

# AnArchaey Notes

UNC Chapel Hill Department of Anthropology Volume 6 No. 1 Spring 2001

Please Send Your Email address to <[AnArchaey.Notes@unc.edu](mailto:AnArchaey.Notes@unc.edu)>  
in this issue:

[Where is the Field Going?](#)

[Notes from the Field: Tanzania & Denmark](#)

[Obituaries: Tom Hargrove & Joffre Coe](#)

[Society for Anthropology Students](#)

[Some Views of Instructional Technologies](#)

[News From the RLA](#)

Interview with the Chair: "Really Excited About This Department"

*In this issue of Anarchaey Notes, we are foregoing our past custom of asking the Chair to write a special column, "Notes from the Chair," simply because it has been almost impossible for Dorothy (Dottie) Holland, our Department Chair, to find time to write it, given her torrid schedule of Chairly commitments and activities. (Did we mention she has also been a formidable researcher, writer, advisor, and teacher while serving as Chair?) Instead, in March 2001, your redoubtable Editorial crew (Don Nonini and Seth Murray) caught up with Dottie Holland to interview her for a few calm minutes in her otherwise hectic and drama-filled day. . .*

Don Nonini: Dottie, good afternoon. What do you think the most important changes have been in the Department of Anthropology during the five years of your tenure as Chair?

Dorothy Holland: Well, let me say that I think this [interview] is a great idea, and it's much better than "Notes from the Chair". What I think has happened, for one thing, we've added nine new faculty. We have a reasonable and stable TA [teaching assistant] budget. There are other things too but I'll mention some things that I think are distinctive. The students coming into our program, a lot of the top applicants are more interested in activism than I recall from the past. They are more restless, and [the students] care about us [the faculty] living up to integrating anthropology. I think that's been an important push, especially in the last year or so. Another thing that I think is important in the things that have happened, is that the faculty is more diverse. The graduate students are more diverse. Another change - I'm not sure if this is different from before - a number of collaborative projects that are important and nice; one that you know about Don, is the North Carolina Project. A couple of our biological anthropologists, Bruce [Winterhalder] and Paul [Leslie] have started an exciting collaboration on Risk Models \_ I don't know the exact name off hand. I really enjoy seeing that kind of collaborative work. Another thing that I've heard about recently is that Marisol [de la Cadena] and Arturo [Escobar] have devised a kind of idea for what they call the Transnational Anthropology Network, or the World Anthropology Network. To me that's a really exciting idea. They're trying to set up a communication system, a network that will incorporate what they call "peripheral anthropologies". Chapel Hill could potentially become an

important node for a very different way of organizing scholarship and communication among anthropologists that would include anthropologists from the South \_ e.g., Latin America \_ it could be anywhere in the world. They have an idea about marginal or peripheral anthropologies and their relationship to metropolitan anthropologies, which is exciting.... One reason I think these collaborations are important is that I was just at a conference this weekend with [SSRC President] Craig Calhoun, and he talked about the way that research within anthropology tends to be organized around the lone researcher. He was commenting on how that affects our relationship to the people we study and how we conceptualize our connections to those people. He commented favorably on the North Carolina Project because the internal organization of that project is certainly not the lone researcher, it is more egalitarian, and it is focused on how to bring anthropology into public debate. Another thing I'll mention is that some of our faculty have gotten involved in high profile projects. I'm thinking of Bill Lachicotte's and Debra Skinner's work on welfare. It's part of a huge national study of welfare reform. I think that's exciting. Also, along with the field of anthropology in general, our department and our graduate students have been involved in a coalescing or putting together large-scale frameworks like globalization, post-development studies, post-colonial studies.... There's been a development of those kinds of historical and contemporary frames combined with really good ethnographic research. I see more of coalescence in anthropology than I have for a while, and this has been developing for ten or so years. It's coalesced in a very productive way, combining really rich ethnographic study in these kinds of historical contexts.

DN: And this kind of work has been done in the department?

DH: Definitely! I see many, almost all of the sociocultural graduate students are pursuing those kinds of projects. Several of our archaeology and biological anthropology students are involved in those types of projects as well.

[\(cont. on page 4\)](#)



---

## Where is the Field Going?

---

*Recently, I asked several faculty recently arrived in the Department to reflect on the following questions: "What do you envision to be the most important intellectual contribution to your own specialization in anthropology over the next decade? How is your own research connected to such a contribution? Feel free to consider theoretical developments, new methodologies or techniques, new bodies of empirical material, etc."*

*Several of their responses follow which provide an important overview of some of the diverse futures envisioned for anthropology over the next ten years by UNC Chapel Hill anthropologists. \_*  
**Don Nonini**, Editor

**Arturo Escobar**, Kenan Professor of Anthropology, and **Marisol de la Cadena**, Assistant Professor of Anthropology

**Our vision for a transnational anthropology.** As the decade begins, we would like to see us involved in the development of a transnational anthropology network and perspective, out of our department at Chapel Hill, with an emphasis on "peripheral anthropologies." Our point of departure is the belief there is a certain disjuncture between the current social organization of production of anthropological knowledge in metropolitan centers, particularly the United States, and the dynamics of knowledge production about culture world wide. There is a sense in which anthropology in the centers is still produced by "us" about "them" —even if, in currently doing so, it is led by an impression of being global. A cursory look at the main journals and professional meetings in the United States suggest that there is a "normal science" effect in today's practice that, as in the case of any good normal science, shuns consideration of other agendas and knowledge production sites. A new generation of graduate students seems to be more aware of these predicaments; this is the case, for instance, when they try to conceptualize their field work situations in ways that defy the more self-confident characterization and political positioning of research projects of the most recent past. At the same time, there are peripheral anthropologies that provide a partially different understanding of the global situation, maintain a plurality of knowledge-production practices, and incorporate other sites of knowledge production about culture as integral part of their anthropological actions, including social movements, NGOs, indigenous intellectuals, and the like. We envision the creation of a decentered and self-organizing "transnational anthropology network" that may eventually constitute a dynamic, negotiated and contested world anthropology or space for inquiries about culture and world making processes generally (and here we are talking about social and natural worlds, indeed socio-natural worlds).

**Peter Redfield**, Assistant Professor of Anthropology

**The anthropology of science and technology.** From my perspective the promise of work in this area lies less in the subject per se (although the domain is both extremely interesting and rapidly shifting) than in the opportunity for cultural anthropology to engage directly with the most distinctively "modern" aspects of contemporary life. By doing so in concrete and located ways, this end of the discipline might circumvent epistemological impasses generated during the decades of struggle over the relation between science and anthropology, and re-engage with material culture and nature alongside language. At a point where a number of parameters of human life (from genes to nation-states) are arguably in the process of redefinition, such circumvention and re-engagement seems particularly warranted.

In the coming decade I expect to see increased publication on aspects of science and technology outside their natural habitat in centers of power. For a variety reasons, scholars working in STS (a fluid acronym that once stood for "Science, Technology and Society") are interested in moving beyond laboratory studies. Just as ethnographers in general have wrestled with the limitations of the village as a methodological legacy, sociologists, historians and anthropologists who have found their villages in controlled spaces of research and design are realizing that much lies over the compound walls. In order to maintain their diverse sense of the present, I suspect that anthropologists especially will want to look back out to the world beyond metropolitan centers.

My own work has sought to pursue one part of this general agenda by concentrating on transnational forms of expertise. For my first book project I examined a large-scale technical enterprise located in a distinctly marginal setting. By placing the European Ariane rocket program

in French Guiana into comparison with its historical antecedents, I sought to both illustrate ways in which contemporary global alignments differ from the earlier world systems of European empire (even when descended from them), and highlight the role of technology within these reconfigurations. Combining fieldwork around the space center with archival research around the earlier penal colony, I tried to focus on context: the layers of embedded support systems necessary for something like a rocket base to even exist, and the ripples of influence its expansion has exerted on the surrounding region. For my next project I am beginning a study of the humanitarian group Médecins Sans Frontières/Doctors Without Borders. Of particular interest to me is the organization's frequent combination of low-tech medicine and public health with high-tech communications, as well as the ethical dilemmas it confronts in seeking to defend a fundamental human right to life. This summer I will begin initial research at MSF's European section headquarters; in the future I hope to follow them to their version of "the field." I also have a continuing interest in conservation biology and plan future research around that work as well. In both these cases I see a loop back to anthropology (itself an ethically complicated outgrowth of natural history, after all) and the discipline's continual reconstitution.

---

**Patricia Sawin**, Assistant Professor of Anthropology

**Vernacular narrative.** The most important developments in the study of vernacular narrative will come from a methodological shift and the challenges it poses. We are beginning to ask not, "Tell me your story," but "To whom do you want to tell your stories, and how can I help?" Stories are fundamentally objectifiable, separable from their linguistic contexts, which has made them readily employable by scholars as bases for constructing national cultures, tools for controlling colonized peoples, data in the "scientific" study of race, and fodder for analyzing narrative structure. Recent appreciation of locally-recognized genres and emphasis on contextual analysis and self-expression is leading scholars (by routes feminist, Marxist, and postcolonial) to realize that we cannot be the only audience. If these stories bear crucial messages, to whom do the tellers most want to communicate (especially beyond the context of recording)? One must sometimes simply listen for content. African Americans in a South Louisiana town answered my questions about Mardi Gras, but the story they really want told, to posterity and to whites, is how the Black high school mysteriously burned down days before mandated integration. The scholar's role may be helping listeners decode an unfamiliar narrative structure, as I've attempted in arguing that an Appalachian woman's "ghost stories" are more about gender and power than about ghosts. The possibilities are particularly varied for those working with minority language communities whose linguistic artistry is at risk of being lost or commoditized. In my new project in highland Guatemala I can imagine helping local people make a database of important stories for future generations or struggling with the educational bureaucracy to include those in the curriculum or even devising some translated form of local lore that might be communicable on the Internet or saleable for local benefit. It all depends on what people want to do with their stories.

**Silvia Tomášková**, Assistant Professor of Anthropology and Women's Studies

**The field of Palaeolithic archaeology and archaeological theory.** I have been working for the past decade in Central and Eastern Europe on sites that range in age between twenty and seventy thousand years before present. This is a fascinating time period in terms of human evolution, since we are still trying to figure out the connections between ourselves - anatomically modern humans that currently occupy this planet - and the Neandertals who coexisted with us during that time. It is also a period when human biology became inextricably bound together with culture, and while we may still be at a loss to define what that might mean in general terms today, we have an even harder task of guessing what it could have meant so long ago. Palaeolithic

archaeologists face a challenge in trying to figure out the degree and ways in which the lives of people so long ago were similar and different from our own. With the archaeological record so sparse, we are working in a gray zone defined by our own assumptions and fragmented collections of stones, bones, plants (if we are lucky), and - on very rare occasions - skeletal remains.

Until recently the dominant working model has been that of *Homo economicus*, a rational man who always made choices based on maximum benefits at a minimal cost. Everyone, everywhere was assumed to be adapting. Some archaeologists have started questioning such a uniformly rational model, considering symbolic behavior and symbolic aspects of the landscape aside from its utilitarian value, the life of the mind, and the social world of the early populations of the Old World. These developments are partly linked to innovative new techniques (e.g. usewear, phytolith analysis, DNA studies) but also theoretical acknowledgment of topics that were little considered before (e.g. gender, social relations) due to the paucity of evidence. The challenge of thinking theoretically about little known aspects of prehistoric lives forces us to address difference in new ways, as well as knowledge construction, its historical and social contexts, and a greater awareness of the impact of our narratives about the past.

In my dissertation project I focused on the analysis of stone tools from two neighboring sites, Willendorf (Austria) and Dolní Vestonice/Pavlov (Czech Republic). I was particularly interested in both the potential seasonal information that we may get from examining the tools under a microscope for use-wear traces, and the historical context which had inhibited the comparison of the two collections. My current research is located in the Slovak Republic, where we have indications of very early occupations, possibly Neandertal. We have evidence of links between fairly distant regions of present-day Poland, the Ukraine, and Slovakia and are trying to determine more about the nature of such contacts, be they travel, exchange, social gatherings, or migrations. The field project is an international collaborative endeavor led by myself and by Dr. Lubomíra Kaminská of the Slovak Academy of Sciences. The work has been an opportunity to reflect on scientific training, gender dynamics and research practices in different parts of the world, and as such is an invaluable preparation for the Women and Science program that I will be organizing in the Women's Studies at UNC.

Besides this field research I am also working on a historical and theoretical research project, tracing the emergence of the "shaman" as a standard figure in anthropological archaeology. Beginning with 17th and 18th century travel reports from Siberia as a part of a colonizing effort by the Russian Empire, it will address the portrayal of shamans as a universal, masculine category in anthropology and prehistoric archaeology, using both scholarly and popular literature.

While Palaeolithic archaeology may appear a distant domain from the perspective of most anthropologists, in my work I try to keep the connection between the present and the past visible, stressing the importance of history and politics not merely as a background but as an integral part of our work and lives.

**Pete Whitridge**, Assistant Professor of Anthropology

**Hybrid archaeologies?** In the early 1990s a debate raged across the Atlantic over the nature of archaeology - whether it was essentially generalizing and scientific or historical and interpretative - and its proper objects of study. While this particular theoretical discourse subsided without any clear resolution, many of the themes of the so-called postprocessual critique, including meaning, agency, power, ideology, identity, and historicity, were quietly taken up in practice, gaining currency within a resurgent social archaeology. The most striking example of this is the sharp increase in attention to gender that had touched every regional and topical sub-field, from hunter-gatherer to historical archaeology, by the end of the decade. Another example is the increasing interest over this period in archaeology's sociopolitical context, including nationalist uses of the

past and the recognition of indigenous interests in, and political claims to, the archaeological record.

These research programs have been sufficiently rewarding to spark a second, post-postprocessual wave of interest in social theory in the late 90s, particularly the work of Bourdieu and Giddens, under the banner of an archaeology of agency. Feminist and gender archaeologies have meanwhile become more diverse, pursuing a new suite of problems related to such things as embodiment, sexuality, reproduction and childhood. In the UK there has been much interest in a phenomenological perspective on embodied practice, particularly for theorizing the articulation of meaning, practice, places, and paths in prehistoric landscapes. The interest in the imbrication of the material and the social that underlies these projects suggests that notions of hybridity are set to proliferate on both sides of the Atlantic. Latour and other sociologists/anthropologists of science have already been taken up by archaeologists attempting to introduce greater reflexivity into research practice, but Latour's work resonates even more strongly with the abiding archaeological concerns with environment and technology, and the recent turn towards local, heterogeneous social, cultural and ecological formations. The challenges for the immediate future are to cultivate archaeological interest in bridging theory like that of Latour and Ingold, and to begin to construct analytical and interpretive idioms that will be of practical use to research archaeologists.

---

#### [Interview with the Chair](#) (cont. from page 1)

DN: The collaborative dimensions that you mention bring us to ask: what is the "North Carolina model" for an anthropology department anyway? Why is the intellectual and functional organization of the Department along the lines of this model becoming nationally recognized and praised?

DH: The "North Carolina model" got its label in our external review which happened in 1997. The model actually started in the early 1980s. At the time we underwent a somewhat painful reorganization of the department away from the "four-fields model" and toward what we hoped would be a more synergistic way of organizing anthropology. Instead of having wings with these separate four fields, we tried to bring together a loose configuration of Concentrations which, although the names probably need to be changed, were Meaning, Social Systems, and Evolution & Ecology. In addition we have a couple of more structured Programs, but in any event, the idea was that people in the Programs, one of which was Medical Anthropology and the other was Archaeology, could be in any of those Concentrations. So we hoped to develop clusters of interests, like the Programs, that would distribute across the Concentrations. Archaeologists, for example, who were interested in evolution and ecology might site their work in Evolution & Ecology, in Social Systems or in Meaning. You get more of an across-the-seams dialogue, that was what we hoped to achieve. When the external reviewers visited in 1997, they were a great team: John Comaroff, Don Brenneiss, and Dick Ford. And they thought that was a distinctive aspect of our program because, as you know, a lot of anthropology departments have split into separate compartments or into wings that really don't talk to each other. They called it the "North Carolina model." That's where the name came from. As I said, they thought it was a very positive feature of our department. They urged us to try and focus on it a lot more, or at least to make it more visible. One reason I am high on the "North Carolina model" is that after twenty or so years of critical, reflexive anthropology, I think the field is in much better position to work along these seams that have separated fields of anthropology. Our recent hires have been people who work along those seams. Arturo Escobar is a good example since he's been working in Political Ecology and in Environmental Movements, and he pays a lot attention to ecology, and he for example could be a member of the Evolution & Ecology concentration. Pete Whitridge is another.

He's an archaeologist who, along with an archaeology graduate student, has organized a Latour reading group that includes sociocultural faculty and graduate students. So there're several people who we've hired and there are more and more students who are interested in working along those seams, Seth here is an example. In my thinking, working along those edges or seams is a way that anthropology can really make an important forward step. There are obviously, as we all know, some people in the Department who are uncomfortable with this; it goes against the grain, it does involve dialogues across difference. But it [the North Carolina model] has a lot of promise.

DN: How do you think in that connection, since the North Carolina model on paper at least is twenty years old, how has it evolved? What new synergies or other examples do you want to mention in terms of how it's developed?

DH: Well, as I said, I think that the recent history of the field has made it much more possible to realize what we hoped for when we started in 1983. And more of us have a sense of what the "North Carolina model" means. It's also difficult to work out these differences. Another example, another hire I'll mention is Peter Redfield. I think that he's working with his interests in science along those seams. We're trying to hire two new faculty this semester, two different positions which capitalize on the seams. The students have pushed for a review of our [graduate] core courses starting last year. One of the big issues there is how to integrate the core courses, because we've had two separate tracks — one is social theory and ethnography, and the other track is evolution and ecology. One of the concerns of the students is that we live up to the "North Carolina model," and try to have some more overlapping sessions, certain themes devoted to racism for example, in other words, topics that these different fields have something to say about.

DN: Related to how the "North Carolina model" works on the ground, what general lessons can you distill regarding the principles of good Departmental governance, given the sheer diversity of interests and specializations of our faculty?

DH: Well, the process that I have tried to follow is flexibility and support for emerging clusters and especially collaboration. I think it's important to support those in any possible way. The structure of the Department that we have is fairly flexible, it doesn't constrain us. We don't have to cross great expanses of hallways and bureaucratic separations in order to talk to each other. So supporting the developing clusters is something that I've really tried to do.

DN: What might a cluster be?

DH: Well, we've been talking about several. One of them is history and memory. We have a number of faculty and students who are interested in that topic. Public anthropology; there's maybe half of the people in the department who are exploring what that means as both an intellectual project and as an activist project.

DN: Any further thoughts in terms of principles of departmental governance given our rather unique structure? In what ways have we been inventing the model as we go along, more than perhaps most departments?

DH: Well, our formal governance follows the model somewhat in that we have a representative elected from each of the Concentrations. Usually the Chair and the Associate Chair come from different Concentrations. I think that works out well because it keeps myopia from setting in. The advisory structure that we have works well. I have some personal philosophies for ways to try to be Chair, several important things are problem solving, processing, and I think that most important thing is to believe that everyone has something to offer. I try to realize what that is and appreciate the people who do it. I'm not sure if I've accomplished that very well but that's what

I've tried to do. And again, I think that it's modeled on the extended family that I grew up with in east Tennessee and I always try to recreate that situation.

DN: What do you see as the most important remaining problems that need to be addressed by the next Chair and the Department over the next five years?

DH: Well, I'm going to have to say this fast because my "torrid schedule" is calling me away. A big problem is going to be to fight off outside offers to our great faculty. I've had to deal with four outside offers in two months. I think that another big issue is: will we engage this "North Carolina model" further? We've got growing pains. By the end of this year, we'll have added nine new faculty in four years. So we're trying to absorb all of those changes, and work out how everybody is going to fit together. As I said, there're a lot of dialogues across difference. I think that the big issue is can we keep the great collegiality that we have in this department, we're pretty well known for that, and at the same time have these dialogues across difference and really advance this model or not. We have mostly avoided the "science" versus "interpretivist" wars that have wracked other departments, I think those wars have been unproductive. I hope that we don't have to go through a latter-day version of them. I think that we ought to listen to the graduate students; we have great, great graduate students who bring in really good ideas and good projects. I'm not sure those are remaining problems, I think that those are opportunities, some of them are challenges. I think that our incoming Chair, Judy Farquhar, will do a great job. I'm leaving still being very high on this Department. I'm not sure a lot of people can be Chair for five years, and then leave saying "Wow, I'm still really excited about this department".

---

# notes from the field

---

## **Bioarchaeology of Gray and Black Friar cemeteries in medieval Odense, Denmark**

*Marianne Reeves*

When I tell people about my dissertation research, they often ask me why I chose to do bioarchaeology in Denmark. "Isn't it cold there?" they ask. "Don't we already know everything about medieval Europeans?" I usually reply that, yes, it is cold there, and, no, we don't know everything about life in medieval Europe, especially life in medieval Scandinavia. Original documents from the medieval period, along with the tremendous scholarship of medieval historians, theologians, and students of literature, has provided insight into life in medieval Scandinavia, but these sources are not definitive. The incompleteness, vagueness, or even absence of information in historical records can lead to some of the most intriguing research questions for archaeologists and biological anthropologists. The question that other researchers and I are asking about medieval Denmark is a basic one: who are the people buried in the Gray and Black Friars cemeteries during the high Middle Ages (ca. A.D. 1250-1540) in the medieval town of Odense? It has been assumed that these cemeteries have similar eclectic natures, comprising members of urban guild groups, the poor who were taken in by the friars, a few local wealthy patrons and noblemen, and the friars themselves. Most scholars agree that burial in any friary cemetery was more expensive than burial in a parish church, the idea being that large numbers of friars as opposed to a single parish priest could say multiple masses. We also have documentation that a group of shoemaker journeymen had a contract with the Gray Friars for burial of their members and their families. But these historical data are inadequate on their own, making analysis of the skeletal individuals themselves crucial in this case for establishing the

individuals' identities in life. The questions for bioarchaeology are two-fold. First, do we see any difference in the health status of people buried within a cemetery that may be indicative of socioeconomic status? Answering this question requires analyzing each skeletal sample for basic osteological information on sex and age as well as looking for indicators of health stress in both the teeth and bones. Second, are there differences in the health status between the individuals buried in the Gray and Black Friars cemeteries? This is an intriguing question because the friaries co-existed in a small town but are purported to have differed significantly in the friars' educational levels, political alliances, and general wealth. These differences beg more specific questions about the relationship between the friars and the public, particularly with regard to the Black Friars as a wealthier group allied with the Danish king. Would people of generally higher status be buried there? Moreover, can patterns of health stress, in conjunction with this kind of historical data, be reliable indicators of social status or wealth in medieval Danes?

This project is certainly not without challenges. Standard archaeological data is sadly lacking in both cemeteries. Christian doctrine in the medieval Scandinavia generally dictated that the dead be buried in pauper's clothes, without grave goods. And, with the exception of a few stone-walled graves for nobility, there were no permanent markers that identified individual graves or groups of graves (e.g. to denote members of a specific guild). To complicate matters, both the Gray and Black Friars cemeteries were used continuously for hundreds of years, leaving a stratigraphically and hence temporally jumbled series of graves. These problems make the biological analysis even more important, and a number of researchers are working on different pieces of the study in hopes of compiling an accurate profile of health in urban medieval Denmark.



---

## notes from the field

---

**Population-environment internship in Ugalla Game Reserve, Tanzania: Wild nature and the good willing men who try to protect what is left of it**

*Danny de Vries*

The Africare Urambo District Field Officer - Mr. Massawa - and I stumbled upon Mr. Lyamuya - a Coleman & Robin Hurt hunting company big shot - in the so-called bar of the Station Master in Lumbe Station. Lumbe Station was a village of dirt roads and straw huts bordering the Ugalla Game Reserve and Mpanda line railway in Tanzania. We had just returned to Lumbe Station from

the day's unsuccessful mission: making and delivering a new type of canoe (one more stable and crocodile safe) to a fishing village on the Ugalla River deep in the Miombo woodland. This was a typical mission for Africare, the development NGO whose purpose seemed to be the introduction of "better" alternative technologies in exchange for the promise by citizens to manage the natural resources. Africare sought to subvert corrupt governments and corporate exploitation. Yet the "better" canoe had not yet been finished because no "legal" timber had been found. "The forest conservation strategy is starting to pay off," said the Urambo Fisheries Officer, who had joined us for the field trip. I could not help wondering what the economic implications of such conservation were for the many small children with swollen bellies I had seen that day. It was the first time I had seen true hunger. On what side of the line did I stand?

Just outside the fishing village on the way back to Lumbe Station base camp, we were blocked by the platoon of heavily armed forestry officers who policed the District's forests in an old Toyota truck, and had claimed that "we are hunting the hunters." They had accompanied us on our trip to the fishing village, but now stopped on the road and prevented us from proceeding on our three-hour return trip through the woodland. "An elephant was shot," I was told, and Massawa and I went out to see its remains. The elephant had pestered the people for about a month when a seventy-five year old man had enough and shot it, against regulations, risking a minimum of fifteen years and a maximum of thirty years in jail. After the killing, the old man had walked to the village and turned himself in with the Coleman & Robin Hurt anti-poaching team. United, the villagers had supported him, sending letters of apology to the local government, attesting he was not a poacher. Nonetheless, the sweet-natured District Forestry Officer later explained to me, he was a poacher "and in possession of an illegal gun."

We returned, three and a half hours later - having at one point almost been killed while driving at high speed by a tree we failed to see - to stumble across a business strategy being enacted. Coleman & Robin Hurt Company presented itself to us in the form of four young ambitious anti-poachers, armed to the teeth, who were riding in a jeep that appeared to be from a war zone, and were under the experienced guidance of Mr. Lyamuya. My week of village travels had taught me that Lyamuya was an important man. In almost every village I visited, the lofty goals of Africare's Community Conservation Project seemed of marginal importance compared to the actual hard cash that streamed into the villages from the tourist hunting business. Where a new school or dispensary had been erected, the money had come from Coleman & Robin Hurt Company. The influence of the business was such that one man declared that "in 1990, the Ugalla became a national Game Reserve and then Coleman took it in 1993." Lyamuya told me that he actually disliked the underlying philosophy of his job because he hated these Western people who thought they could master nature by killing something as powerful and beautiful as a buffalo. Was I naive to think that Lyamuya was sincere in his conservation efforts (even when he referred to Lumbe as a "shithole" compared to Arusha)?

When Mr. Massawa and I saw the scattered elephant bones and hide, as well as the damaged bushes and crops, he shook his head. "We could have prevented this if only they had waited and informed the foresters. One shot in the air would have been enough to scare the elephant away for a long time." In his mind, the villagers did not understand. The government was corrupt and its forestry officers were overworked. The Africare team had also worked hard, but the task to be done was too great, and however honest and sincere were those in Africare's higher ranks, they were also demoralized. "Coleman & Robin Hurt Company only started to help after the new Forest policy came into effect," Massawa said. In the bar back at Lumbe Station, he did not dare to strike up a conversation with Mr. Lyamuya, while I - white, male, ignorant - could do so. A true pioneering hero of Tanzanian forest policy, lured away from his government job by the hard cash of Africare, the Urambo Africare Officer felt alone and overwhelmed.



## Errata

In the last issue of *AnArchaeology Notes*, Mintcy Maxham pointed out that she was erroneously described as winning an Honorable mention in the NSF graduate paper competition. This is inaccurate, and this paper was instead published in *American Antiquity*. We regret the error.

---

## Obituaries

---

### Tom Hargrove (1953-1999)

by **Carole L. Crumley** (UNC-Chapel Hill)

The quality of the video is grainy, but the open, calm face of Tom Hargrove is radiant and his lyric tenor, singing "You'll Miss a Good Man When He's Gone" is tragically prophetic. Tom Hargrove died October 16, 1999 of massive heart attack as he and his friend Patricia Samford explored a new museum.

Born in 1952 in California, Tom received his BA from the University of New Mexico in 1974 and an MA from George Washington University in 1980. His professional experience included work with the famous Smithsonian Institution/George Washington University Kalahari Project, and with Smithsonian's Museum of Natural History to complete research for their Swiss Lakes Bronze Age exhibit. He also worked with the North Carolina Office of State Archaeology from 1978-1981, and took over as the director of Archaeological Research Consultants, in 1983. Tom was a member of the UNC-CH Burgundy (France) research team in 1993 and 1994, and those summers the most popular evening's entertainment was cajoling Tom to sing; fortunately there was once a video camera to record the event. Well known among colleagues, clients and friends as an experienced, talented, and principled archaeologist, Tom was working on his doctorate at UNC-CH at the time of his death.

But it was his quiet charm, his musical talents and interests, his love of knowledge, and his warm and unqualified friendship that everyone remembers. We do miss you, Tom.



### **Joffre Lanning Coe (1916-2000)**

by **J. Jefferson Reid** (U. of Arizona) and **Vincas P. Steponaitis** (UNC-Chapel Hill)

Joffre Lanning Coe, Professor Emeritus of Anthropology and long-time Director of the Research Laboratories of Archaeology at UNC-Chapel Hill, died peacefully in the afternoon of September 21, 2000, in Chapel Hill. His death ended a long and productive academic career in archaeology. James B. Griffin extolled that "in the history of American archaeology, seldom has the development of knowledge about the prehistory of one of the states been so intimately connected with an individual as is that of North Carolina and Joffre Lanning Coe" (1985:287).

Joffre Coe was "Tar Heel born" in Greensboro, North Carolina, on July 5, 1916. Except for about ten years of his four score and four—two in Florida leading to high school graduation in 1933, a couple of summers excavating in the Midwest, four war years in the army, and three as a graduate student at the University of Michigan—he spent a lifetime unraveling the prehistory of North Carolina and rallying enthusiasm for his passion among both academics and amateurs.

The final year of the 1930s provides a sense of the pace kept by the youthful Joffre Coe and his persistence. In that year he graduated from the University of North Carolina at Chapel Hill; the Research Laboratories of Archaeology was established there; meticulous excavations continued at the Town Creek Mound, and he began dating Miss Sally Denton, recently of Marks, Mississippi. He would have placed the personal importance of these events in reverse order.

Joffre Coe's importance to archaeology can be found in a number of critical areas, not the least of which was his scholarship. His 1959 dissertation, *The Formative Cultures of the Carolina Piedmont*—reprinted five times since it was first published in 1964—demonstrated the strength of scientific method in predicting the location and interpretation of deeply stratified, openair campsites. Equally important was his 1995 book, *Town Creek Indian Mound: A Native American Legacy*, that summarized his half century of work at this Mississippian site.

Another of Joffre Coe's enduring contributions to archaeology is in the students he trained. Lewis Binford, one of the most influential archaeologists of our time, sums it up with uncharacteristic

pithiness: "Joffre Coe taught me all I was to ever learn in formal training sessions about practical field work" (1972: 2). There are many more students who could echo and expand those words.

He is survived by his wife, Sally Denton Coe; his sons Joffre and Damon and their families; and his brother Winfred.

### References Cited

Binford, L. R.

1972 *An Archaeological Perspective*. Seminar Press, New York.

Coe, J. L.

1964 *The Formative Cultures of the Carolina Piedmont*. American Philosophical Society, Philadelphia.

1995 *Town Creek Indian Mound: A Native American Legacy*. University of North Carolina Press, Chapel Hill

Griffin, J. B.

1985 "Joffre Lanning Coe: The Quiet Giant of Southeastern Archaeology." In *Structure and Process in Southeastern Archaeology*, edited by R. S. Dickens, Jr. and H. T. Ward, pp. 287-304. University of Alabama Press, Tuscaloosa.



---

### Society for Anthropology Students

---

The Society for Anthropology Students (SAS) Co-Presidents for the 1998-1999 academic year were Miranda Smith and Paul Dionne. In addition to organizing the department's once per semester picnics, SAS held a holiday cookie decorating party in December. The fall semester also saw the beginning of brownbag meetings where joint faculty and student panels discussed

issues of importance to contemporary anthropological practice. The inaugural session was entitled "Does Anthropology Have a Heart? And Is It Beating?" SAS also facilitated meetings with the department Chair and Director of Graduate Studies, coordinated brown bags, and organized receptions for the many "job talks" of the spring. Thanks to the enterprising work of Maya Parson and Mather George, the SAS Space Committee was also formed during the spring and began its many tasks and achievements, which included a highly successful and much-appreciated "Department Clean-Up" day.

Miranda and Paul would like to give special thanks to Greg Wilson for his work organizing brown bags, the Core students for covering receptions, Seth Murray for serving as our GPSF representative, Dottie Holland and Paul Leslie for their support, as well as Ms. Suphronia Cheek, Dorcas Austin, and Jamie Young for their untold help.

SAS Co-Presidents for the 1999-2000 academic year were Kandi Detwiler and Maya Parson. In addition to organizing the department's annual fall and spring picnics, SAS in 1999-2000 held monthly luncheons and a holiday party to coax graduate students out of their offices and library carrels to encourage discussion among students with different research interests. SAS also facilitated graduate student meetings with the Department Chair and Director of Graduate Studies, coordinated Departmental brown bags, and organized departmental receptions. The SAS Space Committee was active in designing and implementing a desk assignment system for student offices, organizing and funding the departmental art project, and purchasing office supplies for the student computer room.

Maya and Kandi would like to give special thanks to Tony Boudreaux for his help with brown bags; the Core students for their organizing receptions; Kim Allen for her help with office supplies and much more; Seth Murray for faithfully serving as our representative to the GPSF; Miranda Smith for lending her expertise in leadership; the members of the Space Committee (especially Marsha Michie, Mather George, Kelly Raspberry, Vinci Daro, Miranda Smith and David Camp) for their on-going commitment and enthusiasm; the faculty and students who generously donated or lent their artworks; Dottie Holland and Margie Scarry for their patience and hard work; and of course Ms. Suphronia Cheek, Dorcas Austin, and Virginia Sprague for the many questions they answered and countless things they did to help things run smoothly.

Kim Allen and Kaaren Haldeman are SAS Co-Presidents during 2000-2001. For the Fall semester 2000, outside of the usual business of providing flowers, balloons and well wishes to staff and students undergoing surgery, preparing winter and spring receptions for graduating students of all levels, and assigning graduate students desk space (with the crucial help of Department Secretary Virginia Sprague) SAS has been quite busy! Beginning in August, SAS hosted a reception to welcome incoming and returning graduate students and faculty back to the department. Thanks to all of those who helped make it a truly enjoyable time!

In September, SAS facilitated the identification of graduate student representatives, Ann Kakaliouras and Paul Dionne, to serve on the Department's Core Review Committee. Thanks to Ann and Paul for devoting the time and energy to participate in the very important work of helping us assess the core curriculum.

In October, SAS organized a one-time training on Institutional Review Board (IRB) guidelines for the Anthropology Department. The session was intended to help students and faculty fulfill new training requirements set by UNC and the National Institute of Health Services. This training was held in the Anthropology Department in order for trainers to provide specific feedback on questions generated by the use of human subjects in anthropology. The standing-room-only session generated much discussion and was testimony to the high level of interest in the topic.

Also in October, and in response to student requests for a discussion regarding professional ethics, SAS organized along with Drs. Judy Farquhar, Peter Redfield and Dottie Holland, an ethics panel discussion with a two-pronged focus. The panel consisted of Dr. Valerie Kaalund, a medical Anthropologist specializing in Bioethics from the Department of African American Studies, and anthropology faculty Drs. Paul Leslie, Vin Steponaitis, Jim Peacock, and Terry Evans. One part of the discussion addressed the recent controversy over the publication of Patrick Tierney's "Darkness in El Dorado"; the second part focused on ethical considerations that panel members face in their own work. Thanks to the students and faculty who participated in this much-anticipated and rewarding discussion. A follow-up session is planned for Spring 2001. This second ethics panel will consist of graduate students who will discuss ethical perspectives in their own research. Lastly, SAS sponsored the annual student-faculty fall get together in November. Thanks to Danny DeVries and his wife Cara for providing the home and a great yard for the event! We look forward to our upcoming annual spring get-together.



---

### Some Views on Instructional Technologies

---

I'm a critically enthusiastic user of instructional technology in the classroom. Currently I'm teaching Anth 043: Human Adaptation and Evolution, and I created a web site specifically for the class, located at <http://www.unc.edu/~akakalio/anth43>. The text that I am using came with a multimedia CD-ROM featuring some very helpful three-dimensional graphics of fossil hominids and accompanying text. I also regularly bring a laptop to class, projecting images from this CD-ROM, the World Wide Web and PowerPoint. On some evenings we hold "online office hours" using chat freeware that is accessible from any computer with a web browser. This is particularly useful to students the night before a test!

The most effective tool I use is the discussion forum feature. There students engage each other on controversial issues such as Creationism versus Evolution, the relationship between humans and apes, and other topics germane to what is going on in class.

I *do not* put lecture notes up on the web, nor do I require students to visit the web site more than a few times during the semester. I find an enthusiasm among students for the use of the web however, so I use the site as a place to communicate with a wider range of students than would otherwise be possible.

The costs of using this much instructional technology are few in my estimation. After it is up and running, the maintenance and updating of the web site only takes about an hour a week. I use these tools merely as a class *enhancement*. The substance of the class is the lecture material. Students choose how they wish to be involved in the web component of the course, but the more students who are regularly checking the web site, the more interesting and informative the discussion can be. I am aware of the critiques leveled against the use of the web specifically, and under no circumstances should faculty be *required* to have a web page or post their research or lecture material in what is essentially the public domain. However, ignorance about the nature of instructional technology will only allow those who wish to exploit it to construct the rules for everyone else. These new technologies *can* be negotiated to make a class more interesting or compelling to the students without compromising one's right to the ownership and method of distribution of one's intellectual capital.

**Ann M. Kakaliouras**, Research Laboratories of Archaeology

<http://www.unc.edu/~akakalio>

When I think about "instructional technology in the classroom," "honesty" and "intimacy" have not been the first concepts to spring to mind. I, rather, suspect soul-less cost-cutting measures that either compromise instruction (authoritarian broadcast lectures) or make professors work longer hours without acknowledgement (emailing students doesn't count as teaching time). In "Local Cultures, Global Forces" (Anth 42), however, I have discovered one way of using email as an adjunct to discussion sections that I believe is actually more effective than pure face-to-face interaction. I require each student twice during the semester to email a question to their discussion section leader (of whom I am one, along with the T.A.s) the day before section meets. Crucially, I specify that these may be issues they think worth discussing (the option the more advanced students take) or things they are honestly confused about. Even though they know they are writing to the teacher, something about the perceptual anonymity of email encourages struggling students to fess up in ways that would make them too vulnerable if said aloud in class. Knowing their real questions enables me to tailor parts of the discussion to the matters that most confuse the most confused. Often students are defensive, saying things like, "I know a lot of people are having trouble with this," in other words, "You're a bad teacher or we'd all get it." However, electronic separation gives me time both to recognize that anger and blaming are often signs of panic among students who really are trying and to cool down if my own defensive hackles have risen. This approach enables me to devise ways to show students how to surmount their own particular stumbling blocks and thus in some measure to reassure them that I am "hearing" not only what they type, but what they need.

**Patricia Sawin**, Assistant Professor

During the fall of 1999, I taught one of the general anthropology courses (formerly ANTH 41, now ANTH 10) offered here at UNC-CH. Each of my students received a "traditional" paper printout of my syllabus on the first day of class. Student also had access to a "dynamic" syllabus via the world wide web. By dynamic, I simply mean that I revised and added to the original syllabus throughout the course. I posted brief comments and study questions about issues and material covered during each class meeting, and I posted exam-review suggestions and take-home essay assignments on the web page. I changed the schedule as necessary, and I lightened the reading load during the second half of the course after consistent and widespread recommendations from my students.

Although most students have relatively easy access to the world wide web nowadays, I did not require them to visit the course web page. It was merely there as another resource for them, complementing their reading and class participation. It meanwhile served as an archive for what was covered during the course, and I have looked back at it with an eye for what I would keep and what I would revise were I to teach this or other courses again. My impression is that most if

not all of my seventy students visited the course web page. Several students wrote in their midterm and final course evaluations that they appreciated having this course web page.

My syllabus is still on the web at <http://www.unc.edu/courses/anth010c> . Guidelines for creating course web pages are posted at <http://www.unc.edu/courseid/>

**Chris Rodning**, Department of Anthropology

---

news from the

### **Research Laboratories of Archaeology, Steve Davis & Vin Steponaitis**

---

#### **RLA CD-ROM Wins Award**

In 1998, the Research Laboratories of Archaeology entered the twenty-first century early with *Excavating Occaneechi Town: Archaeology of an Eighteenth-Century Indian Village*, by Steve Davis, Patrick Livingood, Trawick Ward, and Vin Steponaitis, a comprehensive, interactive site report on CD-ROM published by the University of North Carolina Press. Recognizing the significance and unique quality of this pioneering work, the Association of American Publishers (AAP) has recognized *Excavating Occaneechi Town* with its Best New Electronic Product on Hard Media award in the 1998 Professional/Scholarly Publishing (PSP) Division Annual Awards Competition. The award was presented to the University of North Carolina Press at the AAP/PSP Publishing Division's 1999 annual conference in Washington, DC.

Since its release, *Excavating Occaneechi Town* has been widely acclaimed as a model for archaeological publishing in the digital age. In addition to containing a complete, visually rich record of archaeological excavations and finds at the Fredricks site, this CD-ROM also contains a teaching tool, called the Electronic Dig. The Electronic Dig allows students, from grade school to college, to simulate their own excavations of the site and thus explore the ways by which archaeologists attempt to address questions about the past through excavation and analysis.

*Excavating Occaneechi Town* (Windows version only) sells for \$39.95 and is available from UNC Press (phone: 1-800-848-6224; worldwide web: [www.uncpress.unc.edu](http://www.uncpress.unc.edu) ).

#### **Time Before History Published**

For years, details of North Carolina's ancient past—the more than 10,000 years when Native Americans alone lived here—have been largely inaccessible to anyone other than the professional archaeologist familiar with the many technical reports that document our state's archaeology. All that changed with the recent publication of *Time Before History: The Archaeology of North Carolina* (University of North Carolina Press, 1999). Written by RLA archaeologists Trawick Ward and Steve Davis, this book is intended for a diverse audience that includes students and interested laypersons, as well as other archaeologists.

*Time Before History* presents a comprehensive picture of North Carolina before written history, as revealed by painstaking archaeological research over the past century, and is written in an easy-to-follow, accessible style. It examines the development of Native American culture from the close of the last Ice Age through the tumultuous period of Native American-European contact in the seventeenth and early eighteenth centuries, and describes how archaeologists have come to

their present understanding of North Carolina's past. *Time Before History* sells for \$39.95 (hardback) and \$18.95 (paperback), and is available from UNC Press (phone: 1-800-848-6224; worldwide web: [www.uncpress.unc.edu](http://www.uncpress.unc.edu) ).

### **Trawick Ward Retires From RLA**

On December 31, 2000, H. Trawick Ward retired as research archaeologist, ending a long and distinguished career with the Research Laboratories of Archaeology. Trawick came to UNC as a graduate student in 1972, following a stint in the U.S. Army. Even before he began classes, Trawick supervised RLA excavations at Guilford Courthouse National Military Park in Greensboro. His skills as a meticulous excavator were soon recognized by RLA director Joffre Coe and, following a successful first year as an anthropology graduate student, Dr. Coe named Trawick as Bennie Keel's replacement as senior staff archaeologist when Bennie left to take a teaching job in Ohio.

During the 1970s and early 1980s, Trawick handled much of the day-to-day business of the RLA. In addition to undertaking numerous cultural resource management projects where he surveyed proposed reservoirs, wastewater management projects, and transmission line corridors, Trawick also was a very prolific excavator, conducting important research at Hardaway, Warren Wilson, the McDowell site near Marion, and the Cold Morning site near Wilmington. His "spare" time was spent helping other graduate student with their research, monitoring sites on weekends, and fixing the trucks and bulldozer. While Trawick's RLA duties kept him busy, he still managed to write his dissertation, completed in 1980, on the relationship between plowzone and subsurface artifact assemblages at archaeological sites.

Trawick entered a new career phase in 1982, when Dr. Coe retired and Roy Dickens became the new RLA director. With the addition of Steve Davis to the RLA staff in early 1983, the RLA embarked on an ambitious, long-term project (called the Siouan project) to investigate the impact of European contact on the native peoples of the North Carolina Piedmont. This research not only clarified the late cultural sequence of the northern North Carolina Piedmont, but, more importantly, also helped answer many important questions regarding the nature, timing, and consequence of Indian-English interaction. Of particular interest to Trawick was the role of ritual in mortuary practices and how certain conservative aspects of native culture were able to persist in the face of seemingly overwhelming change brought about by trade, warfare, and disease. While much of the Siouan project research focused on four village sites along Eno River at Hillsborough—Wall, Fredricks, Jenrette, and Hogue—numerous other sites also were investigated within the Haw and Dan river drainages. The results of this work were reported in the first two monographs published by the RLA, several RLA research reports, numerous book chapters, journal articles, and conference papers, and a CD-ROM.

As Trawick neared retirement, he did some of his most important work by bringing his vast knowledge of North Carolina archaeology to the public. While he has long been known as an engaging public speaker, Trawick spent the last five years focused on writing a popular book on North Carolina archaeology and creating educational resources on the worldwide web that could be used by K-12 teachers to bring North Carolina's ancient past to the classroom. The book, titled *Time Before History: The Archaeology of North Carolina* and co-authored with Steve Davis, was published by UNC Press in 1999. The teacher resources, titled "Archaeology and the Ancient History of North Carolina, 10,000 B.C.\_A.D. 1540" and co-developed with Chris Rodning, can be found on the *Learn North Carolina: The North Carolina Teachers' Network website* at <http://www.learnnc.org/learnnc/resources/anthro2.nsf> .

Two events were held last fall to celebrate Trawick's career. At the Fifty-Seventh Annual Meeting of the Southeastern Archaeological Conference, held on November 8-11 in Macon, Georgia, a special SEAC-sponsored symposium was organized by Trawick's students titled "The Archaeology of Native North Carolina: Papers in Honor of H. Trawick Ward." Following the

symposium, a reception was held in Trawick's honor. Papers from the symposium will appear this fall in a special SEAC publication.

On December 2nd, about 100 of Trawick's friends and students again honored him in a most fitting manner—with a pig pickin' at Trawick's house. Much barbeque and beer were consumed, and everyone had a great time. Bennie Keel, in an encore performance of his SEAC presentation, aired a humorous Powerpoint presentation (with sound effects) that gave the "real, untold story" of Trawick's archaeological career. Vin then presented Trawick with the RLA's version of the "gold watch" for meritorious service. Marking the occasion in true Mississippian chieftom fashion with the exchange of prestige goods, Vin gave Trawick an exquisite Tammy Beane reproduction of a Qualla Incised bowl found on one of the townhouse floors at Coweeta Creek. Even the non-archaeologists at the gathering were impressed!

While retired, Trawick still plans to stay involved in North Carolina archaeology by doing a little consulting work and generally staying involved with his former students and colleagues. We miss his presence in the RLA but wish him a very happy future.

---

### **1998 Archaeological Field School at Jenrette Site**

In 1998, the Research Laboratories of Archaeology offered its final field school at the Jenrette site, a late seventeenth-century Indian village near Hillsborough, North Carolina. Jenrette was discovered in 1989 while searching the vicinity around Occaneechi Town (Fredricks site) for additional evidence of an Occaneechi occupation there. Located adjacent to Occaneechi Town, Jenrette is thought to represent a stockaded settlement of the Shakori Indians that was occupied when the Occaneechi first moved into the Hillsborough area after 1676. The 1998 field school completed the excavation of this important archaeological site which, coupled with the RLA's earlier research at Occaneechi Town, will permit a detailed examination of the cultural dynamics that accompanied the emergence of multi-tribal communities during the period of European-Native American contact.

### **N. C. Commission of Indian Affairs Meets in Chapel Hill**

On September 15, 2000, the North Carolina Commission of Indian Affairs held its quarterly meeting on the UNC campus at the invitation of the Research Laboratories of Archaeology. In addition to the Commission's regular business, the meeting's activities included welcoming remarks from Interim Provost Richard Edwards, a lunchtime address by RLA Director Vin Steponaitis, and an afternoon tour of the RLA for Commission members, staff, and guests. The meeting provided a good opportunity for the Commission and the RLA to build bridges and to explore areas of mutual interest. Commission members and staff expressed appreciation for the invitation and the tour. At one point, Commissioner Ray Littleturtle (Lumbee), publicly remarked that "relations between Indians and archaeologists in this state are better than they have ever been."

### **Warren Wilson Collection Repatriated**

In late September of 1999, the RLA completed its first repatriation under the terms of the Native American Graves Protection and Repatriation Act (NAGPRA): the remains of 58 individuals and associated funerary objects (mostly shell beads) that had been excavated from the Warren Wilson site (31Bn29) between 1966 and 1985 were returned to the Eastern Band of Cherokee Indians. These remains and objects were subsequently reburied by the Eastern Band at the

Warren Wilson site, in the same pits from which they had originally been removed. James Bird, the Eastern Band's Director of Cultural Resources, afterwards remarked, "This has been a significant event in furthering favorable relationships between the university ... and the Cherokee nation."

## **Archaeological Field Schools in Alabama**

by **John Scarry**

In 1999 and 2000, the Department of Anthropology/Research Laboratories of Archaeology archaeological field school was held at the Grady Bobo site near Tuscaloosa, Alabama. Margaret Scarry, John Scarry, Mintcy Maxham, and Greg Wilson directed the excavations, with students from UNC and NCSU. The students learned fundamental techniques of archaeological field and laboratory research and gained a richer picture of the culture history of the late prehistoric peoples of the region.

Our research goals were to investigate the organization of late prehistoric communities and the nature and patterning of the activities that people carried out in those communities over the period immediately before and after the creation of the Moundville chiefdom. We concentrated our excavations in two areas of the site that contained materials dating to this period. Over the course of the two summers, we excavated trash-filled pits dating to both the West Jefferson (pre-chiefdom) and Moundville I phases (early chiefdom). While we failed to find the remains of houses that we had hoped were preserved at the site, we did recover important data regarding both occupations. In particular, we recovered valuable information about activities in the rural communities of the Moundville chiefdom.

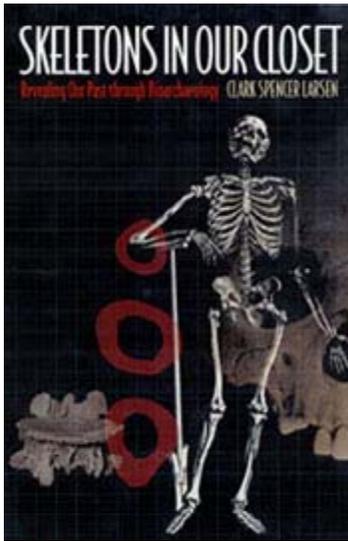
We have not yet completed our analyses of the excavated materials, but our preliminary studies do suggest that the Grady Bobo site was an important place during the early history of the Moundville chiefdom. A large Moundville phase pit contained abundant faunal and floral remains and items of material culture such as broken pottery vessels, stone tools, and debris associated with the manufacturing of stone tools. Because of the mussel shell in the pit, even delicate bird and fish bones were well preserved. The faunal remains included birds such as crows, flickers, and cardinals that may have been used for their colored feathers rather than as food items. Among the sherds from the pit there were fragments of several elaborately decorated serving vessels. Based on the remains from this feature, Mintcy Maxham has suggested that the materials we recovered from the pit may represent trash from communal rituals that involved some feasting. Her work has altered our picture of the local structure of the Moundville chiefdom and has shed new light on the creation of community and community identity.

The West Jefferson phase pit fills were not as rich as the Moundville pit, but we did recover good samples of material culture and food remains. These remains should provide information regarding economic patterns and foodways in the period just before the emergence of the Moundville chiefdom.

The National Science Foundation and the University of North Carolina provided funding for the excavations at the Grady Bobo site.

---

**New Books by Faculty...**



## **Skeletons in Our Closet:**

### **Revealing Our Past through Bioarchaeology**

*By Clark Spencer Larsen, Princeton University Press, May 2000*

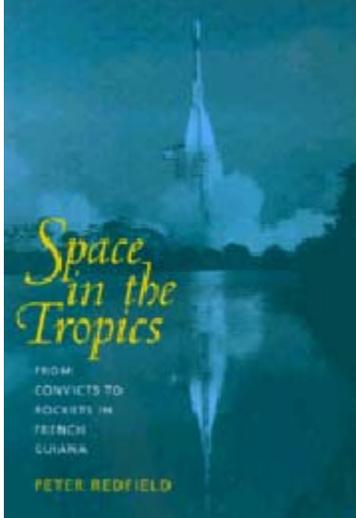
*Skeletons in Our Closet* is a popular account of bioarchaeology, the branch of anthropology that deals with the study of human biological remains from archaeological settings. The human skeleton is a remarkable storehouse of information about lifestyle, in large part owing to the high degree of sensitivity of bones and teeth during the years of growth and development to a range of environmental factors, such as disease, stress, diet, nutrition, climate, injury and violent death, and activity. Technological, methodological, and theoretical breakthroughs in bioarchaeology and other sciences have greatly expanded our ability to identify and interpret the impact of these factors on the lives of past people. A central theme of the book is the interaction between biology, culture, and behavior. Human culture is a powerful force in facilitating adaptation to new and changing conditions, such as changes in diet, alterations in climate, or migration from one type of environmental setting to another. This biocultural theme is carried throughout the book by tracing key developments in the last 10,000 years of our evolution, including the shift from hunting and gathering to agriculture, the arrival of Europeans in the Americas and impact of colonization on native peoples, the impact of colonization on the health and lifestyles of the colonizers themselves, and some current health and activity trends in developed and developing nations in the late twentieth and into the twenty-first century. Some key developments in the last 10,000 years have been detrimental to human health in a number of key respects. For example, contrary to popular opinion, the shift from foraging to farming was not an especially positive development for *Homo sapiens*. Compared to their hunter-gatherer ancestors, many early farmers had more disease, had to work harder, and had a poorer quality of life owing to poorer diets and more marginal living circumstances. The study of ancient skeletons helps us to understand who we are today and to identify changes that modern humans will need to make for a better quality of life, such as more physical exercise and less caloric and fat intake.

**Clark Larsen** is the Amos H. Hawley Distinguished Professor of Anthropology

## Space in the Tropics:

### From Convicts to Rockets in French Guiana

By Peter Redfield, University of California Press, December 2000



Rockets roar into space - bearing roughly half the world's commercial satellites - from the same South American coastal rainforest where convicts once did time on infamous Devil's Island. What makes *Space in the Tropics* enthralling is anthropologist Peter Redfield's ability to draw from these two disparate European projects in French Guiana a gleaming web of ideas about the intersections of nature and culture. In comparing the Franco-European Ariane rocket program with the earlier penal experiment, Redfield connects the myth of Robinson Crusoe, nineteenth-century prison reform, the Dreyfus Affair, tropical medicine, postwar exploration of outer space, satellite technology, development, and ecotourism with a focus on place, and the incorporation of this particular place into greater extended systems. Examining the wider context of the Ariane program, he argues that technology and nature must be understood within a greater ecology of displacement and makes a case for the importance of margins in understanding the trajectories of modern life. In recent commentaries on the book, John R. Gillis says that "*Space in the Tropics* speaks - often quite brilliantly - to several domains all at once and makes us take a second look at things we think we know all too well. If traditional anthropology attempted to introduce us to other worlds, Redfield introduces us to ourselves." Paul Rabinow adds: "Global? Local? Historical? Futuristic? Exotic? Quotidian? Peter Redfield shows us that if you go to the right place, don't stay there, look and listen carefully, and spend years crafting the manuscript and your ideas, it is possible to write a book such as *Space in the Tropics* that shows that there already is an anthropology for the new millennium." [Editor's note: The preceding book precis was provided courtesy of University of California Press.]

**Peter Redfield** is Assistant Professor of Anthropology

---



### **History in Person: Enduring Struggles, Contentious Practice, Intimate Identities**

*Dorothy Holland and Jean Lave, eds. School of American Research Press, April 2001*

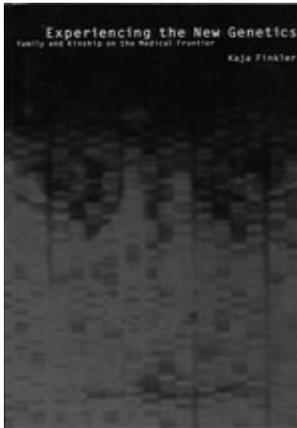
This book took shape in an advanced seminar hosted by the School of American Research, whose participants included Begoña Aretxaga, Steven Gregory, Dorothy Holland, Michael Kearney, Jean Lave, Dan Linger, Liisa Malkki, Kay Warren, and Paul Willis.

Intent on understanding long-term struggles as process and on extending social practice theory to encompass the historical formation of persons, the organizers—Holland and Lave—asked participants to contribute ethnographic studies of explicit, local conflict. Thus, the chapters of the volume treat enduring struggles and the historical formation of selves as realized in contentious, local practice rather than in direct relation with each other.

As a theoretical construct, "history in person" indexes a world of identity, action, self-making, contentious practice, cultural production and long-term transformative struggles. Sites of local struggles—a Northern Ireland prison (Aretxaga), "ethnic" festivals in Oaxacalifornia (Kearney), tensions among the life trajectories of members of a Mayan activist family (Warren), Hutu exile weddings (Malkki), the British factory floor (Willis), the Nepali Tij festival (Holland and Skinner), the streets of Japan where Brazilian immigrants walked (Linger), a public meeting organized by the New York Port Authority (Gregory), or meetings held by the Oporto British School's governing committee (Lave)—were not just keyholes conveniently placed for spying on the connections of events to large-scale enduring struggles deployed across many institutions and practical fields. They were also—crucially—places where significant social evaluations of futures were being produced, where the social work of identification was ongoing, where persons were being positioned in and by practices and becoming suppressed or radicalized, where powerful cultural forms were being produced and were altering subjectivities, and where coherencies across local sites were being (re)produced and/or disrupted.

Because they begin inquiry from local contentious practice, the chapters alternatively illuminate the utility of Bakhtin's dialogical processes of self-making, the surprising transformations and reconfigurations of conflicts that become apparent when all parties to the struggle are considered, the centrality of contestations over the future (versus the past) to many of these struggles, and the politics of multiple idioms (voices) in which they are conducted.

**Dorothy Holland** is a Professor of Anthropology



## **Experiencing the New Genetics:**

### **Family and Kinship on the Medical Frontier**

*By Kaja Finkler, University of Pennsylvania Press, April 2000*

In *Experiencing the New Genetics: Family and Kinship on the Medical Frontier*, Kaja Finkler brings together certain kinds of researches usually isolated from each other — a history of genetic theory, the historical emergence from it of contemporary hereditarian notions in biomedicine, and debates about kinship and family — because genetic models of inheritance revolve around these institutions. Embedded in concepts of genetic inheritance are notions about family and kin that are seen as the mediums through which inheritance flows.

Finkler poses two important and interrelated questions: first, How do people experience the ideology of genetic inheritance, especially as related to their family and kin? and second, Why has genetic inheritance become a major theme in contemporary life? To explore these questions, Finkler brings in empirical data drawn from interviews with women with breast cancer, healthy women with family histories of breast cancer, and adoptees searching for their birth parents. Finkler finds these ostensibly different groups of people are united by adhering to the reigning ideology of genetic inheritance that moves them to act, albeit in very different domains and with different consequences. Finkler concludes that our current period is one dominated by the "hegemony of the gene" leading to a "medicalization of kinship."

**Kaja Finkler** is Professor of Anthropology

In the past several decades there has been enormous interest both in the scientific community and in the popular press in genetic inheritance. We are ceaselessly told uncritically about the role genes play in our lives and the dazzling advances in genetics by the media and the scientific community. At the end of the 20<sup>th</sup> century genetics is considered a new frontier in the same way as in its beginning the marvels of technology, the automobile, and electricity were regarded with wonder, or the space program of the 1960's. The mapping of the entire human genome for the benefit of mankind is the current aim of contemporary biomedicine. The study of genetic inheritance of diseases and behavioral characteristics is now at the cutting edge of modern science. Historically, we know that the opening up of any new frontier, with its chartering of new maps, has consequences on both societal and individual levels. What is most intriguing about this particular new frontier called the new genetics is that it is arguably an old frontier in a form of genetic determinism now enveloped in a new canopy and taking on new guises.

---

## Faculty & Student Selected Publications

---

### **Benjamin, Alan**

1999 "Contract and Covenant in Curaçao: A Call to recognize the reciprocal Social Relations Embedded in Scholarly Research. In N. M. P. King, G. E. Henderson, and J. Stein, eds. *Beyond Regulations: Ethics in Human Subjects Research*. Chapel Hill, NC: University of North Carolina Press.

### **Billman, Brian**

1999 B. R. Billman and G. M. Feinman, eds. *Settlement Pattern Studies in the Americas: Fifty Years Since Virú*. Washington, D.C.: Smithsonian Institution Press.

1999 "Reconstructing Prehistoric Political Economies and Cycles of Political Power in the Moche Valley, Peru." In B. R. Billman and G. M. Feinman, eds. *Settlement Pattern Studies in the Americas: Fifty Years Since Virú*

2000 "Cannibalism, Warfare, and Drought in the Mesa Verde Region in the Twelfth Century A.D." *American Antiquity*. 65 (1): 145-178.

### **Crumley, Carole L.**

1998 "Foreword." In W. Balée *Advances in Historical Ecology*. New York: Columbia University Press.

1999 "Aedual Gaulish Economy and Society on the Eve of the Conquest: the Dialectics of Landscape and Power." *Cuadernos de Arqueología Mediterránea* 3 (1): 31-46.

1999 "Sacred Landscapes: Constructed and Conceptualized. In W. Ashmore and B. Knapp *Archaeologies of Landscape: Contemporary Perspectives*. Blackwell Press.

### **Davis, R. P. Stephen, Jr.**

1999 T. Ward and R. P. S. Davis *Time before History: The Archaeology of North Carolina*. Chapel Hill: University of North Carolina Press.

### **De la Cadena, Marisol**

1998 "The Insurgence of Provincial Intellectuals" in Steve Stern, ed. *Shining and Other Paths: War and Society in Peru 1980-1995*. Durham, N.C.: Duke University Press.

1998 "Silent Racism and Intellectual Superiority in Peru." *Bulletin of Latin American Studies* 17(2): 143-164.

2000 *Indigenous Mestizos: The Politics of Race and Culture in Cuzco, Peru (1919-1991)*. Durham, NC: Duke University Press.

### **Detwiler, Kandace R.**

2000 K. R. Detwiler and A. M. VanDerwarker. "Plant and Animal Subsistence at the Coweeta Creek Site (31Ma34), Macon County, North Carolina." *North Carolina Archaeology*. 49: 59-77.

### **Escobar, Arturo**

1999 *El Final del Salvaje: Naturaleza, Cultura y Política en la Antropología Contemporánea*. Bogota, Colombia: ICAN/CEREC.

2000 "Place, Power and Networks in Globalization and Postdevelopment." In K. Wilkins *Re-developing Communications for Social Change*. Rowman and Littlefield.

### **Estroff, Sue E.**

1998 S. Estroff, J. Swanson, W. Lachicotte, M. Swartz, and M. Bolduc "Risk Reconsidered: Targets of Violence in the Social Networks of People with Serious Psychiatric Disorders." *Social Psychiatry and Psychiatric Epidemiology* 33, Supplement 1: 95-101.

1998 J. Swanson, S. Estroff, M. Swartz, R. Borum, R. Wagner and V. Hiday "Psychiatric Impairment, Social Contact, and Violent Behavior." *Social Psychiatry and Psychiatric Epidemiology* 33, Supplement 1: 86-94.

1999 "The Gaze of Scholars and Subjects: Rights, Roles, and Obligations in Ethnographic Research." In N.M.P. King et al., eds. *Beyond Regulations: Ethics in Human Subjects Research*. Chapel Hill: UNC Press.

### **Farquhar, Judith**

1998 "Chinese Medicine and the Life of the Mind: Are Brains Necessary?" *North Carolina Medical Journal* 59: 3.

1999 "Technologies of Everyday Life: The Economy of Impotence in Reform China." *Cultural Anthropology* 14 (2): 1-26.

### **Finkler, Kaja**

2000 "Diffusion Reconsidered: Variation and Transformation in Biomedical Practice: a Case from Mexico." *Medical Anthropology* 19 (1).

2000 *Experiencing the New Genetics: Family and Kinship on the Medical Frontier*. Philadelphia: University of Pennsylvania Press.

### **Heath, Charles**

2001 C. L. Heath and J. E. Byrd. "The Country here is Very Thick of Indian Towns and Plantations: Tuscarora settlement patterns as revealed by the Contentnea Creek survey." In D. B. Blanton and J. A. King, eds. *Material Contributions to Middle Atlantic Ethnohistory: Interpretations of Native American Life*. Gainesville: University Press of Florida. In Press.

### **Hinson, Glenn**

2000 *Fire in My Bones: Transcendence and the Holy Spirit in African American Gospel*. Philadelphia: University of Pennsylvania Press.

### **Holland, Dorothy**

2001 D. Holland and J. Lave, eds. *History in Person: Enduring Struggles and the Practice of Identity*. Taos, NM: School of American Research Press. In Press.

1998 D. Skinner, A. Pach III, and D. Holland, eds. *Selves in Time and Place: Identities, Experience, and History in Nepal*. Lanham, MD: Rowman and Littlefield.

1998 D. Holland, W. Lachicotte, D. Skinner, and W. Cain. *Identity and Agency in Cultural Worlds*. Cambridge, MA: Harvard University Press.

### **Johnson, Norris**

1999 "A Song of Secret Places." *Pilgrimage* 25 (3-4): 4-10.

1999 "Temple of Abundant Flowing Spring." *Kyoto Diaries* 5 (2): 1-6.

2000 "Space, Place, and Sensibility." *Environmental and Architectural Newsletter* 11 (1): 4-8.

### **Jones, Elizabeth A.**

2000 "Climate, archaeology, history, and the Arthurian tradition: A multiple-source study of two Dark-Age puzzles." In J. Gunn, ed. *The Years Without Summer: Tracing A.D. 536 and its Aftermath*. BAR International Series 872. Oxford, UK: Archeopress.

2001 Jones, E. A. and C. L. Crumley. "Mont Dardon." In P. J. Crabtree, ed. *Medieval Archaeology: An encyclopedia*. New York: Garland Publishing.

### **Lachicotte, William**

1998 D. Holland, W. Lachicotte, D. Skinner, and W. Cain. *Identity and Agency in Cultural Worlds*. Cambridge, MA: Harvard University Press.

### **Larsen, Clark**

1999 *Bioarcheology: Interpreting Behavior from the Human Skeleton*. Cambridge, England: Cambridge University Press.

1999 *Prehistoric Lifeways in the Great Basin Wetlands: Bioarchaeological Reconstruction and Interpretation*. Salt Lake City: University of Utah Press.

1998 C. S. Larsen, R. M. Matter, and D. L. Gebo. *Human Origins: The Fossil Record*. (3<sup>rd</sup> ed.) Prospect Heights, IL: Waveland Press.

### **Linder, Fletcher**

1999 V. Foshee, K. Bauman and F. Linder "Family Violence and the Perpetration of Adolescent Dating Violence Perpetration: Examining Social Learning and Social Control Processes." *Journal of Marriage and the Family*.

### **Leslie, Paul**

1999 M. A. Little and P.W. Leslie, eds. *Turkana Herders of the Dry Savanna: Ecology and Biobehavioral Response of Nomads to an Uncertain Environment*. Oxford: Oxford University Press.

1999 P. Leslie and R. Dyson-Hudson. "Chapter 12: People and Herds" in M. A. Little and P.W. Leslie, eds. *Turkana Herders of the Dry Savanna: Ecology and Biobehavioral Response of Nomads to an Uncertain Environment*.

1999 P. W. Leslie, R. Dyson-Hudson and P. Fry. "Chapter 14: Population Replacement and Persistence" in M. A. Little and P.W. Leslie, eds. *Turkana Herders of the Dry Savanna: Ecology and Biobehavioral Response of Nomads to an Uncertain Environment*.

### **Lutz, Catherine**

1999 C. Lutz and D. Nonini "The Economies of Violence and the Violences of Economies." In H. Moore, ed. *Anthropological Theory Today*. London: Polity Press.

1999 "Ethnography at the War Century's End." *Journal of Contemporary Ethnography* 28 (6): 610-619.

### **Maxham, Mintcy D.**

2000 "Rural Communities in the Black Warrior Valley, Alabama: The Role of Commoners in the Creation of the Moundville I Landscape." *American Antiquity* 65 (2): 337-354.

### **Nonini, Donald**

1998 "'Chinese Society,' Coffeeshop Talk, Possessing Gods: the Politics of Public Space among Diasporic Chinese in Malaysia." *positions: east asia cultures critique* 6(2): 439-473.

1999 C. Lutz and D. Nonini "The Economies of Violence and the Violences of Economies." In H. Moore, ed. *Anthropological Theory Today*. London: Polity Press.

1999 "The Dialectics of 'disputatiousness' and 'rice-eating money': Class Confrontation and Gendered Imaginaries among Chinese men in Peninsular Malaysia." *American Ethnologist* 26 (1): 47-68.

### **Peacock, James**

1998 "Wellsprings of Social Values" In M. Carrow, ed. *Social Policy and Values*. New York: Praeger.

1998 "Anthropology in the South and the Southern Anthropological Society: Diversity, the South, Anthropology, and Culture." In C. E. Hill and P. D. Beaver, eds. *Cultural Diversity in the U.S. South: Anthropological Contributions to a Region in Transition*. Athens: University of Georgia Press.

1999 J. Peacock, L. Basch, J. Sharff, L. Saunders and J. Craven *Transforming Academia: Toward and Engaged Anthropology*. Arlington, VA: American Anthropological

---

Association.

**Pollitzer, William S.**

1999 *The Gullah People and Their African heritage*. University of Georgia Press.

**Poncelet, Eric C.**

2001 "'A Kiss Here and a Kiss There': Conflict and Collaboration in Environmental Partnerships." *Environmental Management*. 27 (1): 13-26.

2001 "The Discourse of Environmental Partnerships." In C. Crumley, ed. *Anthropology and Environment: New Directions*. AltaMira Press.

2001 "In Search of the 'Win-Win': Multi-stakeholder Environmental Partnerships and the Pursuit of Sustainability." In M. Bartolomeo, A. Tukker, and T. de Bruijn, eds. *Partnership and Leadership: Building Alliances for a Sustainable Future*. Kluwer Academic Publishers. In Press.

**Redfield, Peter**

2000 *Space in the Tropics*. Berkeley: University of California Press.

**Rodning, Christopher B.**

1999 "Archaeological Perspectives on Gender and Women in Traditional Cherokee Society." *Journal of Cherokee Studies* 20: 3-27.

2001 Eastman, J. M., and C. B. Rodning, eds. *Archaeological Studies of Gender in the Southeastern United States*.

2001 "Mortuary Ritual and Gender Ideology in Protohistoric Southwestern North Carolina." In J. M. Eastman and C. B. Rodning, eds. *Archaeological Studies of Gender in the Southeastern United States*. Gainesville, FL: University Press of Florida.

**Sawin, Patricia**

1998 "Performance." In B. A. Rosenberg and M. Brown, eds. *Folklore and Literature: An Encyclopedia*. Santa Barbara, CA: ABC-CLIO.

1999 "Gender, Context, and the Narrative Construction of Identity: Rethinking Models of Women's Narrative." In M. Bucholtz, A. C. Lians, and L. A. Sutton, eds. *Reinventing Identities: The Gendered Self in Discourse*. New York: Oxford University Press.

2000 "Transparent Masks: The Ideology and Practice of Masking in Cajun Country Mardi Gras." *Journal of American Folklore*. In Press.

**Scarry, John**

1998 C. Payne and J. Scarry "Town Structure et the Edge of the Mississippian World." In R.B. Lewis and C. Stout, eds. *Mississippian Towns and Sacred Places: Searching for an Architectural Grammar*. Tuscaloosa: University of Alabama Press.

1999 "Elite Identities in Apalachee Province: The Construction of Identity and Cultural Change in a Mississippian Society." In J. Robb, ed. *Material Symbols: Culture and Economy in Prehistory*. Carbondale: Southern Illinois University.

1999 "How Great Were the Southeastern Polities?" In J. Neitzel, ed. *Great Towns and Regional Polities: Cultural Evolution in the U.S. Southwest and Southeast*. Albuquerque: University of New Mexico Press.

### **Scarry, Margaret**

1998 Domestic life on the Northwest Riverbank at Moundville. In V. Knight and V. Steponaitis, eds. *Archeology of the Moundville Chiefdom*. Washington D.C.: Smithsonian Institution Press.

1999 "Precolombian Use of Plants in Useppa Island". In W. H. Harquardt, ed., *The Archaeology of Useppa Island*. (Institute of Archaeology and Paleoenvironmental Studies, Monograph 3.) Gainesville: University of Florida.

1999 "The Age of Common Beans (*Phaseolus vulgaris*) in the Northeastern United States." *American Antiquity*. 64 (4): 653-658.

### **Scholl, Michael D.**

1999 "In Delaware the Millennium Has Begun": 19th-Century Farmstead Archeology and the Methodists *Discipline*" *N.E. Historical Archaeology* 27: 12-32.

### **Skinner, Debra**

1998 D. Holland, W. Lachicotte, D. Skinner, and W. Cain, eds. *Identity and Agency in Cultural Worlds*. Cambridge, MA: Harvard University Press.

1998 D. Skinner, A. Pach III, and D. Holland, eds. *Selves in Time and Place: Identities, Experience, and History in Nepal*. Lanham, MD: Rowman and Littlefield.

1998 D. Skinner, A. Pach III, and D. Holland. "Selves and Time in Place: An Introduction" In D. Skinner, A. Pach III, and D. Holland, eds. *Selves in Time and Place: Identities, Experience, and History in Nepal*.

### **Slocum, Karla**

2001 "Negotiating Identity and Black Femenist Politics in Carribbean Research." In I. McClaurin, ed. *Black Feminist Anthropology: Theory, Praxis, Poetics, and Politics*. Rutgers University Press.

### **Smith-Nonini, Sandy**

1998 "Health `Anti-Reform' in El Salvador: Community Health NGOs and the State in the Neoliberal Era." *Political and Legal Anthropology Review* 21 (1): 99-113.

### **Steponaitis, Laurie**

1998 J. Herbert and L. Steponaitis "Estimating the Season of Harvest of Eastern Oysters (*Crassostrea virginica*) with Shells from the Chesapeake Bay." *Southeastern Archaeology* 17 (1): 53-71.

### **Steponaitis, Vincas**

1998 V. Steponaitis and V.J. Knight, Jr., eds. *Archaeology of the Moundville Chiefdom*. Washington, D.C.: Smithsonian Institution Press.

1998 V. Steponaitis and V. J Knight, Jr. "Population Trends at Moundville." In V. Steponaitis and V.J. Knight, Jr., eds. *Archaeology of the Moundville Chiefdom*.

1998 V. Steponaitis and V.J. Knight, Jr. "A New History of Moundville." In V. Steponaitis and V.J. Knight, Jr., eds. *Archaeology of the Moundville Chiefdom*.

### **Tucker, Bram**

1999 B. Winterhalder, F. Lu, and B. Tucker. "Risk-Sensitive Adaptive Tactics: Models and Evidence from Subsistence Studies in Biology and Anthropology." *Journal of Archaeological Research*. 7 (4): 301-347.

2001 B. Tucker, J. Yount, and Tsiazonera. "Constructing Mikea Identity: Past or Present links to Forest and Foraging." *Ethnohistory*. In Press.

### **VanDerwarker, Amber M.**

1999 "Feasting and Status at the Toqua site." *Southeastern Archaeology*. 18 (1): 24-34.

2000 A. M. VanDerwarker and K. R. Detwiler. "Plant and Animal Subsistence at the Coweeta Creek Site (31MA34), Macon County, North Carolina." *North Carolina Archaeology*. 49: 59-77.

### **Ward, Trawick H.**

1999 T. Ward and R. P. S. Davis *Time before History: The Archaeology of North Carolina*. Chapel Hill: University of North Carolina Press.

### **Weiner, Margaret**

1999 "'Pay No Attention to the Man Behind the Curtain': Irreverent Notes on Gender and Ethnography." *Anthropology and Humanism Quarterly* 24 (2): 95-108.

1999 "Making Local History in New Order Bali: Public Culture and the Politics of the Past." In L. Connors and R. Rubinstein *Staying Local in the Global Village: Bali in the Twentieth century*. Oahu: University of Hawaii Press.

### **Whitridge, Peter**

2000 "Gender, Households, and the Material Construction of Social Difference: Metal Consumption at a Classic Thule Whaling Village." In L. Frink, R. Shepard and G. Reinhardt, eds. *Anthropological Papers of the University of Alaska*. In Press.

2000 "The Prehistory of Inuit and Yupik Whaling." *Revista Archeologia Americana*. In Press.

2001 "Zen Fish: a Consideration of the Discordance between Artifactual and Zooarchaeological Indicators of Thule Inuit Fish Use." *Journal of Anthropological Archaeology*. In Press.

**Williams, Dee M.**

1998 "Alcohol Indulgence in a Mogolian Community of China." *Bulletin of Concerned Asian Scholars* 30 (1): 13-22.

**Wilson, Gregory D.**

1999 "The Production and Consumption of Mississippian Fineware in the American Bottom." *Southeastern Archaeology*. 18: 98-109.

**Winterhalder, Bruce**

1999 B. Winterhalder, F. Lu and B. Tucker "Risk-sensitive Adaptive Tactics: Models and Evidence from Subsistence Studies in Biology and Anthropology." *Journal of Archaeological Research* 7 (4): 301-348.

2000 "Analyzing Adaptive Strategies: Human Behavioral Ecology at twenty-five." *Evolutionary Anthropology* 9 (2): 51-74.

2000 "Recent Work on the Behavioral Ecology of Hunter-Gatherers." In C. Panter-Brick, R. Layton, and P. Rowley-Conwy, eds. *Hunter-Gatherers: An Interdisciplinary Perspective*. Oxford, UK: Oxford Univ. Press.

---

---

**Image and Spirit: Defending Ancient Springs**

**Norris Brock Johnson**, Professor of Anthropology

---

Images are a vital aspect of my teaching and writing. Temple gardens; painting and carving; the architecture of religious landscapes — these topics in and of themselves demand presentation, communication, via images. Images also are prominent in my work as I seek to keep alive an archaic idea of the image itself — the idea that an image, an iconic image specifically, participates in that of which it is an image (cf. Barfield 1988; Eco 1986; Yanagi 1972). Contentious, yes, yet I find that the vast majority of peoples in the world, as reported by ethnographers, believe(d) that images embody the Spirit, the felt presence, of that which is imaged.

Writing in *Concerning the Spiritual in Art*, Wassily Kandinsky conceptualizes Spirit as *Stimmung* — an affecting presence, as Robert Plant Armstrong (1971) and Jacque Maquet (1986) deem it. For Kandinsky (1977:53) Spirit is felt to be present in art, as in other aspects of life, via the ability of Spirit to engender "vibrations of the soul." Writing in *Knowledge and the Sacred*, Seyyed Hossein Nasr (1981:262) argues that "the source of the forms which are dealt with by the artist is ultimately Divine." E.E. Evans-Pritchard (1956:142), writing in *Nuer Religion*, told us that "within their system of religious thought things are not just what they appear to be but as they are conceived on in relation to God." Kandinsky concluded that much of the imagery deemed art is theological, especially the graphic (two-dimensional) images and plastic (three-dimensional) forms from societies that we convert into "art" (cf. Johnson 1991).

Carvers among the Dogon of Mali, West Africa, for instance say that certain forms and images embody Spirit. *Nyama* [Spirit] is believed embodied as carved images of hermaphroditic *Nommo*, such as the one imaged at the beginning of this essay (cf. Johnson 1988). Images of hermaphroditism, carvings, are epistemological gifts from *Nommo* ancestors. Carvers say that upon the birth of children, "the *Nommo* has previously drawn on the ground the outlines of two souls shown in human form. The first outline is female, and the second male. As the new-born child touches the outlines, the two souls take possession of him. His body is one, but *the spiritual part* of his is two" (Griaule and Dieterlen 1965:156, my italics). As Spirit, *Nyama* is undifferentiated; subsequently, hermaphroditic carvings are believed to embody and present the *Nommo*-as-Spirit to humans.

Cross-culturally, Spirit emerges repeatedly and with remarkable consistency. *Kwoth* (among the Nuer); *Nyama* (among the Dogon); *Vik* (among the Greenland Inuit) — Spirit is known by various names yet invariably is believed embodied as iconic imagery. The problem for me is that, while remarkably similar cross-culturally, indigenous explanations of painting and carving remain "data" for aesthetic anthropologists, in particular, and are rarely embraced as "theory" (cf. Anderson 1990). Rather than considering Spirit as theory-to-be-tested cross-culturally, Spirit remains the result of ethnographic inquiry rather than a source, a spring, for ethnographic inquiry. Evans-Pritchard (1956:140) wondered at ". . . how wide of the mark have been anthropological attempts to explain the kind of statements we have been considering." We behave as iconoclasts by breaking the Spirit of iconic images in reducing them to representations, symbols, and "meaning." The Dogon and Inuit and Nuer remain iconophiles in acknowledging image-as-Spirit.

While photographing plains Indians around the turn of the century, Edward Curtis tells us that he was shot at four times out of Indian "fears of having their spirits stolen by the camera's eye (Curtis 1972:IV). This response of the Indians appears to be from this vantage of image-as-Spirit. And this *weltanschauung* of image making, and images themselves, to which Indians responded is still with us. Though present-day photographers are not shot at notice that photographers still routinely use the language of taking life when making images — images invariably are "shot," "captured," or "taken." Unconsciously at best, the language of image making reveals that the making of images continues as a killing of Spirit.

A variety of peoples spoken for by ethnographers have taught me that image-as-decoration, amusement, ancillary appendage, or space-filler is, well, a sacrilege. In our work we ought to be mindful, respectful, of images.

#### References Cited:

Anderson, Richard L. (1990) *Calliope's Sister's: A Comparative Study of Philosophies of Art*. Englewood Cliffs: Prentice Hall.

Armstrong, Robert Plant (1971) *The Affecting Presence: An Essay in Humanistic Anthropology*. Urbana and London: University of Illinois Press.

Barfield, Owen (1988) *Saving the Appearances: A Study in Idolatry*. Middletown: Wesleyan University Press.

Curtis, Edward (1972) *Portraits from North American Indian Life*. New York: Prometory Press.

Eco, Umberto (1986) *Art and Beauty in the Middle Ages*. New Haven and London: Yale University Press.

Evans-Pritchard, E.E. (1956) *Nuer Religion*. New York and Oxford: Oxford Press.

Griaule, Marcel and Germaine Dieterlen (1960) *African Worlds: Studies in the Cosmological Ideas and Social Values of African Peoples*. Daryll Forde, ed. London: Oxford University Press.

Johnson, Norris Brock (1991) "Art and the Meaning of Things." *Reviews in Anthropology* 17:221-234.

(1988) "Image and Archetype: Male and Female as Metaphor in the Thought of Carl G. Jung and Ogotemmeli of the Dogon." *Dialectical Anthropology* 13:45-62.

Kandinsky, Wassily (1977) *Concerning the Spiritual in Art*. New York: Dover.

Maquet, Jacques (1986) *The Aesthetic Experience: An Anthropologist Looks at the Visual Arts*. New Haven and London: Yale University Press.

Nasr, Seyyed Hossein (1981) *Knowledge and the Sacred*. New York: Crossroads Press.

Yanagi, Soetsu (1972) *The Unknown Craftsman: A Japanese Insight Into Beauty*. Bernard Leach, translator. Tokyo and New York: Kodansha.



---

t t

### **Faculty Grants, Honors, and National Offices**

---

**Brian Billman** received a grant from the Archaeology Program, NSF, for "Impacts of El Niño Foods on Sociopolitical Organizations of the Moche Valley, Peru," \$11,784; and (with Patricia Lambert) a Wenner-Gren Foundation Grant for the analysis of human remains and grave goods from Cerro Oreja, a pre-Moche urban center in the Moche Valley, Peru, \$20,000. He was also appointed Santa Fe Institute Fellow-at-Large, 1998-1999, \$5,000.

**Julia Crane** received a grant from the Cultural Cooperation Organization of the Netherlands Antilles, 1998-1999, \$12,000.

**Carole Crumley** was elected Secretary of the American Anthropological Association, 1997-2001; was elected President of the Anthropology and Environment Section of the AAA, 1997-2001; and served on the Executive Board of the AAA, 1997-2001. She served as Vice-Chair, U.S. National Committee of the International Union for Archaeological and Ethnological Sciences, 1999-2000. She was recently appointed to the Scientific Steering Committee, Past Global Changes Project, International Geosphere-Biosphere Programme.

**Marisol de la Cadena** received a fellowship for international and area studies from the American Council of Learned Societies/Social Science Research Council. The award will go towards a leave in 2001-2002, \$30,000.

**Robert Daniels** received the William C. Friday Class of 1986 Award for Excellence in Teaching, UNC Chapel Hill, 1999.

**Arturo Escobar** serves on the Executive Board of the Society for Cultural Anthropology of the AAA. He received a grant from the Global Security and Sustainability Program of the MacArthur Foundation for completing the book MS, *Hybrid Natures: Cultural and Biological Diversity at the Dawn of the Twenty-first Century*, \$75,000. He also received (with Wendy Harcourt) a grant (\$107,000) from the Arts and Humanities Division of the Rockefeller Foundation in support of their collaborative research project, "Women and the Politics of Place." They were also awarded a Team Conference Meeting at the Rockefeller Foundation Research and Study Center in Bellagio, Italy, held on March 18-23, 2001.

**Judith Farquhar** (with Marta Hanson) edited a special issue of the journal *positions: east asia cultures critique* entitled "Empires of Hygiene," which received First Runner-up Award for Best Special Issue of a journal in 1999 given by the council of editors of Learned Journals of the Modern Language Association.

**Glenn Hinson** received the Chicago Folklore Prize for his recently published book, *Fire In My Bones*. This is the oldest international folklore prize in existence. He also received a grant from the N.C. Arts Council, for "Crafting Communion in Wood: A Folklife Documentary Project," 1999-2000, \$9,100.

**Dorothy Holland** received (with Willett Kempton) an EPA Grant for the project "Identity and Environmental Action: The U.S. Environmental Movement as A Context of Behavioral Change," 1996-1999, \$177,876, and (with Catherine Lutz and Donald Nonini), an NSF Grant, "Estrangement from the Public Sphere: Economic Change, Democracy and Social Division in North Carolina," 1996-2000, \$228,086.

**William Lachicotte** (with Debra Skinner) was funded to carry out a study, "Culture and Family Interpretations of Genetic Disorders," by the National Institute of Health's National Human Genome Research Institute, Ethical, Legal and Social Implications Research Program, \$875,000.

**Clark Larsen** serves as President of the American Association of Physical Anthropologists, 2000-2001, and was elected President-Elect of the AAPA from 1998-1999. He was also named Editor of the Journal of Physical Anthropology beginning May of 2001 for a six-year term. He served on the Executive Committee of the AAPA, 1996-2000, and as Co-Chair, Task Force on Repatriation, AAPA, 1997-2000.

**Paul Leslie** serves on the Executive Committee of the Human Biology Association. He also received a grant from the NSF, "Intensification of Pastoral Systems in Northern Tanzania: Integrating Demographic and Cultural Models Approaches," \$37,813. He recently received a Mellon Foundation grant to study demographic influences on Masaai health.

**Fletcher Linder** received a grant as Co-Principal Investigator from the CDC for "Gender and Adolescent Partner Abuse Perpetration Study," 1997-2000, \$334,138.

**Catherine Lutz** serves on the Executive Board, Society for Humanistic Anthropology of the AAA. She received an NEH Fellowship for University Professors for 1999-2000, \$30,000, and an NSF Grant (with Dorothy Holland and Donald Nonini), "Estrangement from the Public Sphere: Economic Change, Democracy and Social Division in North Carolina," 1996-2000, \$228,086. She was also one of two nominees for the President of the American Ethnological Society, at the time of publication.

**Scott Madry** was awarded a multi-year, multi-million dollar project from the North Carolina Department of Transportation to develop a series of computer-based GIS predictive models of prehistoric and historic archaeological sites for the entire state of North Carolina.

**Donald Nonini** serves as Chair of the Malaysia/Singapore/Brunei Studies Group of the Association of Asian Studies, 1999-2001. He also received a grant (with James Peacock and Leon Fink) from the Rockefeller Foundation, "Creating the Transnational South," 1999-2003, \$248,027; an NSF Grant (with Dorothy Holland and Catherine Lutz), "Estrangement from the Public Sphere: Economic Change, Democracy and Social Division in North Carolina," 1996-2000, \$228,086; and an NEH Summer Stipend Award, "Cultural Construction of Violence against Ethnic Chinese in Indonesia," 2000, \$4,000.

**William S. Pollitzer** received the John B. Cawelti Award from the American Culture Association

**James Peacock** serves on the Committee on Human Rights of the American Anthropological Association. He is also a Delegate, American Council of Learned Societies, and Member, American Academy of Arts and Sciences. He serves as Chair of the Advisory Committee of the Wenner Gren Foundation. He also received a grant from the Mellon Foundation, "Reading Regions Globally," 1999-2000, \$100,000; a grant (with Donald Nonini and Leon Fink) from the Rockefeller Foundation, "Creating the Transnational South," 1999-2003, \$248,027; and a grant from the Center for Peace and Conflict Resolution, Rotary International, \$1,500,000.

**Patricia Sawin** served as Chair, Folklore and Discussion Group, Modern Language Association, 1998-1999.

**John Scarry** served as Treasurer of the Southeastern Archaeological Conference, 1998-1999. He received (with Margaret Scarry) an NSF Grant for "Households and the Emergence of the Moundville Polity," 1999-2000, \$151,671.

**Margaret Scarry** was recently elected President-Elect (two years as president-elect and two years as president) of the Southeastern Archaeological Conference. She received (with John F. Scarry) an NSF Grant for "Households and the Emergence of the Moundville Polity," 1999-2000, \$151,671.

**Debra Skinner** (with William Lachicotte) was funded to carry out a study, "Culture and Family Interpretations of Genetic Disorders," by the National Institute of Health's National Human Genome Research Institute, Ethical, Legal and Social Implications Research Program, \$875,000.

**Sandy Smith-Nonini** received a Mellon/Sawyer Postdoctoral Award at Emory University to do a study on institutional responses to resurgent tuberculosis, Spring 1999, \$15,000; and a Mellon/Sawyer Postdoctoral Award through the University Center for International Studies for research on Latino social activism, 1999-2000, \$30,000.

**Vin Steponaitis** was appointed to the Board of Directors of the Archaeological Conservancy, a national nonprofit organization based in Albuquerque, New Mexico, that preserves archaeological sites by purchasing them.

**Claudia Strauss** received a Fellowship from the American Council of Learned Societies, 1999-2000, \$25,000.

**Margaret Wiener** serves on the Executive Committee of the Society for Humanistic Anthropology, of the AAA.

---

## **Why Should Anthropologists Study American Indians?**

**Valerie Lambert**, Assistant Professor of Anthropology

Through its colorful history of shifting paradigms, evolving theories and trends, cultural anthropology has retained a fierce commitment to one of its central goals: in the spirit of Franz Boas, cultural anthropology is still very much about combating stereotypes and racism. Perhaps in no area is this more true than in American Indian Studies. To this day American Indians are plagued by stereotypes that have long since been branded as offensive when applied to other groups. These are stereotypes that construe Indians as simple peoples who cling desperately to ancient traditions, rituals and religions. These stereotypes, which serve only to promote Euro-American fantasies that there exist Rousseauian primitive utopias, divert attention from the very real political issues that mark Indian country today. Indeed, it was only after (and because) the political autonomy of non-western peoples was the first thing to be dismantled in the crush of Euro-American imperialism, that "belief" emerged as a marker of difference.

Sadly, just as Franz Boas had to fight the racism of his colleagues in the field of anthropology, many of these stereotypes about Indians are produced and disseminated from within the field of anthropology. Letting go of these stereotypes is important if for no other reason than because they misrepresent ethnographic realities. Another, equally compelling but often overlooked reason for combating these stereotypes is because they feed the popular belief that American Indian distinctiveness rests on culture and race, a belief that has been and continues to be used to legitimize attempts to destroy the unique politico-legal status of American Indian tribes and thereby complete the work of domination that was left incomplete by the forefathers of this country. For both academic and political reasons, then, anthropologists, with their enduring commitment to combating stereotypes and racism, have a critical role to play by studying American Indians.

## **The North Carolina Public Spheres Project**

**Donald M. Nonini, Dorothy Holland, and Catherine Lutz**

The North Carolina Public Spheres Project, a project in public anthropology in the Department, has almost completed a book-length manuscript presenting its findings. The project was a multi-sited, collaborative ethnographic project that studied local politics, activism and the processes of inclusion in and exclusion from democratic participation in five communities in North Carolina under the influence of globalization, shifting populations, economic restructuring and governmental organization over the last two decades. Project members were Lesley Bartlett (Advanced Graduate Student), Marla Frederick, (Advanced Graduate Student), Thaddeus Guldbrandsen (Advanced Graduate Student), Prof. Dorothy Holland, Prof. Catherine Lutz, Enrique Murillo (Advanced Graduate Student), and Prof. Donald Nonini. The project was funded

with a National Science Foundation Research Grant awarded to Dorothy Holland, Catherine Luz, and Donald Nonini.

The project focused on democratic participation in two areas \_ environment/land use and schooling. Among our most important findings are two. First, an increasingly hegemonic discourse of neoliberalism held by local economic and political elites is promoting market-oriented "partnerships" which ally private enterprises with government agencies in development initiatives which apply private-business criteria to the conduct of public affairs. These arrangements define the public good in terms of business and decreased democratic input. Second, over the same period the emergence of "community-oriented partnerships" involving non-profit organizations has provided new opportunities for activism in areas which previously were the responsibility of local governments.

Our manuscript, tentatively entitled *Government by Proxy: Local Democracy in An Age of Neoliberalism*, is aimed at an audience that includes, but goes beyond, the academy, and represents an attempt by members of the project to intervene in public debates over the nature of local democracy at the beginning of the millennium. We expect it to appear in 2002.

---

t t

**Selected Graduate Student Grants and Honors,**

**1999-2000**

---

**Allen, Kim** 1999 UNC Graduate School Minority Presence Grant; 2000 NSF Graduate Pre-Doctoral Fellowship

**Bartlett, Lesley** 1999 Fulbright Dissertation Research grant; 1999 Inter-American Foundation Research grant

**Braitberg, Victor** 1998 Off-Campus Dissertation Fellowship from UNC Graduate School

**Bon, Sara E.** 1999 Manning Award from UNC Department of Anthropology

**Burnet, Jennie** 1999 Fulbright-Hays Dissertation Research grant; 1999 Institute for the study of World Politics Dissertation grant; 2000 NSF Democracy Traineeship; 2000 United States Institute for Peace Dissertation Grant; 2000 Polgar Prize for Public Anthropology from UNC Department of Anthropology

**Chivens, Tom** 1999 NSF Democratization grant; 1999 & 2000 FLAS grant for Polish; Honigmann Graduate Prize from UNC Department of Anthropology; 2000 Fulbright Grant for Dissertation Research in Poland

**Coffman, Jennifer** 1999 Undergraduate Student Teaching Award for Outstanding Graduate teaching; 2000 Inducted into Alpha Epsilon Lambda, the Graduate Student Honor Society

**Cohen, Michelle** 2000 FLACSO Summer Grant for Chile

**Daro, Vinci** 1999 EPA STAR Graduate Fellowship

**David, Marc** 2000 NSF Dissertation Improvement Grant; 2000 Center for the Study of the American South Summer Research Fellowship; 2001 Wenner Gren Dissertation Grant

**Detwiler, Kandace** 1998 Pogue Fellowship from UNC Graduate School; 1999 NSF Graduate Research Fellowship

**Dionne, Paul** 1999 IPFP Award from the Social Science Research Council

**Duffy, Dan** 1999 David Robbins Memorial Public Service Award from Phillip Exeter Academy; 1999 & 2000 FLAS Grants for French; 2000 Chateaubriand Fellowship

**Eastman, Jane** 2000 Manning Award from UNC Department of Anthropology

**El Hadidi, Hagar** 2000 UCIS Summer Travel Grant for Egypt

**George, Mather** 2000 NSF Democratization Grant

**Guldbrandsen, Thad** 1999 Weiss Urban Livability Fellowship from UNC Graduate School; 1999 Mellon Doctoral Fellowship; 2000 Center for the Study of the American South Summer Research Fellowship; 2000 Latané Senior Fellow in Human Science

**Haldeman, Kaaren** 1999 Merit Assistantship from UNC Graduate School; 2000 Center for the Study of the American South Summer Research Fellowship

**Herbert, Joe** 2000 NSF Dissertation Improvement Grant

**Jones, Carla** 1999 Honigmann Graduate Prize from UNC Department of Anthropology

**Jones, Elizabeth** 1999-2000 Timothy Mooney Fellowship

**Kakaliouras, Ann** 1999 UNC/IBM General College Curriculum Technology Enhancement Grant

**McDonald, Cheryl** 1998 Royster Fellowship from UNC Graduate School

**Michie, Marsha** 2000 Center for the Study of the American South Summer Research Fellowship

**Monahan Driscoll, Elizabeth** 1999 Timothy Mooney Fellowship

**Mortensen, Amy** 2000 FLAS Grant for Spanish; 2000 SSHRC (Canada) Dissertation Fellowship

**Murray, Seth** 1999 and 2000 FLAS Grant for Basque; 2000 UCIS Summer Travel Grant for France; 2000 Smith Research Grant from UNC Graduate School

**Parson, Maya** 1999 NSF Democratization grant; 2000 NSF Graduate Research Fellowship

**Raspberry, Kelly** 2000 FLACSO Summer Grant for Chile

**Reeves, Marianne** 2000 American Association of University Women American Fellowship; 2000 Inducted into Alpha Epsilon Lambda, the Graduate Student Honor Society

**Seagle, Charles** 2000 Center for the Study of the American South Summer Research Fellowship

**Shaw, Susan** 1999 Polgar Prize for Public Anthropology from UNC Department of Anthropology

**Smith, Miranda** 1999 Kenan Fellowship from UNC Graduate School; 2000 FLAS Grant for Spanish

**Sullivan, Amy** 2000 National Research Service Award from National Institute on Child and Human Development through Carolina Population Center

**Tucker, Bram** 1999 On-Campus Dissertation Research Award from UNC Graduate School; Honigmann Graduate Prize from UNC Department of Anthropology

**Tung, Tiffany** 2000 Fulbright Grant Dissertation research grant; 2000 Wenner Gren Dissertation Grant; 2000 Sigma Xi Award for Dissertation Research

**VanDeventer, Elizabeth** 1999 Lovick P. Corn Dissertation Fellowship from UNC Graduate School; 1999 Induction into Royster Society of Fellows

**Van Derwarker, Amber** 2000 NSF Dissertation Improvement Grant

**de Vries, Danny** 2000 FLAS Grant for Kiswahili; 2000 National Research Service Award from National Institute on Child and Human Development through Carolina Population Center

**Watkins, Rachel** 2001 Off-Campus Dissertation Research Award from UNC Graduate School

**Wilson, Greg** 2000 NSF Dissertation Improvement Grant; 2000 Winner of Student paper competition at the 57th Annual Meeting of the Southeastern Archaeological Conference.

---

**BA Degrees, 1999-2000**  
**PhD Degrees, 1999-2000**

---

---

Melinda Gail Abernethy

Jennifer Elaine Barger

Katherine Jordan Brooks

Mary Elizabeth Cheatham

Wilkie Murray Cheek Jr.

Toriano Chakar Cook

Aaron Cooley

Edith Root McMillan Dietz

Hannah Elizabeth Gill

Jack Brad Hays

Christopher David Heaney

Vanessa H. Henderson

Meagan Elizabeth Honnold

Shelisa Charlene Howard

Melanie Lynn Ingold

Christina K. Inness

Sarah Bolling Iselin

William Martin Jarrard

Christopher B. Jordan

George Matthew Koski

Morgan Erica Lazzaro-Smith

**Elisabeth J. Aldred:** *Consuming Changing Woman: Euroamerican Commodification of Diné Land and Religion*

**Sara Elizabeth Bon:** *Common Wares: Approaches to Gallo-Roman Ceramic Assemblage*

**Jennifer Ellen Coffman:** *Without Money There Is No Life: Global Forces and the Invention of Wildlife in Southern Kenya*

**Jane McManus Eastman:** *The Sara and Dan River Peoples: Siouan Communities in North Carolina's Interior Piedmont from A.D. 1000 to A.D. 1700*

**David Gilbert Moore:** *Late Prehistoric and early Historic Period Aboriginal Settlement in the Carawba Valley, North Carolina*

**Eric Claude Poncelet:** *Enduring Environment Conflicts and Emerging Cultures of Cooperation: Partnerships in the European Union and Belgium*

**Patricia Merle Samford:** *Power Runs in Many Channels: Subfloor Pits and West African Based Spiritual Traditions in Colonial Virginia*

**Alicia L. Wise:** *Late Prehistoric Settlement and Society in Southeastern Scotland*  
Brent Michael Leftwich

Danielle Elizabeth Little

Janet Melissa Mansfield

Courtney Gaybriel Mills

Charlotte Anne Mitchell

Lewis Mac Brayne Mudqe

Annie Noiseux

Tanya Michelle Pace

Ryan Broderick Pera

Elizabeth Brooks Rainey

Elise Marie Saab

Alyson Elise Schoendorf

Dorothy Abigail Shuler

Hope Marie Spencer

Elizabeth Ann Thomas

Randy Raynard Townsend

Cheryl Ann Tuttle

Anna Elizabeth Vick

Kathryn Pickett Vinroot

Catherine Lorraine Watson

**Life After**

**Anthropology Majors Inducted into Phi Beta Kappa, 1999-2000**

**Eric Lassiter** (Ph.D. 1995) was nominated for the Outstanding Junior Faculty Award at Ball State University

**Huangang Jia** (Ph.D. 1997) is a Clinical Assistant Professor in the Department of Adult and Geriatric Health, UNC School of Nursing

**Rebecca R. Henry** (Ph.D. 1996) is a Research Specialist with INTRAH, UNC School of Medicine

**Sandy Smith-Nonini** (Ph.D. 1998) is currently Assistant Professor in the Department of Sociology and Anthropology at Elon University.

**Rudi Colloredo-Mansfeld** (BA 1987) completed the Ph.D. in anthropology at UCLA in 1996 and accepted a tenure-track faculty position at the University of Iowa in 1998. Her book, *The Native*

*Leisure Class: Consumption and Cultural Creativity in the Andes*, was published by University of Chicago Press in 1999  
Kimberley Rae Biese

Deborah Lynn Farb

Hannah Elizabeth Gill

Abbey Glenn

Vanessa H. Henderson

Brian Patrick Hogan

George M. Koski

Lisa Gabrielle Lopez

Tanya Pace

Manali Patel

Michelle Ries

Justin Skemp

Hope Spencer

Jennifer Hope Sugg

#### **Honigmann Undergraduate Honors Theses**

Hannah E. Gill (1999)

Edith Root McMillan Dietz and Hope Marie Spencer (2000)

#### **MA Degrees, 1999-2000**

**Daniel E. Duffy:** *The Combined Documents Exploitation Center: Anthropology of the Archive*

**Hagar El-Hadidi:** *Zar: Possession, Knowledge, and Experience*

**Jeongmin Eom:** *Old Youth and New: The Construction of Young People in Today's South Korea*

**Miranda K. Smith:** *Church Battle and Culture Wars: The Case of the Episcopal Church*

**Tiffany Tung:** *Kin-Based Burial Groups in Hellenistic - Early Roman (325 BC - AD 150): A Biodistance Analysis of Mortuary Organization*

---

#### **Donors 1999-2000**

**To the Department of Anthropology:**

Susan Abbott

Brian Dennis Bannigan

Virginia Moore Bannigan

L. Jarrett Barnhill Jr.

Kristen Sue Borre

Jefferson Chelcy Boyer II

Alan Fredric Benjamin

Amanda Rowan Browde

Eugene Francis Brown

Ryan Andrew Brown

Gary David Camp

Stephen Charles Compton

Elise Montgomery Donnelley

Anita Brown Elks

Gayle Jeannine Fritz

Melissa Lefko Foutz

Deborah Hallman Funderburk

Brandy Weiss Garrow

Sharron Crutcher Gebhardt

Paul Randolph Green

Linda Gay Hall

John Robert Halsey

Michael Eugene Harkin

M. Jean Harris

Elizabeth McCrary Hobgood

Robert Winston Keeler

Marnia Fulton Kennon

Andria Michelle Key

Van Lee Knowles

Laurie Elizabeth Krieger

Pamela Brown Kumar

Anne Claire Larme

William Floyd McCaskill Lewis III

Patrick Christopher Livingood

Susannah Berkley Livingood

Christine Joy Loken-Kim

Florence MacKenzie McMillan

Caswell Martin

Beverley McElligott Lee

Lydia Deyton McCormick

Ann Pulver McElroy

Katherine H. McGhee-Snow

John Joseph McInerney

Mary Ann Medlin

Jeffrey Wadsworth Meyer

Tracy Taft Morton

Robert Amory Myers

Linnea Carol Ohgren

Patricia Amanda Parsons

W. David Piner

Lauralyn Ann Pearson Pryor

Charles William Rechsteiner II

Douglas Edward Reinhardt

Janice Louise Rousseau

Robin Daniel Routh

Janet V. V. M. Richmond

Holly Peters-Golden

Dan Routh Photography

Patricia Ruth Sanford

Joseph Edward Seagle

Beverly Anne Sizemore

Lara Jennifer Shurig

Lisa Shusterman

Richard Harry Solomon

Carroll Delaney Spivey

W. A. Blount Stewart II

Linda France Stine

Susan Buck Sutton

E. Kristin Terkanian-Yates

Silas Owens Thorne III

Wenda Ruth Trevathan

Patricia Blinn Upton

Christopher Harlan Walker

Janice John Allen Walthall

Jo Watson-Fisher

Elizabeth Wedel

Alan Robert White

Paulette Deaton White

Melissa Cain Wilcoxon

Cristi Ling Winchell

Thomas Elliott Yates

**To the Research Laboratories of Archaeology:**

Alcoa, Inc.

R.P. Stephen Davis, Jr.

R.P. Stephen Davis, Sr.

Robert V. Graham

Charles Hatley

The Roy A. Hunt Foundation

Robert Lee Ingle

Lucent Technologies, Inc.

Colonel and Mrs. Joseph Mooney

Brenda A. Moore

J. Jefferson Reid

Vincas P. Steponaitis

H. Trawick Ward

*If you donated to the Department of Anthropology or to the Research Laboratories of Archaeology in 1999-2000 but do not see your name on the list above, please send an email to [AnArchaey.Notes@unc.edu](mailto:AnArchaey.Notes@unc.edu)*

*Nota Bene:* In the last issue of *AnArchaey Notes* (vol. 5, no. 1), the following donors to the Research Laboratories of Archaeology were inadvertently listed among the donors to the Department of Anthropology: Archaeological Research Consultants Inc.; Linda Carnes-McNaughton; R. P Stephen Davis, Sr.; R. P. Stephen Davis, Jr.; Robert V. Graham, Jr.; Charles

Hatley, Jr.; Roy A. Hunt Foundation; Torrence Hunt, Jr.; Patrick Livingood; Joseph and Phyllis Mooney; Meg Mooney; and H. Trawick Ward. We regret the misattribution, and remain grateful for their support!

---

## **Colloquia and Related Talks** *Peter Redfield*

---

---

### **Spring 2000**

**Valerie Lambert** (Harvard) *Beyond Race and Culture: A Look at American Indians and Oklahoma Choctaws in the Late 20th Century*

**Ulf Hannerz and Helena Wulff** (Stockholm) *A Conversation on Globalization*

**Sherry Ortner** (Columbia/NHC) *American Class: The Politics and Erotics of Social Difference*

**Joan Martinez Alier** (Barcelona) *Ecological Distribution Conflicts, Sustainability, and Valuation: Latin American and US Cases*

**Diane Nelson** (Lewis & Clark) *Horror's Special Effects: Psycho-Killers and Final Girls in Guatemala's Peace Processing Plant*

**Michael Taussig** (Columbia) *Heat, Color, and Gold*

**Aihwa Ong** (UC Berkeley) *A Conversation on Globalization*

**Michael Peletz** (Colgate/NHC) *Reinscribing 'Asian (Family) Values:' Nation Building, Subject Making and Judicial Process in Malaysia's Islamic Courts*

### **Fall 2000**

**John Scarry** (UNC-CH) *From Beginnings to End: Tracing the Historical Trajectory of the Apalachee Chiefdom*

**Bruce Grant** (Swarthmore/NHC) *New Moscow Monuments, or, States of Innocence*

**Shep Krech** (Brown/NHC) *The Ecological Indian*

**R. Brooke Thomas** (U Mass - Amherst) *What Could Be: Future Directions in Biological Anthropology*

**Terry Evens, Valerie Kaalund, Paul Leslie, Jim Peacock, Vin Steponaitis** (UNC-CH) *A Panel Discussion on Ethics*

**Paul Farmer** (Harvard) *A Conversation on Medicine, Science, and the Future of Human Rights*

**Jean Roberts** (Elon) *A Conversation on From Little Things Big Things Grow: The Gurindji Peoples' Fight for Their Own Land*

**Susan Shaw** (UNC-CH) *Creating Productive Citizens through Welfare to Work*

**Spring 2001** visitors expected to include: **Silvia Tomaskova** (UT Austin), **Tim Earle** (Northwestern), **Nora Haen** (ASU), **Akhil Gupta** (Stanford/NHC), **Paulla Ebron** (Stanford/NHC), **Susan Kent** (Old Dominion) and **Miguel Diaz-Barriga** (Swarthmore).

---

---

**Words from the Editors** *Don Nonini & Seth Murray*

---

viduals and groups with whom their research is conducted, and to the public interest more broadly. For instance, Anthropology graduate students Kim Allen and Vinci Daro are each actively pursuing research agendas focused around public anthropology. Kim helped create a community-based non-profit organization that provides education and training for North Carolina minority groups that work on issues of environmental justice. She has been involved in several conferences and workshops, and through her ethnographic fieldwork has produced a resource guide and directory of local advocacy groups that address such environmental justice issues. Vinci explains that she incorporates personal interests into her research in order to explore "a range of questions about how people piece together different ways of making sense of the world, and their own place in it, in a way that mobilizes and inspires them to engage in collective efforts to challenge existing and proposed international economic policies." She has traveled extensively to document the discourses and practices of activist groups in Europe and North America, and to explore how these local social movements are carried through transnational activist networks. — Don Nonini and Seth Murray, Editors

\*\*\*\*\*

On a personal note, as Editor I would like to thank Seth Murray, Associate Editor, for his incredibly hard work, talent, and enthusiasm which are evident throughout this issue of *Anarchaeology Notes*. I am also deeply grateful to Ana Araujo, Associate Editor, for all her crucial assistance in the early stages of production. Working with Seth and Ana has been a pleasure and privilege. — Don Nonini

We would like to welcome you back to *AnArchaey Notes*! Many important changes have taken place in our department over the past two years, including the addition of new faculty members, the development of new research foci in the Department (see "[Where is the Field Going?](#)" on p. 2), and the incorporation of required recitation sections into our introductory undergraduate courses. Students and faculty in the Anthropology Department and the RLA are increasingly involved in interdisciplinary research and teaching with other academic units on campus — International Studies, Women's Studies, Social Medicine, to name a few. Department members are also involved with issues and movements outside of the university. You will see a theme threaded throughout this issue that deals with professional anthropologists' contributions to knowledge and debates in the public domain. For example, Marisol de la Cadena and Arturo Escobar explain their conception of a "[transnational anthropology network](#)" (p. 2). You will also read of Steve Davis, Vin Steponaitis, and the RLA's involvement with [North Carolina's Native North Americans](#) (p. 11). And faculty members Don Nonini, Dorothy Holland, and Catherine Lutz update readers on the achievements of the [North Carolina Public Spheres Project](#) (p. 19).

As Dorothy Holland remarks in her ["Interview with the Chair" \(p.1\)](#), this involvement extends beyond the faculty. Anthropology graduate students in recent years have increasingly moved to incorporate operational public anthropologies into their research designs. These engaged practices have led to a student body that is increasingly concerned with issues of accountability to the indi

---