

American Anthropological Association

El Dorado Task Force Papers  
Volume I

Submitted to the Executive Board  
As a Final Report  
May 18, 2002



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A N T H R O P O L O G I C A L  
A S S O C I A T I O N

PAPERS OF THE AMERICAN ANTHROPOLOGICAL ASSOCIATION EL DORADO  
TASK FORCE

SUBMITTED AS A FINAL REPORT TO THE EXECUTIVE BOARD OF THE  
ASSOCIATION MAY 18, 2002

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PART VIII: Appendix: Comments regarding the Working Papers of the El Dorado Task Force, submitted by anthropologists to the AAA web site February 10, 2002-April 19, 2002.

The Task Force includes here comments by anthropologists on the Working Papers that make a substantive contribution to issues within the scope of the charge to the Task Force. These comments are included here with the permission of the authors.

These comments were submitted before the completion of the final report, "Papers of the El Dorado Task Force." In some cases, issues raised in the comments are addressed in the final report. Note that the numbered sections of the working papers have been changed in the final report, but the documents still have similar (and in some cases the same) titles.

All comments submitted, in addition to those included here, can be found on the AAA web site. The Task Force thanks all those who have participated in the web site dialogue.

Readers who read the final report on the web site should seek the comments referenced below on the site, using the "Search Comments" button and searching by the last name of the author.

- Bruce Albert , 2.3 Yanomami Names: "Comments on Napoleon Chagnon's methods of identification and name collecting among the Yanomami (03/10/02)
- Bruce Albert, 2.2. Informed consent and the 1968 Neel Expedition": Yanomami Rights to Informed Consent: Inverting the Perspective (2 parts) (04/19/02)
- Bruce Albert , 2.2. Informed consent and the 1968 Neel Expedition: " Federal Attorney General Office of Brazil launches investigation into Yanomami Blood Samples held in U.S. (04/19/02)
- Manuela Carneiro da Cunha , General Comment (04/13/02)\*
- R. Brian Ferguson, 2.4. Involvement in Yanomami Political Affairs (03/20/02)
- Michael Fischer, General Comment (04/13/02)
- Michael Fischer, General Comment (04/18/02)
- Michael Fischer, 2.3 Yanomami Names (04/18/02)
- John Frechione, 2.1. The Measles Epidemic of 1968: "Interview with Dr. Brandon S. Centerwall" (04/19/02)
- Kenneth Good, 2.2 Informed Consent and the 1968 Neel Expedition (04/19/02)
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- Gail Goodwin Gomez, General Comment: "General Comments to the AAA El Dorado Task Force Submitted by Gale Goodwin Gomez, Ph.D." (03/07/02)
- Thomas Gregor , 3. Yanomami Statements "Comments on Yanomami Interviews and 'The Case for Collective Responsibility and Reparations'" (04/19/02)
- Edward Hagen, General Comment (04/19/02)

Catherine Howard, 2.6 Allegations of Inappropriate Sexual Relationships: "The Sexual Life of Savants, or Putting Hill's Argument to Bed" (03/10/02)  
William Irons, 3.3. Interview with Davi Kopenawa: "Comment on Chernela's Interview with Davi Kopenawa" (03/08/02)  
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Barbara Rose Johnston , 4. Essays and Reflections: "Elements of the Professional Life of James V. Neel as Reflected in the Declassified Literature on Human Radiation Experimentation" (04/12/02)  
Davi Kopenawa Yanomami, 3.3. Interview with Davi Kopenawa: "Davi Kopenawa Responds to William Irons" (04/15/02)  
Lêda Martins. 2.2 Informed Consent and the 1968 Neel Expedition (03/21/02)  
Leslie Sponsel, 1. Introduction (03/12/02)  
Leslie Sponsel, 2.7 Warriors of the Amazon (04/12/02)  
Leslie Sponsel, 2.6 Allegations of Inappropriate Sexual Relationships (4/17/02)  
Leslie Sponsel, General Comment (4/19/02)  
Terrence Turner, 4.1, Turner Point by Point: "Turner on Turner\* on Turner , Point by Point by Point" (Parts 1 and 2) (3/21/02)  
Terence Turner, 2.1. The Measles Epidemic of 1968 (4/19/02)

Juan J. R. Villarías-Robles, General Comment (02/27/02)

\*Carneira da Cunha's comment was posted during the period for comment on the Working Papers, which did not include a section on "Representations and portrayals of the Yanomami that may have had a negative impact." That section is now included in the summary statement "Some major allegations against Napoleon Chagnon." However her comment complements the remarks made there.

PAPERS OF THE AMERICAN ANTHROPOLOGICAL ASSOCIATION EL DORADO  
TASK FORCE SUBMITTED AS A FINAL REPORT TO THE EXECUTIVE BOARD OF  
THE ASSOCIATION

**A Note on the Structure of the Report**

The report includes the following sections in two volumes. In Volume I, Part I, in addition to this overview note, there are:

- 1) A statement of the charge to the El Dorado Task Force
- 2) The Task Force's interpretation of the charge
- 3) Membership and procedures of the Task Force

In Volume I, Part II, we present three introductory statements under the collective authorship of the members of the Task Force.

In Volume II, we include the following sections:

Part III offers some background materials on

- 1) The role of the American Anthropological Association in issues related to the Yanomami
- 2) Background information on the Yanomami
- 3) Yanomami Updates

In Part IV, we present a set of interviews with and statements by Yanomami, collected, transcribed, and translated by Janet Chernela.

In Part V there are 10 case studies. The case studies vary in length and represent the results of research conducted into the issues indicated by members of the Task Force. Many of the case studies are individually authored by members of the Task Force, who have undertaken the research necessary to complete the case study. Where a case study has only one or two authors, other members felt that they simply did not have the expertise to either confirm or deny the results reported in the case study.

In Part VI, there are two reports and four essays. The Task Force decided to use this section to provide opportunities for members to advance minority opinions (especially in the essays) or develop details that are outside the main charge of the Task Force, but that became part of its deliberations (see the reports).

Part VII enumerates the references cited in Parts I-V.

A preliminary report under the title "Working Papers of the AAA El Dorado Task Force" was posted on the AAA Web Site from February 10 until the date of posting of the final report on May 1, with an invitation for comments open between February 10 and April 19. We incorporate as appendices, with the permission of their authors, comments by anthropologists that bore on issues within the scope of the charge of the task force. Many of these include useful citations of reference materials. These appendices will permit readers to have immediate access to important dimensions of the remarkable dialogue that took place during the period when comments were posted. All of the comments received, and comments received in future, will continue to be accessible on the AAA web site. Members of the Task Force thank all those who submitted comments. We assume that comments and discussion will continue. This "final" report is simply one contribution to an ongoing dialogue that the AAA will facilitate.

## PART I. BACKGROUND ON THE TASK FORCE AND THE INQUIRY

### 1.1. The Charge to the Task Force.

The AAA El Dorado Task Force was constituted by the Executive Board of the AAA at its meeting of February 3 & 4 2001 (see <http://www.aaanet.org/press/eldoradouupdate.htm>). The motion was as follows:

#### Motion on setting up an Inquiry

At the February 3 & 4 2001 Meeting of the American Anthropological Association Executive Board the following motion was passed.

1) The AAA Executive Board will establish a task force of five members of the American Anthropological Association, four to be appointed by the AAA President, to conduct an inquiry on the allegations contained in *Darkness in El Dorado* by Patrick Tierney. The El Dorado Task Force will be chaired by AAA past President Jane Hill and will make its report to the Executive Board at its November 2001 meeting. The Task Force inquiry is intended to contribute to the Committee on Ethics' efforts to extend guidelines and create materials concerning field research conducted wherever anthropologists work.

2) Using the report of the Task Force chaired by Jim Peacock as background, the El Dorado Task Force will consider the allegations concerning (1) fieldwork practices of anthropologists, (2) representations and portrayals of the Yanomami that may have had a negative impact, (3) efforts to create organizations to represent the interests of Yanomami or efforts to contribute to Yanomami welfare that may have actually undermined their well-being, (4) activities that may have resulted in personal gain to scientists, anthropologists and journalists while contributing harm to the Yanomami, and (5) activities by anthropologists, scientists and journalists that may have contributed to malnutrition, disease and disorganization.

3) The El Dorado Task Force may wish to consider allegations relating to medical research and medical emergencies among the Yanomami (e.g. the measles epidemic of 1968, research using radioactive iodine in the 1960's) The Task Force should note earlier findings in their report where they feel that there is already sufficient evidence to refute such allegations, unless new information or questions emerge.

4) The El Dorado Task Force should be mindful of the evolution of various codes of ethics and ethical guidelines existing during the time a particular set of actions occurred. It is expected that the Task Force will seek information from AAA members, the author, and key anthropologists mentioned in the book. The Task Force should also contact anthropologists and others in Brazil and Venezuela in order to share information and become apprised of parallel investigations. The Task Force may also utilize the expertise of outside experts (medical researchers, epidemiologists) where necessary.

## 1.2. Interpreting the Charge.

In taking *Darkness in El Dorado* as a framework, one of the first tasks for the group was to develop a set of priorities for inquiry. The book includes hundreds of specific allegations, and the Peacock Committee found that many of them deserved attention. Following the Board resolution referenced above, the Task Force grouped the allegations into five major sets, and has focussed on a few instances in each set that seemed most amenable to inquiry. The sets are (1) fieldwork practices of anthropologists, (2) representations and portrayals of the Yanomami that may have had a negative impact (3) efforts to create organizations to represent the interests of Yanomami or efforts to contribute to Yanomami welfare that may have actually undermined their well-being, (4) activities that may have resulted in personal gain to scientists, anthropologists and journalists while contributing harm to the Yanomami, and (5) activities by anthropologists, scientists and journalists that may have contributed to malnutrition, disease, and disorganization. In addition, we have considered allegations relating to medical research and medical emergencies among the Yanomami.

We have used several types of reports on our inquiries. The first are the introductory statements under the authorship of the entire task force. These are found in Part II of Volume I. In Volume II, Part III develops background material, on previous actions of the AAA on matters related to the Yanomami. A section with geographical, historical, ethnographic, and human rights background on the Yanomami is included in order to assist those who are not closely familiar with these people. Supplemental to these background materials, Janet Chernela provides updated information on human rights and related issues that arose while the work of the Task Force was under way.

Part IV presents several interviews and statements by Yanomami collected by Janet Chernela. These are referenced in the introductory statements and in the case studies in Part V, as well as in the essays in Part VI. Part V consists of case studies under the authorship of one or more members of the Task Force. These report research into a specific topic. Task force members assigned as researcher/authors lay out the relevant texts and other information, such as personal communication information, that were collected, and summarize the results of their inquiry and the lessons that might be learned from it. In Part VI are found reports and essays. Like the case studies, these have authors. They develop lines of inquiry that may be tangential to the main charge, and also permit the presentation of minority opinions. In the case of the reports, the focus is on data, while the essays are more wide-ranging.

The final papers of the Task Force were compiled in the context of an unprecedented dialogue about the preliminary working papers, conducted on the AAA web site between February 10 and April 19, 2002, and involving both anthropologists and their students, not only from the U.S., but from other countries as well. Some of the comments submitted on the working papers of the Task Force were very substantial research papers compiled by specialists in the field. It was impossible for the Task Force to respond in point-by-point detail to all of these comments. Some, but not all, are referenced directly in various sections of the final report. However, this dialogic character of our work became very important to the Task Force, and permitted us to present our collective and individual views as part of an ongoing exchange with one another and with our critics.

In interpreting the charge, members of the Task Force had to reflect on the central place in our inquiry of Patrick Tierney's *Darkness in El Dorado* (New York: W.W. Norton, 2000). Tierney's book provided the impetus for the Association to set up a Task Force for the unprecedented purpose of inquiry into the conduct of anthropology in a specific field



situation over more than 30 years. We regard the work with profound ambivalence, finding the book deeply flawed, but nevertheless highlighting ethical issues that we must confront.

Many reviews of the work have been published . Among the major reviews are Arvelo-Jiménez 2001, Geertz 2001, Grandin 2000, Proctor 2000, Sahllins 2000, Stoll 2001, Tooby 2000, Van Arsdale 2001, to mention only a few. One very detailed critique of the book can be found at the website of the University of California at Santa Barbara (“Preliminary Report”, Department of Anthropology, University of California, Santa Barbara” (<http://www.anth.ucsb.edu/chagnon.html>); see also <http://www.psych.ucsb.edu/research/cep/eldorado>. Extensive discussions of the book can also be found at <http://www.publicanthropology.org>.

An exceptionally complete collection of documents regarding the book and debates about it was for a time found at <http://www.anth.uconn.edu/gradstudents/dhume/Dark/darkness>; a good deal of work cites papers on the site. Much of the site was inaccessible at the time of completion of the final report.

We concur with the findings of the AAA Executive Board , based on the report of the Peacock Committee, that the allegations in *Darkness in El Dorado* must be taken seriously. *Darkness in El Dorado* has served anthropology well in that it has opened a space for reflection and stocktaking about what we do and our relationships with those among whom we are privileged to study. But the required reflection goes beyond these matters. For instance, we must attend carefully to the responses of colleagues internationally, who have asked why American anthropologists are moved to action by an attack from outside the profession, but not by the collegial inquiry and concerns of our fellow anthropologists in other countries. We are aware that many of the allegations raised by Tierney’s book have been raised before by other scholars and journalists, including Brazilian and Venezuelan colleagues. We are thus moved to reflection about our relationships with our colleagues around the world and especially in Venezuela and Brazil.

The charge to the El Dorado Task Force to conduct an “inquiry” is unprecedented in the history of the Association, so that the Task Force had to think about what an “inquiry” might be. The term implies reflection on the truth or falsity of allegations -- and also of reflection of a moral and theoretical kind as well. In no sense did we consider our work to be an "investigation." Nor did we consider the materials that we developed to be "evidence." Where we found that it was possible to suggest something about the truth or falsity of allegations (or of the approximate location of an allegation in the large zone that exists between these two poles) we have done so. However, we present the various points of view that our interlocutors shared with us as important in their own right, as worthy of attention and reflection, but not as "evidence" revealing that some event did or did not occur.

We have had to reflect, not simply on the implications of some specific moments of anthropological work among the Yanomami, but on anthropological practice more generally. Both historically and today anthropology retains a central location in those relatively enduring regimes of knowledge and power which we can refer to in shorthand as the confrontation of Western elites with “others” whose presence requires classification, explanation, and incorporation into the systems of knowledge through which that power is in part constituted. These regimes do more than merely shape anthropological practice; they make it possible. However, at the same time, it is possible to use anthropology to interrupt these very regimes, to expose their contradictions, and to open within them spaces within which new voices can be heard. By locating the work of our Task Force partly in the space of reflection, we hope to accomplish such an interruption. But at the very minimum we hope to inspire a movement in anthropological exchange beyond the relatively narrow zones in

which debate over the meaning of *Darkness in El Dorado* has too often been restricted: Beyond a spurious distinction between value-free “science” and value-involved “humanities”, and, especially, beyond individuals and personalities. All anthropological practice is implicated in what went wrong in research conducted among the Yanomami – and members of the Task Force believe that things did go wrong. Some of these involved styles of anthropological investigation that are taken for granted or even explicitly advocated by many colleagues.

Members of the Task Force wish to be clear that they do not wish to rule out any kind of anthropological research. Our goal is rather to urge, consistent with developing international rules governing research with human subjects, that the use of any method or style of research be accompanied by careful reflection on its potential costs and benefits to the people under study.

Should the kinds of specific conjunctions of politics and personalities that developed around Yanomami anthropology take shape around other challenging field situations, the AAA may have to commission new task forces. However, we believe that such discussions should not take place only at moments when our discipline is threatened by scandal. Instead, “inquiry” –on the history of practice in our discipline and on our own current practices -- should be part of the everyday work of all anthropologists. To make such reflection possible, we urge the use, at every level of every anthropological practice, of forms of presentation that will make that practice relatively transparent to ourselves, to those among whom we study, and to those who come after us, so that our own practices, as much, at least, as the lives of our subjects, can be targets of inquiry. We hope that the work of the Task Force and, especially, the open debate and dialogue that has taken place on the AAA web site during its work, will provide an exemplary framework for such reflection in the future.

### **1.3. Membership and Procedures of the El Dorado Task Force.**

#### **1.3.1. Meetings and Procedures**

The AAA El Dorado Task Force was constituted by the Executive Board of the AAA at its meeting of February 3 & 4 2001 (see <http://www.aaanet.org/press/eldoradouupdate.htm>). The Task Force has held five face-to-face meetings; four at the AAA offices in Arlington, Virginia (April 20-21, 2001, October 26-28, 2001, February 8-10, 2002, and April 12-14, 2002), and one at the Annual Meeting in Washington, DC Friday, Nov. 30, 2001. The Task Force held a final conference call April 30, 2002. Members have also conducted exchanges by e-mail and telephone (many of these did not involve all members of the group). The meetings and other work of the Task Force were staffed by Kim Guthrie, Executive Secretary of the Association, to whom the Task Force is greatly indebted.

Each member of the Task Force has had specific tasks and obligations. To the extent possible, members have tried to become acquainted with the anthropological literature on the Yanomami in the specific area that they were assigned. Especially those members who were not previously experts in the field apologize for the many gaps in our knowledge and understanding that must remain. In addition to the anthropological literature, we have consulted other materials including newspapers, films, grant proposals, and correspondence. Members have conducted a number of interviews, emphasizing interviews of persons with first-hand knowledge of the Yanomami fieldwork that is the object of the major allegations in *Darkness in El Dorado*, and with Yanomami themselves. Hill has held conversations with Ernesto Migliazza, Ryk Ward, and Jesus Cardozo. Chernela has conducted interviews with Davi Kopenawa Yanomami in Demini Village, Amazonas State, Brazil, with Jose Seripino, a representative of the Yanomami from Venezuela, at the Latin American Studies Association meetings in Washington DC, with Julio Wichato, a Yanomami nurse of Platanal, Upper Orinoco, Venezuela. Chernela has also held conversations with medical professionals, Venezuelan anthropologists, state officials, human rights workers, and other representatives at the First Yanomami Conference at Shakita (Upper Bisaasi-teri), Venezuela. In addition Chernela has interviewed leaders of COIAB and CIR, indigenous organizations that represent the Yanomami; and with members and leaders of CCPY and URIHI, NGOs that bring services to the Yanomami and work on behalf of Yanomami defense. Chernela was one of two representatives of the Task Force during the meetings with the Yanomami held November 20-23 in Shakita (Upper Bisaasi-Teri), Upper Orinoco, Venezuela. Fernando Coronil served as liaison to the Venezuelan anthropological community and to the Yanomami Commission, a Venezuelan government commission established to investigate the allegations in *Darkness in El Dorado*. Coronil made two visits to Venezuela for this purpose and conducted many conversations with government officials and anthropologists at IVIC (Instituto Venezolano de Investigaciones Cientificas), the Universidad Central, and the Venezuelan Yanomami Commission. Coronil was one of two Task Force representatives at the meetings November 20-23 in Shakita, and there conducted discussions with José Seripino and with other representatives of the Yanomami, as well as with government officials, activists, medical doctors, and representatives of indigenous organizations. Trudy Turner undertook interviews and correspondence with 16 anthropologists and biologists who have undertaken research that involved the collection of biological samples in indigenous populations. Turner surveyed literature on research ethics and informed consent, and conducted research in the James V. Neel Archives at the American Philosophical Society, and located and reviewed James V. Neel's grant proposals to the Atomic Energy Commission and other funding agencies from the relevant period. Hill's work has primarily been to

organize and chair Task Force meetings, and to coordinate the work of the members, but she also undertook several primary research tasks.

All interviews, both with Yanomami and non-Yanomami, were made in the name of the Association. Members explained the work of the Task Force to the interviewees, and received explicit authorization from the interviewees for dissemination as contributions to the task of inquiry. Most of the Yanomami statements presented in Section IV are by Yanomami who are public figures, who have spoken out on the issues touched on in many venues. The statements from Jose Seripino and Toto Yanomami were made in public meetings in the United States. We have accompanied all transcriptions with relevant contextual information, to ensure that the interviews are not considered “evidentiary” of “events” but rather of a “point of view.” So that the exact circumstances of the collection of the Yanomami statements will be understood, Janet Chernela has provided the following materials.

**1.3.1.1 The Interview Process** (Janet Chernela) I met with and interviewed three Yanomami spokespersons: Davi Kopenawa (Demini village, Brazil, June 7, 2001); José Seripino, (Washington DC, October 2001); and Julio Wichato (Shakita, Venezuela, November 22, 2001). I also attended, taped, and transcribed public addresses by Toto Yanomami (Ithaca, N.Y., April 6) and José Seripino (Washington D.C., October 2001).

Here I describe the conditions of each transcription:

**Davi Kopenawa** is a prominent Yanomami spokesperson who has presented the case of the Yanomami internationally for over twenty years. I have met with Davi Kopenawa 4 times, once at an international conference in New York, twice in the city of Boa Vista, and once in his village, Demini, in the Parima highlands of Brazil. I arranged the interview through contacts at CCPY, an NGO with offices in Boa Vista and radio contact with Davi. CCPY acted as intermediaries in obtaining Davi's permission to interview him on behalf of the Task Force of the American Anthropological Association.

In addition to being a prominent spokesperson, Davi was relevant to the charge of the Task Force insofar as he was raised near Toototobi, where he lost his mother and other relatives to the measles epidemic and where he and his family were among those whose blood was collected by the Neel/Chagnon expedition.

I invited Davi to participate in what I call "reciprocal" interviewing -- that is, he could interview me as I could interview him. He understood that he was invited to speak to the AAA in this interview, and refers to the Association in the course of his talk. He also knew that this interview would be widely disseminated.

A number of anthropologists had discussed the Tierney book with Davi before my arrival. Among these were Bruce Albert, Leda Martins, and a third anthropologist whose name Davi could not recall. Davi and I spoke in Portuguese. The interview was recorded on audio and video-tape, and later translated from tapes into English.

**José Seripino** is a Yanomami spokesperson who works closely with the Venezuelan Commission charged with examining allegations raised in Tierney's book Darkness in El Dorado. In October of 2001 José visited the United States with Jesus Ignacio Cardozo Hernandez, head of the Venezuelan Commission, in order to participate in a meeting of the Latin American Studies Association. (I was a discussant in the same session.) While in Washington DC, José made a separate public address at George Washington University. It is the latter that is translated and transcribed here.

Unlike Davi Kopenawa, who is Brazilian, José Seripino is a leader of the Venezuelan village, Koparima, in the Upper Orinoco. He represents his village in SUYAO (Shabonos Unidos de los Yanomami del Alto Orinoco) and the Yanomami people in the Venezuelan National Indian Council, CONIVE. He was appointed Commissioner for the Upper Orinoco by the governor of Amazonas state. I was pleased to have the opportunity to record, translate and transcribe the comments of a key figure among the Venezuelan Yanomami.

**Julio Wichato**. The interviews and presentations of Davi Kopenawa and José Seripino showed strong concerns regarding the state of blood samples collected during the Neel expeditions and currently stored in the United States. When I attended the November meetings in Shakita, Venezuela, I brought statements to the Yanomami from US physical anthropologists Ken Weiss and Andy Merriwether, regarding the full status of Yanomami bodily samples in their curation (see Case Study 5.3, "Collection of Bodily Samples").

I was given no opportunity to present these statements. In part this was due to the concern among Venezuelan medical personnel that the mention of the bloods might create problems in blood extraction used in diagnosing diseases such as malaria.

At Shakita I met with a number of health practitioners working among the Yanomami. Among these was José Antonio Kelly, a Venezuelan medical anthropologist from Cambridge University. Kelly had worked in the area for over 18 months and appeared to be well acquainted with both Yanomami and non-Yanomami health workers and practices. Thinking to obtain an opinion from a Yanomami health practitioner regarding the medical uses of blood sampling, I asked Kelly to introduce me to a Yanomami nurse who, I specified, had no partisan position in the Tierney debate. Kelly introduced me to the elderly nurse from Platanal, Julio Wichato. To my surprise Wichato, who collects blood samples routinely, maintains and stores blood for diagnosis, and is familiar with the exercise of medical research, took a position regarding the US samples similar to those of the previous spokespersons. When I realized this, I asked Wichato if I might formally interview him with taperecorder. He agreed. We were forced to await a recording device. During the waiting period Wichato, Kelly, and I discussed the Task Force, its role, and the uses of the taped interview. I believe that Julio Wichato fully consented to this interview, when, at last, we were provided with a video camera by Fernando Coronil.

**Toto Yanomami** was an invited speaker at the conference, "Tragedy in the Amazon: Yanomami Voices, Academic Controversy, and the Ethics of Research," at Cornell University, April 5-7, 2002. I translated and transcribed one of several public addresses he made at that conference.

Toto's views are relevant to the charge of the Task Force since he is headman of Toototobi, a community that, under his father's leadership, was one of the main sites where the research team headed by James Neel and Napoleon Chagnon collected blood. Toto is a known Yanomami spokesperson in his own right. In April 2001 he acted as representative of the Yanomami communities of Toototobi, Patawaio, and Demini, at the Third Conference on Indigenous Health that took place in Boa Vista and Brasilia. Still in 2001 he was nominated to the Special Council of Yanomami Health Districts. Toto's presentation was delivered in Yanomami, then translated into Portuguese by Davi Kopenawa and into English by Gale Goodwin Gomez. My transcription represents my own translation from Mr. Kopenawa's Portuguese with some bracketed commentary derived from Goodwin's translation.

#### **Attempts to Obtain Additional Interviews**

The meeting at Shakita took place between Nov. 20-23, 2001. According to the Venezuelan Commission, this was the first-ever all Yanomami meeting in the Upper Orinoco of Venezuela. Terence Turner (an independent visitor), Fernando Coronil, and myself may have been the only representatives of non-Venezuelan institutions at the meeting. Events were tightly scheduled and divided between plenary sessions, with various speakers, and workshops. We three were invited to briefly introduce ourselves. My explanation that I represented the North American association of anthropologists, and would be happy to transmit any comments to them, drew no would-be interviewees. My methods were quite obvious, involving a tripod, a video camera, and an audio tape recorder. I never turned away any Yanomami or non-Yanomami wishing to speak to me. If my colleagues were approached by Yanomami speakers, I am not aware of it.

Approximately six weeks after the Shakita meeting, I was contacted through e-mail by the missionary, Mike Dawson, who served as Yanomami translator at the meeting. Dawson reported a meeting among Venezuelan Yanomami in which they elected to request compensation in the form of collective health benefits (correspondence, Jan. 2002). Dawson writes that he was asked to transmit this decision to the Association. Although I asked for details on this meeting, I have not yet received them.

### **1.3.1.2. The Preliminary Report**

The charge to the Task Force required the posting of a preliminary report in time for the meeting of the Executive Board November 29, 2001. This deadline coincided with the attendance of Chernela and Coronil at the Yanomami Conference at Shakita, Alto Orinoco. The final language of some documents reached Chernela and Coronil after their departure for the conference, so that they were not able to read it before it was posted to the AAA web site. They disagreed with the wording of some of the posted documents, and declined to sign the preliminary report. The Society for Latin American Anthropology at its business meeting November 31, 2001 resolved to ask that the document be removed from the AAA web site because it was not approved by all members of the Task Force. Coronil, building on this resolution, proposed that the document be withdrawn as such, and be replaced by working papers, indicating authorship, with comments invited on the documents. This proposal was approved by the Task Force at its meeting of November 31, 2001. Prior to the reposting some editing was done on the documents. At its meeting of February 8-10, 2002, members consulted with the AAA webmaster, Lorie Van Olst, about how to post the preliminary report so that people could submit comments on the report and post them on the AAA web site. Under the title "Working Papers of the AAA El Dorado Task Force", the preliminary was reposted immediately after the meeting, with a deadline for comments of April 19, 2002. Task Force members have from time to time posted additional documents on the site. At its meeting of April 12-14, 2002, members determined that the very useful dialogue on the site should continue indefinitely, although responses to comments could not be incorporated into the final report after April 19. The second volume of the final report was submitted to the Executive Board of the AAA May 1, 2002, for consideration at their meeting of May 17-19. It incorporates much of the preliminary report, some of it considerably revised, and adds new materials. The first volume, which includes collectively authored materials requiring exacting revision, was submitted May 7, 2002 for consideration by the Executive Board.

### 1.3.2. Membership

Louise Lamphere, President of the Association, originally named 5 members to the Task Force, following the text of the Board motion. These are Jane H. Hill (Chair), Janet Chernela (Chair, AAA Committee for Human Rights and liaison to that committee), Fernando Coronil, Trudy Turner, and Joe Watkins (Chair, AAA Committee on Ethics and liaison to that committee).

The expertise that led to these appointments is as follows: Fernando Coronil is a specialist on the Venezuelan state. Coronil, as Director of the Doctoral Program in Anthropology and History, helped organize a three-part colloquium series entitled "*Science/Ethics/Power: Controversy over the Production of Knowledge and Indigenous Peoples*", held at the University of Michigan during March and April, 2001. He participated in a *Current Anthropology* forum on the *Darkness in El Dorado* (Coronil 2001). Janet Chernela is a specialist on Amazonian fieldwork and peoples with a primary research interest in Tukanoan speakers (located, like the Yanomami, in the Upper Rio Negro area of Brazil). In 2000 Chernela worked among the Brazilian Yanomami in developing a proposal (with the NGOs TNC and CCPY) to restore lands devastated by goldminers. Her 2001 article, "Fractured Lands", analyzes the struggle for demarcation of Yanomami lands in Brazil; an earlier article (1998) reviews recent Yanomami literature and considers the English gloss 'fierce' in historic context. Chernela has worked for over 20 years with Brazilian indigenous organizations and advocacy NGOs. Joe Watkins is an archaeologist with extensive publication on relationships between anthropologists and indigenous peoples. Trudy Turner is a biological anthropologist specializing in population genetics, who has also worked on research ethics. Jane Hill, a linguist specializing in Native American languages, was appointed to lead the group as a former president of AAA. In addition, both Chernela and Watkins were members of the Peacock Committee and so provided continuity between the Committee and the Task Force. Chernela was a member (and is now chair) of the AAA Committee for Human Rights, and Watkins is chair of the Committee on Ethics; in addition to their immediate Task Force duties, they served as liaisons to those committees.

Ray Hames was appointed to the Task Force in August 2001, and resigned in March 2002. Hames is an evolutionary ecologist specializing in the Yanomami and nearby Venezuelan indigenous groups.

No member of the Task Force has received compensation from the AAA, or release time from their home institution, for service on the Task Force. We have received reimbursement for the expense of travel to meetings in Arlington, and, in the case of Chernela and Coronil, for travel to Brazil and Venezuela. A research assistant for Turner, Jeffrey Nelson, was funded for a fractional-time appointment.

We find it necessary to address fully and frankly, according to our understanding, the appointment to, service on, and resignation from the Task Force of Ray Hames.

Throughout the period between the initial appointment of members and the middle of the summer of 2001, President Lamphere told Jane Hill and Fernando Coronil that she was under pressure from supporters of Neel and Chagnon to appoint a sixth member to the Task Force. President Lamphere assured members of the Task Force that she would not succumb to this pressure. As the pressure intensified, she came to feel that a sixth member had to be added. Lamphere discussed this matter with Coronil, who offered his resignation to solve the problem. She did not accept it. We believe that President Lamphere felt that she was acting with the best interests of the discipline in mind when, in August 2001, she appointed Raymond Hames as a sixth member.



Coronil had told Lamphere that he would stay on the Task Force under two conditions. First, Coronil insisted that the sixth member not be directly identified with the Chagnon faction, for this would change the nature of the Task Force and would transform him into a representative of a faction. Second, he asked to be informed of the choice beforehand (see his e-mail of 26 June 2001 in Note 1). These conditions were not met. Coronil decided not to resign because it would undermine the Task Force, but requested that the recomposition of the Task Force be discussed in its next meeting. In that meeting he raised objections about Hames's inclusion on both formal and substantial grounds (see his e-mail of 29 August 2001 in Note 1). Facing a difficult dilemma, the Task Force decided to continue as reconstituted, with the commitment by Hames that he would be willing to engage in a critical evaluation of the allegations against Chagnon despite his personal links to him.

The Task Force was concerned that the appointment of Hames, a student and long-time professional associate and defender of Napoleon Chagnon, would give rise to a perception that its membership consisted of representatives of purported factions. The Task Force has consistently rejected accusations that Fernando Coronil represented a "faction" led by Professor Terence Turner; while Coronil did his dissertation under Turner's direction, his work is quite unrelated to Turner's. Before accepting an appointment, Coronil did require assurance that the Task Force would not be inquiring into allegations against Turner's participation in the e-mail warning sent to President Lamphere the summer before the publication of *Darkness in El Dorado*. This has never been part of the charge to the Task Force, so Coronil was willing to be a member. The Task Force also rejects accusations that Trudy Turner somehow represents a faction. Trudy Turner held a post-doctoral appointment in the Department of Human Genetics at the University of Michigan Medical School in 1981-82, while James V. Neel was head of the department. She informed President Lamphere and Jane Hill of this before accepting the appointment. During Turner's post-doctoral years she seldom even saw Neel, and was not under his direct supervision at any time, except in the loose sense that he was Principal Investigator on grants to the department that funded some of the work of Turner and other postdocs. She worked under the supervision of Prof. Harvey Mohrenweiser and Prof. Miriam Meisler.

Hames resigned from the Task Force in March 2002, having attended two meetings. He did not consult with any member of the Task Force before submitting his letter of resignation, which came as a great surprise to the other members. The Task Force has missed his specific expertise about the Yanomami, which prevents the Task Force from completing its work in at least one important area, an inquiry into the allegations that Napoleon Chagnon instigated violence among the Yanomami; there was not enough time between Hames' resignation and our deadline for another member to undertake research on this matter. Since Hames participated in a great deal of the work of the Task Force, attending two of its four meetings and undertaking research and drafting several case studies and contributing to the background section of the report (3.2), the Task Force does not believe that his resignation will have the effect, as his resignation letter suggests, of reassuring those who have opposed his membership. Instead, we are aware that speculation about the reasons for his resignation run very high. Hames was not pushed from the Task Force by any member or by the chair. While Hames was a member of the Task Force he participated in several vigorous verbal exchanges, but every member has so participated.

Hames indicated in his letter of resignation that he does not wish his name to remain on any of its documents. Unfortunately we cannot accept this request. Our commitment to openness about our procedures and operations requires that we make his contribution clear. Thus, where Hames contributed to documents, his contribution is indicated as part of the

history of a document. All of the documents to which Hames contributed have been revised since his resignation. Of course, he did not participate in these revisions.

## NOTES

1. The following e-mails were sent by Fernando Coronil to members of the Task Force regarding the appointment of an additional member (e-mail of 26 June 2001) and, specifically, of Hames (e-mail of 29 August 2001).

----- Forwarded message -----

Date: Tue, 26 Jun 2001 09:50:23 -0400 (EDT)  
From: Fernando Coronil <coronil@umich.edu>  
To: Jane H. Hill <jhill@azstarnet.com>  
Cc: bdavis@aaanet.org, kguthrie@aaanet.org, chernela@solix.fiu.edu,  
trudy@uwm.edu, jwatkins@telepath.com, lamphere@unm.edu  
Subject: Re: Who wants to go to the Upper Orinoco?

Dear Jane and members of El Dorado task force,  
(In the first paragraph of the message, Coronil volunteers to check his schedule to see if he can represent the Task Force at a proposed meeting with the Yanomami in Venezuela).

Concerning the inclusion of a new member, I totally share Jane's position (" I feel strongly that bowing to this group is almost like an admission of imbalance and I personally resent it, but I think also that Louise has the broader interest of the discipline very much in mind and I support her in this effort."). This means that I feel ambivalent; I don't want to do anything that could be interpreted as an admission that there was "imbalance" and resent to have to make efforts to create the appearance of "balance," since I think we are balanced and have proceeded with integrity. On the other hand, given the politics of the situation ( I had a long phone talk with Louise before she left to Brazil), it seems to me that it may be wise, as much as we may dislike to have to do so, to include a new person in order to give our report wider acceptance. I just want to make sure that a) the inclusion of this person would serve this purpose; b) it would not undermine our work. My understanding from our conversation is that Louise would let me (I assume us) know about this new member before making a final decision and that this person would accept the work we have already done. I am particularly concerned about this since the issue of "balance" came up in part because according to some folks my

presence in the commission does not ensure its impartiality (since I was a student of Terry Turner). In my phone talk with Louise we contemplated various options, among them my resignation, which I offered, but she did not accept. My original understanding was that the members of El Dorado were chosen because of

their scholarly competence and personal integrity as well as because of their ability to contribute to the task at hand. It is my understanding that the same criteria would be applied now, and the issue of "balance" responds not to affiliations concerning the various positions in this debate, but to subdisciplinary orientations within anthropology. In this respect, the inclusion of someone who represents the "Evolutionary Ecology end of anthropology" may make sense, given the situation we face.

Best,

Fernando

----- Forwarded message -----

Date: Wed, 29 Aug 2001 01:47:21 -0400 (EDT)

From: Fernando Coronil <coronil@umich.edu>

To: lamphere@unm.edu, jhill@azstarnet.com

Subject: Dorado

Dear Louise and Jane,

I wish time had changed my mind, but my visit to Venezuela has only confirmed my concern about the decision to include Raymond Hames as a member of the El Dorado Task Force.

It is not just that his inclusion violates the agreement we had reached about procedural and, arguably, substantive matters concerning the inclusion of a sixth member. I may leave this behind. What is important is that this person is recognized as a close collaborator of Chagnon's and as a researcher whose research is criticized by Tierney. I believe that it is inappropriate for a person to be, as I was told in Venezuela by members of the Yanomami Governmental Commission, "juez y parte," that is, judge and judged.

His inclusion in the El Dorado Task Force has placed our Venezuelans counterparts in a very difficult position and has already affected our ability to do our work in Venezuela. I understand that our task is not to "judge" but to carry out an inquiry into the allegations presented in Tierney's book. But evaluators should seek to avoid a direct conflict of interest. Hames is implicated in the book through his own research among the Yanomami and his close collaboration with Chagnon. Moreover, his review of the book totally condemns it. According to him, the book is "comparable to a legal brief prepared by a rogue district attorney prosecuting scientists for alleged crimes against humanity." Since for Hames the central claims of the book are false, the only reason to bother with the rest of the book, according to him, is "that anthropology as objective witness and supporter of indigenous rights is threatened." I don't think this is the position of the Peacock Report or of El Dorado Task Force, or is it? It is my understanding that we are concerned with evaluating a book that raises issues that may concern not only the reputation of anthropology, but also the lives of the Yanomami.

I'm afraid that his inclusion places not just me, but, most importantly, the El Dorado Task Force in a very difficult position. Intentions aside, the goals of the commission may not be furthered, but undermined by this decision. I don't think we have an easy solution, but a possible solution may be to go back to our original agreement, perhaps with Hames's help and consent. Feel free to call me if you wish to talk about this (phone number).

Yours,  
Fernando

In addition to this constituting motion, Task Force members were provided with a copy of a preliminary report prepared by a committee headed by James Peacock, former

President of the AAA, and for that reason called "The Peacock Report." The Peacock Report was intended strictly for internal distribution; it is a summary of the allegations in Tierney's book that singles out those which the members of the Peacock Committee found to be most significant. Even these "most significant" allegations were numerous, and the Task Force has not been able to inquire into all of them. The members apologize for the gaps that remain.

## PART II. INTRODUCTORY STATEMENTS BY THE ENTIRE TASK FORCE

### **2.1. REFLECTIONS ON INFORMED CONSENT, RESEARCH, AND THE 1968 NEEL EXPEDITION**

This introductory statement constitutes a general reflection drawn from the various case studies, reports from outside contributors, and our many discussions as a Task Force. In recognition of the complexity of the issues discussed, of the benefits of having multiple perspectives on them, and to encourage the dialogical character of our inquiry, we decided to produce a comprehensive report that includes not just the work produced by the Task Force as a whole or by its members, but by outside contributors as well. This report also incorporates material originally posted in essays and reports by members of the Task Force (especially case studies, reports and essays submitted by Turner (5.1, 5.2, 6.1.1) and Chernela (5.3, 6.2.1, 6.2.3)), and in comments submitted on the posting of the preliminary working papers. Attached as part of the appendix to this volume following the introductory statements, is a comment on Yanomami views submitted to the Task Force May 1, 2002 by José Antonio Kelly, a post-graduate student at Cambridge University currently working on Yanomami medical care. The comment was invited by Janet Chernela. We recommend that readers consult papers by Task Force members as well as the contributions of commentators to this report, because they explore in greater depth many of the subjects touched briefly in this statement, and offer other perspectives on some issues.

### **2.1.1. Consent, Research and Humanitarianism: James V. Neel and the Yanomami Then and Now**

In the case study entitled "Informed consent on the 1968 Neel Expedition", authored by Trudy Turner, we have attempted to detail the contexts of the development of Neel's consent procedures. These contexts include codes in force at the time, Neel's own international leadership role in work on consent, the practices of other researchers collecting biological samples from indigenous populations during the same time period, and the exact details of what was told the Yanomami on the 1968 expedition, as described by Yanomami-speaking members of the expedition who presented the information and requested consent. Chernela's case study 4.3, "Collection of bodily samples and informed consent: A discussion with recommendations," reviews the status of the Neel samples and contains excerpts of interviews with Yanomami and correspondence with U.S. researchers in whose laboratories the samples are stored. Chernela finds a contrapuntal alignment between Yanomami recollections of sample taking and purpose with those described by contemporary researchers. This overview aims at a synthesis of Turner's and Chernela's research results.

#### **Consent: The Explanation Offered to the Yanomami and the Goals of Neel's Research**

The consent procedures of the Neel expedition were not in compliance with official standards for informed consent in force at the time of the expedition (and would not, of course, meet today's standards). In this failure, however, they reflect practices that were then common. Those in charge of explaining the research carried out by the Neel team in 1968 to the Yanomami indicated that its goal was to look inside their blood to find infectious diseases (see 5.2). This was misleading, as it suggested that the research would yield immediate health benefits to the Yanomami. This suggestion was reinforced by the fact that the Yanomami had received such benefits when health-care workers of the government anti-malaria campaign had tested their blood prior to this. The samples of blood, feces, urine, and sputum obtained from the Yanomami were studied for various traits related to health (such as the presence of intestinal parasites or hepatitis B). Neel filed a report on Yanomami health needs with the Venezuelan government, and published extensively on health-related findings in international journals. Medical treatment was provided by the expedition both in 1968 and in two follow-up years, 1969 and 1970, and Neel continued to send medications to missionaries working among the Yanomami for several years. However these efforts are beside the point of the misleading consent procedure.

It would have been possible and desirable to explain to the Yanomami in understandable language that the main goal of the expedition involved improving understanding of genetically-inherited differences between Yanomami individuals and villages, and between Yanomami and other people around the world.

Dr. Neel and his colleagues wanted to know how genetic variation arises and how village life spreads variation around, over the generations, as people move during their lives, marry, and have children of their own (Ken Weiss, Letter to the Yanomami Conference at Shakita, October, 2001, cited in its entirety in Chernela's case study 4.3. "Collection of bodily samples...").

While this research goal was potentially of general benefit to humanity, it would yield no immediate health benefit to the Yanomami. Yet the Yanomami might very well have been interested in these broader scientific goals of the expedition and even been willing to participate in them for their own sake, had they been given information that would have permitted them to make an informed decision.

Had Neel's team undertaken discussions of these goals with the Yanomami in order to obtain informed consent, a right of the Yanomami as human subjects, the ways in which the Yanomami remember these expeditions might be very different.

### **The Contexts for Consent in 1968**

The official codes accepted internationally by researchers in the late 1960's included the Nuremberg Code of 1947, the Declaration of Helsinki of 1964, and the WHO standards of 1964 (drafted by a committee led by Neel himself; see 5.2; see also Chernela's essay "Freedom and comprehension", 6.2.3.). The Nuremberg Code refers to "experiment"; we discuss below whether any dimension of Neel's work should be considered to fall within this category. The Declaration of Helsinki was more broadly worded, specifying "research" and dividing the latter into therapeutic and non-therapeutic types. The WHO standards (see 5.2) were similarly broad, and these official standards should have governed Neel's consent procedure. They all require informed consent of subjects. It is also important, however, to understand the unofficial contexts, those of custom in the medical and scientific community of the time, within which the Neel team was working. Researchers who were active at the time confirm that consent procedures were seldom the focus of much attention, even where research did pose some risks to subjects. Researchers often assumed that participation by subjects implied consent (see 5.2). Neel's expedition collected samples of bodily materials (blood, sputum, urine, feces), using standard procedures that had proven over many years with many populations to have an extremely low risk of complication. They had no reason at the time to suppose that these procedures would pose risk to Yanomami donors, and they had reason to believe that the minimal risks were balanced by benefit, medical care provided by physicians on the research team to a disastrously under-served population. The Task Force has found no evidence that Neel and his team were unusual in the cursory and misleading nature of their consent procedure. Nonetheless it cannot be condoned.

The research procedures did, however, pose another kind of risk, which we can identify today in the sense of betrayal and injustice shared by many Yanomami. The kind of suffering that we perceive today among the Yanomami has, we believe, hardly been anticipated by efforts in improving consent procedures -- and full understanding of it continues to be absent from most official efforts to regulate consent procedures in the humanities and the social and behavioral sciences. Anthropologists currently conducting research in genetics, skeletal biology and human variation have engaged with communities around the world in collaborative research models that address this issue. This new work not only innovates new forms of consent, but includes examples of technology transfer, educational enrichment, and museum representation that have been negotiated with communities who will, as a result, enjoy a sense of autonomy and empowerment.

### **Did Neel's Research Fall under the Nuremberg Code as an "Experiment"**

The Nuremberg Code of 1947 consistently speaks of "experiment." How might this language have been understood? According to Cook and Campbell (1979:5) "All experiments involve at least a treatment, an outcome measure, units of assignment, and some comparison from which change can be inferred and hopefully attributed to the treatment." Neel's expedition administered no "treatment" to the Yanomami population (we discuss the measles vaccination campaign below). However, while the work of the Neel expedition did not constitute an experiment in this narrow sense, it might be considered in broader terms to constitute a "natural" experiment. Bernard (1979:63) distinguishes "true experiments"

(undertaken in the laboratory), “quasi-experiments” (which take place in the field but involve a treatment designed by the researcher), and “natural experiments.” Natural experiments are constituted by differences between populations that arise without the intervention of the researcher. For instance, in the case of Neel’s work, he confronted different human populations with different exposure to the mutation-inducing effects of radiation: the Japanese of Hiroshima and Nagasaki, with high exposure, and the Yanomami with almost none. At this level, the Yanomami were indeed a part of an "experiment", a natural experiment offered to the researchers by the use of atomic weapons against some populations, but not others (see the comment by Johnston for a fuller discussion of this issue, which we have abbreviated here for reasons of space).

While not using the "natural experiment" language, Neel does observe (as in Neel et al. 1970) that naturally-occurring phenomena (rather than investigator-controlled treatments) provide research opportunities. In any case this opportunity, which we would now call a “natural experiment,” should have been discussed with the Yanomami, to see if they were willing to be one of the populations participating in a global comparative study of factors shaping genetic variation.



### **2.1.2. Was the 1968 vaccination campaign organized for research, as a humanitarian program, or both?**

Tierney hints that the program of vaccinations against measles administered to the Yanomami might have constituted an "experiment". He is led to this idea by the fact that Neel used the Edmonston B vaccine, which Tierney considered a "dinosaur" (Tierney 2000:59). Tierney observes that "opting for the Edmonston vaccine was a bold decision from a research perspective. Obviously, the Edmonston B, precisely because it was primitive, provided a model much closer to real measles than other, safer vaccines in the attempt to resolve the great genetic question of selective adaptation" (Tierney 2000:59).

Tierney advances one explanation for the use of Edmonston B. Before proceeding, we note that there are several others. Turner's research, summarized in 5.1 "The measles epidemic of 1968" shows that the manufacturer of the Schwarz vaccine, the main alternative, did not provide it to Neel. Ryk Ward, a biological anthropologist who was a member of the 1968 expedition, provides a different explanation. He states (conversation with Hill April 29, 2002) that Neel had originally planned a public-health campaign, of prophylactic vaccination among those Yanomami communities most likely to face early exposure to new epidemic diseases. In a meeting in late October, 1967, before the measles epidemic had begun, Ward recalls that the team decided to use Edmonston B because they believed that it gave a longer immunity than the Schwarz vaccine, and, when administered with gamma globulin, did not have more serious side effects.

Tierney suggested that vaccine reactions might be a site where Neel could observe differential fitness of headmen and other members of the Yanomami population. Neel was definitely interested in the possibility that the differential reproductive rate of headmen constituted a positive selective pressure in their populations (Neel 1980). Nobody questions this fact about Neel. However, we find no evidence that he developed or submitted a research protocol to test this idea through looking at vaccine reactions.

More recently, Terence Turner (2001), while not insisting that Neel's vaccination campaign constituted an "experiment," has argued that the campaign should be represented as having both a humanitarian and a research dimension. The El Dorado Task Force has debated this issue extensively. In trying to understand the campaign, we have stuck as close as we could to the documentary ground, which we summarize here.

Long before the expedition, Neel was interested in disease pressures, as noted in the essay 6.1.1 "Turner Point by Point," and discussed measles and measles vaccination with experts. We know that during the measles epidemic and the vaccination campaign Neel made research observations of the course of the disease in victims (as when he had Tim Asch film Rerebawa (see Report 6.1.2)), and observed vaccination reactions. We know that he was very interested in disease burdens on populations, and, more specifically, that he was advancing a cultural theory about the reason for the high mortality from measles among Native Americans, in opposition to the biological theories held by many scholars at the time (see 6.1.1, "Turner Point by Point.") The measles epidemic gave him an opportunity to make observations in reference to this theoretical work. Neel had analyzed Yanomami blood samples from the 1966 expedition for antibody titres. He had in this way identified Yanomami vulnerability to measles, and planned the prophylactic vaccination campaign accordingly. He returned in 1969 to one of the 28 Yanomami villages where he had vaccinated in 1968, and collected new titres. He produced a publication (Neel, Centerwall, Chagnon and Casey 1970), based on observations made during the measles campaign and on the follow-up analyses. All of these facts suggest that we should recognize a research dimension to the vaccination campaign, even though it was not planned as an experiment.

The *Report* of the Federal University of Rio de Janeiro (UFRJ) is often cited as evidence in favor of a conclusion that Neel's vaccination program was planned with a research dimension. The *Report* (Lobo et al. 2001:7) cites as its own evidence for this Ryk Ward's comments on the Hume website (now unavailable) (<http://www.anth.uconn.edu/gradstudents/dhume/Dark/darkness/0161.htm>), which state that Neel was interested in returning to the Yanomami after vaccination to determine an immunological response. However Ward (conversation with Hill April 29, 2002) insists that this quotation misrepresents his own position, which is that Neel's vaccination plans constituted a "public health" campaign, not a research project. The UFRJ report, concludes that "the principal research objectives of Neel associated with the Yanomami vaccination in 1968 and the protocol of this research can be evaluated only after obtaining the original research statement presented to the AEC..." (Lobo et al. 2001:7). Trudy Turner has examined Neel's research proposal to the Atomic Energy Commission for the 1968 expedition, and there is no reference in it to a research procedure involving the measles vaccines. Although Neel had apparently selected Edmonston B as the vaccine of choice in a meeting in October 1967 (Ryk Ward, conversation with Hill, April 29, 2002), the vaccines Neel used in the 1968 campaign were assembled at the last minute. They were administered on a very tight schedule. Gamma globulin doses were administered based on very rough estimates of body weight. While Neel et al. 1970 compare reactions in people who were vaccinated with and without immunoglobulin, the opportunity for this comparison came not from an investigator-controlled research design, but from the fact that Roche vaccinated without immunoglobulin at Ocamo prior to Neel's arrival (the comparison also used data from Brazil and from previously published materials). These facts support the claim that there was no research plan shaping the 1968 vaccination campaign, and that its purpose was humanitarian. Any research results derived secondarily from opportunities that the vaccination program provided for observation.

All members of the Task Force recognize that Neel, out of years of scientific habit, would have been constantly observing, noticing, and documenting what he saw on the expedition, whether undertaking activities related to the AEC-funded grant or administering clinical care. For some members, there is a very important moral dimension to the procedural distinction between this habit, and the publications and results to which it led "after the fact", versus a program of research planned around the vaccination campaign and in advance of it. These members prefer to insist on this distinction, finding no evidence for a research plan, and much evidence for Neel's humanitarian goals (see 5.1, 6.1.1). For other members, it is very important to recognize the complexity and ambiguity of Neel's project, and to keep open the idea that it is difficult to establish the interplay between the humanitarian and research goals of the expedition and to evaluate how its potentially conflicting goals affected the activities carried out in 1968. We have learned that the former members are unlikely to convince the latter, and vice versa. This is one of the reasons that we support the suggestion that an independent international team of specialists in research ethics carefully examine all the documentation.

### **2.1.3. Other Issues**

#### **Did Neel's AEC-funded research interfere with the vaccination program?**

The Task Force recognizes that Neel faced a structural conflict between his research program as approved and funded by the AEC, and the vaccination campaign. His notes are full of his frustrations in this regard. See Trudy Turner's case study 4.1, "The Measles Epidemic of 1968" for a fuller enumeration of the steps Neel took in response. Neel's team administered 1000 doses of vaccine, all that they had, and also provided antibiotics and analgesics to measles victims and to people suffering from vaccine reactions. Case study 5.1 and report 6.1.1 argue that there is no evidence that the research program hindered the vaccination campaign. Indeed, some members of the Task Force argue that the research program, by funding the team's presence in the region, made the vaccination program possible. Other members of the Task Force, however, argue that the question must be kept open, given the possibility that the vaccination program might have been more efficient had it been uncomplicated by the many dimensions of the AEC-funded research that Neel continued to pursue. We are unable to reach agreement on this matter.

#### **Did the Vaccination Program Harm the Yanomami?**

Tierney suggested (cf. Tierney 2000:63, 69) that the reaction to the vaccine might itself have led to deaths. He argues that the Neel expedition should never have vaccinated vulnerable Yanomami, who, in Tierney's view, resembled immunocompromised individuals (cf. Tierney 2000:59-60, and 66-69). The UFRJ report rejects this comparison (Lobo et al. 2001:9). Most Yanomami were appropriate candidates for vaccination. Migliazza (Letter 2001) stated that no vaccinations were given to young infants. In addition to its conceptual errors, Tierney's account obscures the fact that wild measles had already arrived in the Upper Orinoco before the Neel expedition began. The choice was a high risk of death from infection with the wild virus in the "explosive environment" (Lobo et al. 2001:3) of a virgin-soil epidemic, versus the likelihood of several days of discomfort from the vaccine reaction that, according to the UFRJ report, is "without the risk of death" (Lobo et al. 2001:9).

Tierney was especially concerned with harm that might have been done by not administering gamma globulin with the doses of Edmonston B vaccine. Turner (5.1) has shown that the team ran short of gamma globulin because the gamma globulin dosages, provided by the Michigan Department of Public Health, were "standard" doses calculated for use with children only. We assume that the UFRJ report is correct when they state that any side effects of the vaccine, with or without gamma globulin, are highly unlikely to have been fatal.

While the death rate among the Yanomami in the 1968 epidemic is a great tragedy, unquestionably the vaccination program of the Neel expedition saved many lives. The UFRJ suggests that Neel's vaccination program was "a beneficial measure" (Lobo et al. 2001: 7). The Task Force agrees.

#### **Did Neel Plan Carefully Enough for the Epidemic?**

The UFRJ report suggests that

"given that Neel was already aware of the risk of the epidemic during his preparations for the trip (having received information on the epidemic in Brazil in the border regions with Venezuela in late 1967) some additional precautions could have been included or foreseen in his work plans. Some precautions that would have reduced the difficulties encountered in the field include the training of those administering vaccinations, information on complications and treatments, provisions

of medications and antibiotics, an itinerary and schedule of villages to visit, etc."  
(Lobo et al. 2001:11)

Turner's case study 4.1, "The Measles Epidemic of 1968" finds that Neel learned on November 28 that the measles epidemic had appeared in Brazil, and on December 11, 1967 that it had reached Venezuela. On the very same day Neel began telephoning and writing to round up vaccine doses, and that same day wrote Miguel Layrisse in Venezuela to get permission to bring in vaccine. 2000 doses of Edmonston B vaccine were delivered to Neel on December 19. On January 11 he sent 1000 of these doses with Ryk Ward to Georgetown, Guyana, where the Pan American Health Organization saw to their delivery to missionaries working among the Yanomami in Brazil. Accompanying these doses was a copy of the Centerwall vaccination protocol, written January 9, 1968. Neel and the others reached Caracas a few days later and left for the field January 20, with part of the team going to Mavaca/Ocamo on the Orinoco and the group with Neel going to the Ventuari River (see 6.1). These dates suggest a highly compressed schedule of activity. Migliazza (Letter July 23, 2001) reports that members of the team did receive training in basic first aid. Neel's notes, as pointed out in 5.1 and 6.1.1, indicate that "plans and replans" were made in Caracas while he waited for transportation. Indeed, the epidemic was not confirmed, or the "All-Orinoco Plan" developed, until the team had already used 700 of their 1000 vaccine doses. The team had hoped for government assistance, and made urgent radio calls to Caracas for additional doctors and medicine. Venezuelan government doctors did arrive in the Upper Orinoco about 3 weeks after the last member of the expedition (other than Chagnon) had left the region (Chagnon 1977:146; Ward, conversation with Hill April 29, 2002).

The experience of the 1968 expedition merits study in more detail than is possible for the Task Force, to see how planning might be improved so that future emergencies can be handled with maximum efficiency.

#### **2.1.4. Beginning to mend the damage**

The Task Force takes seriously the evidence that there has been long-term social and psychological suffering among the Yanomami as a result of the 1968 Neel expedition. According to independent interviews conducted among bilingual Yanomami by Janet Chernela (see the "Yanomami Statements" 4.1-5, and see also the commentary by José Kelly in the appendix to this section), there was consensus that the Yanomami were misled by the promise of health benefits in the "consent procedure" of the Neel expeditions and this promise was not fulfilled. Although Turner has pointed out in the case study 5.1, "The measles epidemic of 1968", that the fault probably lay in many places, this is beside the point of the unfulfilled promise.

Obviously many Yanomami who report feeling betrayed by this unfulfilled promise were barely touched by the expedition or were not even alive when it occurred. However, the sense of having suffered an injustice is no less real among them. This sense of injustice comes from the fact that the Neel expedition treated the Yanomami as if they were less than fully capable of understanding and of determining their own destiny. We do not believe that at the time anyone on the Neel expedition ever contemplated such an unfortunate result. Nonetheless, the result is real, and indeed for the Yanomami it is a very significant component of their reality. It cannot be denied or minimized.

One way to address this reality to reopen the matter of the disposition of the biological samples, especially blood and derived genetic materials, collected by the Neel expeditions. Such a reopening has been urged by Chernela, who has throughout her participation in the Task Force pointed to the wording "dynamic and continuous," found in the Association's Code of Ethics to describe informed consent as an ongoing process. This wording is also foregrounded in the Committee on Ethics' most recent briefing paper on informed consent. The Task Force concurs that this understanding of the consent process is correct and that such a reopening is appropriate (see 5.3).

Janet Chernela and Fernando Coronil have spoken to Yanomami representatives who want the sample materials that were collected by the Neel expeditions, especially those that were collected from people now deceased, to be destroyed or returned to them for appropriate disposition. Yanomami spokespersons from Brazil have investigated the possibilities of legal proceedings in both Brazil and the U.S. (see Chernela's translation of *Boletim Yanomami* No. 25 (April 2, 2002), in 1.7.2 of the current report, and Albert's comment posted April 19, 2002, "Federal Attorney General's Office of Brazil launches investigation into Yanomami blood samples held in the U.S."). Unfortunately, such legal proceedings may obstruct the very process of information exchange that the Task Force has been attempting to broker and that some members of the biological anthropological community wish to initiate. Chernela points out that the Yanomami are not yet properly informed about the condition or uses of their own bodily samples, and publicly demand such information. The Task Force urges a full disclosure in an accessible form of the information, so that the Yanomami may, indeed, come to a truly informed position about the disposition of these samples. We have not been able to arrange any meeting between Yanomami representatives and representatives of the biological anthropological community, but members of the Task Force, especially Chernela, continue to try to broker such a meeting. Such brokering has been fraught with obstacles, in part due to the difficulties of communication, but there is no unwillingness on the part of researchers or Yanomami to enter into dialogue. Ken Weiss, curator of the Neel sample collection at Pennsylvania State University, is fully willing to return samples or to invite Yanomami to visit his lab and

examine the specimens so that they may make practical decisions regarding their return or destruction (see 5.3).

Weiss has voluntarily declared a moratorium on any study of those samples under his curation (see Chernela's discussion in Case Study 5.3). The Task Force recommends that other scholars follow Weiss in imposing an immediate moratorium on scientific work with materials collected from the Yanomami during the Neel expeditions. The moratorium should remain in place until new agreements can be worked out between the scholarly community and the Yanomami under contemporary procedures of informed consent. One of the results of such new agreements may very well be return of the original biological materials under terms specified by the Yanomami. Ultimately, though, we believe that better communication and informed decisions expand possibilities and lay the beginnings for new collaborations between the Yanomami and the research community, in which the Yanomami are full decision-makers. Moreover, we believe that these agreements should include a commitment by the anthropological community to full collaboration with the Yanomami to see that adequate medical care is provided to Yanomami communities, especially in Venezuela where the need is greatest. This effort should not take the form of vague promises that, for instance, genetic research may ultimately facilitate finding cures or prophylactics for infectious diseases. Instead, it should take the form of working with colleagues internationally toward immediate and material benefit in the form of training, equipment, medical supplies and medicines, clinical access and personnel, and other benefits that will be accessible to Yanomami throughout their homeland. Many barriers to the success of such efforts exist, but the effort must be sincerely made.

Finally, members of the Task Force are in full agreement with the authors of the UFRJ Report (Lobo et al. 2001) and Bruce Albert (in his contribution to the "Borofsky Rounds", [http://www.publicanthropology.org/Journals/Engaging-Ideas/RT\(YANO\)/Albert](http://www.publicanthropology.org/Journals/Engaging-Ideas/RT(YANO)/Albert)) who have suggested that an ethics committee composed of independent specialists be assembled to make a final judgement on the procedures of the Neel Expeditions. We support the convening of such a committee, which might well be able to refine and develop further our understanding of the nature of informed consent by looking in detail at the challenges posed by this case.

## 2.2. REPORT OF THE TASK FORCE INQUIRY INTO SOME MAJOR ALLEGATIONS AGAINST NAPOLEON CHAGNON

### 2.2.1. Introduction

Napoleon Chagnon is interested in the large-scale structure of Yanomami social organization and geographical distribution and the place of violence in the evolution of that structure. The Task Force has not been asked to take a position on the purely anthropological debates about his work, and does not do so. To the degree that "ethical" questions can be untangled from "anthropological" questions, we try to address only the former.

Professor Chagnon has refused to talk to any member of the Task Force, which we regret. Colleagues (Irons, Hames) who have talked to him have from time to time shared his views with the Task Force. We know that he objects to this inquiry in the strongest terms. We hope that we have proceeded in the spirit of trying to learn from mistakes that he has often modelled in his own work.

Chagnon has been exceptionally frank in discussing his mistakes in his textbooks, and we believe that criticism of his work should give proper credit to his openness in matters such as his mistakes in collecting Yanomami names (see the case study 5.4, "Yanomami names and photographic identification"), or in becoming involved in Yanomami factions (see case study 5.5 "Involvement in Yanomami political affairs"). Members of the Task Force know how easy it is to make mistakes in the field, and we recognize that most careers do not come under such close scrutiny.

Among the case studies are several reviews, some very short, of dimensions of Chagnon's work that are not referenced, or only minimally referenced, in this statement. These include 5.4 "Yanomami names and photographic identification", 5.5 "Involvement in Yanomami political affairs", 5.6 "Engagement of anthropologists in public dialogue with members of study communities", and 5.7 "The Yanomami Survival Fund". We recommend that readers consult these case studies.

A major allegation against Chagnon is that he exacerbated violence among the Yanomami through his practices of distributing gifts. This is a major argument of Ferguson (1995), and it is adopted by Tierney 2000. The Task Force finds this to be a very complex matter, and one that it could not address fully without Hames' expertise. Chagnon discusses some of the general issues in the case study 5.8 "Gifting: A commentary...".

We treat in this section two major sets of allegations against Chagnon: First, allegations that his representations of Yanomami ways of life were damaging to them and that he made insufficient effort to undo this damage, and second that his association in the early 1990's with FUNDAFACI, a Venezuelan foundation that sponsored his research, represented an unethical prioritizing of his own research concerns over the well-being of the Yanomami. We concur with both these allegations.

**2.2.2. The Problem of Representation** (Ray Hames contributed some notes to this section before his resignation from the Task Force, but did not participate as an author.)

In considering the allegation that Chagnon's representations of the Yanomami were damaging to them, we consider primarily what is in the published record of the many editions of his books, and those public statements by Chagnon about the Yanomami that we have seen.

The first edition of Napoleon Chagnon's *Y<sup>1</sup>nomamö: The Fierce People* was published in 1968 as a contribution to a popular series of short ethnographic treatments, *Case Studies in Cultural Anthropology*, intended for use in introductory classes and edited by George and Louise Spindler for Holt, Rinehart and Winston. Chagnon's text rapidly became the leading seller in the series, and has gone through five editions (the last two with a new publisher, Harcourt Brace).

In addition to the subtitle, "The Fierce People," this first edition emphasized Yanomami violence in many other ways, ranging from the choice of photographs to many details of the text. This book takes as its major task to permit students "to appreciate the effects of warfare on Y<sup>1</sup>nomamö culture in general and on their social organization and politics in particular" (Chagnon 1968:3). The Spindler's introduction to the book especially emphasized violence, including sentences such as "Y<sup>1</sup>nomamö culture, in its major focus, reverses the meanings of "good" and "desirable" as phrased in the ideal postulates of the Judaic-Christian tradition (Spindler and Spindler 1968:vii). The ethnography opens with the famous scene in which Chagnon, entering Bisaasi-Teri with the missionary James Barker, encounters a group of men taking hallucinogenic drugs that produce a prolific flow of green nasal mucus. While there are many ethnographic details in the book that have nothing to do with warfare, and while Chagnon explains the logic of many Y<sup>1</sup>nomamö social arrangements and beliefs, many students took from the book primarily a strong impression of violence, filth, and irrationality. Chagnon's choice of a technical orthography for the representation of the word *Y<sup>1</sup>nomamö* also meant that the book was usually cited by its subtitle, "The Fierce People." In summary, the die was cast: The Yanomami became "The Fierce People", famous above all else for warfare and violence, and more complex readings of Chagnon's work received little attention.

The accuracy of this image of the Yanomami was challenged as early as 1976 by Sheldon Davis, who argued that to characterize the Yanomami as "fierce" masked another reality: That the Yanomami were in fact almost helpless victims of aggressive expansion by Whites into their traditional lands. Since Davis's work many other anthropologists working among the Yanomami have argued that Chagnon's characterization was incorrect ethnographically, that it reflected specifically North American concerns about the place of violence in human nature at the height of the Viet Nam War, or that it reflected preoccupations with violence and aggression emanating from Chagnon's own personality and background.

Of special importance for many of Chagnon's critics is an article he published in 1988 in *Science*, where he attempts to show that Yanomami men who have killed an enemy enjoy higher rates of reproductive success. The *Science* article is important for two reasons: First, its publication coincided with a disastrous moment in the long history of the struggle for Yanomami land rights in Brazil, the reduction and division of Yanomami lands into a set of Bantustan-like island reserves by Brazilian president Sarney (Chernela 2001). Second, the article received extensive coverage in the popular press. Albert and Ramos (1988) and Carneiro da Cunha (1989) point out that the article was covered in *The Washington Post* and in the *Los Angeles Times* (February 19, 1988 and February 26, 1988, as cited in Carneiro da



Cunha 1989)), and picked up as well in two major Brazilian papers, *O Estado de S. Paulo* (March 1, 1988) and *O Globo* (March 1, 1988). The Brazilian anthropologists, in a letter from Manuela Carneiro da Cunha to the American Anthropological Association sent in 1988, but not published until 1989, urged the North American anthropological community to reflect carefully on the consequences and contexts of representations (see 3.1, "The Role of the American Anthropological Association in Advocacy for the Yanomami and Debates on Yanomami Anthropology").

The charge to the Task Force does not relate to the technical anthropological debates regarding the extent, origins, functions, etc., of Yanomami violence, or to any relationships that might exist between characterizations of Yanomami violence and the ideologies of anthropologists over the last 35 years. Insofar as Chagnon's role in these debates has affected the Yanomami, the important question for the Task Force is, were Chagnon's representations damaging to the Yanomami, and, when the possibility of such damage was brought to his attention, did he respond adequately to this concern? The conclusion of the Task Force is that it is likely that these representations have been damaging to the Yanomami, and that Chagnon has not adequately addressed his responsibility to try to undo this damage.

Despite changing the characterizations of the Yanomami in his published works, Chagnon has never spoken out clearly and unequivocally to attack misuses of his work by journalists. Instead he has repeatedly used precious opportunities provided by contexts like *New York Times* op-ed essays and interviews in major magazines to attack professional enemies rather than to render clear support to the Yanomami. The Task Force is concerned by the fact that Chagnon has never found it possible to speak out effectively and unequivocally in support of Yanomami human rights in a context where such statements would receive wide circulation. Rather than allying himself with groups with an established record of advocacy for the Yanomami, he has repeatedly attacked such groups as romanticists who manipulate the Yanomami for their own purposes. His public statements consist primarily in defensive attacks on his critics that bypass the issue of Yanomami human rights, or that even undermined efforts in their support (as in his attacks on Davi Kopenawa Yanomami, discussed in 5.6).

In an interview with the Brazilian magazine *Veja* in 1994, we believe that Chagnon did try to produce a "sound bite" that would constitute an unequivocal defense of Yanomami rights. Unfortunately, the language that he chose was regarded as inappropriate, vulgar, and unhelpful by at least some scholars active in pro-Yanomami advocacy, and was eclipsed by an attack on his professional enemies that dominated the interview as published. We return to the *Veja* interview below.

### 2.2.2.1. Changes in Chagnon's textbooks

Although he has not often directly acknowledged his critics, Chagnon has modified his representations of the Yanomami through the various editions of his textbook and in other writings, which we take to demonstrate his understanding of their potentially damaging character in their original form. The impression a student would get from reading the fifth edition of *Y!nomamö* is different from what would be taken away from the first edition.

We review a number of changes in Chagnon's monographs that support the conjecture that he was indeed responding to the widespread perception among his colleagues that there was a potentially damaging overemphasis on violence in the first edition of his textbook. As the editions of his textbook are revised he increasingly tries to balance his discussions of Yanomami warfare and violence with attention to more cooperation-oriented forms of Yanomami politics. In the fourth (1992) edition of his textbook he eliminates the subtitle *The Fierce People*. Furthermore, the more stereotypical characterizations in the prefaces to his books by his editors, George and Louise Spindler, and other authors, are softened and eliminated.

1. *Yanomamö: The Fierce People*: First edition (1968). The first edition of Chagnon's textbook presents the Yanomami as untouched by outside forces, with barely a mention of missionaries or the work of Venezuelan government agencies such as the malaria patrols. The first edition is focussed around warfare and has extensive discussions of other forms of violence including a section on infanticide. George and Louise Spindler, editors of the Holt Rinehart Winston series "Case Studies in Anthropology" have written forewords to every edition of *Yanomamö: The Fierce People* and later *Yanomamö*. In the first edition they strongly emphasize Yanomamö violence and aggression. They say for example (with minor qualification) that "Much of the behavior of the Yanomamö can be described as brutal, cruel, and treacherous, in the value-laden terms of our own vocabulary." (viii). The editors go on to describe chronic warfare, fear of annihilation, treachery, and dispute settlement. Very similar language appears in the preface to the second edition of 1977. What is troubling here is the almost one-dimensional characterization of Yanomamö life and the fact that Chagnon allowed such a sensationalistic portrayal of the Yanomamö to introduce his ethnography of the group.

2. *Studying the Y!nomamö* (1974)

This work was intended to introduce students to ethnographic methodology. It opens with a preface by Morton H. Fried that emphasizes the theme of the "exotic" and includes mention of warfare, wifebeating, and infanticide. Fried raises the question of whether the Yanomami, in a period "when many victimized peoples are asserting rights to a say in their own destiny," would want to be "in a class by themselves in the didactic literature of ethnography" (ix). Fried concludes that the Yanomami enjoyed considerable sovereignty and could easily have repelled Chagnon's attentions "with minimal consequences."

*Studying the Y!nomamö* is dominated by an account of Chagnon's work in the village of Mishimishimaböwei-teri, and his difficult personal relationship with its headman. A problematic aspect of the book is Chagnon's discussion of his use of identification photographs as part of his genealogical method, in spite of his own admission that the Yanomami often object to being photographed (see the discussion in the case study 4.4., "Yanomami names and photographic identification"). The book includes many photographs of individual Yanomami, including women with young babies, an image that was especially objectionable to them.

3. *Yanomamö: The Fierce People*, Second edition (1977). In the second edition of the textbook Chagnon begins to document the impact of trade goods and the presence of missionaries. He addresses the moral responsibility of the Venezuelan government to protect the Yanomami, and begins to balance his portrayal of fierceness.

The major new material in the second edition is a new Chapter 6 entitled “The Beginning of Western Acculturation”, in which Chagnon addresses the impact of missionaries and his fear of challenging missionaries because it might compromise access to research permits by himself and his students.

About two pages at the end of the new Chapter 6 are entitled “Balancing the Image of Fierceness” where Chagnon says he wants “...to correct some misunderstandings and false impressions that have crept in some of the literature contains summaries of their culture base, allegedly, on my descriptions of it” (1977:162). He emphasizes the following points:

(1) The Yanomamö do not spend major fractions of their time making war or abusing their wives (1977:162).

(2) Variation in warfare is considerable. In some places warfare is “almost nonexistent” (1977:162) and even where warfare is intense villages there have long periods of tranquil and happy village life.

(3) The Yanomamö “...are not aberrant or unusual in having sovereignty and the warfare that sovereignty implies or entails (1977:163).”

(4) Yanomamö warfare is not a recent historical event and to understand its characteristics it must be described accurately (1977:163)

(5) The films he has made with Tim Asch are designed “to balance the “hyper-fierce” image that is emerging as the exclusive characteristics of the Yanomamö.” (Chagnon 1977:163).

4. *Yanomamö: The Fierce People*, Third Edition (1983). Most notably, the third edition includes a new section on Yanomami practice regarding the regulation and control of violence, which continues to be developed in later editions and balances the emphasis on fighting and warfare elsewhere in the book. In the preface, Chagnon also addresses the possibility that the patterns that he has described may be regionally specific: “I would like it to be clearly understood by both the students who read this book and my colleagues who have done field research in other regions of the Yanomamö tribe that this case study does *not* purport to describe all Yanomamö villages everywhere or suggest that there is no variation among villages and regions” (Chagnon 1983:ix).

The third edition adds a prologue entitled “The Killing of Ruwähiwä”, which continues through the fifth edition of the text. This account of a specific murder, which occurred 15 years before Chagnon's fieldwork began, is intended to demonstrate how historical events structure political relations among the Yanomamö. While this chapter adds historical specificity to the discussion of warfare which might, for the thoughtful student, challenge the impression that Yanomami violence is somehow innate, it also means that the book opens on this theme.

5. *Yanomamö*, Fourth Edition (1992).

With the publication of the fourth edition of his ethnography on the Yanomamö, the title changed from *Yanomamö: The Fierce People* to simply *Yanomamö*. In the “Author's Preface to the Fourth Edition” Chagnon gives several reasons for this change (Chagnon, 1994:xii). The first is that the term *fierce* when translated directly to some foreign languages carries a connotation that it does not have in English. He claims that the translation of fierce

in English, Spanish *feroz*, connotes animalness, viciousness, and savagery and therefore is pejorative. The second is that some students or instructors might think that the value of fierceness might be incompatible with other moral sentiments such as compassion, fairness, and valor. And thirdly, that "...government officials in, for example, Brazil might try to justify oppressive polices against them on the argument that they are "fierce" and, therefore, 'animal-like' (Chagnon 1994:xii).. He then justifies the title change in these words "I would rather drop the word 'fierce' that have its continued use be a reason to not make the monograph available to students because they might falsely conclude that the Yanomamö are 'animal-like'".

This title change and discussion appears to directly address the concerns of the Association of Brazilian Anthropologists (cf. Carneiro da Cunha 1989) that the image of fierceness can be used against the Yanomamö.

This edition of the textbook contains only minimal notes on infanticide. Chagnon states (1992a:114, 1992b:93; 1997:94) that he stopped publishing on this matter after he learned that a Venezuelan congressperson wanted to try for murder any Yanomami found guilty of this practice.

6. *Y'nomamö: The Last Days of Eden* (1992). In 1992 Harcourt Brace issued a version of Chagnon's monograph aimed at a general audience, under the title noted. This edition is prefaced with a foreword by E. O. Wilson, who emphasizes Yanomami primordiality and briefly reviews sociobiological themes of interest to Wilson. In Chagnon's own preface he spends several pages defending himself against charges that he has overemphasized Yanomami warfare.

This work concludes in its final chapter with vigorous attacks on the missions and on unnamed Venezuelan anthropologists who are said to be jealous of Chagnon's success. It also includes Chagnon's attack on the legitimacy of Davi Kopenawa as a Yanomami spokesperson, discussed in more detail in the case study entitled "Engagement of anthropologists in public dialogue with members of study communities". The chapter also has extensive discussions of threats to Yanomami health and well-being from a variety of forces, and discusses the invasions by gold miners of Yanomami lands in Brazil and their illegal transgressions across the international border into Venezuela.

The Task Force notes that most of the photographs in this work are from the 1960's and 1970's. That is, the photographic documentation reflects a period of Yanomami history that is long past, and undercuts the accounts of change, which are not visually documented.

6. *Y'nomamö: Fifth Edition* (1997).

This edition of the textbook continues many of the themes found in the fourth edition and in *Y'nomamö: The Last Days of Eden*. As in the former work, Chagnon develops sharp attacks on the missions. It adds a brief discussion of the Haximu massacre of 1993. As a representative of a commission appointed by President Caldera headed by Charles Brewer Carias, Chagnon was briefly involved in an investigation of the massacre. Chagnon here presents his views on why his involvement was terminated by his expulsion from the region on the orders of a Venezuelan judge, which he argues occurred because of unethical machinations on the part of his political enemies.

In this late edition the introductory remarks by the Spindlers have been greatly changed, eliminating stereotyping statements about Yanomami violence and instead emphasizing the dangers to them from outside pressures.

### 2.2.2.2. Chagnon's interview in *Veja*

Of special concern because of their public impact are vulgarized representations of Chagnon's findings that have appeared in the popular press, including in major Brazilian newspapers. Chagnon has from time to time had the opportunity to discredit these representations, and unfortunately has not used these opportunities effectively. One example of such a missed opportunity is Chagnon's 1995 interview in the important Brazilian magazine *Veja*. In *Veja*, December 6, 1995 (6-10), the journalist Eurípedes Alcântara published an interview with Chagnon under the title *Índio também é gente* (The Indian is a person too). The subtitle points to a theme that has been important to Chagnon: *O antropólogo americano diz que é errado transformar os indígenas em seres angelicas e sem defeitos e acusa ONGs e missionários de manipular os ianomâmis brasileiros* ("An American anthropologists says that it is a mistake to turn indigenous people into angelic beings without faults, and accuses NGOs and missionaries of manipulating the Brazilian Yanomami"). This theme dominates the interview..

In the interview, Alcântara quotes Chagnon as saying that "Nobody is interested in the real Indian. Western society needs an imaginary Indian, an idealization." When Alcântara asks Chagnon, "What is a real Indian like?", Chagnon is quoted as replying: *Os índios reais se sujam, cheiram mal, tomam alucinógenos, arrotam depois de comer, cobijam e às vezes roubam a mulher do próximo, fornicam e fazem a guerra. São seres humanos normais. É razão bastante para que mereçam cuidado e atenção.* (Real Indians sweat, they smell bad, they take hallucinogenic drugs, they belch after they eat, they covet and at times steal their neighbor's wife, they fornicate, and they make war. They are normal human beings. This is reason enough for them to deserve care and attention.") An extract from this quotation is used as the boldface caption under the photograph on the first page of the article.

This statement could be read as a strong statement in defense of Indians, tough, realistic, and sympathetic. It is clearly related to a similar statement in *Y!nomamö: The Last Days of Eden* (1992:245): "For my part, I think the Yanomamö warrant our sympathy and our help just as they are." It is probably an attempt to create a quotable "sound bite" that will convey sympathy for the Yanomami -- and *Veja* did extract a part of it, including the last sentence, for a boldface caption, as noted above. However the statement could also be read in quite a different way. Thus Martins (2001: 4; also at <http://www.publicanthropology.org>)) characterizes it as "essentializing ... a mere Rousseauian notion with inverted content."

The problem faced by advocates of the Yanomami in Venezuela and especially Brazil is, unfortunately, not to combat romantic images of Indians, but to deal with a public -- and, most importantly, powerful national and regional politicians and businessmen -- that sees Indians as worthless savages who block the development of Brazil. Chagnon's remarks about sweating, smelling, belching, and fornicating, in this context used precisely the terms of this popular image, which can be found reproduced in films, television programs, cartoons, and other sites where the most vulgar images of Indian "savagery" are reproduced for public consumption. And, most unfortunately, much of the rest of the interview attacked NGOs, other anthropologists, and missionaries who have advocated for the Yanomami. About them, Chagnon is quoted as saying that their motives are ignoble, aimed at recruiting the fame of the Yanomami -- derived (he notes "without false modesty" (p. 8)) in part from his own work -- for purposes that have nothing to do with their well-being. It is unclear on what basis Chagnon founds these attacks.

### 2.2.b.3. The denial of coevalness and the image of the Yanomamö as an endangered people

While questions about the impact of Chagnon's representations of the Yanomami have centered on his attention to violence and warfare among them, the Task Force believes that there is another discourse in Chagnon's work that is also problematic. This is the representation of the Yanomami as a "Stone Age" people. It is certainly not surprising to find statements to this effect in Chagnon's early work, when the idea that certain contemporary societies might constitute survivals of earlier stages of human history was very widespread in the discipline. Chagnon did his graduate work at the University of Michigan, a center for the development of the theory of sociocultural evolution, and had Leslie White, a leading proponent of this school of thought, on his doctoral committee.

In the 1968 edition of the textbook, we find Chagnon characterizing the Yanomami as "unacculturated" and "primitive" (the latter term was already disappearing from much anthropological discourse in 1968 but was used frequently in this work). The notion that the Yanomami represent a survival from the past is implicit in the observation on the first page of the text that they are "*still* [italics inserted] actively conducting warfare" -- as if warfare were necessarily a survival. This discourse that represents the Yanomami as survivors from antiquity is elaborated over the several years of Chagnon's publications. In the preface to the second edition of 1977, we find Chagnon characterizing his fieldwork as a "race against time" to document the features of "a truly primitive cultural adaptation ". He observes that the twentieth century "would witness the end -- the extinction -- of particular varieties of culture that had endured for thousands of years..."(Chagnon 1977:xi). Especially in the new sixth chapter, devoted to "change" and "acculturation," it is clear that Chagnon believes that "change" is something new for the Yanomami. He increasingly seeks out villages that have had little direct contact with Whites, and clearly believes that what is "noble" in Yanomami culture is more likely to be found in such places (Chagnon 1977:164).

Perhaps the most egregious examples of this discourse were probably not written by Chagnon, but were apparently approved by him. These appear on the cover of *Yanomamö: The Last Days of Eden* (Chagnon 1992a). On the cover of the paperback edition the Yanomami are characterized as "our contemporary ancestors", "cleaving to their ancient patters of culture and organization ... they have yet to invent the wheel, and they use a number system that knows no refinements beyond 'one,' 'two,' and 'many.'" *Newsweek* (of all sources) is quoted here as saying "the Yanomamo had the good fortune to live their Stone Age lives on land no one else wanted."

The elaboration of the discourse of "antiquity" of the Yanomami sometimes takes startling forms. For instance, in the fifth edition, Chagnon amends his discussion of of personal cleanliness among the Yanomami as follows: "It is difficult to blow your nose gracefully when you are stark naked and the invention of handkerchiefs is millennia away" (1997:13).

Members of the Task Force do believe that anthropological comparisons between contemporary human groups, such as the Yanomami (and every other human group) and peoples from earlier periods of human history about whom we recover evidence from archaeology, are appropriate. But such comparisons, given their implications, should be made with enormous care and detail, with the most exacting attention to context. The Yanomami live today. In the 1960's they were certainly relatively isolated. However, Chagnon himself documents that Yanomami even then were aware of the "White" world, of *Caraca-teri* and of outboard motors and guns. They had been in contact with that world and had formed ideas about it during hundreds of years. They were hosts to missionaries,

military personnel, traders, miners, and others from it. Artifacts from this world circulated in their communities. They were also deeply involved with other groups of Indians, who often took advantage of their own "down-river" locations to marginalize and stigmatize Yanomami, preventing them engaging in trade and other social relationships that were controlled by communities such as Ye'kuana and Baniwa.

Chagnon began his work at a time when the sort of detailed history of "people without history" (Wolf 1982) was not a major trend in anthropology -- although the kinds of points well-known from the work of Wolf and Fabian had been raised long before by Ortiz (1994 [1940], 1946). However, the systems of classification and metaphors that Chagnon uses into the 1990's fall directly into the discursive system that Fabian (1983) has called the "denial of coevalness." Fabian and others have clearly demonstrated the objectifying and racializing implications of this discursive system. Promoting critical understanding of the limitations of these ideas should be a major goal of any introductory course. Any use of Chagnon's books in anthropology courses should include, in our view, a full discussion of these usages and their implications with this goal of critical understanding in mind.

#### **2.2.b.4 Responsibility and Representation: A Reflection**

Anthropologists must write the truth as they see it. Yet anthropologists are accountable for what they write, and we must acknowledge the effects of our words. Anthropological truth, especially when it deals with very vulnerable people, must be treated carefully, with the utmost attention to balance, to the full complexity and contradiction and ambiguity and variability of human life. Anthropologists working with indigenous people face many temptations to neglect this attention to balance. Publishers, who want to make money on books, detest ambiguity and complexity and prefer marketable essentialism of the sort that can be condensed into an attractive cover blurb. Journalists also know that simple messages that resonate with the preconceptions of the media marketplace are more likely to survive the passage across the editor's desk than is a piece that is filled with questions rather than easy answers. However, the goal of anthropology is not to sell books or to advance a career by media mention. The goal of anthropology is to advance knowledge and human well-being. Anthropologists have a responsibility to resist the siren call of simplifying essentialism and to work to create public appreciation for the world in its full complexity. Anthropologists will not always be able to control the forces that work against such appreciation. However, they have a responsibility also to speak out when publishers and journalists advance simplistic and damaging stereotypes, and they especially have this responsibility when their own work may be the unintended source of these. In this case, they enjoy special intellectual and moral weight as "authorities", and should not hesitate to use that. In such cases, they should speak clearly and resolutely, and not permit that clarity to be complicated or diverted by the details of professional -- or personal -- disputes that may be irrelevant to the basic issue of stereotyping and the damage it does to vulnerable people. Media workshops and other training in "public" anthropology will prepare anthropologists to better fulfil this responsibility.



### 2.2.C. FUNDAFACI

We turn now to the inquiry into the critique in *Darkness in El Dorado* of Napoleon Chagnon's participation in FUNDAFACI (*Fundación para la Ayuda de la Familia Campesina e Indígena*, Foundation to Aid Peasant and Indigenous Families), a foundation created in Venezuela in 1989 ostensibly to protect indigenous and peasant families. This discussion is one of the most serious and better supported allegations of the book. Although it stands by itself, it must be placed within the context of Tierney's comprehensive critique of Chagnon's longstanding involvement with the Yanomami.

Tierney claims that throughout his career Chagnon took advantage of his professional status, personal connections and material resources to gain access to the Yanomami and to advance his own career as their major ethnographer. While scholars have disagreed concerning the validity of many of these claims, they are in fundamental agreement about the impropriety of Chagnon's involvement in FUNDAFACI. In a field deeply divided by critics and supporters of Chagnon's work, this remarkable consensus suggests that this allegation may be well founded in this particular case. The evidence the Task Force has gathered thus far supports this consensus. On the basis of the evidence we have gathered we feel that Tierney's account of Chagnon's participation in FUNDAFACI is accurate.

Tierney's discussion of FUNDAFACI begins in the introduction (p. xxv, including a detailed account in footnote 25, p. 329) and is developed in Chapter 11, "A Kingdom of Their Own." On the basis of numerous interviews, newspaper articles, letters, and court and congressional records, Tierney weaves together a story that had already circulated in Venezuela in fragmentary form, largely through the press, but in official records as well.

The basic outline of this story is well established. FUNDAFACI was founded in 1989, during the second presidency of Carlos Andrés Pérez (1989-93). The foundation had enormous political and logistical support, as it was under the leadership of Cecilia Matos (whose official title was "*Coordinadora Nacional*;" its General Director was Milagros Mendoza de Parra ). FUNDAFACI was coordinated by Charles Brewer Carías, a prominent naturalist and businessman. The inclusion of Chagnon in the research program of the Foundation sought to give it respectability. It linked its research project to a famous anthropologist and to the University of California at Santa Barbara, which was listed as a supporter, along with FUNDAFACI, in the publication, *Proyecto El Bosque Tropical como Habitat del Hombre* (p. 1)

In Venezuela it was widely known that Pérez's first administration (1974-79) had led to the intensification of state corruption and that Cecilia Matos was a key mediator between Pérez and many questionable business associates (Coronil 1997:334-8, 351). Matos's position as de facto head of FUNDAFACI tarnished its public image; it was widely believed that the foundation was merely a smokescreen behind which Matos concealed corrupt business activities (Coronil, interviews in Venezuela 2001).

The involvement of Brewer Carías and Chagnon as its two lead researchers also raised questions about its objectives. Brewer Carías, whom Chagnon had known at least since the 1968 Neel expedition in which both participated, was a controversial but influential public figure who had been denounced numerous times for his participation in illegal mining activities in Venezuela. While a 1972 decree (1.019, June 28, 1972) issued by President Caldera restricted mining in the Territory of Amazonas and in certain districts of Bolívar State, with the only exception being diamond mining, Brewer Carías had attempted to start a cassiterite mining enterprise in Amazonas (in Yanomami territory) in 1984 through a company called MAVA C.A. (the acronym spelled out the name of a well-known mission station in Yanomami territory); this venture was stopped in 1984 by the intervention of the

Salesian Bishop of Amazonas. In 1984 Brewer Carías was accused of illegal gold-mining in Amazonas, specifically of diverting airforce planes supposedly being used for scientific research at Cerro La Neblina to illegal mining sites where he employed indigenous people as miners. He was accused of covering up the illegal flights that went to mines on the upper Ventuari River by altering flight plans (*El Diario de Caracas* August 4, 1984 "Denunciaron ante el fiscal al ex ministro Brewer Carías"; Deposition of April 20 1984 by Ricardo Antonil Trivisi Muñoz, commercial helicopter pilot)). In addition, Venezuelan Air Force officers assigned to this work complained that foreign scientists were working at Cerro La Neblina illegally, without the Venezuelan participation required by law (Statement by Lt. Col. Milano and Lt. Godoy, Puerto Ayacucho, 18 April 1984 to the Regional Command). In defending himself against these charges, Brewer Carías revealed that his company, Minas Guariche C.A., held legal mining concessions in Bolivar State, so there is no question of his involvement in mining. The background here is that there was national concern about abuse of indigenous labor and land rights, pollution of river headwaters, and the despoiling of unique landscapes such as the famous table mountains of the Guyana Highlands, by mining concessions that during the 1980's were "handed out liberally by the Ministry of Energy and Mines, taking little or no account of existing indigenous communities, titles or land claims" (Colchester and Watson 1995:19).

Brewer Carías, however, claimed that his enemies -- including those who were trying to create a biosphere reserve and national park that included Yanomami lands -- were not disinterested supporters of indigenous people or of environmental concerns, but leftists who were trying to found an independent indigenous movement in order to establish a new nation in the border regions with Brazil ("Brewer denuncia el 'Plan Gadhafi'", *El Diario de Caracas* August 15, 1984). Brewer Carías was also notorious for statements like one in an article in a leading newspaper in which he argued that mining development in the Sierra Parima, a Yanomami region, was important for national development and that the few Yanomami living there could "be relocated without damage to nearby territories" if "scholars" decided that it was not appropriate to involve them in the changes that the mining would bring (Brewer Carías 1987, Una futura zona en reclamación, *El Universal* May 10, 1987),.

Napoleon Chagnon, who by the late 1980's was a polemical figure in anthropological circles in Venezuela and Brazil, had been unable to obtain stable institutional backing for his research among the Yanomami in Venezuela for many years (Venezuelan law since 1975 required foreign scholars working in border areas such as Amazonas to have an affiliation with a Venezuelan institution). In 1989 he had a research permit through a Venezuelan group with the acronym FUDECI to make a documentary film. However, the Director of Indigenous Affairs received requests that the permit be suspended from CONIVE, the national indigenous organization, and from César Dimanawa, then president of SUYAO, the Yanomami cooperative founded with Salesian help. The Director wrote Chagnon requesting that he consult with CONIVE, with SUYAO and the Yanomami communities, and with the Salesians before the permit could be restored (letter from Maria Luisa Allais to Napoleon Chagnon, February 21, 1990). Chagnon insisted that the requested consultation would be futile and that the campaign against him was a sham organized by leftist anthropologists in league with the missionaries, so did not follow the Director's request. However through his association with Brewer Carías in FUNDAFACI, Chagnon managed to gain access to the Yanomami through FUNDAFACI. Thus, while technically Chagnon had Venezuelan support for his research, this support overrode the objections of the government agency and officials directly charged with regulating research access to indigenous groups in Venezuela.

The form of this access through FUNDAFACI is objectionable at three levels. First, it involved the development of a plan to create a biosphere in the Upper Orinoco controlled by FUNDAFACI that would grant privileged rights over this area -- a part of the Guyana Highlands known to be rich in minerals -- to the individuals involved in the foundation. (It should be noted that previous proposals to develop a protected status for Yanomami lands in the Venezuelan Amazonian territory dating back to at least 1980(cf. Arvelo Jiménez 1984, Arvelo Jiménez and Cousins 1992) had been supported by local anthropologists but were opposed by Brewer Carías, as noted above). The plan promoted by FUNDAFACI proposed the creation of a small reserve of around 6,000 square miles, that would have included only about one-sixth of the Venezuelan Yanomami population, those communities that were judged by Chagnon (1992a, 1997) to be the least influenced by external contacts (Chagnon (1992:70) describes the proposed biosphere as the relatively "untouched" lands in the Siapa River basin). In contrast to the FUNDAFACI proposal, President Pérez in 1991 followed the advice of the Venezuelan anthropological community, decreeing a National Park and Biosphere Reserve that included essentially all Yanomami lands in Venezuela, an area of 32,000 square miles. Tierney's (2000:188) claim that the FUNDAFACI proposal would have established a "private biosphere [that] would have given Brewer and Chagnon a scientific monopoly over an area the size of Connecticut" cannot be proven, since the plan was eventually aborted. Yet the evidence suggests that their aim was indeed to develop significant personal control over this area through FUNDAFACI. By placing this area under the control of the foundation, Brewer Carías would have been able to pursue his mining interests and Chagnon to advance his anthropological research unhampered by their lack of local support and or by professional or governmental controls. The activities that they carried out in preparation of this project lend support to this assessment.

Second, in developing this project Chagnon and Brewer Carías made many visits to isolated Yanomami villages, bringing journalists and state officials from Venezuela and other countries. Their own report about their activities, titled "*Proyecto El Bosque Tropical como Habitat del Hombre, Caso Etnia Yanomami*," co-authored by Charles Brewer Carías and Napoleon Chagnon, describes this research project as involving anthropological, ecological, medicinal, biological, cartographic and educational goals. According to their report, over the course of eight months (August 1990-March 1991) they carried out eight expeditions, visited many communities, employed fifty hours of helicopter use, identified "fully" ("*plenamente*") 4,400 individuals, took 3,000 photographs, and produced eleven hours of film (*Proyecto*, p. 14). They claim to have lived among Yanomami groups that "had never been contacted by any person" in the Siapa region, and explain that they sought to contact twelve other groups ("pueblos") for research purposes (*Proyecto*, p. 6). A central aim of the anthropological dimension of this project was to "prove a theory through which it can be explained how, from a society based merely on familial links, similar to those that can be observed now in the Siapa river, there developed in the past the agricultural and cooperative society which originated in Mesopotamia our civilization ten thousand years ago" (*Proyecto*, p. 11)

Tierney's account builds on the reports of Venezuelan authorities (state officials and military officers) as well as on accounts by academics and journalists who have criticized FUNDAFACI's activities on various grounds. Among the most serious charges, these reports indicate that no quarantine precautions were taken to protect the Yanomami from exposure to diseases that might be carried by these outsiders to their region. According to the foundation's own report, a medical doctor accompanied its members on only two of the seven expeditions for which a list of participants is included in the Chagnon-Brewer Carías report (*Proyecto*, pp. 8-10). It has been established that military planes and resources were

deployed without following legal protocols. It was also widely reported, as Tierney documents, that containers with biological samples were taken out of the region without required permission, and that there was speculation that gold samples were carried in the sealed containers. Military officers who were involved in the 27 November 1992 military coup attempt against President Pérez stated that one of their reasons for the coup was the misuse of state resources to support these illegal activities.

Third, Chagnon's access to the Yanomami during this period was made possible because of his association with individuals who were widely known to have been involved in illegal and corrupt activities. Any anthropologist with even minimal familiarity with Venezuelan politics should have known of the accusations against them, and been able to assess the consequent dangers to anthropology and to the Yanomami of becoming involved with Cecilia Matos and Brewer Carías in a project of this character.

Public opposition finally halted FUNDAFACI's project. President Pérez was impeached in 1993 on charges of corruption and he was removed from office. An arrest order was issued for Cecilia Matos, who fled the country, on several counts of corruption and misuse of state funds. Some of the charges against her involved the illegal use of state resources to support FUNDAFACI activities, including the deployment of military airplanes and helicopters.

### **Is There a Pattern?**

Was Chagnon's involvement in FUNDAFACI an exception to his research procedures and political ties, or part of a pattern? An answer to this question would require a more extensive examination of Chagnon's earlier use of highly suspect means to gain access to the Yanomami. By "suspect means" we have in mind the following. After 1975, Venezuelan law required non-Venezuelan researchers to be sponsored by a Venezuelan institution. At a time when his NSF funding was for research on Yanomami adoption and descent, Chagnon was sponsored as a member of an investigation of rural and indigenous housing sponsored by the Center of Historical and Aesthetic Investigations of the Architecture Department of the Central University of Venezuela in 1984-87. A second example is his effort to obtain blood samples illegally in Brazil in 1995 under the guise of his participation in a journalistic project (see Martins 2001a:5). The third is his effort to obtain support from the U.S. State Department to investigate what he claimed were Yanomami subversive activities in the area in 1998 (an effort that seems to continue the theme first raised by Brewer Carías in 1984; see above). A State Department team did indeed visit the Yanomami region to conduct an inquiry, but Chagnon himself was not permitted to leave Caracas (Jesús Cardozo, interviews with Hill and Coronil).

Whether part of a pattern or an exception, Chagnon's involvement in FUNDAFACI was unacceptable on both ethical and professional grounds. It violated Venezuelan laws, associated his research with the activities of corrupt politicians, and involved him in activities that endangered the health and well-being of the Yanomami. Chagnon apparently chose to overlook these problems in order to pursue his own research questions. For this reason the Task Force believes that a charge of a breach of ethics is proper under the AAA Principles of Professional Responsibility, the code of ethics then in effect, which required that the best interests of the study population should always be the first consideration of the anthropologist. It would also constitute a breach of the current Code of Ethics, which states that "anthropologists must do everything in their power to ensure that their research does not harm the safety, dignity or privacy of the people with whom they work..."

### **2.3. DEEPENING AND MOVING BEYOND INFORMED CONSENT: TOWARD COLLABORATIVE MODELS OF ANTHROPOLOGICAL RESEARCH.**

As part of his contribution to the work of the Task Force, Joe Watkins, building on work by Zimmerman (2001), has contributed an essay (6.2.4) entitled "Roles, responsibilities, and relationships between anthropologists and indigenous people in the anthropological enterprise." The essay reviews four styles of research: colonial, consensual, covenantal, and collaborative. The El Dorado Task Force insists that the anthropology of indigenous peoples and related communities must move toward "collaborative" models, in which anthropological research is not merely combined with advocacy, but inherently advocative in that research is, from its outset, aimed at material, symbolic, and political benefits for the research population, as its members have helped to define these.

By "colonial" research is meant research carried out without attention to the wishes, desires, or feelings of the study population, with research questions and design being shaped entirely by the concerns of the researchers. The most egregious examples of "colonial" research, which saw anthropologists impose themselves on unwilling communities through the use of physical force, are perhaps in the past. Yet many anthropologists even today see indigenous communities mainly as a source of "knowledge" that will be of benefit to anthropology, but not necessarily to the communities themselves. This does not, of course, preclude a genuine humanitarian concern for the well-being of the subject populations. The research undertaken by the Neel expeditions in 1968 and later, and the research undertaken by Chagnon, falls mainly within this "colonial" paradigm.

"Consensual" research refers to "research carried out by one party merely with the consent of the other... Restrictive terms or conditions may become a part of the consent process, but once consent is obtained, the researcher is generally free to proceed with minimal interference" (Watkins, 6.2.4, this report). Watkin's definition of "consensual" research is not identical to the notion of informed consent in the AAA Code of Ethics. As Chernela (in case study 5.3, "Collection of bodily samples...") points out, the Code of Ethics restricts researcher freedom by defining the informed consent process as "dynamic and continuous", continuing throughout the conduct of the research. "Consensual" research often retains from the "colonial" model one very important element: The presupposition that research questions and research designs will originate in the research community, and that the community from which subjects are drawn need have no role in developing these.

In the most favorable contexts for "consensual" research, human subjects will share with the researchers, at least in a very general way, the cultural understandings that regulate and generate knowledge and power. In such a context, while we may debate the fine details of whether individual human subjects fully understand their role in a research project, or even fully understand the balance of risks and benefits that comes with this role, we may assume that they share a general view. This is that the goal of research should be to advance knowledge, and the goal of the advancement of knowledge should be to benefit humanity, with the corollary that, the more knowledge we have, the more benefit humanity will enjoy. However, all anthropologists will be aware that even where such shared understandings prevail, conflicts will arise.

Many indigenous groups do not share this understanding about research, knowledge, and benefit. In such cases, to achieve a level of consent that is even loosely "informed" may be very difficult. In such cases, subjects may agree to participate in research for reasons that are not at all understood by the researchers, and that will later come to seem inauthentic to both sides. Thus the Task Force believes, as outlined in the introductory statement on informed consent (2.1, this report) and in Turner's case study 5.2. "Informed consent and its

contexts ...", that Neel's research with the Yanomami in 1968 was not fully "consensual". However, even had the expedition made great effort to explain the full purposes of the research, members probably would not have been able to fully understand the reasons for Yanomami consent or lack thereof. Chernela's work with Yanomami consultants (see 3.1-4 in this report) reveals that a sense of betrayal and injustice is now pervasive among Yanomami spokespersons. This carries for us an important lesson about the weaknesses and problems in the "consensual" model of research.

A sense of violation developed where "consensual" models, with their colonialist presuppositions, are in effect is not restricted to members of indigenous groups. People everywhere are insisting on increasing levels of collaboration and autonomy. Lay community representatives now appear on review boards at all levels of the research process in every branch of science, charged to question research questions, designs, and selections of populations made by professional researchers.

Members of the Task Force believe that anthropological research with indigenous peoples should deepen the informed consent model in the direction of fully "collaborative" models of research. Collaborative research involves the side-by-side work of all parties in a mutually beneficial research program. All parties are equal partners in the enterprise, participating in the development of the research design and in other major aspects of the program as well, working together toward a common goal. Collaborative research involves more than "giving back" in the form of advocacy and attention to social needs. Only in the collaborative model is there a full give and take, where at every step of the research knowledge and expertise is shared. In collaborative research, the local community will define its needs, and will seek experts both within and without to develop research programs and action plans. In the process of undertaking research on such community-defined needs, outside researchers may very well encounter knowledge that is of interest to anthropological theory. However, attention to such interests, or publication about them, must itself be developed within the collaborative framework, and may have to be set aside if they are not of equal concern to all the collaborators. In collaborative research, local experts work side by side with outside researchers, with a fully dialogic exchange of knowledge (that would not, of course, preclude conventional forms of training). Much fruitful and interesting research among Native North Americans is now being conducted within such a "collaborative" model. There are many opportunities to move to such a model in Latin America as well, as is already apparent from work accomplished by Brazilian and Venezuelan colleagues discussed elsewhere in this report (see 3.2 "Background on the Yanomami", as well as the comment on the Brazilian work submitted by Gale Goodwin Gomez in her comment of March 7, 2002).

The Task Force has learned from Yanomami interlocutors that they need improved health care, better access to education, fairer access to their rights of political involvement as citizens, the guarantee of security of their lands, and adequate protection against violence from within and without. We believe that anthropological research among the Yanomami should have as an early goal to help them put in place political frameworks that will permit definition and articulation of these needs, assuming that the Yanomami concur that such development is important. In any case, we believe that anthropological work among them in the foreseeable future should be developed in collaboration with them to address questions that are to a great degree defined initially within Yanomami communities, and elaborated in consultation with such outside researchers as the Yanomami may invite as consultants. It may be that at some time in the future (perhaps in the very near future) there will be sufficient trust between Yanomami communities in Venezuela and outside researchers that outsiders will be permitted to present proposals involving research that would be of no

immediate benefit to Yanomami communities. In such a case the standard system of informed consent that is evolving internationally may be appropriate. However, we suggest that the future of anthropology among indigenous peoples lies primarily within the collaborative model, with its intrinsic recognition of their full and unfettered right to define their own futures.

Finally, we remark on the relationships between U.S. anthropologists and anthropological communities in Brazil and Venezuela. The Task Force has been continually impressed by the very constructive attention to its work, and the truly collegial spirit in addressing our common problems, among both individual anthropologists and national associations in Brazil and Venezuela. We believe that all colleagues and the American Anthropological Association must continue work that will develop and enrich these relationships.

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## APPENDIX:

### 4.4.b Commentary submitted by José Antonio Kelly May 1, 2002

The reason we [Chernela, Domínguez, Kelly, Wichato (4.4)] ended up talking about malaria tests, blood transfusions, and blood collection in Shakitha was because <<we>> thought it would shed light on what kinds of issues the Yanomami might have regarding the medical use of blood, hence providing context for understanding Yanomami concerns regarding the blood samples being kept in USA.

Regarding the above interview and other statements that have been posted on the internet:

It is important to mention Wichato's emphasis on results, as well as Davi's comments on how the results or benefits of the Neel-Chagnon blood extractions were never seen. I think this is telling us something quite clear about blood extraction, and when it is justified from their point of view. Finally, I think Dr. Domínguez's comments are spot on, and aligned with what many Yanomami are saying.

A brief inspection of the statements of Wichato and others reveal a focus on a) results i.e. a directly associated benefit in health terms (not pots and pans). b) the fact that the blood is still stored or can still be used.

On the second point just mentioned: the Yanomami that have expressed their opinions on this matter did not know these samples still existed and were "operational" until the Tierney controversy reached them. Reading their statements, I think what is troubling is not so much the fact that many Yanomami have died without their complete body, but rather, that the remains of dead people are still being kept, stored, used, seen, analyzed by napës, which is a different matter.

Consider the Toto Yanomami statement:

"Yanomami never take blood to keep. Yanomami don't need to take blood to study and later keep in the refrigerator...The doctors have already examined this blood; they've already researched this blood. Doctors already took from this blood that which was good - for the children, for the future. The leftover blood is kept hidden..." (Working Paper 4.5, p3).

Wichato's worries, beyond the fact that no results have been sent to the Yanomami, indicate a preoccupation with the samples being a) kept frozen and b) studied. That is, Yanomami remains are being stored for use. He insists on the fact that their use (studies) be terminated and the samples returned or destroyed (not kept).

Any Yanomami who has had a tooth removed by a dentist (some keep it, some bin it on the spot) or malaria tests will inevitably leave behind some biological remains upon death, but this doesn't seem to be in their



minds when they undergo these procedures. The difference is that these remains are discarded, done away with, they disappear, in short, they cease to exist. I would also like to mention how, upon enquiring why many Yanomami do not like their picture taking (cameras or films), one argument goes along the lines of "how can it be that a napë will have a Yanomami's picture hanging on a wall after this person has died? this cannot be..." (this is not a direct transcription). The image - another non-trivial aspect of the person -, is hanging, being observed, being kept, it continues to exist after the person has died.

Consider Toto Yanomami on this once more:

"Blood is important in shamanism [inaud]. All the blood of the Yanomami belongs to [the deity] Omami...We Yanomami don't forget [the dead]. Never! When Yanomami die, we cry. It's very sad. This blood is here! Those people have died!..." (Working paper 3.5, p3).

At least some of the reasons why the continued existence of an aspect of the Yanomami person (like blood or images), once the person has died, is troubling to the Yanomami should point in the eschatological direction, yet more detailed explanations (the fait of soul-aspects of the person that result upon death, for instance) are beyond my brief experience. We could of course develop logical arguments based on the extensive ethnography available, but this is not the same. Moreover, I am sure many Yanomami could speak more on this subject as could Yanomami specialists with a lot more experience than myself.

Finally, I would like to add that, based on conversations held with influential Yanomami, the speeches of a number of Yanomami in the Shakitha conference, and reading the statements of other Yanomami on the internet, it seems clear to me that any biomedical intervention with no direct health justification would be strongly objected to, if not downright rejected, by the people at Ocamo (where I stayed most of the time in the field) and in general by those close to the missionary and health posts in the Upper Orinoco. There seems to be a strong sense among many Yanomami leaders that they (Yanomami) have been historically deceived by the napë and hence it is part of their task to prevent this from happening in the future. Hence, I would tend to think that concerns about blood extraction, informed consent, and general napë researcher's activities, cannot be understood outside of the framework of the historical napë - Yanomami relation.

**Jane H. Hill: CURRICULUM VITAE**  
December 2001

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Born: October 27, 1939  
Married to Kenneth C. Hill (email: hillk@azstarnet.com)  
Three children: Eric (1962-), Harold (1964-), and Amy (1967-1998)

**Current Position:**

Regents Professor of Anthropology and Linguistics  
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**Degrees:**

B.A., 1960, University of California, Berkeley (Anthropology)  
M.A., 1962, University of California, Los Angeles (Linguistics)  
Ph.D., 1966, University of California, Los Angeles (Anthropology)  
Dissertation: *A Grammar of the Cupeño Language*

**Employment:**

Assistant Professor of Anthropology, Wayne State University, 1968-1974  
Associate Professor of Anthropology, Wayne State University, 1974-1980  
Head, Department of Anthropology, Wayne State University, 1978-1983  
Professor of Anthropology, Wayne State University, 1980-1983  
Professor of Anthropology, University of Arizona, 1983-present  
Professor of Linguistics (0-budget), University of Arizona, 1989-present  
Regents Professor, University of Arizona, 1995 -present

**Memberships in Professional Organizations:**

American Anthropological Association (Fellow and Life Member), Royal Anthropological Institute (Fellow), American Association for the Advancement of Science (Fellow), American Ethnological Society, Society for Cultural Anthropology, Society for Psychological Anthropology, Linguistic Society of America, Society for the Study of the Indigenous Languages of the Americas, Society for Linguistic Anthropology, Association of Feminist Anthropologists, Southwestern Anthropological Association, American Association of University Professors

**Educational Honors and Awards:**

Sigma Xi  
Phi Beta Kappa  
Departmental Award in Anthropology, University of California, Berkeley (1960)  
Honorable Mention, The University Medal, University of California, Berkeley (1960)  
Woodrow Wilson Fellow (Honorary) (1960-1961)

National Science Foundation Graduate Fellow (1960-1964)  
Fellow, American Academy of Arts and Sciences (elected 1998)

**Grants Received:**

- 1967 Investigation of the Paul Faye Materials in the Archives of the Lowie Museum, University of California, Berkeley, Phillips Fund of the American Philosophical Society
- 1974-75 Nahuatl Language Death and Maintenance (co -principal investigator with Kenneth C. Hill), National Endowment for the Humanities (NEH-RO-20495-74-572)
- 1976 Nahuatl Language Death and Maintenance, American Council of Learned Societies Grant-in-Aid for Research
- 1978 Nahuatl Language Death and Maintenance, Penrose Fund of the American Philosophical Society
- 1986-87 A Sociolinguistic Study of Regional Variation in Tohono Oodham (Papago) (co-principal investigator with Ofelia Zepeda), National Science Foundation (NSF BNS8608009)
- 1989 (Fall) Research Professorship, Social-Behavioral Sciences Research Institute, University of Arizona
- In addition, I have held three summer grants from the Social-Behavioral Sciences Research Institute of the University of Arizona, all funding work on Tohono Oodham. I was co-investigator with Ofelia Zepeda on two. I have also held an SBSRI Small Grant for research on The Flower World in prehistoric Southwest material culture, supporting research by Kelley Hays-Gilpin.
- 2000 (Fall) Senior Research Fellow, Research Centre for Linguistic Typology, La Trobe University

**Courses Taught:**

Introduction to Anthropology; Social Anthropology; Language and Culture; Sociolinguistics; Introduction to Phonology; Introduction to Morphology; Introduction to Syntax; Anthropological Theory to 1940; Foundations of Language; Discourse and Text; Language, Cultural Knowledge, and Ideology (1989 LSA Summer Linguistic Institute, University of Arizona); Foundations of Linguistic Anthropology (core course); Historical Linguistics, Political Economy of Language in the Southwest; Language and Social Issues (AILDI Institute, Summer 1991, with Richard Ruiz); Acquisition of Native American Languages (AILDI Institute, Summer 1993); Sociolinguistics of Native American Languages (1995 LSA Summer Linguistic Institute, University of New Mexico); Aztecs (freshman colloquium); Mesoamerican Discourse (Universidad Autonoma de Sonora, Hermosillo, Son. (In Spanish)); Language Diversity and Human Adaptation (2000 Australian Linguistic Institute, University of Melbourne; National School of Anthropology and History, Mexico, D.F. (in Spanish))

**Seminars Taught:**

Language, Symbol, and Self (with Peter Stromberg); Language Contact; Advances in Linguistic Theory; Language Variation; Language and Social Boundaries; Symbolic Anthropology; Sociolinguistics of American Indian Languages; Methods in the Study of Language Variation; Language and Emotion; Language, Ideology, and Political Economy (with Susan U. Philips); Mesoamerican Discourse; Language and Racism

**Doctoral Advisees:**

William Washabaugh, Ph.D. 1974, Wayne State University (Professor of Anthropology, University of Wisconsin Milwaukee)

Adolph Greenberg, Ph.D. 1978, Wayne State University (Professor of Anthropology, Miami University, Miami, OH)

David M. Coombs, Ph.D. 1981, Wayne State University (Summer Institute of Linguistics, Lima, Peru)

Molly E. DuFort, Ph.D. 1991, Department of Anthropology, University of Arizona (Tohono O'odham Nation)

Laura Cummings, Ph.D. 1994, Department of Anthropology, University of Arizona (South Texas Council on Alcohol and Drug Abuse, Laredo, TX)

John Sherry, Ph.D. 1995, University of Arizona (Intel Corporation)

Ning Yu, Ph.D. 1996, Second Language Acquisition and Teaching, University of Arizona (Assistant Professor, University of Oklahoma)

Shelby Tisdale, Ph.D. 1997, Department of Anthropology, University of Arizona (Philbrook Museum, Tulsa, OK)

José Luis Moctezuma Zamarrón, Ph.D., 1998, Department of Anthropology, University of Arizona (Instituto Nacional de Antropología e Historia, Mexico, D.F.)

Ludmila Dutková, Ph.D. 1998, University of Arizona (Assistant Professor, East Carolina University)

Kuniyoshi Kataoka, Ph.D. 1998, Second Language Acquisition and Teaching, University of Arizona (Assistant Professor, Aichi University, Nagoya Campus, Aichi, Japan)

Yvonna Roepke, Ph.D. 1998, Second Language Acquisition and Teaching, University of Arizona (Composition Program, University of Arizona)

Andrea Smith, Ph.D. 1998, University of Arizona (Assistant Professor, Lafayette College)

Kathleen Williamson, Ph.D., 2000, Department of Anthropology, University of Arizona

Gail Shuck, Ph.D., 2001. Second Language Acquisition and Teaching, University of Arizona. Assistant Professor, Boise State University

Luciana Fellin, Ph.D., 2001. Second Language Acquisition and Teaching, University of Arizona. Assistant Professor, San Diego State University

Barbara A. Meek, Ph.D., 2001. Joint Degree in Anthropology and Linguistics, University of Arizona. Assistant Professor, University of Michigan.

**Participation in Advanced Seminars and Conferences (Invited and Funded):**

Conference on The Role of Theory in Linguistic Description, William A. Foley, organizer; Wenner-Gren Foundation for Anthropological Research, Ocho Rios, Jamaica, October, 1987

Continuing Seminar Group on Language Ideology, Susan Gal, organizer, Center for Transcultural Studies, Chicago, IL, 1992-1994

Advanced Seminar on Language Ideology, Paul Kroskrity, organizer, School of American Research, Santa Fe, NM, May, 1994

Conference on Funding in Anthropology, Sydel Silverman, organizer, Wenner -Gren Foundation for Anthropological Research, Tarrytown, NY, January, 1995

Conference on Theorizing the Americanist Tradition, Regna Darnell and Lisa Valentine, organizers; London, Ontario, Canada, June 1995

Planning conference and final conference on Language Communities, Nation States, and Global Culture: The Discourse of Identity in the Americas (Department of Anthropology, University of Iowa)

Conference on Endangered Languages, Endangered Knowledge, Endangered Environments, Berkeley, CA, October 25 -27, 1996 (Funding declined in favor of funding international participants)

Conference on Nature Knowledge/Sapiere Natura, Istituto Veneto di Scienza, Arte, e Lettere, Venice, Italy, December 4-6, 1997

Department of Defense National Security Study Group Domestic Futures Seminar, June 10 and 11, 1999. Arlington, VA.

Conference on Farming and Language Dispersals, MacDonald Institute for Archaeological Research, Cambridge University, August 24-27, 2001.

Advanced Seminar on Mogollon-Zuni, Museum of Northern Arizona, October 14-19, 2001.

### **Professional Service:**

Occasional Referee for:

Journals: *American Anthropologist*, *American Ethnologist*, *Cultural Anthropology*, *Anthropological Linguistics*, *Current Anthropology*, *Language*, *Language in Society*, *International Journal of American Linguistics*

Granting Agencies: National Science Foundation, National Endowment for the Humanities, National Institute of Health, National Geographic Society, Wenner-Gren Foundation for Anthropological Research

Presses: University of Arizona Press, University of Chicago Press, University of Texas Press, Cambridge University Press, MIT Press, Oxford University Press, several commercial presses

Editorships: Editor in Chief, *Language in Society*, 2000-

Editorial Boards: *Annual Review of Anthropology* (1979-1983,1992-1998); *Reviews in Anthropology* (1980-1985); *Language* (1984-1987); *American Anthropologist* (Editor for Linguistic Anthropology, 1984-1989); *Oxford Encyclopedia of Linguistics* (Editor for Linguistic Anthropology, 1987-1988); *Language in Society* (1990-1992, 1992-1996); *Journal of Linguistic Anthropology* (1990-1993), *Journal of Anthropological Research* (1995-), *Annual Review of Anthropology* Associate Editor (2002-05)

Review Panels: National Science Foundation National Needs Postdoctoral Fellowships (NAS/NRQ 1978-1980; Rockefeller Foundation Post-doctoral Fellowships for Minority Scholars (NAS/NRC) 1980, 1995 (unable to attend in 1995); NEH Summer Stipends in Anthropology, Folklore, and Linguistics (1984, 1985); NEH Basic Reference and Research Tools (1989); School of American Research Residential Fellowships (1991), Staley Prize Committee, School of American Research (1998-99)

Other: Member, Advisory Council, Wenner-Gren Foundation for Anthropological Research, 1990-1993; Chair of the Advisory Council, 1992-93; external review committees for Department of Anthropology at Duke University (1985), Texas A&M University (1994), Stanford University (1996), University of Pennsylvania (Chair) (1996), University of Nevada-Reno (1998); National Security Study Group Member, Washington, DC June 10, 11 1999)

### **Offices in Professional Associations:**

Elected Offices: Executive Board, American Anthropological Association (1979-1982); Vice-President (1976-1977), President (1978); Michigan Conference of the AAUP; Secretary, Society for Linguistic Anthropology (1983-1986); Executive Board, Society for the Study of the Indigenous Languages of the Americas (1985-1987); President-Elect (1992-1993) and President (1994-1995), Society for Linguistic

Anthropology; Executive Board, American Anthropological Association (ex-officio), 1993-1994; President-Elect, American Anthropological Association; 1996-1997; President, American Anthropological Association (1998-1999) (assumed presidency December 1, 1997); President-Elect, Society for the Study of the Indigenous Languages of the Americas, 2000

Appointed Offices: Committee on the Status of Women in Linguistics, Linguistic Society of America (1979-1982); Nominating Committee, Linguistic Society of America (1990-1992; Chair 1993); Committee on Endangered Languages, Linguistic Society of America (1994-1998)

### **University Service**

Wayne State University: Vice President, WSU AAUP (1995-1978); Chief Negotiator, WSU AAUP (1976); Chair, Subcommittee on the Urban University of the Long-range Planning Commission (1977); Chair, Task Force on Outside Contracts, President's Commission on Affirmative Action (1977-1978); University Promotion and Tenure Committee (1978); Educational Development Grants Review Committee (1977); Faculty Research Award, Behavioral Sciences Review Committee (1978); Presidential Selection Advisory Committee (1977-1978); University Council (1979-1982); Chair, Faculty Affairs Committee, University Council (1979-1980); Policy Committee, University Council (1980-1982); Chair, University Library Committee (1981-1982); Priorities Advisory Committee (1980-1982); numerous committees in the Department of Anthropology including Chair, Graduate Committee (1972-1974)

University of Arizona:

University: University Senate (1984-86); Committee on Academic Freedom and Tenure (1985-1987), Chair (1987-1988); Committee of Eleven (1990-92); University Promotion and Tenure Committee (1991-1993), Chair (1992-1993); Second Languages Acquisition and Teaching Ph.D. Program Executive Committee, 1991-1996; Comparative Cultural and Literary Studies Ph.D. Program Executive Committee (1991-1996; Classics Department Review Committee (1997); NCA Accreditation Steering Committee (1998-2000); numerous ad hoc search committees and academic program review committees (African-American Studies, Classics, Women's Studies, 5 -year Review of SBS Dean, etc.)

College of Social-Behavioral Sciences: Head Search Committee, Department of Journalism (1985); Head Search Committee, Black Studies Program (1991); Promotion and Tenure Committee (1984-1985), Chair (1985); Chair, Program Review Committee for African-American Studies (1992-1993); SBSRI Grants Committee (1994-95); Dean Holly Smith Review Committee (1998)

College of Humanities: Outside Member, Promotion and Tenure Committee, 1994-1996; NEH Doctoral Fellowship Selection Committee (1994); Africana Studies Search Committee (1999), Public Folklorist Search Committee (2000)

Department of Anthropology (partial list): Scholarships Committee (1983-1984, 1992-1994); Performance Evaluation Committee (1983-84; 1988-89, 1991-92, 1995-96); Acting Head (Spring 1985, Summer 1993, 1998, 1999); Planning Committee (1986); Promotion and Tenure Committee (1986, 1987, 1988, 1991, 1995); Space Committee (1987-1989); Graduate Assistant Committee (1989); Internal Review Committee (1989); Regents Professor Committee (1989, 1991); Head Review Committee (1994); Director of Graduate Studies (1990-1995); Chair, Admissions Committee (1999-2000), numerous ad hoc committees and Executive Committee in many years

Department of Linguistics: Promotion and Tenure Committee (1989-1990, 1992, 1994);  
Acting Head (1986-1988), several committees for promotion and tenure (Archangeli,  
Hammond, Jelinek, Zepeda)

### **Publications:**

#### Books:

- 1973 *Mulu wetam: The First People* (with Roscinda Nolasquez). Banning, CA: Malki Museum Press
- 1986 *Speaking Mexicano* (with Kenneth C. Hill). Tucson, AZ: University of Arizona Press.
- 1993 *Responsibility and Evidence in Oral Discourse* (co-edited with Judith T. Irvine). Cambridge: Cambridge University Press.
- 1997 *The Life of Language: Papers in Linguistics in Honor of William Bright* (Co-edited with P. J. Mistry and Lyle Campbell). Berlin: Mouton de Gruyter.
- 1999 *Hablando Mexicano* (with Kenneth C. Hill). Trs. Jose Antonio Flores Farfán and Gerardo López Cruz. México: CIESAS/INI (Translation of *Speaking Mexicano* (1986 above) with my editorial input).

#### Articles:

- 1967 Linguistic history of the Cupeño (with William Bright). In D. H. Hymes and W. Biddle, eds., *Studies in Southwestern Ethnolinguistics*, pp. 352-391. The Hague: Mouton and Company.
- 1968 Stress in the Cupan languages (with Kenneth C. Hill). *International Journal of American Linguistics* 34:233-241.
- 1969 Volitional and non-volitional verbs in Cupeño. In R. I. Binnick et al., eds., *Papers from the Fifth Regional Meeting of the Chicago Linguistic Society*, pp. 348-356. Chicago: Chicago Linguistic Society.
- 1970a A note on Uto-Aztec color terminologies (with Kenneth C. Hill). *Anthropological Linguistics* 12:231-238.
- 1970b A peeking rule in Cupeño. *Linguistic Inquiry* 1:534-539.
- 1970c Language acquisition, foreign accent, and cerebral dominance revisited. *Language Learning* 20:237-248.
- 1971 The linguist as imperialist. *New University Thought* 7:16-20.
- 1972a On the evolutionary foundations of language. *American Anthropologist* 74:308-317. (Reprinted 1973: Warner Module no. 301, pp. 1-20, Warner Lambert Incorporated; 1978, In Noel Kron, ed., *Human Biology*, New York: Holt, Rinehart and Winston.)
- 1972b Cupeño lexicalization and language history. *International Journal of American Linguistics* 38:161-172.
- 1973 Subordinate clauses and language function. In C. Corum et al., eds., *You Take the High Node and I'll Take the Low Node*, pp. 33-52. Chicago: Chicago Linguistic Society.
- 1974a Possible continuity theories of language. *Language* 50:134-150.
- 1974b Hominid proto-linguistic capacities. In R. Wescott et al., eds., *Language Origins*, pp. 185-195. Washington, DC: Linstok Press.
- 1977a Wolves, birds, apes, and humans: toward a continuity theory of language. *Sign Language Studies* 14: 21-58.

- 1977b Language death and relexification in Tlaxcalan Nahuatl (with Kenneth C. Hill). *International Journal of the Sociology of Language* 12:55-70 (also in *Linguistics* No. 191:55-70)
- 1978a Honorific usage in modern Nahuatl (with Kenneth C. Hill). *Language* 54:123-155.
- 1978b Language contact systems and ancient human adaptations. *Journal of Anthropological Research* 34:1-26.
- 1978c Apes and Language. *Annual Review of Anthropology* 7:89-112.  
(Reprinted 1980: T. A. Sebeok and J. Umiker-Sebeok, eds., *Speaking of Apes: A Critical Anthropology of Two-Way Communication with Man*. New York: Plenum Press)
- 1979 Language death, language contact, and language evolution. In S. A. Wurm and W. McCormack, eds., *Approaches to Language*, pp. 45-78. The Hague: Mouton and Company.
- 1980a Culture shock, positive face, and negative face: Being polite in Tlaxcala. *Central Issues in Anthropology* 2(1):1-14.
- 1980b Metaphorical switching in modern Nahuatl: Change and contradiction (with Kenneth C. Hill). In J. Kreiman and A. E. Ojeda, eds., *Papers from the Sixteenth Regional Meeting of the Chicago Linguistic Society*, pp. 121-133. Chicago: Chicago Linguistic Society.
- 1980c Mixed grammar, purist grammar, and language attitudes in modern Nahuatl (with Kenneth C. Hill). *Language in Society* 9:321-348.
- 1981a Variation in relative clause construction in modern Nahuatl (with Kenneth C. Hill). In F. Karttunen, ed., *Nahuatl Studies in Memory of Francisco Horcasitas; Texas Linguistic Forum* 18:89-104.
- 1981b Regularities in vocabulary replacement in modern Nahuatl (with Kenneth C. Hill). *International Journal of American Linguistics* 47:215-226.
- 1982a Gender ambiguity and class stereotyping in the Mexican fotonovela (with Carole Browner). *Studies in Latin American Popular Culture* 1(1):43-64.
- 1982b The vernacular remodelling of national and international languages (with David Coombs). *Applied Linguistics* 3:224-234.
- 1983 Language death in Uto-Aztecan. *International Journal of American Linguistics* 49:258-276.
- 1985a On the etymology of Classical Nahuatl *teek<sup>w</sup>-tli* lord, master. *International Journal of American Linguistics* 51:451-453.
- 1985b Murder in *Valle de Lágrimas*. *Studies in Latin American Popular Culture* 5:67-83.  
(Winner of Carlos and Guillermo Vigil Prize for best paper in Volume 5)
- 1985c The grammar of consciousness and the consciousness of grammar. *American Ethnologist* 12:725-737.  
(Reprinted 1995 in B. G. Blount, ed., *Language, Culture, and Society: A Book of Readings* (Second Edition), pp. 398-414. Prospect Heights, IL: Waveland Press; Reprinted 1995 in D. Brenneis and R. Macaulay, eds., *The Matrix of Language: Contemporary Linguistic Anthropology*. Boulder, CO: Westview Press.)
- 1985d Human dialect and language differentiation. Comment on M. Baker and M. Cunningham, The biology of bird song dialects. *Behavioral and Brain Sciences* 8:107-108.
- 1986 Variable developments of modern Mexicano *-axca* possession (with Kenneth C. Hill). *International Journal of American Linguistics* 52:404-410.



- 1987a Spanish as a pronominal argument language: The Spanish interlanguage of Mexicano speakers. In P. Saka, ed., *Coyote Papers* 6:68-90.
- 1987b Women's speech in modern Mexicano. In S. U. Philips, S. Steele, and C. Tanz, eds., *Language, Sex, and Gender in Comparative Perspective*, pp. 121-160. Cambridge University Press.
- 1988a Language, culture, and world view. In F. Newmeyer, ed., *Linguistics: The Cambridge Survey Volume IV: Language: The Sociocultural Context*, pp. 14-36. Cambridge University Press.  
(Reprinted as *Lingua, cultura e visione del Mondo* in Barbara Turchetta, ed., *Introduzione alla linguistica antropologica*, pp. 25-54. Milano: Mursia, 1996)
- 1988b Ambivalent language attitudes in modern Nahuatl. In E. Hamel, Y. Lastra de Suárez, and H. Muñoz, eds., *Sociolingüística latinoamericana*, pp. 77-100. México: UNAM.
- 1989a Language, genuine and spurious. In P. V. Kroskrity, ed., *On the Ethnography of Communication: the Legacy of Sapir, Other Realities* (Volume 8). Los Angeles: UCLA Department of Anthropology.
- 1989b Relativization in obsolescent and non-obsolescent languages. In N. Dorian, ed., *Investigating Obsolescence*, pp. 149-164. Cambridge University Press.
- 1989c The role of theory in linguistic description (Conference Report). *Current Anthropology* 30:119-123.
- 1990a Weeping as a metasignal in a Mexicano woman's narrative. In E. B. Basso, ed., *Native Latin American Cultures Through Their Discourse*, pp. 29-50. Bloomington, IN: Indiana University Folklore Institute. (Also in *Journal of Folklore Research*, 1 and 2:29-50).
- 1990b Listening in on the struggle for the New World. In E. A. Schultz and R. H. Lavenda, *Cultural Anthropology: A Perspective on the Human Condition*, pp. 112-113.
- 1990c The cultural (?) context of narrative involvement. In B. Music, R. Graczyk, and C. Wiltshire, eds., *Papers from the 25th Regional Meeting of the Chicago Linguistic Society, Part Two: Parasession on Language in Context*, pp. 138-156. Chicago: Chicago Linguistic Society.
- 1991a In noca gobierno de Puebla. In J. Sherzer and G. Urban, eds., *Nation-States and Indians in Latin America*, pp. 72-94. Austin: University of Texas Press.
- 1991b La situation des langues indigènes aux États Unis (with Ofelia Zepeda). *Diogenes* 153:5 1 -71 (Reprinted in English, Spanish, Chinese, and Russian issues of the journal)  
(Reprinted as *The condition of Native American languages in the United States*, in R. H. Robins and E. M. Uhlenbeck, eds., *Endangered Languages*, pp. 135-156. Oxford: Berg Publishing, 1992)
- 1992a The flower world of Old Uto-Aztec. *Journal of Anthropological Research* 48:117-144.
- 1992b Today there is no respect: Nostalgia, respect, and oppositional discourse in Mexicano (Nahuatl) language ideology. *Pragmatics* 2(3):263-280.
- 1992c Language and world view (with Bruce Mannheim). *Annual Review of Anthropology* 21:381-406.
- 1992d Derived words in Tohono O'odham (with Ofelia Zepeda). *International Journal of American Linguistics* 59:355-404.
- 1993a Introduction: Responsibility and evidence in oral discourse (with Judith T. Irvine). In J. H. Hill and J. T. Irvine, eds., *Responsibility and Evidence in Oral Discourse*, pp. 1-23. Cambridge University Press.

- 1993b Mrs. Patricio's trouble (with Ofelia Zepeda). In Hill and Irvine, eds., pp. 197 -225.
- 1993c Formalism, functionalism, and the discourse of evolution. In W. A. Foley, ed., *The Role of Theory in Linguistic Description*, pp. 437-455. Berlin: Mouton de Gruyter.
- 1993d Hasta la vista, baby: Anglo Spanish in the American Southwest. *Critique of Anthropology* 13:145-176.
- 1993e Uto-Aztecan languages. In J. E. Cooke, ed., *Encyclopedia of the North American Colonies*, Volume 111, pp. 44-47. New York: Charles Scribner's Sons (Commissioned article)
- 1993f Is there a modular faculty of social cognition, and what could be in it? In *Workshop on Language, Cognition, and Computation*, pp. 61-78. Barcelona: Fundació Catalana per a la Recerca and Institut d'Estudis Catalans.
- 1993g Is it really No problemo? In R. Queen and R. Barrett, eds., *SALSA I: Proceedings of the First Annual Symposium about Language and Society* Austin, Texas *Linguistic Forum* 33:1-12.
- 1993h Structure and practice in language death. In K. Hyltenstam and A. Viberg, eds., *Progression and Regression in Language*, pp. 68-93. Cambridge University Press.
- 1994a Comment on Cecil H. Brown, Lexical acculturation in Native American languages. *Current Anthropology* 35:109-110.
- 1994b Tohono Oodham plurals (with Ofelia Zepeda). In G. López Cruz and J. L. Moctezuma Zarnarrón, eds., *Estudios de lingüística y sociolingüística*, pp. 13-69. Hermosillo, Sonora: Universidad de Sonora.
- 1994c Fast and slow in Tohono Oodham. In Z. Estrada, ed., *II Encuentro sobre Lingüística en el Noroeste*, pp. 249-268. Hermosillo, Sonora: Universidad de Sonora.
- 1995a Speaking Mexicano in the Malinche Volcano region of Tlaxcala and Puebla. In C. MacKay, ed., *Investigaciones lingüísticas en Mesoamérica*, pp. 87-108. México: UNAM.
- 1995b The terror of Montezuma: Aztec history, vantage theory, and the category of person (with Robert E. MacLaury). In J. R. Taylor and R. E. MacLaury, eds., *Language and the Cognitive Construal of the World*, pp. 277-330. Berlin: Mouton de Gruyter.
- 1995c Junk Spanish, covert racism, and the (leaky) boundary between public and private spheres. *Pragmatics* 5:197-212.
- 1995d The voices of Don Gabriel. In B. Mannheim and D. Tedlock, eds., *The Dialogic Emergence of Culture*, pp. 96-147. Urbana, IL: University of Illinois Press.
- 1995e Mock Spanish: A site for the indexical reproduction of racism in American English. Electronic Document. Language and Culture site. <http://www.language-culture.org/colloquia/symposia>.
- 1996a Languages on the land: Adaptation and the structure of regional variation in some Native American languages. The David Skomp Distinguished Lecture in Anthropology, Indiana University. Bloomington, IN. (published as pamphlet and distributed)
- 1996b El flujo de aire ingresivo en Tohono Oodham. In Z. Estrada Fernández, M. Figueroa Esteva, and G. López Cruz, eds. *Tercer Encuentro de Lingüística en el Noroeste: Memorias*, Tomo 1: *Lenguas Indígenas*. Volumen 2, pp. 405-442. Hermosillo, Son.: Editorial Unison.
- 1997a Do apes have language? In *Research Frontiers in Anthropology*, C. R. Ember and M. Ember, eds. Volume 4: *Ethnology, Linguistic Anthropology, The Study of Social Problems*, pp. 114-132. Englewood Cliffs, NJ: Prentice-Hall.

- 1997b The meaning of linguistic diversity: Knowable or unknowable? *Anthropology Newsletter* 38(1[January]):9-10.
- 1997c The revenge of Huitzilopochtli. In *The Life of Language: Studies in Linguistics in Honor of William Bright*, J. Hill, P. J. Mistry, and L. Campbell, eds. Berlin: Mouton de Gruyter.
- 1997d Culture influencing language: Plurals of Hopi kin terms in comparative UtoAztecan perspective (with Kenneth C. Hill). *Journal of Linguistic Anthropology* 7:166-180 [journal appeared in 1998].
- 1998 [journal issue dated 1993, submitted 1997] Spanish in the indigenous languages of Mesoamerica and the Southwest: Beyond stage theory to the dynamics of incorporation and resistance. *Southwest Journal of Linguistics* 12(1-2): 87-108.
- 1998b Tepimans, Yumans, and other Hohokam (with David Leedom Shaul). *American Antiquity* 63:375-396.
- 1998c Tohono O odham (Papago) plurals (with Ofelia Zepeda). *Anthropological Linguistics* 40:1-42. [Same title as 1994b, but a very different paper.]
- 1998d Race, racism, and the unity of anthropology. Distinguished Lecture presented at the 76th Annual Meeting of the Central States Anthropological Society, Kansas City, MO, April 1998. *The Central States Anthropological Society Bulletin* 34 (1):12-25.
- 1998e Don Francisco Márquez survives: A meditation on monolingualism. *International Journal of Sociolinguistics* No. 132: Special Issue on Indigenous language use and change in the Americas, T. L. McCarty and O. Zepeda, eds., pp. 167 -182.
- 1998f Introducción, pp. i-iv in *Pima Bajo*, by Zarina Estrada Fernández. *Archivo Lingüístico*. México, DF: UNAM.
- 1998g Language, race, and White public space. *American Anthropologist*. 100(3):680-689. (Reprinted in *Linguistic Anthropology: A Reader*, Alessandro Duranti, ed. Oxford: Blackwell Publishers).
- 1998h (appeared 2000) (with Ofelia Zepeda) Collaborative sociolinguistic research among the Tohono O'odham. In Larry Evers and Barre Toelken, eds., *Native American Oral Traditions: Collaboration and Interpretation*. Special Issue of *Oral Traditions* 13(1):1130-156.
- 1998i "Today there is no respect:" Nostalgia, respect, and oppositional discourse in Mexicano (Nahuatl) language ideology. In Bambi B. Schieffelin, Kathryn A. Woolard, and Paul V. Kroskrity, eds. *Language Ideologies, Practice and Theory*, pp. 68-86. Oxford University Press (revision of 1992b).
- 1999a The meaning of writing and text in a changing Americanist tradition. In *Rethinking the Americanist Tradition*, Regna Darnell and Lisa Valentine, eds., pp. 181-194. Toronto: University of Toronto Press.
- 1999b Styling locally, styling globally: What does it mean? *Journal of Sociolinguistics* 3/4:543-557.
- 1999c (with Ofelia Zepeda) Language, gender, and biology: Pulmonic Ingressive Airstream in Tohono O odham Women s Speech. *Southwest Journal of Linguistics* 18:15-40.
- 1999d (with Kelley Hays-Gilpin) The flower world in prehistoric southwest material culture. *Journal of Anthropological Research* 55:1-37.
- 1999e Dating the breakup of Southern Uto-Aztecan. In J. L. Moctezuma Zamarrón and J. H. Hill, eds. *Avances y Balances de Lenguas Yutoaztecas: Homenaje a Wick R. Miller*. Special Issue of *Noroeste de Mexico* (CD-ROM). Hermosillo, Son: Centro INAH Sonora.

- 1999f Tohono O'odham: Sumario de algunos estudios. In J. L. Moctezuma Zamarrón and J. H. Hill, eds. *Avances y Balances de Lenguas Yutoaztecas: Homenaje a Wick R. Miller*. Special Issue of *Noroeste de Mexico* (CD-ROM). Hermosillo, Son: Centro INAH Sonora.
- 1999g Lenguaje e identidad en la frontera. In José Luis Moctezuma and María Elisa Villalpando, eds. *Antropología de la Identidad e Historia en el Norte de Mexico, Homenaje a Alejandro Figueroa Valenzuela*, pp. 50-56. Special Issue of *Noroeste de Mexico*. Hermosillo, Son: Centro INAH Sonora.
- 1999h Syncretism. In *Language Matters in Anthropology: A Lexicon for the Millennium*, Alessandro Duranti, ed. Special issue of *Journal of Linguistic Anthropology* 9 (1-2):244-46.
- 2000a Read my article: Language ideology and the overdetermination of promising in American presidential politics. In Paul V. Kroskrity, ed., *Regimes of Language*, pp. 259-292. Santa Fe, NM: SAR Press.
- 2000b Don Francisco Márquez's Story. In *Native Latin American Discourse*, J. Sherzer and K. Sammons, eds. Washington, DC: Smithsonian Institution Press.
- 2000c (With Kelly Hayes-Gilpin). The flower world in prehistoric Southwest material culture. In Michelle Hegmon, ed. *The Archaeology of Regional Interaction*, pp. 411-428. Boulder: University Press of Colorado.
- 2000d Don Francisco Marquez's story. In *Translating Latin American Verbal Art: Ethnopoetics and Ethnography of Speaking*. Kay Sammons and Joel Sherzer, eds., pp. 1-12. Washington, DC: Smithsonian Institution Press.
- 2000e Marked and unmarked plural nouns in Uto-Aztecan (with Kenneth C. Hill). In Eugene H. Casad and Thomas L. Willett, eds. *Uto-Aztecan: Structural, Temporal, and Geographic Perspectives. Papers in Memory of Wick R. Miller by the Friends of Uto-Aztecan*, pp. 241-76. Hermosillo, Son: Editorial Unison.
- 2000f Languages on the land. In *Language, Archaeology, and History*, J. Terrell, ed., pp. 257-282. Westport, CT: Bergin and Garvey. (Revision of 1996a)
- 2000g The features ROUND and LABIAL in Tohono O'odham. In Andrew Carnie, Eloise Jelinek, and Mary Ann Willie (eds.), *Papers in Honor of Ken Hale (Working Papers in Endangered and Less Familiar Languages 1)*, pp. 189-198. Cambridge, MA: MITWPL.
2001. The racializing function of language panics. In Roseanne Dueñas Gonzalez, with Ildiko Melis, ed. *Language Ideologies: Critical Perspectives on the Official English Movement. Volume 2, History, Theory, and Policy*, pp. 245-267. New York: National Council of Teachers of English.
2001. Mock Spanish, Covert racism and the (leaky) boundary between public and private spheres. In Susan Gal and Kathryn Woolard (eds.), *Languages and Publics: The Making of Authority*, pp. 83-102. Manchester St. Jerome Publishing (revision of 1995c).
2001. Linguistic dimensions of language attrition. In Luisa Maffi, ed. *On Biocultural Diversity: Linking Language, Knowledge, and the Environment*, pp. 175-189. Washington, DC: Smithsonian Institution Press.
2001. Questions, comments, and enthusiastic praise. In S. Trechter and M. Bucholtz (eds.), *Realtime Discourses of Whiteness. Journal of Linguistic Anthropology* 11(1):79--83.

2001. Proto-Uto-Aztecan: A community of cultivators in central Mexico? *American Anthropologist* 103 (4):913-34.

In Press:

Anthropological linguistics. Commissioned for *Encyclopedia Americana*. (\*This must have appeared but I haven't seen it).

Anthropological linguistics. Commissioned for *Encyclopedia Britannica* (final revision submitted July 2000).

From the life of Hawk Feather: The Bear Episode (Cupeño). To appear in *A California Indian Reader*, H. Luthin, ed. Berkeley and Los Angeles: University of California Press.

Los rasgos redondo y labial en tohono o'odham. To appear in *Memoria del V Encuentro Internacional de Lingüística en el Noroeste*. Hermosillo: Universidad de Sonora

Mock Spanish, bad Spanish, and complex inference (with Daniel Goldstein). To appear in a special issue of *Textus*, Giuseppina Cortese and Dell H. Hymes, eds. (Submitted January 2001)

Archaeology and Anthropology. To appear in a volume edited by Deborah Nichols. (2001)

Mocking Spanish from above and below. To appear in a volume in memory of Kenneth Pike, edited by Mary Ruth Wise and Thomas Headland. Dallas, TX: Summer Institute of Linguistics.(2001)

(with Kenneth C. Hill) Word order type change and the penetration of Spanish *de* in Modern Nahuatl. To appear in a special issue of *STUF* edited by Jose Antonio Flores F. (2001)

Evaluating historical linguistic evidence for ancient human communities in the Americas. To appear in *Pioneers on the Land*, Michael Barton, ed. University of Arizona Press. (2001)

Proto-Uto-Aztecan and the northern devolution. To appear in *Examining the Farming/Language Dispersal Hypothesis*, C. Renfrew, P. Bellwood, and K. Boyle, eds (?). Cambridge: McDonald Institute for Archaeological Research. (2001)

Submitted:

1999 Finding culture in narrative. For *How to Find Culture in Language*, edited by Naomi Quinn.

2000 Stories from the language wars: Narrative in Dell Hymes theory of linguistic inequality. To appear in a second edition of *Sociolinguistics: The Ethnography of Communication*, edited by John Gumperz.

2000 Water in Uto-Aztecan. Submitted for a Festschrift for Alexis Manaster-Ramer, Fabricio Cavoto, ed.

2001 Subject number, grammaticalization, and transitivity in Cupeño. To appear in a festschrift.

Review Articles:

1978a Origins of language. Review of *Apes and Language*, by E. Linden, and *The Origin and Evolution of Language*, by B. Stross. *Language in Society* 6:274-281.

- 1978b Review of *Origin and Evolution of Language and Speech*, S. Harnad, H. Steklis, and J. Lancaster, eds. *Proceedings of the New York Academy of Sciences* 280 (with Robert Most). *Language* 54:647-660.
- 1981a Death as a way of life. Review of *The Dying Community*, A. Gallaher and H. Padfield, eds., and *Language Death: The Life Cycle of a Scottish Gaelic Dialect*, by Nancy Dorian. *Reviews in Anthropology* 8(3):297-309.
- 1981b Review of *Language and Learning: The Debate between Jean Piaget and Noam Chomsky*, M. Piatelli-Palmarini, ed. *Language* 57:948-953.
- 1982 Review of *Fotonovela Rosa/Fotonovela Roja*, by Fernando Curiel. *Studies in Latin American Popular Culture* 1(1):252-257.
- 1984 Review of *Language Spread. Studies in Diffusion and Social Change*, R. L. Cooper, ed. *Language in Society* 13:81-87.
- 1985a Is a sociolinguistics possible? *Comparative Studies in Society and History* 27:461-471.
- 1985b The refiguration of the anthropology of language. Review of *Problems in Dostoevsky's Poetics*, by M. M. Bakhtin. *Cultural Anthropology* 1(1):89-102.
- 1989 Review of *Las áreas dialectales del náhuatl moderno*, by Yolanda Lastra de Suárez. *Language* 65:129-135.
- 1996 The fire is lit in Native California: Reviews of *Ararapíkva/Creation Stories of the People: Traditional Karuk Indian Literature from Northwestern California*. Julian Lang, ed. and trans. Berkeley: Heyday Books, 1994. 110 pp.; *Flutes of Fire: Essays on California Indian Languages*. Leanne Hinton, Berkeley: Heyday Books, 1994. 270 pp.; *The Way We Lived: California Indian Stories, Songs, and Reminiscences*. Malcolm Margolin, ed. Berkeley: Heyday Books/California Historical Society, revised edition, 1993. 247 pp. (with Darryl Babe Wilson). *American Anthropologist* 98:151-153.
- 2000 (with Kenneth C. Hill) Review of Silver and Miller *Native American Languages* and Campbell, *Native American Languages, Historical Linguistics*. *American Anthropologist* 102:161-163.

Brief Reviews:

- 1968a *The Southern Sierra Miwok Language*, by S. M. Broadbent. *Language* 44:181-1.
- 1968b *Field Linguistics*, by W. Samarin. *Language Learning* 17:216-218.
- 1970 *Aspects of Language*, by D. Bolinger and *Language and Symbolic Systems*, by Y. R. Chao. *Language* 46:667-671.
- 1976 *Dynamics of a Creole System*, by D. Bickerton. *Man* 11:144-145.
- 1978 *Pima and Papago Ritual Oratory: A Study of Three Texts/O odham Ha Niokculida: Mamce Ab Waikk Ha icu Amjed*, by D. M. Bahr. *International Journal of American Linguistics* 44:80-81.
- 1979 *The Individual in Northern Dene Thought and Communication: A Study in Sharing and Diversity*, by J. Christian and P. Gardner. *American Anthropologist* 81:143-144.
- 1981 *Anthropological Linguistics*, by N. Hickerson. *American Anthropologist* 81:143-144.
- 1982 *La enseñanza de español a los indígenas mexicanos*, by G. Bravo Ahuja. *International Journal of American Linguistics* 48:238-241.
- 1983 *Narrative, Literacy, and Face in Interethnic Communication*, by R. and S. Scollon. *American Anthropologist* 85:484-485.
- 1986 Fa. Berard Haile's *Navajo Coyote Tales* and *Hopi Coyote Tales/Istutuwutsi*, by E. Malotki and M. Lomatuway ma. *Anthropologica*.

- 1987a *Young People s Dyirbal*, by A. Schmidt. *American Anthropologist* 91:479-480.
- 1987b *Learning How to Ask*, by C. Briggs. *American Anthropologist* 89:721-722.
- 1989 *Transformational Grammar*, by A. Radford. *American Anthropologist* 91:479-480.
- 1990 *Language Attrition in Progress*, B. Wellens et al., eds. *Language in Society*.
- 1990 *Competence in Performance*, by C. Briggs. *Journal of American Folklore*.
- 1990 *American Tongues*, a film. *American Anthropologist*.
- 1990 *Discursive Practices and Linguistic Meanings*, by H. V. Luong. *Journal of Linguistic Anthropology* 1(2):236-238.
- 1991 *Encyclopedia of Language*, N. Collinge, ed. *Language* 68:200-202.
- 1991 *Referential Practice*, by W. Hanks. *American Anthropologist*.
- 1993 *Reversing Language Shift*, by J. Fishman. *Journal of Linguistic Anthropology* 4:97-98.
- 1993 *Grammatical Categories and Cognition and Language Diversity*, by J. A. Lucy. *Man* 28:823-824.
- 1994a (journal dated Fall 1991, review submitted Fall 1993) *A Reference Grammar of Southeastern Tepehuan*, by T. L. Willett. *Anthropological Linguistics* 33:321-323.
- 1994b *The Language of the Inkas Since the European Invasion*, by B. Mannheim. *American Ethnologist* 21:1084-1085.
- 1994c *On the Translation of Native American Languages*, B. Swann, ed. *American Indian Culture and Research Journal*.
- 1995a *Reflexive Language*, J. A. Lucy, ed. *Language in Society* 24:121-125.
- 1995b *Language, History, and Identity*, by P. Kroskrity. *American Indian Culture and Research Journal* 19(3).
- 1996 *Literacy, Emotion, and Authority: Reading and Writing on a Polynesian Atoll*, by Niko Besnier. *Journal of Anthropological Research* 52:504-506.
- 1997 *Language and Communicative Practice*, by W. Hanks. *American Ethnologist* 24:222-223.
- 1997 *Sounds like Life*, Janis Nuckolls. *American Anthropologist* 99:192-193.
- 1998 *The Spectacle of History: Speech, Text, and Memory at the Iran-Contra Hearings*, by M. Lynch and D. Bogen. *American Journal of Sociology* 103(4):1101-1103.
- 1999 Review of Gumperz and Levinson *Rethinking Linguistic Relativity in Language in Society* 28:439-443.
- 2000 Review of Norbert Francis, *Malintzin: Bilinguismo y alfabetizacion en la Sierra de Tlaxcala (Mexico)*. *The Nahua Newsletter*, Number 30, November 2000, pp. 15-18.

### **Papers Presented (Available on request)**

#### **Papers Presented:**

- 1963 Language size and population density in Highland New Guinea. Southwestern Anthropological Society, Riverside, CA
- 1969 Volitional and non-volitional verbs in Cupeño. Chicago Linguistic Society, Chicago, IL
- 1970 On the evolutionary foundations of language. Central States Anthropological Society, Bloomington, IN
- 1970 A note on the functions of primitive war. Central States Anthropological Society, Bloomington, IN

- 1971 To cause to die in Cupeño. American Anthropological Association, New York City
- 1971 To cause to die in Cupeño. Department of Linguistics, Michigan State University, East Lansing, MI
- 1971 The linguist as imperialist. Central States Anthropological Society, Detroit, MI
- 1972 Evidence for a discontinuity theory of language. Central States Anthropological Society, Cleveland, OH
- 1972 New light on the origins of language. Women's Research Club, University of Michigan, Ann Arbor, MI
- 1972 Origins of Language. Psycholinguistics Program, University of Michigan, Ann Arbor, MI
- 1972 Language and ancient human population structures. American Anthropological Association, Toronto, ON, Canada
- 1973 Language death, language contact, and language evolution. International Congress of Anthropological and Ethnological Sciences, Chicago, IL
- 1973 Language death and language style. linguistics Colloquium, Wayne State University Honorific usage in modern Nahuatl (with Kenneth C. Hill) American Anthropological Association, Washington, DC
- 1977 The languages of power and solidarity: Language obsolescence in native America. Linguistics Atelier, University of Toronto, Toronto, ON, Canada (invited, funded)
- 1978 Mixed grammar, purist grammar, and language attitudes in modern Nahuatl. Michigan Linguistics Society, Rochester, MI
- 1978 Language shift in modern Nahuatl. Department of Linguistics, Michigan State University, East Lansing, MI (invited)
- 1979 Metaphorical switching in Tlaxcalan Nahuatl: Change and contradiction (with Kenneth C. Hill) International Conference on Social Psychology and Language, Bristol, England (invited)
- 1979 Culture shock, positive face, and negative face: Being polite in Tlaxcala. Central States Anthropological Society
- 1979 Variation in the construction of subordinate clauses in modern Nahuatl. Conference on non-English Language Variation in the New World, University of Louisville, Louisville, KY
- 1980 Metaphorical switching in Tlaxcalan Nahuatl (with Kenneth C. Hill). Chicago Linguistic Society Colloquium for January, 1980, Chicago, IL (invited, funded)
- 1980 Relative clauses in modern Nahuatl. Michigan Linguistic Society, Detroit, MI
- 1980 Gender ambiguity in the Mexican fotonovela (with Carole Browner). Popular Culture Association, Detroit, MI
- 1980 Language death in Uto-Aztecan. Symposium on Uto-Aztecan Historical Linguistics, Albuquerque, NM (invited)
- 1981 Role performance in the Mexican fotonovela. Conference on Popular Culture in Latin America, Las Cruces, NM/El Paso, TX/Ciudad Juárez, Chihuahua, México, March 5-7
- 1981 The vernacular remodeling of international languages. International Association of Applied Linguistics, Symposium on Vernacular and International Languages. Lund, Sweden, August 10-14 (invited)
- 1982 Rhetoric of continuity in Nahuatl edmic designation. Central States Anthropological Society, Lexington, KY.
- 1982 Ambivalent language attitudes in modern Nahuatl. International Sociological Congress, Mexico City, August 16-21



- 1982 Reported speech in modern Nahuatl. American Anthropological Association, Washington, DC
- 1983 Linguistic lag, linguistic innovation, and sexual politics. Conference on Sex Differences in Language. Southwest Institute for Research on Women, University of Arizona, Tucson, AZ, January 28-30 (invited, funded)
- 1983 The voices of Don Gabriel. American Anthropological Association, Chicago, IL (invited)
- 1984 Relative clauses revisited. Department of Linguistics, University of Texas at Arlington (invited, funded)
- 1984 Language, Genuine and Spurious? Harry Hoijer Memorial Lecture, UCLA Department of Anthropology, Los Angeles, CA (invited, funded)
- 1984 Abstract linguistics, concrete archaeology. American Anthropological Association, Denver, CO.
- 1984 Demystifying Maya ergativity. Maya Study Group, Tucson, AZ
- 1985 Cuatro lecturas sobre la sociolingüística. Universidad de Sonora, Hermosillo, Son. (invited, funded)
- 1985 The grammar of consciousness and the consciousness of grammar. American Ethnological Society, Toronto, ON (invited)
- 1985 Language and world view: An update. Society of Anthropologists in Community Colleges, American Anthropological Association, Washington, DC (invited)
- 1986 The Spanish interlanguage of Mexicano speakers. Program in Linguistics and Department of Anthropology, Arizona State University, Tempe, AZ, March (invited)
- 1986 Spanish as a pronominal argument language. Department of Linguistics Colloquium, University of Arizona, April
- 1986 The Political Economy of Interlanguage. Department of Anthropology Colloquium, University of Arizona, November
- 1987 Restrictions on V(h/ )V clusters in central dialects of Tohono Oodham. Friends of Uto-Aztecan, Salt Lake City, UT
- 1987 The flowery world of Old Uto-Aztecan. American Anthropological Association, Chicago, IL
- 1987 Formalism, functionalism, and the discourse of evolution. Wenner-Gren Conference on the Role of Theory in Linguistic Description, Ocho Rios, Jamaica, October (invited, funded)
- 1987 Weeping and coherence in narrative and selfhood. American Anthropological Association, Chicago, IL
- 1988 The terror of Montezuma. International Congress of Americanists, Amsterdam, The Netherlands (invited)
- 1988 Nin gobierno de Puebla: Mexicano penetrations of the Mexican state. In Symposium on Nation-State and Indian in Latin America, Latin American Studies Center, University of Texas Austin, Austin, TX (invited, funded)
- 1988 The flowery world of Old Uto-Aztecan. Friends of Uto-Aztecan, Reno, NV
- 1988 Operationalizing voice in the study of oral discourse. American Anthropological Association, Phoenix, AZ (invited)
- 1988 Mrs. Patricia's trouble: The distribution of responsibility in a narrative of personal experience. Keynote address, LASSO, Albuquerque, NM (invited, funded)
- 1989 The cultural (?) context of narrative involvement. One of six featured speakers in the Parasession on Language in Context, Regional Meeting of the Chicago Linguistic Society, Chicago, IL (invited, funded)

- 1989 Tohono O odham epenthesis. Uto -Aztecan Study Group, Department of Linguistics, University of Arizona
- 1989 Culture theory in linguistic perspective (invited discussant presentation). Society for Cultural Anthropology, Washington, DC
- 1989 An update on Tohono O odham dialects (with Ofelia Zepeda). Friends of Uto-Aztecan, Tucson, AZ
- 1989 Person as a vantage in Aztec codices. Symposium on cognitive grammar, Tucson, AZ
- 1989 Tohono O odham spatial deictics. Seminar on Construction of Space, W. Hanks, organizer, Department of Anthropology, University of Chicago, Chicago, IL (invited, funded)
- 1990 The terror of Montezuma. Department of Anthropology, University of Michigan, Ann Arbor, MI (invited, funded); also to Department of English and Communications, New Mexico State University Las Cruces, Las Cruces, NM (invited, funded)
- 1990 Prosodic morphology of Tohono O odham (with Ofelia Zepeda). Friends of Uto -Aztecan. México, DF
- 1990 Structure and practice in language death. Symposium on Progression and Regression in Language, Stockholm University and the Swedish Institute for Immigration Research, Stockholm, Sweden (invited, funded)
- 1990 Speaking of landscape in the indigenous Southwest. Commonwealth Center for Literary and Cultural Change. University of Virginia, Charlottesville, VA (invited, funded)
- 1990 Tohono O odham plurals (with Ofelia Zepeda). I Encuentro de Lingüística en el Noroeste. Hermosillo, Sonora.
- 1990 Tohono O odham plurals (with Ofelia Zepeda). American Anthropological Association, New Orleans, LA
- 1991 Tohono O odham dialect outsiders (with Ofelia Zepeda). Southwest Anthropological Association, Tucson, AZ
- 1991 The production of self in narrative 2nd Bi-Annual Conference on Current Thinking and Research of the Society for Psychological Anthropology, Chicago, IL, October 11-13 (invited)
- 1991 Axan amo cah respeto: Nahuatl language ideology and counterdiscourse. American Anthropological Association, Chicago, IL (invited)
- 1992 Dialectology of the Piman Corridor (with David Leedom Shaul). Department of Anthropology Colloquium, University of Arizona, April
- 1992 Mexicano on the Malinche Volcano. NEH Summer Institute on Mesoamerican Languages, F. Karttunen, Director, Cholula, Pue, Mexico (invited, funded)
- 1992 Hasta la vista, baby: Anglo Spanish in the American Southwest. Second Language Acquisition and Teaching Program Colloquium, September
- 1992 Spanish in the indigenous languages of Mexico and the Southwest. Eighteenth Annual Minnesota Conference on Languages and Linguistics/Thirteenth Annual Conference on Spanish in the US. Second International Conference on Spanish in Contact with Other Languages. Keynote Address. Minneapolis, MN, October 24 (invited, funded)
- 1992 Linguistics and archaeology. University of Arizona Undergraduate Anthropology Students Colloquium. October
- 1992 La velocidad del habla en el tohono o odham. II Encuentro de Lingüística en el Noroeste. Hermosillo, Son, November (invited)

- 1992 Keynote Speech, SBS Honors Convocation, November
- 1992 The call to battle in Aztec chronicles. American Anthropological Association, San Francisco, CA, December 6
- 1993 The terror of Montezuma. Second Language Acquisition and Teaching Program Colloquium, University of Arizona
- 1993 Is it really No problemo? First Annual SALSA Conference, Austin, TX April 16 - 18 (Keynote address); Linguistics Colloquium, New York University, May; Conference on Fixation and Disavowal: Strategies of Resistance and Desire, Institute for Humanities Research, University of California Irvine, Irvine CA, June 10-12; Keynote Address, Michigan Linguistic Society, Detroit, MI, October 8 (all invited, funded)
- 1993 Competition between phonological and semantic principles in Tohono Oodham plurals. Friends of Uto-Aztecan, California State University at Long Beach, August
- 1993 Pimans and the Hohokam. Colloquium presented to the staff of Desert Archaeology, Inc., Tucson, AZ September 20
- 1993 Is there a modular faculty of social cognition, and what could be in it? Paper delivered at the workshop on Language, Cognition, and Computation, Fundació Catalana per a la Recerca/Institut D'Estudis Catalans, Barcelona, Spain, November 25-26 (invited, funded)
- 1993 Junk Spanish, covert racism, and the (leaky) boundary between public and private spheres. American Anthropological Association, Washington, DC (invited)
- 1994 Junk Spanish, Anglo racism, and the forces of desire: Hispanic language and Anglo identity. Third Annual New Mexico Conference on Hispanic Language and Linguistics, Albuquerque, NM, February 15-17
- 1994 The incorporative power of Whiteness. American Ethnological Society, Santa Monica, CA, April 14-16 (invited)
- 1994 From Mark Twain to Terminator II: Junk Spanish and Anglo Racism. Taft Lecture, Department of Anthropology, University of Cincinnati (invited, funded)
- 1994 Read my article: Language ideology, personalism, and political commitments in elite American English discourse. School of American Research Advanced Seminar on Language Ideology, Santa Fe, NM, May (invited, funded)
- 1994 Pimans and Hohokam. Friends of Uto-Aztecan, Reno, NV, August 10-11
- 1994 Three sources of phonological irregularity in Tohono Oodham. Department of Linguistics Colloquium, University of Arizona, October
- 1994 El flujo de aire pulmonico-ingresivo en el habla de las mujeres tohono oodham. III Encuentro sobre la Lingüística en el Noroeste, Hermosillo, Son., November 16
- 1994 Speaking of landscape in the indigenous Southwest. Elderhostel, Tucson, AZ
- 1994 Spanish loan words as sociolinguistic markers and historical clues in Tohono Oodham (Papago) regional variation. American Anthropological Association, Atlanta, GA, December
- 1995 Pulmonic ingressive air stream in the speech of Tohono, Oodham women. Sociolinguistics Brown Bag Group, University of Arizona, January
- 1995 Language decay: The loss of structural differentiation in obsolescent languages. American Association for the Advancement of Science, Atlanta, GA, February 18 (paper read by W. Poser, session organizer) (invited)
- 1995 Junk Spanish: The anatomy of a racist discourse. Department of Anthropology, University of Chicago, March 6; Distinguished Lecture, Department of Anthropology, Brandeis University, April 6 (both invited, funded), Anthropology

- Colloquium, University of Iowa, October, SBS/COH Distinguished Lecture, University of Arizona, October 10
- 1995 The reduction to writing. Conference on Theorizing the Americanist Tradition, London, ON, June 1-4 (invited, funded)
- 1995 On transcribing and translating a Mexicano Text. Videotape/Audiotape Workshop, Linguistic Society of America Summer Institute, July 27
- 1995 Tongue root features in Tohono O odham. Friends of Uto-Aztecan, July 3-4, 1995, Albuquerque, NM
- 1995 Language ideology and the overdetermination of promising in U.S. presidential politics. Second Language Acquisition and Teaching Colloquium, University of Arizona, November 10
- 1995 Language death and linguistic markets. Annual Meeting of the American Anthropological Association, Washington, DC
- 1996 The flower world in material culture (with Kelley Hays-Gilpin). Southwest Symposium, Tempe, AZ, March
- 1996 The prehistoric differentiation of Uto-Aztecan languages and the lexicon of early Southwestern agriculture. Society for American Archaeology, April 10-14, New Orleans, LA (invited)
- 1996 Languages on the Land. David Skomp Distinguished Lecture, Indiana University Department of Anthropology, Bloomington, IN, March 21 (invited, funded)
- 1996 Uto-Aztecan Plurals (with Kenneth C. Hill). Presented at the Friends of Uto-Aztecan, Salt Lake City, UT, August
- 1996 Languages in conflict, voices at play, or the struggle for the control of meaning? Conflicting visions of discourses of identity. Keynote address, presented at the conference Language communities, states, and global culture: The discourse of identity in the Americas. University of Iowa, Iowa City, IA, October 10 -12 (invited, funded)
- 1996 Dimensions of attrition in language death. Presented at the Conference on Endangered Languages, Endangered Knowledge, Endangered Environments, Berkeley, CA October 25-27 (also presented address in keynote symposium for university community) (invited, funding declined)
- 1997 Plot: Narrative as an interactional site. Department of Anthropology, University of California, Davis: March 10 (invited, funded)
- 1997 From Mark Twain to Terminator II: Mock Spanish as a racist discourse. Department of Anthropology, University of Missouri, Columbia, MO, Wednesday, Mar. 26 (invited, funded)
- 1997 Tohono o o dham: Sumario de algunos estudios, con bibliografía. Presented at the 25th Annual Conference of the Friends of Uto-Aztecan, Hermosillo, Sonora, June 20-22
- 1997 La historia cultural yutoazteca y la evidencia de la lingüística comparativa. Presented at the 25th Annual Conference of the Friends of Uto-Aztecan, Hermosillo, Sonora, June 20-22
- 1997 Plot as an interactional site. Second Language Acquisition and Teaching Colloquium, University of Arizona, September 26
- 1997 Quotatives in discourse in Takic languages (with Kenneth C. Hill). Presented at the Annual Meeting of the American Anthropological Association, Washington, DC
- 1997 Linguistic anthropological questions on racism. Presented at the Annual Meeting of the American Anthropological Association, Washington, DC

- 1997 What is lost when names are forgotten? Presented in the section Naming, Conference on Nature Knowledge/Sapiere Natura, Istituto Veneto di Scienza, Arte, e Lettera, Venice, Italy, December 4 (invited, funded)
- 1998 Culture Influencing Language: Plurals of Hopi kin terms in comparative Uto-Aztecan perspective (with Kenneth C. Hill). Society for the Study of the Indigenous Languages of the Americas, New York City, January 9-11
- 1998 Language, race, and white public space. Groundworks Bookstore, UCSD, La Jolla, CA, February 5, 1998
- 1998 Where are Whorfian effects? Department of Anthropology, University of Michigan, February 13 (invited, funded)
- 1998 Making languages unequal. Presented at A symposium in Honor of Dell H. Hymes, Charlottesville, VA, April 25 (invited, funded)
- 1998 Stories from the language wars: Narrative in Dell Hymes theory of linguistic inequality. International Pragmatic Association, Reims, France, July 22 (invited)
- 1998 Language and racialization. Paper read in absentia at the International Congress of Anthropological and Ethnological Sciences, Williamsburg VA, July 31 (invited, funded)
- 1998 Race and Racism in Linguistic Anthropology. Paper read in absentia at the International Congress of Anthropological and Ethnological Sciences, Williamsburg, VA, June 29
- 1998 Lenguaje e identidad en la frontera. Simposio en Homenaje a Alejandro Figueroa Valenzuela, Hermosillo, Son., June (invited)
- 1998 Linguistic diversity. Presented at the 1998 Chicago Workshop on Health and Global Human Genetic Diversity, The Field Museum, Chicago, IL, October
- 1998 Los rasgos redondo y labial en el tohono o odham. V Encuentro sobre la Lingüística en el Noroeste, Hermosillo, Son., November
- 1998 Language, Gender, and biology: The case of Tohono O odham pulmonary ingressive airstream. Keynote Address, Linguistic Association of the Southwest, Tempe, AZ, October 9 (invited)
- 1998 Linguistic mortality: Population metaphors and the statistics of language endangerment. American Anthropological Association, Philadelphia, PA, December 3
- 1999 Linguistics and the Social Sciences in the 21st Century. Linguistic Society of America, Los Angeles, CA, January 9 (invited)
- 1999 Combining teaching and research in linguistics. Linguistic Society of America, Committee on the Status of Women in Linguistics workshop, Los Angeles, CA, January 9 (invited)
- 1999 Mock Spanish. Department of Ethnic Studies, UC San Diego, February 5, 1999 (??? check date)
- 1999 The real culture wars: Who controls cultural resources in the Southwest?". New Directions in Southwest Anthropology Lecture Series, University of Arizona, April 1, 1999
- 1999 The features ROUND and LABIAL in Tohono O odham. WCCFL, Symposium in Honor of Ken Hale, Invited paper. Tucson, AZ April 11, 1999
- 1999 (with Tom Greaves). Human rights and the American Anthropological Association: A case from Chile. Invited paper in session on "Translating Anthropological Insight into Policy," organized by Robert Winthrop.. Society for Applied Anthropology, Tucson, AZ April 24, 1999.

- 1999 Why is Uto-Aztecan so big? Department of Anthropology, UC Davis, May 24, 1999
- 1999 Why is Uto-Aztecan so big? Archaeology Field School, University of Arizona, June 29, 1999
- 1999 Why is Uto-Aztecan so big? Mesa Redonda sobre Estudios Yutatztecos, Mexico, DF June 15, 1999
- 1999 El agua en la cultura yutatzteca. Friends of Uto-Aztecan, 26<sup>th</sup> Annual Meeting, Taxco, Gro, Mexico June 18, 1999
- 1999 Tlazocamatitzin. Presentación del Libro *Hablando Mexicano*. Casa de Pedro-Centro Cultural, San Bernardino Contla, Tlaxcala. June 19, 1999.
- 1999 We have all always been multiculturalists: A suspicious anthropologist looks at multiculturalism. Reed College Symposium on Multiculturalism, Featured Speaker. Reed College, Portland, OR September 4, 1999
- 1999 Reproducing Racism in Everyday Language. Building Campus Community Lecture Series, University of Arizona, September 8, 1999
- 1999 The real culture wars. Honors Program Luncheon, University of Arizona, November ? 1999
- 1999 Why do Native American place names look so new? 98th Annual Meeting of the American Anthropological Association, Chicago, IL, November, 1999
- 1999 Anthropology: Just in Time for the 21st Century? Presidential Address presented at the 98th Annual Meeting of the American Anthropological Association, Chicago, IL, November 1999
- 2000 Grounding the Cupeño expulsion story in a community of speakers. University of Pennsylvania Ethnohistory Workshop (Invited Colloquium: Discussants Nancy Farriss and James Saporito). Department of History, University of Pennsylvania, Philadelphia, PA, February 3, 2000.
- 2000 Reproducing racism in everyday language: The case of Mock Spanish. Chicano Studies Program Lecture Series, February 24, 2000, University of Arizona.
- 2000 (with Barbara Meek and Jacqueline Messing) Avoiding the Matrix language in RLS. Linguistic Society of America, Chicago, IL, Jan. 9, 2000 (invited paper in plenary session on Language Endangerment).
- 2000 Archaeology and Anthropology. Society for American Archaeology, Philadelphia, PA, April 6, 2000.
- 2000 The origin and dispersal of the Uto-Aztecan languages. Australian Linguistic Society, Melbourne, VIC, July 7, 2000
- 2000 Reportative evidentials as discourse particles in the Takic languages. Ethnopragmatics Workshop, Australian Linguistic Institute, Melbourne, VIC, July 10, 2000
- 2000 Reproducing racism in everyday language. Department of Anthropology, Research School of Pacific Studies, Australian National University, Canberra, ATC. August 30, 2000
- 2000 Nahuatl and language ideology at three sites. Department of Linguistics, University of Melbourne, Melbourne, VIC, October 6, 2000
- 2000 Language, gender, and biology: Pulmonic ingressive airstream in Tohono O'odham Women's Speech. Department of Linguistics, Monash University, Melbourne, VIC, October 13, 2000
- 2000 Sociolinguistic focussing as subsistence strategy: Two Tohono O'odham (Papago) dialects. . Department of Linguistics, La Trobe University, Bundoora, VIC October 19, 2000

- 2000 CupeZo case and transitivity. Department of Linguistics, University of Sydney, Sydney, NSW, Australia, October 27, 2000
- 2000 Person and number in CupeZo. Research Centre for Linguistic Typology, La Trobe University, Bundoora, VIC October 31, 1000
- 2000 Case and transitivity in CupeZo. Research Centre for Linguistic Typology, La Trobe University, Bundoora, VIC November 6, 2000
- 2000 Tense and aspect in CupeZo. Research Centre for Linguistic Typology, La Trobe University, Bundoora, VIC November 13, 2000
- 2000 Discontinuous constituency in CupeZo. Research Centre for Linguistic Typology, La Trobe University, Bundoora, VIC, November 20, 2000
- 2001 Number marking in CupeZo. Uto-Aztecan Colloquium Series, Departments of Anthropology and Linguistics, University of Arizona, February 7, 2001
- 2001 Case and transitivity in CupeZo. Uto-Aztecan Colloquium Series, Departments of Anthropology and Linguistics, University of Arizona, February 14, 2001
- 2001 Discontinuous constituency in CupeZo. Uto-Aztecan Colloquium Series, Departments of Anthropology and Linguistics, University of Arizona, February 21, 2001
- 2001 Language wars in the Southwest. Invited lecture, Southern Arizona Diversity Association, Doubletree Hotel, Tucson, AZ May 24, 2001)
- 2001 Cupeño case. SSILA, Santa Barbara, CA, July 6, 2001.
- 2001 Discontinuous constituency in CupeZo. Friends of Uto-Aztecan, Santa Barbara, CA July 9, 2001.
- 2001 CupeZo negative sentences. Uto-Aztecan Colloquium Series, Departments of Anthropology and Linguistics, University of Arizona, September, 2001
- 2001 Proto-Uto-Aztecan cultivation and the northern devolution. Paper presented at the Conference on Examining the Farming /Language Dispersal Hypothesis, MacDonald Institute for Archaeological Research, Cambridge, August 2001
- 2001 The Zuni Language in Southwestern Areal Context. Paper presented at the Mogollon-Zuni Conference, Museum of Northern Arizona, Flagstaff, AZ October 2001
- 2001 Uto-Aztecan and the Mesoamerican Linguistic Area. Paper presented at the 100th Annual Meeting of the American Anthropological Association, Washington, DC December 1, 2001.
2002. Cupeño negative sentences. Society for the Study of the Indigenous Languages of the Americas, San Francisco, CA. Sunday, January 6, 2002.
- 2002 Two styles for the relationship between language and identity in Tohono O'odham. Southwest Symposium, Tucson, AZ Friday, January 11, 2002.
- 2002 Japan in the New York Times. Plenary Paper for Japanese Association of Sociolinguistic Science, Chiba University, Chiba, March 1, 2002
- 2002 Retrieving Indirect Indexicals from Intertextual Series in Mass Media. Japanese Association of Sociolinguistic Science Plenary Workshop, Chiba University, March 1, 2002
- 2002 Toward a linguistic prehistory of the Southwest. Invited JAR Distinguished Lecture, University of New Mexico, Albuquerque, April 19, 2002.

**CURRICULUM VITAE (brief)**  
**FERNANDO CORONIL**  
**May 1, 2000**

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**Education**

Ph.D.        1987    The University of Chicago (Anthropology)  
M.A.        1970    The University of Chicago (Anthropology)  
B.A.        1967    Stanford University (History and Social Thought and Institutions)  
                 Distinction, Phi Beta Kappa

**Professional Experience**

1997-present Associate Professor, Department of Anthropology, U. of Michigan Associate  
                 Professor, Department of History, U. of Michigan  
1997-present Research Associate, IDEA, Universidad Simón Bolívar  
1996-present Invited Professor, Summer Language Program, Middlebury College  
1997 Invited Professor, Curso de Posgrado de Ciencias Sociales, Universidad Central de  
                 Venezuela, June-July; Coordinator of Post-Graduate Studies  
1991-1997 Assistant Professor, Department of Anthropology, U. of Michigan  
                 Assistant Professor, Department of History, U. of Michigan  
1988-1991 Assistant Professor, Departments of History and Anthropology  
                 Fellow, Michigan Society of Fellows University of Michigan  
1988-1989 Profesor Invitado, Centro de Estudios Latinomaericanos Rómulo Gallegos  
                 (CELARG) Caracas, Venezuela  
1988 (Winter) Lecturer, The University of Chicago  
1987 (Fall) Visiting Faculty Fellow, Helen Kellogg Institute, University of Notre Dame  
1986-1987 William Rainer Harper Instructor, The University of Chicago  
1985-1986 Lecturer, The University of Chicago  
1975-1979 Investigador Asociado, Centro de Estudios del Desarrollo (CENDES)  
                 Caracas Director de proyecto de investigación, Consejo Nacional de  
                 Investigaciones Científicas y Tecnológicas, Caracas  
1974-1975 Profesor asistente, Universidad Católica Andrés Bello UCAB), Caracas  
1971 (Winter) Profesor Invitado, Departamento de Sociología, Universidad de la  
                 Habana

**Administrative Experience**

Chair, Doctoral Program in Anthropology and History, University of Michigan (1997,  
Fall; Sept.1999-May 2002).



## **Awards and Fellowships**

2000-2004            Dean's Faculty Award, University of Michigan  
1989-1991           Michigan Society of Fellows, University of Michigan  
1988                  Helen Kellogg Institute Fellowship, University of Notre Dame

## **Grants**

1998 Rackham Graduate School's Program to Promote International Partnership  
1997 Office of the Provost for Academic and Multicultural Affairs Travel Grant  
1997 Rackham Graduate School Travel Grant  
1989 Spencer Foundation Small Grant

## **Languages**

Spanish, English, French, Portuguese, Italian

## **Field Research**

Venezuela, 1974 to present  
Cuba, 1970-71; 1998; 1998-99 (several brief field stints).

## **Recent (Selected) and Most Significant Publications**

### Books:

#### Published.

1997 The Magical State: Nature, Money, and Modernity in Venezuela. The University of Chicago Press, 447 p.

#### In preparation.

States of Violence. University of Michigan Press (with Julie Skurski)

Nation and Transculturation: Ortiz Reader. Minnesota University Press (with George Yudice).

Un solo palo no hace monte. Contrapunteando con Ortiz, Malinowski y sus interlocutores, presentes y ausentes. Fundación Fernando Ortíz.

El estado mágico: naturaleza, dinero y modernidad en Venezuela. Caracas: CELARG/Nueva Sociedad

### Articles

2001 "Smelling like a Market" The American Historical Review, forthcoming (February).

2000 "Chávez in Historical Context: Magical Illusions or Revolutionary Magic?" NACLA. Report on the Americas, forthcoming (May).

2000 "Towards a Critique of Globalcentrism: Speculations on Capitalism's Nature," for a special issue of Public Culture, "Millennial Capitalism," edited by Jean and John Comaroff, forthcoming (May).

2001 Coronil, F. "Postcolonial Democracy: Permanent Transition?," Public Culture forthcoming.

- 1999 "Más allá del occidentalismo: hacia categorías históricas no imperiales," Casa de las Américas, (214): 21-49.
- 1998 "De transición en transición: Democracia y nación en la América Latina," Anuario Mariateguiano, X(10): 158-170.
- 1996 "Beyond Occidentalism: Towards Non-Imperial Geohistorical Categories," Cultural Anthropology, v. 11 (1):51-87
- 1994 "Listening to the Subaltern: The Poetics of Neocolonial States." Poetics Today, v. 15, (4) pp. 643-658.
- 1992 "Can Postcoloniality be Decolonized? Imperial Banality and Postcolonial Power," Public Culture, v. 5(1), pp. 89-108.
- 1991 "Dismembering and Remembering the Nation: The Semantics of Political Violence in Venezuela," Comparative Studies in Society and History, v. 33(2), pp.288-337 (with Julie Skurski)..
- 1989 "Discovering America Again: The Politics of Selfhood in the Age of Post-Colonial Empires," Dispositio, v. 14(36-38),pp. 315-331.
- 1982 "Reproducing Dependency: Auto Policy and Petrodollar Circulation in Venezuela," International Organization, v. 36(1) pp. 61-94 (with Julie Skurski).

#### Book Chapters:

- 2001 "Occidentalism," eds. Neil J. Smelser and Paul B. Bates, International Encyclopedia of the Social and Behavioral Sciences, Pergamon, forthcoming.
- 2000 Del eurocentrismo al globocentrismo: Crítica a la razón postcolonial," en Eurocentrismo y Postcolonialismo, Edgardo Lander, editor. Naciones Unidas, forthcoming.
- 2000 "Poblar la historia." Eds. Orlando García, Fernando Martínez, and Rebecca Scott, Espacios, silencios y sentidos de la Libertad en Cuba: Cienfuegos entre 1878 y 1912. La Habana, Cuba, forthcoming.
- 2000 "Listening to the Subaltern: Postcolonial Studies and the Poetics of Neocolonial States," eds. Benita Parry and Laura Chrisman, Postcolonial Theory, Cambridge: D.S. Brewer, p.57-74.
- 1998 "Mas allá del Occidentalismo: Hacia categorías históricas no imperialistas," eds. Santiago Castro Gómez y Eduardo Mendieta," Teoría sin disciplina. Mexico: Editorial Porrúa, p. 121-146.
- 1998 "Foreword." Close Encounters of the Imperial Kind, eds. G. Joseph, K. Legrand, and R. Salvatore, Duke University Press, ix-xii.
- 1995 "Transculturation and the Politics of Theory: Countering the Center, Cuban Counterpoint," Introduction to new edition of Fernando Ortiz, Cuban Counterpoint: Tobacco and Sugar (orig. 1947). Duke University Press, pp.ix-lvi.
- 1995 "Rational Nationalism: The Passionate Nationalism of Rational Choice," Perspectives on Nationalism and War, eds. J. L. Comaroff and P.C. Stern, pp. 123-134, Gordon&Breach (reprint of Working Paper No.163, Center for Studies of Social Change, New School For Social Research, pp. 194-203).
- 1993 "Country and City in a Postcolonial Landscape: Double Discourse and the Geo-Politics of Truth in Latin America," Views Beyond the Border Country: Raymond Williams and Cultural Politics, eds. D. L. Dworkin and L.G. Roman, pp. 231-259, Routledge (with Julie Skurski).

### **Most Significant Papers and Lectures**

- 1999: "Una ciencia social transcultural para la América Latina," keynote speaker and closing comments, "La reestructuración de las ciencias sociales en los países andinos, Instituto Pensar, Universidad Javeriana, Bogota, Colombia.
- 1998: "Postcoloniality's Nature: From Eurocentrism to Globalcentrism," International Congress of Sociology, Montreal.
- 1998: "Vanishing Imperialism? The Magic of Imperialism from Neocolonial Venezuela," Keynote lecture, Harvard University Latin American History Conference.
- 1998: "Voices and Silences in the Archives," comments as Chair of the student roundtable, Cienfuegos/Michigan History Workshop, Cuba.
- 1998: "Covering the Present: Imperial Magic and Postcoloniality's Nature, lecture for the "Crossing Borders Seminar", Emory University.
- 1998: "The Nation's Two Bodies," Ethnohistory Workshop, University of Pennsylvania.
- 1997: "Globalization and Transculturation: Relocations in the Americas," keynote lecture presented at the conference, "Hispanics: Cultural Locations," University of San Francisco.
- 1997: "La Identidad Nacional y el Estado Mágico," keynote lecture presented at the meeting on "Construcción de conocimientos e Identidad Nacional, " Universidad de Mérida, Venezuela.

### **Courses Taught**

Comparative Study of Culture (Anthropology 222); Latin America: The Modern Period (477)  
Traditions I (Anthropology 526 ); Traditions II (Anthropology 527).  
State and Nation in Latin America (LACS, History, Anthropology),  
Time, Memory and Agency (Anthropology 658); Geneologies of the State (Anthropology 658)  
States of Violence (Anthropology 447); several courses on Occidentalisms focusing on various topics: on Space, Gender, Capitalism, Globalization, State (Anthropology 658, History 697).

**JANET M. CHERNELA**  
**Curriculum Vitae**

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North Miami, FL 33181  
Tel. 305-758-3938; 301-779-8582  
e-mail chernela@fiu.edu

**Higher Education**

1983            Ph.D., Columbia University, New York, received with Distinction

**Academic Experience**

1999-pres     Professor, Department of Sociology/Anthropology, Florida International University, Miami

1990-99       Assoc. Prof., Department of Sociology/Anthropology, Florida International University, Miami,

1985-1990     Assist. Prof., Department of Sociology/Anthropology, Florida International University, Miami

1980-1985     Research Faculty, Instituto Nacional de Pesquisas da Amazonia (INPA), National Institute of Amazonian Research, Manaus, Brazil

Visiting Appointments:

2000            Adjunct Professor and Visiting Scholar, Center for Latin American Studies, Georgetown University

1993, 1994     Adjunct Professor, Department of Anthropology, Columbia University, New York

1988            Visiting Professor, Museu Emilio Goeldi/Ford Foundation, Belém do Pará, Brazil

**Research and Teaching Specializations**

Indigenous Peoples of Amazonia  
Human Rights of Indigenous Peoples  
Development, Conservation, and Local Peoples in Latin America

## **Advisory, Representational, and Consulting Activities**

- 2001 Representative, American Anthropological Association “Task Force on *El Dorado*”, First Yanomami Meeting, Xakita, Venezuela
- 2000, 2001 Consultant, The Nature Conservancy, Indigenous Peoples and Environmental Preservation
- 2000 Consultant, The Brazilian Embassy, Washington D.C.: Brazilian Studies in the U.S.
- 2000 Consultant, International Study Programs, College of Life Sciences, University of Maryland, College Park
- 1991 Nominator, The Pew Scholars Program in Conservation and the Environment
- 1991 Faculty Advisor, The Coolidge Center for Environmental Leadership
- 1989-90 Academic Coordinator, Fulbright-Hays Seminars Abroad Program, Brazil Orientation
- 1989 Consultant, Ford Foundation, Environmental NGOs, Brazil
- 1987-88 Consultant, Cultural Survival: Indigenous Peoples, Self-Determination, and Environmental Preservation
- 1982-86 Organizer and Advisor, Association of Indigenous Women of the Upper Rio Negro in Urban Manaus (AMARN)

## **Fieldwork**

- 2001 Indigenous Organization and Human Rights, Brazil
- 2001 Area Indigena Kaiapo, Aucre Meeting on Territorial Monitoring (TNC)
- 2001 Democracy, the Church, and Community Organization in the Central Amazon of Brazil (FIU)
- 2000 Environmental and Social Impacts of Goldmining in Yanomami Territory, Brazil (TNC)
- 2000 Resource Management and Political Organization: Kaiapo, Yanomami, and Makuxi (TNC)
- 1999,2000 *Silves*: An Experiment in Community Organization and Environmental Protection, Brazilian Amazon

- 1985-87      Gender and Language among the Wanano (Eastern Tukanoan) of Brazil  
(Post-doctoral Research Fellowship, Social Science Research Council)
- 1985-86      Indigenous Use of Amazonian Blackwater River Margins: Managing a  
Fragile Floodplain System in Light of Human Development Needs (WWF)
- 1983-85      Society and Economy of the Wanano (Eastern Tukanoan) of Brazil (INPA)
- 1981          Symbiosis and Hierarchy among Tukanoan Fisher-horticulturalists and  
Makuan Hunter-gatherers in the Northwest Amazon (National Geographic  
Foundation)
- 1980-82      The prevalence of Ascaris infection in Amerindian populations of the  
Brazilian Amazon (CNPq)
- 1978-82      The Social Economy of the Wanano (Eastern Tukanoan) speakers of Brazil  
(SSRC, Fulbright)

**Honors and Grants**

- 2002          Stipend, Archival Research, Early Policies of Indigenous Rights in Iberian  
New World Colonies, Florida International University
- 1989          Faculty Development Award, Florida International University
- 1989          Ford Foundation Grant
- 1987          McKnight Junior Faculty Development Grant
- 1986          Faculty Development Award, Florida International University
- 1985          World Wildlife Fund and the Conservation Foundation
- 1984          Advanced Research Grant, Social Science Research Council (Joint  
Committee on Latin American Studies of the American Council with funds  
provided by the National Endowment for the Humanities, the Ford  
Foundation, and the Andrew W. Mellon Foundation)
- 1980-82      CNPq (National Science Foundation of Brazil)
- 1978          Fulbright Fellowship for dissertation research (U.S. Dept. of State)
- 1978          Social Science Research Council Undergraduate Fellowship
- 1978          Fellowship, Princeton University Program in Latin American Studies  
(declined)
- 1978          Fellowship, Columbia University Doctoral Program

- 1977 Graduate Faculties Alumni Scholar, Columbia University
- 1977 Department of Anthropology Stipend for Individual Research, Columbia University
- 1976 Presidential Fellowship for Doctoral Study, Columbia University

## **PUBLICATIONS:**

### **Books and Edited Volumes**

- 1993 The Wanano Indians of the Brazilian Amazon: A Sense of Space. Austin: University of Texas Press. (Paper edition published in 1996.) [**Book**]
- 1996 with Jeffrey Ehrenreich, Special Edition, "Healing and the Body Politic," Anthropological Quarterly, Volume 69, Number 3 [**Edited Vol.**]

### **Articles**

- 2002 " with Ali Ahmad, Fazlun Khalid, Viv Sinnamon, and Hanna Jaireth, "Innovative Governance of Fisheries and Ecotourism in Community-based Protected Areas," Parks. 12(2) In press
- 2001 "Fractured Land: The Politics of Conservation in North-Central Brazil." Entrecaminos: An Interdisciplinary Journal of Latin American Affairs 6:27-40.
- 2000 "The Greening of Urban Manaus: Globalization, Labor and Environment in the Brazilian Amazon, Hemisphere 9(2)18-21.
- 1998 "Death, Memory and Language: New Approaches to History in Lowland South American Anthropology," Latin American Research Review, 33(1)167-192.
- 1997a "Ideal Speech Moments: A Woman's Narrative Performance in the Northwest Amazon," Feminist Studies 23(1)73-96.
- 1997b "Cross-Genre Talk: Expanding the Ground," Reviews in Anthropology, 26:93-116.
- 1997c "The Wealth of Nations: Green Accounting and Latin America," Hemisphere (featured essay) 8(1)43-49.
- 1996a With Eric Leed, "Shamanic Journeys and Anthropological Travels," Anthropological Quarterly, Special Edition, "Healing and the Body Politic,"69(3)129-133.
- 1996b "Introduction: Practice and Representation in the Construction of Efficacy," Anthropological Quarterly, Special Edition, "Healing and the Body Politic," 69(3)111-114.

- 1994 "Tukanoan Know-how: The Importance of the Forested River Margin to Neotropical Fishing Populations," National Geographic Research & Exploration 10(4):440-457.
- 1993 With Vernon E. Thatcher, "The Effects of Settlement on the Prevalence of Ascaris Infection in Two Amerindian Populations of the Brazilian Amazon," Acta Amazonica 23(1)25-36.
- 1992 "Social Meanings and Material Transaction: the Wanano-Tukano of Brazil and Colombia," Journal of Anthropological Archaeology 11:111-124.
- 1991 "Symbolic Inaction in Rituals of Gender and Procreation among the Garifuna (Black Caribs) of Honduras." Ethos 19(1):52-67.
- 1989a "Managing Rivers of Hunger: the Importance of the Blackwater River Margin" In Resource Management in Amazonia: Indigenous and Folk Strategies, eds. William Balee and Darrell Posey, New York Botanical Garden series Advances in Economic Botany, 7:238-248.
- 1989b "Marriage, Language, and History Among Eastern Tukanoan Speaking Peoples of the Northwest Amazon," The Latin American Anthropology Review, 1(2):36-42.
- 1989c With Vernon Thatcher, "Comparison of Parasite Burdens in Two Native Amazonian Populations," Medical Anthropology, 10:279-285.
- 1988 "Gender, Language and 'Placement' in Uanano Songs and Litanies," Journal of Latin American Lore, 14(2):193-206.
- 1985 "Indigenous Fishing in the Neotropics: the Tukanoan Uanano of the Blackwater Uaupés River Basin in Brazil and Colombia," INTERCIENCIA 10(2)78-86.
- 1982 "Estrutura Social do Uaupés Brasileiro," Anuário Antropológico/81, ed. Roberto Cardoso de Oliveira, Rio de Janeiro, 81:59-69.

### **Book Chapters**

- n.d. "Gold, Blood, and Fabulae, as they Flow in the Northwest Amazon." In El Dorado Revisited: Gold, Oil, Environment, People, and Rights in the Amazon, Leslie Sponsel, ed. University of Utah Press. (In review)
- n.d. with Leed, "The Deficits of History: the Whiteman in a Myth Cycle from the Northwest Amazon," in Language in Performance. Richard Blot, ed. Gordon & Breach. In Press.
- 2002a "Antropologia: Etnologia Amazonica." In O Brasil dos Brazilianistas, Marshall C.Eakin and Paulo Roberto Almeida, eds. Sao Paulo: Editora Paz e Terra. Pp 233-266



- 2002b "Fathering in the Northwest Amazon of Brazil: Competition, Monopoly, and Partition," Cultures of Multiples Fathers: The Theory and Practice of Partible Paternity in Lowland South America. Stephen Beckerman and Paul Valentine, eds. Gainesville: Gainesville: University of Florida. Pp. 160-177
- 2001a "Piercing Distinctions: Making and Re-making the Social Contract in the Northwest Amazon." In Beyond the Visible and the Material: the Amerindianization of Society in the Work of Peter Riviere. Niel Whitehead and Laura Rival, eds. Oxford UK: Oxford University. Pp 177-196
- 2001b with Eric Leed, "As Perdas da Historia." In Pacificando o Branco. Alcida Ramos and Bruce Albert, eds. Brasilia: Universidade de Brasilia.
- 2001c "The Awa of Ecuador: An Experiment in Community-based Conservation and Resource Use." In Endangered Peoples. Susan Stonich, ed. Westport: Greenwood. Pp 173-187
- 1999 "Indigenous Knowledge and Amazonian Blackwaters of Hunger." In Cultural and Spiritual Values of Biodiversity. Darrell Posey, ed. London: United Nations Environment Programme (UNEP), pp. 423-426; pl 21-24.
- 1998 "Missionary Activity and Indian Labor in the Upper Rio Negro of Brazil 1680-1980: An Historical Ecological Approach." In Advances in Historical Ecology, William Balée, ed. New York: Columbia University Press. Pp 313-333
- 1995 "Sustainable Development and Sustainable Control: Political Strategies of Indian Organizations in a Proposed Biosphere Reserve in Ecuador and Colombia." In Indigenous Peoples and the Future of Amazonia: An Ecological Anthropology of An Endangered World, Leslie Sponsel, ed. Tucson: University of Arizona Press. Pp. 245-261.
- 1990 "The Role of Indigenous Organizations in International Policy Development: the Case of an Awa Biosphere Reserve in Colombia and Ecuador." In Ethnobiology: Implications and Applications D. Posey and W. Overall, eds. Belem (Brazil): Museu Emilio Goeldi. Pp 57-72
- 1988a "Righting History in the Northwest Amazon." In Rethinking History and Myth, Jonathan Hill, ed. Urbana: University of Illinois Press. Pp. 35-49
- 1988b "Some Considerations of Myth and Gender," in Dialectics and Gender: Anthropological Approaches, . Richard Randolph and David Schneider, eds. Boulder: Westview Press. Pp. 67-79.
- 1986a "Os Cultivares de Mandioca (Tucano)." In SUMA: Etnológica Brasileira, Vol. I, Etnobiologia, pp. 151-158. Berta Ribeiro, ed. Rio de Janeiro. Pp 151-158
- 1986b "Pesca e Hierarquisação Tribal no Alto Uaupés." In SUMA: Etnológica Brasileira, Vol, I, Etnobiologia, Berta Ribeiro, ed. Rio de Janeiro. Pp. 67-79.

- 1985 Why One Culture Stays Put: A Case of Resistance to Change in Authority and Economic Structure in an Indigenous Community in the Northwest Amazon," in Change in the Amazon Basin Volume II: The Frontier after a Decade of Colonisation, John Hemming, ed. Manchester UK:Manchester University Press Pp 228-236.

### **Invited Book Reviews**

- 2002 Review of Self, and History in Baniwa Religion: For Those Unborn by Robin M. Wright (University of Texas Press), american ethnologist. In press.
- 2000 Review of Indigenous South Americans of the Past and the Present: An Ecological Perspective, by David Wilson, American Anthropologist 102(3)641-643.
- 1999a Review of The Struggle for Amazon Town: Gurupa Revisited, by Richard Pace (Lynne Rienner Publishers), Luso-Brasilian Review 36(1)154-156.
- 1999b Review of Guyana Fragile Frontier: Loggers, Miners and Forest Peoples, by Marcus Colchester (World Rainforest Movement), Hispanic American Historical Review 79(1)170-172.
- 1998 Review of How Real People Ought to Live: The Cashinahua of Eastern Peru, Kenneth Kensinger, (Prospect Heights, IL: Waveland Press), american ethnologist 25(1)56-57.
- 1997a Review of Yanomami Warfare: A Political History, R. Brian Ferguson, (Santa Fe, NM: School of American Research Press, 1995), american ethnologist 24(1)227-229.
- 1997b Review of The Last Cannibals: A South American Oral History, Basso, Ellen, (Austin, Tx: The University of Texas Press, Ethnohistory 44(2)423-425.
- 1997c Review of The Social Causes of Environmental Destruction in Latin America, Michael Painter and William Durham, eds., (University of Michigan Press), Hispanic American Historical Review 77(1)160-162.
- 1996a Review of "Nature as Artifact: A Review of William Balee, Footprints of the Forest: Ka'apor Ethnobotany -- the Historical Ecology of Plant Utilization by an Amazonian People, (Columbia University Press)," Journal of the Royal Anthropological Institute (incorporating Man) N.S. 2(1):186-187.
- 1996b Review of Dance of the Dolphin: Transformation and Disenchantment in the Amazonian Imagination, Candace Slater (Chicago and London, The University of Chicago Press). American Anthropologist 98(2):459-460.

- 1996c Review of Keepers of the Sacred Chants: The Poetics of Ritual and Power in an Amazonian Society, Hill, Jonathan D. (The University of Arizona Press, Tucson) for Journal of Linguistic Anthropology 6(2)246-248.
- 1994 Review of "The Cannibal Cogito: A Review of From the Enemy's Point of View: Humanity and Divinity in an Amazonian Society, Eduardo Viveiros de Castro, University of Chicago." Anthropological Quarterly, 67(2):96-98.
- 1991 Review of Kayapó: Out of the Forest (1989). Granada: Disappearing World Series. Produced and directed by Mike Beckham, with Terence Turner.
- 1990 Review of Sojourners of the Caribbean, by Nancie L. Gonzalez, American Ethnologist 17(4):814-815.
- 1986 Review of Frontier Expansion in Amazonia, eds. Marianne Schmink and Charles H. Wood, University of Florida Press, Society for Latin American Anthropology Newsletter (3).

#### **Published Reports and Essays**

- 1994 "What is a Population?: Spouse Import in the Northwest Amazon," The Demography of Small-Scale Societies: Case Studies from Lowland South America, ed. D. Price and K. Adams. Bennington: South American Indian Studies (4)10-17.
- 1989a "Zoning the Amazon: Rondonia," Hemisphere, 1(2)22.
- 1989b "Archival Findings at the Museu Paraense Emilio Goeldi in Brazil" The Latin American Anthropology Review, 1(1)27-28.
- 1988a "Recent Human Rights Abuses Against Macuxi and Yanomami Indians in the Territory of Roraima, Brazil," Bulletin of the Society for Latin American Anthropology (of the American Anthropological Association), pp. 6, 24.
- 1988b "Recuperating Devastated Lands: An Experimental Farm in Cauca, Colombia," Cultural Survival Quarterly 12(4)53-54
- 1988c "Potential Impacts of the Proposed Altamira-Xingú Hydroelectric Complex in Brazil," LASA Forum, Latin American Studies Association, 19(2)1-6.
- 1988d "Potential Impacts of a Proposed Amazon Hydroelectric Project," Cultural Survival Quarterly, 12(2)20-24.
- 1987a "Environmental Restoration in Southwestern Colombia," Cultural Survival Quarterly 11(4)71-73.
- 1987b "Endangered Ideologies: Tukano Fishing Taboos," Cultural Survival Quarterly 11(2)50-52.

- 1985     The Sibling Relationship in Lowland South America," in Working Papers on South American Indians, Number 7, Judith Shapiro and Kenneth Kensinger, eds.
- 1984     "Classificação e Seleção Indígena de Grupos Subespecíficos de Manihot esculenta na Area do Rio Uaupés no Noroeste da Amazônia," Proceedings of the XXXV Congresso Nacional de Botânica, 22-27 January 1984, Manaus, Amazonas
- 1982     1982    "An Indigenous System of Forest and Fisheries Management in the Uaupés Basin of Brazil," Cultural Survival Quarterly ("Deforestation: the Human Costs"), 6(2)17-18 (translated into Spanish).

### **Invited Lectures, Conferences, and Presentations**

"Domestication of Women and Land in the Northwest Amazon of Brazil 1680-1980," American Society for Ethnohistory, Tucson Arizona, October 18, 2001

"U.S. Anthropology in Brazil," The Study of Brazil in the Unites States: Trends and Perspectives 1945-2000." Brazilian Embassy, Washington D.C., Dec. 3, 2000

"Tukanoan Women Farmers and Crop Diversification in the Northwest Amazon," XXII International Congress of the Latin American Studies Association, Miami, March 17, 2000

"Real-politik and Ecotourism in Northern Brazil" Latin American Studies Association, Chicago, September 25, 1998

"Gold, Blood, and Fabulae, as they Flow in the Northwest Amazon," 95th Annual Meeting of the American Anthropological Association, Washington D.C., November 1997

"Violência e Identidade num Complexo Mítico Arapaço do Noroeste Amazonia," International Congress of Americanists, Quito, Ecuador, July 7, 1997

"The Language of Wealth: Valuation, Policy, and the Implications for the Environment and Local Peoples, XXI International Congress of the Latin American Studies Association, Guadalajara, Mexico, April 17, 1997

"Romancing Indigenous Peoples: Tradition, Innovation, and 'Authenticity' in the Ecotourism Context," Southeastern Council on Latin American Studies, 44th Annual Conference, San José, Costa Rica, Feb. 28, 1997

"What Women Weep: Gender, Language, and Emotion in the Northwest Amazon," 93rd Annual Meeting of the American Anthropological Association, Washington D.C., November 1995

"NGOs as Intermediaries in Global Development," Council Meeting, Global Environmental Fund, The World Bank, Washington DC, October 25-27, 1995

Invited Speaker, "Indigenous Peoples, Conservation, and Policy in the Brazilian Amazon," World Wildlife Fund, Washington, D.C., September 15, 1995

"Out from Eden: Indigenous Rights and Conservation in Historical Perspective," 93rd Annual Meeting of the American

"A History Apart: Gender, Labor, and the Mission Village Movement in the Northwest Amazon of Brazil, 1680-1980," Tulane University, New Orleans, June 11, 1994

"Gender, Culture, and Human Rights: Indian Women Domestics in Brazil" Women and Human Rights Series, School of International and Public Affairs, Columbia University, New York, March 1, 1994

"Hierarchy and Symbiosis in the Brazilian Northwest Amazon," Department of Anthropology, Hunter College of the City of New York, February 23, 1994

"A Culture of History: Historical Discourse among Tukanoan Wanano," XIII International Congress of Anthropological and Ethnological Sciences, Mexico City, Aug. 4, 1993

Invited Speaker, "The Role of the Floodplain in Settlement Pattern and Subsistence in Native Lowland South America," New York Botanical Garden, May 21, 1993

Invited Speaker, "Labor, Gender and History in North Central Brazil," University of Arizona Department of Anthropology, Women's Studies, and Latin American Studies Program, Tucson, March 1993

Invited Speaker, "Green Development and Indigenous Peoples in the Western Amazon," Coolidge Center for Environmental Leadership Conference on "Challenges for Sustainable Development," Kennedy School of Government, Harvard University, Cambridge, Massachusetts, November 6-8 1992

Invited Speaker, "Reconsidering Amazonian Population Models," Columbia University Symposium on Evolution and Ecology, New York, May 1992

Invited Speaker, "Native Peoples, Conservation, and Development," Opening Exhibit Symposium, Transforming the Amazon Rainforest, The University Museum of Archaeology and Anthropology, University of Pennsylvania, March 7, 1992

"Doing the Dozens in Wanano: Verbal Dueling in the Northwest Amazon" LAILA/ALILA X International Symposium, San Juan, Puerto Rico, Jan. 1992

"The Shaman and his Double in the Brazilian Northwest Amazon," Invited Session, 89th Annual Meeting of the American Anthropological Association, New Orleans Nov. 28-Dec. 2, 1990

"Ideal Speech Moments: A Wanano Woman's Narrative," VIII International Symposium of the Latin American Indian Languages Association (LAILA/ALILA), San José, Costa Rica, June 10-15, 1990

Invited Speaker, "Binational Cooperation in Environmental Campaigns: The Role of Brazilian and American Anthropologists in the Case of Brazil Highway 364," Symposium,

Tufts University/Coolidge Center for Environmental Leadership, Cambridge, Massachusetts, March 5, 1990

Invited speaker, "Brazilian Indians and the Changing Amazon Rainforest," Texas Memorial Museum, Austin Texas, April 19, 1990

Invited Speaker, "Poverty and Land Conservation in Latin America," United Nations Conference on the Environment, Miami, January 27, 1990

Invited Speaker, "Latin America: The Environment and U.S. Policy," Miami Congressional Workshop on Political, Economic and Security Issues in the Western Hemisphere, Miami, January 12-14 1990

Invited Session, "Gender, Language and Shame in the Northwest Amazon," 89th Annual Meeting of the American Anthropological Association, Washington D.C., November 18, 1989

Invited Speaker, "Challenges to Democracy in Latin America: the Environment," Seventh Annual Journalists and Editors Workshop on Latin America, Miami, Florida, April 8, 1989

Invited Speaker, "Bi-polar Strategies for International Development," The Coolidge Center for Environmental Education, Cambridge, Massachusetts March 8, 1989

Invited Speaker, "Ethnographic Exhibition and Interpretation," Museu Paraense de Emilio Goeldi, Belem do Para, Brazil, August 3, 1988

"Parks, Indians and Sustainable Development in Northern Ecuador," New England Latin American Studies Association, Tufts University, October 17, 1988

Invited Speaker, "Sustainable Indigenous Control in the Awa Binational Biosphere Reserve in Colombia-Ecuador," First International Congress of Ethnobiology, Museu Paraense Emilio Goeldi, Belem, Brazil, July 21, 1988

"Social and Environmental Impacts of a Proposed Hydroelectric Complex in the Eastern Amazon of Brazil," Woods Hole Research Center, May 26, 1988

"Multilateral Lending and Indigenous Peoples: Two Brazilian Cases" New England Environmental Conference, The Fletcher Center, Tufts University, March 18, 1988

"Parks and People: Three Latin American Cases," Tropical Rainforests: Strategies for Wise Management, Florida International University, January 27, 1988

Invited Speaker, "Rituals of Gender and Procreation among the Garifuna (Black Caribs) of Honduras," University of Chicago Department of Anthropology seminar series, "The Newest, The Best, and The Brightest," January 11, 1988

Invited Speaker, "Indigenous Domesticity in the Urban Centers of Northern Brazil," Eighth National Congress of Brazilian Women, Rio de Janeiro, Brazil, August 1986

## **Conference Participation**

Discussant, "Contemporary Human Rights among the Yanomami of Venezuela and Brazil,"  
Presentation by Task Force on Darkness in El Dorado, Business Meeting, American  
Anthropological Association, Nov. 30, 2001

Discussant, "Human Rights, Professional Ethics and Field Research on the Yanomami,"  
Special Session of the LASA Task Force on Human Rights and Academic Freedom, XXIII  
International Congress of the Latin American Studies Association, Washington D.C.,  
September 8, 2001

Chair and Co-Organizer (with Marianne Schmink), Gender, Resource Management, and  
Biodiversity Conservation in the Neotropics," XXII International Congress of the Latin  
American Studies Association, Miami, March 17, 2000

Discussant, "Environmental Security and National Sovereignty: Cooperation for a New  
Millennium," XXII International Congress of the Latin American Studies Association,  
Miami, March 17, 2000

Chair and Co-Organizer (with Arturo Oyola-Yemaiel), Ecotourism and Sustainability:  
Cooperation for a New Millennium," XXII International Congress of the Latin American  
Studies Association, Miami, March 17, 2000

Chair and Co-Organizer (with Arturo Escobar), Invited Session of the Society for Latin  
American Anthropology and the society for Cultural Anthropology of the American  
Anthropological Association, "Culture-at-Large: Conversations with Lourdes Arizpe,"  
Annual Meeting of the American Anthropological Association, Chicago, Nov. 19, 1999

Discussant, "National Sovereignty and the Environment," XXI International Congress of the  
Latin American Studies Association, Chicago, September 26, 1998

Discussant, "History and Text in the Northwest Amazon," International Congress of  
Anthropological and Ethnological Sciences, Williamsburg, Va., July 30, 1998

Discussant, Invited Session, "Conversations with Alcida Ramos," Society for Latin American  
Anthropology Honored Speaker, Annual Meeting of the American Anthropological  
Association, Washington DC, November 17, 1998

Discussant, "Ecotourism in Latin America: Lessons Learned," Latin American Studies  
Association XXI International Congress, Guadalajara, Mexico, April 18, 1997

Chair and Organizer, "The Impact of Global Forces in Latin America," Southeastern Council  
on Latin American Studies, 44th Annual Conference, San José, Costa Rica Feb. 28, 1997

Discussant, "Sustainable Development in the Americas," Summit of the Americas,"  
Cochabamba, Bolivia, December 9, 1995

## Professional Appointments and Elected Positions

- 2002 Appointment, Hill Task Force of the American Anthropological Association (to inquire into allegations by Patrick Tierney in the book, *Darkness in El Dorado*)
- 2001 Appointment, Peacock Task Force of the American Anthropological Association (to inquire into allegations by Patrick Tierney in the book, *Darkness in El Dorado*)
- 2001 Chair (elected position), Committee for Human Rights, American Anthropological Association
- 2001 Member (elected position), Executive Board, Brazilian Studies Association, BRASA
- 2000 Member (elected position), Committee for Human Rights, American Anthropological Association
- 1998, 1999 Program Editor and Coordinator, Society for Latin American Anthropology of the AAA
- 1997-2000 Councillor (elected position), Society for Latin American Anthropology of the AAA
- 1997-1999 Councillor, Environment and Society Section, Latin American Studies Association
- 1994-7 Co-Chair, Working Group on Natural Resources and the Environment, Latin American Studies Association
- 1990-pres Scholar and Fellow, Cultural Survival, Department of Anthropology, Harvard University
- 1989-pres Contributing Editor, Hemisphere (a journal of Latin American and Caribbean affairs)



# RAYMOND B. HAMES

## CURRICULUM VITA

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### CURRENT POSITION

Professor, Department of Anthropology, University of Nebraska-Lincoln

### ADDRESSES

Home: 2765 Rathbone Rd, Lincoln, Nebraska 68502

University: 126 Bessey Hall, Department of Anthropology, University of Nebraska,  
Lincoln, NE 68588-0368

### TELEPHONES

University (402) 472-6240, 472-2411

Home 474-6298

**Email:** rhames@unl.edu

### EDUCATION

1978 Ph.D. Anthropology, University of California, Santa Barbara

1974 MA Anthropology, University of California, Santa Barbara

1971 BA Anthropology, University of California, Santa Barbara

1966-1968 Biology Major, California State Polytechnic University, San Luis Obispo

### OTHER ACTIVITIES

1998-present: advisory board of *Population and Environment*. An interdisciplinary journal of the American Psychological Association.

1992-1993 NSF Cultural Anthropology Program Director

1991 Editorial board for "Food and Nutrition in the Tropical Forest" UNESCO, Paris.

1991 NSF Summer Institute in Comparative Research. UCLA, Department of Anthropology.

1988-1990 National Science Foundation Cultural Anthropology Advisory Panel Member.

1989 Consultant and subject on the film *Salt*, in *Nature of Things* series, Canadian Broadcasting Corporation.

1978-1979 National Institute of Education, Ethnographic Investigator.

1970-1971 Peace Corps Volunteer, assigned to Paraguay to coordinate a program of environmental sanitation with local village health inspectors.

### ACADEMIC POSITIONS HELD

1999- present Professor and Acting Director of the University of Nebraska State Museum

1989-1996 Chair, Department of Anthropology (on leave 1992-3)

1985-1999 Associate Professor, University of Nebraska

1987-1989 Assistant Dean, College of Arts & Sciences

1980-1985 Assistant Professor, University of Nebraska

1980 Assistant Visiting Professor Penn State University (Spring Quarter)

1977 Lecturer for Extended University, University of California, Vandenberg Air Force Base, Lompoc, California (Winter Quarter)

1972-1974 Teaching Assistant, UCSB

### COURSES TAUGHT

The Anthropology of Warfare

Introductory Cultural Anthropology

Contentious Issues in Anthropology

Introduction to Anthropology

Economic Anthropology

Anthropological Ecology

Social Organization

Hunters and Gatherers

## **FIELD RESEARCH**

Jun. 1998-July 1999, Amazonas, Venezuela  
Dec. 1986 - April 1987: Amazonas, Venezuela  
Dec. 1985 - March 1986: Amazonas, Venezuela  
Dec. 1984 - March 1985: Amazonas, Venezuela  
May 1980 - July 1980: Paraguay  
Jan. 1979 - March 1979: Bridgeport, CT  
Mar. 1975 - June 1976: Amazonas, Venezuela

## **HONORS, FELLOWSHIPS, RESEARCH AWARDS**

11/74 - 6/77: NIMH pre-doctoral fellowship (N. Chagnon, P.I.) entitled "Yanomamö Warfare, Expansion and Political Evolution".  
1/78 - 6/78: NIMH doctoral fellowship continuation (N. Chagnon, P.I.).  
1/79 - 5-79: NIE Ethnographic Researcher Principal Investigator: Abdin Noboa "Hispanic Segregation Trends in Major School Districts with Large Hispanic Enrollments".  
7/79 - 6-80: Harry Frank Guggenheim post-doctoral fellowship: "Biosocial Determinants of Interaction among the Ye'kwana and Yanomamö Indians of Amazonas: (R. Hames, P.I., \$23,000).  
5/80 - 6/80 Ethnographic Survey of Southern Paraguay. Harry Frank Guggenheim Foundation (R. Hames, P.I. \$1,800).  
5/81 - 7/81 Summer Faculty Fellowship, University of Nebraska-Lincoln (\$3,160).  
10/81: Advancement to Graduate Faculty Member, University of Nebraska, Lincoln.  
10/81: Invited University Symposium Award (\$3,000), University of Nebraska Research Council. Symposium title: "Optimization Theory in Human Evolution." Coordinator: R. Hames (Submitted with five others).  
11/82: November 1982: Invited speaker award for N. Chagnon (University of Nebraska Research Council, \$454.00).  
11/82: November 1982: Funds for visiting scholar for Kim Hill (College of Arts and Sciences, \$200.00).  
3/83 - 2/86: Research associate (5% time) on a three year National Institute of Ageing Career Development Award to Dr. Jane Potter (University of Nebraska Medical Center) entitled "Beneficial Effects of Moderate Obesity".  
1/84 - 6/88: National Science Foundation funding for a 3 year research project entitled "The Social Effects of Mortality and Divorce in the Yanomamö Nuclear Family: Kinship Fosterage, and Marriage Choice Implications for Tribal Societies". R. Hames, P.I., \$63,541. (BSN 8411669)  
9/84: Advancement to Graduate Faculty (Fellow), University of Nebraska.  
4/85: Advancement to Associate Professor.  
7/87: NSF REU supplement to "The Social Effects of Mortality and Divorce " (BSN 8411669). R. Hames, P.I., \$4,000.  
9/94: Award from the office of the Senior Vice-Chancellor for Academic Affairs to create multimedia materials for Essential Studies courses (\$4,500)  
10/96: Summer Faculty Fellowship, University of Nebraska Research Council (\$6,500)  
6/97: LSB Leakey Award entitled "Trekking Variation among the Yanomamö" (\$8,196).  
12/98: Diversity Enhancement Award for "Enhancement of Native American Cultural Awareness, Recruitment, and Retention" with three others (\$3,000)

## **FIELDS OF SPECIAL INTEREST**

Human and Evolutionary Ecology	South American Indians
Biosocial Anthropology	Exchange
Economic Anthropology	Hunters and Gatherers
Time Allocation	Social Interaction

## PUBLICATIONS

### Key:

- (r) refereed publication
- (i) invited commentary
- (nr) non-refereed
- (rp) translation and/or reprint of previously published article
- (br) book review

### 1976

- (r) Ye'kwana Basketry: Its Cultural Context. *Antropologica* 44, 3-58, (with I. Hames). Note: published in 1978.

### 1979

- (r) Protein Deficiency and Tribal Warfare in Amazonia: New Data. *Science* 203(4383): 910-913, (with N.A. Chagnon).
- (r) Interaction and Relatedness among the Ye'kwana. In Chagnon, N.A. and W. Irons (eds.) *Evolutionary Biology and Human Social Behavior: An Anthropological Perspective*. Duxbury: North Scituate, pp. 238-250.
- (r) A Comparison of the Hunting Efficiencies of the Shotgun and Bow in Neotropical Forest Hunting. *Human Ecology*, 7(3):219-245.
- (nr) Paraguay. *McGraw-Hill Encyclopedia of Developing Nations*. McGraw-Hill: New York. (With Elman Service).

### 1980

- (r) Game Depletion and Hunting Zone Rotation among the Ye'kwana and Yanomamö. In R. Hames (ed.), *Studies of Hunting and Fishing in the Neotropics: Working Papers on South American Indians* 2:31-62. Bennington College, Bennington, VT.
- (r) Introduction. Studies of Hunting and Fishing in the Neotropics. In R. Hames, ed. *Working Papers on South American Indians*, 2:1-6. Bennington College, Bennington, VT.
- (r) Eastville: A Case Study. In A. Noboa, ed., *Segregation of Hispanic Students*. New York: Aspira of America. Pp. 170-198.

### 1981

- (r) A Critique of some Current Theories of Cultural Ecology in Amazonia. *Interciencia* 5(6):346-358. (With N. Chagnon).

### 1982

- (r) Optimal Foraging Theory as a Model to Explain Variability in Amazonian Hunting. *American Ethnologist* (Special Human Ecology Issue), 9(2):258-278 (with W. Vickers).
- (i) Comment on Johnson's "Reductionism in Cultural Ecology: the Amazonian Case." *Current Anthropology* (Invited Commentary), 23(4):420-422.

### 1983

- (r) *Adaptive Responses of Native Amazonians*. R. Hames and W. Vickers, eds. Academic Press: New York. III + 502 pp.
- (r) Introduction. In R. Hames and W. Vickers, eds. *Adaptive Responses of Native Amazonians*, pp.1-26.
- (r) The Settlement Pattern of a Yanomamö Population Bloc. In R. Hames and Vickers, (eds.) *Adaptive Responses of Native Amazonians*, pp.393-427.
- (r) Monoculture, Polyculture, and Polyvariety in Tropical Forest Swidden Cultivation. *Human Ecology*, 11:13-34.
- (r) The Forest and the Highway. In The Impact of Contact. *Working Papers on South American Indians*, Vol. 6 and Cultural Survival Occasional Papers #11:1-52 (with John Saffirio).

### 1984

- (r) On the Definition and Measure of Inclusive Fitness and the Evolution of Menopause. *Human Ecology*, Vol. 12(1):87-91.

### 1985

- (r) Sex Differences in the Recognition of Infant Facial Expressions: The Primary Caretaker Hypothesis. *Ethology and Sociobiology* 6:89-101. (with W. Babchuck & R. Thompson).

- (r) Kinship, Demography, Parental Investment Patterns and the Social Use of Architectural Space among the Shamatari Yanomamö. *Boletín Indigenista Venezolano* 18: 1-39. (with N. Chagnon & L. Margolies).

**1986**

- (r) Opportunistic Hunting or Game Conservation. *Cultural Attitudes To Animals Including Birds, Fish and Invertebrates*. Vol. 1. The World Archaeological Congress. Allen & Unwin: London.

**1987**

- (r) Game Conservation or Efficient Hunting? In *Capturing the Commons: Anthropological Contributions to Resource Management*. J. Acheson & B. McCay, eds. University of Arizona Press.
- (r) Relatedness and Garden Labor Exchange among the Ye'kwana. *Ethology and Sociobiology*, 8(4):354-392.
- (rp) Teorías sobre las respuestas adaptativas de los nativos de la Amazonia. *Hombre Y Ambiente*, 3:45-90. (With W. Vickers). Spanish translation of Introduction. In R. Hames and W. Vickers, eds. *Adaptive Responses of Native Amazonians*, pp.1-26. {1983}

**1988**

- (r) The Allocation of Parental Care among the Ye'kwana. In *Human Reproductive Effort*. L. Betzig, P. Turke, & M. Borgerhoff-Mulder, eds. Cambridge University Press. pp. 237-251.

**1989**

- (r) Time, Efficiency, and Fitness in the Amazonian Protein Quest. *Research in Economic Anthropology*, Vol. 11: 43-85.
- (r) Sharing among the Yanomamö: Part 1, The Effects of Risk. In *Risk and Uncertainty in Ecology in Tribal and Peasant Economies*. E. Cashdan, ed., pp. 89-105. Westview Press: Denver.

**1991**

- (r) Wildlife Conservation in Tribal Societies. In *Biodeversity: Traditional Management and the Development of Biological Resources* M. Oldfield & J. Alcorn, eds. Westview Press: Denver. Pp. 172-192.

**1992**

- (r) Variation in Paternal Care among the Yanomamö. In *The Father's Role: Cultural and Evolutionary Perspectives*. Barry Hewlett, ed. Aldine de Gruyter: Chicago. Pp. 85-111.
- (r) The Allocation of Time. In *Ecology, Evolution, and Human Behavior*. B. Winterhalder & E. Smith, eds.. Aldine de Gruyter: Chicago. Pp. 203-236.

**1993**

- (i) Yanomamö. In *Encyclopedia of World Cultures*., Volume 7. South America. Johannes Wilbert, ed. G.K. Hall/Macmillian: New York.
- (i) Yanomamö, Varying Adaptations of Foraging Horticulturalists. In *Ethnographic Profiles: Original Readings*. M. Ember, Ember C. and B. Levinson, eds. HRAF Press: New Haven.
- (i) Foraging Horticulturalists in Amazonia: Why do Horticulturalists Forage? Proceedings of the 4th World Academic Conference on Human Ecology. Centro de Investigación y Estudios Avanzados del IPN CINVESTAV. Dickinson, Federico, ed. Mérida, Mexico.

**1994**

- (r) *Ye'kwana Time Allocation Data Base*. Cross-Cultural Time Allocation Series. HRAF Press, Inc.: New Haven.

**1995**

- (i) Comment on Alvard. "Intraspecific Prey Choice by Amazonian Hunters". *Current Anthropology* 36(5):446-447

### 1996

- (r) Costs and Benefits of Monogamy and Polygyny for Yanomamö Women. *Ethology and Sociobiology* 17:1-19.

### 1997

- (i) Comment on Bird and Bird "Delayed Reciprocity and Tolerated Theft. *Current Anthropology* 37 (5):71-72.
- (i) Comment on Headland "Revisionism in Ecological Anthropology". *Current Anthropology*, 38:614-615.
- (i) Comment on Hawkes et al. "Offspring Provisioning and Long Postmenopausal Life Spans" *Current Anthropology* 38: 567-568.

### 1998

- (i) Comments on "Reproductive Interests and Forager Mobility" Douglas MacDonald and Barry Hewlett. *Current Anthropology* 40:515-517.

### 1999

- (rp) Wildlife Conservation in Tribal Societies. In M. Michael, ed. *Preserving Wildlife*, pp. 210-239. Humanity Books: Amherst, New York. **Reprint** of *Biodeversity: Traditional Management and the Development of Biological Resources* M. Oldfield & J. Alcorn, eds. (October 1999)

### 2000

- (rp) Yanomamo: Varying Adaptations of Foraging Horticulturalists. *Faces of Anthropology: A Reader for the 21<sup>st</sup> Century*. Second Edition, Kevin Rafferty and Dorothy Chinwe Ukaegbu, eds., Simond and Schuster: New York. Pp. 105-120.
- (r) Reciprocal Altruism in Yanomamö Food Exchange. Chagnon, N., L. Cronk, and W. Irons, eds. *Human Behavior and Adaptation: An Anthropological Perspective*, Aldine de Gruyter, Hawthorne, NY.
- (r) Birth Order, Sibling Investment, and Fertility among Ju'hoansi (!Kung). *Human Nature* 11(2):117-156. (Patricia Draper, first author).

### 2001

- (i) Book review of *Darkness in El Dorado*. CA Forum: Perspectives on Tierney's *Darkness in El Dorado*. 42(2): 271-273.

### IN PRESS

- (i) Comment on Hawkes et al. "Hunting and Nuclear Families" *Current Anthropology* 42 (5).
- (rp) A Comparison of the Hunting Efficiencies of the Shotgun and Bow in Neotropical Forest Hunting. Spanish translation and **Reprint** of 1979 *Human Ecology* article for an edited volume entitled *Cambio y Ecología en Amazonia*, ed. Fernando Santos Graneó. FLASCO, Quito.
- (rp) Wildlife Conservation in tribal societies. *In Evolutionary Perspectives on Environmental Problems: A Reader*. Penn, Dustin and I. Mysterud, eds. Rutgers University Press
- (r) Parental investment and child health in a Yanomamö village suffering short-term food stress. Edward H. Hagen Raymond B. Hames, Nathan M. Craig, Matthew T. Lauer, Michael E. Price. *Journal of Biosocial Science* (fall 2001)
- (r) The Political Uses of Ethnography. In Robert Borofsky, ed., *Ethical Issues in Darkness in El Dorado*. University of California Press: Berkeley.
- (r) Informed Consent *In Robert Borofsky, ed., Ethical Issues in Darkness in El Dorado*. University of California Press: Berkeley
- (r) Some Final Thoughts on What Separates and Unites Us. In Robert Borofsky, ed., *Ethical Issues in Darkness in El Dorado*. University of California Press: Berkeley.
- (i) *Human Behavioral Ecology*. In International Encyclopedia of the Social and Behavioral Sciences. Smelser, N. and P. Baltes, eds. Pergamon: Amsterdam.

### In preparation

- The growth, development, and health of Yanomamö children. (with N. Chagnon and W. Oliver). In Francisco Salzano and Magdileña Hurtado, eds., *Lost Paradises and the Ethics of Research and Publication*. Oxford University Press.
- Patterns of Inter-village visiting among the Yanomamö
- Women's work, child care and helpers at the nest in a hunter-gatherer society. (With Patricia Draper, second author)
- (rp)** The Forest and the Highway (with John Saffirio). Spanish translation and **Reprint** of 1983 of *Cultural Survival* and *WPSAI* for an edited volume entitled *Cambio y Ecología en Amazonia*, ed. Fernando Santos Graneó. FLASCO, Quito.

### MINOR PUBLICATIONS

- Amazon Warfare. *Science*, 207:591-592. (Letters Column). (With N. Chagnon). (1980).
- (br)** Review of Parmana: Prehistoric Maize and Manioc Cultivation along the Amazon and Orinoco. (A. Roosevelt, Academic Press: New York) *Human Ecology*, 11 (1):105-106. (1983)
- (br)** Review of South American Indians: A Case Study in Evolution by F. Salzano & S. Callegari-Jacques. *Trends in Ecology and Evolution*, 4(2): 59-60. (1989)
- (br)** Review of Anxious Pleasures by T. Gregor. *Ethology and Sociobiology*, 9(1): 122-124. (1988)
- (br)** Review of Swidden Cultivation in Indonesia by M. Dove, *American Anthropologist*, 89: 172-173. (1987).
- (br)** Anthropologist at Work: Fieldwork among the Yanomamö. Contribution (highlighted box) for D. Gross' text *Practicing Anthropology*. Mayfield Press: Cupertino, CA (1993). Pp. 426-427. (1993).
- (br)** Review of *Through Amazonian Eyes* by Emilio Moran. *American Ethnologist* 26(2):152 (1996).
- (br)** Review of *Amazonian Indians* by Anna Roosevelt (ed.). *American Scientist*. November-December 1996: 608).
- (br)** Review of *Sanumá Memories: Yanomami Ethnography in a Time of Crisis* by Alcida Ramos *Human Ecology* 25(2):361-364 (1997).
- (br)** Review of *Sanumá Memories: Yanomami Ethnography in a Time of Crisis* by Alcida Ramos *Journal of Political Ecology* 4:8-10 (1997). (<http://dizzy.library.arizona.edu:8000/jpe/vol4~1.htm>)
- (br)** Exposure of an Exposé. CA Forum on Anthropology in the Public: Perspectives on Tierney's *Darkness in El Dorado*. *Current Anthropology* 42(2).

### PAPERS READ

- August 1979 "Game Depletion and Hunting Zone rotation among the Ye'kwana and Yanomamö of Amazonas, Venezuela" XLIII International Congress of Americanists. University of British Columbia, Vancouver (abstract published).
- November 1980 "Monoculture, Polyculture, and Polyvariety in Tropical Swidden Horticulture." 80th Annual Meeting of the American Anthropological Association, Washington DC (abstract published).
- March 1981 "Contraction and Expansion of Hunting Diet Breadth among the Siona-Secoya, Ye'kwana and Yanomamö Indians". Annual Meeting of the Nebraska Academy of Science. Union College, Lincoln (abstract published).

- November 1981 "Garden Labor Exchange and Kin Selection Theory." H. F. Guggenheim and Northwestern University Graduate School sponsored symposium entitled "Human Sociobiology: New Directions in Research and Theory". Northwestern University, Evanston IL.
- March 1982 "Some Measures of Direct Investment in Offspring: A Comparison of Mothers and Fathers among the Ye'kwana and Yanomamö". Midwest Meeting of the Animal Behavior Society: University of Illinois (abstract published).
- November 1983 "Game Conservation or Efficient Hunting?" 82nd Annual Meeting of the American Anthropological Association, Chicago, Illinois (abstract published).
- November 1983 "Method and Theory in Behavioral Ecology". 82nd Annual Meeting of the American Anthropological Association, Chicago, Illinois.
- April 1984 "Protein Maximization or Time Minimization" Nebraska Academy of Sciences. Lincoln, Nebraska (abstract published).
- March 1985 "Parental Loss and Allo-parental Investment in Offspring". Invited paper presented before the Faculty of Social Sciences and sponsored Departments of Sociology and Anthropology, Universidad Central de Venezuela, Caracas, Venezuela.
- August 1985 "Identifying infant facial expressions: influence of gender and caregiving experience." 93rd Annual Meeting of the American Psychological Association, Los Angeles. (with W. Babchuck & R. Thompson).
- October 1985 "Problems in Coding Behavioral Data." NSF Workshop on Cross-Cultural Time Allocation Databases. Department of Anthropology, UCLA.
- November 1985 "Exchange among the Shamatari Yanomamö". 83rd Annual Meeting of the American Anthropological Association. Washington DC. (abstract published).
- November 1985 "Risk and Exchange among the Yanomamö". Wenner-Gren sponsored symposium entitled "Risk and Uncertainty", Department of Anthropology, University of Washington, Seattle.
- April 1986 "Female Choice and Divorce". Invited lecture at the University of Missouri-Columbia, Department of Anthropology.
- April 1987 "The Use of Remote Sensing in the Study of Yanomamö Settlement Pattern". Invited lecture for an NSF conference on remote sensing in anthropology. Department of Anthropology, University of Colorado, Boulder, CO.
- November 1987 "A Life History Approach to Yanomamö Violence". Paper read at the 86th Annual Meeting of the American Anthropological Association. Chicago, IL. (abstract published).
- February 1988 "Risk, Relatedness, and the Patterning of Exchange among the Yanomamö". Invited lecture, Evolution of Human Behavior Program, University of Michigan.
- March 1988 "Conservation by Tribal Populations: Design or Side-Effect?". SWARM-AAAS 33rd Annual Meeting. Wichita, KA (abstract published).
- November 1988 "Comments" Symposium "Anthropological Perspectives on New World Primates". 87th Annual Meeting of the American Anthropological Association. Washington DC.
- May 1989 "Time Allocation in Four Yanomamö Villages". 65th Annual Meeting of the American Ethnological Society. Santa Fe, New Mexico.
- November 1989 "Paternal Investment among the Yanomamö". In invited symposium entitled "Cross-Cultural Variation in Paternal Care". 88th Annual Meeting of the American Anthropological Association. Washington DC.
- November 1990 "Prudent Predators or Instantaneous Maximizers" In invited symposium entitled "Biological Diversity and the Development Process. 89th Annual Meeting of the American Anthropological Association. New Orleans.
- September 1991 "The ecological implication of food exchange among the Yanomamö. Invited paper for "Food and Nutrition in the Tropical Forest" symposium sponsored by UNESCO, Paris.
- July 1993 "Foraging Horticulturalists in Amazonia: Why do Horticulturalists Forage?" 4th World Academic Conference on Human Ecology. Centro de Investigación y Estudios Avanzados del IPN CINVESTAV. Mérida, Mexico.

- November 1993 “Some Problems in the Definition and Evaluation of Resource Conservation”. Paper presented at the invited entitled “The Myth of the Ecologically Nobel Savage”. 99nd Annual Meeting of the American Anthropological Association. Washington DC.
- August 1994 “Costs and Benefits of Monogamy and Polygyny for Yanomamö Women” Human Behavior and Evolution Conference, University of Michigan, Ann Arbor 15-19 June.
- November 1996 “Patterns of Exchange among the Yanomamö” Annual Meeting of the American Anthropological Association. San Francisco, November 16-21.
- June 18, 1999 “Birth Order, Sibling Investment, and Fertility among Ju/'hoansi (San). Annual Meeting of Evolution and Human Behavior Society. University of Utah, Salt Lake City, UT. (Patricia Draper, first author)
- June 19, 1999 “Parental Investment and Child Health in a Yanomamo Village”. Poster presentation and winner of best poster at the Annual Meeting of Evolution and Human Behavior Society. University of Utah, Salt Lake City, UT
- June 15, 2001 “Women's work, child care and helpers at the nest in a hunter-gatherer society. Paper presented at the Annual Meeting of the Human Behavior and Evolution Society, London, England, June 13-17, 2001. (Patricia Draper, second author)



**CURRICULUM VITAE**  
**Trudy R. Turner**

October, 1999

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University of Wisconsin-Milwaukee  
Milwaukee, Wisconsin 53201  
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**EDUCATION**

1967-1970 Northwestern University - B.A. (Anthropology), 1970

1970-1973 Graduate School of Arts and Science, New York University - M.A. (Anthropology), 1973, Thesis title: "A Functional Analysis of the Musculature of the Forelimb of Three Prosimian Species"

1973-1977 Graduate School of Arts and Science, New York University - Ph.D. (Anthropology), 1977, dissertation title: "Biological Variation in Vervet Monkeys (*Cercopithecus aethiops*)"

1981-1982 Postdoctoral Scholar, Department of Human Genetics, University of Michigan Medical School

**RESEARCH INTERESTS**

Genetic variation in humans and non-human primates; population genetics, paternity assessment, genetics and behavior; genetic diversity studies and conservation and ethics; women in science.

**EMPLOYMENT**

1974-1975 Lecturer, Anthropology, Lehman College, City University of New York

1975 Lecturer, Anthropology, John Jay College, City University of New York

1976 Lecturer, Anthropology, State University of New York at Purchase

1977-1987 Assistant Professor of Anthropology, University of Wisconsin-Milwaukee (on leave: September, 1978 - September, 1979; January 1981-January 1983; September, 1985 - January, 1986)

1978-1979 Field Director, Biogenetic Survey of Kenya Vervets - Obtained biological samples from 400 vervets at four sites in Kenya

1981-1983 Postdoctoral Scholar, Department of Human Genetics, University of Michigan Medical School

1987- Associate Professor of Anthropology, University of Wisconsin-Milwaukee

1996- Chair, Department of Anthropology, University of Wisconsin-Milwaukee

1998- Professor, Department of Anthropology, University of Wisconsin-Milwaukee

1998-1999 Interim Coordinator, Faculty Mentoring Program, University of Wisconsin-Milwaukee

### **OTHER APPOINTMENTS**

1978-1981 Honorary Research Scientist, Laboratory of Physical Anthropology, University College, London - Participated in laboratory analysis of primate samples

1988-1989 Consultant - Genetic Counseling for women considering amniocentesis and chorionic villus sampling. Prentice Women's Hospital, Northwestern University, Chicago, Illinois

### **FELLOWSHIPS AND GRANTS**

1974-1975 National Science Foundation Grant for Doctoral Dissertation Research, (Supervised by C.J. Jolly) Biological Variation in Ethiopian Vervet Monkeys, Grant No. SOC74-24166 (\$4000)

1978-1980 National Science Foundation Grant, "Biogenetic Survey of Kenya Vervets" (Co-principal Investigator with C.J. Jolly), Grant No. BN770-3322 (\$50,000)

1979-1980 Biomedical Research Support Grant (BRSG), University of Wisconsin-Milwaukee, "Genetic Markers in Nonhuman primates: Applications as Medical Models" (\$5000)

1981 National Science Foundation Doctoral Dissertation Improvement Grant for C.S. Mott, University of Wisconsin-Milwaukee "Genetic Variation in Four Subspecies of *Cercopithecus mitis* in Kenya," Grant No. BNS-8104435 (\$1500)

1981-1982 Postdoctoral Scholar, National Institutes of Health, Department of Human Genetics, University of Michigan Medical School - Awarded for additional training and updating in techniques in molecular genetics (\$36,000)

1983 University of Wisconsin-Milwaukee Graduate School Research Committee Award, "Restriction Fragment Length Polymorphism in Non-Human Primate DNA (\$5000)

1990-1992 National Science Foundation Grant "Male Migration in Yellow Baboons (*Papio cynocephalus*)" Co-investigator with E.O. Smith, Emory University (\$200,000)

1989-1991 National Science Foundation Grant, "Paternity Assessment in Non-Human 1993-1995 Primate Populations" (Co-principal Investigator with M.L. Weiss) Grant No. BNS-8818405 (\$100,000)

1994-1995 University of Wisconsin-Milwaukee Graduate School Research Committee Award, "Paternity Analysis of *Lepilemur mustelinus* using DNA from hair. (\$7119)

1998-1999 National Science Foundation. Workshop: Anthropology, Genetic Diversity and Ethics (\$29,000)

### **AWARDS AND HONORS**

1998 Martine Meyer Award for Excellence in Undergraduate Teaching, College of Letters and Science, University of Wisconsin - Milwaukee

### **BOOKS**

Under contract Turner, T.R. and P.L. Whitten. Life History of Vervet Monkeys. Cambridge University Press. Date for completion of manuscript, August, 2001

### **WEB PUBLICATION**

Turner, T.R. (ed.) Anthropology, Genetic Diversity and Ethics. Proceedings of a Workshop held at the University of Wisconsin-Milwaukee, February 12 and 13, 1999

Available 12/99 at <http://www.uwm.edu/Dept/20th/projects/GeneticDiversity/index.html>

Turner, T. R. Introduction to the Workshop. Proceedings, Anthropology, Genetic Diversity and Ethics. Available 12/99 at <http://www.uwm.edu/Dept/20th/projects/GeneticDiversity/index.html>

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### **ARTICLES PUBLISHED**

Jolly, C.J., Turner, T.R., Wiener, A.S. and Socha, W.W., Human type ABO blood group antigens in wild Ethiopian vervet monkeys (*Cercopithecus aethiops*), *Journal of Medical Primatology*, 6:54-57. 1977.

Turner, T.R., Blood protein variation in vervet monkeys (*Cercopithecus aethiops*), *American Journal of Physical Anthropology*, 55:225-232. 1981.

Brett, F.L., Turner, T.R., Jolly, C.J., and Cauble, R., Trapping baboons and vervet monkeys from wild, free-ranging populations, *Journal of Wildlife Management*, 46:164-174. 1982.

- Turner, T.R., Lambrecht, F.L. and Jolly, C.J., The distribution of *Hepaticocystis kochi* in Kenyan vervet monkeys, *Journal of Medical Primatology*, 11:191-194. 1982.
- Dracopoli, N.D., Brett, F.L., Turner, T.R. and Jolly, C. J., Patterns of genetic variability in serum proteins of the Kenyan vervet monkey (*Cercopithecus aethiops*). *American Journal of Physical Anthropology*, 61:39-49. 1983.
- Turner, T.R., Mohrenweiser, H.W. and Wade, P.T., Variation in Erythrocyte Enzyme Activity among Primate Species, *Comparative Biochemistry and Physiology*, 77B(3):541-545. 1984.
- Naidu, J.M., Turner, T.R. and Mohrenweiser, H.W., Thermostability Characteristics of Glucosephosphate and Triosphosphate isomerase in Erythrocytes from Several Species, *Comparative Biochemistry and Physiology*, 79B(2):211-217. 1984.
- Turner, T.R., Mott, C.S. and Maiers, J., Genetic and Morphological Studies on Two Species of Kenyan Monkeys, *Cercopithecus aethiops* and *Cercopithecus mitis*, *Primate Evolution*, in J.G. Else and P.C. Lee (eds), Cambridge University Press. pp. 307-316. 1986.
- Dracopoli, N.C., Turner, T.R., Jolly, C.J., Anthony, R., Gallo, R.C. and Saxinger, W.D., Seroepidemiological Analysis of STLV-I Antibodies in Feral Populations of East African Vervet Monkeys (*Cercopithecus aethiops*), *International Journal of Cancer*. 38:523-530. 1986.
- Turner, T.R., Whitten, P.L., Jolly, C.J. and Else, J.G., Pregnancy outcome in free-ranging vervet monkeys; A Preliminary Report, *American Journal of Primatology*, 12(2):197-203. 1987.
- Turner, T.R., Maiers, J.E. and Mott, C.S., Population differentiation in *Cercopithecus* monkeys, In A. Gautier-Hion, and J.P. Gautier, , J. Kingdon (eds.) *A Primate Radiation. Evolutionary Biology of the African Guenons*. Cambridge University Press. pp. 140-149. 1988.
- Weiss, M.L., Watson, V., Chan C., Turner, T., and Jeffreys, A.J. Application of DNA fingerprinting Probes to Old World Monkeys. *American Journal of Primatology*, 16(1):73-79. 1988.
- Turner, T.R. and M.L. Weiss and M.E. Pereira, DNA fingerprinting and paternity assessment in Old World monkeys and ringtailed lemurs. In A. F. Dixon, R.D. Martin , and E.J. Wickings (eds.), *Paternity in Primates: Tests and Theories*, Karger, Basel. pp. 96-112. 1991.
- Weiss, M.L. and Turner, T.R., Hypervariable minisatellites and VNTRs, in Devor, E.J. (ed.) *Molecular Applications in Biological Anthropology*. Cambridge University Press. pp. 76-102. 1992
- Turner, T.R., *Anthropological Genetics and Aging*. in AAGE (Association for Anthropology and Gerontology) Newsletter, 13(3):6-7. 1992.

Turner, T.R. and M.S. Weiss, The Genetics of Longevity in Humans In Crews, D. and Garruto, R. M., (eds.) *Biological Anthropology and Aging*. Oxford University Press. pp. 76-100, 1994.

Turner, T.R., F. Anapol and C.J. Jolly, Body weights of adult vervet monkeys (*Cercopithecus aethiops*) at four sites in Kenya. *Folia Primatologica*. 63: 177-179, 1994. (released April 1995).

Jolly, C.J., J.E. Phillips-Conroy, T.R. Turner, S. Broussard, J. Allan, SIVAgm Incidence Over Two Decades in a Natural Population of Ethiopian Grivet Monkeys (*Cercopithecus aethiops aethiops*). *Journal of Medical Primatology*. 25: 78-83. 1996

Turner, T.R., F. Anapol and C.J. Jolly, Growth, development and sexual dimorphism in free ranging vervet monkeys in Kenya. *American Journal of Physical Anthropology*. 103:19-35. 1997.

Turner, T.R. Brief Communication: The 1996 American Association of Physical Anthropology Membership Survey. *American Journal of Physical Anthropology*. 103: 565-569. 1997

St. George, D., S.M. Witte, T.R. Turner, M.L. Weiss, J. Phillips-Conroy, E.O. Smith, and J. Rogers.  
Microsatellite variation in two populations of free-ranging yellow baboons (*Papio hamadryas cynocephalus*). *International Journal of Primatology*, 19 (2): 273-285. 1998

Weiss, M.L. and T.R. Turner, Genetics of Old World Monkeys: One Aspect of the "Newer" Physical Anthropology, In S.C. Strum, D.G. Lindburg and D. Hamburg (Eds.) *The New Physical Anthropology: Science, Humanism and Critical Reflection*, Prentice Hall, NJ 1999.

Turner, T.R. Anthropology, Genetic Diversity and Ethics *Anthropology Newsletter* 40 (5): 37. 1999.

Anapol, F., T.R. Turner, C.S. Mott and C.J. Jolly. Conflict of interest: Reconciling the Influences of social behavior and locomotion on postcranial body shape in *Cercopithecus aethiops* and *C. mitis*. *American Journal of Physical Anthropology*. (submitted, under review).

Turner, T.R., J.P. Gray, B. Rosinsky, M.L. Weiss Microsatellite Variation in Vervet Monkeys *Cercopithecus aethiops* at Four Sites in Kenya. (In preparation for submission to the *American Journal of physical Anthropology*)

Turner, T.R., J.P. Gray and M.L. Weiss Comparison of Genetic Differentiation in Vervet Monkeys at Four Sites in Kenya using Electrophoretic and Microsatellite Data (in preparation)

## **BOOK REVIEWS**

Turner, T.R., Nocturnal Malagasy Primates, *American Anthropologist* 83:730. 1981.

Turner, T.R., Reproductive Biology of the Great Apes. *American Anthropologist*, 84:733-734. 1982.

Turner, T.R., West Indian Green Monkeys: Problems in Historical Biogeography, *American Journal of Physical Anthropology*, 78(1):126-127. 1989.

## **PAPERS PRESENTED AND ABSTRACTS PUBLISHED**

Turner, T.R., Biological variation in a vervet monkey population, *American Journal of Physical Anthropology*, 41:407. 1974.

Brett, F.L., T.R. Turner, C.J. Jolly, and L. Peel, Synecology of primates in Ethiopia, *Proceedings of the Northeastern Anthropological Association*, 1975.

Turner, T.R., Variation in the blood proteins of vervet monkeys, *American Journal of Physical Anthropology*, 44:122. 1976.

Dracopoli, N.C., T.R. Turner and C.J. Jolly, Population genetics of Kenyan vervet monkeys (*Cercopithecus aethiops*), *American Journal of Physical Anthropology*, 54:215. 1981.

Lewis, L.S., J.A. Rogers and T.R. Turner, Some female reproductive statistics for wild-caught vervet monkeys (*Cercopithecus aethiops pygerythrus*), *American Journal of Physical Anthropology*, 54:246 1981.

Turner, T.R., C. J. Jolly and N.C. Dracopoli, Geographic variation in population structure and adult body weight in Kenyan vervet monkeys, *American Journal of Physical Anthropology*, 54:285, 1981.

Dracopoli, N.C., C.J. Jolly and T. R. Turner, Genetic variation and the potential for paternity exclusion in feral populations of *Cercopithecus aethiops*, *American Journal of Primatology*. 1981.

Mohrenweiser, H.W., J.I. Asakawa, R.S. Decker and T.R. Turner, Human triosephosphate isomerase: characterization of electrophoretic and activity deficient variants; *Federation Proceedings, of the American Society of Biological Chemists*. 40:1760. 1981.

Mott, C.S., T.R. Turner and J.G. Else, Genetic differentiation in three populations of Kenyan *Cercopithecus mitis*, *American Journal of Physical Anthropology*, 63:197. 1984.

Turner, T.R., C.S. Mott and J. Maiers, Genetic and morphological studies on two species of Kenyan monkeys, *Cercopithecus aethiops* and *Cercopithecus mitis*, *International Journal of Primatology*. 1984.

Turner, T.R., J.E. Maiers and C.S. Mott, Comparative distance measures in two species of Cercopithecus monkeys: Cercopithecus aethiops and Cercopithecus mitis, American Journal of Physical Anthropology. 66:238. 1985.

Turner, T.R., C.S. Mott and J.E. Maiers, Population differentiation in Cercopithecus monkeys. Conference on Biology and Phylogeny of Cercopithecus monkeys. Station Biologique de Paimpont, Plélan-le-Grand, France. 1985.

Weiss, M. Pereira, M. and Turner, T.R., DNA Fingerprints of Primates: Levels of Variability and Interpretation of Behavior. American Journal of Primatology, 20(3):243. 1990.

Turner, T.R. and Weiss, M., DNA Fingerprinting and Paternity Assessment in Old World Monkeys and Ringtailed Lemurs. 2nd Karger-Ittgen Symposium in Primatology: Paternity in Primates. Switzerland. 1991.

Weiss, M.L. and Turner, T.R., Nonhuman Primates and the Human Genetic Diversity Project. Presented to Organizing Workshop of Human Genetic diversity Project, Wenner-Gren Conference, Mt. Kisco, NY. 1993.

Turner, T.R., F. Anapol and C.J. Jolly, Growth and development in four populations of vervet monkeys in Kenya. American Journal of Physical Anthropology. Supplement 18:198. 1994.

Turner, T.R., and M.L. Weiss, Genetic differentiation among subspecies of Old World Monkeys. American Journal of Physical Anthropology. Supplement 20:213-214. 1995.

St. George, D., J.A. Rogers, S. Witte, T.R. Turner, M. L. Weiss J. Phillips-Conroy, R. Phillips, and E.O. Smith, Microsatellite polymorphisms on two wild populations of yellow baboons (*Papio hamadryas cynocephalus*) American Journal of Physical Anthropology. Supplement 20: 203. 1995.

Anapol, F., T.R. Turner, C.S. Mott, and C.J. Jolly, Postcranial proportions of Cercopithecus aethiops and Cercopithecus mitis. American Journal of Physical Anthropology. Supplement 20: 57. 1995.

Turner, T.R., B. Rosinsky, M.L. Weiss and C.J. Jolly, Microsatellite variation in four populations of vervet monkeys in Kenya. American Journal of Physical Anthropology. Supplement 22:231.. 1996.

Turner, T.R., M.L. Weiss, B. Rosinsky, and C.J. Jolly, Genetic differentiation in vervet monkeys. Presented at International Primatological Society Meetings. IPS/ASP Abstracts #576, 1996.

Turner, T.R., M.L. Weiss and J.P. Gray, The Uses of Stored Samples for Genetic Analysis - Recycled Field Studies. American Journal of Physical Anthropology. Supplement 24:230. 1997.

Weiss, M.L., T. R. Turner and J. P. Gray, Genetic Variation in Old World Monkeys and its Relevance to Humans. Presented at the Cold Spring Harbor Symposium on Human Evolution, October, 1997.

Whitten, P.L., T.R. Turner and C.J. Jolly, Relation of ecogeographic variation in social structure to serum testosterone in vervet monkeys: a primate test of the challenge hypothesis. American Journal of Physical Anthropology, Supplement 26: 231-232. 1998

Whitten, P.L. and T.R. Turner, An endocrine biomarker of life history in male primates. American Journal of Physical Anthropology, Supplement 30: 320. 2000.

Turner, T.R., J.P. Gray, F. Anapol and M.L. Weiss, Genetics and morphology in vervet monkey evolution. American Journal of Physical Anthropology, Supplement 30: 305-306. 2000.

Turner, T.R. Demographic trends in the American Association of physical Anthropology. Submitted for a COSWA sponsored Symposium at the annual meetings of the American Anthropological Association, November 2000.

### **INVITED LECTURES**

1982 "Biological variation in vervet monkeys" Chicago Academy of Sciences

1983 "Comparative measurements of variation in non-human primates", Department of Anthropology, Harvard University

1987 "New techniques in the study of genetic variability in non-human primates", Department of Anthropology, University of Wisconsin- Madison

1988 "Genetic variability in non-human primates", Department of Biology, University of Wisconsin-Milwaukee

2000 "Primates and Evolution: Examples from the Field" A Symposium on the Nature of Science, Fermilab, Batavia, IL

### **FIELD AND LABORATORY EXPERIENCE**

1973 Field collection of samples from 125 vervet monkeys, Awash National Park, Ethiopia

1978-1979 Field collection of demographic information and biological samples of 400 vervet monkeys at four sites in Kenya

1980-1981 Electrophoretic examination of blood samples of 100 *Cercopithecus mitis* from Kenya



1981 Collected samples from *Erythrocebus patas* colony at Perguera, Puerto Rico, for study of genetic variation

1981 Examination of enzyme kinetics of samples of six primate species using fast centrifugal analyzer, department of Human Genetics, University of Michigan Medical School

1982 Examination of human and primate polymorphisms using restriction endonucleases and recombinant DNA technology, Department of Human Genetics, University of Michigan Medical School

1987-present Examination of Microsatellite loci variation and DNA fingerprinting in non-human primates for paternity assessment and population genetics

## **INSTRUCTION**

### Courses Taught

(Undergraduate )

Introduction to Anthropology : Human Prehistory

Introduction to Human Evolution

Human Evolution and Variation

Heredity, Environment and Human Populations

Proseminar: Primate Behavior

Primate Populations

Freshman Seminar: Thinking About Human Evolution

Honors Seminar: Human Adaptation

Coordinator: Dead Men Do Tell Tales, Forensic Science, A Multidisciplinary Approach to Solving Crime

(Graduate )

Primate Populations

Core course in Physical Anthropology

Seminar: Evolutionary Theory and Primate Biology

Seminar: Molecular Anthropology

Student Committees

Ph.D. Advisor

Carol Mott (completed, 1987)

Dawn St. George (completed, 1997)

Christine Ruth (completed, 1998)

Nancy Napier (in process)

Karen Dalke (in process)

Shirley Gaines (in process)

Ph.D. Minor Advisor

Nina Thumser (Biology, completed, 1993)

Gaye Rheinhartz (Biology, completed, 1997)

## **OTHER PROFESSIONAL ACTIVITIES**

1977-present Reviewed proposals for National Science Foundation, Guggenheim Foundation, Wenner-Gren Foundation, Center for Field Research

Reviewed texts for Prentice-Hall

Reviewed manuscripts for American Journal of Physical Anthropology, American Primatology, International Journal of Primatology, Yearbook of Physical Anthropology, Folia Primatologica

1977-1978 Co-organizer (with T. Olivier) of Chicago Primatological Group

1991 NSF Panel member - Review BBS Research Training Grants - multidisciplinary, multiinstitutional training grants

1995 NIH Panel Member - Review chimpanzee breeding programs

1998 NSF Panel Member – IGERT grants, preproposal panel

1999 NSF Panel Member – IGERT grants, full proposals

1999 Organizer of NSF sponsored workshop, Anthropology, Genetic Diversity and Ethics at UWM

## **PROFESSIONAL SOCIETIES**

American Anthropological Association - member; elected Executive Committee, 1994

American Association of Physical Anthropologists - member

American Society of Human Genetics - member

American Association for the Advancement of Science - member

International Primatological Society - member

American Primatological Society - member

## **COMMITTEE MEMBERSHIP**

Professional

1988-1989 Education Committee, American Society of Primatologists

1989-1991 Local Arrangements Chair, American Association of Physical Anthropology Meeting in Milwaukee - 1991

1990-1993 Program Committee, American Association of Physical Anthropology Arrange meetings program

1995-1997 Chair, Membership Committee, American Association of Physical Anthropologists, designed and implemented demographic survey of membership

1995-1997 Executive Committee, American Association of Physical Anthropologists, elected 3 year term

1997- Chair, Task Force on Gender Equity/Membership Composition, American Association of Physical Anthropology

1997- Liaison-American Association of Anthropological Genetics and the National Committee of the International Union of Biological Sciences within the National Research Council of the National Academy of Sciences

1999- Nominated, Committee on the Status of Women in Anthropology, American Anthropological Association

1999- Nominated, Committee, Annual Meeting, American Association of Physical Anthropology

2000- Student Awards Committee, Annual Meeting, American Association of Physical Anthropology

University

1977-1979 Washington Internship Program

1984-1990 Women's Studies Advisory Council

1988-1989 Search and Screen Committee for Program Director, Women's Studies

1994-1995 Executive Committee of the Division of Social Sciences - Tenure and Promotion

1995-1997 Graduate School Research Committee

1995-1996 UWM Research Policy Committee

1996-1997 College of Letters and Science Task Force on Geosciences

1997- UWM Faculty Mentoring Program, faculty mentor

1997- College of Letters and Science Committee for UWM Center for Jewish Studies

1998- Advisory Board, CIPD (Center for Instructional and Professional Development) UWM Advisory Board, Interim Coordinator, Faculty Mentoring Program Department - ongoing

1999- Advisory Committee, Center for Forensic Science

Graduate Admissions & Financial Aid Committee

Space Allocation Committee

Graduate Studies Committee

Graduate Examinations Committee

Course and Curriculum Committee

Colloquium Committee

CURRICULUM VITAE  
(April 2002)

Joe Edward Watkins

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Bureau of Indian Affairs-Anadarko  
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Anadarko, OK 73005  
(405) 247-6677, ext 233  
(405) 247-9232 fax

Areas of Interest:

Aboriginal Populations/Archaeologist Relations; Ethics in Archaeology; Archaeology of the Southern Plains; Archaeology in the Public Interest; Study of Archaeology, Public Archaeology.

College and University Training:

1973 University of Oklahoma, B.A. in Anthropology  
1977 Southern Methodist University, M.A. in Anthropology, Archaeology specialization  
1994 Southern Methodist University, Ph.D. in Anthropology, Archaeology specialization

Dissertation Title:

Ethics and Value Conflicts: Analysis of Archeologists' Responses to Questionnaire Scenarios Concerning the Relationship between American Indians and Archeologists

Administrative Experience:

1993-July to Present: Archeologist, Branch of Land Operations, United States Department of the Interior, Bureau of Indian Affairs--Anadarko Agency, Anadarko, OK  
  
1990: May-July 1993: Archeologist II, Oklahoma Archeological Survey, University of Oklahoma, on contract to the Oklahoma Department of Transportation  
  
1984: Sept-Feb 1987: Business Manager, Millicent Rogers Museum, Taos, NM  
  
1982: Jan-Aug 1984: Assistant Director, Oklahoma Indian Legal Services. Oklahoma City  
  
1980: July-Oct 1983: President, American Indian Cultural Consultants, Inc. Oklahoma City  
  
1978: Dec-June 1980: Archaeologist/Native American Specialist, Heritage Conservation and Recreation Services, U.S. Department of the Interior, Atlanta

Teaching and Professional Experience:

1993-Present: Archeologist, Branch of Land Operations, U. S. Department of the Interior, Bureau of Indian Affairs--Anadarko Agency, Anadarko, OK

1997-Present: Research Associate, Department of Anthropology, Indiana University, Bloomington, IN

2002: March: Instructor, "Section 106 Cultural Resource Training: Consulting with Native Americans", for Natural Resources Conservation Services, Rapid City.

--- March: Instructor, "Section 106 Cultural Resource Training: Consulting with Native Americans", for Natural Resources Conservation Services, Denver.

1999: April: Co-Instructor, "Consulting with Native American Groups", Division of Continuing Education, University of Nevada-Reno Course HP 699.

1998: July: Instructor, Indiana University (Underwater Science and Educational Resources), Dominican Republic Research Project.

1997: Fall Session. Visiting Assistant Professor, Department of Anthropology, Indiana University, Bloomington, IN

1996: Summer Session. Instructor, "Native American Archaeology", University of Oklahoma, Anthropology Course 2953

--- Spring Session. Instructor, "Archaeological Science, Ethical Responsibility, and the Law", University of Oklahoma, Anthropology Class 3953/5893

1990: May-July 1993: Archaeologist II, Oklahoma Archeological Survey. More than 300 cultural resource surveys and test excavations relating to highway construction.

1992: May: Co-Instructor, "Archaeological Science, Ethical Responsibility, and the Law" University of Oklahoma, Intersession Anthropology Class #3953/5893

1981--1990: Project Archaeologist/Report Author/Field Archaeologist on more than 100 cultural resource projects in Oklahoma and surrounding states for consulting companies

1980: Aug: Consulting Archaeologist, Richard B. Russell Archaeological Project, for the Interagency Archaeological Services--Atlanta, HCRS-DOI

1979: Jan-June 1980: Archaeologist/Native American Specialist, HCRS-DOI Atlanta

--- April-Dec: Special Project, IAS-HCRS Representative to the American Indian Religious Freedom Act of 1979 (PL 95-341) Task Force

--- Jan-April: Special Project, computer-based data storage and retrieval system,

Tennessee-Tombigbee and Richard B. Russell Multiple Resource Districts, IAS-Atlanta and Southeast District, U.S. Army Corps of Engineers

1977: June-Aug: Graduate Field Assistant, Archaeological Field School, Fort Burgwin Research Center (Southern Methodist University) Taos, NM. Dr. Pierre Morenon, PI

1976: June-Aug: Excavator/Photographer, Joint Smithsonian/National Geographic Society Expedition to the Dutton-Selby Sites, CO. Dr. Dennis Stanford, PI

1974: June-July: Excavator, Testing at Wallace Ruin, CO. Dr. Bruce Bradley, PI

1973: June-Aug: Archaeological Field School, Fort Burgwin Research Center (Southern Methodist University), Taos, NM. Dr. Ronald Wetherington, PI

1972: June-Aug: Excavator, Pech de l'Aze IV, L'Universite du Bordeaux, Carsac France. Dr. Francois Bordes, PI

#### Awards and Fellowships:

- 1999 -- Society for American Archaeology Presidential Recognition Award
  - Oklahoma State Historic Preservation Officer's Citation of Merit
- 1997 -- Society for American Archaeology Presidential Recognition Award
- 1979 -- Faculty Development Grant, University of California-Los Angeles (funding lost)
- 1978 -- Graduate Fellowship for Native Americans, Ford Foundation
- 1974 -- Graduate Fellowship for Native Americans, Ford Foundation
- 1973 -- Graduate Fellowship for Native Americans, Ford Foundation

#### Grants Awarded (Principle Investigator):

2001 -- Wenner-Gren Foundation funding (with Dr. Deborah L. Nichols, Co-PI): "On the Threshold: Native American-Archaeologist Relations in the Twenty-First Century

1999 -- Fulbright Scholarship (Alternate) to Sweden: "Examining Saami/Archaeologists Relationships in Sweden"

--- National Science Foundation: "Scholarships for Archaeological Training for Native Americans and Native Hawaiians" (through Society for American Archaeology).

--- Wenner-Gren Foundation funding (with Dr. Willow Powers, Co-PI): "Lines of Communication: Opening a Dialogue with Tribal Archivists on the Goals of the Council for the Preservation of the Anthropological Record".

1998 -- National Science Foundation funding: "Native American Scholarships for Training in Archaeology" (through Society for American Archaeology).

#### Publications:

In Prep --- "Indigenizing Archaeology." In Subordinate Societies, Local Archaeologies. Paul Lane and Andrew Reid, eds. Routledge Press, London.

--- "Artifacts, Archaeologists and American Indians." Submitted as invited article in special issue of Public Archaeology. Cressida Fforde and William Sillar, eds. Institute of Archaeology, University College, London.

--- "The Politics of American Archaeology: Cultural Resources, Cultural Affiliation and Kennewick." In Indigenous Peoples and Archaeology: The Politics of Practice. Claire Smith and Martin Wobst, eds. Routledge Press, London.

--- "Artifactual Awareness: Spiro Mounds, Grave Goods and Politics." In The Dead and their Possessions. Cressida Fforde, Jane Hubert, and Paul Turnbull, eds. Routledge Press, London.

--- "Archaeological Ethics and American Indians." In A Handbook for Ethics in Archaeology. Larry Zimmerman, Karen D. Vitelli, and Julie Zimmer, eds. AltaMira Press, Walnut Creek.

--- (with T.J. Ferguson) "Working with Indigenous Peoples". In Handbook of Archaeological Methods. Herbert D.G. Maschner and Christopher Chippindale, eds. AltaMira Press, Walnut Creek.

--- "Native American Archaeology or Archaeology of Native Americans? Public Policy and Native Americans: How Do We Go From Here?". In New Directions in First American Studies: Extended Abstracts from the Clovis and Beyond Conference. Bradley Leeper, ed. Center for the Study of the First Americans, Corvallis, Oregon.

--- "At What Point 'Ours', At What Point 'Yours?': Archaeologists and Ethnic Groups in Conflict". In On Being First. Proceedings of the 31<sup>st</sup> Annual Chacmool Conference. C. DeMille, J. Gillespie, and S. Tupakka, eds. Calgary, Alberta, Canada.

--- Discussant paper for the "Playing with Time: Academic Archaeology and the Public" forum. In Archaeology into the Next Millennium: Public or Perish. Proceedings of the 28<sup>th</sup> annual Chacmool Conference. L. Beckwith, N. Saxberg, and M. Lobb eds. Calgary, Alberta, Canada.

2002 -- "Sexual Relationships between Anthropologists and Members of a Study Population". Anthropology News, 43(2):21.

2001 -- "Place-meant". American Indian Quarterly, 25(1):41-45.

--- "Committee on Ethics to Propose Draft Guidelines". Anthropology News, 42(7):20.



--- "Yours, Mine, or Ours?: Conflicts between Archaeologists and Ethnic Groups." In The Future of the Past: Archaeologists, Native Americans, and Repatriation, Tamara Bray, ed., pp 57-68. Garland Publishing, Inc. New York.

2000 --- Indigenous Archaeology: American Indian Values and Scientific Practice. AltaMira Press, Walnut Creek, California.

--- "Writing Unwritten History", Archaeology 53(6):36-41, Nov/Dec.

--- (with K. Anne Pyburn, and Pam Cressey) "Community Relations: What the Practicing Archaeologist Needs to Know to Work Effectively with Local and/or Descendant Communities". In Teaching Archaeology in the Twenty-First Century, Susan J. Bender and George Smith, eds., pp. 73-81. Society for American Archaeology, Washington, DC.

--- "Native Americans, Western Science, and NAGPRA". In Working Together: Native Americans & Archaeologists, Kurt Dongoske, Mark Aldenderfer and Karen Doehner, eds., pp. 91-95. Society for American Archaeology, Washington, D.C.

--- "Salvaging our Ethics", in Ethical Currents (column), Anthropology News 41(3): 26-27, March.

--- "A Native American Perspective: The Power of Respect", Scientific American's Discovering Archaeology, Vol 2(1):68-69, January/February, El Paso.

1999 -- Ethics and Value Conflicts: An Examination of Archeologists' Responses to Questionnaire Scenarios. In "Native Americans and Historic Preservation: Case Studies and Commentary", Kimball Banks and Linea Sundstrom, eds., Plains Anthropologist 44(170), Memoir 31, pp. 95-106.

--- "Conflicting Codes: Professional, Ethical, and Legal Obligations in Archaeology", Science and Engineering Ethics, 5(3):337-345, Surry, England

--- Undergraduate Education Work Group (Hester A. Davis, Chair), "Teaching Archaeology in the 21<sup>st</sup> Century: Thoughts on Undergraduate Education", Bulletin of the Society for American Archaeology 17(1):18-20.

1998 -- "Native Americans, Western Science, and NAGPRA", Bulletin of the Society for American Archaeology 16(5):23 & 25.

1997 -- with Tom Parry, "Archeology's First Steps in Moccasins", Common Ground 2(3/4): 46-49, Summer/Fall issue, National Park Service Archaeology and Ethnology Program, Washington, DC.

--- "Redlining Archaeology". Archaeology 50(5):85-88, Sept/Oct.

--- "Education and NAGPRA", Newsletter of the Society of Professional Archaeologists 21(4-6):3-4.

--- with T. J. Ferguson and Gordon Pullar. "Native Americans and Archaeologists: Commentary and Personal Perspectives", Nina Swidler, Kurt Dongoske, Roger Anyon and Alan Downer, eds., Native Americans and Archaeologists: Stepping Stones to Common Ground, AltaMira Press, Walnut Creek.

1996 -- "Communication", Newsletter of the Society of Professional Archaeologists 20(10):1-2.

--- SOPA Native American Relations Committee, "S. 1983 Proposed Amendment to the Native American Graves Protection and Repatriation Act", Newsletter of the Society of Professional Archaeologists 20(10):7.

--- "Archaeologists and Native Americans: A Shaky Relationship", Anthropology Newsletter 37(4):53-54.

--- Review of Red earth, white lies: Native Americans and the myth of scientific fact by Vine Deloria, Jr., Antiquity 70(267):221-222.

1995 -- Review of Buried roots and indestructible seeds: the survival of American Indian life in story, history, and spirit by Mark A. Lundquist and Martin Zanger, eds. Public Archaeology Review 3(3), Indiana University-Purdue University, Indianapolis.

--- SOPA Committee for Native American Issues "Comments on the Draft Recommendations prepared by the NAGPRA Review Committee on the Disposition of Culturally Unidentifiable Native American Remains", Newsletter of the Society of Professional Archaeologists 19(11/12):1.

--- "Committee on Native American Relations", Bulletin of the Society for American Archaeology 13(4):14-15.

--- with Lynne Goldstein, Karen Vitelli, and Leigh Jenkins, "Accountability: Responsibilities of Archaeologists to Other Interest Groups", in Mark Lynott and Alison Wylie, eds., Ethics in American Archaeology: Challenges for the 1990s, pp. 33-37. Society for American Archaeology Occasional Publications.

1994 -- "Cultural Resources as 'Owned Property'", Public Archaeology Review 2(2), Indiana University-Purdue University, Indianapolis.

1993 -- with John D. Hartley, "Test Excavations at the Whirlwind Mission Site (34B147), Oklahoma Department of Transportation Project BRO-6(126)c", Bulletin of the Oklahoma Anthropological Society XLI: 43-56. George Odell, ed. Norman.

1992 -- with John D. Hartley, "Archeological Examination of the Easterling and Smith Sites, Johnston County, Oklahoma", Oklahoma Department of Transportation Reports in Highway Archeology 10. Oklahoma City.

1991 -- with John D. Hartley, Test Excavations at the Whirlwind Mission Site, 34Bl47, Oklahoma Department of Transportation Project BRO-6(126)c, Blaine County, OK.

--- review of American Indian Resource Materials in the Western History Collections, University of Oklahoma, Donald L. DeWitt, ed. Oklahoma Anthropological Society Newsletter 39(5):6-7.

1988 -- A Cultural Resource Survey of 13 Proposed Waterfowl Ponds and a Sample of the Prairie Dog Arm, Harlan County Lake, Nebraska, U.S. Army Corps of Engineers, Kansas City District.

1984 -- with J. Marshall Gettys, "A Photographic Study of Creek Foodways in the 1920s", Papers in Anthropology 24(2):113-129, Department of Anthropology, University of Oklahoma, Norman.

--- "An Analysis of the American Indian Religious Freedom Act", for the Archaeological Resource Protection Act -- Final Regulations Workshop, Okmulgee.

1983 -- "Survey Report on N11(1) Road Relocation Project", American Indian Cultural Consultants #4, Oklahoma City.

1982 -- "A Lithic Analysis of Material from Two Lithic Scatters in the Texas Panhandle" for the Benham Group.

1981 -- "A Report of the Cultural Resources Survey of the Bonneville Power Administration's Chehalis-Mayfield No. 1 Transmission Line", Bonneville Cultural Resources Group, Cheney.

--- "A Report of the Survey and Testing Program of the Bonneville Power Administration's Fairview-Bandon Line", Bonneville Cultural Resources Group, Cheney.

--- "Prehistoric, Ethnohistoric, and Historic Overview of the Oklahoma Section of the Proposed Trans-Anadarko Gas Pipeline", New World Research, Pollock.

Papers and Presentations:

2002 -- Invited speaker, Social Archaeology: Artifacts, Archaeologists, and Native Americans, Center for Archaeology, Columbia University, New York, April.

--- Discussant, Exploring Links Between Site Destruction and the Commercial Market in Archaeological Materials sponsored forum, 67<sup>th</sup> annual meeting of the Society for American Archaeology, Denver, March.

--- Co-organizer (with Dorothy Lippert), Scratching the Surface: Implications of Indigenous Archaeology sponsored forum, 67<sup>th</sup> annual meeting of the Society for American Archaeology, Denver, March.

--- Discussant, Archaeology and American Indians in the East symposium, 65<sup>th</sup> annual meeting of the Society for American Archaeology, Denver, March.

--- Presenter, Social Archaeology: Artifacts, Archaeologists, and Indigenous Populations, paper presented at University of New Mexico, Albuquerque, February.

--- Moderator, To Bridge A Gap conference, Ouachita and Ozark-St. Francis National Forests and the Inter-tribal Council of the Five Civilized Tribes, Durant, February.

--- Invited Speaker, Stanford University Department of Anthropology, Palo Alto, California, February.

--- Invited Speaker, Department of Anthropology/Historic Preservation Program, University of Nevada-Reno, February.

2001 -- Panelist, Heard Museum symposium, "Who Owns the Past?" Phoenix, November.

--- Presenter, "From the Earth: Indigenous Perspectives on Human Origins", invited paper presented at the American Association for the Advancement of Sciences' Becoming Human ... and Beyond symposium, Chicago, November.

--- Presenter, "The Peopling of the New World: How 'New' and Whose 'World'?", invited paper presented at the Houston Museum of Natural Science's The First Americans: The Peopling of the New World. Houston, October.

--- Moderator, Issues in Native American Consultation. Transportation Research Board A1F05 & A1F07 Joint Summer Workshop. Key West, FL., July.

--- "Brief History of American Indian/Archaeologist Relationships." Paper written for the Native American Repatriation Summit II. Oklahoma City, June.

--- Co-organizer (with Deborah L. Nichols): On the Threshold: Native American-Archaeologist Relations in the Twenty-First Century. Wenner-Gren Conference, Dartmouth College, New Hampshire, May.

--- "Segregating the Past, Integrating the Present: A History of the Relationships between Archaeologists and American Indians. Paper presented at the On the Threshold: Native American-Archaeologist Relations in the Twenty-First Century. Wenner-Gren Conference, Dartmouth College, New Hampshire, May.

--- Discussant, Managing the Cultural Landscape through Consultation symposium. 65<sup>th</sup> annual meeting of the Society for American Archaeology, New Orleans, April.

--- Participant, Archaeological Ethics and the Medium symposium. 65<sup>th</sup> annual meeting of the Society for American Archaeology, New Orleans, April.

--- "The Powers that Be." Paper presented in Working with Indigenous People and Other Descendant Communities electronic symposium. 65<sup>th</sup> annual meeting of the Society for American Archaeology, New Orleans, April.

--- "The Politics of Grave Goods: Spiro Mounds and Tribal Views." Public lecture in the Moving Forwards with Indigenous Peoples into the 21<sup>st</sup> Century Public Lecture Series, Institute of Archaeology, University College of London, March.

--- "Indigenous Archaeology". Paper presented in Indigenous Peoples and Patenting the Past symposium, University College of London, March.

2000 -- "Tribalizing Public Archaeology". Paper presented in Public Archaeology: International Perspectives, Debates, and Critique. 99<sup>th</sup> annual meeting of the American Anthropological Association, San Francisco, November.

--- Discussant, Public Spaces, Native Places symposium. 99<sup>th</sup> annual meeting of the American Anthropological Association, San Francisco, November.

--- Panelist, A Cold War Secret: the CIA, the AAA, and the Comprehensive Roster of 1952 by David Price. Annual Business meeting, 99<sup>th</sup> annual meeting of the American Anthropological Association, San Francisco, November.

--- "Heads above the Rest: Ornamentation of the Head and Face among the Choctaw." Paper presented at the 2<sup>nd</sup> Choctaw Symposium, Durant, Ok., November.

--- Discussant, "Anthropology Confronts Misconduct Allegations." Chronicle of Higher Education's Colloquy Live, September 28.

--- "Archaeology through Indian Eyes". Symposium organized for the Keepers of the Treasures Conference, Seminole, Ok., August.

--- "Seven Tribes, Seven Voices; Seven Tribes, One Voice." Paper presented at the Native American Repatriation Summit, Oklahoma City, June.

--- "Traditional Cultural Properties: Sacred vs. Significant". Paper presented at Taking America's Past into the Future, Oklahoma's Twelfth Annual Statewide Preservation Conference, El Reno, Ok, May.

--- "Ambiguities of Interpretation and Legislative Inadequacies in NAGPRA: the Native American Viewpoint". Paper presented in the A Decade of NAGPRA: Reviewing the Law symposium, Peabody Museum of Archaeology and Ethnology, Harvard University.

1999 -- "Native American Archaeology or Archaeology of Native Americans? Public Policy and Native Americans: How Do We Go From Here?", Public Policy Panel, Clovis and Beyond Conference, Santa Fe.

--- Co-organizer, (with Dr. Willow Powers): "Lines of Communication: Opening a Dialogue with Tribal Archivists on the Goals of the Council for the Preservation of the Anthropological Record", Wenner-Gren Conference, Newberry Library, Chicago.

--- Participant, "Consultation and Collaboration: Toward an Informed Archaeology", Workshop, 64<sup>th</sup> Annual Meeting of the Society for American Archaeology, Chicago

1998 -- Organizer, "Original Voices: Native Origins in the New World" symposium, 31<sup>st</sup> Annual Chacmool Conference, Calgary, Alberta, Canada.

--- "At What Point 'Ours', At What Point 'Yours'?": Archaeologists and Ethnic Groups in Conflict", paper presented in the "Original Voices: Native Origins in the New World" symposium, 31<sup>st</sup> Annual Chacmool Conference, Calgary, Alberta, Canada.

--- "Implications of Migration Theories among Native American Tribal Groups", paper presented in the "Pre-Clovis Human Occupation of the Americas: Implications Regarding Holocene Population Formation in Deglaciaded North America and Beringia" symposium, 63<sup>rd</sup> Annual Meetings of the Society for American Archaeology, Seattle.

--- "Button, Button, Who's Got the Button?", Ethical scenario presented in the "What Would You Do If ...?" forum, 63<sup>rd</sup> Annual Meetings of the Society for American Archaeology, Seattle.

--- Moderator, "Potholes in the Red Road: Science and the Indian Way" forum, 63<sup>rd</sup> Annual Meetings of the Society for American Archaeology, Seattle.

--- "Conflicting Codes: Professional, Ethical, and Legal Obligations in Archaeology", paper written for the "Ethics in Science: Special Problems in Anthropology and Archaeology" symposium, American Association for the Advance of Science Annual Meeting, Philadelphia, PA.

--- (with K. Anne Pyburn, and Pam Cressey) "Community Relations: what the practicing archaeologist needs to know to work effectively with local and/or descendant communities", paper prepared for the SAA Workshop "Enhancing Undergraduate and Graduate Education and Training in Public Archaeology and Cultural Resource Management" held at Wakulla Springs, Florida, February 5-8.

1997 -- Moderator, Roundtable Discussion, "Repatriation: Issues, Questions, and Problems", Second Annual Native American Symposium, Southeastern Oklahoma State University, November, Durant, OK

--- “A Critical Examination of Archaeology’s Contribution to Native American History”, paper presented in “The Rights of Indigenous Peoples: Understanding Archaeology and Sovereignty” symposium, Second Annual Native American Symposium, Southeastern Oklahoma, State University, November, Durant, OK

--- “Living in the Ant Farm”, paper presented in the “Forbidden Field: Native American Archaeology” symposium, 51<sup>st</sup> National Preservation Conference, National Trust for Historic Preservation, Santa Fe, NM.

--- “Identification and Protection of Traditional Cultural Properties”, paper presented at the 6<sup>th</sup> Annual Keepers of the Treasures Meeting, Anchorage

--- “Awash in a Sea of ‘White Tape’: A Brief Examination of Federal Agency Attitudes toward Native Americans and Archaeologists”, paper presented in the Opening Session of the 62<sup>nd</sup> Annual meetings of the Society for American Archaeology, Nashville

--- “Putting the ‘Nag’ in ‘NAGPRA’ while removing the ‘Con’ from ‘Consultation’”, paper presented at the 39<sup>th</sup> Caddo Conference, Norman.

1996 -- Co-organizer, Stepping Stones to Common Ground: Native Americans, Archaeologists and Consultation, sponsored forum, 61<sup>st</sup> Annual meetings of the Society for American Archaeology, New Orleans.

--- Discussant, Native Americans and Archaeology: Perspectives from Both Sides, sponsored forum, 61<sup>st</sup> Annual meetings of the Society for American Archaeology, New Orleans.

1995 --- Discussant, Playing with Time: Academic Archaeology and the Public, sponsored forum, 28<sup>th</sup> annual Chacmool Conference, Calgary, Alberta, Canada.

--- Discussant, United States Indian Policy and the Conduct of Archaeology on Indian Lands: A Dialogue with the Bureau of Indian Affairs, sponsored forum, 60<sup>th</sup> Annual meetings of the Society for American Archaeology, Minneapolis.

1994 -- “Principles of Archaeological Ethics: A Preliminary Report on the Recommendations of the Society for American Archaeology’s Committee on Ethics in Archaeology”, paper presented in the Museum Issues in Anthropology symposium, 52<sup>nd</sup> Annual Plains Anthropological Society Conference, Lubbock.

--- with Lynne Goldstein, Karen Vitelli, and Leigh Jenkins, “Responsibilities of Archaeologists to Non-Archaeological Interest Groups”, paper presented in the Principles of Archaeological Ethics sponsored forum, 59<sup>th</sup> Annual meeting of the Society for American Archaeology, Anaheim.

1993 -- "Ethics and Value Conflicts: An Examination of Archeologists' Responses to Questionnaire Scenarios", paper prepared for the Native Americans and Historic Preservation symposium at the 51<sup>st</sup> Plains Anthropological Society Conference, Saskatoon.

1983 -- with J. Marshall Gettys, "A Photographic Study of Creek Foodways in the 1920s", paper presented at the Conference on Native American Studies, Stillwater.

1980 -- "The Role of P.L. 95-341 (The American Indian Religious Freedom Act) in the formulation of the Interagency Archeological Services' 'Policy for the Disposition of Human Remains'", paper prepared for the 45<sup>th</sup> Annual meetings of the Society for American Archaeology, Philadelphia.

1979 -- with B. Lea Baker, "The Tennessee-Tombigbee Archaeological Data Bank: Using a Computer in Cultural Resource Management and Archeological Research", paper prepared for the Southeast Archeological Conference, Atlanta.

1978 -- "A Native American in Archeology: A Conflict of Ethics?", paper presented at the University of California-Los Angeles.

#### National Committees:

- Chairman, Committee on Native American Issues, Register of Professional Archaeologists (1999-present)
- Chairman, Committee on Ethics (Archaeology seat) American Anthropological Association (2000-2002)
- Member, Scientific Advisory Board, Grand Canyon Monitoring and Research Center (2001-2003)
- Member, Committee on Ethics in Archaeology, Society for American Archaeology (1998-2003)
- Member, Program Committee, 67<sup>th</sup> Annual meetings of the Society for American Archaeology, Denver
- Member, Program Committee, 62<sup>nd</sup> Annual meetings of the Society for American Archaeology, Nashville
- Past Chairman, Native American Scholarships Committee, Society for American Archaeology (1997-2000)
- Past Chairman, Committee on Native American Relations, Society for American Archaeology (1995-1997)
- Chairman, Committee on Native American Issues, Society of Professional Archaeologists (1995-1998)
- Past Vice President, Oklahoma Council for Archaeological Preservation
- Advisor, Sam Noble Oklahoma Museum of Natural History Native American Advisory Committee working with the Social Science Exhibit Committee

#### Professional Societies:

- Member, Society for American Archaeology
- Member, American Anthropological Association, Archaeology Division
- Member, Plains Anthropological Society



- Member, Register of Professional Archaeologists
- Member, Federal Preservation Forum
- Member, National Trust for Historic Preservation
- Member, Keepers of the Treasures (Native Organization)
- Member, Council for the Preservation of the Anthropological Record
- Member, Citizens' Advisory Board to the Oklahoma Archaeological Survey
- Board Member, Oklahoma Preservation, Inc.
- Board Member, Choctaw Code Talkers Association

References available on request