



**School for Advanced Research on the Human Experience**

# ***The Long View***

***Santa Fe, New Mexico***

**Annual Review 2008–2009**





A grayscale landscape photograph of a mountain range. In the foreground on the left, a large, dark silhouette of a tree with dense foliage is visible. The background shows a series of rolling hills and mountains under a clear, light sky. The overall tone is serene and natural.

# School for Advanced Research on the Human Experience

Santa Fe, New Mexico  
Annual Review 2009



*The School for Advanced Research gratefully acknowledges the very generous support of the Paloheimo Foundation for publication of this report. The foundation's grant honors the late Leonora Paloheimo and her mother, Leonora Curtin, who served on the Board of Managers of the School from 1933 to 1972.*

# CONTENTS

President's Message: The Long View	4
Cultivating the Long View: SAR Programs	6

## TIME

Dean Falk: <i>Riddling the Bones</i>	10
Wenda Trevathan: <i>Evolutionary Medicine and Women's Health</i>	11
Timothy R. Pauketat: <i>An Archaeology of the Cosmos</i>	12
Daniel J. Hoffman: <i>Building the Barracks</i>	13
Audra Simpson: <i>To the Reserve and Back Again</i>	14
Cedar Sherbert, King Native Artist Fellow	15
Jessica Metcalfe, Branigar Native Intern	16
Pat Courtney Gold, Dobkin Native Artist Fellow	17
Ulysses Reid, Dubin Native Artist Fellow	18
Visiting Research Associates	19
Summer Scholars	20

## CONNECTION

Symposium: Corporate Lives	22
Advanced Seminar: The Middle Classes	23
Advanced Seminar: Markets and Moralities	24
Advanced Seminar: Colonial and Postcolonial Change in Mesoamerica	25
Indian Arts Research Center: Connecting Artists, Scholars, and Tradition	26
Colloquium Series	28
Short Seminar: The Archaeology of Indigenous Resistance	30
Short Seminar: Scholars, Security, and Citizenship	30
Short Seminar: Women's Health and Empowerment	31
Short Seminar: Breathing New Life into the Evidence of Death	31
Short Seminar: IHOPE-Maya	32

## COMMUNICATION

The J. I. Staley Prize: Jonathan Marks, <i>What It Means to Be 98% Chimpanzee</i>	34
--	----



## NEW BOOKS FROM SAR PRESS

<i>Democracy</i>	35
<i>Confronting Cancer</i>	36
<i>Aboriginal Business</i>	37
<i>The Ancient City</i>	38
<i>Figuring the Future</i>	39
<i>Timely Assets</i>	40
<i>The Great Basin</i>	41
Discover the Digital SAR	42

## COMMUNITY

Off the Beaten Path: Member Field Trips	44
Offbeat New Mexico: SAR Sparks Talks	46
The Anthropology of Food: 2008–2009 Lecture Series	47
Peer Institution Workshop	48
SAR President's Council	48
Sibelius Academy and SAR	49
Stephen Houston Named MacArthur Fellow	49
Protecting Galisteo Basin Archaeological Sites	50
2009 Additions to IARC Collections	51
Campus Scholarship	52

Administration	55
Summary Financial Statement	60



# PRESIDENT'S MESSAGE

## THE LONG VIEW AT THE SCHOOL FOR ADVANCED RESEARCH



During the past year, we at the School, like you, experienced the forces of history in an astonishingly personal and immediate fashion. From a global economic crisis that threatens massive social and political unrest—and which saw the School's endowment decline by almost a third—to a presidential election few people thought possible in their lifetimes, the pace of change seemed sometimes cataclysmic, sometimes exhilarating.

Our programs at SAR lend perspective on these events, reminding us in the best of ways that our institutional stability and maturity find reflection in the “long view” at the center of the social sciences, humanities, and arts. Even as we made tactical adjustments to our finances and programming that would ensure our mission's viability for future generations of scholars and artists, we saw in this year's work on campus evidence that maintaining depth of field is a crucial aspect of SAR's “peculiar alchemy.”

Celebrating the 200th anniversary of Charles Darwin's birth (and the 150th anniversary of the publication of his *The Origin of Species*) was something we had planned for years, given the centrality of Darwin's genius to anthropology and to lecturer and president emeritus Douglas Schwartz's own intellectual journey. Less easily foreseen was the serendipitous presence on campus of two eminent biological anthropologists at once, in the persons of Dean Falk and Wenda Trevathan. Falk's path breaking research into the origins and evolution of *Homo floresiensis*—and her startling observation that those “hobbits” of Flores Island may have descended from an early hominin ancestor that in some ways resembled African australopithecines while possessing a nearly modern human brain—offered a cautionary insight into the workings of natural selection. Trevathan's focus on women's evolutionary health across similar sweeps of time alerted us to very recent changes in childbirth and women's health with potential consequences for our species' future. Even this year's J. I. Staley Prize winner—Jonathan Marks's *What It Means to Be 98% Chimpanzee: Apes, People, and Their Genes*—proved unexpectedly to validate the merits of taking a sober stance vis-à-vis the perils and promises of “the science of Man.”

The cover image for this year's *Annual Review*—a long shot that captures both the majesty of our century-old “great cottonwood” and, in the foreground, a cottonwood sapling that we planted in 2007 to prepare for the passing of the old icon—signals our commitment to constancy in our mission. As you read further, you'll see that in all our programs we seek to combine the wisdom of maturity with the vigor of imagination, supporting people and projects ranging from breakthrough Native filmmakers like King Fellow Cedar Sherbert to innovative tradition-keepers like Dobkin Fellow Pat Courtney Gold, and from the “deep time” cosmological archaeology of Weatherhead Fellow Timothy Pauketat to the “real time” ethnographic work among Sierra Leone's youth militias conducted by Weatherhead Fellow Daniel J. Hoffman.

*We at SAR consider ourselves fortunate to be a part of this moment in history—as fascinating from the long view as it occasionally feels disquieting in the here and now—and we strive to practice prudence and vision in equal measure.*

Our advanced seminars this past year likewise embraced the long view, but in several cases they proved unexpectedly prescient in their engagement with the “urgent necessity of now.” The long view took the fore in a state-of-the-art examination of the historical archaeology of colonial and postcolonial Mesoamerica, while a surprising timeliness colored seminars on the state of the middle classes around the world and the relationship between economic markets and cultural norms of moral behavior. Little did we imagine the pressing topicality of those issues when we booked the seminars 18 months earlier! Similarly, a pioneering symposium titled “Corporate Lives: New Perspectives on the Social Life of the Corporate Form,” held in collaboration with the Wenner-Gren Foundation for Anthropological Research, brought participants from academia, corporate governance, and the private sector into one room for six days just as the global financial crisis was unfolding. The special issue of *Current Anthropology* in which those proceedings will be published should garner a keen readership.

SAR’s public education programs span time and distance as well. Our Southwest Crossroads educational Web site hosted some 60,000 unique users this past year, from here in New Mexico to as far away as New Zealand. Field trips for SAR members ranged from a look at the archaeology and history of Cañada Alamosa in the Black Range of southern New Mexico to a walking tour of historic Santa Fe. In the coming year we venture international, with a trip to Belize and Guatemala to explore Maya archaeology and ethnology. This year’s lecture series, “The Anthropology of Food,” reached far back into hominin evolution to assess debates over our progenitors’ diets, and as near in time to issues of food insecurity (and security) in Africa. To offer the public similarly useful knowledge, our 2009–2010 lectures will explore the social and cultural dimensions of “wealth”—that is, of everything from primates to pirates to Bronze Age China.

Altogether, the past year will remain marked in our memories for a long time. As we look forward, we draw confidence from the long view of human history, the depth of anthropological understanding of human nature, and the strength of our ability to support and enrich the lives of scholars, artists, educators, and the interested public.





# CULTIVATING THE LONG VIEW

## SAR Programs

All of SAR's programs provide essential elements that encourage the development of the "long view"—the ability to reflect on the past, investigate the present, and envision the future—by the scholars, artists, and thinkers who support and engage with our mission. Nourished by time, connection, communication, and community, the work that takes place at SAR contributes to deepening and broadening the understanding of the human experience.

### Resident Scholar Program

Initiated in 1973 with a single fellowship supported by the Weatherhead Foundation, the Resident Scholar Program has hosted 191 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. This year, Stephen Houston became the fifth SAR resident scholar to receive the prestigious MacArthur Fellowship, joining Anna Roosevelt, Henry Wright, David Stuart, and Steven Feld.

### Indian Arts Research Center

Each year, the Indian Arts Research Center (IARC) fellowship program provides several three-month residencies to Native American artists, ensuring the year-round presence of Native artists on the SAR campus. The Harvey W. Branigar Jr. Native Internship resumed this year—a nine-month residency supporting Native Americans interested in collections management and museum studies. The IARC offers lectures, demonstrations, and films to stimulate dialogue and deepen understanding about the cultures represented in its extraordinary collection.

### J. I. Staley Prize

For more than 20 years, the J. I. Staley Prize has been awarded to a living author for a book that exemplifies outstanding scholarship and writing in anthropology. The Staley Prize 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.





Nourished by time,  
connection, communication,  
and community, the work  
that takes place at SAR  
contributes to deepening and broadening  
the understanding of the human experience.



### Advanced Seminars

SAR's flagship academic program began in 1967 and has hosted 126 advanced seminars involving more than 1,300 scholars. The gatherings usually convene 10 scholars for a week of sustained, interdisciplinary dialogue critiquing precirculated papers on emerging issues. In some cases, SAR hosts shorter seminars to facilitate developing fields of inquiry. Books in the Advanced Seminar Series from SAR Press have defined "the very cutting edge of research in our field over the past quarter-century," according to the late archaeologist Gordon R. Willey.

### 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. The press embraces the tenet that research supported by the School is incomplete until made available to a wide readership.

### 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 SAR's programs today. Through two public lecture series, field trips, special programming, and a newly redesigned digital home at [www.sarweb.org](http://www.sarweb.org), we seek to make the work supported by SAR accessible and engaging to all scholars, students, artists, and thinkers.





# TIME

The time to think,  
uninterrupted;  
time to read, then reread,  
to step back and reflect  
on field notes,  
transcripts;  
to ponder the questions,  
the hypothesis,  
the evidence;  
to connect one idea to another  
and spark an insight  
that changes everything—so you reconsider,  
stare out the window,  
identify a few birds,  
pace around the cottonwood, until  
the moment all of this drops away  
and you begin to write or to weave,  
to tell the story of what you've learned,  
to pull the image  
from the dream into reality.



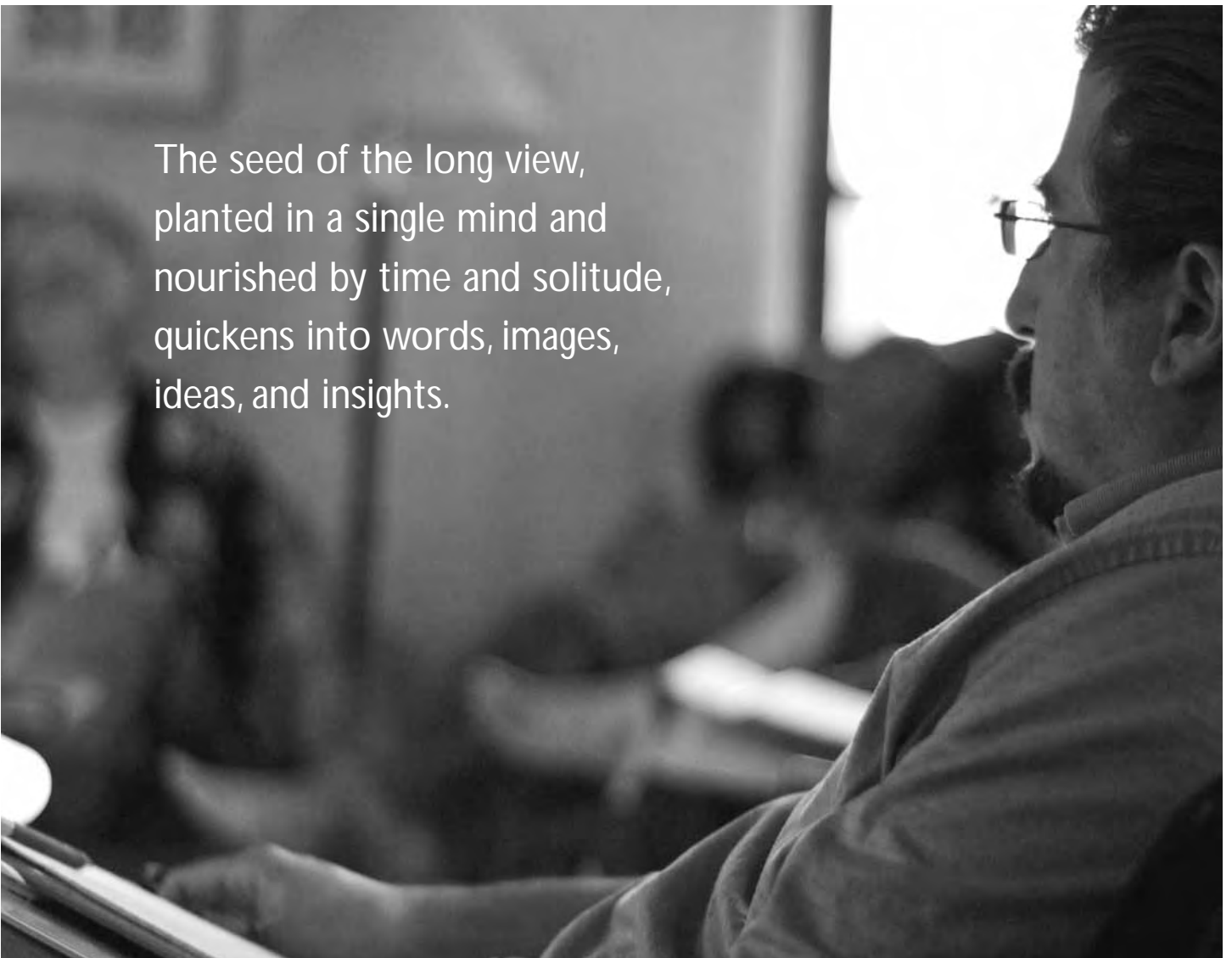


*“This is what I thought academia would be like,”* say many of SAR’s resident scholars, immersed in the simple gift of time.



*“My residency set the intellectual agenda for my entire career,”* observed George Gumerman (National Endowment for the Humanities Fellow at SAR, 1979–1980).

The seed of the long view,  
planted in a single mind and  
nourished by time and solitude,  
quicken into words, images,  
ideas, and insights.



## DEAN FALK

School for Advanced Research Fellow

### ***Riddling the Bones***

*How Two Controversial Discoveries Changed Perceptions of Human Evolution*

In the book manuscript Dean Falk wrote during her fellowship, she explores similarities in societal reactions to the discoveries of two hominin species with enormous potential to shed light on what makes us human—1925's *Australopithecus africanus*, known as Taung, and 2004's *Homo floresiensis*, known as Hobbit. Although made nearly 80 years apart, these discoveries confronted remarkably parallel reactions from scientists and society at large that reveal religious beliefs, scientific paradigms, and the way controversy may influence the directions science takes.

**SAR:** In addition to Taung and Hobbit, earlier hominin discoveries met with great controversy—Neanderthal in 1856 and *Homo erectus* in 1891. What triggers this kind of response?

**Falk:** Some of these discoveries were associated with very small braincases. Because the brain gets closer than other parts of the body to the essence of what makes us human, these discoveries struck deep chords in the minds of scientists and the public. When Raymond Dart announced Taung in 1925, he described its appearance as intermediary between apes and humans, although he avoided using the term “missing link.” Taung would be path breaking for paleoanthropology, but it took decades to become accepted. The scientific community still believed in Piltdown—a 1912 hoax purporting to be the earliest human ancestor, only to be exposed 40 years later as a human skull affixed to an orangutan's jaw. Both Taung and Hobbit violated the expectations and pet theories of many established scientists, who tended to dig in their heels.

**SAR:** What role does religion play in these controversies?

**Falk:** At the time of Taung, the creationism school of Christian theology was popular, rejecting an evolutionary link between humans and nonhuman animals, and evolution itself. Months after Dart's paper, John Scopes was convicted of teaching evolution to high school students. A current form of Christian fundamentalism known as “intelligent design” claims that evolutionary theory has fatal flaws and, in a new twist, asserts that intelligent design is a scientific perspective that should be taught in American schools. I'm investigating how these advocates react to the Hobbit controversy, which questions how a hominin with such a small brain could have been smart enough to make stone tools, hunt, and use fire.

**SAR:** Could you describe your recent experience studying Raymond Dart's unpublished papers?

**Falk:** When I applied to SAR, I sought permission to go into the archives in Johannesburg, South Africa, to read Dart's manuscripts, notes, and correspondence—I wanted to study his personal account of being the center of this controversy—but I would not be able to go unless I received the SAR fellowship. When I did get there, I struck gold: not only did I find a lengthy unpublished monograph in which Dart answered his critics, but also I discovered his detailed descriptions of Taung's endocast, a cast of the inside of the braincase that reproduces the brain's form. They largely confirm my own interpretations, which have been the focus of a long-term debate. Basically everything I described, he saw. It was an amazing moment for me, and I think his unpublished papers will be important for paleoanthropology. Thanks to SAR, I ended up reading them, and thanks to the University of Witwatersrand, I will be able to share my findings in this book.



Because the brain gets closer than other parts of the body to the essence of what makes us human, these discoveries struck deep chords in the minds of scientists and the public.





## WENDA TREVATHAN

School for Advanced Research Resident Scholar  
*Evolutionary Medicine and Women's Health*

The book Wenda Trevathan wrote during her fellowship covers all aspects of the female life course, integrating biological, evolutionary, cultural, and contemporary issues. Trevathan draws from her own research and that of other scholars in anthropology, medicine, psychology, and biology.

**SAR:** You've used the phrase "preagricultural bodies living twenty-first-century lifestyles" when describing the evolved biology of humans. Could you explain what you mean?

**Trevathan:** That's a shorthand way to think about the fact that most of our biological evolution as humans took place in the first five to seven million years before the development of agriculture 10,000 years ago. That's not to say that we have not changed genetically in the past 10,000 years, but the speed of cultural evolution has far outstripped our biological evolution. That means we are more like our ancestors biologically, but this may be mismatched with today's lifestyles. An example might be the negative health effects, such as diabetes, attributed to the increased consumption of refined carbohydrates and fats. What we see as normal in the context of the lives we lead today may not be normal from the broader perspective, cross-culturally, across populations, and through deep time and evolution.

**SAR:** How do these mismatches show up in the female life course?

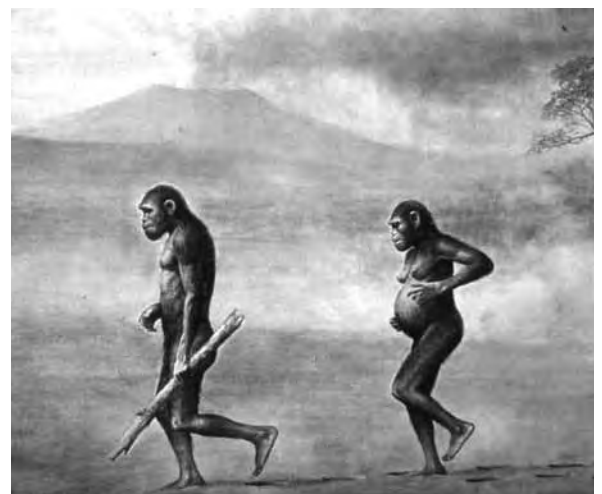
**Trevathan:** A dramatic example involves what is considered "normal" for the number of menstrual cycles in a woman's lifetime. Typically, in the ancient past, the normal state for a woman in her reproductive years was either pregnant or nursing a baby. The average number of menstrual cycles in her lifetime was about 160, and I've seen arguments made for a figure closer to 100. Because contemporary women are using birth control and nursing for shorter periods of time, the average number of menstrual cycles in our lifetimes is about 450—so the normal biological state for our reproductive years is menstrual cycling.

**SAR:** How does this extreme difference affect women's health today?

**Trevathan:** We live in a very different hormonal milieu from that of women in traditional or ancient societies, and we may not be physiologically well adapted to spend most of our lives in endless successions of menstrual cycles. For example, highly frequent menstrual cycling, an evolutionary novelty, is implicated in endometrial, ovarian, and breast cancers.

**SAR:** What about the new oral contraceptives that allow women to limit their menstrual cycles to four a year?

**Trevathan:** The first birth control pills were problematic because they were designed to mimic the menstrual cycle, which from an evolutionary perspective was not necessarily the normal healthy state. The newer pills, which suppress the menstrual cycle, may appear to "return to our ancestral bodies," but the hormones in them are not those of pregnancy or breastfeeding.



Highly frequent menstrual cycling,  
an evolutionary novelty, is implicated in  
endometrial, ovarian, and breast cancers.

# TIMOTHY R. PAUKETAT

Weatherhead Fellow

## *An Archaeology of the Cosmos*

*Rethinking Religion and Agency in Ancient America*



Timothy Pauketat, in his new book, re-examines the convergence of two major populations in the middle Mississippi Valley at about 1050 C.E.—an event sometimes referred to as Cahokia’s “Big Bang”—to explore the roles played by cosmology, myth, religion, and ritual practices in this and other huge changes in early societies around the world. He combines contemporary theories of agency with archaeoastronomy to understand patterns in burial practices, ancestral temples, and the orientations of houses and mounds.



You move your body to a place where the moon is going to set on a certain day, a shadow will hit you, and, voilà, you have been experientially connected with these mysterious, shadowy forces.

**SAR:** In some of your excavations, you’ve found evidence of what you describe as “the unseen forces that continuously affect people.” What do you mean by this?

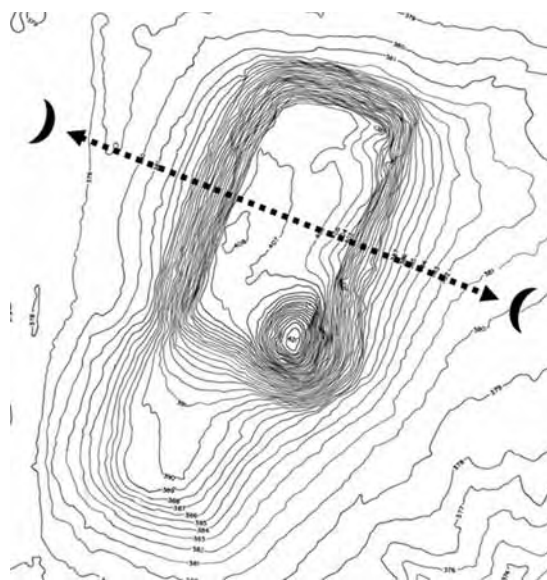
**Pauketat:** I’m referring to the many kinds of human and nonhuman agents or forces of historical change, including celestial objects and events. One might assume that forces such as the moon and stars generally leave no trace in the material record, but in fact the ritual practices involving them—such as pilgrimages and sacrifices—do. Religion is not simply a set of abstract beliefs, but the regular ritual engagement of people with these various forces. In fact, during my residency, I’ve come to question the long-standing assumption that religion is a deeply ingrained, enduring aspect of culture, what some refer to as a structural model. I’m proposing instead a relational model for understanding religion as a truly lived experience, one in constant motion that requires constant reinforcement.

**SAR:** How does this change our thinking about ancient religious practices?

**Pauketat:** From a structural perspective, you assume there are things that don’t change—religion is a good example. The more I got into the comparative archaeology of religion, I saw a serious problem with this assumption. A big part of this book is about helping to shift archaeologists’ thinking toward a “network-based” or relational view of agency and religion: The ancients were actively connecting the powers of the sky with the powers of the earth, involving as many participants in the process as possible. When people perform the same sets of relationships over and over, as in religious practices, their beliefs take on the appearance of being deeply ingrained and enduring. But precisely because beliefs are not deeply ingrained, unless you manage them in this way, they will not endure.

**SAR:** It’s almost counterintuitive: something that seems entrenched is actually ephemeral.

**Pauketat:** You could say that. The whole question of Cahokia turns on figuring out why people came to believe in a new religion. I’m theorizing that the thicker the sets of relationships that come into play, the more effective the religion will be, and here is where archaeoastronomy comes in: You move your body to a place where the moon is going to set on a certain day, a shadow will hit you, and, voilà, you have been experientially connected with these mysterious, shadowy forces. The early Cahokian religious practices were all participatory in such ways, involving many more alignments of people, processional avenues, and buildings to the sun and moon than I realized at first. I think this is probably a worldwide pattern, because otherwise, religion doesn’t work.







## DANIEL J. HOFFMAN

Weatherhead Fellow

### *Building the Barracks*

Based in Sierra Leone and Liberia, Daniel Hoffman's ethnography traces the way young men mobilized to defend rural communities as a civil militia became a mobile labor pool that could be efficiently deployed for violent work in diamond mines, on rubber plantations, or in support of warlords or the global security state.

**SAR:** Your project began as a study of these young men in West Africa but grew in scope to something much larger—could you talk about that?

**Hoffman:** I started this project in 2000, on the ground in Sierra Leone, working with a group of combatants who had started off as a grassroots community defense militia. What was interesting to me was that over the course of a few years, these guys became more professionalized and, by the end of the war in 2002, many of them had become mercenaries on the regional circuit and had moved across the border to the new war front in Liberia. What intrigued me was the totality of that trajectory: How is it that young men end up being made available to forces that are larger than themselves, and particularly for the performance of certain kinds of violence? What are the processes by which young men's lives become militarized? And further, how does a force go from a grassroots mobilization into a mercenary army at the service of global forces?

**SAR:** One common assumption is that issues in Africa aren't relevant to the rest of the world, and another is that violent African areas are "reverting to a premodern state." How do you respond?

**Hoffman:** Africa, and especially West Africa, is often described in the apocalyptic language of failure and destruction as failed states, outside the global flows that are affecting the rest of the world. Something is happening in Africa, but it is not a reversion to a primitive tribal state. On the contrary, my work suggests Africa is deeply responsive to the global economy, and in fact, if you really want to understand what the future trajectory of global capital looks like, you look to places like Sierra Leone and Liberia.

**SAR:** Is this what you mean when you call these regions "laboratories of the future"?

**Hoffman:** Yes, the apparatus being put into place in Baghdad and Kabul today is one that started in Sierra Leone as early as 1995. One vision of globalization that has a certain persuasive cachet right now is that you outsource security to local communities. It's a short-term solution, but the long-term consequences are pretty devastating: What happens when you remove the state social safety net? When you have a totally unregulated economic system? When you have no public education system? When you privatize every form of social service? And further, what happens when you essentially privatize violence? My work in Sierra Leone and Liberia describes the results of those kinds of actions 10 years later, and it doesn't go well.



If you really want to understand what the future trajectory of global capital looks like, you look to places like Sierra Leone and Liberia.



## AUDRA SIMPSON (Kahnawake Mohawk)

Katrin H. Lamon Fellow

### *To the Reserve and Back Again*

*Kahnawake Mohawk Narratives of Self, Home, and Nation*

Audra Simpson's book investigates the social and cultural contours of citizenship and nationhood among Kahnawake Mohawks, who, along with other Iroquois nations, have long asserted their ideological and sometimes economic independence from the governments of Canada and the United States, the settler states that enframe them.



Chiefs from the Six Nations Reserve reading wampum belts 1871.

**SAR:** What are some of the complexities involved with indigenous notions of nationhood and citizenship?

**Simpson:** Defining these terms from an indigenous perspective requires an appreciation of at least three layers of meaning: one, the imposed structures of the settler or colonizer societies, such as Canada's Indian Act of 1876 and other legal and governmental instruments; two, the ancestral nations that predate the settlement; and three, the daily lived experience that constantly navigates and negotiates between them. My book is about how people live their sense of their nation and their citizenship, and what that means to a larger world of ideas.

**SAR:** Your work deploys the elements of time and history in very active ways—would you speak to that?

**Simpson:** When I refer to the “boundaries of time and history” or to “transhistorical discourses,” I am thinking specifically about the ways in which rights are harnessed to specific moments in time, such as the signing of treaties or the passage of laws, and the ways in which these moments move through time, the ways in which their interpretations move through the contemporary space of encounter—at the border, for instance. The Jay Treaty of 1794, signed by the US and England, is supposed to guarantee free passage for all “border tribes” to cross the boundary line, but it's up to each border guard, each time, whether we get through. Bringing a critical historical consciousness to these moments is both necessary and political.

**SAR:** Political in what sense?

**Simpson:** Mobilizing an awareness of history is challenging, in part because many people would prefer to stay in the present—the past is over. The past can be uncomfortable to think about for people who descended from settlers or who benefited from the dispossession of Native lands, which we all have. It's asking a lot, and then to mobilize certain politics from the past and assert them into the present as my people do at the borders is often regarded as “asking for trouble.”

**SAR:** In your spring colloquium, “Borders of Blood,” you described how some Iroquois border crossers had US citizenship yet used their Indian Status cards instead, even though it often raised questions. Why would they take that risk?

**Simpson:** This is consistent with instructions given to them by their families and community on how to cross. The important notion at play is “before all things I am a Mohawk from Kahnawake.” This comes from a strong ideological upbringing to be this first and to insist that one be recognized in this way. Mohawks must assert their independence from the US, Canada, and their province while simultaneously asserting their loyalty to their history and their tradition as Iroquois people. These instructions speak of an alternative form of citizenship.

The Jay Treaty of 1794, signed by the US and England, is supposed to guarantee free passage for all “border tribes” to cross the boundary line, but it's up to each border guard, each time, whether we get through.





**CEDAR SHERBERT** (Kumeyaay)  
**2008 Rollin and Mary Ella King Native Artist Fellow**

I am interested in using film not only as a means of self-expression but as a vehicle to address what I feel to be some of the concerns and issues facing contemporary American Indians.

SAR welcomed its first filmmaker, Cedar Sherbert, as the 2008 Rollin and Mary Ella King Native Artist Fellow. Sherbert has made several critically acclaimed and award-winning films honored by the Los Angeles Film Festival, the imagineNATIVE Film and Media Arts Festival, and the American Indian Film Festival, among many others.

"I'm a Native American filmmaker. It's who I am. I can only speak for what I know. Scorsese is still an Italian American filmmaker. Woody Allen is a Jewish Brooklynite filmmaker. It's always going to be in my work; it's what makes me unique," Sherbert wrote. "I wish to continue producing narrative works that not only speak to Native and non-Native viewers from within the culture but also challenge long-held stereotypes concerning Indian life while helping to expand the vocabulary of Native American cinema."

While at SAR, Sherbert finished a third draft of his untitled fictional film, known as the Biscuit project, which has autobiographical elements. Originally, the story followed a transformative two-week period in the lives of headstrong Native American mother Joyce and her sensitive, gifted daughter, Biscuit, but the screenplay changed considerably during Sherbert's three-month fellowship. "It started to gel and I began to figure out the story's core thematic. That's really what my goal has been here at SAR."

Sherbert held several screenings of his films during his SAR residency, including *Soy Pedro, Somos Mixteco/I Am Pedro, We Are Mixteco* (2007), a 20-minute documentary about the complex issues surrounding an indigenous man's immigration from Mexico to work in the fruit fields of California and become a migrant workers' rights activist.

*Memory*, Sherbert's first film, premiered at the 2004 Sundance Film Festival. The story explores "the heartache of memory" when an elderly alcoholic aunt, played by the award-winning actress Tantoo Cardinal, mysteriously returns to attend the memorial for a family's young son. His short film *Gesture Down (I Don't Sing)* is an adaptation of the poem "Gesture Down to Guatemala," by the late Blackfeet-Gros Ventre writer James Welch. It, too, premiered at Sundance, in 2006. Recently, Sherbert completed a feature-length adaptation of Sherman Alexie's short story "The Life and Times of Estelle Walks Above."

Based in Los Angeles, Sherbert has a BA in comparative literature and an MFA in film production from the University of Southern California. He has taught film theory courses and led youth video workshops. His post-fellowship plans include completing his screenplay and participating in the 2009 Film Independent Directors Lab in Los Angeles.



## JESSICA METCALFE

(Turtle Mountain Chippewa)

**2008–2009 Harvey W. Branigar Jr. Native Intern**

*Funded by the BF Foundation*



Jessica Metcalfe, a PhD candidate in American Indian studies at the University of Arizona, received the 2008–2009 Branigar Internship, last awarded in 2001. This nine-month residency program was created in 1995 to support Native persons interested in furthering their collections management experience and enhancing their ability to contribute to the growing field of museum studies. “This has been a ‘crash course’ in all areas of museum studies,” said Metcalfe, “including collections management, registration, education, and research.”

Among the projects Metcalfe completed during her internship were a two-dimensional art storage project that involved rehousing more than 900 artworks and the development of an IARC education trunk, which included creating a tour for school groups focused on trade and adaptation. She also catalogued several collections and assisted with outreach.

Metcalfe made substantial progress on her dissertation, in which she looks at the way contemporary Native clothing designers “continue the long tradition of incorporating the new with the old and, in effect, creatively carry on their cultural traditions.” Her research traces the history of Native fashion, starting with Lloyd Kiva New, a successful designer in the late 1940s who became one of the founders of the Institute of American Indian Arts (IAIA), and continuing through such designers as Wendy Ponca, Virgil Ortiz, and 2007 Dobkin Fellow

Dorothy Grant. She explores issues in Native fashion including cultural misappropriation, differing concepts of beauty, and deconstructing the “model” body image. “Some people don’t see the connection between haute couture and Native clothing practices, but high fashion is defined by the use of the finest materials in unique garments made for particular individuals.

I say that’s exactly what we did in the past and continue to do.”

“Because Santa Fe is a mecca for Native fashion, being here has been tremendously important for my research,” said Metcalfe. During her residency, she worked as a consultant with the Museum of Indian Arts and Culture on its Native Couture II exhibit, which opened in August, and with the IAIA to develop a major grant proposal for funding a five-year pilot program to revive and continue its Native fashion program. Metcalfe also chaired a panel and presented a paper at the Native American and Indigenous Studies Association conference in Minneapolis, and she attended Fashion Week at Bryant Park in New York City.



Because I hope to have a joint professor-curator position in the future, this experience was absolutely perfect for me.

I don't know of any other fellowships like this.







**PAT COURTNEY GOLD** (Wasco)  
*2009 Eric and Barbara Dobkin Native Artist Fellow*

Two years ago the 2009 Eric and Barbara Dobkin Fellow, Pat Courtney Gold, received a call from an archaeologist working along the Columbia River a few miles from her home in Washington State. “He said, ‘We’ve found this gorgeous basket, and we’d like you to help identify the fibers,’” Gold recalled. “I took some strips of cedar I was working with, and it turned out that was what this basket, over a thousand years old, was made of. That was one of the most exciting moments of my life—I felt as if I was touching an ancestor and I had started to bring back the tradition of doing the exact weave of this basket.”

Cedar is sacred in the Wasco culture, which flourished along the Columbia River for more than 12,000 years, with the salmon as a central influence. “We had more fish than we could eat, so that became one of the major trade items,” Gold said. “We used cedar to carve canoes for fishing and for cedar plating used in homes.” This way of life came to an abrupt end in the 1850s, when the Wasco people were moved to reservations away from the river. “That was roughly three generations ago, and while my ancestors were focused on surviving in their new strange environment, a lot of our culture was lost. We could no longer fish, and we didn’t know the habitat for our plant fibers. For two generations no one made baskets.”

Gold was among the third generation of Wasco children sent to Bureau of Indian Affairs boarding schools where she was not allowed to speak her language or practice her culture. She went on to earn a BA and to become a professional mathematician and computer specialist. She never forgot childhood visits with her mother to museums displaying Wasco artwork, however, and in 1991 she studied and helped revive the making of Wasco “sally bags,” twined root-digging bags. This launched a new career path dedicated to the preservation of her cultural heritage. Today, her work has been collected and exhibited by museums all over the world, and in 2007 she received the National Heritage Award from the National Endowment for the Arts.

During Gold’s three-month residency, she used not only the IARC collections for inspiration but also the Southwestern environment and materials. The result was the creation of several two-dimensional wall hangings that combined her traditional fibers of cedar, cattail, and bullrush, or tule, with local fibers from yucca and tamarisk, or salt cedar. “These new works challenge typical assumptions about Wasco basketry and also take basketry as a medium to a new level,” said IARC director Cynthia Chavez Lamar.



Cedar is sacred  
in the Wasco culture...  
“We used cedar to carve  
canoes for fishing  
and for cedar  
plating used in  
homes.”



# ULYSSES REID

(Zia Pueblo)

**2009 Ronald and Susan Dubin Native Artist Fellow**

In June 2009, potter Ulysses Reid arrived at the Indian Arts Research Center as the 2009 Ronald and Susan Dubin Native Artist Fellow. Relatively new to the art world, Reid spent many years dedicated to his tribe's language and cultural preservation program before becoming a full-time potter. His formal training did not start until 2004, when he was awarded a Folk Art Apprenticeship Grant from New Mexico Arts, a division of the state government's Department of Cultural Affairs, to work with his mentor, Rufina Panana. In a short time, Reid became known for his work with Zia and Mesa Verde pottery designs.

During his fellowship Reid embarked on a deeply personal journey by working closely with the IARC's Henate Collection, consisting of almost 200 pottery design sketches by Andres Galvan, Reid's grandfather. Galvan had been unable to create works from his sketches after his wife, who created the pots he painted on, passed away. Reid honored his grandfather by producing pottery using the designs found in the sketches.



Reid has shown at several art shows, such as Santa Fe Indian Market and the Native Treasures

Indian Arts Festival. He currently serves on the New Mexico Historical Records Advisory Board and the advisory board of the Museum of Indian Arts and Culture.





## VISITING RESEARCH ASSOCIATES



**Susan M. Alt**  
*Indiana University, Bloomington*

In a new book she is writing, *Ancient Midwestern Immigrants: Willing and Unwilling*, Susan Alt examines the role immigration played in the formation of ancient polities, specifically in the great Cahokia phenomenon of nine centuries ago. She draws upon two previously unpublished data sets, one from a never-reported 1954 excavation of a ridgetop mound burial of some 175 people, presumably from one kin group's ancestral temple. "There is reason from the location of the Wilson Mound to believe that these were nonlocal people, several of whom were women and children sacrificed as part of an elaborate mortuary rite," Alt writes. The other data set comes from a thousand-year-old habitation site known as Halliday, dug

between 1995 and 2001.

"I argue that immigrants at Cahokia included people from at least two separate locations to the east and south and possibly included a contingent of eastern Plains people. I suggest that radical changes can emanate from the ground up, the unintended result of people trying to negotiate and accommodate the differences encountered when a community finds itself home to new arrivals." Alt uses her argument to develop a more general model of the relationship between cultural diversity and political change in pre-Columbian North America.



**Christopher B. Donnan** *Cotsen Visiting Research Associate*  
*University of California, Los Angeles*

For the month of September 2008, Christopher B. Donnan pursued his work on Dos Cabezas, a site of the Moche civilization, which flourished on the north coast of Peru between 100 and 800 C.E. "Although the Moche people had no writing system, they left a vivid artistic record of their beliefs and activities in beautifully sculpted and painted ceramic vessels, colorful wall murals, sumptuous textiles, and superbly crafted objects of gold, silver, and copper," wrote Donnan. "Dos Cabezas is a spectacular early Moche settlement located at the delta of the Jequetepeque River. Consisting of pyramids, palaces, and domestic areas, it is perhaps the largest early Moche settlement ever built."

Donnan finalized an article titled "Moche State Religion: A Unifying Force in Moche Political Organization" and made significant progress on a book about his excavation of Dos Cabezas, which will accompany his recent publication *Moche Tombs at Dos Cabezas* (Cotsen Institute, 2007). This book "provides a description and analysis of the site plan, architectural features, distinct occupational barrios, burial patterns, chronology, and how the site functioned through time." Donnan is considered one of the world's foremost authorities on the Moche and has combined a systematic analysis of Moche art with numerous archaeological excavations in Peru.



**Marit K. Munson**  
*Trent University, Ontario, Canada*

"My book project, *Archaeologies of Art in the Desert Southwest*, is a synthesis and critical examination of archaeological research on ancient art," writes Marit Munson. "Drawing on case studies of art in the Southwest, it provides a clear and concise introduction to the archaeology of art; it also serves as a challenge to archaeologists to re-engage with ancient artwork and with the concept of art itself, a useful but now largely discredited lens for viewing the past."

Munson argues that archaeology would benefit "if we were willing to look beyond a matter of yes or no ('art is/is not an exclusively Western construct') and ask instead what we can learn about the past when we view it through the lens of art and artists." She suggests that her focus on Southwestern archaeology is a fitting choice, given that art and archaeology were more closely intertwined in the early-twentieth-century Southwest than in any other part of North America—including considerable interest on the part of Edgar Lee Hewett, Kenneth Chapman, and others associated with SAR. Her book is under contract with AltaMira Press.

## SUMMER SCHOLARS



Standing from left: J. Andrew Darling, Crystal Biruk, Lisa Kealhofer, Peter Grave, Maggie Zraly  
Seated from left: Ann Massmann, Julie Peteet

During the summer SAR hosts scholars for an eight-week term. This year they were generously supported by the Ethel-Jane Westfeldt Bunting Fellowship, the Cotsen Fellowship in Archaeology, and the William Y. and Nettie K. Adams Fellowship in the History of Anthropology.

**Crystal Biruk**, University of Pennsylvania, “The Politics of Knowledge Production in Collaborative AIDS Research in Malawi” (Bunting Fellow)

**J. Andrew Darling**, Cultural Resource Management Program, Gila River Indian Community, “Hrdli ka’s Heart of Darkness” (Adams Fellow)

**Peter Grave**, University of New England, Australia, “The Dynamics of Political Economic Reformation: Post-Hittite Central Anatolia” (in collaboration with Lisa Kealhofer) (Cotsen Fellow)

**Lisa Kealhofer**, Santa Clara University, “The Dynamics of Political Economic Reformation: Post-Hittite Central Anatolia” (in collaboration with Peter Grave) (Cotsen Fellow)

**Ann Massmann**, Center for Southwest Research, University of New Mexico, “Navigating Archives and Special Collections Libraries: A Native American Research Guide” (Bunting Fellow)

**Julie Peteet**, University of Louisville, “Separation and Fragmentation: The Policy of Closure in Palestine (Bunting Fellow)

**Maggie Zraly**, National Science Foundation International Research Fellow, National University of Rwanda, “Shaping Experiences of Inequality: Resilience and Emotion among Youth Heads of Household in Kigali, Rwanda” (Bunting Fellow)



# CONNECTION



The crucible of connection provides challenge and contrast to the development of the long view, adding scrutiny and affirmation to foster new perspectives, questions, and insights. In SAR's seminars and symposiums, conferences, colloquiums, and conversations, the ideas of solitary minds are shaped and pruned, relished for their originality and aesthetic, or critiqued to be refined and enhanced.

Keith H. Basso, who has chaired two advanced seminars at SAR, described that setting as one in which, surrounded by peers, you could "gently confront the vast domain of your own ignorance" and investigate questions "you hadn't even imagined."

Each gathering of scholars or artists holds the potential for the emergence of new knowledge that furthers our understanding of the human endeavor, recovers lost aspects of our collective past, or changes the course of scholarship.

## CORPORATE LIVES

### New Perspectives on the Social Life of the Corporate Form

#### **Symposium**

*Rebecca Hardin, Damani Partridge, and Marina Welker, organizers*

*In partnership with the Wenner-Gren Foundation and the Dobkin Family Foundation*



*Standing, from left: James F. Brooks, Laurie Obbink, Michael E. Woodward, Thabo Mokgatla, Robert A. G. Monks, John M. Conley, Krista Gullo, Jessica R. Cattelino, Susan E. Cook, Steven J. Bohlin, Jane Lynch, Bená Burda, Jane I. Guyer, David Wood. Seated, from left: Leslie Aiello, Catherine Coumans, Gabriela Vargas-Cetina, Sally Engle Merry, Marina Welker (co-chair), Damani Partridge (co-chair), Rebecca Hardin (co-chair). Not pictured: Sarah Lochlan Jain. Unable to attend: Anke Schwittay*

In August 2008, as the economy's tectonic plates were shifting in unprecedented ways, the changing role of the corporation and its relationships with a dramatically changing world came under the scrutiny of more than 20 scholars, corporate leaders, financial planners, shareholder activists, environmental and labor advocates, and consultants for nongovernmental organizations. "This symposium, a pioneering collaboration between the Wenner-Gren Foundation and SAR, emerged from our interests in the way corporations are increasingly taking on roles typically associated with nation-states, shaping governance, and managing daily life," wrote the organizers. "Over six days of intense discussion and informal debate, it became clear that older concepts such as public sphere, private sector, and state and civil society are inadequate to understand the nongovernmental organization, corporate, nation-state, and community connections that are progressively shaping contemporary lives."

Keenly aware that the global economic meltdown was having enormous effects on people everywhere—and noting the intimate personal tales of hardship and agonizing decisions that come with job loss and evaporating retirement savings—the group felt its task take on more urgency. "We were interested in developing an intellectual tool kit that attended not only to these shifts related to global financial markets and corporate formations but also to our personal and bodily investments in them," said the organizers.

In sessions on autobiographical insights, genealogies of corporate forms, reinventions of corporations, long-range governance, and volatility, the participants identified key directions for anthropological contributions to the study of corporate forms. They examined the spread of these forms, as well as collaborations, alternatives, and movements of opposition. Their discussions yielded sometimes surprising insights, such as the realization that "although corporations have an air of immortality...most are short-lived." Participants challenged one another to explain terms that did not easily translate from one language of specialization to another, highlighting the need for a "precise and conceptually powerful language" for understanding corporate phenomena.

"We aimed to break open the concept of the corporation by always keeping in sight the fact that corporate forms are imperfect social institutions, full of internal contradictions and competing agendas, rather than monolithic, rational, coherent, fully self-present and self-knowing actors," the organizers wrote. "We hope this will be the beginning of an open-ended, critically engaged, and far-ranging discussion."

Papers from this symposium will be published in a special issue of the journal *Current Anthropology*.



# THE MIDDLE CLASSES

## A Global Perspective

### Advanced Seminar

Rachel Heiman and Aihwa Ong, co-chairs

Participants: Krisztina Fehervary, Carla Freeman, Cindi Katz, Mark Liechty, Hai Ren, Samuli Schielke, and Rihan Yeh



“The time is ripe for a seminar in which anthropologists can come together not only to think deeply about the effects of global economic shifts on the middle classes but also to interrogate our understanding of what constitutes a ‘middle class’—and class politics more broadly—in this pivotal historical moment,” wrote co-chairs Rachel Heiman and

Aihwa Ong two years ago in their proposal. Little could they, or SAR, have foreseen that the gathering would take place only months after the September 2008 meltdown of the US financial sector. “We have no idea just how salient advanced seminars may be when their time comes around, but occasionally the timing is remarkable,” commented SAR president James Brooks when he introduced the co-chairs at their colloquium.

The seminar brought together scholars who were researching the middle classes in a range of nation-states including Nepal, Hungary, Egypt, Austria, China, Barbados, Mexico, and the United States. “The goal of our discussion was to explore global economic changes through the lens of the middle classes and to engage universal theories by way of ethnographies of everyday life,” said Heiman. Key questions guiding the seminar were, How does close attention to the middle classes broaden our understanding of globalization? What are the politics and ethics of becoming middle-class? And how can anthropological approaches to class and contemporary conditions uniquely contribute to debates about these phenomena?

“Anthropology’s great asset has always been its engagement not only with Marxian analyses but also with Weberian, Gramscian, Foucauldian, and other approaches to class in which issues of status, consumption, citizenship, meaning-making, and modes of discipline are just as critical to understanding the ways that people influence the economic order of things. How do people ‘make do’ amid often volatile conditions?” Heiman said. “The final point from all these papers,” added co-chair Ong, “is that there is a tremendous split in middle-class subjects’ sense of themselves in terms of who they are and their actual material circumstances, and in their ability to stabilize the conditions to achieve a kind of social reproduction.” Not surprisingly, the discussions that week often turned to aspiration, anxiety, and frustration—emotional states prevalent in most seminar participants’ field sites.

The participants reflected on the unprecedented aspects of current economic conditions and agreed that a radical shrinking of the global middle classes is likely. Heiman said, “We joked that perhaps we’re doing old-school

‘salvage’ anthropology, documenting dying cultures in their last breath.”

This Advanced Seminar was generously supported by the SAR President’s Council.



# MARKETS AND MORALITIES

## Advanced Seminar

Peter Benson and Edward F. Fischer, co-chairs

Participants: James Ferguson, Robert H. Frank, Stuart Kirsch, Anna Tsing, Bart Victor, and Caitlin Zaloom

“Moral values inform economic behavior. On its face, this is an unassailable proposition. Yet economics has long been treated as a moral world unto itself, a domain ruled not by passion and emotion but by the hard calculus of rationality,” wrote co-chairs Peter Benson and Edward Fischer in their proposal for another seminar that, like “The Middle Classes,” was unusually pertinent to current events. “Although economic anthropology has documented how economies, even capitalist ones, are embedded in social processes in culturally specific ways, until recently the specific influences of moral values on economic behavior have remained largely unexplored.”

Building on emerging convergences in moral philosophy, economic anthropology, and behavioral economics, this seminar applied an integrated approach to the study of economic behavior through a renewal of the “moral economy” concept. “In our daily lives, morality is intimately intertwined with our economic decision-making,” said Fischer, using the popularity of fair trade coffee, green products, and the “simple living” movement as examples. “Our approach sees moral values—ideas about what is good and bad, fair and just—as a fundamental nexus of meanings and struggles related to global economic systems and institutions. Our seminar began to document how specific moral values are embedded in global economic systems, and it provided ethnographic examinations of how economic systems and institutions touch down in local and national contexts.”

Adam Smith’s assertion that pursuing one’s self-interest will facilitate the greater good has been oversimplified, said Fischer—Smith’s view was far more complicated—but from an anthropological perspective, “the problem with self-interest is that the self and one’s interests are defined differently in various cultures and contexts. So this understanding can move us toward a different view of enlightened self-interest.”

Co-chair Benson pointed out, “There are serious human conditions at stake—poverty, malnutrition, illness—and we brought this question to the table: What are the moral questions, values, and virtues involved when it comes to making social policy decisions and to shaping markets that can play a beneficial or a detrimental role in improving human conditions?”

The seminar participants brought long-term and in-depth behavioral, ethnographic, and economic research to bear on problems ranging from unemployment of 50 to 80 percent in sub-Saharan Africa and lack of access to energy resources in Bangladesh, to ways major tobacco companies avoid effective control measures such as taxes on cigarettes and bans on smoking in public spaces. “These are some of the key case studies we’ll include in the

resulting SAR Press volume, showing where markets and moral questions come together in complicated ways,” said Benson.

This advanced seminar was generously supported by the Paloheimo Foundation.



Sao Paulo stock exchange.





# COLONIAL AND POSTCOLONIAL CHANGE IN MESOAMERICA

## Archaeology as Historical Anthropology

### **Advanced Seminar**

Rani T. Alexander and Susan Kepecs, co-chairs

Participants: David Carrasco, John K. Chance, Cynthia L. Otis Charlton, Thomas Charlton, Christopher T. Fisher, Patricia Fournier Garcia, Janine Gasco, Joel Palka, and Judith F. Zeitlin

Five centuries of asymmetrical relations between Native Americans and western Europeans marked the culture area archaeologists call Mesoamerica—roughly equivalent to present-day Mexico and Central America. The political, economic, social, ecological, and religious systems of pre-Hispanic times were rent asunder by agents of the Spanish Empire in the sixteenth century. Independence from Spain in the nineteenth century and, later, incorporation into the US-based global economy occasioned further demographic, technological, and environmental changes. Yet, the complex sociocultural processes of the colonial-postcolonial trajectory remain partly obscure. “We set out to scrutinize the missing critical element—the archaeological evidence,” wrote the co-chairs of this seminar, Rani T. Alexander and Susan Kepecs.

“We aimed to examine Native society at the junctures of Eurocentrism, colonialism, capitalism, and modernity and to chart the course of these historically contingent processes to explain how pre-Hispanic Mesoamerica became modern Mexico and Central America. To move forward, we debated new evidence and epistemologies that link studies of the ethnographic present to the past.”

One distinguishing aspect of the seminar’s approach was the analysis of archaeological evidence combined with attention to what historian Fernand Braudel called the *longue durée*—the very long term, or “the slow march of time that extends far beyond the chronicler’s memory.” Braudel was unsure that the historian’s traditional craft could adequately reveal this aspect, which has also been described as the slow and often imperceptible effects of space, climate, and technology on the actions of humans in the past. The seminar participants offered today’s anthropological archaeology as an appropriate tool for this task.

“The archaeological record is continuous rather than episodic,” wrote Alexander and Kepecs. “It overcomes the finite temporal span of historical records. It bridges the arbitrary divisions between the modern, historic, and pre-Hispanic eras, and it contains crucial but often overlooked information on the colonial-postcolonial trajectory.”

The resulting SAR Press volume will be the first to present comparative case studies tracing full historical sequences from the Spanish invasion through the colonial and postcolonial periods, providing a broad view across time of differences and similarities in Native American strategies for dealing with European administration in the region.

“Because the archaeological record encodes information about the past for people who are not well represented in historical documents, as well as those who are, it offers insights into challenging political-economic strategies and the exercise of agency, power, and resistance for people who seldom made their mark in the historical record. Ultimately, archaeology is pivotal to rebalancing our views of the colonial and postcolonial experience,” wrote the co-chairs.



This advanced seminar was generously supported by the Paloheimo Foundation.



## THE INDIAN ARTS RESEARCH CENTER

CONNECTING ARTISTS, SCHOLARS,  
AND TRADITION

In the past year, SAR's Indian Arts Research Center (IARC) engaged in several projects related to documenting its collections. In February moccasin makers Gary Roybal (San Ildefonso Pueblo), Will Tsosie (Navajo Nation), John Garcia (Santa Clara Pueblo), Pat Tenorio (Santo Domingo Pueblo), Edwin Herrera (Cochiti Pueblo), and Herb Stevens (San Carlos Apache) met to review and discuss the moccasin collection. "The moccasin makers were pleased to meet other moccasin makers and spent time sharing techniques and specifics about their communities' traditions," said IARC director Cynthia Chavez Lamar. "They also provided us with valuable updates to our records, as well as proper wrapping and folding techniques. We had the entire moccasin collection professionally photographed, in addition to the moccasins brought by the participants." As a result of the seminar, she said, IARC is exploring the possibilities of an exhibit or a publication about moccasins. "This seminar format is an excellent way to connect artists to the collection in a meaningful way and to allow IARC to learn more about its own collection."

In June 2008 IARC hosted a textile documentation seminar with Diné (Navajo) weavers Katie Henio, Julia Betom, Bonnie Yazzie, and Roy Kady, medicine man Dan Betom, and two translators, Joanne George and Sarah Adeky. They reviewed more than 20 textiles and discussed designs, dyes, and, more important, cultural interpretations of some of the textiles and their designs and uses. The seminar's audio and visual recordings were shared with the Ramah Navajo Weavers Association in Pine Hill, New Mexico, so that the information could be passed on to other weavers and aid in the education of Navajo youths.

IARC has also begun collection reviews with members of some local pueblos. These reviews are important in identifying or confirming whether certain collection items are culturally sensitive. "We are also able to ask whether there are special handling, storage, or access requirements for specific collection items. IARC as a research collection greatly values this information, which helps us conscientiously steward the collection by making us sensitive to and aware of the wishes of the pueblos and tribes that engage in these collection reviews," said Chavez Lamar.

As a result of one of the collection reviews, representatives from one pueblo identified some items they might eventually ask to have returned, or repatriated. "All our immediate concerns focused on whether these items had been treated with pesticides, so we discussed future testing of them," Chavez Lamar said. Upon approval by the pueblo, Keith Pruffer, an archaeologist at the University of New Mexico, tested the objects using a handheld X-ray device. His work formed part of a symposium titled "Native Collections and Pesticides," held at IARC in the spring





of 2009. The gathering brought together conservators from institutions with large Native American collections to present their work and experiences in detecting and dealing with pesticides on collection items. Nancy Odegaard, from the Arizona State Museum, Cheryl Podsiaki, from the Field Museum, and Özge Gencay Üstün, of the Southwest Museum of the American Indian, highlighted their use of X-ray fluorescence spectrometry, which employs a portable, handheld device to test for the presence of toxic heavy metals that were once commonly used as pesticides.

Also in the spring, Jim Enote, director of the A:shiwi A:wam Museum, and Octavious Seowtewa, of the Zuni Cultural Resource Advisory Team, began a review of IARC’s 700 objects identified as Zuni. They examined a collection of kokkos (Zuni kachina dolls), selected paper and textile works, and pseudo-ceremonial pottery. “Their visit was helpful in determining whether the pots were of a ceremonial nature or not,” said Chavez Lamar. “As the term ‘pseudo-ceremonial’ implies, some of these pots were purchased by certain traders and sold to collectors as ceremonial items when in fact they were not.”



Indian Arts Research Center symposiums, documentation, seminars, and collection reviews are generously supported by the Anne Ray Charitable Trust.

# COLLOQUIUM SERIES

Each Wednesday at noon, SAR resident scholars, research associates, staff, and board members, as well as visitors from the Santa Fe scholarly community, convene in the campus's historic Board Room for the weekly colloquium series. Presenters come from the rich array of scholars and artists who visit the School throughout the year, and they provide the SAR community with an ongoing stream of provocative ideas. In return, the series offers presenters an opportunity to receive the thoughtful scrutiny of a small but diverse audience of peers. Colloquium presenters and their topics during the past year were the following:



**Rani T. Alexander**, New Mexico State University, and **Susan Kepecs**, University of Wisconsin, Madison, advanced seminar co-chairs, “Colonial and Postcolonial Change in Mesoamerica: Archaeology as Historical Anthropology”

**Susan M. Alt**, SAR visiting research associate, Indiana University, “Ancient Midwestern Immigrants: Strangers in Paradise or the Usual Suspects?”

**Cynthia Chavez Lamar**, director, Indian Arts Research Center, SAR, “Representations and Revelations: Exploring Boundaries and Beliefs among the Pueblos”

**Catherine C. Cocks**, co-director and executive editor, SAR Press, “Weather’s Great, Wish You Were Here: Constructing the Global Tourist South in the Americas, 1880–1940”

**Christopher B. Donnan**, SAR visiting research associate, University of California, Los Angeles, “Moche State Religion: A Unifying Force in Moche Political Organization”

**Dean Falk**, SAR resident scholar, Florida State University, “A Tale of Two Discoveries: Taung (1925) and Hobbit (2004)” and “From Piltdown Man to Hobbit: Of Missing Links and Paleopolitics”

**Edward F. Fischer**, Vanderbilt University, and **Peter Benson**, Washington University, advanced seminar co-chairs, “Markets and Moralities”

**Rachel Heiman**, New School for Social Research, and **Aihwa Ong**, University of California, Berkeley, advanced seminar co-chairs, “The Middle Classes: A Global Perspective”

**Daniel J. Hoffman**, Weatherhead resident scholar, University of Washington, “The Crouching Village: Youth and the Organization of Violence in Sierra Leone” and “Liberia and Violence in the Digital Age: Youth and Spectacular Performance in the Sierra Leone and Liberia Wars”

**Daniel Hruschka**, Santa Fe Institute, “Does Culture Really Influence Behavior?”



**Kelly Lee Jenks**, Bunting summer scholar, University of Arizona, “Place, Economy, and Identity in New Mexico’s Colonial Frontier”

**Rebecca Lemov**, Adams summer scholar, Harvard University, “Database of Dreams: A Laboratory for the American Indian, 1942–1944”

**Alexis Matza**, Bunting summer scholar, University of Iowa, “Boston ‘T’ Party: Testosterone Therapy and Masculinity”

**Jessica Metcalfe**, Harvey W. Branigar Jr. Native Intern, University of Arizona, “Native Designers of High Fashion: Expressing Identity, Creativity, and Tradition in Contemporary Customary Clothing Design”

**Marit K. Munson**, SAR visiting research associate, Trent University, “The Problem of Art in Archaeology as Viewed from the Ancient Southwest” and “Intention, Enchantment, and the Aesthetics of Renewal in the Art of the Prehistoric Southwest”

**Melissa S. Murphy**, University of Wyoming, “Violence and Spanish Conquest at Puruchuco-Huaquerones, Peru (1532–1540)”

**Timothy R. Pauketat**, Weatherhead resident scholar, University of Illinois, “Bundled History and Hinge Points: From Agency to Astronomy in Ancient America” and “Ancient Religion from the Ground Up”

**Julie Peteet**, Bunting summer scholar, University of Louisville, “The Spatio-temporal Effects of Enclosing Palestine”

**Natasha Schüll**, Bunting summer scholar, Massachusetts Institute of Technology, “Buffet: All You Can Eat Las Vegas”

**Cedar Sherbert**, Rollin and Mary Ella King Native Artist Fellow, filmmaker, and screenwriter, “Three Short Films: 2004–2007”

**Audra Simpson**, Katrin H. Lamon resident scholar, Columbia University, “Indigenous Resistance and Etiologies of Consent: Mohawk Nationalism, ‘Proper Citizenship,’ and Settler Emergency” and “Borders of Blood”

**Wenda Trevathan**, SAR resident scholar, New Mexico State University, “Evolutionary Medicine and Human Birth” and “Redefining the ‘Normal’ in Women’s Health: The View from Evolutionary Medicine”

**Emilio del Valle Escalante**, Bunting summer scholar, University of North Carolina, Chapel Hill, “Gregorio Condori Mamani and the Resignification of Andean Memory in Peru”

**John Ware**, Amerind Foundation, “New Perspectives on Eastern Pueblo Moieties”



# The Archaeology of Indigenous Resistance to the Spanish Conquest

## Short Seminar

Matthew Liebmann and Melissa Murphy, co-chairs

Participants: Robin Beck, Minette C. Church, Patricia Fournier, Robert W. Preucel, Jeffrey Quilter, Rus Sheptak, Barb Voss, and Steve Wernke

Through these studies we hope to recover the details of indigenous resistance not recorded in the official histories of the Spanish conquest.

The Spanish conquest of the Americas instituted a new era in human history, but Spanish colonialism in the Americas was neither comprehensive nor uncontested. Rather, it developed as a patchwork of domination, resistance, accommodation, and negotiation as indigenous peoples exerted a variety of strategies in their attempts to adapt to the colonizing and evangelizing efforts of the Spaniards.

“The material culture of this era is a crucial tool for documenting the limits of Spanish domination because the Native peoples of the New World rarely recorded their versions of these events in writing,” wrote the co-chairs of this short seminar. “Surprisingly, the varieties of indigenous resistance to Spanish colonialism have been remarkably under-studied. In recent years new studies investigating the archaeology of indigenous experiences of the colonial encounter have been conducted, led by many of the participants in this session.”

The gathering’s primary contribution was to explore the Spanish colonial era from indigenous perspectives via archaeology, documenting the various forms of resistance and accommodation through which people opposed colonization and, in some cases, managed to preserve indigenous ways of life. The participants had worked in diverse places—the Andes, Mesoamerica, the Caribbean, the southeastern and southwestern United States, and California.

This seminar was generously supported by the Annenberg Conversations Endowment.



# Scholars, Security, and Citizenship

## Short Seminar

Laura McNamara and Neil Whitehead, co-chairs

Participants: Nasser Abufarha, R. Brian Ferguson, Clementine Fujimura, Anne Irwin, David Price, Robert Rubinstein, and Maren Tomforde

Since the inception of the “war on terror,” US military and national security institutions have become increasingly interested in anthropology. As decision-makers struggle to make sense of the new array of “terrorist threats,” knowledge held by anthropologists is “perceived as a key source of expertise for understanding the cultural context and meaning of local manifestations of religious fundamentalism, political insurgency, and forms of terrorism,” wrote the co-chairs of this short seminar. “While many anthropologists argue that work with national security institutions is ethically fraught, others argue that current events have opened a channel through which anthropologists can affect policymaking.” In July 2008, the nine participants explored this issue in preparation for a plenary session at the annual meeting of the Society for Applied Anthropology, held in Santa Fe in March 2009.

“A key question is how the character of our personal politics affects the theory and practice of anthropology. How we answer this question will affect what we consider appropriate research, how we set standards for intellectual quality, how we evaluate applied and academic forms of scholarly practice, and what kinds of funding sources are ethically acceptable or available. Moreover, all these questions are important not only in themselves but also for the professional training of the upcoming generation of anthropologists,” said the co-chairs.



Anne Irwin

This seminar was generously supported by the Dobkin Family Foundation.



## Taking Action for Women's Health and Empowerment: A Resource for Community-Based Activists

### Short Seminar

*Melissa C. Smith and Jane Maxwell, co-chairs*

*Participants: Lucille C. Atkin, Deborah Billings, Jill Hackett, May Haddad, Susan McCallister, Catherine Muthoni, Pallavi Patel, and Sarah Shannon*



This short seminar was a follow-up to the conference “Women’s Empowerment for Health,” which took place at SAR in 2007 and brought together women and organizations working with grassroots groups around the world to promote women’s health within a framework of social justice. “The 2007 seminar created the conditions necessary to transform an idea that had been incubating for years into a concrete plan to develop a resource for women’s health and empowerment,” wrote co-chair Melissa C. Smith. “We developed a detailed working plan to create complementary resources for action and training to use with the Hesperian Foundation publication *Where Women Have No Doctor*. This will include an extensive training manual, or action guide, and a Web site.” Since the first SAR seminar, the project’s fundraising team had garnered significant support for the development of both the manual and the Web site.

This editorial planning meeting enabled the working group to review the background papers completed by the topic leaders and move into the next phase of production. “We appreciate SAR’s support of our efforts to empower women worldwide through imparting immediately useful and culturally sensitive health information, as well as addressing the underlying social, political, and economic barriers to women’s health,” wrote Smith.

This seminar was generously funded by the Dobkin Family Foundation.



Rachel E. Scott mapping an Irish cemetery.

## Breathing New Life into the Evidence of Death

### Short Seminar

*Aubrey Baadsgaard, Alexis Boutin, and Jane Buikstra, co-chairs*

*Participants: Pamela Geller, Christopher J. Knüsel, Maria Cecilia Lozada, Susan Pollock, John Robb, Rachel E. Scott, Ann L. W. Stodder, and Christina Torres-Rouff*

This short seminar furthered an initiative begun by Aubrey Baadsgaard and Alexis Boutin in 2007 with a symposium held during the annual meeting of the Society for American Archaeology. That symposium gave bioarchaeologists from

different institutions, working on different research materials, a chance to showcase their latest techniques, methods, and theoretical perspectives for advancing a thoroughly contextualized understanding and interpretation of mortuary evidence. The SAR seminar was “an ideal forum for organizing and facilitating the continued scholarly discourse and fine tuning necessary to transform the conference symposium into a peer-reviewed, edited publication,” wrote the co-chairs. “By demonstrating that the skeletal body is a nexus of archaeological, social, and biological contexts, this volume will be an important contribution to the field of bioarchaeology and of interest to a broad range of anthropological inquiry.”

“The ideas flying around the room were so abundant and intriguing that we had enough material to publish an entire series,” said the co-chairs, “but we managed to whittle them down to several themes, including how to interpret variation at multiple scales, with an emphasis on similarity versus difference; the life-death continuum (rather than dichotomy); lived embodiment and archaeologies of identity; the contemporary sociopolitical effects of bioarchaeological research; and materiality in the mortuary record.”

This seminar was generously supported by the Annenberg Conversations Endowment.



## IHOPE-Maya Tropical Sustainability from an Ancient Context

### **Short Seminar**

*Vernon Scarborough, chair*

*Participants: Arlen F. Chase, Scott L. Fedick, Vilma Fialko, Joel Gunn, David Lentz, Lisa Lucero, Keith M. Prufer, Jeremy Sabloff, and Sander van der Leeuw*

A project titled “Integrated History and Future of People on Earth” (IHOPE), sponsored by UNESCO and the National Center for Atmospheric Research, is assembling and sharing data concerning the socioenvironmental dynamics of past societies. According to Vernon Scarborough, chair of this short seminar, one goal of IHOPE is “to explain and offer correctives for the present and future of humanity on a severely stressed planet, conditions in part induced by overexploitation by societies themselves.” Researchers see archaeology as a fundamental discipline for addressing IHOPE’s mission.

IHOPE officials asked Scarborough to assemble a group of Mayanists to explore the way their data and knowledge could help address “what humans have done to the globe’s tropical environments,” he said. “The import of the tropics for the immediacy of the planet is that it occupies perhaps 6 percent of the earth’s surface but holds more than half its biodiversity. Although the Maya lowlands represent a small percentage of the planet’s semitropical forest, it is a well-studied zone archaeologically.” The group’s work encompassed more than just platitudes about how “the past informs the future,” said Scarborough. “Mayanists have the data and the tools to affect our world stage, not just with our anthropological interest in a curiously sophisticated Mesoamerican civilization but by way of an assessment of what might work if we are to be wise stewards of this planet.”

This seminar was generously supported by the Dobkin Family Foundation.





# COMMUNICATION

To maintain the long view over time, knowledge must be published and broadcast. The element of communication, of spreading the fruits of scholarly research and creative endeavor, ensures that knowledge gained by some becomes wisdom shared by many.

In an era of retrenchment in publishing, the value of an independent press devoted to “influencing thought and creating change” increases exponentially. “The School is devoted to communicating important insights about the human condition to our many constituencies—from school kids and avocational readers to graduate students and top scholars,” said SAR president James Brooks. And by recognizing and rewarding excellence in writing, the School aims to inspire more readers—and writers—to engage with the complex challenges on the horizon of humankind.

“Research unpublished is research unfinished”  
is a fundamental principle of SAR’s mission.



# THE 2009 J. I. STALEY PRIZE

Recognizing the Best Writing in Anthropology

## WHAT IT MEANS TO BE 98% CHIMPANZEE

Apes, People, and Their Genes

Jonathan Marks



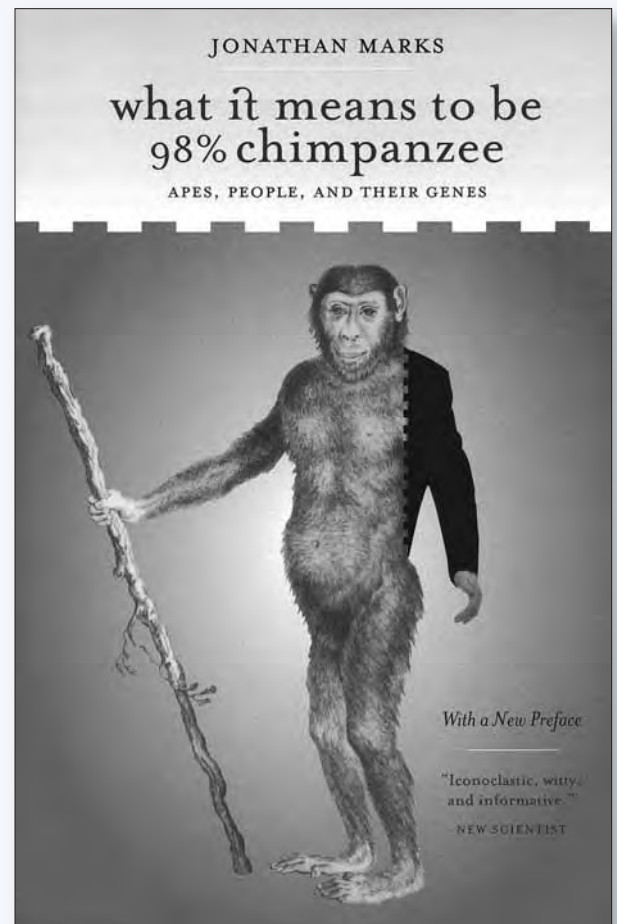
The winner of the 2009 J. I. Staley Prize was the book *What It Means to Be 98% Chimpanzee: Apes, People, and Their Genes*, by Jonathan Marks (University of California Press, 2002). Marks, a professor at the University of North Carolina, Charlotte, received a cash award of \$10,000. The prize is given annually to a living author in recognition of a book that not only exemplifies outstanding scholarship and writing in anthropology but also goes beyond the discipline's traditional frontiers.

Marks uses the “molecular factoid” that we share 98 percent of our genetic material with chimps as a springboard to survey and critique with razor-sharp humor a range of hot-button issues in molecular anthropology, from the role of science in society to racism, animal rights, and cloning. “This is where genetics and anthropology converge,” Marks writes, “the gray zone of molecular anthropology, which forces us not just to look at the genetic data but to question both the cultural assumptions we bring to those data and their relevance for thinking about the modern world and interpreting our place within it.”

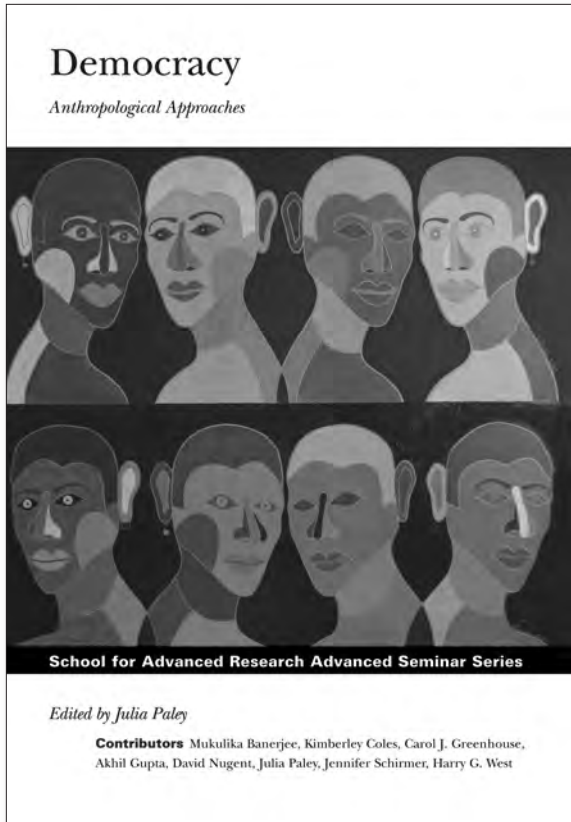
“Marks’s book is a novel, intellectually provocative, and wittily engaging treatment of a topic now a shibboleth of modern genetics. If it raises questions about scientists’ social responsibility for which there are no easy answers, so much the better. They are important questions, too frequently evaded elsewhere,” said Kenneth Corey in *American Scientist*.

The committee of scholars that selected the 2009 prize-winner wrote: “This book blends wide-ranging scholarship with a master writer’s craft and wit... Marks advocates for more sharply focused science and urges greater attention to a balance between scientists’ research and their subjects’ values. Affirming the basic principles behind the scientific method, he chastises scientists who overinterpret their findings. This book, which is being read across anthropological disciplines, engages with issues of direct relevance to the future of humanity.”

“The 98% genetic correspondence of humans and chimpanzees does have a consequence with which hard-core creationists must wrestle—namely, that either humans and chimps do share a recent common ancestry, or else they have been independently zapped into existence by Someone lacking a great deal of imagination.”



# NEW BOOKS FROM SAR PRESS



## DEMOCRACY Anthropological Approaches

Julia Paley, editor  
Advanced Seminar Series

“What do anthropologists have to add to the understanding of democracy, perhaps the most taken-for-granted, overused term in our political lexicon? A great deal, as it turns out, much of it subversive of received wisdom,” wrote John Comaroff, an early reviewer of this book. “Democracy is often taken as a truth held to be self-evident,” writes editor Julia Paley, “easily defined by its most prominent features—free and fair elections, a multi-party system, and freedoms of expression and the press.” But as the participants in the 2005 advanced seminar on which this volume is based discovered, the realities of democracies around the world are not so clear-cut.

“Throughout the week,” Paley observed, “we moved further and further away from seeking a core definition of democracy and closer, instead, to an awareness of democracy’s open-ended construction.” The group engaged in a “constant process of opening up new questions,” and it is this analytic openness that the authors see as the “contribution of anthropological approaches to

democracy.” Drawn from ethnographic work in Peru, India, Mozambique, Ecuador, and Colombia, the resulting essays apply that analytical openness to the investigation of democracies through themes including multiple forms of democracy, political language, the people’s will, markets and commodification, and transnationalism. The authors suggest that democracy is by nature an open-ended set of questions about the workings of power.

This volume was generously supported by the Brown Foundation, Inc., of Houston, Texas. The advanced seminar was funded by the Wenner-Gren Foundation.



Iranian presidential elections June 15, 2005.





## CONFRONTING CANCER Metaphors, Advocacy, and Anthropology

Juliet McMullin and Diane Weiner, editors  
 Advanced Seminar Series

This volume presents the papers from a 2006 advanced seminar with the goals of examining how anthropologists have contributed to an understanding of cancer and how cancer gives anthropologists insights into larger social processes. “Beyond the mass of incidence and mortality statistics and scientific and medical definitions, anthropology draws attention to the lived experiences of individuals who confront cancer,” write the editors in their introduction. Calling this “an anthropology of cancer,” the editors express concern about the ability of medical anthropologists to maintain a critical position. They fear that if medical anthropologists become “overspecialized in the same ways that medical practitioners specialize,” then their thinking might become “reductionistic and decontextualized.” The potential exists, they note, “for being led down the path of becoming handmaidens to biomedicine and public health.”

The contributors to the volume expand upon the editors’ observation that the growing frequency of the disease reinforces its significance as a metaphor for lack of control and degeneration and as a signifier of difference, something that is part of one’s

body and world and yet completely unacceptable. They examine the lived experiences of people confronting cancer and reveal the social contexts in which prevention and treatment may succeed or fail. Reviewer Merrill Singer commented that this volume “exhibits the best of anthropology in its confrontation with the worst of human conditions.”

This volume was generously funded by the Salus Mundi Foundation.



Ms. Alice: ‘This is my kind of ministry!’

# Aboriginal Business

Alliances in a Remote Australian Town

School for Advanced Research Global Indigenous Politics Series



## ABORIGINAL BUSINESS

### Alliances in a Remote Australian Town

Kimberly Christen

Global Indigenous Politics Series

“Aboriginal people have many ways of referring to the work of maintaining and forging necessary social relations among people, country, and ancestors,” Kimberly Christen writes. There is “men’s business, women’s business, sorry business, opening business, finishing business, young men’s business, whitefella business, blackfella business.” The many manifestations of “business” can seem chaotic, unorganized, loud, violent, spectacular, quiet, mundane, and even danceable. But in every case, she observes, “business is about acknowledgment and associations.” In this ethnographic snapshot, Christen describes the Warumungu people of the remote town of Tennant Creek in Australia as they engage in a range of business matters involving transnational railroad companies, national mining groups, international tourists, and regional enterprises.

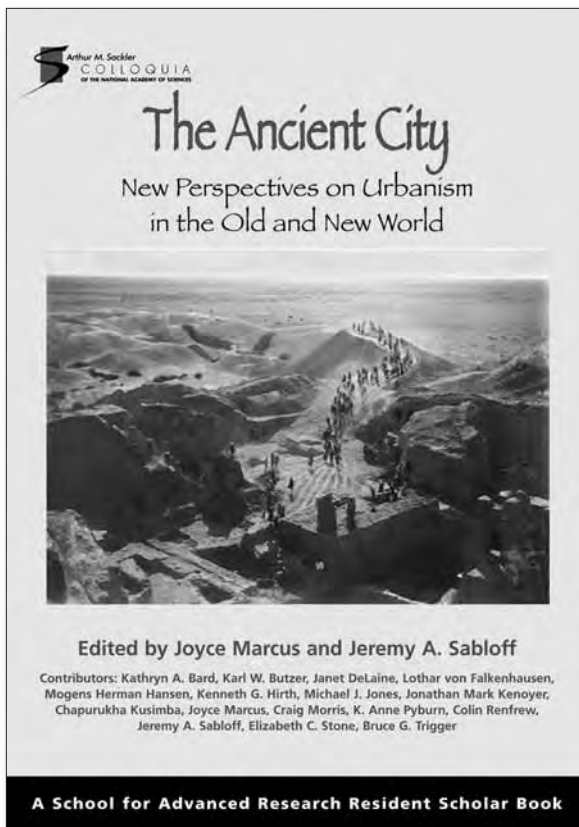
She examines both the colonial past and the contemporary practices of alliance-making that set the stage for an alternative future, rerouting the national and global narratives that still seek to confine indigenous people to the margins. Christen argues that

“Aboriginal business should be central to any understanding of the contemporary politics of indigeneity in settler nations where strategic alliances and motivated stances bookend a spectrum of interdependent relations.” As an analytical category, alliance-making “opens up the possibility of seeing the intricacies of these relations, the rerouting of power, and the agency culled by those who may seem to be firmly in the grip of hegemonic power.”



Warumungu men dancing at naming ceremony for new locomotive.





## THE ANCIENT CITY

### New Perspectives on Urbanism in the Old and New World

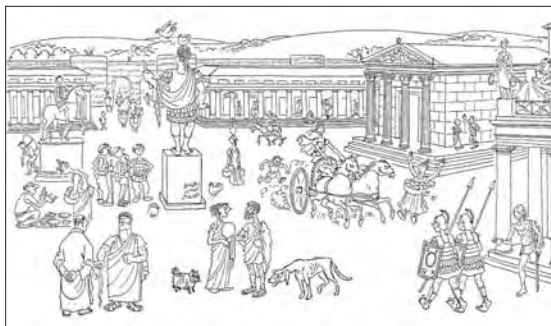
Joyce Marcus and Jeremy A. Sabloff, editors  
Resident Scholar Series

Was the emergence of cities in the ancient world just a matter of scattered populations coming together, or was it more? Understandably, scholars want to know why, how, and when urban life began. The diverse case studies in this book show that ancient cities “not only have much to tell us about the social, political, religious, and economic conditions of their times but also say something about our own,” write the editors in their introduction.

Much of the expanding database on ancient cities remains unpublished, but archaeological excavations are enabling scholars to speak more confidently about the founding and functions of ancient cities, their diverse trade networks, their heterogeneous plans and layouts, and their diverse life spans and trajectories. The study of ancient cities, the editors write in the introduction, is a field in which archaeologists are uniquely positioned to speak to audiences beyond the limits of their discipline. In this volume, “anthropological and Classical

archaeologists have worked side by side,” aided by geographers, geologists, historians, and philologists. Together they offer readers a worldwide perspective on the ancient city, hoping that “the understanding of future archaeologists—having been broadened by the aid of colleagues from other fields—will be lifted beyond its original confines.”

This book was funded in part by the Arthur M. Sackler Colloquia of the National Academy of Sciences and the University of Pennsylvania.





## Figuring the Future

*Globalization and the Temporalities of Children and Youth*



School for Advanced Research Advanced Seminar Series

Edited by Jennifer Cole and Deborah Durham

Contributors Anne Allison, Ann Anagnost, Jennifer Cole, Deborah Durham, Paula S. Fass, Constance A. Flanagan, Tobias Hecht, Barrie Thorne, Brad Weiss

## FIGURING THE FUTURE Globalization and the Temporalities of Children and Youth

Jennifer Cole and Deborah Durham, editors  
Advanced Seminar Series

Child soldiers in Sierra Leone and Uganda, child laborers in South Asia, Chinese youths playing computer games to earn virtual gold, and young people involved in sex trafficking in the former Soviet republics and Thailand—these recent news stories reveal connections between children, young people, and the transformations widely referred to as globalization. The contributors to this volume examine the reality behind truisms such as “Youths are the future” and “Children are our hope for the future.” How do youths and children help negotiate new futures?

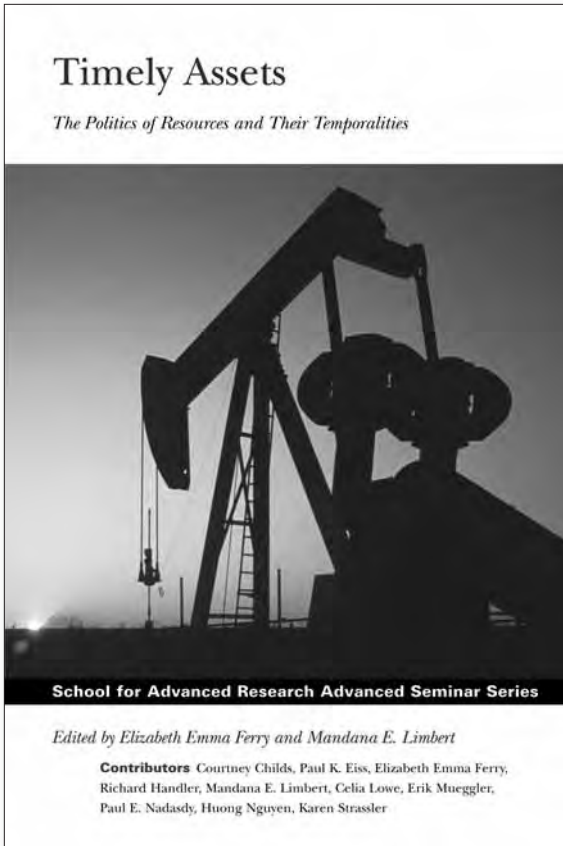
Contributors address these themes through a range of topics: the valorization of childhood during the nineteenth century in the United States, children as signs of value in China, the way children negotiate social differences in urban California, youth and consumerism in urban Madagascar, the dynamic tensions between the anxieties and hopes of youths facing globalization, apathy and agency in the young people of Botswana, the meaning of Pokémon, hip-hop and religion in Tanzania, and the effects of

globalization on the street children of Brazil. The editors argue that certain characteristics of children and youths “make them a particularly sharp lens through which to understand the figuring of the future for all age groups in the contemporary moment.”

This volume was generously supported by the Brown Foundation, Inc., of Houston, Texas.



Rap crew at a concert in Arusha, Tanzania.



## TIMELY ASSETS

### The Politics of Resources and Their Temporalities

Elizabeth Emma Ferry and Mandana E. Limbert, editors  
Advanced Seminar Series

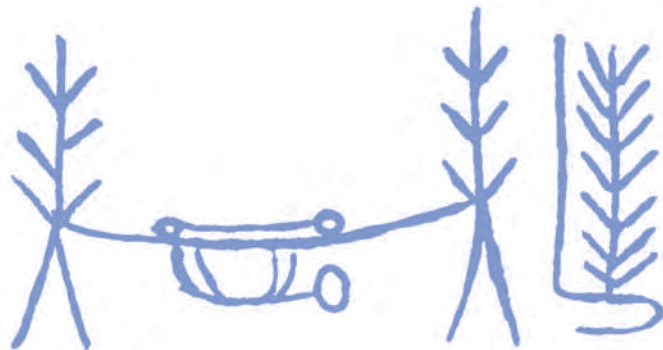
“At a moment when...fear of a future defined by the lack of resources grows more immediate every day, understanding the ways in which resources and time bleed into each other becomes urgent indeed,” write the editors of this advanced seminar volume. One need only ponder the current apocalyptic associations surrounding oil—namely, the fact that it is running out—to notice how resources are framed by notions of time—past, present, and future—and by time-related emotions such as nostalgia, hope, and dread.

But the contributors to this volume define “resources” much more broadly than just standard things like oil. For them, resources can also be wildlife, diversity in an American university, historical documents, evolutionary science, even rhododendrons. The editors observe that “resource-making is a social and political process, and resources are concepts as much as objects or substances.” Resources, they write, “engage questions of generativity, progress, modernity, risk, hope, and decline; they are saturated with time.” Our assumptions about time and its management, meanwhile, inflect the way “we perceive and govern resources.”

This volume was generously supported by the Brown Foundation, Inc., of Houston, Texas. The advanced seminar was funded by the Annenberg Conversations Endowment.



British Consul and Indian army regulars, 1905.



## THE GREAT BASIN

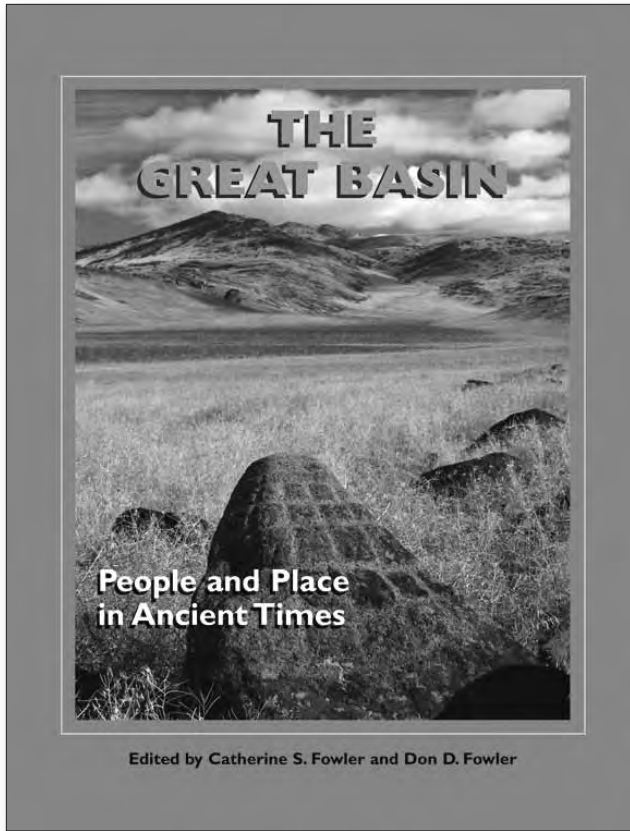
### People and Place in Ancient Times

*Catherine S. Fowler and Don D. Fowler, editors*  
Popular Southwestern Archaeology Series

The Great Basin is the latest in an acclaimed series that also includes books on Chaco Canyon, Bandelier National Monument, Mesa Verde, and the ancient Hohokam culture. Editors Catherine Fowler and Don Fowler have devoted more than four decades to understanding the lives and times of the peoples who have lived in the Great Basin of Utah, Nevada, and California. To develop an up-to-date synthesis of the past two decades of emerging research—and because, as one of their authors said, “archaeology and paleoenvironmental studies are team sports”—they assembled a group of two dozen scholars to contribute to this volume.

The result is an engaging and informative book “about a place, the Great Basin of western North America, and about the lifeways of Native American people who lived there during the past 13,000 years.” The chapters offer a series of stories and vignettes about how people inhabited this intriguing place, written by archaeologists who know it well. “By emphasizing the changing nature of the Great

Basin, we highlight the ingenious solutions people devised over time to sustain themselves in a difficult environment,” write the editors. “The people and the land have much to reveal if only we stop to explore or pause long enough to truly listen.”





## DISCOVER THE DIGITAL SAR

[www.sarweb.org](http://www.sarweb.org)

Thanks to designers and Web technicians Jason Ordaz and Jonathan Lewis, SAR has launched a new Web site. “The site has been redesigned from the ground up,” said Ordaz, “and it serves as a source for breaking news from the School, as well as a growing knowledge base of work done at SAR and by scholars and artists who have been here.” The site went live in the spring, but the Web duo is continually adding archival information and updating current events. “The site has nearly 3,000 pages at this point, and we anticipate it will grow to as many as 6,000,” Lewis said.

Apart from the elegant, inviting, and sophisticated look of the new site, which teems with vivid photographs, one of its most exciting features is its search function. “We partnered with the Google search engine to facilitate this feature,” Ordaz said. A related new capability is what he calls the “people bar.” Say you’re curious to find out about the president of SAR, James Brooks, so you click his name on the staff roster. On his staff page, you find the general description you’re expecting about his background. To the left, though, you see a box titled “Brooks at SAR,” with a list of all the connections he’s had to the School—and in Brooks’s case, that’s quite a few: resident scholar, author, director of SAR Press, and president. Click any individual item on the staff page, and you’re linked to additional information about that person’s connections—the books, seminars, lectures, and positions the scholar or artist has participated in or filled.

“The idea is that the people bar will show users of the Web site the ongoing network of relationships that scholars and artists develop with the School and help them discover all the ways SAR supports developing scholarship and creative work,” said Ordaz.

With this new site, SAR now has a solid technological foundation from which to move easily into the ever-more-critical digital realm. Lewis points to “sheer connectivity” as the most important quality of the new Web site. He looks forward to a time when the site is “a world of its own,



Jason S. Ordaz, Multimedia Designer.

and a generator of information, not just a conveyor of information.” That could mean live streams, podcasts, blogs, and interactive chats with scholars and artists in residence, or on-line discussion groups for SAR members. Although at the moment these possibilities are only dreams, Ordaz and Lewis have prepared the groundwork and are ready to go. Who knows? Next year, you might be following SAR on Twitter.



Jonathan A. Lewis, Multimedia Programmer.



# COMMUNITY

To hold fast to a common goal when paradigms shift, to share in the best and worst of times—the element of community provides hope and renewal to human endeavors. When people come together to learn and to teach, to celebrate, to explore, to create, and to wonder, the power of the long view becomes evident in their ability to appreciate experiences, solve problems, and frame the next questions that will lead the way forward.

The communities of SAR are boundless, thanks to the Internet and our Web site's new redesign, but our circles of support and sharing start with the scholars and artists we serve, the SAR staff, the Board of Managers, our donors, and our members—all of whom actualize the spirit of SAR every day and sustain our enduring commitment to cultivate the long view.





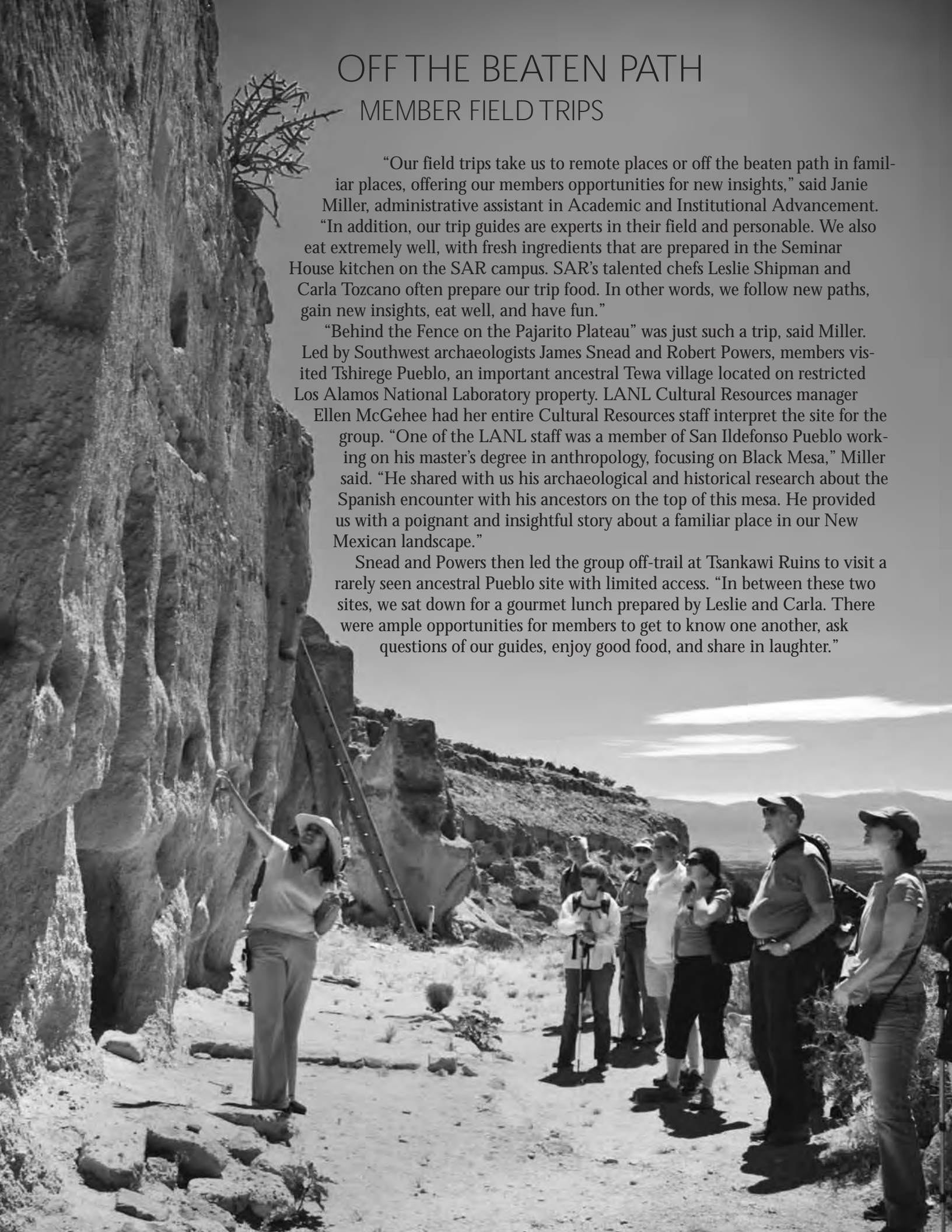
# OFF THE BEATEN PATH

## MEMBER FIELD TRIPS

“Our field trips take us to remote places or off the beaten path in familiar places, offering our members opportunities for new insights,” said Janie Miller, administrative assistant in Academic and Institutional Advancement. “In addition, our trip guides are experts in their field and personable. We also eat extremely well, with fresh ingredients that are prepared in the Seminar House kitchen on the SAR campus. SAR’s talented chefs Leslie Shipman and Carla Tozcano often prepare our trip food. In other words, we follow new paths, gain new insights, eat well, and have fun.”

“Behind the Fence on the Pajarito Plateau” was just such a trip, said Miller. Led by Southwest archaeologists James Snead and Robert Powers, members visited Tshirege Pueblo, an important ancestral Tewa village located on restricted Los Alamos National Laboratory property. LANL Cultural Resources manager Ellen McGehee had her entire Cultural Resources staff interpret the site for the group. “One of the LANL staff was a member of San Ildefonso Pueblo working on his master’s degree in anthropology, focusing on Black Mesa,” Miller said. “He shared with us his archaeological and historical research about the Spanish encounter with his ancestors on the top of this mesa. He provided us with a poignant and insightful story about a familiar place in our New Mexican landscape.”

Snead and Powers then led the group off-trail at Tsankawi Ruins to visit a rarely seen ancestral Pueblo site with limited access. “In between these two sites, we sat down for a gourmet lunch prepared by Leslie and Carla. There were ample opportunities for members to get to know one another, ask questions of our guides, enjoy good food, and share in laughter.”





Other field trips this year explored the rock art of Cedar Mesa in southeastern Utah, the art and history of Jemez Pueblo, the work of artist Roxanne Swentzell and the Poeh Center for Arts in Pojoaque, Navajo textiles and jewelry in Crownpoint, and the hot springs and archaeology of Cañada Alamosa. In honor of Santa Fe's 400th anniversary, members enjoyed a behind-the-scenes tour of the New Mexico History Museum and a walking tour of downtown Santa Fe, garnished with some red chile from the Shed Restaurant, where the hacienda walls date back to 1692.



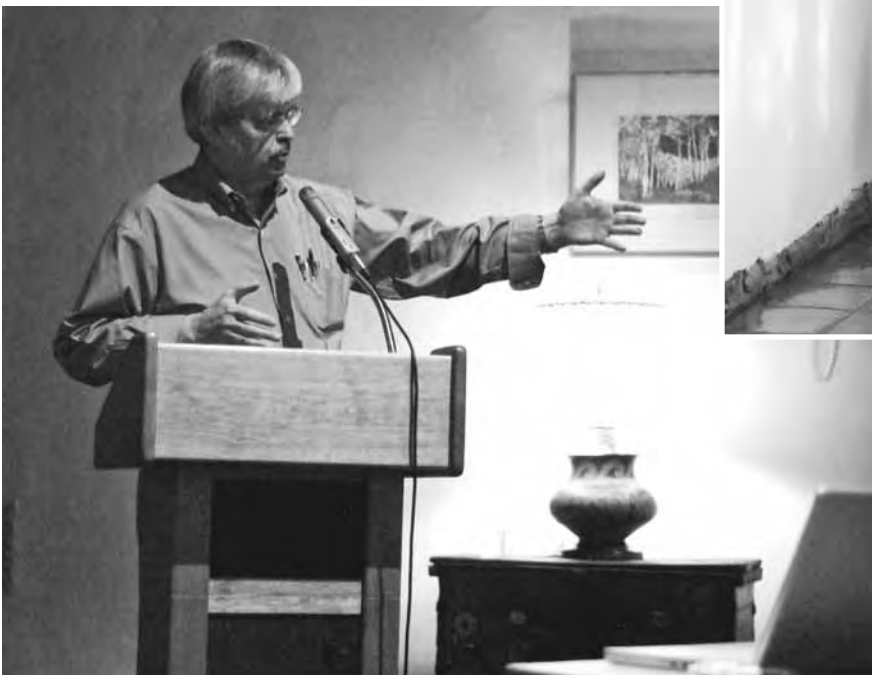
## OFFBEAT NEW MEXICO SAR Sparks Talks



SAR Sparks are free, illustrated, interactive talks on subjects highlighting the offbeat aspects of New Mexico. This year's topics ranged from a history of the crypto-Jews to the teaching of evolution, from "Wild West" justice in the Territorial period to the "lungers" who sought cures for tuberculosis at the turn of the past century, and from Native American foods to the place of dogs in Puebloan culture.

"In two short years, the free Sparks series has become a tremendous success," said SAR vice president John Kantner. "The lectures pack

the SAR Board Room with about 100 people at each event. What's especially great about it is that we've introduced the Santa Fe community to SAR in a way that's never happened before. At the last lecture, James Brooks asked for a show of hands from nonmembers. Almost two-thirds of the audience raised their hands. And many of those people went away carrying membership brochures—which helps to explain why our membership is growing at an unprecedented rate."



Sparks talks take place in the Board Room on the first Tuesday of each month, from 3:00 to 4:00 P.M. Check [www.sarweb.org](http://www.sarweb.org) for the current schedule.



# THE ANTHROPOLOGY OF FOOD

## The 2008–2009 Lecture Series

“Hearing SAR president emeritus and senior scholar Douglas Schwartz’s presentation on ‘Evolving a Genius: The Extraordinary Early Life of Charles Darwin,’ on the very day of Darwin’s 200th birthday, was something I won’t soon forget,” said SAR vice president John Kantner. “One of the funniest moments was when Doug, speaking to more than 700 people, was answering questions after the lecture. A small hand toward the front of the auditorium shot up, and a young girl asked, ‘Did you really take all those photos yourself?’ to which Doug quipped, ‘I’ve never spoken to an audience so full of...my grandchildren.’”

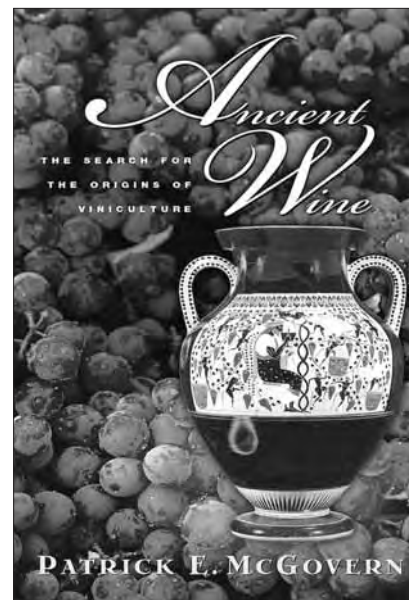


Mark Sciscenti, Kakawa Chocolate House, serving.

suffering. Instead, we were all inspired by her optimistic accounts of how medical anthropologists are identifying sustainable solutions for improving world health.”

The food-related theme certainly whetted some appetites—and made some people a bit thirsty. “Patrick McGovern’s story of how he’s used chemical analyses of ancient pottery to re-create the recipes for long-extinct alcoholic beverages was an amazing story of scientific discovery,” said Kantner. “I was left trying to imagine what a beer made of rice, honey, grapes, hawthorn fruit, and chrysanthemum flowers—first made 9,000 years ago in China—would have tasted like. And to know that he’s working with craft brewers so that we can sample these beers again really does bring the past alive.”

Other presenters this year included Mary Weismantel, speaking on the relationship between hunters and their prey, and Jeanne Sept, who tracked the balance and relative importance of plant and animal foods in the diets of early human ancestors. This year’s free lecture series was sponsored by Thornburg Companies.



Otherwise, it was not Darwin but the anthropology of food that formed the theme of this

year’s public lecture series. “It’s hard to decide which lecture was the best,” said Kantner. “From Patrick McGovern’s work with microbreweries to re-create ancient beer recipes to John Henderson’s exposé of the origins of chocolate—complete with tastings—they were all equally fascinating. I suspect many in the audience feared that Miriam Chaiken’s lecture, ‘Plenty and Poverty: Food Security in the New Millennium,’ would be a depressing story of poverty and



# PEER INSTITUTION WORKSHOP

## Building Performance Excellence and Accountability in Centers for Advanced Research

The global financial crisis that unfolded last year lent added urgency to an initiative begun by SAR in the summer of 2008. Nonprofit institutions know, President Brooks explained, “that charitable donors and foundations are more concerned than ever that their funds produce the greatest possible social value.” This inspired SAR to host an innovative workshop to help centers for advanced study improve their organizational performance practices, capabilities, and results; to identify and analyze the differing perspectives on accountability among such institutions and among the governmental agencies and foundations that support their work; to identify means for addressing accountability expectations; and to establish cooperation among centers through shared data and performance indicators. Besides SAR, participating peer institutions included the Amerind Foundation, the Autry National Center’s Southwest Museum of the American Indian, Dumbarton Oaks Research Library, the Newberry Library, the Omohundro Institute for Early American History and Culture, the Santa Fe Institute, and the Wenner-Gren Foundation for Anthropological Research.

The discussions were informed and guided by Sigurd Nilsen, director of policy research at the Council of Foundations, and Paul Brest, president of the William and Flora Hewlett Foundation. John Ware, president of the Amerind Foundation, said, “I’ve been thinking of nothing else ever since the workshop—one of the most productive three days I’ve ever spent. Thanks for putting together such a great group of people, around such an important set of topics.” The core group will expand to include new members at a meeting to be hosted by Dumbarton Oaks in June 2010.



*Standing from left:* Chris Wood, John Kantner, Leslie Aiello, Steven M. Karr, Shawn Holl, James Grossman, Sigurd R. Nilsen, Elizabeth Johnson, Glen Davidson, Sharon K. Tison, Jan M. Ziolkowski, John Ware, James F. Brooks. *Not pictured:* Paul Brest.

## SAR PRESIDENT’S COUNCIL

Launched in the spring of 2008, the goal of the President’s Council is to raise awareness of SAR’s programs and assist in their funding. Chaired by Rachel O’Keefe, this select giving circle has quickly become a dynamic community of avid thinkers and doers, eager to learn more about the SAR mission and to participate in special events and field trips designed for them. Along with SAR board members, they enjoyed opportunities to meet resident scholars and artist fellows through intimate conversations, to hear a mid-year progress report by President Brooks at a December fireside chat in the Seminar House, and to learn more about the Southwest in field trips to the Mimbres region and the Black Range of southern New Mexico. The President’s Council selected the advanced seminar “The Middle Classes: A Global Perspective” to receive the support of its 2009 membership contributions.







## SIBELIUS ACADEMY AND SAR Master Class



The School's commitment to creative partnerships with like-minded institutions continued in a week-long August 2008 master class led by Finnish composer Kaija Saariaho and cellist Anssi Karttunen. Organized by the Sibelius Academy of Helsinki and supported by the Friends of Sibelius and the Paloheimo Foundation, 12 students from elite music schools such as Juilliard, Yale, Sibelius, the University of California at San Diego, and the New England Conservatory gathered on the SAR campus to compose and perform original pieces in advance of the US premiere of Saariaho's *Adriana Mater* at the Santa Fe Opera. President Brooks said that "this searing portrait of communal and family violence and redemption in eastern Europe connects powerfully with the research SAR has supported over the years on similar themes." He invited the partnership in an effort to make clear the relationship between scholarship and artistry.

## STEPHEN HOUSTON NAMED 2008 MACARTHUR FELLOW

Stephen Houston, National Endowment for the Humanities resident scholar at SAR in 2002–2003 and Brown University professor, was named a 2008 MacArthur Fellow in recognition for his work as an anthropologist, archaeologist, and epigrapher. The prestigious MacArthur Fellowship, often referred to as the "genius grant," is an unrestricted \$500,000 award given "to talented individuals who have shown extraordinary originality and dedication in their creative pursuits and a marked capacity for self-direction." Houston's insightful interpretations of Mayan iconography and hieroglyphic inscriptions shed new light on the intellectual culture of Mesoamerican society and address fundamental questions about the role of writing in ancient civilizations. In its announcements, the MacArthur Foundation made special mention of Houston's co-authored 2006 publication, *The Memory of Bones: Body, Being, and Experience among the Classic Maya*, the project he worked on while in residence at SAR.



# PROTECTING GALISTEO BASIN ARCHAEOLOGICAL SITES

SAR senior scholar Linda Cordell, the School's representative on the coordinating committee for an effort to preserve the priceless archaeological sites of New Mexico's Galisteo Basin, had good news to report. In March 2009, Congress allocated \$500,000 to the committee to develop a management plan for this area, so important in ancestral Pueblo history.

"The Galisteo Basin Archaeological Sites Protection Act became law on March 19, 2004," Cordell explained. "The act protects some of the most important archaeological sites in the nation, including several of the largest known ancestral Pueblo villages, such as Arroyo Hondo Pueblo, excavated by Doug Schwartz for SAR." It also holds "a stunning number of petroglyph panels, historic-period Pueblo villages, early Spanish missions, and ancient quarries." Since 2005, SAR has been an active voice on the Galisteo Basin Archaeological Sites Protection Act Coordination Committee, which Cordell described as "a consortium of archaeological and historic preservation organizations, American Indian tribes, private landowners, and other stakeholders dedicated to protecting, preserving, and interpreting the archaeological heritage of the Galisteo Basin."

With funding of \$85,000 from the State of New Mexico in 2007, committee members prepared evaluations and condition reports for sites named in the act. In the fall of 2008, they presented a report titled "Galisteo Basin Archaeological Sites Protection Act Site Assessment Project" to the New Mexico Department of Cultural Affairs and the offices of the New Mexico congressional delegation, the Bureau of Land Management, the governor of New Mexico, and Santa Fe County. With an additional grant, they prepared a collective listing for the 24 sites named in the act for the New Mexico State Register of Historic Properties and for nomination to the National Register of Historic Places. In consultation with American Indian tribes, Cordell said, the committee also established a policy for Native American access to protected sites in the Galisteo Basin and a policy regarding exposure of human remains at these sites.

"The act requires that a management plan be submitted to the Secretary of the Interior within three years after funds are made available. Congress allocated initial funds in the amount of \$500,000 in March 2009," so the group can now begin developing that plan.



...a stunning number of petroglyph panels, historic-period Pueblo villages, early Spanish missions, and ancient quarries.





## ADDITIONS TO IARC COLLECTIONS



This year the Indian Arts Research Center welcomed six diverse items into the permanent collection. SAR thanks each donor for their contribution towards making IARC's comprehensive collections ever more useful for Native artists, communities, and researchers.

Betty and Luke Vortman donated an extraordinarily detailed Deer Dancer sculpture by Lucy Yepa Lowden (Pueblo of Jemez), now one of five pieces by her in the collection.

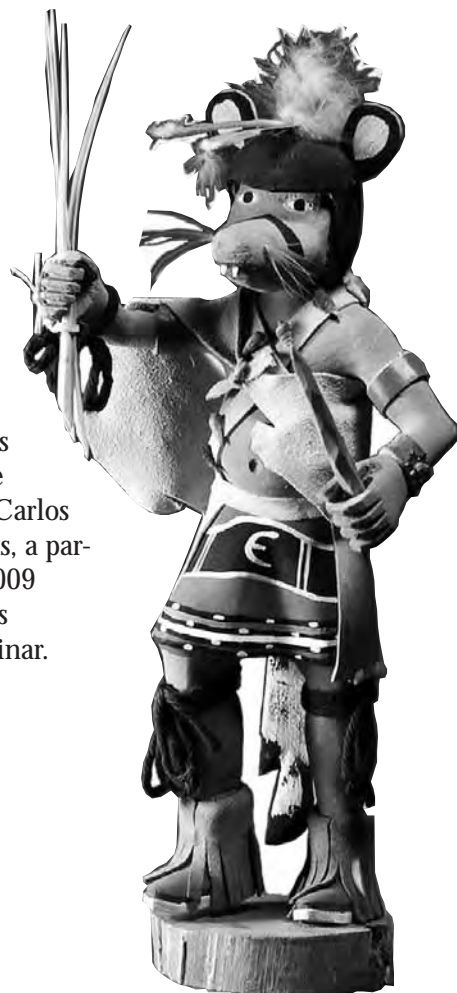
Betty and Luke Vortman also donated a Warrior Mouse sculpture by George Pooley (Hopi), the first piece at IARC by this artist.

David and Katherin Chase donated a painting by Mateo Romero (Cochiti Pueblo), titled "Primogeniture", IARC's fourth by this award-winning artist.

2008 Ronald N. and Susan Dubin Native American Artist Fellow, Jeffrey Gibson (Mississippi Band of Choctaw/Cherokee), donated an untitled abstract painting created during his tenure.

Performance artist Erica Lord (Athabascan/Iñupiaq), 2008 Eric and Barbara Dobkin Native American Artist Fellow, provided a color photograph, by Diné photographer William Wilson, of her performance of "Artifact Piece Revisited" at the National Museum of the American Indian, George Gustav Heye Center in New York City.

A pair of San Carlos Apache child's moccasins were made and donated by San Carlos Apache Herb Stevens, a participant in IARC's 2009 Moccasin Collections Documentation Seminar.



# CAMPUS SCHOLARSHIP

In October 2008, research associate **Rebecca A. Allahyari** joined former SAR–Social Science Research Council resident scholars at Columbia University for the group’s final thematic conference, “Religious, Spiritual, Secular: Invidious Distinctions and Ambivalent Attachments.” This working group will produce a collection tentatively titled *What Matters? Ethnographies of Value in a (Not So) Secular Age*, to which Allahyari is contributing the essay “Homeschooling the Enchanted Child: Anxious Devotions in the Domestic Southwest.” At the University of Missouri, Columbia, Allahyari gave a presentation on home schooling for the Sociology Department’s colloquium series and consulted with university administrators about home-schooled young people in college and their potential recruitment to state universities. As her book on home-schooling families neared completion, she began to plan her next research project, on the role of “guardians” in caring for aging people whose full legal enfranchisement has been lost.



“I’m fascinated by the social exchanges and fluid identities expressed in complex cultural borderlands, whether nearby in the Southwest or more distant in Latin America, Central Asia, or Africa,” said **James F. Brooks**, SAR president. With co-editors Chris DeCorse and John Walton, he published *Small Worlds: Method, Meaning, and Narrative in Micro-history* (SAR Press, 2008), to which he contributed the essay “Seductions and Betrayals: La frontera gauchesque, Argentine Nationalism, and the Predicaments of Hybridity.” He also contributed the essay “Captive, Concubine, Servant, Kin: A Historian Divines Experience in Archaeological Slavery” to the volume *Invisible Citizens: Captives and Their Consequences* (University of Utah Press, 2008).

In addition to being elected a life member of the American Antiquarian Society in Worcester, Massachusetts, Brooks served as discussant for the session “Memory, Identity, and Politics in Historical Production” at the American Society for Ethnohistory meetings in Portland, Oregon; chaired the session “African Americans, Native Americans, and Narratives of Citizenship” at the American Historical Association meetings in New York City; served as chair and discussant for the session “Systems of Slavery on North American Borderlands” at the meetings of the Organization of American Historians in Seattle; served as discussant for the plenary session “Archaeology beyond Archaeology” at the Society for American Archaeology meetings in Atlanta; and offered the Ray Allen Billington lecture at the Huntington Library in San Marino, California.

Brooks continues work on his book *Mesa of Sorrows: Archaeology, Prophecy, and the Ghosts of Awat’ovi Pueblo*, to be published by W. W. Norton.

Indian Arts Research Center director **Cynthia Chavez Lamar** presented the paper “To Know or Not to Know: Negotiating Boundaries of Culture in Tribal Museums and Cultural Centers” at the Native American and Indigenous Studies meeting in Minneapolis. She gave presentations at SAR’s colloquium series, at Colorado College, and at La Fonda Hotel in Santa Fe for the Decorative Arts Trust. Her essay “Collaborative Exhibit Development at the Smithsonian’s National Museum of the American Indian” was published in *The National Museum of the American Indian: Critical Conversations* (University of Nebraska Press, 2008). She contributed an article for the exhibit catalogue *Converging Streams: Arts of the Hispanic and Native American Southwest from Pre-conquest Times to the Twentieth Century*, to be published by the Museum of Spanish Colonial Art. She worked on an edited volume for the “Art, Gender, and Community” seminars held at SAR last year with Sherry Farrell Racette and Lara Evans. She served as a judge during Santa Fe Indian Market and received an honorary doctorate from Colorado College.





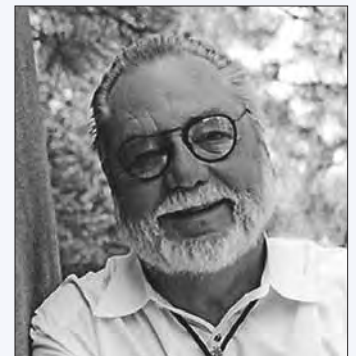
SAR Press co-director and executive editor **Catherine Cocks** published one article in the journal *Discourse* and had another in press as part of the edited volume *Bridging National Borders in North America* (Duke University Press). *The Dictionary of the Progressive Era* (Scarecrow Press), which she co-authored with Alan Lessoff and Peter Holoran, appeared in April 2009. After spending a month as a visiting scholar at the Autry National Center Institute for the Study of the American West in Los Angeles, she was invited to speak at the conference “Connexions: Histories of Race and Sex in North America,” hosted by New York University. Her paper will be included in the edited conference volume. In the spring of 2009, she began a three-year term as a member of the board of the Society for the History of the Gilded Age and Progressive Era.



Senior scholar **Linda Cordell** attended the Theoretical Archaeology Group (TAG) meeting at Columbia University in New York. With biological anthropologists Jane Buikstra and Debra Martin, she visited Ben Nelson’s excavations at La Quemada, Zacatecas. She joined Maya archaeologist Linda Brown in Guatemala and, closer to home, attended a conference at the Museum of Northern Arizona on early agriculture in the US Southwest. “My long-awaited article on corn from Pueblo Bonito appeared in *American Antiquity*, to the relief of my coauthors,” said Cordell. At Harvard University, she was inducted into the National Academy of Arts and Sciences. As SAR’s representative on the Galisteo Basin Archaeological Sites Protection Act Coordination Committee, she reported that Congress appropriated \$500,000 this year for the Galisteo Basin project. With Judith

Habicht-Mauche, Cordell co-chaired a symposium on Puebloan pottery at the Society for American Archaeology annual meeting in Atlanta, where she received the SAA Lifetime Achievement Award.

During the past year, senior scholar **George Gumerman** worked with Alan Swedlund and Jesse Voss to add infectious disease to the agent-based computer model of the Artificial Anasazi project in an attempt to determine the effects of disease on population change and distribution. With Murray Gell-Mann, Gumerman chaired a workshop at the Santa Fe Institute on cosmology or worldview in the prehistoric American Southeast and Southwest and Mesoamerica. “This ongoing project is an attempt to determine those attributes or the cluster of attributes that are borrowed from one of the other regions or that developed independently because of the perceived need of agricultural peoples,” Gumerman said. On the 100th anniversary of the founding of Navajo National Monument, Gumerman participated in a symposium at Northern Arizona University, presenting a paper titled “Re-creating the Tsegi Phase at Navajo National Monument.” He also gave a public lecture at the Amerind Foundation, “Play and Disaster at Pinyon Ridge Ruin in Prehistoric Northeastern Arizona.”



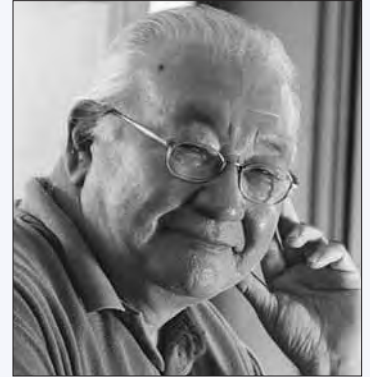
SAR vice president **John Kantner** continued his work on the Lobo Mesa Archaeological Project (LMAP), emphasizing the laboratory analysis of artifacts from a large, eleventh-century Puebloan village in New Mexico’s Red Mesa Valley. “This research is revealing that clusters of households in the village—what we might call ‘neighborhoods’—tapped into different trading networks that extended across the entire American Southwest. LMAP is demonstrating that village life 1,000 years ago was just as interesting and complex as it is today and that community dynamics affected the way locals regarded the distant pilgrimage center of Chaco Canyon,” he said. Short chapters by Kantner appeared in *Archaeology in America: An Encyclopedia* (Greenwood Press, 2009) and *American Indian Places: A Historical Guidebook* (Houghton Mifflin, 2008). He also

worked on several journal articles, on topics ranging from costly signaling theory and cost-path modeling to prehistoric turquoise use. He presented several lectures, from Ohio to Utah, while participating in documentaries for the Travel Channel and the BBC.



Director of Scholar Programs **Nancy Owen Lewis** saw *A Peculiar Alchemy: A Centennial History of SAR*, which she co-authored with Kay Hagan, named best history book at the 2008 New Mexico Book Awards. She wrote two articles—"Chasing the Cure in New Mexico: The Lungers and Their Legacy," published in *El Palacio*, and "Seeking Health, Transforming a Town: The Cure at the End of the Trail," accepted for publication in *All Trails Lead to Santa Fe: An Anthology* (forthcoming, 2010). She also presented an SAR Sparks lecture, "Chasing the Cure in New Mexico," and chaired a symposium titled "Tuberculosis without Borders: Migration and the Politics of Health" at the Society for Applied Anthropology annual meeting. Lewis presented the talk "Edgar Lee Hewett: Of Man and Monuments" at the Historical Society of New Mexico and continued to research a book on the effects of tuberculosis on New Mexico between 1880 and 1940.

Senior scholar **N. Scott Momaday**'s year was taken up to a great extent with caregiving and the devastating loss of his wife, Barbara. Yet, "I have managed to keep working and have a few items to add to my last report." The University of Oklahoma Press published his book of three plays ("imaginatively entitled *Three Plays*," said Momaday). He completed a one-hour documentary film on the Kiowa Gourd Dance for UNESCO and completed his term as the Oklahoma Centennial Poet Laureate. He gave three lectures on the Trans-Siberian Railroad, which runs between Moscow and Vladivostok, and wrote an afterword for Stacia Spragg-Braude's exceptional book of photographs, *To Walk in Beauty* (Museum of New Mexico Press, 2009). He signed contracts with the University of New Mexico Press for the publication of four of his books (two of them previously published) and one of Barbara's over the next two years. In May he received an honorary Doctor of Humane Letters degree from the University of Minnesota.



For the past twenty-five years, president emeritus and senior scholar **Douglas Schwartz** has followed Charles Darwin's trail around the world. "I was seeking to understand how a variety of influences, personal developments, and cognitive skills coalesced into his exceptional creative ability. This year, I brought that work together for a lecture entitled 'Evolving a Genius: The Extraordinary Early Life of Charles Darwin,'" said Schwartz.

He first presented the lecture for SAR at the Lensic Theater at the time of Darwin's 200th birthday and later at the Smithsonian Institution, which published it in *AnthroNotes*, a publication for educators from the National Museum of Natural History. He also gave the presentation at the University of Cincinnati, Temple University, the New Jersey Humanist Society, the Albuquerque Natural History Museum, and St. John's College.

The Grand Canyon Association published Schwartz's "Archaeology of the Grand Canyon: A Personal Look Back," and he presented a talk at the Indian Arts Research Center on "The White Sisters and the School for Advanced Research."



# THE BOARD OF MANAGERS

## President and CEO

James F. Brooks

## Officers



Jane C. Bagwell  
Chair



Donald S. Lamm  
Vice Chair



Eric S. Dobkin  
Treasurer



Crennan Ray  
Secretary

## Board Members

Robert F. Bailey  
Steven J. Bohlin  
Jason Brady  
Susan B. Bruning

Paul K. Conner  
Benjamin (Ben) F. Crane  
Glen W. Davidson  
Steven Feld

Susan L. Foote  
James E. Goodwin  
Philip R. Jonsson  
Patrick V. Kirch

K. Tsianina Lomawaima  
Karen A. G. Loud  
Linda Marcus  
David J. Morehead

Judith K. Nix  
Estévan Rael-Galvéz  
Jeremy A. Sabloff  
Christopher Smeall

## Honorary Life Members

John S. Catron  
William S. Cowles

Flora A. Crichton  
Rollin W. King

David W. Matthews  
James E. Snead

D. D. Van Soelen  
Betty L. Vortman

## BENEFACTORS

*The School for Advanced Research recognizes the cumulative giving of individuals, corporations, and organizations. We extend our deepest appreciation to these generous donors.*

### Patron Benefactors *Cumulative giving of \$1,000,000 or more*

Eric and Barbara Dobkin  
Susan L. Foote  
Gregory Weingarten

The Annenberg Foundation  
National Endowment for the Humanities

Weatherhead Foundation  
Zemurray Foundation

### Benefactor Fellows *Cumulative giving of \$100,000 to \$999,999*

William Y. and Nettie K. Adams  
Wallis Annenberg  
Lloyd and Margit Cotsen  
William S. Cowles  
Mrs. John Crichton  
A. Richard Diebold  
Ronald and Susan Dubin  
Catherine M. Harvey  
Philip R. Jonsson  
Rhonda F. Judy  
Rollin and Mary Ella King

James and Sudy Kirkpatrick  
Robert and Margot Linton  
T. H. McElvain  
Caren V. Prothro  
Louisa Sarofim  
James C. Slaughter  
Eugene V. and Clare E. Thaw  
Betty and Luke Vortman  
Samantha and John Williams  
❖  
BF Foundation

The Brown Foundation, Inc.  
Ethel-Jane Westfeldt Bunting Foundation  
Arthur Vining Davis Foundations  
The Educational Foundation of America  
Horace W. Goldsmith Foundation  
The Henry Luce Foundation, Inc.  
Paloheimo Foundation  
Anne Ray Charitable Trust  
Salus Mundi Foundation  
Santa Fe Art Foundation  
Eugene V. and Clare E. Thaw Charitable Trust

## **Benefactors** *Cumulative giving of \$50,000 to \$99,999*

Maggie and Christian Andersson  
Jane and John Bagwell  
John G. Bourne  
H. Berry Cash  
John Catron and Laurie Archer  
David and Katherin Chase  
Benjamin and Sally Crane

Charles and Valerie Diker  
John and Margot Ernst  
Holly A. Hart  
Dennis and Janis Lyon  
Linda Marcus  
Marie E. Markus  
David and Marjorie Morehead

Charles Weingarten  
❖  
Feinberg Foundation  
The Andrew W. Mellon Foundation  
Thornburg Companies  
Thornburg Charitable Foundation  
Wenner-Gren Foundation

## GIVING CIRCLES

*The following lists salute the individuals, corporations, and organizations for their sustained support of the School for Advanced Research.*

### **Gold Circle** *Donations of \$10,000 or more during each of the past five years*

William S. Cowles      Eric and Barbara Dobkin      Susan L. Foote      Holly A. Hart      Paloheimo Foundation

### **Silver Circle** *Donations between \$1,000 and \$9,999 during each of the past five years*

Jane and John Bagwell  
John Catron and Laurie Archer  
David and Katherin Chase  
Paul and Janie Conner  
Charles and Valerie Diker  
Ronald and Susan Dubin  
John and Margot Ernst  
James and Gail Goodwin  
Stewart and Constance Greenfield  
Bud and Valerie Hamilton  
Don and Jean Lamm

Robert and Margot Linton  
Karen A. Loud  
John and Anne Marion  
David and Marjorie Morehead  
Ronald and Susan Nash  
Caren V. Prothro  
David and Nan Ray  
Margaret E. Robson  
Suzannah and Marshall Sale  
Francie Schottstaedt  
Christopher Smeall and Ann Fabian

James and Georgia Snead  
Eugene V. and Clare E. Thaw  
Betty and Luke Vortman  
❖  
BF Foundation  
Ethel-Jane Westfeldt Bunting Foundation  
Walter Burke Catering, Inc.  
Daniels Insurance, Inc.  
First National Bank of Santa Fe  
Charles Evans Hughes Memorial Foundation  
Thornburg Companies

## ANNUAL SUPPORT

*The following lists salute individuals, businesses, and foundations for their support of the School for Advanced Research in this fiscal year.*

### **President's Council**

Rachel O'Keefe — Chair  
Richard and Shanna Altermann  
Maggie Andersson  
Ronald and Barbara Balsler  
Marty Braniff and David Rubenstein  
Marc Dorfman and James Keller

Ronald and Susan Dubin  
Patrick and Joan Fortune  
Michael L. Hutton  
Barry and Maria King  
Robert and Miryam Knutson  
Russ and Ann Morton

Dennis and Trudy O'Toole  
Lawrence and Lauren Prescott  
Daniel and Betsy Ronel  
Marshall and Suzannah Sale  
Claudette Sutton and Charles Brunn  
Peter and Diane Vennema

### **Bequests**

Reverend Davis Given

### **Memorial Donations**

In memory of Katrin Lamon

### **Honorary Gifts**

In honor of Dana Beck  
In honor of H. Berry Cash  
In honor of Judy Nix





## Foundations and Charitable Trusts

Albuquerque Community Foundation	Fidelity Charitable Gift Fund	Linton Foundation, Inc.
The Annenberg Foundation	Greater Kansas City Community Foundation	National Science Foundation
BF Foundation	The Stewart and Constance Greenfield Foundation	The Dennis A. O'Toole Family Foundation
The Brown Foundation	John Hancock Financial Services Inc., Matching Gifts Program	Leonora Curtin-Paloheimo Foundation
Hoffman-Bravy Charitable Foundation	Heritage Mark Foundation	Anne Ray Charitable Trust
Ethel-Jane Westfeldt Bunting Foundation	Charles Evans Hughes Memorial Foundation, Inc.	John and Margaret Robson Foundation
Vera R. Campbell Foundation	Jewish Federation of Omaha Foundation	SAR Fund at the Santa Fe Community Foundation
Margaret A. Cargill Foundation	Philip R. Jonsson Foundation	Robert G. Weiss Family Foundation
Dobkin Family Foundation		Woodmere Foundation
The Ronald N. Dubin Foundation		
Richard C. and Susan B. Ernst Foundation, Inc.		

## Business Supporters

Altermann Galleries	TEME, Ltd.
Environmental Management and Planning Solutions, Inc.	Thornburg Investment Management
Native American Art Appraisals, Inc.	TMC Real Estate, Inc.

## Lecture Sponsors

Walter Burke Catering, Inc.	First National Bank of Santa Fe	Merrill Lynch
Flora Crichton Lecture Fund	Garcia Street Books	The Paper Tiger
Daniels Insurance, Inc.	C. T. Herman	Thornburg Resource Team
William H. Donner Foundation	La Fonda Hotel	Verve Gallery of Photography
Carol Ely and Robert Wickham, AV Systems	The Leakey Foundation	Betty and Luke Vortman
	The Lensic, Santa Fe's Performing Arts Center	Karen Walker Real Estate, Ltd. Co.

## Supporters of SAR Press

Nancy Mithlo and the University of Wisconsin, Madison	William P. Clements Center for Southwest Studies, Southern Methodist University	University of Colorado, Denver
---	---	--------------------------------

## VOLUNTEERS

*Volunteers throughout SAR's divisions make truly significant contributions. Their gifts of time and talent are vitally important to the organization and its programs.*

## Indian Arts Research Center

Beezy Bing *	Jane Colman *	Nelson Grice	Virginia Lierz *	Karen Solski
Barbara Bishop	Darla Cox *	Bev Hayden	Pam Lytle	Barbara Stanislawski
Hal Bolton *	Larry Dalrymple *	Douglas Herrick	Margie McKhann	Don Thomas *
Melanie Brunner *	Doug Fine *	Bill Larson *	Gail Rachor	Diane Webster *
Clarice Cole *	Jim Fusco *	Nancy Leonard *	Don Seeger	* Docent

## Institutional Advancement

Bill Baxter  
Ruth Holmes  
Trudy O'Toole

## Library

Kathleen Banks  
Cindy Dobson  
Karen Gahr

## Scholar Programs

Karen Gahr

## AFFILIATED SCHOLARS

### Catherine McElvain Library Intern

Victoria Jewett

### IARC Intern

Jessica Metcalfe

### Research Associates

Rebecca Allahyari

Susan B. Alt

Duane Anderson

J. J. Brody

Katherin Chase

Larry Dalrymple

Christopher B. Donnan

Gloria Emerson

Frank Harlow

Cindra Kline

Dwight Lanmon

Susan Brown McGreevy

Nora Naranjo Morse

Marit Munson

Shannon Parker

Mateo Romero

Richard Spivey

### Senior Scholars

Linda Cordell

N. Scott Momaday

Douglas Schwartz

## ADVISORS

*We are sincerely grateful to the scholars, artists, and 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 review to preserve their anonymity, for their invaluable contributions to SAR's publishing.*

Sarah Adeky, Pine Hill, NM

Asif Agha, University of Pennsylvania

Leslie Aiello, The Wenner Gren Foundation

Hesham Samy Alim, University of California,  
Los Angeles

Valorie Aquino, University of New Mexico

George Armelagos, Emory University

Frank Armijo, Jemez Pueblo

Keith Basso, University of New Mexico

Dan Betom, Pinedale, NM

Julia George Betom, Pinedale, NM

Eric Blinman, NM Office of Archaeological  
Studies

Steve Bohlin, Santa Fe, NM

Ruth Bowman, The Anne Ray Charitable  
Trust

Donald L. Brenneis, University of California,  
Santa Cruz

Paul Brest, The William and Flora Hewlett  
Foundation

Benedict Colombi, University of Arizona

Julie Cruikshank, emerita, University of  
British Columbia

William DeBuys, independent scholar

David Eck, NM State Land Office

Gloria Emerson, Shiprock, NM

Jim Enote, Zuni Pueblo

Lara Evans, Evergreen College

Ann Fabian, Rutgers University

Dominic Gachupin, Jemez Pueblo

Steven Gachupin, Jemez Pueblo

John Garcia, Santa Clara Pueblo, NM

Joann George, Pinedale, AZ

Alan Goodman, Hampshire College

James Grossman, The Newberry Library

Sven D. Haakanson, Jr., Alutiiq Museum

Charles Hale, University of Texas, Austin

Holly A. Hart, Scheuer, Yost & Patterson,  
PC

Katie Henio, Ramah Navajo Weavers  
Association

Edwin Herrera, Cochiti Pueblo, NM

David A. Himmelgreen, University of South  
Florida

Shawn Holl, The Omohundro Institute for  
Early American History and Culture

Daniel Hruschka, Santa Fe Institute

Elisabeth Johnson, Santa Fe Institute

Roy Kady, Teec Nos Pos, AZ

Ivan Karp, Emory University

Steven M. Karr, The Autry National  
Center/Southwest Museum of the  
American Indian

Kehaulani Kauanui, Wesleyan University

Paul D. Kockelman, Barnard College

Corinne Kratz, Emory University

Karl Laumbach, Human Systems Research

Frank Lovetto, Jemez Pueblo

Joshua Madalena, Jemez Pueblo

David Martin, Wild Salmon Center, Portland

Tom May, Society for Applied Anthropology

Patricia Mcanany, University of North  
Carolina, Chapel Hill

Cecelia Menjivar, Arizona State University

Marcyliena Morgan, Stanford University

Adam Nazaroff, University of New Mexico

Sigurd Nilsen, The Council on Foundations

Nancy Odegaard, Arizona State Museum

Dennis O'Toole, Cañada Alamosa Institute

Tim Pauketat, University of Illinois, Urbana-  
Champaign

Cheryl Podsiki, Field Museum

Robert P. Powers, Santa Fe, NM

Keith M. Prufer, University of New Mexico

Sherry Farrell Racette, University of  
Manitoba

Ulysses Reid, Zia Pueblo

Daniel Rogers, National Museum of Natural  
History, Smithsonian Institution

Barnaby Romero, Jemez Pueblo

Gary Roybal, Bandelier National  
Monument

Roger Sanjek, Queens College, City  
University of New York

Octavious Seowtewa, Zuni Pueblo

James Snead, George Mason University

David H. Snow, Cross-Cultural Research  
Systems

Herb Stevens, San Carlos Apache  
Cultural Center

Mary C. Stiner, University of Arizona

Alan C. Swedlund, University of  
Massachusetts, Amherst

Patricio Tenorio, Santo Domingo  
Pueblo, NM

Franklin Toya, Jemez Pueblo

Pete Toya, Jemez Pueblo

William Tsosie, Shiprock, NM

Özge Gencay Üstün, The Southwest  
Museum, Autry National Center

James Walker, The Archaeological  
Conservancy

William H. Walker, New Mexico State  
University

Adam Waquie, Jemez Pueblo

John Ware, The Amerind Foundation

David J. Weber, Southern Methodist  
University

Linda Whiteford, University of South Florida

Bonnie Yazzie, Navajo Technical College



# STAFF OF THE SCHOOL FOR ADVANCED RESEARCH

James F. Brooks, President and CEO

John Kantner, Vice President for  
Academic and Institutional  
Advancement

Sharon K. Tison, Vice President for  
Finance and Administration



Lynn Baca, Co-Director and Marketing  
Manager, SAR Press

Cynthia Chavez Lamar, Director, Indian  
Arts Research Center

Catherine Cocks, Co-Director and  
Executive Editor, SAR Press

Elizabeth Crosman, Culinary Assistant,  
Guest Services

Kathryn (Caty) Crosman, Culinary  
Assistant, Guest Services

Mary Crouchet, Business Associate,  
SAR Press

Jennifer Day, Registrar, IARC

Doug Dearden, Director, Information  
Technology

Cynthia Dyer, Production Manager,  
SAR Press

Laura Elliff, Collections Manager,  
Indian Arts Research Center

Ellen Goldberg, Editorial Assistant,  
SAR Press

Isidro Gutierrez, Groundskeeper,  
Physical Plant

Laura Holt, Librarian, Scholar Programs

Nadine Koenig, Scholar Programs  
Assistant

Daniel Kurnit, Administrative  
Assistant, IARC

Nancy Owen Lewis, Director, Scholar  
Programs

Jonathan A Lewis, Multimedia  
Programmer, Academic and Institu-  
tional Advancement

Diane McCarthy, Director, Executive  
Services

Janie Miller, Receptionist/Administrative  
Assistant, Academic and Institu-  
tional Advancement

Randy Montoya, Physical Plant  
Assistant

John Noonan, Customer Service/  
Shipping and Receiving Clerk,  
SAR Press

Jason S. Ordaz, Multimedia Designer,  
Academic and Institutional  
Advancement

Kent Owens, Bookkeeper, Business  
Administration

Sylvanus Paul, Collections Management  
Assistant, IARC

Elysia Poon, Program Coordinator,  
IARC

Carol Sandoval, Director of Personnel,  
Business Administration

Jean Schaumberg, Advancement  
Associate, Academic and  
Institutional Advancement

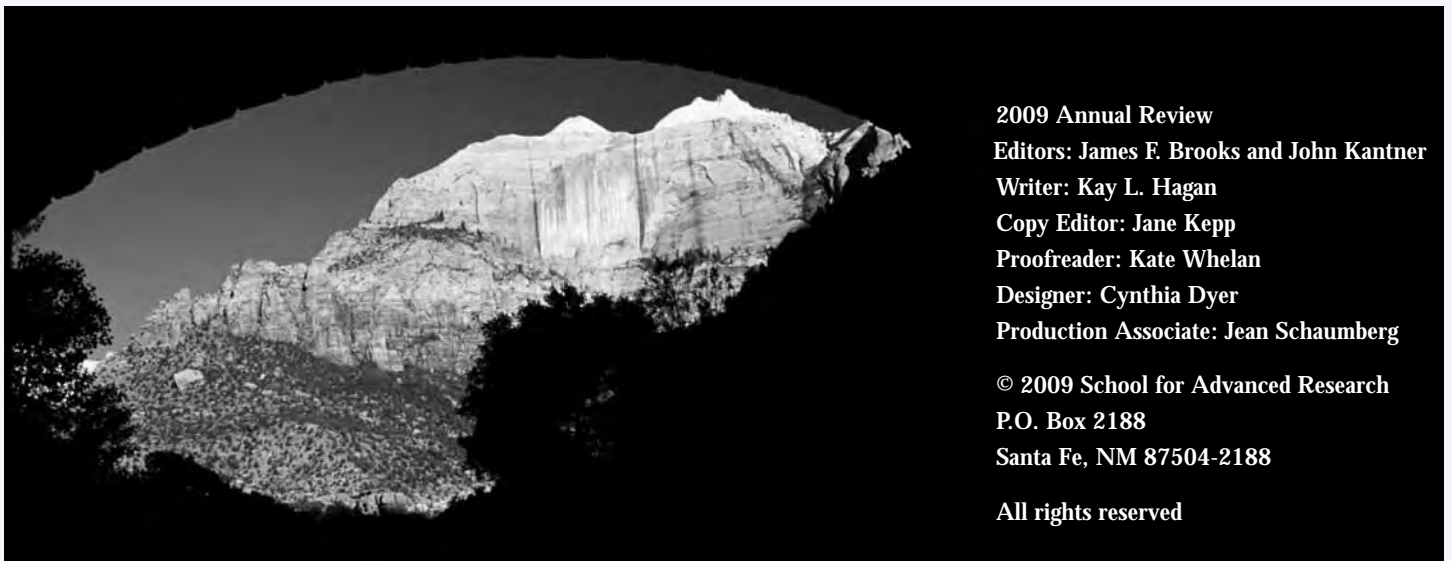
Leslie Shipman, Manager, Guest  
Services

Raymond Sweeney, Director, Physical  
Plant

Carol Tapke, Administrative Assistant,  
Executive Services

Carla Tozcano, Assistant/Courier, Guest  
Services

Charles Tramontana, Editorial  
Assistant, SAR Press



**2009 Annual Review**

**Editors: James F. Brooks and John Kantner**

**Writer: Kay L. Hagan**

**Copy Editor: Jane Kepp**

**Proofreader: Kate Whelan**

**Designer: Cynthia Dyer**

**Production Associate: Jean Schaumberg**

**© 2009 School for Advanced Research**

**P.O. Box 2188**

**Santa Fe, NM 87504-2188**

**All rights reserved**

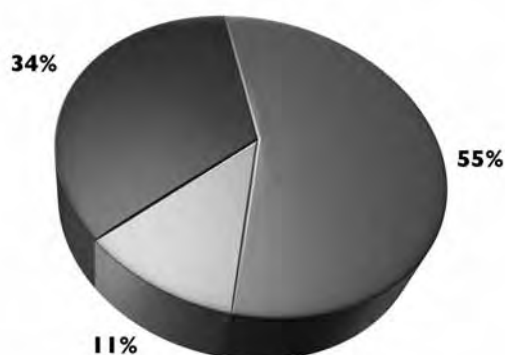
# SUMMARY FINANCIAL STATEMENT

FISCAL YEAR ENDED JUNE 30, 2009

(unaudited)

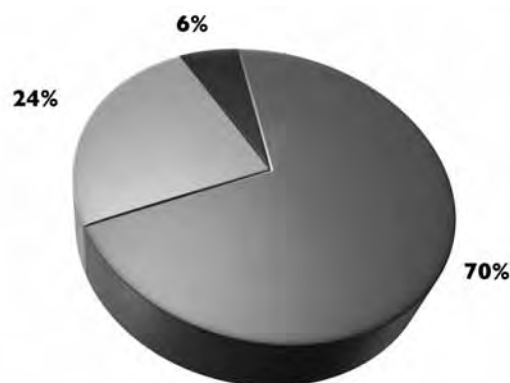
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
<b>Revenues, Gains and Other Support</b>				
Contributions and Grants	\$1,028,656	\$97,750	\$202	\$1,126,608
Sales, Dues and Fees	391,698	-	-	391,698
Total Investment Income	(7,837,925)	-	-	(7,837,925)
<b>Total Revenues and Gains</b>	<b>(6,417,571)</b>	<b>97,750</b>	<b>202</b>	<b>(6,319,619)</b>
<b>Expenses/Restriction Releases</b>				
Program Services	\$1,729,414	\$737,149	-	\$2,466,563
Support Services				
Management and General	827,691	-	-	827,691
Resource Development	194,991	-	-	194,991
<b>Total Expenses/Releases</b>	<b>2,752,096</b>	<b>737,149</b>	<b>-</b>	<b>3,489,245</b>
<b>Increase in Net Assets</b>	<b>\$(9,169,667)</b>	<b>\$(639,399)</b>	<b>\$202</b>	<b>\$(9,808,864)</b>
<b>Net Assets, June 30, 2008</b>				
Endowments, at Market	\$20,250,249	-	\$11,708,705	\$31,958,954
Other Net Assets	-	3,418,352	-	3,418,352
<b>Total Net Assets, June 30, 2008</b>	<b>20,250,249</b>	<b>3,418,352</b>	<b>11,708,705</b>	<b>35,377,306</b>
<b>Net Assets, June 30, 2009</b>				
Endowments, at Market	\$10,377,145	-	\$11,708,907	\$22,086,052
Other Net Assets	703,437	2,778,953	-	3,482,390
<b>Total Net Assets, June 30, 2009</b>	<b>\$11,080,582</b>	<b>\$2,778,953</b>	<b>\$11,708,907</b>	<b>\$25,568,442</b>

**Source of Funds for FY2009 Expenses**



- Endowment and Draw
- Sales, Dues, and Fees
- Contributions and Grants

**SAR Expenses by Function**



- Programs
- Management and General
- Resource Development



## PHOTO CREDITS

Cover, SAR campus, conceptualized and photographed by Jason S. Ordaz; page 10, Virtual skull and endocast of LB1 (aka "Hobbit") courtesy Kirk Smith, Mallinckrodt Institute of Radiology, St. Louis; page 11, drawing courtesy Wenda Trevathan; page 12, Carved stone smoking pipe, courtesy Tim Pauketat; "Angel Mound" courtesy Glenn A. Black Laboratory of Archaeology, Indiana University; page 13, DDR gate, Sierra Leone 2001, courtesy Daniel Hoffman; page 14, Iroquois Chiefs from the Six Nations Reserve reading wampum belts 1871, LAC BAC Q4-11592 courtesy Library and Archives of Canada; page 17, weaving by Pat Courtney Gold, photograph by Jonathan A Lewis; basket by Pat Courtney Gold, courtesy of the artist; page 20, Summer scholars, photograph by Jonathan A Lewis; page 21 ©1996, MetaTools, Inc.; page 23, bottom left, photograph © 2007 Michael Besser, iStockphoto; page 24, Sao Paulo stock exchange; pages 26 and 27, textile documentation seminar, photographs by Jonathan A Lewis; page 30, bottom, courtesy Anne Irwin; page 31, bottom, Irish cemetery, courtesy Rachel E. Scott; page 32, top, view of Temple II and the north Acropolis from Temple I, Tikal, © CyArk; page 34, Jonathan Marks, photograph courtesy of the author; page 35, bottom, Iranian presidential elections 15 June, 2005, photograph by Shahrar Sharif; page 36, bottom left, logo for The Witness Project, original design by the National Cancer Institute, with modifications by D. O. Erwin, bottom right, photograph by Andrew Kilgore from *Confronting Cancer*; page 37, bottom, courtesy Kimberly Christen from *Aboriginal Business*; page 38, below left Lancaster's imaginary reconstruction of Roman Drayneflete ca. AD 200 and right showing soon after the Norman conquest ca. AD 1070, courtesy Colin Renfrew, and bottom, the dressed stone ushnu platform in the central plaza of Huánuco Pampa courtesy of Craig Morris from *The Ancient City*; page 39, bottom left, a Vietnamese American boy's "Roots" drawing memorializing his mother's journey from Vietnam to California, courtesy Barrie Thorne and bottom right, popular rapp crew Chronic Mobb at a concert in Arusha, Tanzania, courtesy Brad Weiss from *Figuring the Future*; page 40, bottom left, British Consul G. Litton and Indian army regulars, 1905 courtesy Royal Botanic Garden, Edinburgh, below right image from the Silver Institute website, courtesy Silver Institute, and right bottom, line drawing from a handwritten manuscript used in a Nazi funeral ritual, Janert 1965, from *Timely Assets*; page 41, below left and bottom figures adapted from Heizer and Baumhoff, *Prehistoric Rock Art of Nevada and Eastern California*, University of California Press, 1962 and below right, photograph of Range Creek Canyon by Duncan Metcalfe, courtesy of Utah Museum of Natural History, from *The Great Basin*; page 42, center left, photograph by Jonathan A Lewis; page 43, photograph by John Kantner; page 45, Gila photographs by John Kantner; page 49, Stephen Houston, photograph courtesy Brown University; page 51, "Primogeniture", courtesy Mateo Romero, photographed by Jennifer Day; moccasins, photograph by Jennifer Day; page 53, George Gumerman, photograph by Katrina Lasko; page 54, Nancy Owen Lewis, photograph by Jonathan A Lewis; N. Scott Momaday, photograph by Katrina Lasko; Douglas Schwartz, photograph by Josef Tornick, courtesy of New Mexico Community Foundation Luminarias and Legacy Collection; all other photographs by Jason S. Ordaz





School for Advanced Research  
PO Box 2188 • Santa Fe, NM 87504-2188 • 505-954-7200  
FAX 505-989-9809 • Email: [info@sarsf.org](mailto:info@sarsf.org) • [www.sarweb.org](http://www.sarweb.org)