In Memoriam

BERT SALWEN

1920 - 1988
Dear Friends,

All the exciting news about this year's activities remain shrouded in the sadness we feel over the loss of our friend and colleague, Bert Salwen, who died suddenly on December 25, 1988. Bert's influence and esteem among his students and colleagues will not diminish. His contribution to our lives remains so much more than the sum of his publications, awards or excavations. He possessed that rare gift -- a restless, inquiring mind -- and was most happy when sharing his insights and inspirations with others. He remained young in spirit because he never stopped giving part of himself to his students and colleagues. He deeply touched us all.

Bert received his Ph.D. from Columbia University in 1965. After teaching at Bennington College, he began his New York University career in 1966. His deep commitment to the integration of all fields of anthropology has long served as a guiding principle in the organization of the Anthropology Department. His own research was broad in scope, from the paleolithic in Alaska to Northeastern archaeology. He was the founder of Urban Archaeology. His ideas live on not only in his many publications, but in the several generations of students who, under his guidance and inspiration have been associated with every major excavation in the greater New York area. Four years ago, Bert instituted a new Ph.D. program at New York University in History and Historical Archaeology and, at the same time, he launched an extensive research project excavating Greenwich Village backyards. At the time of his death, he was adding the final conclusions to the site report for the Washington Square excavation on Third Street. Rebbeca Yemen, Bert's last Ph.D. student, will complete the report this summer. The distinguished positions and awards that Bert has held have been many, most notably, his years as President of the Society for Historical Archaeology, and the J.C. Harrington Award in Historical Archaeology, awarded posthumously by the Society for Historical Archaeology in recognition of his outstanding contributions to the field. He also served as Director of Graduate Studies and Acting Chair of the Anthropology Department at New York University and was to be acting Chair in the Fall Semester, 1989.

We express our sincere sympathy to Bert's wife, Sarah Bridges, his children and grandchildren. In his memory, the Bert Salwen Fellowship in Archaeological Studies has been established for graduate students in the Department of Anthropology, New York University.

Annette B. Weiner
Lynch was awarded a Senior Fellowship, American Institute of Indian Studies. Fred Myers's book, Pintupi Country, Pintupi Self, (1986) received the W.E.H. Stanner Prize for the best book about Australian Aborigines within the past two years, awarded by the Australian Institute of Aboriginal Studies, Canberra. Fred also received a J.S. Guggenheim Foundation Fellowship and a National Endowment for the Humanities Fellowship for Independent Study for continued ethnographic research with the Pintupi. Susan Carol Rogers received a Presidential Fellowship, New York University and finished her term as President, Society for European Anthropology. Bambí Schleffelin was awarded a Presidential Fellowship and a Research Challenge Fund grant from New York University, and a Spencer Foundation Research grant for her study of Haitian Creole speakers in New York City. This year Bambí was promoted to Associate Professor with tenure. Constance Sutton received the Great Teacher Award, New York University. Annette Weiser was elected President, Society for Cultural Anthropology and was nominated to run for President-Elect, American Anthropological Association. Elections take place in September, 1989. Randy White was awarded a J.S. Guggenheim Foundation Fellowship and also received a National Science Foundation grant for his research on Paleolithic body decoration.

Graduate Student Awards

In Cultural Anthropology: Barbara Blanco received a Fulbright grant and a Social Science Research Council grant for research on a mission hospital in Kenya, and a New York University June Frier Esserman Dissertation Fellowship for 1989-90. David Beriss received a National Science Foundation grant, an Intercultural Services grant, and a Chateaubriand Fellowship for his research on French Antillean migrants in Paris. Hannah Davis received a Fulbright grant for research in Morocco. Michael Donovan was awarded a Social Science Research Council grant and a National Science Foundation grant for research in Kenya and has received the 1989-90 Harry Frank Guggenheim Foundation Graduate Assistantship. Wendy Harris Sapan received a dissertation grant from the American Association of University Women for 1989-90, for her research on cultural construction of American local history. Anne Meneley received grants from the Canadian Social Sciences and Humanities Research Council and the National Science Foundation, and is currently conducting research in Yemen. Elise Renne was awarded a National Science Foundation grant for fieldwork in Nigeria and a New York University Dean's Dissertation Fellowship. Eleonora Thornberg received a summer research grant at the Center for Latin American and Caribbean Studies at New York University for field research in Chiapas.

In Archaeology: Ariane Burke was awarded grants from Fulbright and the Canadian Social Sciences and Humanities Research Council, as well as a Chateaubriand Fellowship for forthcoming research on the upper paleolithic in France. Jean Howson was awarded a Wenner-Gren Foundation grant and a Fulbright research grant and is off to Montserrat to continue her field work in historical archaeology. She was also awarded the 1988-89 Gabrielle Newman Scholarship of the NYU Alumni Association. Hildi Hendrickson has returned for her second field trip with the Herero in Namibia and Botswana, funded by the Wenner-Gren Foundation and the National Science Foundation. Heidi Knecht received grants from the National Science Foundation, the Wenner-Gren Foundation, and the Leakey Foundation, as well as a New York University Dean's Dissertation Fellowship for her research on paleolithic technology. Anne Pike-Tay received a Wenner-Gren Foundation grant for her work on paleolithic fauna, and also received the NYU Club Award.
The Faculty

Thomas O. Belderman

I am working to complete the final chapters of my new book, The Cool Knife, a study of adolescent initiation among the Kaguru of East Africa. I hope to complete this project early this spring. I am also working on a general paper on the theoretical issues raised by the study of royal rule. This is in conjunction with an international conference held in fall of 1988 and chaired by Annette Weiner, Gillian Feeley-Harnik and myself at which anthropologists and historians sought new interdisciplinary insights into the study of monarchy. My essay will be part of a forthcoming volume on the topic edited by me, Annette Weiner, and Gillian Feeley-Harnik. During the year I shall be dividing my time between pursuing research on African ethnography and ancient Greece. The Greek research involves preparatory study for a monograph on the social anthropology of the Homeric classics and various papers dealing with myths as related by Hesiod and other Greek writers.

Karen I. Blu

For the past year, I have been preparing, by teaching a graduate seminar and reading into the field, for work on a study of the social history and economics of the hand-thrown pottery industry in an area of the American Southeast where it became established very early. The tradition has been carried on continuously but has undergone great changes. In addition, I have kept abreast of developments among the Lumbee Indians of North Carolina, who are seeking recognition under the federal guidelines for Bureau of Indian Affairs "acknowledgment". As they are by far the largest group to seek this federal status, they are a particularly challenging and interesting case offering a good opportunity to study the federal acknowledgment process more generally. It is my long term intention to write about the new opportunities for federal acknowledgement that opened up after 1977. With a nationally publicized hostage taking and murder among the Lumbee during the past year, they have called attention to themselves and the problems they see in the local judicial and legal system that are shared with African Americans. This has renewed an interest of mine in the connections between city-dwelling and home-dwelling rural Lumbees and how their circumstances might mirror those of other Native Americans. Meanwhile, I continue to be concerned with how we as social/cultural anthropologists know what we know and communicate that to others. Last summer I completed a paper that explores how we might evaluate ethnographies once the imagined verities of logical positivism have crumbled.

Dale F. Elckelman

Thanks to a Macarthur Foundation grant, I worked full time on my political intelligence and state secrecy project in 1987-88. In one of the accidents of which anthropological studies are made, Oman's ruler granted me access in 1982 to the pre-1970 political intelligence records for his country, and to present and former personnel, both British and Arab.

The Orkney Islands, off the north of Scotland, might seem to be a curious base for such a project, but the ruler's long-term National Security Advisor lives there, copies of many of the records with which I have been working are temporarily located in the Orkneys, and because of my neighbor, the islands have a small but interesting flow of visitors from the Arabian Peninsula concerned with security issues. Spare time? Divided between Orcadian dancing and finishing the second edition of The Middle East, which came out in January. Christine, my wife, has begun ethnographic research in the Orkneys, as we intend to return there regularly for some time to come.

The project also includes in-depth interviews with former rebels, both in Oman and in neighboring countries, so it has involved considerable travel. I returned three times to the
The Art of Aboriginal Australia*.

For public programs and events I have organized, see copy for the Program in Ethnographic Film and Video.

Terry Harrison

During the past 3 years I have been working on fossil primates from three different continents (Africa, Europe and Asia) that date from 23 million years to 8 million years. Recently, I have completed a detailed revision of the classification of the early Miocene primates from East Africa, and a major review of the evolutionary relationships between early fossil catarrhines and the living Old World monkeys and apes.

Since 1983 I have been involved with the analysis of important new fossil primates from Maboko Island on Lake Victoria in Kenya. The site, which is about 15 million years old, has yielded an extensive sample of early fossil apes and monkeys. The major aim of the study has been to resolve the evolutionary relationships of the six species of primates that lived on the island during the Miocene period, as well as to reconstruct their locomotor and dietary behaviors. My study of the material is now almost complete, and it has already resulted in the publication of two new species of apes, *Nyanzapithecus pickfordi* and *Micropithecus* sp., and a detailed study of the skeletal remains of the earliest Old World monkey, *Victoriapithecus macinnesi*.

In addition to my work on African fossil primates, I am becoming increasingly more interested in the wealth of fossil material being recovered for Asia, especially China. I have just completed a major review of a tiny, quite rare ape form China and Pakistan, called *Dionysopithecus shuangquensis*, and I am currently working closely with Dr. Eric Delson at the American Museum of Natural History on exciting recently discovered jaw fragments of a new species of ape from China. I have also been invited to collaborate with Dr. Gu Yumin of Academia Sinica on an important new collection of fossil apes from Jiangsu Province, and I'm looking forward to my first visit it Beijing in the near future.

My major research project at the present time involves a rather enigmatic fossil primate, *Oreopithecus bambolii*, recovered from coal mines in Italy dated to around 8 million years. *Oreopithecus* is a curious primate with an ape-like skeleton and monkey-like teeth, whose status has been of concern since it was first described in 1872. I have recently published a detailed preliminary account of its relationships, and have confirmed that it was, in fact, a specialized ape. During the Summer and Fall of 1987 I visited Europe in order to study the extensive collections of undescribed *Oreopithecus* material housed in museums in Italy and Switzerland. *Oreopithecus* is now one of the best known fossil apes, being represented by an almost complete skeleton, several partial skeletons and a dozen skulls. I am presently working on a book which will describe the evolutionary relationships and biology of this intriguing fossil primate.

In the near future I am planning to initiate a field program at fossil sites in Tanzania in order to investigate their potential for yielding the remains of early human ancestors older than 3 million years. As part of this project, I will be visiting the British Museum of Natural History in London during the Summer of 1989, to study collections of fossil mammals from Tanzania, Uganda and Kenya.

C. J. Jolly

During the past year I have continued to pursue the same research interests, namely, various avenues to understanding the processes of evolution, using the Old World monkeys as a vehicle. At the center of this work is a long-term project on a population of baboons living in the Awash National Park, Ethiopia. This population lies at the boundary of two supposed species of baboon, which have different social organizations. I say "supposed species" because the
an community organization and ritual, and the development of the local dominant class. I am using an offer to translate my original Tepoztlan book into English for the purpose of working through these materials. I expect to produce a new, much more historically informed book on the anthropology and history of Tepoztlan.

Owen M. Lynch

During 1981–82 fieldwork in India, informants led me to the role of emotions in their religious and daily lives, as well as to doubts about many of the theoretical assumptions that anthropologists had been using to describe and analyze Indian cultural life. As a result I applied for and received a grant to run in December 1985 a conference on the Cultural Construction of Feeling, Experience and Emotion in India. I have spent much time, since then, editing selected papers from the conference and writing an extensive theoretical Introduction on the cultural construction of emotion. The edited manuscript is now in press with the University of California Press at Berkeley and should be in print by the end of this year.

Following up on this research interest, I received a grant from the American Institute of Indian Studies to study sectarianism. Many Indian sects follow the devotional (bhakti) tradition and conceive of the relationship to divinity in highly emotional terms. Sects are also a form of social organization in India with important political and economic, as well as, for individuals, psychological consequences. Yet anthropologists have little studied them. I was in India from December, 1988 until February of this year looking at the Radhavallabhi sect. Returning after three field work projects totalling five plus years made me realize how much India and I had changed. Old friends who were poor Untouchables are now grandparents, their children now owners of color T.V. sets, and their granddaughters getting an education. Yet poverty remains. In 1985 one of my best friends, an untouchable cobbler, had contracted T.B. and looked near death's door. I paid for medicine and treatment over two years and it was gratifying to see him once again healthy and able to support his family.

At present I am beginning a study of the Animal Rights Movement in the U.S.A. Although part of the movement is concerned with farm and factory grown animals, I believe that it is fueled by particular concerns and interests of modern urbanites. This research might seem a long way from India and from anthropology, yet it is not. One of the philosophical justifications for the movement is that animals are like humans in that they are conscious and alive. Such an awareness of the unity of life and consciousness is old hat to Hindus. To an anthropologist that invites comparison. Anthropologists, too, have long exercised themselves with identifying the unique characteristic of humanity, be it language, reflexive self-consciousness, tool making, or the like. Many of those whom we study are also concerned about the same issue and their answers have important implications for the lives they lead. Levi-Strauss, as we know, created an anthropological industry out of the nature vs. culture distinction. The Animal Rights Movement raises all these questions once again and asks us to rethink them. Certainly it reveals, both by the positions it takes and by the opposition it engenders, much about particularly American cultural values and political economy. Therein lies my interest.

Professionally, too, I have been quite active. I was elected Chair of the South Asia Council of the Association for Asian Studies and was a member of that Associations Board from 1986 to 1988. As Chair of the Council I made it proactive rather than reactive. As a result the Council undertook a number of projects some already completed others just coming to fruition. I also was Chair of the Anthropology Disciplinary Review Committee for Fulbright awards for the same period. Finally, experience as a member of NYU's committee to review procedures for the care of experimental animals at the University convinced me that a study of the Animal rights movements was both timely and important.
Susan Carol Rogers

The new Society for the Anthropology of Europe has been a source of considerable inspiration for me over the past few years, as well as a demanding exercise in applied social change. My term of office as the group's first president ended this fall, and it was exciting (on several counts) to hand over to the organization that had moved so far in such a short time. With support from the NYU Department of Anthropology and Institute of French Studies, I chaired the small group launching this society with very modest aims in 1986. Within a year, we had become a unit of the AAA and had surpassed our original aspirations. By now, we are a very active international society with 400 members, a triennial Bulletin, and an occasional series of published biographies. One of our goals has been to draw the attention of the discipline to Europeanist anthropology. This was achieved quite handsomely at this year's AAA meetings, where we sponsored a large number of successful activities and sessions. Among our sessions drawing impressive audiences crossing areal and subdisciplinary lines were those on "History and Anthropology", "The Uses of Antiquity in Modern Europe", and "Representations of Europe: The Politics of Identity."

Meanwhile, NYU's innovative Joint PhD program in Anthropology and French Studies has been successfully launched in time to meet the incipient demand for Europeanist anthropologists. David Beriss, the first student in the program, is now conducting his dissertation fieldwork in Martinique and Paris on Antillean migrants to France, funded by Intercultural Services and a Chateaubriand Fellowship. Melissa Clegg has completed her coursework and has taken a leave of absence. Susan Terrio is now in Paris finishing her last year of coursework on a French government fellowship. She reports that she has decided on Lyonnais chocolate makers as the focus of her dissertation research on artisans in contemporary France. I have found it very rewarding to work with the students in this program, though the prospect of gustatory rewards as rewards as a bonus adds a certain appeal.

As for my own research, I have spent much of the last year preparing a monograph on processes of change in the rural French community where I began working in 1975-76. It has been intriguing to come back to this data and discover something about the changes in my thinking over the past decade. Now that the manuscript is almost completed, I look forward to adding the finishing touches and moving on to other pastures.

Early next summer, I will give a series of seminars at the Ecole des Hautes Etudes en Sciences Sociales in Paris, and I expect to use the time to lay some groundwork for a new project. I want to look at some of the cultural underpinnings in contemporary French agricultural policy. The challenge for me is to synthesize some of my disparate interests and to experiment with some unconventional ways of conducting ethnographic research in complex societies.

Bambli B. Schieffelin

Currently, three major projects, all in different stages of completion, are absorbing my research energies. The first is a recently completed book-length manuscript entitled The Give and Take of Everyday Life: Language Socialization of Kaluli Children (Cambridge University Press) based on fieldwork in Papua New Guinea. In this book I discuss how Kaluli children are socialized through language to become competent members of their society. Through examining the details of everyday social interactions between children and their siblings, mothers and others, we see how social relationships become constituted in the context of verbal exchanges. The second project also on the Kaluli, focuses on the social changes that have taken place over the last 20 years in that society. This collaborative project with anthropologist Steven Feld (University of Texas-Austin) examines the introduction of Christianity and literacy, western medical care, and increased contact with the outside world in terms of their effects on Kaluli social life and ways of speaking. We shall be preparing a book-length manuscript during a Presidential Fellowship sabbatical (Spring 1990) based on fieldwork among the Kaluli in 1984.
was a huge success and we are working now on putting together a volume of edited papers.

One of the most exciting events for me this past year was a return visit to the Trobriand Islands in April, 1989. I made a brief trip as a consultant for Granada Television, Manchester, England, because Granada is planning to make a film there for their Disappearing Worlds series. I began my fieldwork in the Trobriands in 1971-1972 and returned for brief trips in 1976, 1980, and 1982. So I had been away for seven years. My first shock was that women had given up wearing the traditional skirts made from banana leaves. They like wearing cloth skirts and dresses, but still produce the traditional skirts for they remain an essential part of mortuary exchanges. Kula is thriving and how Malinowski would have delighted in seeing men hollowing out huge tree trunks for new kula canoes in just the way he described. I will be returning to the Trobriands in July, 1989 with the Granada team to do the filming. I expect that the film will be shown on television in the spring of 1990.

Randall White

Material adornment of the human body is so widespread in the ethnographic record as to be considered universal. As a result, Paleolithic archaeologists have tended simply to take body ornaments for granted or, worse yet, have presumed them to be trivial to the broader issues of cultural evolution. My research over the past two years has focused on the oldest preserved body ornaments, which date to about 35,000 years ago and coincide with the first Homo sapiens sapiens in Europe (known as Cro-Magnons). I have now studied about 3,000 body ornaments made by these people before 30,000 years ago. This study has taken me to museums in France, Belgium, Germany, Austria, and Czechoslovakia. An upcoming trip to Russia to examine Soviet collections is planned.

Based on the first-hand analysis of these collections, I propose that the explosion of body ornaments around 35,000 years ago is linked to fundamental changes in the social definition of self. Enormous amounts of time and energy were dedicated to the manufacture of ivory beads and pendants, which were worked by means of complex techniques of polishing and grinding. One of the most exciting phases of my research has just begun. It involves the experimental recreation of ivory body ornaments, using only stone tools and raw ivory obtained from the US Customs Service.

Animal teeth, particularly those of carnivores like foxes and wolves, were perforated and worn presumably to associate the wearer with certain valued properties of the animals themselves. Particular species of seashells were obtained from as far away as 500 km. Most of these were actually mined from ancient fossil shell beds. These were either used as bracelets and necklaces of else sewn onto leather garments, and must have been a sign of great wealth or prestige. So valued were some of these shells, that perfect replicas were made of them is substances like limestone and ivory.

This research has given me and my colleagues an entirely new appreciation for the complex ideas and social relations that characterized our Cro-Magnon ancestors at the very moment that they first appeared in Europe. A fuller understanding of this complexity will ultimately help us to explain the rapid disappearance of European Neanderthals at this very same time.

Howard D. Winters

During the past year, my research continues to focus on the Whitehall Phase (ca. 300-500 A.D.) on the Havana Tradition in the Illinois Valley. Both Professors Boesch and Cantwell have continued their active participation in the Whitehall Project.
The Bert Salwen Fellowship in Archaeological Studies

was established in February, 1989. We expect that the Fellowship will become an endowed fund. Our minimum goal is $10,000 to establish an endowment. We hope the Fund will continue to grow. If you would like to make a contribution, please send a check to

The Bert Salwen Fellowship Fund
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