAN JANE RASMUSSEN, University of Houston, Houston, Texas, was awarded funding in April 2006, to aid research on “Performance, Modernity, and Memory in Contemporary Tuareg Theater and Acting in Northern Mali.” This research examined theatrical performances, actors, and acting in semi-nomadic, Islamic, traditionally stratified, Tamajaq-speaking communities of Tuareg in Kidal, northern Mali. The study focused upon dramas and satires popularly called by the French term, *des* (“sketches,” denoting approximately “plays”) and performers known in Tamajaq as *kel setsegh* (“people of jokes and play”) and *ibaradan* (“the brave ones”), thereby revealing acting and theater as simultaneously entertaining, provocative, and protective, in local viewpoint. Many of these performances are locally classified as modern, thus this study also explored the meaning of modernity in the poetics (aesthetics) and politics (power) of these performances. These performances merge longstanding and changing verbal art traditions, thus this study also explored actors’ roles in the creative re-fashioning of collective memory. Performances and actors respond to wider historical and sociopolitical dynamics within these communities, as

well as mediate relationships between these communities, NGOs, and the nation state, as local residents return from exile and refugee flight, and recover from droughts and political violence of the 1990-1996 Tuareg nationalist/separatist rebellion. Theatrical performance thus emerges as a means of healing, helping actors and audiences alike cope with change.

INGE MARIETTE RUIGROK, then a student at Free University, Amsterdam, the Netherlands, was awarded funding in May 2006 to aid research on “Negotiating Governance: Politics, Decentralization, and Cultural Ideology in Post-War Angola,” supervised by Dr. Jon Abbink. The aim of this multi-sited ethnography was to come to an understanding of the changing political relations and identities in Angola in explicit connection with the current negotiation process of governance and power. Angola’s political world is not being reordered by state structures alone but equally by complex and interlinked global forces and localized struggles over redistribution and recognition. Research was sited in national capital—as the center of mobilization and modernity—and in Huila province, where the state’s political reconstruction strategy is implemented and contested, are the research’s main sites. On the local level, the research compares three types of “redistributive” struggles: 1) the surfacing of local elite associations; 2) the political rebuilding of a former war zone in the north of Huila province; and 3) civil society’s attempt to enlarge the public sphere beyond the state through the creation of spaces of dialogue with local state administrators. By comparing the rebuilding efforts at the local level to the national dynamics, the research analyzes a correlative relationship by asking what is political justice at the local level, and how does it interact with the state’s project of dispensing justice and reconciliation. With this focus on the functioning of the body politic, the (un)making of identity, and the small history and memory of a region emerging from one of the bloodiest, “low intensity” conflicts Africa has ever known, the research hopes to contribute to current debates on state formation, power and political identity, and more generally, to theory formation on the intertwining of politics and culture in a changing world order.

DR. GENESE SODIKOFF, Rutgers University, Newark, received a Hunt Postdoctoral Fellowship in July 2006 to aid research and writing on the relationship of the division of conservation labor, the persistence of deforestation by slash-and-burn, and the global value of endangered habitats in Madagascar. The grantee prepared a manuscript titled, “Workers of the Vanishing World: Labor and Rain Forest Conservation in Madagascar,” currently under review by two presses. The research represents the first study of labor related to biodiversity conservation and sustainable development efforts in the global South. It focuses on locally hired, manual workers of NGO-managed conservation and development projects. When nature reserves are established, international projects recruit cheap labor from surrounding villages to police parks, establish ecotourism infrastructure, and inform peasants of conservation rules and practices. Findings show that structural inequalities of the conservation bureaucracy foster in lower-tier employees ambivalence about the conservation mission. Although they earn project wages, they maintain a foothold in the subsistence economy of slash-and-burn horticulture, cash cropping, and petty trade. The book argues that the labor relations of conservation unintentionally encourage the land-use practices that planners want to transform. Two separate articles based on the research were also written: one summarizing the arguments of the book, and the other focusing on the interconnection of biotic and cultural extinction in Madagascar, where taboos around the killing of certain animals are being abandoned as protein grows scarce.

DR. BEATA M. VIDACS, City University of New York, New York, New York, was awarded a Hunt Postdoctoral Fellowship in July 2005 to aid writing and research on “Visions of a Better World: Football in the Cameroonian Social Imagination.” The book focuses on the social and political significance of soccer in Cameroon in order to understand issues of national and ethnic identity formation, political culture in the postcolony, and the meanings the sport holds for Cameroonians. Looking at soccer on different levels—local, national, and international—it examines the interconnections of nationalism and ethnicity, how people view the government and their place in the larger world, as well as their relationship to France, the former colonizer. It places soccer in the postcolonial context of present-day Cameroon, arguing that it provides both a model of, and a model for, Cameroonian society. On the one hand the sport reflects and reproduces the country’s historically conditioned social realities, and on the other, soccer serves to articulate a moral vision of a better world, where justice, equity, and merit prevail. In this sense the sport is part of the Cameroonian social imaginary. The contradictions between the two lead in part to frustration, but in part the sport maintains its idealized status and thus incites hope.

MICHAEL M. WALKER, then a student at Michigan State University, East Lansing, Michigan, was awarded a grant in July 2005 to aid research on “Commons or Enclosures? Negotiating Access to Wetlands in Manica Province, Mozambique,” supervised by Dr. William Derman. This research examines smallholders’ access to, and use of, wetland resources in Sussundenga, Mozambique. It takes an historical perspective on how access to land and water resources has changed under various forms of land tenure in Sussundenga district over the last 50 years. The legacies of land dispossession by Portuguese settlers in the 1950s, the creation of a communal village by the ruling party, FRELIMO, in the 1970s, and migration and displacement resulting from the civil war in the 1980s created a context of competing and overlapping claims to land. Consequently smallholders negotiate multiple terrains of authority, including local government officials, traditional authorities, and agricultural extension offices. They also negotiate with friends, neighbors, and family members to gain access to wetland resources (known locally as *matoro*), which are critical for dry season agricultural production. This research highlights that—despite interventions in agriculture by the colonial and post-colonial state and development organizations—traditional authorities, such as chiefs, continue to play an important role in legitimizing access to land and water resources. Furthermore, this research concludes that while the enclosure of land, water, and wetland resources in Sussundenga is taking place, predominantly in areas with a history of competing claims to land, other more flexible patterns of access to land and water resources—through kin networks and traditional leaders—often coexists with more exclusionary practices.

MARTIJN WIENIA, while a student at Leiden University, the Netherlands, was awarded a grant in January 2006 to aid research on “Ritual and the Construction of Konkomba Autochthony in Northern Ghana,” supervised by Prof. Dr. Peter Pels. Political liberalization often brings along a violent obsession with belonging. In sub-Saharan Africa, this often correlates with the tension between democratization and “traditional” authority. This project studies how and why the Konkomba people of northern Ghana seek and use tradition (land rituals, chieftaincy) to claim autochthony in an area where they are migrants (i.e. the Nanumba districts). This is studied in the historical context of democratization and peace-building in northern Ghana. The granted fieldwork of almost five months was the project’s second research period and it included six weeks of archive studies in the national, regional, and district archives. Other research methods were ethnographic to verify and complement previous data, follow the ritual cycle, document chieftaincy case studies and collect conflict

narratives. While in the field, there were serious threats of renewed ethnic violence, and the researcher had the chance to observe and analyze local and national responses to the tensions (e.g. in security meetings). These data are very helpful for understanding autochthony claims in Nanun and for the dynamics of the peace process in northern Ghana, as well as peace studies in general.

Asia

HIMIKA BHATTACHARYA, then a student at University of Illinois, Urbana, Illinois, was awarded a grant in August 2004 to aid research on “Globalization and Medicine: Women’s Experiences of Violence in Lahaul-Spiti, India,” supervised by Dr. Paula A. Treichler. Through ethnographic life-history interviews this research examines the unique cultural and historical circumstances of Lahaul, India, where “violence against women” includes the relatively uncommon phenomenon (in other parts of India and the world) of “marriage by abduction,” and where “violence” may be understood and defined differently by tribal customs, colonial institutions, traditional and modern health care systems, men of differing ages and economic circumstances, and the women who experience it. A major task of the dissertation is to sort out different interpretations of these meanings and definitions and identify their place in the larger body of scholarly work on violence against women, medical practice, and globalization. Put differently, this project seeks to bridge the gap between official and/or traditional discourse and community understandings, in their gendered and globalized contexts. It seeks, further, to include and privilege in these discourses the understandings and perspectives of women’s own experiences.

DEVIKA BORDIA, then a student at Yale University, New Haven, Connecticut, received funding in November 2005 to aid research on “Local Governance through Panchayats: Indigeneity, Law, and Sovereignty in Western India,” supervised by Dr. Thomas B. Hansen. This project examines the relationship between legal and governmental institutions of the state, tribal panchayats, and local community institutions. The grantee conducted fieldwork in the “tribal” region of southern Udaipur, India, tracing cases related to murder, violence, land claims, and domestic disputes. The ways in which these cases were addressed involved complex negotiations between leaders of tribal panchayats, the police, lawyers, and magistrates. This revealed how supposedly distinct legal systems are, in effect, a range of overlapping institutions, actors, artifacts, and languages that evoke various formations of individual and community. Articulations of crime and violence within legal codes, though abstracted from local contexts for the sake of objectivity, are reflective of people and place and assume certain ideas of what it means to be “tribal.” The project also examines the way in which language and ideas of the law weave into the fabric of everyday life and are used by leaders of panchayats in their work of dispute resolution. The grantee conducted extensive interviews and traveled with local leaders to understand the different ways they gain visibility and derive legitimacy. An examination of state organizations, NGOs, and different social movements demonstrate how ideas of indigeneity are generated through their work, and the ways these ideas find their way into every day legal processes.

MUN YOUNG CHO, then a student at Stanford University, Stanford, California, was awarded funding in May 2006 to aid research on “When Does Poverty Matter? Managing Differential Impoverishments in the People’s Republic of China,” supervised by Dr. James Ferguson. Dissertation fieldwork was conducted from August 2006 to July 2007 in a one-time workers’ village in Harbin, northeast China, exploring processes of differential

impoverishment under China's late socialism and examining how they are managed in the state's projects of governing urban poverty. Research sought: 1) to examine how both urban laid-off workers and rural migrants with the same area experience respond to their changing economic fortunes and sociocultural positions by forging new relationships with each other as well as to the state; and 2) to explore how poverty-related state agents have constituted and contested the state's multiple ideological frameworks when they attempt to regulate urban poverty. Ethnographic data suggest that urban laid-off workers and rural migrants formulate common identities through recent processes in which they not only experience spatial segregation and marginalization but also reappropriate the state's paternalistic claims for the urban poor to their own needs and understandings. Nevertheless, data also reveal that both groups pursue distinct trajectories rather than form a unitary bloc due to state governing techniques (that differentiate them) as well as to disparate institutional and sociocultural positions that each group has had in relation to the socialist regime. Research demonstrates that "the poor" in urban China remains not as a political class but as a governmental and scholarly language for normalizing people who do not consider themselves a collective "poor."

SVEA CLOSSER, then a student at Emory University, Atlanta, Georgia, received funding in May 2006 to aid research on "Global Development in Policy and Practice: The Polio Eradication Initiative from Atlanta to Rural Pakistan," supervised by Dr. Peter J. Brown. This case study of a public health project focused on Pakistan—one of the last four countries in the world with endemic polio—and explored the reach, limits, and complex negotiation of the power of UN and bilateral agencies over the Pakistani health system. This research revealed that, because the Polio Eradication Initiative is a "partnership" of donors and UN agencies with country governments, officials at places like the WHO in Geneva have no direct control over the actual implementation of immunization activities. Polio vaccination campaigns are carried out in Pakistan by highly political, district health offices along with very poorly paid and largely disgruntled workers. The WHO uses a number of tactics to put pressure on Pakistani government officials, but they are unable to make polio the priority in a nation beset with other, more politically pressing problems. However, due to the donor-directed culture of optimism that pervades upper levels of the project, these issues are never discussed in official publications. These tensions between the culture of global health institutions and local political cultures threaten to undermine the twenty-year/six-billion-dollar initiative.

DR. KAREN COELHO, University of Arizona, Tucson, Arizona, was awarded a Hunt Postdoctoral Fellowship in June 2005 to aid research and writing on "Of Engineers, Rationalities, and Rule: An Ethnography of Neoliberal Reform in an Urban Water Utility." From July 2005 to June 2006, the grantee produced two articles of very different character and style, and for very different audiences. One article was an analysis of the national trends in water sector reforms based on a case study of Chennai's water utility. A second published article explored collective, contentious, and transgressive practices of urban citizenship as articulated in claims to water in the city of Chennai.

LEO CHARLES COLEMAN, then a student at Princeton University, Princeton, New Jersey, was awarded a grant in April 2005 to aid research on "Private Power: The Privatization of Electricity and Citizenship in Delhi, India," supervised by Dr. Carol J. Greenhouse. This project studied urban citizenship and the political and social consequences of privatization in Delhi, India, with an ethnographic focus on consumer and citizen mobilizations in response to the partial privatization of electricity provision in 2002. The

research reveals the internal strains and external constraints on the development of a self-described “middle-class” in Delhi today, and describes the recent emergence in Delhi of class-homogenous territorially and residentially based political groups. Alongside national transformations in economic governance, novel practices of citizenship and of urban inclusion and exclusion have emerged in Delhi, expressed in mobilizations for better electricity service and fairer rates, and citizen demands for slum clearance, urban renewal, and expansion of urban services. These mobilizations agitated for local control of “public” goods and were informed by an ideology of consumer-citizenship (which equates democracy with transparency) and the latter with local territorial sovereignty. These are the unexpected consequences of a privatization process deeply imbued with the neo-liberal orthodoxy of absolute individual autonomy, but which has produced, ironically, new territorial collectivities. Through joint archival and ethnographic research, the project also traces the continued, albeit submerged, relevance for political action of long-standing foci of communal identification and urban division, including citizenship and caste.

Laurie M. Duthie, then a student at University of California, Los Angeles, California, was awarded a grant in January 2005 to aid research on “White-Collar China: Professionalism and the Making of the New Middle-Class in Shanghai,” supervised by Dr. Yunxiang Yan. This project sought to understand the meaning of professionalism for white-collar executives employed by foreign-invested corporations in Shanghai, China. Research activities included participant observation with two foreign-invested corporations, extensive interviews with business professionals, and participant observation at various business association events. The results of this research highlight the multi-scalar process of identity formation under global capitalism. White-collar executives understand their social position through comparison to both their compatriots working for state-owned corporations and also their corporate colleagues from other countries. On a national level, the values of professionalism and essentially “the meaning of work” are understood in contrast to the state-owned business sector. On a global level, Chinese business professionals are marginalized and face glass ceilings within the global corporations. The reasons for this glass ceiling include geopolitical factors, regional economic trends, as well as the positioning of China as a new and emerging market. From a more qualitative perspective, there is not only a glass ceiling, but moreover a glass wall between Chinese business professionals and their foreign colleagues created through a mutual lack of cultural understanding. To date, this research has resulted in two conference papers, two seminar talks, and a published journal article.

Dr. Vanessa L. Fong, Harvard University, Cambridge, Massachusetts, was awarded a grant in November 2001 to aid research on “Courtship and Wedding Rituals among Chinese Only Children.” Through the lens of courtship and wedding rituals, the grantee investigated the extent to which the radical demographic shifts caused by China’s one-child policy have created new expectations about relationships between men, women, and their respective parents. Research looked at how singletons (only children) handled the conflicts and compromises involved in courtship and marriage after spending all their lives at the center of family life. It also looked at how parents dealt with marriages that could threaten the loyalties of their precious singletons, and how female singletons dealt with the patriarchal aspects of courtship and marriage traditions after growing up with all the rights and responsibilities traditionally reserved for sons. The grantee collected evidence about the roles, perspectives, and actions of participants at weddings, courtship and engagement rituals, the negotiations that occur during the planning of weddings, and the symbolic and monetary exchanges that take place before, during, and after the wedding. The grantee also

spent time with other unmarried friends, learning about their courtship and engagement rituals, and asked people in the newlyweds' social circles about how their own weddings, and other weddings they have attended, were similar or different.

CHRISTINA HONJO HARRIS, then a student at the Graduate Center, City University of New York, New York, New York, received funding in November 2005 to aid "On the Trail of the Yak: A Social Geography of Tibetan Trade," supervised by Dr. Neil Smith. This dissertation research examined the past sixty years of social and economic changes along a trade route that crosscuts the eastern Himalayan region. Focusing on two generations of traders in Lhasa, Tibet, Kalimpong, India, and Kathmandu, Nepal, the project investigated how infrastructural and political transformations on a larger, regional scale were manifested through three smaller scale, "everyday" sites of trading activity: 1) the daily acquisition and distribution of material objects; 2) the representation and use of trading spaces; and 3) the facilitation of social and economic networks. In particular, it was found that traders and retailers have produced various kinds of alternative spatial narratives of trade that both take advantage of and counteract major state-centered changes in the economy of the region. In the long term, the research attempts to contribute to the broader fields of transnational and border studies, placing at its center an explicit conversation between anthropology and geography.

RUSASLINA IDRUS, then a student at Harvard University, Cambridge, Massachusetts, received funding in April 2005 to aid research on "Native State, Transnational Indigenes: Strategies in the Era of International Accountability," supervised by Dr. Engseng Ho. At the international level, the legal realm is an emerging space of resistance for indigenous movements. There has been a significant increase in the number of court cases involving tribal communities successfully suing state governments for land and resource rights worldwide. This project seeks to understand the larger implications of this strategy. How has this changed the relationship and dynamics between marginalized groups and the nation state? How has the state responded? How are transnational discourses such as "human rights" and "cultural rights" influencing these cases? How do ideas of international accountability and the global audience play into this? This project will examine these questions by focusing on the relationship between the Malaysian state and the aboriginal people of Peninsular Malaysia, the Orang Asli.

DR. VIBHA JOSHI, University of Oxford, Oxford, England, was awarded a grant in November 2005 to aid research on "Naga Textiles as Diasporic Objects in the Field and in Museums During and Since Colonialism." The grant was used to fund archival and object-based research in the Pitt Rivers Museum in Oxford and fieldwork in Nagaland, India over the period from January 2006 to January 2007. Nearly a hundred Lotha and Angami Naga textiles from the Pitt Rivers Museum collection were examined and photographed. Archival photos, records, and correspondence between the collectors and the director of the Pitt Rivers Museum in the Museum archives were studied. The photographs of textiles were taken to Nagaland for further information, which also included identification of textiles that had scant information labels. Women weavers (including entrepreneurs and master weavers) were interviewed to get information on the current design, production, and distribution of textiles within Angami and Lotha Naga area. The study brought to the fore the similarities and differences among the Lotha and Angami in their practice of weaving and the transmission of the knowledge of weaving to the younger generation. The fieldwork revealed the continuing loss of older designs and an increasing decline in the number of girls learning to weave, as many mothers are themselves giving up weaving. The grantee brought

photos of older textiles from the Pitt Rivers Museum collection (dating from 1914-1940s) to Nagaland in 2006, which were appreciated and greeted with surprise by the weavers since the particular designs had been regarded as permanently lost.

RICHA KUMAR, then a student at Massachusetts Institute of Technology, Cambridge, Massachusetts, received funding in November 2005 to aid research on “Neo-Liberalizing Development? Village Internet Kiosks and Agribusiness in India,” supervised by Dr. Christine J. Walley. Prior to the liberalization of agricultural markets in India in the 1990s, the state had played a major role in the research, subsidization, and marketing of agricultural produce. Since then, the entry of several multinational agribusinesses using new technologies has been viewed as a challenge to the state, especially by intermediaries who compare such neoliberal forces to colonial domination by the British East India Company. This research focuses on the social relationships between farmers, intermediaries, state, and market actors in the agricultural supply chain and how they are being reworked or reproduced over time. Rather than receding as neoliberal forces become more prominent, the state has, instead, helped make the rural legible to them through supportive legal-economic frameworks, and legitimized the creation of “free markets” that are, in fact, amenable to powerful manipulation. Both state and market actors have been deeply imbricated in transforming agriculture and both invoke the economic language of growth to justify their actions as embodying what is best for the “development” of farmers. Through a multi-sited ethnography, this research explores multiple understandings of development by studying the transformations in the interaction between farmers, intermediaries, and state and market actors over time.

OMAR KUTTY, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in April 2005 to aid research on “The Gift of Society: Social Welfare Programs and Political Identity in an Indian Megacity,” supervised by Dr. John L. Comaroff. While this project was originally designed as a multi-community study, prior to receipt of Wenner-Gren funds it had been decided that it would be more fruitful to focus on the caste of sanitation workers known as the Valmiki Samaj. Because this community is one of the most ostracized and marginalized in Delhi, analysis of the many governmental and non-governmental welfare programs that target the Valmikis provided extremely rich ethnographic data pertaining to the changing policies and culture of welfare provision in contemporary India. Among the data collected were interviews with members of the internationally recognized NGO, Sulabh International, whose mission is to improve the condition of this community through a business model incorporating pay-and-use toilets, which then also act as self-sustaining sources of employment. Other exemplary data pertained to a special governmental financial program that provides business loans specifically to the Valmiki community. Middle-class resident welfare associations, which have recently begun to organize their hitherto informal, local sanitation workers on a business model were also observed. The tentative conclusion reached from this data is that new models of welfare provision are gradually but dramatically changing the nature of labor among the Valmiki community.

LILI LAI, then a student at University of North Carolina, Chapel Hill, North Carolina, was awarded a grant in June 2005 to aid research on “Beyond the Economic Peasant: Embodiment and Healthcare in Rural Henan,” supervised by Dr. Judith B. Farquhar. This dissertation project seeks to provide a better understanding of “rural” realities in today’s mobile Chinese society, through an ethnographic interrogation of daily practice, attitudes (at household, community, and county government levels), policy history, and local memory in

Henan, China. It aims to demonstrate that the rural-urban distinction is a mobile, relative dyad and shows how at every point a person's (or place's, or practice's) "ruralness" or urban sophistication is an intimate, local quality. This research project focuses on everyday social practice in order to gain insight into forms of embodiment and local cultural worlds, bringing together questions concerning everyday life, the body, and peasant status. The phase of the research funded by Wenner-Gren was conducted at two sites: a migrant community in northwestern Beijing from October to November 2006, and the village in Henan Province in December of 2006. The major concern at the Beijing site was how preparation for the 2008 Olympics affected the life of migrant laborers from Henan. The major questions were centered on the rural-urban (dis)interaction and more importantly, discourses about the peasants. And the major task at the village was to complete the village gazetteer project in collaboration with the village committee and concrete historical data on local production, education, consumption, transportation and construction to this gazetteer were added through the archival research in the county seat and interviews with senior villagers.

HYEON JUNG LEE, while a student at Washington University, St. Louis, Missouri, was awarded a grant in May 2005 to aid research on "Suicide Intervention and Gendered Subjectivity in Rural China," supervised by Dr. Bradley P. Stoner. The aim of the research was to explore local meanings of suicide as understood by different social actors, such as local officials, doctors and nurses, NGO activists, religious practitioners, and male and female villagers, as well as perceptions of gendered subjectivity related to the different practices and discourses of suicide. Specifically, the researcher focused on how suicide prevention programs construct new concepts of gender as they seek to change local ideas about suicide in rural areas. Fieldwork was carried out from July 2005 through September 2006 in two rural villages in northeastern China, one that has a suicide prevention program and another that does not. Data were gathered through multiple complementary methods, including participant observation and focus groups, as well as in-depth and life-story interviews. Additionally, the researcher collected media sources related to suicide and gender in order to develop a more complete understanding of the discourses in Chinese society relating to suicide and gendered subjectivity. Findings reveal that local discourses and practices of suicide are closely related to local conceptions of gender. Suicide prevention programs in rural areas thus focus on changing indigenous ideas about gender among rural village residents.

JORDAN C. MULLARD, then a student at London School of Economics, London, England, was awarded a grant in March 2005 to aid research on "Where the Water Flows: Suffering, Illness, and Human Rights in Rajasthan, India," supervised by Dr. Christopher J. Fuller. This research is a study of caste, class, and religion, particularly, how all are utilized as strategies for social mobility for India's low castes. Research was carried out in a village containing a high class, yet low (untouchable) caste, ruling elite in Rajasthan state. The ethnographic data is divided into four key institutional arenas: caste and the village; economics and class; public sector and politics; and religion. Relations within and between these arenas are articulated through social networks comprised of both achieved (class) and ascribed (caste) status distinctions. These can overlap to form open networks but can also close into enduring groups. Findings indicate that change is characterized, in the village, by the networks undergoing a process of dialectical expansion and contraction resulting from contradictions presented by visible upward social mobility. Explicitly, it is the malleability of the said dichotomous relationship between caste and class—popular in both political discourse and in some village social relations—that provides the form and texture to the

process of change. These antagonistic and contradictory unions represent the way in which social mobility in India, as never before, is perhaps challenging the basis of the naturalization of hierarchy upon which the society has rested.

MARIA NAKHSHINA, then a student at Aberdeen University, Aberdeen, Scotland, was awarded a grant in April 2006 to aid research on “Making Sense of Home: Movement and Metaphor among Villagers and Townspeople in the Kola Peninsula,” supervised by Dr. Tim Ingold. In the 2006-2007 academic year, fieldwork was carried out in the Kola Peninsula in northwestern Russia. Half the year was spent in the village of Kuzomen and half in three urban locations: Kandalaksha, Murmansk, and Umba. The idea was to observe people in both rural and urban environments—including permanent residents of the village, those who moved to the town, and those who came to the village only in summer—and to trace how their perception of “home” varied across different contexts. In order to understand the role of the senses and emotions in home attachment, attention was focused on metaphor, metonymy, and automatic movements. The research has shown that metaphor and metonymy both epitomize and elaborate on people’s emotional and sensory experience of a home place. Applied in different contexts, the same trope connects people on a meta-level of emotions and sensations. It appears that automatic movements are the most direct register of a person’s emotions, since the latter regulate the selection of actual movements. Routine sensual experiences generate correspondingly automatic responses. Sensory experiences accompany quotidian emotions and both play a prominent role in a person’s identification with a home place.

CHOONG-HWAN PARK, then a student at University of California, Santa Barbara, California, received funding in December 2005 to aid research on “Serving Peasant Family Meals to Beijing Urbanites: The City and the Country in Post-Mao China,” supervised by Dr. Mayfair Yang. Over the last two decades China has witnessed a unique form of countryside tourism called *nongjiale* (“peasant family delights”) in which Chinese urban middle-classes travel to rural villages and consume rustic meals in farm guesthouses run by peasant families. This dissertation fieldwork explored: 1) what socio-economic implications *nongjiale* tourism has for China’s rural village life and development; 2) how and in what politico-economic and cultural conditions *nongjiale* has become a locus of authenticity and nostalgia in the imagination of Chinese urban middle-classes; and 3) the broader social-historical context of post-Mao China in which *nongjiale* has become a socially meaningful and economically lucrative tourism commodity. The research finding is that *nongjiale* is not simply a symptom of “the tourist gaze” looking for authenticity and escape from urban drudgeries, but also a crucial marker of the emergence of a new cultural-political regime in post-Mao China—a regime that can be conceptualized in terms of the contrast between Maoist China’s emphasis on production and asceticism and post-Mao China’s promotion of consumption and hedonism. This post-Mao regime of “leisure and pleasure” not only informs the desire and fantasy of the Chinese people today but also shapes the discursive formation of rural-urban fault lines and identities central to forging the cultural hierarchy and power structure in post-Mao China.

JUN HWAN PARK, then a student at University of Edinburgh, Edinburgh, Scotland, was awarded funding in January 2003 to aid research on “Economic Crisis and Ritual Revival: The Case of Urban Popular Religion in Seoul, South Korea,” supervised by Dr. Heonik Kwon. Money plays an important role in the relationship between the living and the dead in contemporary South Korea. In shamanistic ritual practices in particular, money notes are one of the principal means of making and reshaping relationship between the living actors

and the various supernatural identities invited to the ritual. In this context, money contributes not only to connecting the two ontologically distinct groups of beings but also to changing their relationships. The reception of money may transform ghosts to ancestors; the absence of money may mean, for an ancestor, that its status becomes close to that of a ghost. With the act of offering money, the living may feel that they have paid relevant tribute to ancestors and, thus, feel freed from guilt of not strictly participating in their ritual obligations. The research explores the powerful presence of money in religious norms and practices of modern South Koreans, partly in historical perspective, paying attention to the history of industrial modernization in the past decades, and also drawing upon ideas about money and monetization of social relations in existing sociological theories.

PRISTA RATANAPRUCK, then a student at Harvard University, Cambridge, Massachusetts, was awarded funding in June 2004 to aid research on “Merchants, Women, and States: Nepali Trade Diaspora in Indian-Southeast Asian States and Societies,” supervised by Dr. Engseong Ho. In the established historiography of transregional trade in Asia, the role of Asian merchants is perceived to have ended since the arrival of European East India Companies. This research project, however, investigates how small Asian peddlers such as *Manangis* (Nepalis) have continued to operate and remain thriving traders. It explores how today’s transnational peddling traders such as *Manangis* use pre-existing trade relations and social ties to form trade and social networks to negotiate with local states in world capitalist economy. Field research shows that *Manangis* form strong and enduring social and economic ties both internally within their community and externally between them and local communities abroad. These relationships, which range from generation-long friendships and kinship relations through marriages, help them reduce protection costs—costs that emerge from conflicting and cooperative relationships with the states, and are often referred to as bribery. Besides relying on these social resources, *Manangis* also pool together material and financial resources through their religious institution, for redistribution in their society. That is, much of the profits from trade are spent on supporting Tibetan Buddhist monasteries and religious events. But before the donations are used for their intended religious purposes, they are temporarily redistributed in the community in the form of loans, often to finance trade and business ventures. In this context, economic activities and the expansion of trade are propelled by the accumulation and redistribution of surplus through religious institutions. The research illustrates how *Manangis* expand their trade as well as fulfill their social purposes according to what they value. This project shows an alternative way of thinking about the development of capitalistic enterprise, besides the history of Western capitalism, and questions assumption about the rise of the West.

DON F. SELBY, then a student at Johns Hopkins University, Baltimore, Maryland, was awarded funding in January 2005 to aid research on “Human Rights and Political Change in Contemporary Thailand,” supervised by Dr. Veena Das. This research studies the emergence of human rights in Thai politics. On the one hand, it emphasizes the efforts of national institutions like the National Human Rights Commission to domesticate human rights to local social imperatives by identifying them with Buddhist ethics and the protection of national symbols like the village community. On the other, it follows human rights advocates at the grass-roots level to study how they draw on human rights as a new political resource with institutional authority (in the Commission), while at the same time drawing on long-standing social conventions—like patron-clientage, maintaining face, and avoiding shame—to give human rights their force. Finally, ethnographic work at state institutions, NGOs, and the Commission suggests that the study of human rights in Thailand throws into question: 1) ideas of a unitary state or a homogeneous human rights movement, free in

either case of internal contests, fissures, and competing strategies; and 2) conceptualizations of human rights that deny the inevitability of cooperative state-advocate projects.

DEBARATI SEN, then a student at Rutgers University, New Brunswick, New Jersey, was awarded a grant in April 2006 to aid research on “From Illegal to Organic: Fair Trade Organic Tea Production and Women’s Political Futures in Darjeeling, India,” supervised by Dr. Dorothy L. Hodgson. This comparative ethnography analyzes the circumstances under which two groups of women in the tea industry in Darjeeling, India, can exercise their autonomy and improve their livelihoods by engaging with the transnational Fair Trade movement. The dissertation addresses a central question: why, in spite of producing the same commodity (Fair Trade organic tea), do women tea farmers (independent farmers growing organic tea in their own land) tend to be more politically active than women plantation workers (wage laborers)? Based on intensive ethnographic fieldwork in two distinct communities (women tea farmers and women plantation workers), the research concludes that institutional structures of collective bargaining, existing gender ideologies of work, and varying histories of political involvement in previous movements among women determine where they will be more successful in deriving benefits from the Fair Trade movement. This in-depth ethnographic research shows that women tea farmers are more effective in connecting their struggles against economic and cultural domination to the goals of the Fair Trade movement. In contrast, women plantation workers—many of whom were politically active in previous nationalist and labor movements—are relatively incapable of mobilizing the Fair Trade movement to their own benefit.

MUKTA SHARANGPANI, then a student at Stanford University, Stanford, California was awarded a grant in July 2004 to aid “Kin-figurations: An Examination of Domestic Violence, Class, and Kinship in Mumbai,” supervised by Dr. Akhil Gupta. This project suggests that while domestic violence transcends class, it is perceived, experienced, negotiated, and lived in very specific ways by members of different classes. This project focuses on the conditions that create a space that is ripe for acts of violence, rather than simply focusing on explicit enactments of violence. As such, it provides a solid analytical framework for formulating grassroots and policy-level solutions that are not simply “rescue” based, but rather nuanced and oriented towards the complex and contradictory experiences of aggression and violence. Finally, by viewing violence along the axes of kinship and class, this project contests the notion of collective rights and highlights the need to locate family violence (and violence in general) within multiple fields of power and inequity.

LIHONG SHI, then a student at Tulane University, New Orleans, Louisiana, was awarded funding in April 2006 to aid research on “Embracing a Singleton-Daughter: An Emerging Transition of Reproductive Choice in Rural Northeast China,” supervised by Dr. Shanshan Du. This dissertation field research was conducted in a rural community and the surrounding areas in Liaoning, China from August 2006 to August 2007. The grantee explored an emerging transition of reproductive choice in rural northeast China where a substantial number of peasant couples have chosen to have a singleton-daughter—only one child, a daughter—rather than take advantage of the modified birth-control policy that allows for a second child if the firstborn is female. Based on intensive interviews, surveys, participant observation, and archival research, the grantee examined the scope and the socio-cultural underpinnings of the emerging transition of reproductive choice. Research reveals that an emerging transition of peasant couples embracing a singleton-daughter is taking place in rural northeast China. This transformation of reproductive preference is closely associated

with a gendered shift of old-age support, a weakened dedication to the patrilineage, and women's empowerment in making decisions concerning their own reproduction.

DR. NIOBE S. THOMPSON, University of Cambridge, Cambridge, England, was awarded funding in July 2005 to aid research on "The Nativeness of Settlers: Constructing Belonging and Contesting Indigeneity in Northeast Siberia." Five months of ethnographic fieldwork in Chukotka, northeast Russia, and ten weeks of archival research in St. Petersburg and Moscow was carried out over the course of eighteen months in 2005 and 2006. This project examined the process of settling among a transplanted industrial population of labor migrants in the Russian far north. In particular, it tackled the question, "How do emerging forms of local rootedness in a settler community impact on our practical and theoretical understandings of 'indigeneity'?" The self-perceptions of belonging among erstwhile migrant populations in the Russian north are of both theoretical interest and of applied relevance, as new programs of northern restructuring intended to depopulate these regions are initiated. The results of this research reveal a vibrant and growing sense of northern identity among many Soviet-era migrants to Chukotka, and thereby explain in some ethnographic richness not only popular resistance to state resettlement programs, but also the prospects for sustainable populations of non-aboriginal settlers in Russia's arctic.

YU WANG, then a student at Duke University, Durham, North Carolina, was awarded funding in September 2005 to aid research on "Naturalizing Ethnicity, Culturalizing Landscape: The Politics of World Heritage in China," supervised by Dr. Ralph A. Litzinger. In the past ten years, more than twenty sites in China have been added to UNESCO's World Heritage List. This growing World Heritage "fever" has manifestly transformed the lives of people living in these sites. It also raises questions about the changing relationships between culture and nature, local and global, and development and conservation. Based on an ethnographic account of the tourism development, ethnicity construction, and heritage protection of a potential World Cultural Heritage site in Yunnan Province, the research investigates how the World Heritage system generates debates about cultural (ethnic) authenticity and creates new sites of struggle over control of local resources in this particular site of Yunnan. In a context where both global and state policies continue orchestrating developments in contemporary China—and where local struggles over identification and poverty increasingly haunt the policies—this research tackles problems of development and conservation by offering a case study that is centrally engaged with international and state-based modes of governmentality. This project aims above all to put in question assumptions about the simple relationship between the development agenda of the state and the conservation mission of UNESCO.

THOMAS WIDGER, then a student at London School of Economics, London, England, was awarded a grant in January 2005 to aid research on "The Youth Suicide Epidemic in Sri Lanka: Causes, Meanings, Prevention Strategies," supervised by Dr. Jonathan Parry. Suicide in Sri Lanka has been a major health and social problem for the past four decades. The research project examined the social and psychological causes, cultural meanings, and formal and informal prevention strategies of suicidal behavior among the Sinhalese of a small town on the northwest coast of the island. A combination of ethnographic, archival, clinical, and epidemiological methods were used that incorporated both qualitative and quantitative approaches. As a result, deep understanding of the range of contexts and experiences that contribute to and frame suicidal behaviour was established. In particular, romantic relationships and romantic loss, marriage, kinship and domestic stress, Sinhalese emotional disorder, and separation and misfortune were examined.

KA-MING WU, then a student at Columbia University, New York, New York, received funding in October 2003 to aid research on “‘Speaking Bitterness’: History, Culture and Politics in Modern China,” supervised by Dr. Myron L. Cohen. The research investigated how “speaking bitterness”—a form of speech historically utilized as a Communist mobilization strategy to articulate experience of exploitation and to create class consciousness among the peasantry before and after in 1949 China—continued to affect the way people articulated their experience in post-socialist China. Research was carried out from October 2003 to October 2004, first in Xi’an City and later in three villages in the Yan’an area, Shaanxi Province, using participant observation to examine village politics and rural lives. The research found that the meaning of “bitterness” can no longer be understood as prescribed by the socialist narrative. It shows that the rural Chinese landscape has undergone radical changes since economic reform in 1980s and this entails a new understanding of the term “bitterness.” By examining how rural residents survived the deteriorating rural conditions, expressed collective discontent, solved medical issues, and resumed folk-ritual practice of various sorts, the research points to a new direction through which “bitterness” of post-socialist China can be understood.

XIALIU YANG, then a student at Sun Yet-sen University, Guangzhou, China, received funding in January 2006 to aid research on “Making Participatory Development Chinese,” supervised by Prof. Daming Zhou. The fieldwork was conducted in Meigu County, an impoverished, Nuosu ethnic region in Sichuan Province, southwest China. The grantee did fieldwork from February to December 2006 to study how the Western “participation” in China’s rural poverty reduction is made Chinese. Research focused on three Western projects in a Nuosu village—from the World Bank, the United Nations Children’s Fund, and Germany’s Misereor Foundation—to observe how “participation” is made Chinese at different stages of the project cycle. Support enabled a multi-level investigation to collect information identifying key stakeholders involved in the delivery of Western participatory aid, including state and local government, international aid organizations, Chinese scholars, and indigenous people.

Europe

OMAR AL-DEWACHI, then a student at Harvard University, Cambridge, Massachusetts, was awarded funding in June 2005 to aid research on “The Professionalization of Iraqi Doctors in Britain: Citizenship, Sovereignty, and Empire,” supervised by Dr. Steven C. Caton. This thesis was an historical and ethnographic investigation of the professionalization of Iraqi doctors in Britain. Through this multi-disciplinary approach, it explored the journey and mobility of the Iraqi medical doctor through the historical, political, and institutional terrains of the medical profession. The historical component of the thesis explored the role of British doctors and British medicine under the British mandate (1919-1932) in the formation of the medical profession and education in Iraq. It revealed how British medicine became an extension of the Iraqi medical institutions and continued to shape the Iraqi medical profession during post-colonial nation building in Iraq. The ethnographic component examined the diasporic population of Iraqi doctors who currently reside and work in Britain in the face of ongoing war in Iraq as well as the re-shaping of the British National Health Services (NHS). In examining the historical and ethnographic facets of the relationship between Iraqi doctors and Britain, the thesis aimed at demonstrating the larger transnational landscape of the medical profession and its embeddedness in empire building and the imagination of the modern Iraqi nation-state.

DR. PAMELA BALLINGER, Bowdoin College, Brunswick, Maine, was awarded funding in June 2002 to aid research on “Selling Croatia: Paradoxes of Post-Socialist Tourism.” This project examined privatization of large-scale tourist enterprises together with the politics of houses and vacation homes in contemporary Croatia. Fieldwork was conducted in two primary sites along the Croatian coast: Rovinj (in Istria) and Dubrovnik (in Dalmatia). Contrary to the initial hypothesis, which predicted that the (former) vacation homes of Serbs would be a primary focus of contention for small-scale property privatizations, research found considerable resentment among Slovenes—both modest investors who purchase second/vacation homes, and large-scale investors bidding on privatization contracts. These debates over privatized properties are bound up with larger questions of Croatia’s relationship with its neighbor, now a member of the European Union, that include an unresolved maritime boundary dispute and attendant questions of fishing rights. The privatization of tourist properties can best be understood, then, within a larger framework of changing meanings of ownership and sovereignty along Croatia’s coast.

SARAH F. DELEPORTE, then a student at University of Chicago, Chicago, Illinois, received a grant in November 2003 to aid research on “The Musée du Quai Branly: Anthropology, Art, and the Cultural Politics of Alterity in France,” supervised by Dr. Michael D. Dietler. The dissertation research supported by this grant consisted of an ethnographic study of the creation of the Musée du Quai Branly—France’s newest national museum devoted to extra-European arts and civilizations—which opened in Paris in 2006. Designed as both a museum of fine arts and of human sciences, the museum is officially slated to foster admiration, respect, and curiosity for cultural diversity in French society. Since the 18th century, the French state has consistently invested in museums as part of a matrix of citizen-forming tools (including public schools, universities, and ministerial training schools) meant to educate and cohere the nation’s diverse populations. In the 21st century, the creation of the Quai Branly Museum has created a domino effect in French cultural policy, most notably spurring mandates to create two additional national museums: the Museum of European and Mediterranean Civilizations in Marseilles, and the National Center for the History of Immigration in Paris. In the midst of extensive administrative reform and structural change, the French national museums are confronting their institutional legacy and providing new possibilities for the practice of anthropology in museums as well as for an anthropological understanding of the role museums play in the nation-building efforts of contemporary, multicultural societies.

DACE DZENOVSKA, then a student at University of California, Berkeley, California, was awarded funding in November 2005 to aid research on “From Multi-Ethnic Socialism to Multicultural Europe: Difference and European Integration in Latvia,” supervised by Dr. Alexei Yurchak. The research set out to examine how the European present and the Soviet past constitute contemporary forms of liberalism and multiculturalism in Latvia. It suggested that rather than arriving in Latvia fully formed, it is in Latvia that Europe, liberalism, and multiculturalism are made. Ethnographic research focused on discourses and practices of tolerance and immigration control, where the former aim to incite individuals to reflect on the boundaries they draw between themselves and others and to cultivate a particular ethical disposition towards difference, and the latter police the borders of the territory and the national body. Research findings suggest that Europe, multiculturalism, and liberalism are highly contested and heterogeneous sets of practices. While exhibiting liberal inclinations, discourses and practices of tolerance and multiculturalism are also shaped by the influential articulation of state legitimacy with the integrity and sovereignty of the

cultural nation and understandings of good life grounded in a particular way of life. Further analysis will consider how liberal practices—both state and non-state—are enabled by, and themselves enable, particular ways of life, as well as address the question, “How does one engage with nationalism as a particular way of life without either rendering it as fundamentally problematic or becoming complicit in its troubling renditions of difference?”

DAENA A. FUNAHASHI, then a student at Cornell University, Ithaca, New York, was awarded a grant in April 2006 to aid research on “Social Order and its Borders: Exploring Depression in Finland,” supervised by Dr. Dominic C. Boyer. This study investigates the phenomenon of work-related depression and workplace burnout in Finland by looking at how this phenomenon is talked about, categorized, and institutionalized within three spheres: patients, the workplace, and treatment centers. This research examined the ways in which people from these three spheres interpreted depression and burnout. Depression meant different things to patients, employers, and clinicians. For some patients who worked in competitive offices it was a stigma-ridden category, and a risk to their professional life. For employers, it posed as an economic burden in terms of lost productivity and sick-leave. For those in healthcare, depressed patients were welcome clients for their services. The two categories of depression and burnout were closely related, depending on how the patient or company wanted to negotiate self-image and finances: depression was often diagnosed as burnout (a condition requiring shorter amounts of sick-leave), and burnout as depression. Three main trends in the explanation for the rise in burnout cases emerged: 1) an increasing demand for efficiency in the workplace; 2) anxiety over increasing opacity in the welfare system; and 3) increasing clash between the traditional valuation of hard work for its own sake and the market drive to maximize profit.

JONATHAN GLASSER, then a student at University of Michigan, Ann Arbor, Michigan, received funding in November 2005 to aid research on “Performing Granada: Al-Andalus and Memory on the Moroccan-Algerian Frontier,” supervised by Dr. Kelly M. Askew. Ethnographic and archival research in France and in the eastern Moroccan border city of Oujda suggests that the Maghrebi-Andalusi musical tradition sometimes known as *gharnati* subsists within a framework of patrimony. Its framing as an inalienable public inheritance has long been a prominent feature of discourse among the performers, association members, scholars, and largely elite connoisseurs who constitute its community of listeners and practitioners. The concept of patrimony expresses and heightens the music’s aura of historical authenticity and the sense of conscious group possession; it also rhetorically fuels the public project of conservation and diffusion. At the same time, musicians and listeners persistently point to the existence of counterpublic notions of patrimony, by which individuals allegedly withhold aspects of the tradition from free transmission. These allegations have circulated since the beginning of the 20th-century project of musical conservation. This tension within the patrimonial concept suggests that not everyone accepts the basic premises of the modernist project of cultural salvage. Yet, at the same time, allegations of hoarding buttress public calls to safeguard the repertoire from oblivion. Patrimony turns out to be a complex, layered framework whose internal tensions lend the musical genre’s social location both ambiguity and genealogical pathos.

EMANUELA GRAMA, then a student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in April 2005 to aid research on “Europeanizing Labor, Rethinking Belonging: Romanian-German Relations in Romania,” supervised by Dr. Katherine Verdery. In the multiethnic city of Sibiu, located in the center of Transylvania region of Romania, research focused on practices of community work. More specifically, it

investigated current phenomena of volunteering and social work performed mostly by different groups of young foreigners, mostly coming from German-speaking lands to help the Saxon community. Members of the community explain the volunteering by setting it within a historical context in which community work was intimately linked to the Saxon ethnic group. Results suggest that such arguments, which stress the moral and social value of community work, help the currently small group of Saxons (1.5 percent of the city's population) present itself as unique and thus maintain its historically grounded social and political prestige within the symbolical geography of the city and the whole region. Such practices of work are employed as key markers of ethnic boundaries and, thus, help to reinforce interethnic symbolic hierarchies, even when done outside the boundaries of the group (such as in the reconstruction project of the historical center of the city, built by the Saxons in 12th century, but where now few Saxons still live).

EIRINI KAMPRIANI, then a student at University College London, London, England, was awarded a grant in November 2005 to aid research on "Embodied Biographies and the Cultural Management of Genetics in the Case of Female Cancer," supervised by Dr. Roland Littlewood. The research examined the cultural implications and social challenges of hereditary breast cancer among women, focusing on the ways in which preventive and genetic medicine are interpreted in the religious and social domains and how they impact on women's experiences and perceptions of the disease and inherited risk. The project was based on sixteen months of fieldwork, situated mainly in a rural area around a religious prevention center for female cancer. A shorter part of fieldwork research took place in the capital of the country to explore other manifestations of the subject matter of this study and contextualize findings with broader developments. Participant observation and interviews with women with family history of breast cancer provided evidence to analyze the underlying tensions and concerns that shape individual and collective experiences and inform institutional articulations of biotechnology. Overall, findings of this research indicate how efforts to the management of female breast cancer implicate different trends of the modernization and secularization processes in Greek society. Although the demand for prevention and prediction of the disease creates new possibilities for redistribution of power in the medical, religious, and social domains, it renders the female body a contested ground in the biopolitics of protection and suffering.

DR. PETRA YVONNE KUPPINGER, Monmouth College, Monmouth, Illinois, was awarded a grant in April 2006 to aid research on "Space, Culture, and Islam in Stuttgart, Germany." This project examined spatial and cultural aspects in Stuttgart, Germany, where Islam has become a constituting and negotiating element. Conducting ethnographic research in three mosques and a multi-cultural neighborhood, this project examined the everyday making and remaking of urban spaces and cultures with the participation of Muslim individuals and communities. Central findings include the recognition of complex articulations of Muslims and mosque communities with the city and society. Depending on localities, ethnic and religious contexts, specific individuals, and aspects of urban politics, Muslims and mosque communities participate and shape, and are shaped, by spatial, social, and cultural contexts. Mosque communities integrate into local contexts: in one case, as a "local" mosque that participates, much like a church, in community affairs; in another, the mosque is a vibrant social and economic center; and in the third, the mosque serves as a platform for dynamic debates about what it means to be a Muslim in Germany, or increasingly a German Muslim. In the multi-cultural neighborhood, contrary to public statements, Islam does not figure as a hindrance to integration. Social, educational, but also

occupational disadvantages as experienced by many migrant teenagers, Muslim and non-Muslim alike, figure much more prominently in this regard.

OANA M. MATEESCU, then a student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in May 2005 to aid research on “Memory, Proof, and Persuasion: Re-Creating Communal Ownership in Postsocialist Romania,” supervised by Dr. Katherine Verdery. Through archival research, interviews, and participant observation, this project studied four key historical events for the repertoire of knowledge practices they provide to current villagers of the Vrancea region involved in the reconstitution of communal ownership over forests. These events are: 1) the successful reclaiming of forests in an 1816 lawsuit; 2) the 1910 organization of forests according to the Forestry Code; 3) the emergence of anthropology as a discipline in Romania through the study of Vrancea’s communal ownership in the late 1920s; and 4) the failed uprising of hundreds of villagers upon the nationalization of forests in 1950. These events shape disputes over the present meaning of communal ownership and they inform the particular forms of claim-making (lawsuits, complaints, humble appeals, the accumulation of evidence, and insurgency) villagers have at their disposal. Last, but not least, they serve as unique confirmations of the possibility for critique and effective intervention. Since 1816, proof-oriented actions—such as the quest for documents, their secret keeping, forgery, loss, sale, or destruction—become inseparable from what it means to own the forests in Vrancea. The complex histories of such evidentiary objects—as they shape ownership conflicts throughout the 20th century and come to haunt the current desires and strategies of villagers—are central to this inquiry into the problematic of ownership, time, evidence, and credibility.

DR. LIAM D. MURPHY, California State University - Sacramento, Sacramento, California, was awarded a Hunt Postdoctoral Fellowship in June 2005 to aid research and writing on “A City of Spirit: Religion and Social Change in Belfast, Northern Ireland.” Funding assisted writing of a book-length manuscript based on the grantee’s doctoral and post-doctoral research among charismatic Christians in Belfast, Northern Ireland. The project examines relations among religiosity, ideas about the self, and socio-political transformations currently underway in Belfast. In particular, the project looks at changes to religiosity stimulated by 1998’s Belfast Agreement and 2006’s St. Andrew’s Agreement, which have seemingly brought the region’s low-level civil conflict (the “Troubles”) to an end. Whereas religion has helped to define community boundaries and ideas about self in relation to society since the 16th century, the character and purpose of religion in the “new” Belfast is now subject to a different form of scrutiny and revision. The future status of religion as a marker of identity and selfhood is in doubt. Participants in an ecumenical, evangelically driven charismatic “renewal” devise: occasions and language of religious devotion that hybridize embodied and ecstatic experience; ideas about civil society in Northern Ireland, Europe, and elsewhere; ritualized practices that embrace elements of Northern Ireland ritual tradition transformed to emphasize social unity; and theories of historical change that minimize social difference.

DR. VALENTINA PAGLIAI, Oberlin College, Oberlin, Ohio, received funding in November 2005 for research on “The Interactional Construction of Racial Identities and Racism in Italy.” The study was conducted in the metropolitan area of Florence-Pistoia-Prato, an area with high immigrant presence. It used linguistic anthropology and critical discourse analysis to probe how Italians create an image of the self and the foreign “other” in everyday interactions. Fieldwork included: participant observation; interviews with local persons; interviews with people in local institutions and associations catering to immigrant

needs or fighting racism; and video/audio recording of everyday interactions. The initial findings show that whenever discriminatory statements are introduced in a conversation, the conversationalists are pressured to align with them, thus reproducing and creating consent around preexisting racializing or racist discourses. However, people often resist and disagree, even when such opposition leads them into conflict and the risk of losing face. This resistance can in turn lead the other participants to abandon a racist/racializing line of argument. The interviews also show how local authorities actively participate in processes of ethnicization and racialization by categorizing immigrants as belonging in racial/ethnic communities. In this process concepts like “immigrant communities” are reified and strategically used.

Latin America and the Caribbean

AARON ANSELL, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in August 2004 to aid research on “Brazil’s Zero Hunger Program: Social Justice in Contemporary Latin America,” supervised by Dr. Manuela Carneiro da Cunha. Ethnographic fieldwork in Piauí, Brazil focused on the underlying objectives of the national Zero Hunger Program. Based on analysis of the Program’s design, implementation, and modification, research concluded that the Brazilian government abandoned the goal of eliminating “hunger” throughout the country due to the enormity of this challenge, the scarcity of federal resources, and the emaciated character of the Brazilian social service bureaucracy. In this context, the thrust of the Zero Hunger Program shifted, and began to revolve around the transformation of political attitudes among the beneficiaries, specifically those within the country’s northeastern region. The resulting dissertation illuminates three techniques used by government actors involved in the Program, which attempted to disrupt or short-circuit local systems of political exchange or “clientelism,” involving the exchange of votes for services and favors. The long-term impact of these techniques on this system of political exchange is not assessable through the data acquired. What is clear, however, is that these techniques of political transformation had the unintended consequence of exacerbating—or at least rendering more salient—the local distinctions in class, generation, and residence that have emerged during the last ten years.

DIANA BOCAREJO, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in May 2005 to aid research on “Reconfiguring the Political Landscape: Multiculturalism and the Politics of Difference in Colombia,” supervised by Dr. John L. Comaroff. This research addresses the manner in which legal multiculturalism is set within a form of “spatial exceptionalism,” as applied to the particular case of Colombia (although this is not the only one), where indigenous peoples acquired a number of special rights that were circumscribed to a legally and physically bounded territory. As such, the exercise of customary law, education, and language was completely enclosed within each indigenous territory. This socio-legal study tries to address the relationship between multiculturalism and space through four different problematiques: 1) an analysis of the manner in which ethnicity and territory were connected within the National Colombian Constitution; 2) as a study of the jurisprudence of the National Constitutional Court to understand the instrumentality of reservations for Court verdicts; 3) by addressing how indigenous peoples are mobilizing the law to create a large agrarian reform by buying peasant land (which includes ethnographic work in seven different villages of the Sierra Nevada de Santa Marta); and 4) by following a court’s case ethnographically to understand what happened to

indigenous Evangelical Christians who lost a suit against the indigenous leaders of their community and were forbidden to practice their religion within the indigenous reservation.

ASHWIN BUDDEN, then a student at University of California - San Diego, La Jolla, California, was awarded funding in January 2005 to aid research on “Remaking Illness, Class, and Cultural Selves in Brazilian Ecstatic Religions,” supervised by Dr. Steven M. Parish. This dissertation research investigates: 1) how Brazilians of different social classes participate in and use charismatic and spirit mediumship religions as therapeutic modalities; and 2) how, consequentially, moral knowing and moral selves are cultivated in the context of Brazil’s medical and religious pluralism. Using intensive participant observation, semi-structured and person-centered interviews, and questionnaires, ethnographic fieldwork was carried out between February 2005 and July 2006 in the Amazonian city of Santarém. The primary venues for research were several Afro-spiritist *terreiros*, Kardec spiritist centers, Pentecostal churches, and a community mental health clinic. The dissertation compares the cultural values and explanatory frames that are embedded in (and intersect across) these spiritual and secular institutions, their practices, and social-class formations, which together comprise a medico-religious marketplace. It focuses specifically on how these values—in coordination with sensory and emotional experiences of distress, illness, and ritual—shape medical decision-making, social identities, and conceptions of moral selfhood. In these respects, this dissertation research will contribute to: studies of religion, health, and modernity in Brazil; an anthropology of urban Amazonia; and theories of embodiment, suffering, and personhood within psychocultural and medical anthropology.

DR. TELMA DA SILVA, an independent scholar in Goiânia, Brazil, was awarded a Hunt Postdoctoral Fellowship in June 2003 to aid research and writing on “Radiation Illness Representation and Experience: The Aftermath of the Goiânia Radiological Disaster.” The book focuses on a radiation disaster that occurred when a caesium-137 teletherapy unit was abandoned and then opened up by scavenger workers in 1987 in Goiânia, Brazil. The manuscript is based upon data collected during a follow-up investigation (2003-2004) as well as from the grantee’s doctoral dissertation. The book analyzes the ways in which this catastrophic event produced a set of discourses and practices that defined illness and its effects over a ten-year period (1987-1997), and discusses how the traumatic memory of the event shapes the everyday life of the disaster survivors. The main premise is that, after the emergency phase, the disaster continues to affect those individuals whose suffering is disqualified or denied by the Brazilian Nuclear Agency and by the Fundação Leide das Neves Ferreira—the two institutions charged with identifying victims and providing health care treatment to those classified as the disaster’s victims. This denial—along with the process of erasing the marks of the catastrophe from the urban site—has added to victims’ pain and distress, thus demonstrating that suffering and trauma are not limited to physical and mental pain, but are also provoked by the ongoing legal and moral struggle disaster survivors have been forced to undertake.

PAJA FAUDREE, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded a grant in December 2001 to aid research on “The Double-Edged Pen: Indigenous Language Literatures and Ethnic Identity among Mazatecs of Oaxaca, Mexico,” supervised by Dr. Gregory P. Urban. In the interest of understanding why some social movements succeed where others fail, this study examined a particular type of cultural revitalization movement from southern Mexico. Centered on the creation and circulation of texts written in indigenous languages, such revitalization projects seek to reverse the effects of colonialism and nationalism on indigenous peoples and their languages. While such

projects aimed at creating written indigenous literatures are extremely widespread, the vast majority has not gained grassroots appeal and remains of interest primarily to indigenous elites. By contrast, the project unfolding in the community studied here constitutes a popular success. A broad range of speakers of Mazatec (the local indigenous language) now writes poems, stories, and especially songs in their language. Musicians from across the region compete in the annual Day of the Dead Song Contest and in the cassette-tape industry the contest has generated; even more local people use and, ultimately, perform these texts. In considering the case's relatively unusual success, this study explored the culturally specific ways that literacy and writing in Mazatec were introduced, thereby coupling them to quintessentially local, ethnically marked practices and values, especially those expressing homage to the dead through the vehicle of song.

DR. ELIZABETH M. FITTING, Dalhousie University, Halifax, Nova Scotia, received a Hunt Postdoctoral Fellowship in November 2005 to aid research and writing on "The Struggle for Mexican Maize: Rural Producers and Neoliberal Globalization." When genetically modified (GM) corn was found growing among Mexican traditional cornfields, it amplified the debate about the future of Mexican maize and the extent to which corn imports pose a threat to native varieties in the crop's center of origin, domestication, and biodiversity. Based on interviews with debate participants and fieldwork among maize producers and migrants in the southern Tehuacan Valley, this project investigates how the claims about rural culture, expertise, and maize agriculture made in the GM-corn debates are employed to frame, reject, or defend neoliberal policies in the countryside, as well as the ways small-scale maize producers themselves engage and negotiate these policies. In the valley, there has been a diversification of livelihoods and a rise in cyclical, transnational migration. This common household labor strategy to adapt to neoliberal policies is remaking corn agriculture in significant ways. While migrant remittances help fund valley households, including maize production (which provides a kind of safety net for older residents), the conditions for sustainable corn agriculture are deteriorating. Residents not only face rising costs and lowered corn prices, but there have been shortages in irrigation water and a loss of interest and knowledge about maize agriculture among the younger generation.

JENNIFER HALE-GALLARDO, then a student at University of Florida, Gainesville, Florida was awarded a grant in November 2005 to aid research on "From Curanderos to Traditional Therapists: Institutionalizing Traditional Healing in Mexico," supervised by Dr. Stacey A. Langwick. This research project comprised a nuanced examination of the cultural politics involved in integrating Nahua healers into state programs in the northern mountains of Puebla in order to understand what's at stake for healers as they live out their inclusion in "traditional medicine" government initiatives. To this end, the grantee conducted in-depth interviews with healers as well as participant observation to record their interactions with biomedical physicians, hospital administrators, and state agents. Mapping the shifting ethical and political terrain that Nahua healers must navigate in contemporary initiatives for fomenting local healing practices, the study documented the different kinds of moral regulation healers are subjected to which require them to critically negotiate their participation in such projects. Findings reveal that, despite the projects' many contradictions, Nahua healers find much recompense; besides the satisfaction to be gained from helping patients, they receive unprecedented recognition and additional status (as subjects in a global discourse on traditional medicine) that promises to put these rural healers from out-of-the-way places "on the map."

DR. LAURA H. HERLIHY, University of Kansas, Lawrence, Kansas, was awarded a grant in November 2005 to aid research on “Indigenous Feminism on the Nicaraguan Atlantic Coast: Merging Motherhood and Self Determination.” The research question asks how and to what extent indigenous leadership has been engendered in eastern Nicaragua and southern Mexico. Comparative research focused on the political participation of indigenous Miskitu and Afro-descendant women in Puerto Cabezas, Nicaragua, and indigenous Zapotec women in Ixtlán, Oaxaca, Mexico. The primary investigator lived and completed ethnographic fieldwork in both Puerto Cabezas and Ixtlán. Research combined participant observation and interviews with participatory research methods, where a team of local investigators in each research site developed and standardized questions, then collected and transcribed 30 oral histories of indigenous and minority women leaders. Analyzing the leaders’ oral narratives and the ethnographic data demonstrates that in Nicaragua—where women have high status in their matrifocal societies—women have entered most public positions of leadership. However, women are blocked out of the autonomous government’s powerful Regional Council in the North Atlantic Autonomous Region (RAAN). In Oaxaca’s Sierra Norte—where Zapotec women live under more patriarchal gender codes—Mexican customary law (*usos y costumbres*) infringes upon the women’s access to positions of leadership in the township government. Conclusions suggest that traditional gender practices in each region have helped to shape higher or lower levels of women’s political participation.

CRAIG HETHERINGTON, then a student at University of California, Davis, California, received funding in November 2005 to aid research on “On the Verge of a Transparent Peasantry: The Politics of Property Reform in Paraguay,” supervised by Dr. Marisol de la Cadena. The project looked at the changing world of Paraguayan peasants, and asked how they viewed recent property reforms, pressures for legal and bureaucratic transparency, and the institutional frameworks facilitating the rapid expansion of industrial soybean production in their communities. The research lasted nine months and focused on developments in six complicated legal battles over land, following peasant activists into meetings, courtrooms, archives, and government offices. In the process, it uncovered a novel form of political organizers whom the author dubbed “guerrilla auditors”—peasant activists who constructed complex legal arguments from their own archival research. Their tactics were entirely legal, but threatening to established bureaucrats, who vilified and persecuted these self-fashioned auditors. The study suggests that these leaders straddle a contradiction of the Paraguayan transition. On the one hand, they respond to an international ideology of good governance and transparency, and use these ideas to their own ends. On the other hand, they show just how exclusive Paraguay’s new democracy really is, and point to the implicit limitations of programs of good governance that are not built around a radical project of social inclusion.

ODILIO JIMENEZ, then a student at University of Texas, Austin, Texas, received funding in January 2004 to aid research on “Rethinking Community Studies in Postwar Guatemala: Contesting or Reproducing Localism?” supervised by Dr. Charles R. Hale. This research was carried out in the municipality of Ixtahuacan, Huehuetenango, Guatemala. Through careful ethnographic analysis (the combination of life-history interviews, formal and informal interviews, and written sources) and intensive participant observation, the proposed research investigated the complex formation of Mam identity and the redefinition of their localized spaces. The objective of this research was to understand “locality”—the actual space and place of people’s lives—and how it is reproduced, appropriated, and negotiated by the ladino population and the state as well as by Mam people in Ixtahuacan. This

included an analysis of the role “locality” plays in the production of indigenous people’s culture, and by extension, in Maya grassroots political movements. Research indicates that the complexities that take place in the community of Ixtahuacan also involve many struggles over power and meaning among indigenous and ladino people. Indigenous people’s struggles in Ixtahuacan are not homogenous and represent various voices and processes that weave the complexity of Mam identity. In other words, Mam struggles take different forms not only as an effort to maintain and reproduce their identities but also as a response to the projects and practices that the state and the ladino population undertake and reproduce.

ALEJANDRA M. LEAL, then a student at Columbia University, New York, New York, was awarded a grant in November 2005 to aid research on “Home, Crime, and Policing: ‘Rescuing’ Mexico City’s Historic Center,” supervised by Dr. Marilyn J. Ivy. Fieldwork for this dissertation project was conducted in the historic center of Mexico City between January and December 2006. The research investigated a public-private initiative to revitalize or “rescue” the historic center of Mexico City, which has placed critical emphasis on the renovation of residential buildings for middle- to high-income housing and on public safety, including the implementation of a sophisticated security apparatus. Participant observation was conducted in two areas of the historic center targeted by the rescue project. It aimed to understand how newly settled residents—a heterogeneous group composed of young professionals, artists, and students—came to inhabit the historic center as their home, producing and experiencing boundaries between safety and danger in their everyday lives; as well as to grasp the ways in which “rescue” and security constantly reassert the presence of threat and exclusion. Research activities included attendance at art openings, social gatherings, and meetings at local bars and cafes; documentation of public art projects; collection of the life and residential histories of new residents, their perceptions of the security apparatus, and their narratives about insecurity and crime in the area; and accompanying the security forces in their daily routines.

AMINATA MARAESA, then a student at New York University, New York, New York, received funding in September 2005 to aid ethnographic research on the role of traditional birth attendants in the context of international development discourse and local Belizean public health initiatives, under the supervision of Dr. Rayna Rapp. Research was conducted in southern Belize from January through October 2006. Through an analysis of an NGO-initiated midwifery training project, the grantee examined globalized healthcare initiatives experienced at the local level. The research findings illuminate the problems of humanitarian intervention and the dilemmas of sustainability and empowerment at the crossroads of cultural practice and competing forms of authorized knowledge. Similarly existing work on midwives was broadened by including the voices of pregnant women to examine how public health policy informs local choices of pregnant women and the consequences of those practices and choices that contradict the medical discourses of risk and maternal/child health and safety. The analysis intends to show how culture informs medical decisions and clinical realities, the influences of structural factors such as economics and accessibility, and globalized biomedical definitions of pregnancy are being interpreted at the local level. Global healthcare initiatives cannot be understood without taking into account local cultural practices and understandings of gender and personhood, which complicate linear developmental narratives. As public health officials, village level midwives, and pregnant women navigate high mortality rates and international standards, the magnitude of dilemmas—local and global—surrounding pregnancy and childbirth in rural southern Belize is a central focus of the research.

RITA OENNING DA SILVA, then a student at Federal University of Santa Catarina, Florianopolis, Brazil, was awarded funding in May 2006 to aid research on “Child Performers on the Street,” supervised by Dr. Esther Jean Langdon. Based on research with children that dance and sing on the streets of Recife, Brazil, the project shows how children living in the violent context of the favelas perceive themselves, and are perceived by the local neighborhood and international audiences. Qualitative research provided the keys to a native theory of childhood, while also showing how children create new modes of relationship between themselves and other agents in their world. The children consciously use their bodies to make art, meaning they are both the subject of art and subjected by art, both the producer of the spectacle and the spectacle produced. Immersed in a complex dialectic between mimesis and creation, they enact and challenge local ethical and aesthetic norms. Movement becomes the dominant metaphor, with children as a fulcrum around which culture moves and adapts, while self emerges in the moment of “overcoming the movement” (*superar o movimento*), where the child executes a traditional step or rhythm while adding something new and individual. The movie “*Alto do Céu*,” made during field research, showed that the children could document and evaluate the performance of their friends, but also that they saw the act of filming as a performance. In an imagined world of events and narratives, the children both described and re-created themselves.

DR. JULIA PALEY, University of Michigan, Ann Arbor, Michigan, received funding in December 2003 to aid research on “The Multiple Meanings of Democracy: Indigenous Movements and Development Agencies in Ecuador.” This research studied five collective actors operating in Ecuador—two development agencies, two indigenous organizations, and the municipal government of a highland county that has won international awards for participatory democracy. The study aimed to answer three questions: 1) What are the meanings of participation for these collective actors? 2) What are the practices of participation they engage in? and 3) What emerges when they work together? This study entailed fieldwork in development agency offices, in indigenous organization events, and in spaces of municipally sponsored participatory democracy activities. Such a research design facilitated investigation of the complex relationships between discourses and practices of participatory democracy. Data collection methods included participant observation, interviews, oral histories, photography, and review of textual materials.

DR. CARLOS SANDOVAL-GARCIA, University of Costa Rica, San Jose, Costa Rica, was awarded a grant in November 2005 to aid research on “Racialization, Urban Segregation and Subject Formation in La Carpio, Costa Rica.” Bordered on the north and south by polluted rivers and on the east by the largest garbage dump in Costa Rica, La Carpio is a poor and humble urban community where half of its approximately 22,000 inhabitants have a Nicaraguan background. The community was founded in 1994, when a small group of families took possession of land owned by the Costa Rican social security system. With access to the settlement limited to a single road, the community is effectively isolated from its neighbors and from the metropolitan area. The project invited members of La Carpio to join a literary contest in which they would write, draw, or be interviewed on their lived experience. In the end, 415 people submitted their works. Despite the fact that members of the community have experienced a wide number of mobilizations around claims for justice—including access to property rights and basic public facilities such as water, electricity, education, among others—most of their narratives emphasize insecurity and criminality as key themes for representing their community. The project reflects on some of the multiple factors that could explain why they do not often translate their mobilizations into their narratives. It also explores the implications of this lack of a more visible,

communal counter-memory for their collective identity formation and their pursuit of practical (not only formal) citizenship.

DR. SANDY SMITH-NONINI, Elon University, Elon, North Carolina, received a Hunt Postdoctoral Fellowship in November 2005 to aid research and writing on “Healing the Body Politic.” The fellowship allowed several months of work across several disciplines focused at the intersection of the body and relations with state power, including new research on the mind-body relationship, dialectical approaches to moral reasoning, and power relations as applied to social movements and political life. The manuscript develops an argument that acknowledges human universals (as well as particularities) and allows that a moral ecology, as well as individual identities, may shape our social commitments and relationships with power.

DR. KIMBERLY SUSAN THEIDON, Harvard University, Cambridge, Massachusetts, received a Hunt Postdoctoral Fellowship to aid research and writing on “Intimate Enemies: Violence and Reconciliation in Peru.” The manuscript draws upon extensive fieldwork on political violence, trauma, and the micropolitics of reconciliation in post-war Peru, to discuss how Andean campesinos in Ayacucho are rebuilding individual lives and collective existence following fifteen years of armed conflict. One particularity of civil wars is that foreign armies do not wage the attacks; frequently the enemy has been a son-in-law, a godfather, an old schoolmate, or the community just across the valley. The charged social landscape of the present reflects the damage done by a recent past in which people have seen what their neighbors could do. Central to the research were the following questions: How do people commit acts of collective violence against individuals with whom they have lived for years? When the war ends, what do people do with the perpetrators in their midst? What might a social psychology of political violence and reconciliation tell us about our current understanding of the effects of traumatic events on individuals and communities? and, finally, What are the possibilities and the limitations of subaltern forms of justice, punishment, and reconciliation among intimate enemies?

ANNA J. THEISSEN, then a student at University of California, Berkeley, California, was awarded funding in October 2005 to aid research on “The Location of Madness: Spiritist Psychiatry and the Meaning of Mental Illness in Contemporary Brazil,” supervised by Dr. Nancy Scheper-Hughes. This ethnographic research in two Spiritist psychiatric hospitals in Brazil investigated how belief influences professional medical ethics and choices (i.e. the moral underpinnings and cultural construction of psychiatric diagnosis). Spiritists—followers of a “modern spirit possession religion” with Euro-American origins—administer one third of private psychiatric hospitals in Brazil, in many of which standard neuroscientific practice is integrated with spiritual treatment modalities: information gleaned in Spiritist séances oriented psychiatric treatment and vice versa. Spiritist treatment of mental illness was two-pronged: one dimension concentrated on the obsessing spirits, trying to persuade them to leave their victims; the other focused on the moral re-education of patients. Expert and lay concepts of mental illness and its spiritual influences (i.e. the attribution of causes and responsibility) differed widely. Many patients and their caretakers sought out Spiritist psychiatric treatment hoping that it would relieve them of the social stigma associated with mental illness by explaining their affliction as spirit possession. In contrast, Spiritist psychiatrists stressed the patient’s self-responsibility, and their spiritual diagnosis and de-obsession treatments uncovered the supposed immoral character and criminal past lives of the mentally ill.

Middle East

CHIARA DE CESARI, while a student at Stanford University, Stanford, California, received funding in January 2006 to aid research on “Cultural Heritage Beyond the ‘State’: Palestinian Heritage between Nationalism and Transnationalism,” supervised by Dr. Ian Hodder. This research focuses on the relationship between patrimonialization processes and the new forms of governmentality that have emerged during the past decade in the West Bank and Gaza Strip—a political (dis)order characterized by the coexistence of novel forms of Israeli colonial rule, a quasi-state (the Palestinian Authority), as well as the significant presence of international and donor agencies. Taking as starting point the activism of Palestinian civil society organizations, and the relevance of material remains of the past as sites of high discursive density, the research explored heritage discourses and practices, the conditions of their emergence, and the effects of heritage projects on affected local communities. During tenure of the Wenner-Gren grant, the researcher carried out ethnographic fieldwork chiefly within UNESCO and the Hebron Rehabilitation Committee—a Palestinian semi-governmental organization responsible for a major urban rehabilitation project in the old city of Hebron, as well as in the old city itself. Fieldwork indicates the proliferation of different cultures of memory/heritage in the lacerated space of Palestine, which are rooted in a desire for continuity and root against dispossession and displacement. While global languages of heritage are appropriated by local actors in the making of a relived Palestinian past, the politics of donors’ aid tend to direct flows of monies to restricted, accessible areas, thus reinforcing the current process of “bantustanization” of the Occupied Territories.

DR. ILANA FELDMAN, Columbia University, New York, New York, was awarded a Hunt Postdoctoral Fellowship in July 2004 to aid research and writing on “Governing Gaza: Bureaucratic Service and the Work of Rule (1917-1967),” forthcoming from Duke University Press in 2008. *Governing Gaza* is a study of the civil service in Gaza during the British Mandate (1917-1948) and the Egyptian Administration (1948-1967). Drawing on extensive ethnographic and archival research, this book pursues an anthropology of government in two interrelated senses. First, it explores the life and work of governing institutions, elucidating how regimes with tenuous, always uncertain, relationships to the place of governance were able to persist and also when and how this persistence failed. Secondly, and just as significantly, it examines how working in government shaped the people and place of Gaza. In exploring the details of service work, the book traces the practice of “tactical government”—a self-consciously restricted mode of rule that made it possible for government to persist without claiming legitimacy and, in fact, precisely by holding legitimacy in abeyance. *Governing Gaza* also explores how bureaucratic authority was produced in a context that lacked a stable authorizing framework. This investigation elucidates mechanisms of “reiterative authority” that relied on the workings of bureaucracy itself—the networks of filing and the habitual practices of civil servants.

DR. RHODA KANAANEH, American University, Washington, DC, was awarded a Hunt Postdoctoral Fellowship in May 2004, to aid research and writing on “In the Name of Insecurity: Arabs in the Israeli Military.” The Fellowship allowed the grantee to complete a book manuscript currently titled “On the Edge of Security: Palestinian Soldiers in the Israeli Military.” The manuscript looks at a small group of mostly men arguing that although the percentage of these soldiers in the population is miniscule, the ways in which they operate at the margins of their communities and the state shed light on the community and state as a whole. The experiences of these controversial soldiers—how they negotiate

their positions, and the ways in which they are accepted, integrated, and marginalized—form a powerful vantage point from which to understand citizenship, identity, ethnic conflict, class, and gender in Israel. In addition, the grantee completed two new articles based on this research.

HISYAR OZSOY, while a student at the University of Texas, Austin, Texas, was awarded funding in November 2005 to aid research on “Between Revolution and Democracy: The Renegotiation of Kurdish Political Identities in Turkey,” supervised by Dr. Kamran Ali. The grantee investigated the renegotiations of Kurdish political identity within the context of the ongoing, Kurdish political transformation away from the goal of revolution and independence and towards integration through multicultural democracy in Turkey. The grantee researched, on the one hand, the changing content and structure of state-Kurdish relations in this process and the implications of these with regard to political identity among Kurds. On the other hand, he focused on how the politics of multicultural democracy has transformed Kurdish politics internally, detailing the reconfiguration of class and gender relations and memory-formation processes that underwrite political identities. Research findings indicate that the shift in Kurdish politics is accompanied by a complex process of redistribution of power and authority among multiply situated Kurds, which has fueled contradictions within the Kurdish community and resulted in significant demobilization, existential disillusionment, and political alienation. This deepening fragmentation and increasing politicization of internal contradictions carve up new fields of power, identity, and struggle within the Kurdish community, besides their ongoing struggle with the Turkish state for recognition and power. This research is based on archival, ethnographic, and collaborative research with Kurdish men and women from different power positions, and socioeconomic and cultural backgrounds in the adjacent Ofis and Baglar districts of Diyarbakir, Turkey.

KYRIAKI PAPGEORGIU, then a student at University of California - Irvine, Irvine, California, was awarded a grant in January 2004 to aid research on “Seeds of Doubt: An Ethnographic Investigation of Biosafety in Contemporary Egypt,” supervised by Dr. Susan Greenhalgh. The study of biosafety in Egypt illustrates the complex interplay of knowledge and power enacted in the new spaces of scientific negotiation that have been opened by genetic research. The recent World Trade Organization case over GMOs, in which Egypt was inadvertently entangled, is particularly evocative of the political and epistemic conundrums of biotechnology. This case demonstrates the growing global knowledge disparities and accentuates the problems of science and expertise halting Egypt’s biosafety framework. In 2004, while the commercialization of biotechnology was put on hold, biodynamics—a peculiar version of organic agriculture—was burgeoning in Egypt. Based on Goethe’s scientific paradigm articulated through Rudolph Steiner, biodynamics takes as its starting point the idea that living organisms do not react in predictable ways and that they can only be known in fragments when using modern science. Rather than positing the relationship of biotechnology and biodynamics as one of opposition, the dissertation considers how the transatlantic quarrels over the status of genetically modified food are tied to the politics of alternative agricultural practices; how interlocking narratives about nature and society are articulated in the juxtaposition; and how facticity and claims about life are organized, institutionalized, and marked as different kinds of knowledge.

SYLVAIN PERDIGON, then a student at Johns Hopkins University, Baltimore, Maryland, received funding in November 2005 to aid research on “The Interim Structures of Kinship: Kin Relatedness among Palestinian Refugees in Lebanon,” supervised by Dr. Veena Das.

Located in the Palestinian refugee community of Southern Lebanon, the study experiments with one of the most canonical, and disputed, methods of ethnographic research—the collection of genealogies—in order to examine the suffering and creativity involved in carrying on an ethics of family life in the ever provisional environment of refugee camps. This method, combined with a systematic examination of the household economy, and with participant observation of everyday life in a time of great instability, clearly demonstrates the centrality and stability of a specific model of family life—the extended family organized around the sibling tie—to strategies for coping with the uncertainty of the refugee environment. However, by identifying narratives, language games, and everyday or ritual practices through which relatedness is practiced, performed, or reflected upon, the research also evinces the great variety of ways in which relations and their making, maintaining, and unmaking are imagined in the refugee community. By specifically highlighting the overlap in the refugee environment of practices associated with kinship, and of procedures associated with the production, or contestation, of certainty regarding relatives and relationships, it also invites to reconsider one of the oldest arguments of the discipline of anthropology—that which posited a foundational link between kinship and epistemology, relatedness and the everyday conditions of knowing.

ZAINAB SALEH, then a student at Columbia University, New York, New York, was awarded a grant in April 2005 to aid research on “On Exclusion and Authenticity: National Self-Fashioning and State-Building in Iraq,” supervised by Dr. Brinkley Messick. This grant made possible ethnographic and archival research on state-building, nationalism, and national identity in Iraq. The project focuses on what has been known as “Iraqis of Iranian origin,” Shia Arabs, and Kurds, who sought asylum in the United Kingdom after expulsion or flight from Iraq during the Baath regime in the 1970s and 1980s. This work considers the decisive role of British colonial rule in the formation of the Iraqi state, and explores how subsequent Arab nationalistic rhetoric and practices of the Iraqi state have been based on exclusion since their inception, emphasizing the institutionalization of these acts of exclusion through law that divided Iraqis into citizens of authentic and inauthentic status. Ethnographically this project seeks to understand Iraqis’ contemporary experiences of expulsion and flight, their fantasies of an eventual return to Iraq, feelings of social belonging after years of exile, religious practice and self-identification, and Iraqi exile views of the nationalistic discourse in Iraq. This project engages with a wide sampling of the diverse Iraqi community in London, focusing on those persons who fled Iraq because of their political activities and opposition to the Baath regime, in order to ultimately grapple with the different imaginations of Iraq as a horizon within which distinct histories and desires are ongoingly negotiated.

NOAH D. SALOMON, then a student at the University of Chicago, Chicago, Illinois, received funding in November 2004 to aid research on “Sufism and the Struggle for Islamic Reform in Contemporary Sudan,” supervised by Dr. Saba Mahmood. While recent literature on Islam in Sudan has focused primarily on the Islamized state and its attempts to create an Islamic society, Islamic activism in Sudan is propelled by a large set of non-governmental actors as well. Sufism in Sudan has a national importance that exceeds the bounds of any individual Sufi organization and is concerned with reforming society by encouraging piety in both worship and daily affairs. This reformism comes in many guises: from promoting Sufi leaders to figures with national relevance, to raising the Islamic consciousness of elite society, to reforming entertainment practices through the propagation of Islamic song into spheres once dominated by the secular. This attempt to create a society with Sufi values and norms is in active struggle with competing claims to Islamic truth, such

as those promoted by certain trends in what is known as “Salafi” Islam (the label “Salafi” asserting a claim of acting in the manner of the original Muslim communities). Sufi organizations’ relationships with these Salafi groups are more complex than mere opposition, and the dissertation explores several ways in which Sufi reformism articulates itself in conversation with the transforming expectations of the contemporary Sudanese Muslim public sphere.

SARAH S. WILLEN, then a student at Emory University in Atlanta, Georgia, received a grant in October 2002 to aid research on “Pregnant and Unwelcome: Undocumented Migrant Workers’ Experiences of Reproduction in Israel,” supervised by Professor Peter J. Brown. The study was designed to investigate how the biological reproduction of undocumented migrants is constructed and represented in Israeli political and public discourse—especially in light of the Israeli state’s exclusionary migration regime, which grants virtually automatic citizenship to aspiring Jewish immigrants while excluding virtually all others—and the impact of state policies and practices on pregnant migrants’ lived experiences of everyday life. The project broadened in focus when the Israeli government initiated a costly, heavily mediatized, and occasionally violent mass deportation campaign against undocumented migrant workers. By investigating these rapidly evolving sociopolitical circumstances and their experiential consequences, this research explores how so-called “illegal” migration status means divergent things for different groups of migrants at different points in time and advances the argument that the condition of migrant “illegality” needs to be taken more seriously as an object of comparative ethnographic study. Funding from Wenner-Gren facilitated several elements of this project, including analysis of data from a survey conducted with migrant patients at an NGO clinic in Tel Aviv; analysis of video footage from migrant community events; and field research on the aims and activities of humanitarian and human rights-oriented migrant aid and advocacy organizations in Tel Aviv.

North America

PETER B. BENSON, then a student at Harvard University, Cambridge, Massachusetts, was awarded a grant in November 2004 to aid research on “Family Farming, Migrant Labor and Citizenship in North Carolina Tobacco Country,” supervised by Dr. James L. Watson. The research phase funded by the Wenner-Gren was the primary phase of doctoral research on tobacco farming and farm labor in North Carolina. The funding supported twelve months (January 2005 to December 2006) of ethnographic fieldwork in Wilson County, which is located one hour east of Raleigh. The project culminated with the dissertation, “To Not Be Sorry: Citizenship, Moral Life, and Biocapitalism in North Carolina Tobacco Country.” The research focused on how senses of citizenship are challenged and transformed among farm families in North Carolina’s tobacco region, given ongoing social processes that have rendered their livelihood economically difficult and ethically suspect. Such processes include the decline of federal subsidies, the public health crisis related to smoking, and the rise of Mexican and Latino migrant farm labor. The research involved extensive archival research at the Wilson County Public Library as well as ethnographic fieldwork with tobacco farmers and farmworkers. In sum, 300 in-depth interviews were conducted, including 50 with migrant farmworkers, 200 with farmers, and 50 with community members and other individuals employed in the local tobacco industry.

COURTNEY CAROTHERS, then a student at the University of Washington, Seattle, Washington, received funding in July 2005 to aid research on “Sociocultural Effects of Privatizing Marine Resources in the North Pacific,” supervised by Dr. Eric A. Smith. This study explores the sociocultural impacts of the privatization of fishing rights on Alaska Native fishing villages. Ethnographic research in three remote coastal villages on Kodiak Island suggests that the privatization of fisheries access is a primary factor contributing to a fundamental change in the lifestyle on the island. Within the last decade village populations have decreased by approximately 50 percent, fishermen and their “fishing power” (e.g. vessels, crews, permits, and quotas) have decreased substantially, and young people have started growing up without fishing knowledge or a fishing identity. Initial analysis of the fishing quota market, extensive fishery participant survey data, and ethnographic research suggest that community residence, socioeconomic status, and ethnicity play an important role in explaining the variation in the effects of resource-access privatization. Cultural factors, such as the importance of a “maintaining” rather than an “accumulating” economy, appear to influence decision-making in privatized access fisheries. Other factors (including economic declines in mainstay salmon fisheries, geographic isolation from markets, and increased cost of living) have also contributed to loss of fishing power in Kodiak villages. This study also explores community ownership of fishing rights as a mitigation measure against some of the negative impacts of resource privatization.

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

SANDHYA GANAPATHY, then a student at Temple University, Philadelphia, Pennsylvania, received funding in December 2004 to aid research on “The Intersections Between Indigenous Rights and Environmental Movements,” supervised by Dr. Judith Goode. This research examines the environmental mobilizations to prevent oil development in the Arctic National Wildlife Refuge, and the ways in which the Native Alaskan community of Vashraii’ Koo is positioned within these mobilizations. Fieldwork was conducted in Vashraii’ Koo, Alaska and with environmental NGOs operating in Fairbanks, Alaska and Washington, DC, and consisted of ethnographic interviews and participant observation, archival research on federal and state Native policies and environmental policies, and media analysis on the representations of this environmental controversy and Native opposition to development. The research describes the ways in which people in Vashraii’ Koo articulate and frame environmental concerns and their experiences of this broader environmental mobilization. The research also describes the work of environmental NGOs active in these mobilizations and shows how political contexts and constituencies

influence the ways they operate and how they attempt to incorporate Native perspectives within their work. This research suggests that there is a disconnect between the interests of the NGOs and the Native communities represented as their allies; specifically, the singular emphasis on narrowly defined environmental goals marginalizes Native voices and diverts attention from other pressing political, economic and cultural concerns in Vashraii' Koo.

DR. SARAH HILL, Western Michigan University, Kalamazoo, Michigan, received a Hunt Postdoctoral Fellowship in May 2004 to aid research and writing on "Matter In and Out of Place at the U.S.-Mexico Border." This fellowship aided publication of research that explores the relationship between wastes and resources, production and disposal, and pollution and social boundaries. These publications show how immigrants get blamed for border pollution, how an early 20th-century, U.S.-Mexico boundary dispute characterized border garbage disposal, and why Michigan thinks Toronto's trash is dirtier than its own. During the tenure of the fellowship (June 2004-May 2005), the grantee made significant progress on several publications that explore empirically and theoretically the relations between waste and resources, production and destruction, and pollution and boundaries. The ethnohistorical context of this project draws from long-term research at the U.S.-Mexico border (since 1992). In addition, the grantee's more recent residence (since 2002) near the U.S.-Canadian border (in Kalamazoo, Michigan), has expanded comparative analysis in this venture, thanks to an ongoing dispute at this international boundary over the importation of Canadian municipal solid waste to a Detroit-area landfill.

KYUNG-NAN KOH, then a student at the University of Pennsylvania, Philadelphia, Pennsylvania, received an award in November 2004 to aid research on the rhetoric and practices of corporate social responsibility in the U.S., under the supervision of Dr. Gregory P. Urban. Research was conducted at two different companies in Pennsylvania and in an island of Hawai'i, and was concerned with how corporate social responsibility help companies relate to the community and develop corporate personhood. The research focused on areas of corporate giving, community engagement, and marketing, and data was gathered in the form of internal documents and audio or digital photographic recordings of everyday work activities, meetings, and social gatherings. The data sets show that corporate outgoing "texts" and "things" undergo a meticulous entextualization process, which—during the dynamic processes of their production—are mobilized as collective representations that appeal to imagined rather than contacted communities, and used as tools for recruiting interests from (and relating the corporation to) various socio-cultural groups that have potentials to enter into exchange relations. In a sense, contemporary displays and performances of social responsibility are corporate communicational attempts to locate audiences and form entrusting relationships for employees that cope with uncertainties about maintaining organizational continuity.

ROCIO MAGANA, then a student at the University of Chicago, received a grant in December 2005 to aid research on "Desert Interventions: Life, Death, and Sovereignty along the Arizona-Sonora Region of the United States-Mexico Border," supervised by Dr. John L. Comaroff and Dr. Claudio Lomnitz. This ethnographic research examined the tension between border security and the protection of unauthorized migrants along the Arizona-Mexico boundary. Through an analysis of the dynamics surrounding the deaths of illegal crossers in the Sonoran Desert, this project explored the conditions and processes through which policies that have proven ineffective and life-threatening become not only socially, politically, and morally sustainable, but also productive of authority and legitimacy. Fieldwork and data-collection for this project focused on the interventions, strategies,

relations, and understandings of civil and governmental actors who experienced or responded to the presence, injury, or death of border crossers in northern Sonora and southern Arizona. Through an analysis of policing, rescue, and protection interventions, this project outlined the different ways in which safety and security problems were variously experienced, perceived, and imagined, and the effect these had on the shaping of a politics of life particular to the border. The resulting monograph explains how, in a landscape in which national security and physical safety collide and coexist, the protection of life and the treatment of death become the idioms through which sociopolitical authority is produced, rights are exercised, and the border is mapped onto its subjects.

Oceania and the Pacific

BRIAN DIETRICH, then a student at University of Hawaii, Honolulu, Hawaii, was awarded funding in November 2005 to aid research on “Transforming Colonial Encounters: Performing Arts and Conceptions of Tradition in Chuuk, Micronesia,” supervised by Dr. Jane Moulin. This research project examines the conception of colonial-derived performing arts as “traditional” in Chuuk State, Federated States of Micronesia. From their encounters with multiple layers of colonialism, including missionaries and four administrations (Spain, Germany, Japan, and the U.S.), the people of Chuuk have amassed and actively perpetuate a richly innovative corpus of music and dance created from their past. Chuukese now regard various historically transformed performing arts as cultural “traditions,” articulated as temporally old and authentically Chuukese creations. Through a study of performance, the project investigates how “tradition” in Chuuk intersects with and derives from the culture’s colonial heritage. The research develops from a broad body of work in postcolonial studies, anthropology, and ethnomusicology, and it contributes to scholarship on the dynamics of cultural production and the creation of heritage. In addition to revealing the transformative process of colonialism through the arts, the project seeks to understand the relationships of colonialism with performance and traditions, as well as the cultural shapes of indigenous agency. The research project is also the first in-depth study of the impact of colonialism on the performing arts of Micronesia.

JOSEPH H. GENZ, then a student at University of Hawaii at Manoa, Honolulu, Hawaii, was awarded a grant in May 2005 to aid research on “The Revival of Indigenous Navigation in the Marshall Islands,” supervised by Dr. Ben R. Finney. The research aimed to investigate indigenous navigation in the Marshall Islands. The Marshallese developed a system to detect land by sensing through sight and feel the way islands disrupt the patterning of ocean swells. One of the few remaining elders with navigational knowledge recently resolved to revive this dying art. A collaborative project was developed among University of Hawaii anthropologists and oceanographers, Waan Aelōñ in Majel (“Canoes of the Marshall Islands,” a canoe building and sailing revival project), and several elders, to document indigenous navigational knowledge, study its physical oceanographic basis, and revitalize traditional voyaging. The collaborative research provides a case study to understand how Pacific navigators answer the question, “Where am I?” Contrary to other Pacific navigation traditions, the Marshallese find their way across the ocean by following distinctive oceanographic phenomena, which allow them to sense how the motion of the canoe is affected by wave reflection, refraction, and diffraction.

MARITA E. HYMAN, then a student at Cornell University, Ithaca, New York, was awarded a grant in November 2005 to aid research on “Mathematics and the Aboriginal

Imagination: Correspondences and Conflicts in Northeast Arnhem Land,” supervised by Dr. Viranjini Munasinghe. Mathematical imagination extends beyond the use of numbers to define and create external reality. During research with Yolngu people, the grantee examined the production of Yolngu artwork, observing ceremonial practices, learning kinship roles, and analyzing the relations between people’s identity and their land to establish the daily connections between lifeworlds and mathematical mindsets. The project explored the principle of *rrambangi* (equality) and balance through embedded Yolngu social settings to describe interactions that appear chaotic, but only at the surface. The expression of unity through division begins at the central core of Yolngu culture (represented by two moieties) and becomes embedded in the quotidian activities of family life, language use, ceremonial activities, bark paintings, and woven pandanus reed products. From describing spirits of invisible width to representing the infinite expanse of space, Yolngu worlds also capture a similar characteristic of non-Yolngu mathematical imagination in their attempt to access the inaccessible. The research has uncovered a correspondence between efforts by both Western mathematics and Yolngu practices to project a reality beyond the easily describable but from their respective culturally specific mathematical perspectives.

TOBIAS SCHWOERER, then a student at University of Zurich, Zurich, Switzerland, received funding in November 2005 to aid research on “Processes of Pacification in the Eastern Highlands of Papua New Guinea,” supervised by Dr. Jurg Helbling. This project analyzed the processes leading to the elimination of traditional warfare in the Eastern Highlands of Papua New Guinea under Australian colonial rule. Fieldwork was undertaken in four communities among three different ethno-linguistic groups in the Okapa and Obura-Wonenara districts, and was conducted to explore the variations in political dynamics, methods of conflict settlement, and patterns of warfare between the communities as well as to evaluate the group-specific social, political, and cultural norms that shaped different responses to pacification. Through oral-history interviews with eyewitnesses of the colonial period, it became clear that the forms, conduits, and results of intercultural interactions between the inhabitants of the four communities and representatives of the colonial administration were central elements in the process. So, too, were the informal judicial institutions and their role in either successfully preventing inter-group violence in one area or failing in the other. Modalities and intensity of warfare, styles of political leadership, and traditional methods of peace settlement all had a significant impact on the trajectory of pacification. Fieldwork was supplemented by archival research in the National Archives of Papua New Guinea and Australia, as well as through interviews with retired colonial officers to further contextualize data from the field. This study illuminates the “indigenous articulations” of colonial history—the perspective of indigenous witnesses and participants who experienced the transition from traditional warfare to colonial peace and (in some communities at least) back to “tribal fighting” today.

LISA B. STEFANOFF, then a student at New York University, New York, New York, received funding in January 2003 to aid research on “From Voice to Property: The Social Practices of Indigenous Media Production at CAAMA,” supervised by Dr. Fred R. Myers. The research details the production of audio-visual “Aboriginal Media for the World” by culturally diverse teams supported by the Central Australian Aboriginal Media Association (CAAMA) at the start of the 21st century. Field and media-archival research investigated the meanings and values, for a variety of CAAMA film-makers, of the collective enterprise of “storytelling.” The project traced individuals’ identifications with CAAMA’s encompassing corporate invocation to “See the World through Aboriginal Eyes.” Located in intersecting fields of cultural production—Central Australian desert culture, Aboriginal

national politics, Australian culture and arts bureaucracies, the community broadcasting mediascape, Australian/Indigenous artworlds, and the Australian screen industry—six CAAMA documentaries, fiction films, and television community service announcements are examined as forms of material culture with alienable and inalienable property values. As sites and symbols of intercultural exchange that have been key to the construction of new Indigenous identities, CAAMA screen works mediate motivating experiences and anxieties about cultural loss. Drawing on participant observation of these processes and in-depth interviews with key creators, the study describes the creation of these works from pre-production to distribution. It illustrates how CAAMA's screen work achieves market values as Indigenous expression by mediating colliding cultural interests, contradictory creative impulses, and unanticipated constraints.

DR. JOHN TAYLOR, Australian National University, Canberra, Australia, was awarded funding in November 2005 to aid research on "Masculinities in Northern Vanuatu: Gender, Generation, and Social Transformation." Masculinities in island Melanesia have undergone profound changes throughout the course of colonial and post-independence history. Yet despite the many classic ethnographies dealing with male ritual and exchange practices, and a burgeoning contemporary literature focusing on changes in women's lives, research that focuses explicitly on the changing contours of male personhood in the region is scarce. This project aims to redress this gap by examining a range of issues relating to the production of masculinities in northern Vanuatu. These focus on the historical entanglement of indigenous cosmology and Anglican Christianity in relation to the new powers secured through mobility and modernity. It examines masculinities in terms of salient shifts of socio-economic focus, for example from indentured and wage labor to *bisnis* (indigenous commercial enterprise). It also necessarily addresses debates concerning hegemony and power, particularly relating to "urban drift," youth unemployment, crime and violence, and considers masculinities in contemporary popular culture and the changing configuration of male bodily aesthetics in villages and towns.

LAUREL ZADNIK, then a student at the University of Toronto, Toronto, Ontario, received funding in August 2004 to aid research on "Converting to Mormonism in Madang, Papua New Guinea: Self, Kinship, and Community," supervised by Dr. Sandra C. Bamford. Field research was carried out from October 2004 to October 2005 and explored the sociocultural implications of the growth of the Church of Jesus Christ of Latter-Day Saints (commonly known as the Mormon or "LDS" Church) in Papua New Guinea. The project focused on the multiple ways that LDS Church members in Papua New Guinea have altered their discourses and practices of self, kinship, and community. The data collected from this project will be used to contribute to debates on religious conversion processes, as well as "modernity" and globalization issues.

Comparative and General Studies

AZZARINA BASARUDIN, then a student at University of California, Los Angeles, California, was awarded funding in April 2006 to aid research on "Recreating Communities of the Faithful?: Negotiating Gender, Religion, and Feminism in Egypt and Malaysia," supervised by Dr. Sondra Hale. This dissertation fellowship supported twelve months of field research: nine months in Malaysia and three months in Egypt. It allowed the grantee to research two NGOs—Sisters in Islam (SIS) in Malaysia, and Women and Memory Forum (WMF) in Egypt—in order to examine whether Muslim women's intellectual-activism is

challenging and/or accommodating conventional religious and cultural discourses to struggle for gender justice. SIS members read Islamic sources from a feminist perspective to develop a framework of women's rights in Islam in order to create public awareness, and to reform laws and policies on women's rights. WMF members read Arab and Islamic histories from a feminist and/or gender-sensitive perspective to subvert discrimination against women. Since the grantee is currently undertaking field research in Egypt, the result of this research is based on the Malaysian portion. Using a combination of participant observation, semi-structured interviews, structured focus groups, and textual analysis, the outcome of this research suggests that indigenized, faith-based feminist strategy of negotiation in (re)claiming religious discourses, spaces, and self-identification complicates anthropological understanding of religious agency, gender politics, and power relations. As such it highlights the intricate ways that a postcolonial state compels Muslim women to seek creative methods to structure their struggles.

BYRON E. HAMANN, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in April 2005 to aid research on "Bad Christians, New Spains: Colonization, Community, and Inquisition in 16th-Century Yanhuitlan and Valencia," supervised by Dr. Kathleen Morrison. The project focused on two inquisition investigations (one from Valencia, Spain, and one from Oaxaca, Mexico) in order to study the connections linking Spain's internal colonization of Muslims in the 16th century to Spain's external colonization of Native Americans at the same time. Wenner-Gren funded a year of archival research in Madrid, Seville, Mexico City, and Oaxaca City. In Madrid, a complete transcription of the Valencian trial was completed, and additional materials (on an Imperial College founded to teach the children of Muslim elites, on the groundplans of inquisitorial buildings, and on the economic and cultural situation of Muslims in 1540s Valencia) were gathered. In Mexico, published transcriptions of the Oaxacan trial were corrected, and a rich and unstudied body of colonial land documents—filled with the names of Mixtec sacred sites recorded in Mixtec—was discovered. In Seville, further colonial land documents were consulted, and unexpected connections were found to the main protagonist of the Valencian trial: he was married to the granddaughter of Christopher Columbus and, at the time of his investigation by the Inquisition, the couple was involved in other litigations over riches from the Caribbean.

DR. JULIA J. HOLLOWELL, Indiana University, Bloomington, Indiana, received funding in May 2005 to aid research on "Intellectual Property Rights and Archaeology: A Survey and Review of Cases and Concerns." This research project explored intellectual property (IP) issues in archaeology by gathering and analyzing case studies illustrating these issues and concerns and their outcomes. A web-accessible knowledge base was developed to store and organize this information for data retrieval and analysis. In-depth information was also gathered on over twenty international case studies. Findings indicate that concepts of IP differ vastly, depending on situation and context. Most IP dilemmas arise over issues of control over knowledge, and are best resolved through forms of situated, negotiated practice. Forms of IP not protected by current legal systems can often be successfully addressed through contracts, memoranda of agreement, research review boards, community-based protocols, and other means. IP issues emerging in archaeology are not isolated incidents, but responses to emergent global and local understandings of the nature of culture, knowledge, and rights and are closely tied to research ethics. In general, they represent: 1) a failure to recognize the important roles that customary legal systems play in various societies; and 2) vast repercussions of increased flows of ideas and information in the knowledge economy.

In every case, interpretations of IP are responses to particular social or political conditions and must be understood within these contexts.

BANU KARACA, while a student at the Graduate Center, City University of New York, New York, received a grant to aid research on “Claiming Modernity through Aesthetics: A Comparative Look at Germany and Turkey,” supervised by Dr. Vincent Crapanzano. This comparative study is based on fieldwork conducted in the contemporary art scenes of Berlin and Istanbul. Drawing from interviews with artists, curators, critics, gallery directors, corporate sponsors, foundation and government officials, as well as observations at contemporary arts institutions (including each city’s Biennial, and the analysis of cultural policy documents), this research examines how divergent conceptions of art are mediated within the art world. Furthermore, this study centers on how modernization and nation-building processes in both Germany and Turkey impact the discourses, policies, and practices in their present-day art scenes. In so doing, rather than asking questions about a Turkish or German “kind of modernity,” it aims to understand respective experiences and, most importantly, probe paradoxes of modernity through the lens of the arts. Paradoxes that manifest themselves, for instance, in tensions between the civic impact accorded to art and its pliability to market forces, and between understandings of art as a universally human and also particularly national expression.

MARTIN SKRYDSTRUP, while a student at Columbia University, New York, New York, received funding in November 2005 to aid research on cultural property claims and postcolonial regimes of recognition, under the supervision of Dr. Brinkley M. Messick. This ethnographic field research was based on the analytical premise that any comprehensive understanding of “cultural property” is to be construed as a relation between subaltern claimants and postcolonial states. Methodologically, this was achieved through the mapping of the institutional and legal life of a carved wooden anthropomorphic figure from 19th-century Hawaii constituting the centerpiece of a dispute challenging the property doctrine of NAGPRA. Drawing mainly on archival sources and interviews, the grantee recorded the multiple meanings and values attributed to the material object through time and place. At the former holding institution in Providence, Rhode Island, the grantee focused on a thick description of the case specifics, particularly the notion of “spear rest/utilitarian object” as signifier; in various bureaucratic settings in Washington, DC, research focused on the investigative modalities of NAGPRA as “remedial property law;” and, in Hawaii, explored how local patrimonial claims to and understandings of this type of material objects (*ki'i aumakuas*) were situated in a complex web of royal genealogies and multiple institutions with coexisting claims of ownership, custodianship, and inheritance. This research is not only likely to demonstrate gaps between de jure policies and de facto practices within NAGPRA, but rather aims at a new comparative understanding of NAGPRA as produced by a particular American post-colonialism of “righteousness to the conquered.”

DR. GABRIEL SOLIS, University of Illinois, Urbana, Illinois, received a Hunt Postdoctoral Fellowship in February 2004 to research and writing on “Playing with the Past: Thelonious Monk and the Performance of Jazz History,” which resulted in the publication of *Monk’s Music: Thelonious Monk and Jazz History in the Making* (University of California Press, 2007). The book addresses significant aspects of the overlap and distinctions between history and cultural memory in the limited case of a musical tradition. Focusing on the ways the contemporary jazz scene deploys a historical imagination in musical performance and meta-musical discourse, this project demonstrates ways that jazz musicians actively maintain and contest their own history and memory in music. Questions about the general

process of memorialization in jazz are addressed in this project through a situated close investigation of the contemporary jazz world's cultivation of the work of one influential "ancestor" figure, Thelonious Monk. This was a particularly useful focus because Monk's work has been claimed as historical precedent and influence by essentially every jazz musician currently working. As such, the case usefully highlighted the ways that contemporary jazz musicians develop a bifurcated sense of themselves participating in both a unified and an internally riven musical and social practice. Ultimately, the contribution of this project is the documentation of ways that music functions as an exceptionally cogent social mode for crafting cultural memories.

CONFERENCES

“Molecular Primatology: Progress and Promise”

March 2-4, 2006, New York University, New York, New York

Organizers: Dr. Anthony Di Fiore and Dr. Terry Harrison (New York University)

The conference drew together 21 invited speakers from the United States, Germany, France, Japan, and the United Kingdom (plus an additional 28 poster presenters) for two days of formal podium presentations, poster sessions, and evening plenary talks all focused on the theoretical and practical aspects of how molecular data can be used in studies of primate biology and evolution. The third day of the conference was devoted to working group discussions organized around four major themes: “Molecular Ecology,” “Conservation Genetics,” “Molecular Diversity and Adaptation,” and “Behavioral Genetics and Comparative Genomics.” As no other forum exists for assembling the diverse, interdisciplinary group of researchers currently conducting molecular research on primates, this conference offered an unprecedented opportunity for dialogue and interaction among the invited participants and the active group of faculty and graduate students engaged in primatological research in New York City. A significant edited volume stemming from the conference will be published in 2008 by Cambridge University Press, in the series “Cambridge Studies in Biological and Evolutionary Anthropology.”

“The Linguistics of Endangered Languages”

April 2-6, 2006, Kobe Institute, Kobe, Japan

Organizers: Dr. John Charles Smith and Dr. Masayoshi Shibatani (Kobe Institute), and Dr. Peter K. Austin (St. Catherine’s College - Oxford)

The Third Oxford-Kobe Linguistics Seminar brought together distinguished scholars from inside and outside Japan to present their research in the dedicated academic environment and so define the “state of the art” in their discipline. The two previous Linguistics Seminars dealt with “Language Change and Historical Linguistics” (2002) and “The History and Structure of Japanese” (2004). The topic of “The Linguistics of Endangered Languages” was chosen as the focus of the seminar to elaborate on the point (often made, but less frequently demonstrated) that the loss of endangered languages means the loss of unique and unusual linguistic features that we would otherwise have no knowledge of, and that the extinction of languages inevitably results in a poorer linguistics and a poorer language and cultural heritage for the world as a whole. In addition to invited papers, a poster session was convened to highlight the work of junior scholars and graduate students in the field.

“Reproduction, Globalization and the State”

June 1-7, 2006, Rockefeller Bellagio Conference Center, Bellagio, Italy

Organizers: Dr. Carole H. Browner (University of California – Los Angeles) and Dr. Carolyn Sargent (Southern Methodist University)

This workshop explored the impact of national and global structures and ideologies on reproductive health policies, behaviors, and technologies in diverse populations worldwide. The sixteen presentations generated three major themes: “Conceptualizing the Local, State, Global;” “Conceptualizing Linkages;” and “Future Directions.” Discussions during the

week-long workshop resulted in some of the following conclusions: 1) The nature of global processes requires an emphasis on connection, and definitions of local/global/state must be formulated in relation to one another; 2) Researchers must broaden the concept of “site” so it refers to both “place” and subject (or body) where multiple social agendas may converge; and 3) The concept of agency requires more investigation as a productive and/or counter-productive practice in the domain of reproduction.

“Europe and the World”

September 18-21, 2006, University of Bristol, Bristol, United Kingdom

Organizers: Dr. Dimitrios Theodossopoulos (University of Bristol) and Dr. Dorle Drackle (University of Bremen)

By adopting the theme “Europe and the World,” the ninth biennial conference of the European Association of Social Anthropologists (EASA) encouraged conference attendees to consider the global dimensions of particular ethnographic encounters and the way that Europe has set part of the epistemological background of EASA members’ everyday working lives, which (for good and for bad) has had a profound influence on the discipline. The event was opened with a resounding keynote address by Jean Comaroff on “How Europe Is Evolving toward Africa.” And over the next three days, approximately 1,000 students, professors, and researchers attended four plenary sessions, participated in 97 workshops, and presented 710 papers. Other notable events included a lecture by Wenner-Gren President Leslie Aiello; the Royal Anthropological Institute AGM & Henry Myers lecture by Piers Vitebsky (Cambridge); and the launch of the International Benchmarking Review of Social Anthropology.

“The View from Here: History and Ecology of the North Atlantic Region”

September 20-24, 2006, Université Laval, Quebec, Canada

Organizers: Dr. Allison Bain and Dr. James Woollett (Université Laval)

The goal of the conference was to showcase and disseminate results of current research projects concerning the complex (pre)history of human occupation of the North Atlantic region and the culture-environment interactions that have shaped its ecological history. The North Atlantic—defined in very broad terms here to include Scandinavia, the North Atlantic islands, Greenland, the Eastern Arctic and the Gulf of St. Lawrence—has been the locus of significant cultural interactions and migrations on regional and intercontinental scales over long periods of time. The conference provided a venue for discussion and interaction between the disparate members of the northern research world including ethnographers, archaeologists, geographers, environmental scientists, and members of northern communities representing the indigenous governments of Nunavik (Northern Québec) and Nunatsiavut (Labrador). In addition to thematically organized paper and poster sessions, two workshops were organized on the “Impacts of Environmental Change in Northern Communities” and “Developing Cooperative Research Agendas within Northern Communities.” The conference resulted in the launching of several new multidisciplinary projects and a new working group, and several conference papers are to be published in a new journal on the North Atlantic. These papers and projects make use of new methods, approaches, and data sources that are informed by the lived human experience of current environmental changes and their socioeconomic impacts, as well as by the concerns and priorities of northern communities regarding scientific research.

“IX Meeting of the Latin-American Association of Biological Anthropology”
October 11-14, 2006, Estalagem das Minas Gerais Hotel, Ouro Preto, Brazil
Organizers: Dr. Fabricio R. Santos (Universidade Federal do Minas Gerais) and
Dr. Maria Bortolini (Universidade Federal do Rio Grande do Sul)

The IX Congress of the Latin American Association of Biological Anthropology (ALAB) and the first Brazilian Congress of Biological Anthropology (CBAB) joined students, professors, and researchers from Brazil and other Latin American countries to discuss the theme of “The Peopling of the Americas.” The topic sparked lively scientific discussions and insightful presentations from scholars in a variety of fields. More than 130 scientists from Argentina, Uruguay, Chile, Mexico, Peru, Venezuela, Costa Rica, Cuba, Spain, Belgium, and the United States participated in the program of panels and symposia. Additional activities associated with meetings included a book launch on the conference theme as well as a major exhibit of ethnographic photographs from Amazonia.

“The Mind of the Chimpanzee”
March 22-25, 2007, Lincoln Park Zoo, Chicago, Illinois
Organizers: Dr. Elizabeth V. Lonsdorf and Dr. Stephen R. Ross (Lincoln Park Zoo)

The conference, hosted by the Lester E. Fisher Center for the Study and Conservation of Apes at Lincoln Park Zoo, followed in the tradition of a previous series of symposia on “Understanding Chimpanzees,” convened in Chicago in 1986 and 1991. These landmark conferences brought together researchers from different national and scientific cultures working on the various aspects of chimpanzee behavior to further the understanding of chimpanzee behavior. Building on the success of these earlier meetings, “The Mind of the Chimpanzee” focused on chimpanzee cognitive abilities, and presenters approached this topic from both ecological and empirical perspectives. The roster of speakers included the most recognized experts on the topic as well as the “next generation” of junior chimpanzee researchers in order to share new research findings, generate new collaborative research partnerships, and examine how studying the chimpanzee mind impacts chimpanzee care and conservation. Twenty-eight presentations were given over the course of the meeting and 40 posters were presented during a special session. The conference concluded with public presentations by Dr. Richard Wrangham and Dr. Jane Goodall to a sold-out audience of 1800 people, who listened to summaries of the research presented during the academic portion of the conference.

“Collaborative Solutions to Global Insecurities: Challenges, Opportunities, and Potential”
March 27-April 1, 2007, Downtown Hyatt Hotel, Tampa, Florida
Organizer: Dr. Elizabeth Bird (University of South Florida)

The grant supported a special session at the meetings of the Society for Applied Anthropology. The panel focused on three ongoing international partnerships between research teams at the University of South Florida and collaborators in three countries—Honduras, Lesotho, and Ecuador. Each collaboration involves work on a pressing global issue: land use and cultural heritage; HIV/AIDS intervention; and the social impact of

natural disasters. The session focused not on results but on the process of effectively building such partnerships, with participants sharing ideas and strategies with audience members. As well as the lessons learned from the discussion at the event, all three teams agreed that the session acted as a catalyst to park ideas, and has had a significant role in taking all three to another level of effective collaboration, with several major grant proposals resulting.

“Region, Regional Identity and Regionalism In Southeastern Europe”

May 24-27, 2007, West University of Timisoara, Timisoara, Romania

Organizers: Dr. Teodor Mercea Alexiu (West University of Timisoara) and Dr. Ulf Brunnbauer (Free University – Berlin)

The conference brought together 137 researchers from 23 countries of southeastern Europe, the European Union, and the United States. It was organized by the International Association for Southeast European Anthropology (InASEA) and the Department of Sociology-Anthropology from the Faculty of Sociology and Psychology, West University of Timisoara. The conference aimed to stimulate a more systematic and problem-oriented research in regionalism matters of southeastern Europe, and to enable contacts between specialists in the field and thus open up an exchange of research results. Focusing on the region of southeastern Europe, participants at the conference discussed issues such as regional cultures and their construction, regional identities, everyday “functioning” of regions, cross-border regions, social and cultural consequences of regional disparities and regional identities. The conference was made possible with support from Wenner-Gren, West University of Timisoara, Sudosteuropa-Gesellschaft (Germany), the Mayoralty and Local Council for the City of Timisoara, and the Ethnographic Museum of Timisoara.

“Parallaxes: Anthropologies of the Western World for the 21st Century”

June 7-8, 2007, New York University in Paris, Paris, France

Organizers: Dr. Anne Raulin (University of Paris X - Nanterre) and Dr. Susan C. Rogers (New York University)

This two-day workshop brought together a small group of American anthropologists of France and French anthropologists who have undertaken fieldwork in (non-native) USA. The aim was to begin exploring how these researchers’ experience may illuminate the possibilities and challenges of producing anthropological knowledge under circumstances that were relatively unusual in the 20th century but may become more commonplace in the 21st. The observer and the observed come from societies which, though culturally distinct, share roughly equal geopolitical and intellectual standing in the worlds they frequent. Intensive closed-session discussion drew from a set of short pre-circulated papers based on each participant’s research experience in France and/or the US. It was organized in a way meant to draw out the anthropologists’ reciprocal positions as each other’s natives and ethnographers, and to foster collaborative thinking about a framework that would underline the implications for the practice of anthropology more generally. Topics included the site-specific methodological implications of ethnographers’ social and national identities; the relationship of anthropology in each country to the state and to academic institutions; the significance of such notions as “race,” “community,” “state,” “culture” in each national setting, and the variations in their meaning as they move between vernacular and analytical uses, as well as from one cultural context or intellectual tradition to another; and forms of

plausible moral authority performed within various kinds of institutional settings in each country.

“Ethnografeast III: Ethnography and the Public Sphere”

June 20-23, 2007, Instituto Superior de Ciencias do Trabalho e da Empresa, Lisbon, Portugal

Organizers: Dr. Manuela Ivone Cunha (Universidade do Minho) and Dr. Maria Antonia Lima (ISCTE)

“Ethnografeast III” brought together a group of field-based anthropologists and sociologists to address the relationship between ethnography and the public sphere. Questions raised by this relationship go beyond classical discussions about “applied” or other research whose “usefulness” is understood strictly in instrumental terms. They involve not only research that engages policy-making and makers, but, more widely, research that tackles salient social issues or politically significant phenomena. The relevance of ethnographic research for civic concerns or the public framing of research questions and findings, the agendas, the audiences, and the circulation of ethnographic products, the negotiation of ethnographic expertise, the question of the continuities and discontinuities between ethnographic knowledge and civic choices or political decisions, are issues that call for a broad reflection on the effects of public debates on ethnography and vice-versa.

“Athabaskan Languages Conference”

June 21-24, 2007, Diné College, Tsaile, Arizona

Organizer: Dr. Theodore Barker Fernald (Swarthmore College)

The Athabaskan Languages Conference meets annually and is the primary forum for anthropologists, educators, and linguists engaged in research on Athabaskan—a family of languages that is spread over a large area of North America, with concentrations in Western Canada (Slave, Dëne Suliné, Sarsi), Alaska (Koyukon, Ahtna, Gwich'in), the west coast of the United States (Hupa), and the US Southwest (Navajo, Apache). This year, 23 papers were presented on topics ranging from language revitalization efforts in the Northwest Territories, to the development of online dictionaries, to the syntactic and semantic analysis of negation. Interpreters provided real-time translation services between Navajo and English. The conference opened with a presentation explaining what linguistics is in Navajo for the benefit of community members who attended the conference.

“Beyond Text? Synaesthetic and Sensory Practices in Anthropology”

June 27-July 2, 2007, University of Manchester, Manchester, United Kingdom

Organizers: Dr. Hilary Callan (Royal Anthropological Institute) and Dr. Paul S. Henley (University of Manchester)

The conference, run in conjunction with the biennial RAI Festivals of Ethnographic Film, brought together international scholars, not only from within anthropology but also from a number of cognate disciplines (e.g. cultural studies, material culture, film and performance studies, art history, architecture, and sociology) to explore non-textual methods and modes of representation. A key contributor was the filmmaker and visual anthropologist David MacDougall, who in his recent book, *The Corporeal Image*, has revisited the debate about

forms of anthropological knowledge that may be communicated through visual rather than textual means and by the combination of different media. Interest in this issue has become particularly active in the context of what has been termed the “sensory turn” in contemporary anthropology and its relationship to practice-led research. More than 500 people registered for the six-day event, and the conference conveners plan to publish a series of edited collections arising from the papers presented.

“Archaeological Theory in South America,”

July 3-7, 2007, Universidad Nacional de Catamarca, Catamarca, Argentina

Organizers: Dr. Alejandro F. Haber (Universidad Nacional de Catamarca) and Dr. Cristóbal Gnecco (Universidad de Cauca)

“Archaeological Theory in South America” was the focus on this inter-congress of the World Archaeological Congress held in Catamarca, Argentina. Nearly 400 participants—including junior and senior archaeologists; indigenous, peasant, and other social representatives; and specialists from other disciplinary fields (arts, philosophy, sociology, political science, education)—engaged in discussion in 40 different sessions covering a range of issues of interest to archaeologists, such as political repression, gender, ethics, agency and practice, indigenous history, public archaeology, and cultural tourism.

“Crossing Borders and Paradigms: Anthropology of Southwest China Reconsidered”

August 7-14, 2007, Southwestern University for Ethnic Minorities, Dali, Yunnan, China

Organizers: Dr. Mingming Wang (Peking University) and Dr. Zhenguen Yang (Southwestern University for Ethnic Minorities)

The workshop brought together 39 established scholars, representing various perspectives, to reflect on recent Western and Chinese anthropological discourses of minority nationalities in Southwest China. It successfully met its goals of: cross-fertilizing various approaches; historically deepening critical reflections on issues of power/knowledge; and representing local concerns about issues of minority rights. Apart from the senior researchers participating, an equal number of graduate students from all over China attended the sessions and organized their own workshop, marking a new approach to education in the China. The success of the conference was evident in the fruitful dialogues and interactions, and the organizers plan to compile a collection of conference papers for publication in Chinese.

“Easter Island and the Pacific: Migration, Cultural Heritage, and Identity”

August 20-27, 2007, Gotland University, Visby, Sweden

Organizer: Dr. Helene Martinsson-Wallin (Gotland University)

Funding from the Wenner-Gren Foundation made it possible to invite young scholars and students from three World Heritage sites—Rapa Nui National Park on Easter Island/Rapa Nui (Chile/The Pacific); Stone Town on Zanzibar (Tanzania); and Visby on Gotland (Sweden)—to participate in a workshop on “World Heritage and Identity: Three Worlds Meet.” The workshop was held in conjunction with the 7th International Conference on Easter Island and the Pacific. Participants were mainly students and junior scholars who otherwise have little chance to participate in international conferences. They presented data

about their sites and discussed concerns and problems facing their World Heritage status. The sites discussed are found on islands with different historical and religious backgrounds, but they all contain a vulnerable archaeological heritage and have an economy closely tied to cultural tourism. The workshop discussions resulted in new networks among the participants and built a foundation for the continuation of educational exchanges between Gotland University, University of Zanzibar, CONADI Rapa Nui, and The National University of Samoa.

“Urban Identity, Power, and Space; The Case of Trans-European Corridors”
August 21-27, 2007, University Our Lady of Good Counsel, Tirana, Albania
Organizers: Dr. Giuliana Beatrice Prato and Dr. Italo Pardo (University of Kent)

The IUAES Commission on Urban Anthropology’s Silver Jubilee conference stimulated well-integrated analyses of key issues in contemporary Europe. It brought together high quality, ethnographically varied papers offered by a strong field of international specialists from anthropology and other disciplines, including sociology, geography, and political science. Junior scholars were actively encouraged to present their work and participate in the discussions. Conference participants discussed the processes that are occurring throughout Europe in relation to the construction of the Trans-European Corridors and their impact at local, national, and international levels. Contributions addressed such issues as urban change and expansion, internal migration, integration and citizens’ rights, and the methodological challenges raised by carrying out research in this new geo-political situation. The conference was structured around three major sessions: “Corridors of Power;” “Anthropology, Research and Local Spaces;” and “History and Memories,” as well as a session of poster presentations. The meeting as a whole was an expression of the contribution offered by interdisciplinary debate to a renewed theoretical and methodological approach. It highlighted the value of an in-depth anthropological understanding of the political systems, and culture, of the societies that we study.

“Archaeological Invisibility and Forgotten Knowledge”
September 5-9, 2007, University of Lodz, Lodz, Poland
Organizers: Dr. Lucyna Domanska (University of Lodz), Dr. Ole Gron (University College London), and Dr. Karen Hardy (University of York)

This inter-congress of the World Archaeological Congress focused on cultural aspects of the prehistoric record that are not easily visible. Participants from across the world drew heavily on the use of ethnoarchaeology to illustrate important aspects of prehistory that are not always preserved in the archaeological record. A particular focus was on different aspects of hunter-gatherer behavior, including relationships with animals, the relationship between hunter-gatherers and their sedentary neighbors, burial practices, knowledge transfer, use of space, religion, economy, and use of items of material culture. The conference also highlighted the often forgotten but very extensive ethnographic literature from the early 20th century. The wide spectrum of ethnoarchaeological expertise from across the world created intense discussions and some fascinating insights into common themes that will be built on in future meetings.

“13th Annual Meeting of the European Association of Archaeologists (EAA)”
September 18-23, 2007, University of Zadar, Zadar, Croatia
Organizers: Dr. Dražen Maršić (University of Zadar) and Dr. Anthony Harding
(University of Exeter)

More than 600 archaeologists from 42 countries attended the EAA Meeting in Zadar. Over 500 papers and posters, organized into 58 sessions and roundtables, were delivered. The main themes were: “Managing the Archaeological Record and Cultural Heritage;” “Archaeology and Material Culture—Interpreting the Record;” and “Archaeology in the Modern World: Theoretical and Methodological Perspectives.” Chronologically, the contributions ranged from early Palaeolithic to the 18th century AD and included current matters related with archaeology in modern Europe. This year’s academic sessions and roundtable discussions were complemented by a variety of conference-sponsored social events and excursions to the most important Croatian archaeological sites as well as by an exhibition of archaeological literature. Nearly 60 archaeologists from Eastern and Central Europe were able to attend the meeting with Wenner-Gren support.

“Global Origins and Development of Prehistoric Seafaring”
September 19-21, 2007, McDonald Institute for Archaeological Research, Cambridge, United Kingdom
Organizers: Dr. Atholl J. Anderson (Australian National University) and Dr. James Barrett, Dr. Katie Boyle, and Dr. Graeme Barker (University of Cambridge)

The workshop’s purpose was to seek a better understanding of when, how, and in which circumstances pre-modern seafaring emerged around the world. Initial discussion focused on problems of seafaring visibility, notably through late Quaternary eustasy. That disadvantage aside, the late Pleistocene expansion of modern humans along the southern margins of Asia was seen as a key arena of early seafaring, despite different perspectives on the chronology of movement through the Wallacean islands. In respect of this and other early seafaring (as in northeast Asia and the western America, and in some aspects of understanding sea-borne colonization of islands during the Holocene), behavioral approaches were seen as generally useful. Most discussion of Holocene seafaring, however, emphasized the complexity of social and political contexts, notably in the development of Pacific maritime chiefdoms and of late Iron Age expansion into the North Atlantic. A global approach to seafaring, focusing on the activity more than the material remains, was regarded generally as a valuable approach.

“XIV Meetings on Religious Alternatives in Latin America: Religions/Cultures “
September 25-28, 2007, Universidad Nacional de San Martín, Buenos Aires, Argentina
Organizers: Dr. Maria Lulia Carozzi (CONICET) and Dr. Alejandro Frigerio
(Universidad Nacional de San Martín)

The meetings were held as a joint project of the Association of Social Scientists of Religion in the Mercosur (Asociación de Cientistas Sociales de la Religión en el Mercosur) and the National University of San Martín. The conference fostered debate leading to the critical assessment of the categories of “culture” and “religion”—as developed in anthropology—amongst social scientists studying religions in Latin America. The meetings also contributed to the circulation of ethnographic data and theoretical interpretations that

illustrate the dynamic overlapping and restructuring of social phenomena that social scientists working on Latin American religions have generally classified as separate and distinct. Over 300 scholars from various social disciplines and regional specializations participated. This year's conference was successful in enlarging the geographic scope of the Mercosur network of social scientists studying religion and its articulation with other spheres of inquiry. The event was made possible through support by the Wenner-Gren Foundation for Anthropological Research and the Agency for the Promotion of Science and Technology of Argentina.

“Towards an Anthropology of Hope? Comparative Post-Yugoslav Ethnographies”
November 9-11, 2007, University of Manchester, Manchester, United Kingdom
Organizers: Dr. Stefaan Jansen (University of Manchester) and Dr. Elissa L. Helms
(Central European University - Budapest)

This workshop was the first opportunity for a new wave of anthropologists working on the post-Yugoslav states—both “insiders” and “outsiders”—to engage in a collective agenda-setting exercise on the comparative basis of their own ethnographic work. Its objective was two-fold. First, with the help of senior scholars working in other East European states, participants worked to de-provincialize the anthropology of the post-Yugoslav states by putting it in long-overdue conversation with the anthropology of postsocialism. Second, and more controversially, workshop participants debated the feasibility of placing a notion of “hope” at the center of the study of social transformation. In addition to these theoretical and analytical explorations aiming to push the boundaries of anthropology, the workshop also functioned as the launch event for a collaborative network of anthropologists interested in bringing a sense of futurity to the study of societies that are often defined as stuck in their (Balkan) past. A second conference on those themes is scheduled to take place in Chicago in 2008.

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