



SAR

School for Advanced Research
on the Human Experience

2006 ANNUAL REPORT

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SAR MISSION

The School for Advanced Research on the Human Experience
provides a dynamic environment
for the advanced study and communication of knowledge
about human culture, evolution, history, and creative expression.

SAR draws upon its century-deep roots
in the American Southwest, anthropology, and indigenous arts
to present programs, publications and initiatives
that impart the learning of social scientists, humanists, and artists
to inform the thoughts and actions of educators, artists,
and the interested public.



SAR
School for Advanced Research
on the Human Experience

PRESIDENT'S MESSAGE

This year's report reflects in symbol and substance the ongoing evolution of SAR as a premiere axis for understanding our human past, present and future. From our historic beginning as the School of American Archaeology in 1907, through our growth as a globally oriented center for advanced study in anthropology and allied disciplines, we now find ourselves in the full vigor of maturity. In the century of our youth, we produced and supported art and scholarship of enduring social value; in the century of our adulthood, we build on our past achievements to meet and even transform the challenges of the years before us. As the 2005-2006 year drew to a close, we marked several milestones that will shape our course in the years to come.

The transformation began with the arduous, essential work of developing a long-view strategic plan that would assess the successes and shortfalls of years past and refocus SAR for the decade ahead. To do this most comprehensively, we invited broad participation—artistic and scholarly alumni, SAR staff, our diverse publics, and our Board of Managers. What this experiment in participatory democracy lacked in efficiency, it more than made up for in creativity and mutual goodwill. Although what I had projected as a six-month project took a full year, we now have a consensus and a clear—and exciting—map for the future.

The five years imminent will see us dedicated to increasing the numbers and international representation of the scholars and artists we host here in Santa Fe, heightening professional and public awareness of our work, and interweaving research and creativity to establish a distinctive school of knowledge. This is not a simple task. We face entrenched conventions in the academy and the arts that favor the comfort of “tradition”—whether disciplinary ways of knowing or formulaic notions of indigenous aesthetics—over the very hard work of innovation and the rigorous, yet collegial exchange of knowledge. As a campus at which social scientists, humanists, and artists become neighbors and often friends, SAR is uniquely suited to foster unconventional conversations and alliances.

This year's annual report signals our aspirations by interleaving pages on our artists, resident scholars, advanced seminars, publications, prizes, and educational programs into a single folio. Three related themes wove SAR together over the past twelve months: our wish to connect indigenous worlds, our attention to distinct human communities, and our efforts to build SAR's institutional and financial capacity to fulfill these goals.

You will notice on the facing page that our work culminated in a new mission statement, a new logo, and a new name: the School for Advanced Research on the Human Experience. Our mission establishes the parameters for our daily work and serves as a touchstone for our accomplishments. Our logo, drawn from the interlocking spirals of the fountain in the president's garden, illustrates the interwoven course of research and creativity at SAR. Our new name makes transparent what has been our ambition since Douglas Schwartz re-envisioned the School in 1968 as a place that sheds light on and sometimes even eases the very difficult job of being human. We will always be “SAR”—or, for many of us, simply “the School.”

As we step forward into our centennial celebrations, we do so with an ear to the past and an eye to the future. Please read on with this in mind, and enjoy the rich weave of SAR.



James Brooks



THE WEAVE OF SAR

RESIDENT SCHOLAR PROGRAM

Initiated in 1973 with a single fellowship supported by the Weatherhead Foundation, the Resident Scholar Program has hosted 173 scholars. Fellows are awarded support (including housing and a stipend) for a nine-month writing sabbatical. Summer Scholars receive six-to-eight week residencies to complete shorter-term projects. In the past five years, resident scholar monographs have garnered eleven major professional awards.

ADVANCED SEMINARS

SAR's flagship academic program began in 1967 and has hosted 115 advanced seminars involving nearly 1,200 scholars. The gatherings usually convene ten scholars for a week of sustained, interdisciplinary dialogue critiquing pre-circulated papers on emerging issues; in some cases, SAR hosts shorter seminars to facilitate emerging fields of inquiry. The Advanced Seminar Series, from SAR Press, defines "the very cutting edge of research in our field over the past quarter-century," according to archaeologist Gordon R. Willey.

INDIAN ARTS RESEARCH CENTER

Each year, the Indian Arts Research Center fellowship program provides several three-month residencies and one six-month residency to Native American artists. These fellowships ensure the year-round presence of Native artists on the SAR campus. The Native Arts Forum at the IARC offers lectures, demonstrations, films, and field trips to stimulate dialogue and deepen understanding about the cultures represented in its extraordinary collection.

J. I. STALEY PRIZE

For eighteen years the J. I. Staley Prize has been awarded to a living author for a book that exemplifies outstanding scholarship and writing in anthropology. It recognizes innovative works that go beyond traditional frontiers and dominant schools of thought in anthropology and add new dimensions to our understanding of the human species.

SAR PRESS

The School's press has evolved from its early days under SAR founder Edgar Lee Hewett into an internationally known publisher of distinguished books on a wide range of scholarly, popular, and artistic topics, holding to the belief that the School's research is incomplete until made available to a wide readership. With the digital publication *Southwest Crossroads*, the Press will enter the information revolution.

PUBLIC OUTREACH AND EDUCATION

Edgar Lee Hewett's dual vision of a school that trains first-rate scholars while educating the public in the significance of their research continues to shape our programs today. Through our membership lecture series, field trips, and special programming we seek to illuminate popular understanding of fundamental human concerns.

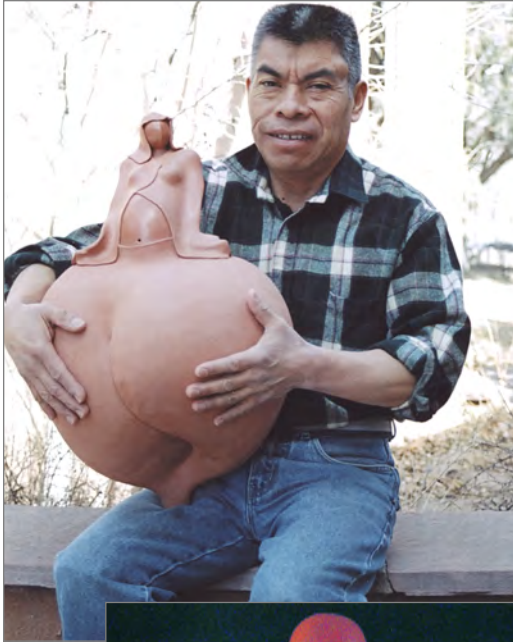


**UNITING
INDIGENOUS
WORLDS**

RESEARCH & CREATIVITY

CARLOS CHACLÁN

Sallie R. Wagner Indigenous Artist Fellow



“Walking a path of clay” is the way Guatemalan ceramicist Carlos Chaclán describes his life journey. “Ceramic arts have been my passport to a wide world. This form has opened many doors and borders to me.” This year, thanks to the 2005–06 Sallie R. Wagner Indigenous American Artist/Scholar Fellowship, his journey took him to SAR’s Indian Arts Research Center (IARC). Born in Guatemala’s western highlands in the area of Totonicapan, Chaclán’s Quiche Maya roots inform the lyricism of his surprising contemporary style. The stunning piece he donated to the IARC collection—*Brote*, the Plant That Grows from Fertile Ground—is a bold spiral emerging from three polished orbs that displays organic elegance. Many of Chaclán’s sculptures are unabashedly female, with sensual lines and burgeoning figures: “I am convinced that women are vital to the continuation of humanity. Women are the seed of life.”

On the other end of the stylistic spectrum are Chaclán’s traditional Mayan pre-Hispanic musical instruments, including flutes and whistles in the form of birds, reptiles, plants, and human figures. Another instrument, in the shape of a human heart, is played like a drum. “His talent probes the inseparability of art, music, and life, conveying a global appeal and a sense of world history,” said IARC director Kathy Whitaker.

For six months, Chaclán worked in the Ronald and Susan Dubin Studio and exchanged ideas, techniques, and theories with Southwest Pueblo clay artists and musicians, including 2005–06 Dubin Fellow Christine McHorse (Diné), Dolly Naranjo Neikrug (Santa Clara), Lonnie Vigil (Nambé), and 2004–05 Wagner Fellow Robert Mirabal (Taos). Naranjo Neikrug took Chaclán to Santa Clara Pueblo to compare notes on clay preparation, coiling, and firing, as well as to gather the red slip they used on their pieces. Mirabal and Chaclán experimented with clay to make flutes that would normally be made of wood. Toward the end of his fellowship, Chaclán gave a presentation to the IARC docents and volunteers on the similarities between Maya ceramics and Pueblo pottery. “This exchange and recognition of the richness of different races, through art, permits the true integrated development

of the human race,” said Ana Sylvia Ramirez Torriello, director of the Instituto Guatemalteco Americano, with which the artist has a close association, and SAR, a developing partnership.

Chaclán is the second of three planned recipients of the Wagner fellowship, which gives artists the opportunity to explore international and non-traditional dimensions of their work.



WILLIAM SATURNO

NEH/Weatherhead Scholar

LET THERE BE KINGS

Creation Mythology and the Origins of Maya Divine Rule

While Carlos Chaclán consciously sets out to redefine Maya aesthetics, “accidental revolutionary” might better describe William Saturno. His paradigm-shifting research—whether shattering assumptions about the pre-Classic Maya or pioneering the use of satellite imagery for archaeological mapping—often has been the product of pure chance. Fortunately for the discipline, Saturno’s gratitude, flexibility, and professionalism have enabled the NEH/Weatherhead Scholar to take full advantage of his good luck.

In 2001 in San Bartolo, Guatemala, Saturno discovered pre-Classic murals dating to about 150 BC, the oldest ever found in Meso-America: “In Western terms, it’s like knowing only modern art and then stumbling onto a Michelangelo.” On a grueling journey filled with mishaps, missed turns, and struggles with dehydration, Saturno was looking for Maya stellae (carved monuments), not murals. Seeking shade in a looter’s tunnel, he noticed the exquisite paintings on the wall: this four-sided chamber “has upended much of what we thought we knew about the early Maya.”

Similar to the thirteenth-century Dresden Codex, the 30-foot west wall mural shows the son of the Corn God establishing land, water and air, and paradise. The next section shows the Corn God’s coronation, death, and resurrection. A Maya king’s coronation completes the story. Predating Classic Maya sites by 500 years, the paintings indicate that the basis for kingship and associated ceremonies emerged far earlier than previously thought, revolutionizing archaeological understanding of the pre-Classic Maya.

As thrilling as the murals promised to be, however, Saturno waited two years before beginning excavation: “Never in the history of Maya archaeology have murals been excavated in a way that preserved them appropriately.” His book will be the first definitive monograph on these murals by a scholar involved in their initial discovery and excavation. In another stroke of good fortune, NASA contacted Saturno and offered satellite imagery of the area from remote sensing devices. Although archaeologists have used land satellite images for many years, the timing of the 2001 discovery coincided with the declassification of the ICONOS satellite data. Its increased spatial resolution—from 30 m per pixel to 1 m per pixel—dramatically enhanced the accuracy of the aerial imagery.

Studying the photographs, Saturno noticed a lighter color on the foliage canopy surrounding the San Bartolo site and wondered whether this might indicate areas the ancient Maya had deforested and covered with lime plaster in constructing their cities. After returning to the field and testing his theory by identifying a few other previously unknown sites, Saturno reported to NASA that its satellite imagery had provided him with a road map: the “vegetative signature” accurately predicted the location of archaeological ruins. NASA officials were skeptical—similar claims made by other archaeologists had not panned out: “Apparently, satellite images are like clouds. You can see faces, or animals, or ancient ruins.” After Saturno visited NASA, however, they decided to send a film crew to the San Bartolo site to verify his findings, with great success.

Pat Culbert, who participated in SAR’s first Maya advanced seminar in 1970, praised Saturno’s satellite imagery work as staggering: “This discovery of how to identify sites changes archaeology.”



ROSAMEL MILLAMÁN

Katrin Lamon Fellow



THE MAPUCHE IN CHILE AND THEIR FORMS OF COLLECTIVE AUTONOMY

“Forms of autonomy have a long history in the Mapuche society,” said Lamon Fellow Rosamel Millamán. The doctoral candidate and political activist is not only an anthropology professor at the Escuela de Antropología of the Universidad Católica de Temuco in Chile, but also a leader in the indigenous movement he examines in his dissertation. While placing the movement in a historical context and assessing its contemporary ideas about self-government, Millamán’s scholarly research has a practical goal beyond the academy, “to redemocratize Chilean society.”

Through five centuries of Chile’s fluctuating nation-state, the Mapuche communities “have maintained internal forms of collective self-government in social, economic, and cultural issues.” Most of the nation’s political models—including colonialism, dictatorship, and democracy—have exercised repressive and exploitative policies toward indigenous people.

In response, the Mapuche have developed many ways to protect and defend their distinctive culture.

In the 1980s during Pinochet’s dictatorship, Millamán was a leader in the indigenous communities around Temuco, where he lived with his family. He then focused on academics at Catholic University, resuming political work in the late 1990s. His involvement ranged from serving as an expert witness to defend Mapuche prisoners accused under terrorist law, to fighting a development project that affected the local highway, to working to recover traditional forms of community.

To address the differing needs of indigenous peoples in rural areas, both highland and coastal, and in urban areas, Millamán proposes different levels of autonomy. At the core for all is the shared indigenous knowledge concerning nature, society, dreams, and cosmos. Most important is the notion of “che,” or what defines a human being. Some leaders display a colonized mind, for instance, when their decisions cause destruction of the land: “That person is no good for leadership. The knowledge is not only about nature and the cosmos but also about the relationship between the Mapuche people and white people. The retention of autonomy in the future must include the indigenous knowledge.”



As a trusted insider, Millamán conducted fieldwork in his indigenous community for five years: “My personal participation was evidence of clear ‘confianza,’ or trust.” By examining the Mapuche experience, from the “inside out” over time, in relation to the Chilean nation-state and to indigenous movements around the world, Millamán’s research helps clarify “the new discourse” on Mapuche autonomy as the movement continues its struggle against current neoliberal culture.

“It is essential to study indigenous self-determination because current efforts to integrate indigenous peoples have failed, essentially because those politics were assimilationist. Now indigenous groups are developing their own theories about the terms and nature of this integration.”

CAROLINE YEZER

NEH/Weatherhead Scholar

MEMORY AND TRUTH IN THE SHADOW OF WAR *Local and National Reconciliation in the Peruvian Andes*

State policies and indigenous autonomy link Millamán's Mapuche kinspeople to Peru's Quechua-speaking indigenous peasants, with whom Weatherhead scholar Caroline Yezer works. What, she asks, is the relationship between truth, terror, and the Antichrist? Yezer discovered a history of traumatizing violence and betrayal behind a highland village's puzzling rejection of Peru's Truth and Reconciliation Commission. In her dissertation Yezer examines how Christian Gospel prophecies—not the humanitarian rhetoric of the truth commission—shaped the recounting of war for some villagers.

During Peru's "dirty war" between Maoist Shining Path rebels and state forces (1980–2000), the Quechua-speaking indigenous peasants in Ayacucho suffered violence from both sides. State forces continually raided villages suspected of being "rebel strongholds." Shining Path rebels, often posing as state military patrols, frequently massacred "traitors to the revolution" among the villagers.

"Villagers repeatedly told me about ways they had been *engañado*, meaning both tricked and betrayed, by rebels and the state," said Yezer, who conducted more than two years of fieldwork in a small highland village in Ayacucho. Experiences of actual treachery created fertile ground for fantastic speculation. To explain why the state took away the bodies of fallen rebels after a battle, for instance, one rumor still circulating describes how heads of the dead rebels were hooked up to the state's computers. The peasants believed that "the heads would talk then, and answer any question the state scientists put to them, telling where the secret cache of arms were, where the rebel base was deep in the jungle, what the next target of attack would be. All could be known, just by getting at what was in those heads," Yezer writes.

When Peru initiated a state-led truth commission in 2002 to research and document state and rebel war crimes, the villagers participated eagerly—but the experience proved unnerving. The commission's general survey questions touched on the peasants' compromised history and triggered anxiety, suspicion, and ultimately rejection. The conspiracy theories resonated with Biblically inspired rumors circulating among growing converts from Catholicism to *Evangelismo* (born-again Christianity). Apocalyptic rhetoric offered villagers a context for the terrors of the war and the ongoing brutal treatment by the state police aimed at controlling the drug trade and destroying their livelihood: "Rumors are a part of a system of belief, but they are also an epistemology. Villagers who are born again use the Bible, especially the prophecy of Revelation, as a way of revealing their own future."

"As truth commissions become a global standard to mark a nation's transition from abusive to democratic regimes, we must understand the dissent that may exist alongside them. In Peru, challenges to the truth commission were not irrational, but alternative forms of testifying to the violence and exclusion of peasants in the Andes today."



RAMSON LOMATEWAMA

King Native American Artist Fellow



Cultural and tribal identities sometimes involve boundaries defined from within as well as without. The strong Hopi values, beliefs, and taboos that restrict men from working in clay spurred Ramson Lomatewama to explore a medium highly unusual in his traditional community: glass. The 2005 Rollin and Mary Ella King Native American Artist Fellow discovered the art of glassblowing at the Corning Museum of Glass in Corning, New York, while teaching Hopi culture at the Rockwell Museum in the late 1990s: “Glassblowing allows me to express my love and admiration for Hopi pottery in a way that does not violate or overstep cultural boundaries.” Even in his quest for innovation, Lomatewama is fervent about using traditional materials and techniques in his work as a jeweler, katsina carver, and stained-glass artist. Without formal training, he learned about glassblowing techniques through reading, workshops, and trial and error. His wife Jessica proved a crucial studio assistant, for much success in glass blowing depends on split-second timing and teamwork. During

his tenure, he and Jessica created works in glass that reflect the value of Hopi history, tradition, and culture melded with the contemporary Hopi mind. Author of several volumes of poetry, Lomatewama hopes to convey to Hopi youth that they can “be instilled with traditional values and at the same time be allowed yet another venue of expression, creative or otherwise.”

RANDY CHITTO

Dubin Native American Artist Fellow

A missed deadline played a pivotal role in Randy Chitto’s journey as an artist. Disappointed after failing to get a tribal scholarship application to the Art Institute of Chicago on time, Chitto decided to try a semester at the Institute of American Indian Arts (IAIA), then a newly emerging art school in Santa Fe. It became a life-altering experience. Chitto had discovered an interest in commercial art in Chicago, but IAIA’s culturally diverse, expressive environment, as well as Santa Fe’s ambiance, soon inspired him to switch from graphic arts to “storyteller” ceramics. Blending stories from his Choctaw heritage in Mississippi with the Southwest form, Chitto developed turtle storytellers as his trademark. Around the neck of each turtle—one of three animals chosen by the medicine people to receive the wisdom of the elders—is a tiny medicine pouch. This detail mirrors a Choctaw legend: warriors going into battle carried pouches of earth from their homeland so that, if they were killed, their spirits could find the way home to the ancestral lands. Moving from ceramics to metal casting during his tenure, the award-winning artist worked on a 30-inch bronze sculpture of a “Father Bear Warrior” that drew upon Choctaw storyteller conventions.

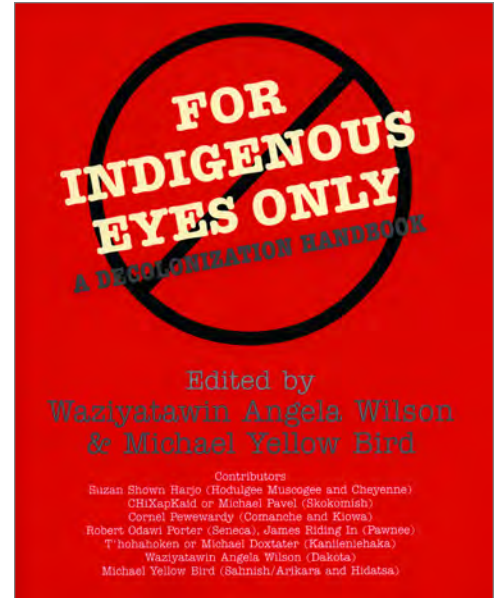


ADVANCED SEMINAR BOOK

For Indigenous Eyes Only: A Decolonization Handbook

Edited by Waziyatawin Angela Wilson & Michael Yellow Bird

“Reflection and action upon the world is required to transform it.” This statement by the Brazilian liberatory educator Paulo Friere underlay the gathering of nine Indigenous intellectuals at SAR to create a book with hands-on suggestions and activities to enable Indigenous communities to decolonize themselves. Recognizing an urgent need for Indigenous liberation strategies, the authors begin with the belief that Indigenous Peoples have the power, strength, and intelligence to develop culturally specific decolonization strategies for their own communities and thereby systematically pursue their own liberation. These scholars and writers demystify the language of colonization and decolonization to help Indigenous communities identify useful concepts, terms, and intellectual frameworks in their struggles toward liberation and self-determination. The handbook covers a wide range of topics, including Indigenous governance, education, diet, language, oral tradition, repatriation, images and stereotypes, and truth-telling. An instant best-seller, it facilitates critical thinking while offering recommendations for fostering community discussions and plans for meaningful community action. As editors Waziyatawin and Yellow Bird write, “above all, this handbook was created out of a sense of compassion. We were all motivated...because we love our people.”



Standing (from left): Robert Odawi Porter, Michael Yellow Bird, James Riding In, T'hohahoken or Michael Doxtater; seated (from left): Corniel Pewewardy, Chi'XapKaid or Michael Pavel, Waziyatawin Angela Wilson, Suzan Shown Harjo

TAMARA BRAY

NEH Resident Scholar



MATERIALIZING IDEOLOGY

Form, Function, and Style of Imperial Inca Pottery in the Service of the State

Maintaining an empire is not an easy task, even with high-tech tools such as satellite systems, global broadcast networks, computers, and the World Wide Web. Given that the ancient Inca never saw a need to develop a writing system, how did those political elites communicate their complex ideas about the nature of rulership, the state, and the cosmos to the empire's diverse and scattered subjects? Architects of the largest territorial domain ever created in the Americas, the Inca controlled some 2,600 miles along the spine of western South America at the height of their rule. From the sacred center of Cuzco, they administered eighty ethnically distinct provinces stretching from northern Ecuador to central Chile. According to Tamara Bray, the Inca's remarkably standardized, state-produced pottery may have contributed to what might be called the empire's "branding" campaign.

Long underappreciated because of its seemingly uniform appearance, imperial pottery is found throughout the Inca realm. The labor invested in production suggests that imperial pottery was significant to strategies of statecraft. Focusing on variability, Bray investigates when and where different forms and styles are found. The ubiquitous imperial pottery's distinctive abstract style may have "visually communicated" claims to state authority and legitimacy through imagery grounded in mythical stories of origins, common ancestors, and the nature of civilization. Given the absence of a writing system, imagery and objects may have played a crucial role in conveying information, literally "materializing the ideology of the imperial Inca state."

As culinary equipment, the pottery associated with the Inca state would have been front and center in imperial practices involving food, feasting, and reciprocity. By insinuating symbols of political authority into everyday fundamentals—a kind of unassuming propaganda—the Inca established an inconspicuous state presence asserting social facts "which, if stated explicitly, could run the risk of controversy, protest, or refusal." Bray's study engages the concept of "material agency," or the power of objects to "extend the agency of those who produced them, and to participate in systems of social relationships." In this case, the state-produced pottery used and bestowed at rituals and ceremonies throughout the Andean realm may have been key to the development and maintenance of this impressive empire through what Bray calls "the material culture of politics."

"Pottery, one of the most durable components of the archaeological record, is at once both wonderfully simple and wonderfully complex," Bray writes. "I approach Inca pottery as both artifact and document of state policy. Through the prism of imperial ceramic tradition, we can gain insight into strategies of Andean rulership, as well as those of the people subjected to it."



CHRISTINE MCHORSE

Dobkin Native American Artist Fellow

Circumstance, serendipity and a pressing deadline challenged the 40 years of experience and technical skills Diné ceramicist Christine Nofchissey McHorse brought to her 2006 Eric and Barbara Dobkin Native American Artist Fellowship. The award-winning potter worked furiously in her first two weeks to complete two pieces for an exhibit in the Netherlands: “Afterwards, I realized I was low on micaceous clay, so I began to experiment with blending commercial clays, which I found too plastic and sticky. I was out of my comfort zone and realized how limited my experience was.” As McHorse shifted to smaller pieces, she and Wagner Fellow Carlos Chaclán began visiting each other and sharing ideas, using McHorse’s brother as an interpreter. The stubborn drought in the Southwest meant that “traditional firing doesn’t make sense anymore,” so she began using a kiln. The purity of form for which McHorse is known emerged strong and clear in the eggshell-thin, elegant pieces she produced during her tenure. The symbolic piece she created for the IARC collection “speaks of handing down tradition,” she said, “which is very important to me as a first-generation potter. I wanted to be the link and to involve the great-grandchildren of Lena Archuletta, the Taos potter [and grandmother of Christine’s husband] who taught me to work with micaceous clay, and changed my life.” The piece has the hand impressions of Archuletta’s four-year-old great-grandson and infant great-granddaughter, confirming McHorse’s wish that her knowledge be passed to new generations.



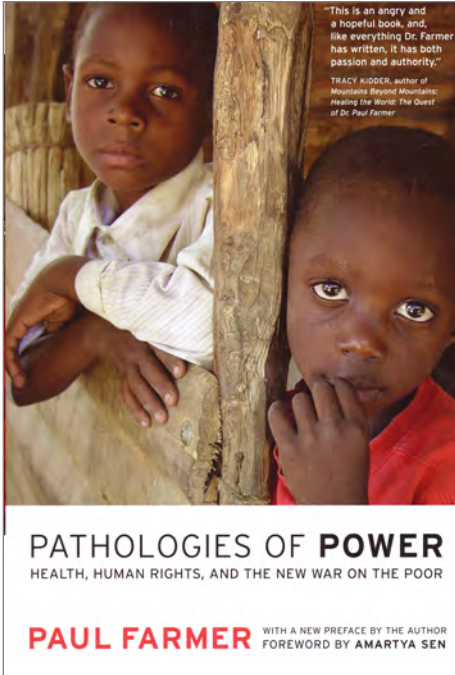


COMMUNITIES OF HUMANKIND

FRAGILE, FRACTIOUS, ENDURING

DR. PAUL FARMER

J. I. STALEY PRIZE



“Whatever it takes!”

In February a panel of distinguished anthropologists selected Dr. Paul Farmer’s *Pathologies of Power: Health, Human Rights, and the New War on the Poor* (University of California Press, 2003) as winner of the 2006 J. I. Staley Prize for outstanding books in anthropology. Passionate and principled in his claim that health care is a fundamental human right, Dr. Farmer draws upon 20 years of front-line clinical experience among the world’s poorest social outcasts in Haiti, Peru, Boston, and Russia to shake readers from complacency and mobilize them to action. As a founding member of Partners in Health, an action-oriented non-profit social medicine provider, Farmer identifies poverty and illness as a spiral of human degradation that can be arrested only by concerted acts of individual and social conscience. As a medical doctor Farmer is able to comprehend human suffering; as an anthropologist he brings its social and economic roots urgently alive for the reader.

Staley Committee citation:

“As an anthropologist, Paul Farmer brings rich ethnographic detail and cultural context to the overwhelming truth of suffering among the world’s poor. At first glance the problem may seem a predominantly medical one; with Farmer’s perspective we see that much of our crisis in human health flows as much from unequal access to health-related resources (food, water, sanitation, medicine) as from bacteria or viruses. Weaving individual stories across cultures (Boston, Haiti, Peru, Russia) and across analytical and expressive domains (medicine, science, art, and literature), Farmer succeeds in making simultaneously immediate the personal and the structural in social suffering. In the end, however, this book is more than a 21st century *J’Accuse*; it is a call to elevate human dignity, ‘whatever it takes.’”



An excerpt from
***PATHOLOGIES OF POWER:
Health, Human Rights, and the new War on the Poor***

With a few notable exceptions...physicians and anthropologists have had far too little to say about human rights. But as a physician to the poor, I have seen what has happened, and what continues to happen, to those whose rights and freedoms—particularly freedom from want—are not safeguarded. As an anthropologist, I can discern the outlines of the many ideologies used to conceal or even justify assaults on human dignity. (p. 7)

ADVANCED SEMINAR

Anthropology in Development Induced Displacement and Resettlement

Large-scale development projects such as dam-created reservoirs, mining operations, highways, urban renewal, and tourist resorts are meant to spur economic growth. Too often, they increase ecological and social vulnerability, leaving local people displaced, disempowered, and destitute. Each year, according to the World Bank, development projects displace approximately ten million people who lose their farmlands, fishing grounds, forests, and homes. This advanced seminar focused on the known links between involuntary displacement and impoverishment, drawing on the participants' work over the past 50 years.

"The trauma and hardships experienced by the displaced pose critical moral questions about the nature, scale, and ethics of such development ideologies and models," said seminar chair Anthony Oliver-Smith. "Projects that displace communities ethically justify themselves by the belief that greater value production increases consumption and welfare at all levels of society." Although the process may be defined in economic terms, "resettlement is fundamentally a political phenomenon, involving the use of power by one party to relocate the other," Oliver-Smith said. The extent to which this process can be carried out ethically, democratically, and effectively was a central concern of the seminar participants.

The scholars included anthropologists working in the fields of economic development, medical anthropology, urban anthropology, ethics, conservation, nongovernmental organizations, and human rights. The participants engaged issues of compensation, environmental rights in conservation, reparations for displaced peoples, legal protections and international organizations, free, prior, and informed consent, and theoretical syntheses in DIDR research.

"The seminar gained particular salience in view of its convening within three weeks of Hurricane Katrina on the Gulf Coast," said Oliver-Smith, noting the "massive subsequent displacement and highly questionable resettlement of hundreds of thousands of New Orleans citizens." Oliver-Smith invited Gregory Button, a specialist in disaster preparedness and response, to join the group directly from his fieldwork at the Houston Astrodome, which served as emergency shelter for thousands of evacuees. The seminar issued a Declaration on Disaster Recovery in response to the Katrina catastrophe, stating that "human experience with natural disaster reflects a history of shortsighted, economic interest-driven development. This has increased environmental degradation and social vulnerability."

"This advanced seminar was particularly important because the total environment in which development planning and funding, particularly as they impact the social and environmental justice advocacy issues at the core of DIDR, is rapidly changing. For example, DIDR-affected peoples are developing novel strategies in defense of their rights in their relations with the state and the global capital market, by invoking international human rights covenants," said Oliver-Smith. The seminar participants concluded that the actual practice of development continues to favor large infrastructural expansion and economic growth over ecological and cultural concerns, threatening increasing numbers of people and communities.



Standing (from left): Satish Kedia, Ted Downing, Thayer Scudder, Michael M. Cernea, Gregory Button, Chris de Wet, William Fisher, Barbara Rose Johnston; seated (from left): Dolores Koenig, Anthony Oliver-Smith, Dana Clark

MICAELA DI LEONARDO

NEH Resident Scholar



THE VIEW FROM CAVALLARO'S History, Power, and Public Culture in New Haven

“Cities enrapture and terrify us,” writes Micaela di Leonardo. “They represent to us far more than the simple aggregate of buildings and people, of heightened economic and cultural transactions, of heaped-up wealth and visible poverty.” In her penetrating study of a complex Connecticut city, di Leonardo bypasses media images and stereotypes to reveal the authentic experiences of New Haveners—not just those pictured on Chamber of Commerce brochures or in drug bust stories on local newscasts.

Cavallaro’s, a working-class bar, serves as di Leonardo’s entry point. “My beginning narrative of the life of the bar indexes a former largely Italian neighborhood now mostly black and Latino, but also the little-noticed phenomenon of matter-of-fact interracial socializing in working-class areas of many American cities, and the active and varied roles of working-class women,” di Leonardo writes. The medium-size, minority-majority, postindustrial city has an extensive “but rapidly shifting [white]

urban ring. “She peels back New Haven’s “layered history,” which includes Yale University, the Ivy League school founded in the eighteenth century; the nineteenth-century arrival of industrial workers from Italy, Ireland, and Poland; the twentieth-century flight of black Americans from the South; and, more recently, immigrants from the Caribbean and post-NAFTA Mexico. Media representations of New Haven have shifted from a model city of urban renewal in the 1960s to the 1980s “vest pocket New York, a site of danger, disorder, and drug-dealing writ small.”

Living in a working-class neighborhood adjacent to Cavallaro’s for five years while teaching at Yale, she continued her fieldwork over the subsequent 15 years, gathering the voices of “local knowledge: the complicated account of black, white, Latino and other neighbors’ interactions, visions, strategies, and misunderstandings, as they live their daily rounds over years of immiserization, recovery, and re-immiserization.” Until recently, she writes, “all New Haveners, across race, class, gender, and age, spoke to me about the city in terms of poverty, drugs, and crime...most made use of the readily available, victim-blaming terms of underclass ideology.” By 2005, however, her old landlord told her “happily—as did every other home-owning New Havener—how much money he could get for his house.” Like Americans as a whole, they were filled with housing-bubble economic optimism, indicative of a phenomenon di Leonardo labels “the neoliberalization of the mind.”

When di Leonardo visited the city’s nineteenth-century marble public library last summer, she walked past the tidy museums, high-end boutiques, and restaurants of the gentrified neighborhood only to find limited hours and services at the once gracious facility—closed every weekend and bathroom floors filthy with dead flies. A symbol of the “neoliberal shift,” the neglected library is evidence of the gutted public services that accompany the new infusions of development capital, creating a “Potemkin Village private surface with all the most basic public services removed beneath.” Her “pentimento urban portrait” cuts across class, color, gender, and nationality, to expose the intimate connections among these urban residents, the larger region, and global forces.



ADVANCED SEMINAR BOOK

Afro-Atlantic Dialogues: Anthropology in the Diaspora

Edited by Kevin A. Yelvington

“The transatlantic slave trade was an unparalleled migration of people,” said Kevin Yelvington, editor of this new SAR advanced seminar volume and chair of the 1999 advanced seminar “From Africa to the Americas: New Directions in Afro-American Anthropology.” The slave trade was linked to a unique confluence of political, economic, and historical events that must be closely examined if scholars are to forge new approaches to understanding African-derived cultures in the New World. The eleven contributors to this volume are leading scholars of archaeology, linguistics, and sociocultural anthropology who challenge the field’s received paradigms and break new theoretical and methodological ground in the study of the African diaspora in the Atlantic world.

“This historicized view of the ways in which our discipline has formulated and answered its questions about the African diaspora and its relationship to the Atlantic world influences how we see the development of anthropology as a whole,” writes Faye V. Harrison in the book’s concluding chapter. “Of special relevance here is the way in which a sense of critically reflexive historicity may enable us to gain a greater understanding of the racial and gendered politics and political economy that have influenced which intellectuals have been granted a hearing in the formally recognized mainstream of the discipline and which ones have not.” She positions this volume as part of a “wider project of rehistoricization in Afro-Atlantic anthropology that is building on lessons from the past to move further along with the critical reconstruction of the discipline.”

As did the seminar, the book begins with a review of a debate that started in the 1930s between anthropologist Melville J. Herskovits and sociologist E. Franklin Frazier and has continued to define the field’s terms of reference. Other issues addressed in the book include colonialism, the slave trade, racism, ethnogenesis, New World nationalism, urban identity politics, the development of artworlds, musics and their publics, the emergence of new religious and ritual forms, speech genres, and contested historical representations. “*Afro-Atlantic Dialogues* does not necessarily cohere along topical lines but instead represents the diversity of the contemporary anthropology of the African diaspora in the Americas,” writes Yelvington in his introduction. One reason the book is important to anthropology, he writes, is that “the discipline needs to lend its expertise to ongoing societal issues and social movements related to the topics of the seminar, including the politics of the ‘culture wars’ in the United States, Brazil, the Caribbean, and elsewhere.”



ADVANCED SEMINAR

The New Landscapes of Inequality



From left: Nancy Maclean, Michelle Boyd, Gina Pérez, Melissa Checker, Brett Williams, Jane L. Collins, Dorothy E. Roberts, Roger Lancaster, Amal Hassan Fadlalla, Micaela di Leonardo

How is neoliberal globalization reconfiguring inequality in the contemporary United States? Ten scholars gathered in March for the advanced seminar “New Landscapes of Inequality” to address this question.

Participants hoped to deepen and broaden understandings of how inequalities of race, class, gender, nationality, and sexuality shift over time and become entangled with one another. The group discovered emerging processes of racism and racialization in how the American foster-care system disciplines rather than supports black families, and in the industrial poisoning of black families’ gardens in Augusta, Georgia. Papers also documented emerging forms of discrimination: Sudanese immigrants struggle against Islamophobia, and Latinas/os facing poor job

prospects are tracked into J-ROTC programs that guide them into the military. Discussions revealed these immigrant experiences to be deeply gendered: women in welfare-to-work programs are forced into low-paying jobs with punitive, inflexible work rules. Surveillance and disciplining also intersect gender: moral panic at people who are not, in fact, dangerous, for example, at gay men, who are increasingly being accused of pedophilia and other sex crimes. The state disciplines women on welfare and uses their example to discipline others. Another kind of discipline emerges in the debt industry, where predatory lenders increasingly victimize poor people and individuals’ credit scores unduly thwart their life chances.

A second goal was to examine the crucial spatial dynamics of the new inequalities. For example, the foster care system targets families living in black neighborhoods and disrupts neighborhood life and trust. Similarly, toxic sites are most frequently located in black and brown neighborhoods where property values are low and corporate leaders assume that people will not fight back. Spatial dynamics were important in a study of the gentrification of Bronzeville. Neighborhood narratives blame community decline on middle-class residents’ moving out, allegedly abandoning their poor black neighbors while eliding the processes of capital abandonment, disinvestment, and redevelopment that undergird gentrification. Spatial dynamics were also central to one study that traced the origins of American neoliberalism to thinkers, leaders, ideas, and institutions emerging in the racially segregated political economy of the southern United States.

Finally, scholars were concerned with evolving cultural/ideological formations that articulate, rationalize, and protest these shifts. Many of the participants foregrounded the voices of people experiencing oppressive social arrangements—whether losing their children to foster care, their gardens to toxins, or their chances of attaining good jobs. Working across ten North American sites of deepening inequality, the seminar explored the ways in which the dynamics of each case were shaped by, and responded to, common economic, political, and ideological challenges unleashed by neoliberal globalization.

ADVANCED SEMINAR BOOK

Community Building In the Twenty-First Century

Edited by Stanley E. Hyland

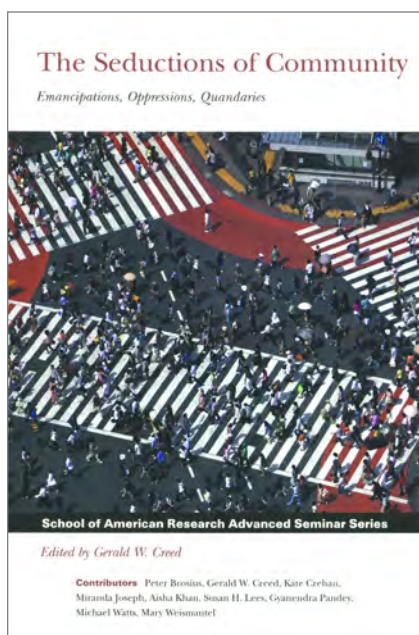
Recent conflicts brought about by global inequalities, scarce resources, and ethnocentrism highlighted an issue deeply held by social scientists: community and community building. With globalization, natural and human disasters, and unprecedented technological change, what strategies work “on the ground” to foster community strength and vitality today? In 1999 the School began a partnership with the Society for Applied Anthropology to examine the related research, which had “grown exponentially in the past decade—so much so that scholars and practitioners were talking past each other,” said Stanley E. Hyland. In *Community Building in the Twenty-First Century* (SAR Press, 2005), edited by Hyland, leading scholar-activists develop a conceptual framework to use in both the theory and the practice of building communities and to help guide future anthropological work. The contributors to this volume have worked with refugees, religious charities, poor urban neighborhoods, tribal peoples, international corporations, and public health agencies. Central is Robert D. Putnam’s concept of social capital, “the idea that resources such as skills, knowledge, reciprocity, norms, and values facilitate community members’ working together to make substantial improvements in the entire community’s living conditions,” Hyland writes in the introduction.



ADVANCED SEMINAR BOOK

The Seductions of Community: Emancipations, Oppressions, Quandries

Edited by Gerald W. Creed



“This book is about an obsession—one with global reach that occupies politicians, activists, scholars, and laymen alike—the obsession with community,” writes editor Gerald W. Creed in his introduction to the advanced seminar volume *The Seductions of Community: Emancipations, Oppressions, Quandries* (SAR Press, 2006). The 2003 seminar and the resulting volume aimed to deepen the debate about this now ubiquitous term “to understand the various ways community is deployed and what work it does in different contexts.” How does a community facilitate governance or capital accumulation? In what ways does it articulate these two forces in local and translocal contexts? What are the unintended consequences of using the concept—and the potential consequences of criticizing our fascination with it? The contributors agreed on strategies to clarify the use of this term in research and to move the notion of community “from romance to realpolitik,” whether in East London, the Andes, the Niger Delta, or American suburbs.

JEAN LANGFORD

Salus Mundi Resident Scholar



SPIRITS OF JUSTICE Southeast Asian Memories and Disciplines of Death

Do restless ghosts speak for justice? When Jean Langford interviewed Southeast Asian refugees to identify their concerns about the management of death in the United States, she found their stories “peopled by the lost spirits of loved ones, the dangerous spirits of those who died by violence, the angry spirits of ancestors, and the adjudicating spirits of the land.” The same spirits that protected the refugees during wartime objected to violations of the dead and dying in U.S. hospitals and funeral homes.

In many parts of Southeast Asia before the war, caring for the dead was a continuation of one’s relationship with the living person. “People prepared the bodies of family members for burial or cremation. They would not only speak and sing to these bodies but also wash them, wrap or dress them, arrange their limbs, supply them with money and household goods, bury or burn them, sometimes rake through their ashes, sometimes even disinter and clean their bones,” writes Langford. In Laos and Cambodia, the war severely disrupted this intimate tending, creating restless ghosts who continue to haunt relatives now living in the United States. Though far away from the horrors of war, refugees here have encountered alienating and rigid routines in hospitals, morgues, and funeral homes that prohibit them from fulfilling their obligations to the dead.

In her book, Langford explores how the Lao resistance to contemporary practices in U.S. medical and mortuary institutions relates to wartime memories that link violence and medicine. “During war, when hospitals were partisan and prisoners had no rights, spirits were trusted protectors,” writes Langford. Medical inadequacy, desecration of burial sites, and hauntings by those who died violent deaths are recurring themes in refugee memories. “Refugees often experience modern disciplines of death as procedures in which their lives are devalued, their ancestors violated, and their spiritual practices disallowed.”

Disclosure of terminal prognoses, “do not resuscitate” orders, advance health directives, and other bioethical conventions are intended to increase patient autonomy in a context of sophisticated medical technologies that prolong life. The refugees’ wartime and diaspora worlds, however, are characterized more by community loyalties to the living and the dead. One person’s “death with dignity” may be another person’s nightmare: the inability to fulfill a commitment to the dead.

The circulating stories of restless, angry, and disoriented spirits are not “just quaint little stories of cultural beliefs,” Langford contends. “We have to go beyond ordinary discourse to understand that these stories are also political commentaries expressing protest, dissatisfaction, discomfort, and political marginality—they are oblique calls for social justice. We need to pay attention to them.”



ADVANCED SEMINAR

Cultural Perspectives on Cancer: From Metaphor to Advocacy

Descriptions of the disease we know as cancer have been steeped in metaphors since Hippocrates, noticing the long veins radiating from a lump in the breast, named the illness *karkinoma*, Greek for “crab” (“cancer” in Latin). “Metaphors of cancer—while grabbing our attention and aiding us to categorize the uncontrollable, border-crossing, ambiguous condition—also facilitate stigmatization of individuals and groups,” said Juliet McMullin and Diane Weiner, co-chairs of this advanced seminar. In addition, “metaphors shift our attention away from the social inequalities that hasten the death of some and put off that of others.”

For decades, anthropologists have both created and studied the “excess of meanings” surrounding cancer, examining cancer symbols and etiologies, concepts of risk, prevention and detection, treatment and healing, pain, survivorship, communication practices, gender, and progress in finding cancer genes.

Cancer’s dynamic metaphors provide information that can help the discipline to identify and analyze the social inequalities, challenges, and motivations of this disease and to contribute to the alleviation of suffering.

As anthropologists become more deeply involved in applied research, interventions, and advocacy, some fear that greater participation in the medical agenda affects the scholar’s ability to maintain a critical position. “Our goal for this seminar was to examine the diverse paths of ethnography and ethnographers that lead us towards illuminating the metaphors *and* facilitating the health of individuals and communities through advocacy—without becoming the handmaidens of either public health or clinical medicine,” said McMullin and Weiner. Seminar participants focused on the role of anthropologists in understanding cancer as a cultural metaphor and as an indicator of health disparities, including gender, social, ethnic, “racial,” and economic differences.

Several scholars explored how neoliberal policies emphasizing individual responsibility allow society to blame poor health on individual failing and even justify the inequalities in disease burden. Participant Leo Chavez described how such policies simultaneously exclude Latinas in California and blame them for their high rates of cervical cancer. The risks touted by public health workers and physicians emphasize the individual’s sexual responsibility—if a woman gets cervical cancer, it is her fault. In contrast, Mexican immigrant women focus on relational aspects (economic barriers to accessing care, husbands’ extramarital relationships) as the source of cancer risk.

Holly Mathews examined the cultural assumptions, such as middle-class individualism, that surround cancer support groups and challenged their beneficial effects for all patients. The common paradigm of survivorship, for example, implicates people who succumb to cancer as weak. Cross-cultural awareness of different views of support enables groups to better meet the needs of multiple communities.

“Our seminar provided an opportunity for us, anthropologists who refuse to remain within our disciplinary boundaries, to examine the excess of meaning with cancer,” said the co-chairs. “While some may consider the divide between ‘theoretical’ and ‘applied’ anthropology as two incompatible practices, we have come to see our efforts, using cancer as the topic, as one and the same.”



Standing (from left): Leo R. Chavez, Anastasia Karakasidou, Paul Stoller, Deborah Erwin, Suzanne Huertin-Roberts, Holly F. Mathews, Marjorie Kagawa-Singer; Seated (from left): Juliet McMullin, Diane Weiner, Simon Craddock Lee

SHORT SEMINAR

Place, Event, and Narrative Craft: Method and Meaning in Microhistory

To address a challenge first proffered by Leo Tolstoy in *War and Peace*, SAR President James F. Brooks and his co-organizers Chris DeCorse and John Walton convened a seminar of twelve leading archaeologists, sociologists, ethnographers and historians. In his magisterial novel, Tolstoy argued that “to elicit the laws of history we must leave aside kings, ministers and generals, and select for study the homogeneous, infinitesimal elements which influence the masses.” Tolstoy’s reflections resonate today in growing dissatisfaction with global perspectives and meta-narratives, and led these scholars to their interest in events, biographies, and local vantage. The research and writing genre known as micro-history provided this seminar a unique forum for cross-disciplinary discussion and experimentation with narrative styles, inspiring these scholars to produce a manuscript in a record nine months. In essays ranging from West Africa, the Yucatán, medieval Italy, Argentina, and California, to Brazil, Virginia, Spain, and Boston, they show how “small worlds” may conceal sweeping stories, rich in the details of daily life and capable of yielding unexpected depth of insight.



From left: James F. Brooks, Richard Maddox, Paul Eiss, Rebecca Jean Emigh, Mary Beaudry, Chris DeCorse, Linda Gordon, Michael Harkin, Kathleen M. Blee, Dale Tomich, Kent Lightfoot. Not shown: John Walton

SHORT SEMINAR

Hunting and Gathering Subsistence Patterns and Climatic Change in the Late Pleistocene

Five scholars chosen strategically from the fields of environmental studies and behavioral ecology, archaeology, and evolutionary anthropology/primateology met for a two-day seminar to assess climatic variability in the late Pleistocene and its impact upon human adaptations, including social organization. To better understand human adaptation during the late Pleistocene, participants reviewed archaeological findings and examined ethnographic and prehistoric hunter-gatherer adaptations. New data obtained from ice cores drilled in Greenland provided a bridge between the prehistoric and ethnographic cases. The forthcoming book will focus on human social life since the advent of large-game hunting and will key its interpretations to new information on climatic variability and the human response to that variability.



From left: Chris Boehm, Mary C. Stiner, Robert L. Bettinger, Bruce Winterhalder, Peter J. Richerson

SHORT SEMINAR

The Politics of Resources and their Temporalities

Eight scholars examined the relationship between resources and temporalities during this three-day seminar. With case studies ranging from Saudi Arabia, Indonesia, Southeast Asia and the Yucatán to Washington, DC, Guanajuato, Mexico, and the Yukon, participants explored the process by which substances, knowledge, and people come to be defined and understood as resources in particular historical contexts. Each paper explored a distinct resource, which ranged from oil, minerals, and flowers to history, people, and time. The distinction between non-renewable and renewable resources as well as the temporal implications of that distinction underlay each paper. The summarizing discussions explored the ways in which the state and nation are constituted by and through resource-making.



Standing from left: Paul Eiss, Karen Strassler, Celia Lowe, Erik Mueggler, Paul Nadasdy, Richard Handler; seated from left: Mandana Limbert, Elizabeth Ferry



**BUILDING CAPACITY,
EXTENDING
OUR MISSION**

SOUTHWEST ARCHAEOLOGY AND MATURATION OF SAR

SAR and the archaeology of the American Southwest have been intertwined since the School's founding in 1907. This year, that ongoing relationship produced a bounty: two new staff members who are Southwest archaeologists; three new books offering fresh views on the region's beauty, history, and scholarship; and a volume and celebration in tribute to former SAR president Douglas W. Schwartz.

All the School's divisions engage the public and build community in a variety of long-standing initiatives, such as the Native American Heritage Program, the weekly Colloquium Series, and the Membership Lecture Series. This year, President Brooks brought SAR into a facilitating role in the protection of the archaeological resources of the Galisteo Basin, SAR Press produced two outstanding volumes exploring the concept and practice of community in anthropology, and the School sponsored two public forums on DWI policies in response to the 2005 death of SAR staff member Judith Scasserra-Cinciripini.

JOHN KANTNER



A native of Santa Fe, new Vice President for Academic and Institutional Advancement John Kantner is an anthropological archaeologist with a diverse background of professional research, educational outreach, and program development. He received his B.A. from The Colorado College and his Ph.D. at the University of California, Santa Barbara, where he pursued interdisciplinary training in anthropology, geography, geochemistry, philosophy, and evolutionary theory. Kantner's archaeological experiences include Spanish Colonial historic sites in New Mexico and Georgia, pre-Hispanic mortuary traditions of southern Central America, and early nomadic sites of the Southern Plains. His most recent research seeks to understand the Chaco Canyon phenomenon and its impact on the prehistory of the American Southwest, an interest explored in his most recent book, *The Ancient Puebloan Southwest* (Cambridge University Press, 2004).

Before joining SAR, Kantner was associate professor of anthropology at Georgia State University (GSU), a diverse urban university in the heart of Atlanta. There he built, from scratch, a vibrant program in archaeology, establishing partnerships with cultural resource management firms, government agencies, and local museums to provide undergraduate and graduate students with exceptional training in academic and applied archaeology. GSU archaeologists can now be found in the private and public sectors across the United States, as well as in many of the nation's top doctoral programs. While at GSU, Kantner continued to develop web-based, multimedia materials for research, education, and outreach, an area of interest that earned him an award in an international competition sponsored by Apple Computer.

Kantner has a long history of engagement with SAR, beginning as a seasonal employee of the archaeology program in the 1980s. As vice president, he will guide the growth of SAR's academic programs by emphasizing the School's strong tradition in Southwest anthropology and Indian arts and by developing institutional collaborations, interdisciplinary connections, and public outreach. "With SAR's impressive staff, top-notch scholars, and enthusiastic friends," Kantner said, "I'm convinced that the School will become *the* international center for inquiry in the social sciences and humanities."

LINDA CORDELL

Recently appointed Senior Scholar, Linda Cordell has already logged many years of participation at SAR: as a member of many advanced seminars, beginning in 1978 with “The Use of Systems Models and Computer Simulations in Archaeological Research,” chaired by Jerry Sabloff; as a resident scholar in 1981; as an Arroyo Hondo summer scholar in 2003 and 2004; as a member of the 1998 J. I. Staley Prize committee; and as part of a task force advising the former president and CEO, Doug Schwartz, on SAR’s future.

Cordell discovered her love for Southwest archaeology in 1964 as a field school student at the University of New Mexico’s Summer Field School in Archaeology at the site of Sapawe near El Rito, under the direction of Florence Hawley Ellis. After completing her doctorate under Albert Spaulding at the University of California, Santa Barbara (where John Kantner also received his Ph.D.), Cordell joined the anthropology department at the University of New Mexico. During her 15 years there, she rose through the academic ranks to full professor and served a term as department chair. Cordell then accepted a position as Irvine Curator of Anthropology at the California Academy of Sciences. Subsequently, she moved to Boulder, Colorado, where she served as director of the University of Colorado Museum, a natural history museum, and as professor of anthropology. Cordell has been awarded the A.V. Kidder Award for Eminence in American Archaeology and the Byron S. Cummings Award and is a member of the National Academy of Sciences. She has published more than a dozen books, including the classic text *Archaeology and the Southwest* (2nd edition) and, most recently, *Southwest Archaeology in the Twentieth Century*, co-edited with Don D. Fowler, as well as more than 100 articles and book chapters.

Cordell looks forward to bringing her considerable energy, enthusiasm, knowledge of anthropology, and skills at fostering creativity and collaborative research to assist President Brooks and the SAR community as they move forward into a new century. She is particularly interested in working

on collaborative projects that will promote public awareness of SAR’s role in anthropological research and Indian arts. One of these will focus on aspects of Edgar Lee Hewett’s legacy to the archaeology of the Pajarito Plateau. Another will aim to bring the results of research conducted at SAR into university classrooms.

SAR president James F. Brooks commented that with these appointments “we achieve major growth in our capacity to illuminate issues centrally important to the human endeavor—Cordell’s depth of knowledge and wisdom meshes perfectly with Kantner’s drive and creativity. We are proud to number these fine scholars among the SAR community.”



CHACO CANYON..



John Kantner and Linda Cordell were among the twenty contributors to *The Archaeology of Chaco Canyon: An Eleventh-Century Regional Center*, the advanced seminar book edited by Stephen H. Lekson. This capstone volume synthesizes two decades of research since the National Park Service (NPS) suspended its large Chaco field project in 1986. “This book is about Chaco’s archaeology: how it was done, what it tells us, how we should think about it,” Lekson explains in his lively opening essay, “Chaco Matters.” The great Ancestral Pueblo community has held an enduring fascination for archaeologists and thousands of annual visitors. The contributors continue to discuss whether Chaco Canyon was a city or a ceremonial center, moving this and other ongoing debates into the twenty-first century when new research abilities may help answer many unresolved questions posed by one of the great enigmas of American archaeology.

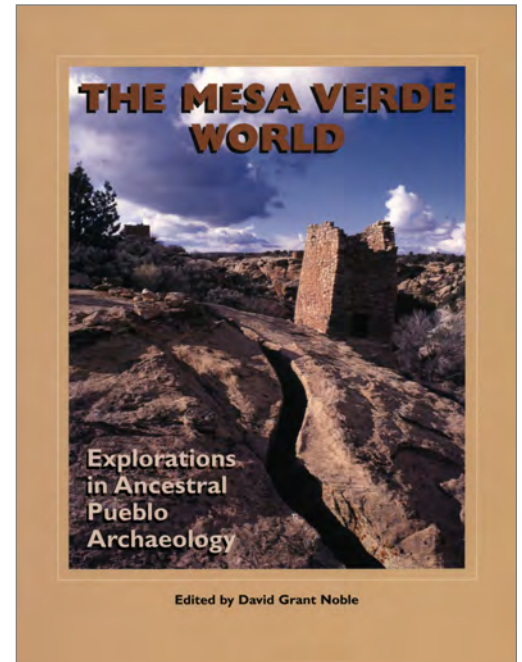
Unlike most advanced-seminar volumes, *The Archaeology of Chaco Canyon* is the result not of a single gathering of scholars, but of a series of seven “Chaco Synthesis Meetings” held between 1999 and 2002, followed by SAR’s “Chaco Synthesis” advanced seminar in 2004. These sessions involved senior scholars who participated in the original NPS Chaco Project and young scholars who are building on—and challenging—the manifold findings on Chaco. The contributors address themes such as environment, organization of production, architecture,

regional issues, and society and polity. As Society of American Archaeology president Lynne Sebastian writes in her concluding essay, “Taking smart, knowledgeable people, feeding them good food, and locking them in a room for several days generally yields remarkable results...” As an example, Sebastian points to the Chaco Timeline, a chronological chart produced by the Chaco Synthesis group, covering Chacoan prehistory from AD 800 to 1300. She sums up the volume with compelling observations on more than 30 years of research and the continuing possibilities for archaeology at Chaco Canyon.

AND MESA VERDE

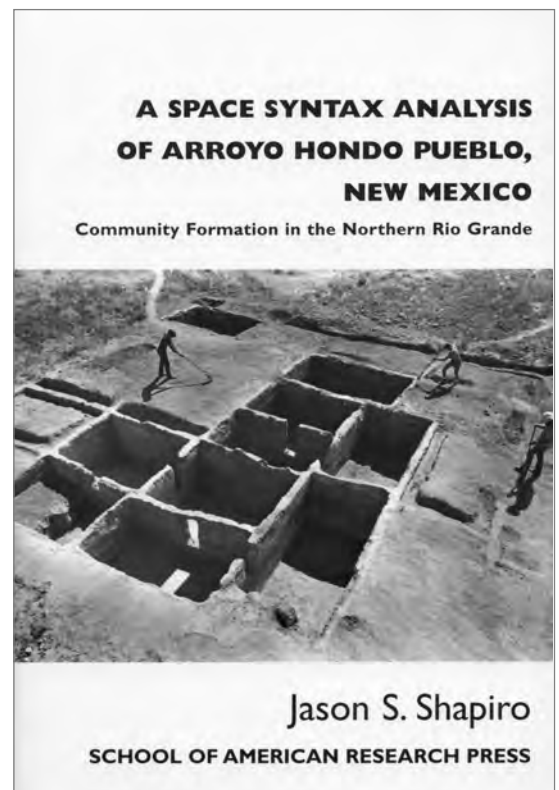
As luck would have it, when the capstone conference of the Chaco Synthesis Series convened in Albuquerque in 2004, David Grant Noble was starting work on *In Search of Chaco* (2004), a revised edition of his highly successful 1984 volume *New Light on Chaco*. Noble recruited several Chaco Synthesis participants to contribute to the new edition. The writer, photographer, and former SAR staffer next turned his astute editorial attention to another intriguing part of the Southwest in *The Mesa Verde World: Explorations in Ancestral Pueblo Archaeology*. This newest volume in the Popular Southwest Archaeology Series showcases new findings about the region’s prehistory, environment, and archaeological history. In the distant era before the cultivation of maize, “people were nomadic and survived entirely by hunting and foraging, leaving little behind for archaeologists to find,” Noble writes in his introduction. “Theirs is a little-known chapter in the Mesa Verde story.” The twenty contributors introduce readers to emerging research about other “little-known chapters” concerning

the natural environment of the Mesa Verde segment of the Colorado Plateau and the evolution of human culture there and about specific topics such as pottery, mural painting, craft arts, cliff-dwelling architecture, the sacred landscape, archaeoastronomy, violence, migration, and computer simulation. Two perspectives from Native Americans enhance this graceful portrait of Mesa Verde, as does the story of the early archaeologists themselves. As always with books edited by Noble, *The Mesa Verde World* is richly illustrated, encouraging both scholar and lay reader to explore the stunning landscapes, cliff dwellings, and craft arts of this intriguing region. “The study of how people in the past behaved is relevant to our present lives,” Noble writes, noting that his own New Mexico community struggles with the consequences of rapid population growth and drought, as did the peoples of Mesa Verde. “What we learn about past human behavior and adaptation can help us deal with our own social and environmental problems.”



ARROYO HONDO PUEBLO

Farther south, another group of ancients wrestled with similar challenges. *A Space Syntax Analysis of Arroyo Hondo Pueblo, New Mexico* by Jason S. Shapiro “explores the social dynamics behind the walls of Arroyo Hondo Pueblo, one of the largest, most spectacular, early fourteenth-century Ancestral Pueblo towns in the northern Rio Grande,” said Linda S. Cordell of this latest contribution to the Arroyo Hondo saga. Subtitled *Community Formation in the Northern Rio Grande*, Shapiro’s work follows the premise that built space embodies social organization, and he regards the prehistoric architecture of Arroyo Hondo as an artifact comparable to pottery and stone tools. This fresh approach reveals new possibilities about the social lives of those who inhabited this village during its two periods of occupation. Shapiro finds noticeable differences in how people organized space, with the later residents—perhaps in response to rapid population growth and immigration—making a significant shift toward what we would call “privacy”: more restricted, spatially segregated plans instead of the earlier, openly interconnected, “accessible” plans. This innovative, well-conceived, and amply illustrated volume continues three decades of research from Arroyo Hondo Pueblo and demonstrates new methods archaeologists are using to explore the human past.



CELEBRATING THE LEGACY OF DOUGLAS W. SCHWARTZ

A CATALYST FOR IDEAS

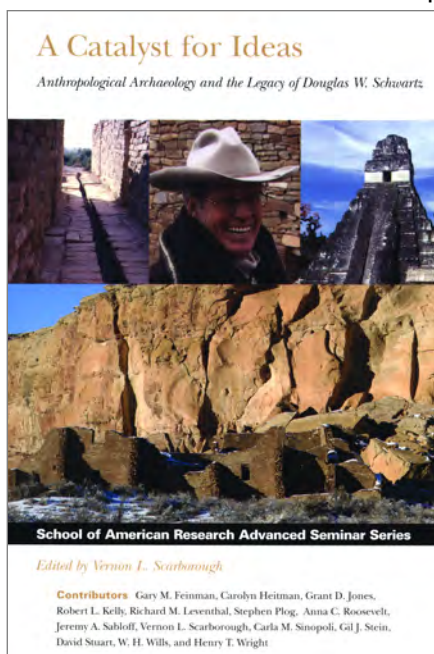


Over two splendid days in early June, nearly seventy friends, colleagues, and ardent supporters of SAR president emeritus and senior scholar Douglas Schwartz gathered to renew relationships and, with extraordinary generosity, launch SAR toward a new century of achievement. Offering a trademark lecture on “How the Origins of the Great Pueblos Echo the Future of World Conflict,” Schwartz laid out a sparkling argument for the significance of archaeological thinking to the problems of today’s world. The following day he led a field trip to 14th century Tsankawi Pueblo on the Pajarito Plateau to crystallize his thoughts for our many guests. The weekend came to an end with dinner under the stars on our cottonwood courtyard, a concert by David Grusin in Schwartz’s honor, and a surprise appearance by Governor Bill Richardson.

In the introduction to *A Catalyst of Ideas: Anthropological Archaeology and the Legacy of Douglas W. Schwartz*, Vernon L. Scarborough writes, “Thanks to Doug’s energy and discipline, Arroyo Hondo is one of the most completely reported and published ancient Puebloan communities in the archaeological corpus of the U.S. Southwest.” Through his two consuming passions—Arroyo Hondo and the School—Schwartz created an enduring legacy. “By any measure,” Scarborough says, “Doug’s contribution is legendary.” To honor Schwartz’s influence on advanced scholarship in this special volume, or *festschrift*, 14 top scholars in anthropological archaeology who have been beneficiaries of SAR reflect on their areas of expertise. “The highlight of my year was the arrival of *A Catalyst of Ideas*,” Schwartz

said. “I was deeply honored to have a group of former SAR resident scholars contribute to this volume and reflect on the current status of their research, which spans the world and offers novel insights into the past.”

The distinguished contributors to *A Catalyst of Ideas* identify aspects of the major theoretical currents in anthropology, particularly as these surface in anthropological archaeology: origins and spread of agriculture, dynamics of food production and origins of civilization and complex society, assessment of human ecology, engineered landscapes, political economy, ethnohistory, and power and ideology, among others. Richard Leventhal and Jeremy Sabloff note major themes in the volume: the concept of culture, relations of power, and writing, as well as the “general trend of challenging entrenched assumptions about cultural development.” Schwartz’s leadership put SAR “on the intellectual edge of research about humans around the globe,” they observe. This thoughtful and spirited volume represents “a portion of the theoretical breadth and conceptual integration that have identified the School and Doug’s vision for it,” writes Scarborough.



MEMBERSHIP LECTURE SERIES

The purpose of SAR's popular Membership Lecture Series is to "explore a world of ideas" through public presentations by leading scholars representing a range of cutting-edge research. Brian M. Fagan launched this year's series with "Fish on Friday: How Holy Days' Eating Patterns Changed History." Three lectures introduced SAR's communities to recent discoveries in archaeology and anthropology. Resident Scholar William Saturno treated the local community to a lively talk, "Of Creation and Kings: Illustrating Maya Origins," describing his extraordinary discovery of pre-Classic Maya murals in San Bartolo, Guatemala. In "The 'Hobbits' of Flores Island," Dean Falk shared her research on the miniature human species (*Homo floresciensis*) discovered in 2004 on the Indonesian island of Flores. The "displaced Westerners" uncovered by archaeologists along the ancient Silk Road were the subject of Elizabeth Wayland Barber's talk, "The Caucasian Mummies of Chinese Turkestan." Don Fowler offered an illuminating portrait of SAR's early days, in "Edgar Lee Hewett, the 1906 Antiquities Act, and the Beginnings of SAR" as a preview of the centennial events that lie ahead.



COLLOQUIUM SERIES



N. Scott Momaday

The low, rich resonance of senior scholar N. Scott Momaday's distinctive voice filled the SAR Board Room as he gave a September colloquium, "Language: The Fifth Element." The Wednesday series provides the opportunity for scholars to share new or in-process work with an informal lunchtime gathering of resident scholars and artists, staff, board members, and School members, as well as people from Santa Fe's scholarly community. Momaday suggested that language is an essential element, like earth, fire, air, and water—necessary for human survival: "Story is awakened by the voice. Through the oral tradition, words can be released from the static text as a statue is released from stone."

This year, two scholars provided glimpses into the School's early days—Marit Munson's "Kenneth Chapman and the Santa Fe Arts Scene" and Laurie Beth Kalb's "The Indian Arts Fund and Early Twentieth-Century Arts Patronage in the United States." The colloquium roster regularly includes presentations by resident scholars and artists, advanced seminar chairs, and visiting scholars.

Colloquium Presenters, 2005–2006

Jennifer Ahlfeldt, University of New Mexico, "The Aesthetics of Animism in Maya Architecture"

Tamara L. Bray, NEH resident scholar, Wayne State University, "The Art of Empire in the Andes: Form and Imagery in the Imperial Inca Ceramic Assemblage" and "Material Agency and Solid Metaphors: An Exploration of Imperial Inca Artifacts"

James F. Brooks, SAR president, "Tribalism, Cosmopolitanism, and the Predicament of Belonging: The New York Times, SAR, and Cultural Heritage in the 21st Century"

Jane L. Collins, University of Wisconsin; Micaela di Leonardo, NEH resident scholar, Northwestern University; and Brett Williams, American University, advanced seminar co-chairs, "New Landscapes of Inequality"

David Dinwoodie, University of New Mexico, "Ethnohistories for Land Claims"

Rachel Heiman, Bunting summer scholar, The New School, "Rugged Entitlement: Consuming Class Security in Suburban America"

Laurie Beth Kalb, Adams summer scholar, Harvard University, "The Indian Arts Fund and Early Twentieth-Century Arts Patronage in the United States"

David Kamper, Bunting summer scholar, San Diego State University, "The Work of Sovereignty: Navajo Workplace Activism and Tribal Self-Determination"

Jean M. Langford, Salus Mundi resident scholar, University of Minnesota, "Spirits of Dissent: Refugee's Stories and Institutions of Death", "The Mapuche Autonomy: A Dialogue with the Ancestors" and "The Debt for Survival: Southeast Asian Memories and Economies of Death"

Micaela di Leonardo, NEH resident scholar, Northwestern University, “Home in New Haven: Race, Class, Gender, and History in American Imaginaries” and “Great Big Legs and Jughead’s Hat: History, Politics, and New Haven Urban Imaginaries”

Matthew J. Martinez, SAR research associate, University of Minnesota, “Bootsie Brown Eyes: Pueblo Children and the Marketing of the Southwest”

Juliet McMullin, University of California, Riverside, and Diane Weiner, University of California, Irvine, advanced seminar co-chairs, “Cultural Perspectives on Cancer: From Metaphor to Advocacy”

Rosamel Millamán, Katrin H. Lamon resident scholar, City University of New York, Universidad Católica de Temuco, Chile, “Collective Mapuche Autonomy and the Neoliberal Chilean State: An Insider Perspective”

Marit Munson, Adams summer scholar, Trent University, “Kenneth Chapman and the Santa Fe Arts Scene”

Anthony Oliver-Smith, University of Florida, advanced seminar chair, “Rethinking Frameworks, Methodologies, and the Role of Anthropology in Development Induced Displacement and Resettlement”

Nancy J. Parezo, Adams summer scholar, University of Arizona, “Archaeology Goes to the Fair: Convincing the Public That Archaeology Has Professional Authority”

Leslie Reese, Bunting summer scholar, California State University, Long Beach, “Community Settings for Latino Children’s Language and Literacy Development”

William A. Saturno, NEH resident scholar, University of New Hampshire, “Creating Maya King and Kingdom at San Bartolo, Guatemala” and “Urban Islands in a Verdant Sea: Maya Landscape, Sacred and Secular”

Leslie A. Sharp, Bunting summer scholar, Barnard College, “Body Enhancements in the Realm of Human Organ Replacement”

Thomas Sizgorich, University of New Mexico, “Monks, Martyrs, and Mujahidun: Militant Piety in Late Antiquity and Early Islam”

Dennis Tedlock, State University of New York, Buffalo, “Rabinal Achi: A Mayan Drama of War and Sacrifice”

David J. Weber, Southern Methodist University, “Bárbaros: The Spaniards and Their Savages in the Age of Enlightenment”

Leslie Witz, Centre for Humanities Research, University of the Western Cape, Cape Town, “Making South Africa in the Netherlands”

Caroline Yezer, Weatherhead resident scholar, Duke University, “Conspiracy, Truth, and the End Times in Peru” and “Peasants to Cholos: Human Rights and Military Masculinity in Peru’s Highlands”



Colloquium speaker Leslie Witz

DWI FORUMS



“New Mexico has some of the toughest drunk-driving laws in the country, yet severe DWI crashes remain a critical problem,” said SAR director of academic programs Nancy Owen Lewis. To draw attention to this issue and stimulate community dialogue, SAR hosted two public panels this year. In October, “Safe Streets, Sober Drivers: Confronting the Culture of DWI” brought together law enforcement officials and civic leaders such as the state’s “DWI Czar” Rachel O’Connor and district attorney Henry Valdez. Participants

identified inadequate enforcement, failure to impose mandatory sentences, increased involvement of defense attorneys, ineffective programs, system loopholes, and lack of coordination as factors exacerbating this problem. Suggested strategies for reducing DWI crashes included hiring more officers, court monitoring, and the use of research-based treatment programs.

In May, “Confronting Drunk Driving: What Researchers Have to Say” convened four behavioral scientists who shared their research results in the areas of Sunday sales legislation, reduction of underage drinking, and the effectiveness of two offender programs. Panelists Janet C’ de Baca, Sandra C. Lapham, Garnett P. McMillan, and Richard A. Yoast discussed the implications of their research for designing effective programs that reduce DWI crashes. These two forums were dedicated to Judith Scasserra-Cinciripini, friend and colleague of SAR, who was killed by a drunk driver in 2005.



SUMMER SCHOLARS



Back (from left): Nancy J. Parezo, Leslie A. Sharp, Laurie Beth Kalb, Leslie Reese; seated (from left): David Kamper, Kim Christen, Rachel Heiman

During the summer months, two fellowship programs provided generous support for scholars to work in residence at SAR. This year the Ethel-Jane Westfeldt Bunting Foundation supported five fellows and the William Y. and Nettie K. Adams Fellowship in the History of Anthropology supported two fellows.

Kim Christen (Washington State University),
“Mobilizing Property: Indigenous Communities and the Commons”

Rachel Heiman (The New School),
“Rugged Entitlement: Driving After Class in a Suburban New Jersey Town”

David Kamper (San Diego State University),
“The Work of Tribal Sovereignty: Navajo Healthcare Worker Activism”

Leslie Reese (California State University, Long Beach),
“Community Settings for Latino Children’s Language and Literacy Development”

Lesley A. Sharp (Barnard College),
“From Animal to Artifice: An Anthropological Investigation of Scientific Desire and the Biotechniques of Human Organ Replacement”

Laurie Beth Kalb (Harvard University),
“The Indian Arts Fund and Early Twentieth-Century Arts Patronage in the U.S.”

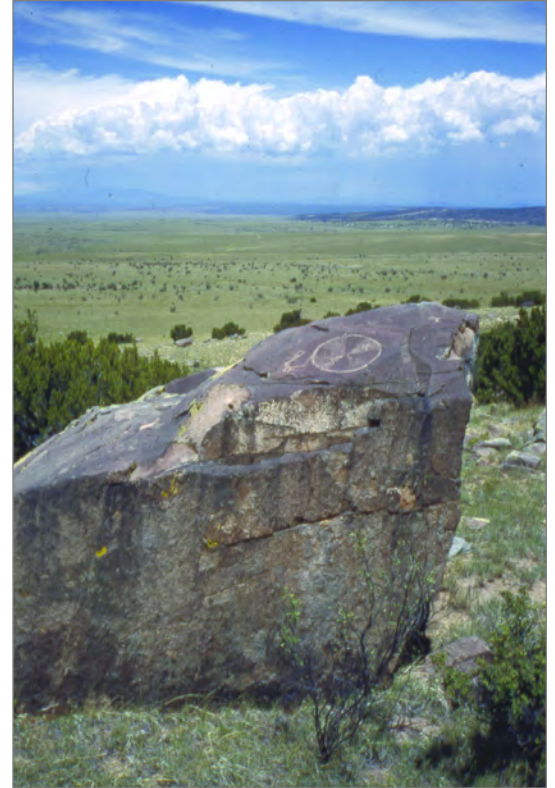
Nancy J. Parezo (University of Arizona),
“Exposition Archaeology: Edgar Lee Hewett and the 1915 San Diego Exposition”

SAR PARTNERS IN GALISTEO BASIN ARCHAEOLOGICAL PROTECTION

Among his first acts as president was James F. Brooks's decision to position SAR as a facilitating partner in the effort to move the 2004 Galisteo Basin Archaeological Sites Protection Act toward full implementation. This landmark piece of legislation, co-sponsored by U. S. Senators Pete Domenici and Jeff Bingaman of New Mexico, provides for the preservation and interpretation of the extraordinary archaeological and historical resources of the basin, which begins just outside of Santa Fe at Arroyo Hondo Pueblo and encompasses twenty-four major Pueblo towns and 4,591 acres. President Brooks launched the initiative at SAR with a day-long congressional and press briefing followed by a field trip to Pueblo Blanco, a large multi-unit pueblo dating from the 15th century. As Brooks said in his comments at SAR, "the Galisteo Basin presents one of the richest and rarest combinations of archaeology and history anywhere in the Southwest. In this region we see, written in the material and documentary record, the formation of the great pueblos, their missionization by Spanish Franciscans in the 17th century, and the signal resistance of Indian peoples in the Pueblo Revolt of 1680. It is a profoundly human story, and one we must preserve and make accessible to future generations."



Participants in Galisteo Basin briefing, November 21, 2005



Southwest Crossroads: Cultures and Histories of the American Southwest

Launching in spring 2007, *Southwest Crossroads* is an interactive, educational website that offers a wealth of original historical documents, oral histories, poetry, fiction, maps, paintings, song lyrics and audio clips, traditional and three-dimensional photographs, films, and 360° object movies and panoramas.

The site, www.southwestcrossroads.org, enables teachers and students in grades 7-12 to explore the many contentious stories that diverse peoples have used to make sense of themselves, New Mexico, and the Southwest from the very earliest inhabitants to those of the present.

An enduring question lies at the heart of this dynamic website: "How did the Southwest's inhabitants deal with the vast cultural differences that divided them, and what might we learn from their experience?" Building on a deep and broad base of primary source documents and scholarly commentary, *Southwest Crossroads* offers teachers an ideal way to guide students in identifying significant patterns, relationships, themes, beliefs, and turning points in history that improve their understanding of the complexities of the human experience.

This project was partially funded under a National Endowment for the Humanities "We the People" grant and created collaboratively by the School for Advanced Research and Project Crossroads, a New Mexico educational non-profit organization.



CAMPUS SCHOLARSHIP



Research associate **Rebecca Allahyari** approached completion of her book manuscript, *Utopian Devotions: Enchantment and Paradox in Homeschooling*, which explores spiritual questing among diverse Northern New Mexicans. A volume of essays titled *The Politics of Altruism: Caring and Religion in a Global Perspective* (Cambridge Scholars Press, 2006) included an essay based on her research. Allahyari served this year as a committee member for the American Sociological Association's Emotions Section Award for Outstanding Book.

With his co-editors Chris DeCorse and John Walton, president **James F. Brooks** brought their interdisciplinary advanced seminar manuscript *Small Worlds: Method, Meaning and Narrative in Microhistory*—to which he contributed the essay “Seductions & Betrayals: la frontera gauchesque, Argentine Nationalism, and the Predicaments of Hybridity”—into the review process in a record nine months. He lectured on his research at Pennsylvania State University, the University of Southern California, and the University of New Mexico, and gave the Andrew P. Norman distinguished lecture at Colorado College. He continued work on his book *Mesa of Sorrows: Archaeology, Prophecy, and the Ghosts of Awat'ovi Pueblo*, scheduled for publication with W.W. Norton in 2007.

In late July, SAR Press co-director and editor **Catherine Cocks** attended the Institute for the Transnational History of the Americas in Tepoztlán, Mexico, to follow her research on tourism abroad. In September, she was invited to participate in the 2006–07 symposium “Bridging National Borders in North America,” co-sponsored by Simon Fraser University in Vancouver and the Clements Center for the Study of the Southwest at Southern Methodist University in Dallas. To prepare for the symposium, Cocks made research visits to the University of California, San Diego, the San Diego Historical Society, and the Center for Southwest Research at the University of New Mexico. In October, she chaired a session on tourism at the Society for Regional and City Planning History conference in Miami. The April 2006 issue of the *Journal of the Gilded Age and Progressive Era* featured her essay “Rethinking Sexuality in the Progressive Era.”



This year, **Jeanne Fitzsimmons** completed her dissertation (University of Southern California), *Negotiating Modernity: Gender, Power and Education in North India*. Based on an ethnography of a small, grassroots school in the northern Indian city of Varanasi, her research addressed the discursive elements—gender, ethnicity, development, globalization—that affect women's education in one of Varanasi's oldest neighborhoods. Specializing in visual anthropology and ethnographic filmmaking, Fitzsimmons also completed an additional master's degree in visual anthropology, *Museums and the Web in the 21st Century*, and served again on the review panel of the American Anthropological Association's annual ethnographic film competition.

George Gumerman, SAR senior scholar, co-hosted a workshop with the School and the Santa Fe Institute, “Cycles of Social and Environmental Complexity in Lowland Latin America,” on the island of Santa Catalina off Brazil’s southern coast. Twenty-two researchers attended, representing the fields of archaeology, anthropology, ecology, economics, evolutionary biology, and computer modeling. “The workshop’s goal was to catalyze a fresh look at the question of long-term cycles of complexity of social and environmental change in the tropics from prehistory to the contemporary situation,” Gumerman said. “Groups began cross-disciplinary conversation on anthropogenic change in the Amazon Basin and the Mayan area with the ultimate goal of understanding the changing relationship between the cultural and natural landscapes.”

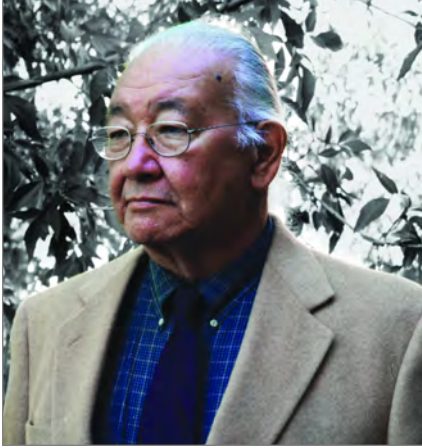
Corinne Kratz continued to work on her book about marriage arrangement in Kenya and was invited to present material from that project at an April 2007 international conference on ritual language, sponsored by the Wenner Gren Foundation. She also revised and updated several articles for reprinting in forthcoming edited volumes.

Ivan Karp worked on a collection of essays about ethnography, theory, and his study of the idea of pluralism in the work of selected social thinkers. Together, Karp and Kratz co-edited a book titled *Museum Frictions: Public Cultures/Global Transformations* (Duke University Press, 2006). They presented an overview of the book at the annual meeting of the American Folklore Society in October. In January, Karp and Kratz returned to Emory University, where they co-direct the Center for the Study of Public Scholarship (www.csp.s.emory.edu).

Nancy Owen Lewis organized and chaired two SAR forums on driving while intoxicated (DWI): “Safe Streets, Sober Drivers: Confronting the Culture of DWI” and “Confronting Drunk Driving: What Researchers Have to Say.” At the annual meeting of the Society for Applied Anthropology in Vancouver, Lewis presented her paper “Confronting the Culture of DWI: An Experiment in Accountability.” With Kay Hagan, she completed a book manuscript, *A Peculiar Alchemy: A Centennial History of SAR, 1907-2007*, for SAR Press. Lewis wrote the first six chapters on the early history of SAR (1907–67).

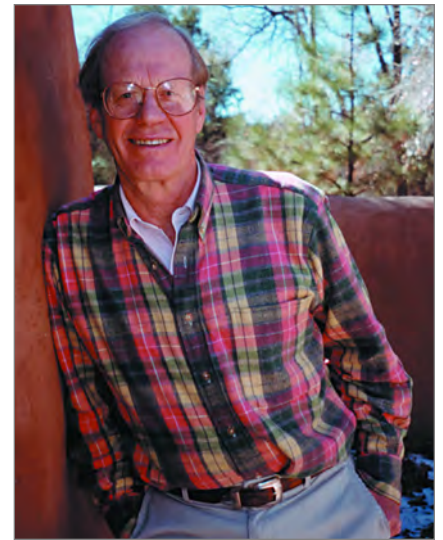
Research Associate **Matthew J. Martinez** made significant strides on his dissertation project, “Imaging Ourselves,” which discusses the marking and marketing of Pueblo people in Southwest travel photography: “This research illustrates how Pueblo people are producing travel narratives in ways that do not undermine Pueblo sensibilities.” Martinez also reworked a paper on the experiences of vendors in the Santa Fe plaza: “This project, much like my larger research interests, is based on the notion that in order to understand New Mexico history, we must include discussion about travel and desire.”





“The theft of dignity, whether it is expressed in warfare, domestic violence, or racial prejudice, is a kind of sacrilege. Those who steal the dignity of others diminish also their own. They are agents of dehumanization. Let us here and now declare the sanctity of the human self and the worthiness, the dignity that is its essence.” This statement is from SAR senior scholar **N. Scott Momaday’s** “A Declaration of Dignity,” composed for UNESCO’s upcoming symposium on human dignity, which he began organizing this year. Momaday worked on three books: a 30-year retrospective of his photographs and paintings, an autobiographical narrative that is an extension of his book *The Names* (1976), and a children’s book for the 2007 Oklahoma Centennial. He completed paintings for two major exhibits in Oklahoma, one at the Jacobson House in Norman and another at the Elms Gallery in Oklahoma City.

SAR senior scholar **Douglas Schwartz** took two major journeys this year: “The first was to northern Italy, where I studied the defensive nature of medieval castles and compared them with the great Southwestern pueblos, which began about the same time. The second journey was a kayak trip along the north coast of New Guinea, around the Trobrian Islands. I was surprised to discover how little had changed since the time of Malinowski’s classic work there during the First World War.” Schwartz continued his research on the metamorphosis in pueblo life and architecture during the early fourteenth century, as well as his involvement on several national boards and committees for organizations such as the National Parks and Conservation Association and the First National Bank of Santa Fe.



Kathy Whitaker completed a two-year ethnographic project on Hopi katsina carving, supported by the Institute for Library and Museum Sciences and the J. Paul Getty Foundation. She interviewed Hopi carvers, katsina priests, and members of the cultural preservation office. She also began work on a manuscript based on this material. With Shannon Parker, Whitaker wrote an article highlighting the history and development of the Indian Arts Research Center for the *American Indian Art Magazine*, to be published in the February 2007 issue during SAR’s centennial year. She conducted a series of in-field interviews with Navajo weavers in the New Lands–Sanders–Chinle area of the Navajo reservation: “The focus of this project is how weavers think, feel, and act while making contemporary Navajo Germantown yarn textiles, particularly those represented in the R. B. Burnham Collection purchased by SAR last year.”

IN MEMORIAM

With his analysis of human skull variations, **William White Howells**, professor emeritus of anthropology at Harvard University, provided the first objective basis for the conclusion that modern humans are of one little varying species. His publication *Mankind So Far* was the first text on human evolution designed for general readership. Howells began teaching in 1937 at the University of Wisconsin at Madison. His academic career was interrupted briefly when he served as a lieutenant in the Office of Naval Intelligence in Washington. In 1954 he succeeded the legendary Earnest Hooton at Harvard, and for the next 20 years ranked as one of the university's most popular lecturers. Howells was the nephew of Amelia Elizabeth White, the generous benefactor whose gracious Santa Fe estate on Garcia Street, *El Delirio*, has been the home of the School of American Research since 1973.



On August 30, 2006, SAR lost **Sallie R. Wagner**, a cherished and committed friend of the School. She “had been brought up to make myself useful,” she once said. Born in West Virginia, she grew into a playful, inquisitive, and astute young woman. As an adult, Sallie was an assertive, strong woman who became a champion and patron for land preservation, the world’s animals, indigenous cultures and women’s rights. She was a pioneer whose life modeled dignity and passion. Her death at age ninety-three took from her family and friends an intellectual whose work was fused with emotion—a formidable woman who questioned and sometimes rebelled against existing cultural and social norms.



A student of anthropology at the University of Chicago in the 1930’s, Sallie joined a summer archaeological field camp at Battlefield Rock near Jemez Pueblo sponsored by the School of American Research. Sallie eventually became one of SAR’s staunchest supporters and served on the Board of Managers from 1974–1988, on the Executive Committee from 1987–1994 and the Collections Committee from 1989–2006. Sallie became an Honorary Life Fellow in 1982 due to her extensive philanthropy, the donation of many Native American materials, and her intellectual contributions to the School. From 2004 to 2006 she supported three Sallie R. Wagner Indigenous American Fellows at SAR.



Throughout her many endeavors, Sallie Wagner’s happy, adventurous life with the Navajo people and the memory of Wide Ruins remained central as she walked through life. She was *shima* to countless Navajo people. In the last line of her memoir *Wide Ruins*, she wrote “it still exists in my memory and I often reconstruct it in my dreams.” Pleasant dreams and a safe journey, dearest Sallie. We will miss you.

Estelle Rebec was an exceptional friend, volunteer and benefactor to SAR during her life in Santa Fe. For more than 15 years, she worked at both the Indian Arts Research Center and the McElvain Library. A talented archivist, Estelle put her skills to work processing and cataloguing SAR’s institutional records and devoted many hours to the Native American Heritage Program. She generously bequeathed her collection of pottery figurines, fetishes and drawings—all illustrated with turtle motifs—to IARC. Estelle will be remembered both for her dedication and for the important contributions she made to the School.

SUMMARY FINANCIAL STATEMENT

Fiscal Year Ended June 30, 2006

	Temporarily Unrestricted	Permanently Restricted	Restricted	Total
Revenues, Gains and Other Support				
Contributions	\$ 1,007,555	\$ 3,323,723		\$ 4,331,278
Federal Awards	141,924			141,924
Membership Dues	31,815			31,815
Book Sales and Royalties	308,650			308,650
Interest and Dividend Income	259,537			259,537
Net Realized Investment Gains	2,850,172			2,850,172
Net Unrealized Investment Gains	313,912			313,912
Housing Revenue	32,450			32,450
Other Revenues	191,616			191,616
Total Revenues and Gains	5,137,631	3,323,723	-	8,461,354
Expenses/Restriction Releases				
Program Services	2,306,852	654,173		2,961,025
Support Services				
Management and General	738,432			738,432
Resource Development	271,607			271,607
Membership Activities	156,302			156,302
Total Expenses/Releases	3,473,193	654,173	-	4,127,366
Increase in Net Assets	1,664,438	2,669,550	-	4,333,988
Net Assets, June 30, 2005				
Endowments, at Market	16,147,661		9,727,450	25,875,111
Other Net Assets	4,115,471	762,057		4,877,528
Total Net Assets, June 30, 2005	20,263,132	762,057	9,727,450	30,752,639
Net Assets, June 30, 2006				
Endowments, at Market	18,414,779		9,727,450	28,142,229
Other Net Assets	3,512,791	3,431,607		6,944,398
Total Net Assets, June 30, 2006	\$ 21,927,570	\$ 3,431,607	\$ 9,727,450	\$ 35,086,627

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We are sincerely grateful to all the
scholars, artists, and other friends of
SAR who donated their excellent
professional advice and assistance
during the past year. We also thank
our many manuscript reviewers,
whose names are excluded from
this report to preserve their
anonymity, for their invaluable con-
tributions to SAR's publishing.

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