Honoring the Heritage of the Plateau Peoples: Past, Present, and Future

The Native American Advisory Board to WSU President V. Lane Rawlins included among its recommendations the creation of a Plateau Center for American Indian Studies. The College of Liberal Arts agreed to take the lead on this initiative and the associate director of our museum, Mary Collins, is coordinating this effort. She and others spent a great deal of 2003-2004 visiting the tribes of eastern Washington, northern Idaho, northeastern Oregon, and western Montana talking to them about the Plateau Center initiative and what they think it should be and do. The culmination of the year’s efforts was a conference, “Honoring the Heritage of the Plateau Peoples: Past, Present, and Future.” Held on the Pullman campus September 29 and 30, 2004, more than 250 people attended the conference during two crisp, clear autumn days. Participants included tribal members and representatives, scholars, students, administrators, and other interested people.

The two days were very active with over thirty breakout sessions, two luncheons with keynote speakers, and a traditional long house-style dinner served in the renovated Livestock Judging Pavilion. Topics addressed during the breakout sessions included discussions about language preservation programs being developed by the tribes, traditional and contemporary gender roles, tribal cultural resource protection programs, the 1855 treaties, and the history, development, and current status of music and photographic archives at WSU and elsewhere related to the Plateau Tribes. A number of presentations engaged the unique issues surrounding Indians and higher education.

The positive responses to the effort, especially those given by a number of tribal elders, speak to a future of positive cooperative teaching and research efforts between the tribes and WSU. Reestablishing a research and teaching focus on American Indians has been identified as a goal in anthropology’s strategic plan, and coordinating this focus with the broader Plateau Center initiative promises to be fruitful for our college and department.
I'm an archaeologist who works in the Southwest and I joined the faculty in the fall of 2001. My research explores changes in community form and organization between A.D. 1000-1400, primarily in the Cibola/Zuni region of New Mexico and Arizona. While earning degrees from Arizona State University (M.A. 1993, Ph.D. 1999), I worked on contract archaeology projects throughout the Southwest and taught at ASU and local community colleges. Most of my summers were spent in the cooler climes of the Zuni region, where I was involved with several archaeological field schools. My doctoral research examined 13th and 14th century village and regional organization in the Western Pueblo area through analyses of settlement pattern and ceramic production, decoration, and exchange. I used these data to explore connections between regional populations that may have later influenced decisions about where people elected to migrate. The goal of the study was to better understand the formation of group identities—the process of ethnogenesis—associated with the consolidation of populations into fewer but larger towns, and the emergence of the modern pueblos at Hopi and Zuni following the depopulation of much of the Colorado Plateau at about A.D. 1400.

While completing my dissertation, I took a position with the Crow Canyon Archaeological Center in Cortez, Colorado, where I served as project director for the Shields Pueblo excavations for three years. At Shields, we investigated the timing and consequences of population aggregation during the centuries prior to regional depopulation in the late A.D. 1200s.

Upon joining WSU, I launched a research project that explores community organization during the A.D. 1000-1150 period, the period when individuals or groups within Chaco Canyon rose to prominence and came to influence much of the Southwest. We are exploring how this influence was translated by residents of communities on the southern fringes of the regional patterning that includes Chaco-style architecture. Working with several graduate students, this research has been conducted as a WSU archaeological field school for the last two summers and will continue for the next few years.

The graduate courses I teach include Prehistory of the Southwest, a new Ceramic Analysis class, Quantitative Methods in Anthropology, and, next fall, Archaeological Method and Theory. I also teach America Before Columbus and General Anthropology.

Recent publications include:
How do people shape the land where they live? My research addresses processes that transform natural land into anthropogenic landscapes. This work takes me to Peru and Bolivia as well as closer to home in Montana and New Mexico. Geoarchaeology is my primary specialty, and I also focus on theoretical aspects of settlement and landscape change.

Prior to moving to WSU in 2004, I lectured at UC Berkeley and also worked with Dr. Christine Hastorf on the Taraco Archaeological Project (TAP) in Bolivia. I received my doctoral and master of philosophy degrees in archaeology from the University of Cambridge in Britain. My double bachelor of art degree was in biology and comparative history of religion from the University of California, Santa Cruz.

My doctoral research focused on the development of intensive agriculture and terracing in the Mantaro Valley, Peru. I combined geoarchaeology with archaeological data such as surface artifacts and site mapping. The results challenge the theory that terraces are “sustainable” technologies.

Since 1996, I have worked with TAP on the shores of Lake Titicaca. Our research addresses the advent of complex social and religious communities on the Taraco Peninsula. As part of the research, I study occupation surfaces and have conducted ethnoarchaeological studies in abandoned modern houses. Students from all over the world participate in this project and I hope students from WSU will join us.

At WSU, I teach graduate geoarchaeology and undergraduate courses including Anth 101, Cultural Ecology, Past Environments and People, America Before Columbus, and others.

In the coming months, I plan to develop a new research project in the Cajamarca region of Peru. This research will test models of culture development along the spine of the Andes with particular emphasis on the development of agriculture and state level society. I hope that there will be many roles for WSU students as this project unfolds.

Recent reports include:

Recent articles include:


Publications include:
New faculty...Continued

John G. Jones

I joined the WSU faculty in January 2004. I received a bachelor of arts degree in anthropology from Youngstown State University in 1983, and master of arts (anthropology 1988) and doctoral (anthropology 1991) degrees from Texas A&M University. My masters thesis was entitled “Subsistence Patterns on the Central Coast of Peru: The Coprolite Evidence,” and my dissertation was entitled “Pollen Evidence of Prehistoric Forest Modification and Maya Cultivation in Belize.” In 1991, I was awarded a postdoctoral fellowship at the Smithsonian Tropical Research Institute in Panama, where I stayed until I assumed the role of associate director of the Palynology Laboratory at Texas A&M University in 1994.

Although I’ve worked in a number of areas over the years, including Turkey, China, and throughout the United States, my primary area of focus is Mesoamerica and the New World tropics. Currently, I am conducting research throughout Mexico, as well as in Belize, Guatemala, Panama, Ecuador, and Peru, and I’m beginning a new initiative involving pollen coring operations throughout the Caribbean. I have long had an interest in the origins of agriculture and my pollen research has documented perhaps the earliest evidence for Zea mays cultivation in the lowlands of Tabasco.

I am also working on several historical archaeology projects including landscape reconstruction at Montpelier, the home of James Madison, and landscape and vegetation reconstruction at Thomas Jefferson’s Monticello.

Finally, I have been applying the tools of palynology in the field of law enforcement, where I have used pollen to help solve crimes, to demonstrate the illegal importation of foreign goods, and to pinpoint the origin of archaeological artifacts smuggled into the United States from Latin America. I used the tools of forensic palynology to examine the telescope belonging to Meriwether Lewis, as well as to authenticate ancient Chinese coins.

Recent publications include:


Jessica Lynch Alfaro joins temporary faculty

I received my A.B. in English from the University of California at Davis in 1984, and my master of science and doctoral degrees in biological anthropology from the University of Wisconsin-Madison in 1996 and 2001. My dissertation research analyzed male social behavior and endocrinology in wild tufted capuchin monkeys (Cebus apella nigritus) in Minas Gerais, Brazil. At UW-Madison I worked for several years in the Endocrine Assay Lab at the Wisconsin Regional Primate Research Center in collaboration with Dr. Karen Strier and Dr. Toni Ziegler. From October 2001 to February 2003, I was a post-doctoral research associate in the Ecology and Evolutionary Biology Department at Princeton University, where I headed up the endocrinology lab in association with Dr. Jeanne Altmann’s research on a wild baboon population in Amboseli, Kenya. I have taught at UW-Madison, Princeton, UC-Davis, and San Diego Mesa College. Previous courses taught include Human Evolutionary Biology, Advanced Proseminar in Biological Anthropology, Primate Behavioral Ecology, Natural History of Mammals, and Behavioral and Evolutionary Biology of the Human Life Cycle. At WSU, I am teaching Introduction to Physical Anthropology and Sex, Evolution, and Human Nature. In addition to my field collaborations in primate behavioral endocrinology in Mexico and Brazil, I am presently developing a project on capuchin monkey population genetics, in conjunction with the Biological Sciences Department at WSU and the Carara Biological Reserve in Costa Rica.

Recent publications include:


If you were a farmer in southwest Colorado in A.D. 900, where would you live? Obviously, this is a complicated question. You would consider such things as the distribution of good farming soils that weren’t already in use by someone else or depleted from recent use, how big your family is and what their caloric needs are, distances to water and fuelwood, and the locations of game resources for hunting. And that doesn’t even begin to consider social issues such as where your relatives and exchange partners are and if you need to live near other people for protection. And we must also consider the effects of climate change on resource distributions.

After thinking about problems like these since the days of the Dolores Archaeological Project (DAP) in the late 1970s and early 1980s, I was fortunate enough to have a grant proposal funded by NSF’s Biocomplexity in the Environment competition, in the area of Coupled Natural and Human Systems. This gave me the resources to bring together a team of archaeologists from here and from the Crow Canyon Archaeological Center, including hydrologists, computer scientists, a palynologist or two, and even an economist, to help address these questions.

With the help of graduate students Dave Johnson and Jason Cowan from this department, we’re trying to model in considerable detail the most important features of the natural environment of southwest Colorado between A.D. 600 and 1300 as we reconstruct it from soils maps, digital elevation models, tree-ring data, and a large variety of modern data on resources. We regularly find ourselves looking for obscure data on things like deer reproduction rates, how many calories it takes to carry a jar of water or chop down a juniper with a stone ax, how long pinyon-juniper forests take to regenerate after disturbance, and so forth. Professor emeritus William D. Lipe and WSU Ph.D. candidate Carla Van West are key consultants on this project, which builds on Carla’s dissertation research.

Then we construct computerized agents representing households who make a living on this landscape, using rules that we provide. We can then observe the social interactions and settlement patterns they create as they attempt to follow those rules under changing environmental conditions. We are also beginning to allow them to create their own rules in response to changing conditions, using a framework called “cultural algorithms” developed by computer scientist Robert Reynolds, a co-PI on the project. This entire research project depends on recent advances in agent-based modeling and uses software originally developed at the Santa Fe Institute in New Mexico, where I serve as an external faculty member.

This research is helping us to understand the processes behind the settlement patterns that archaeologists observe in this area. We are especially interested in explaining why at some times most people live in large settlements, when at other times, they disperse in small hamlets. When we compare the population histories in our model with those reconstructed from the archaeological record, we can identify episodes of immigration and emigration that are not otherwise obvious. And of course, the final, famous depopulation of this region in the late A.D. 1200s is a still-unsolved mystery that is begging for an explanation. Our findings from this research will begin to appear in 2005.

To learn more about this project, please go to our Web site: www.wsu.edu/~village/

Study area for the Village Ecodynamics project, looking south. McPhee Reservoir is on left, Ute Mountain is on the right, and Mesa Verde is in the middle distance in the center. Source: NASA World Wind.
Surviving Vanuatu
By Sally Starkey Nicholson

The change that occurred over the period of a few short weeks was profound. My initial proclamation that Chris and I were to conduct fieldwork in the country of Vanuatu had been met with blank looks and furrowed brows. "It was called the New Hebrides until winning independence in 1980," I would offer in an attempt to alleviate my colleague's discomfiture at not recognizing one of the world's independent nations. To this, my more honest friends usually admitted that the New Hebrides also failed to ring a bell.

Enter Survivor. Little did I know that our chosen field site was also to be the scene for this season's hit television series Survivor. In a matter of weeks, the bewildered expressions were replaced by slews of informed questions regarding the authenticity of the material portrayed by the show. Though I mingled with the Survivor crew one hazy night, its members were tenaciously guarded about their project. Fortunately they were more liberal in other aspects, as in kindly sharing their "Crew Only" free drink coupons. So while I have no inside secrets to offer Survivor fans, I will relay a few insights acquired while visiting this remarkable place.

As anthropology graduate students at WSU, Chris Nicholson and I had been in search of locations at which to conduct our dissertation research. Chris is interested in the ethnoarchaeology of children's contributions to subsistence, while my topic is cooperation and competition in adolescent girls. Both of us felt our studies would prove more viable in small-scale traditional economies with relatively self-sufficient people. After investigating several potential sites, we agreed to plan a reconnaissance trip to Vanuatu.

Vanuatu is a nation of 80 islands located in the South Pacific, southeast of the Solomon Islands. Together the islands comprise an area just larger than the state of Connecticut. Officially, Vanuatu's climate is considered tropical with distinct wet and dry seasons. International flights are few and arrive only in the capital city of Port Vila on the island of Efate. Traveling to and around the other islands requires large quantities of either time or money. Since we were short on both, we opted to focus on one outer island.

We chose Malekula as a base for our fieldwork because of reports that the resident Ni-Vanuatu are among the most self-sufficient in the country. We were working with the Vanuatu Cultural Centre, headed by Ralph Reganvanu, which oversees all cultural research conducted by foreign researchers. The center trains indigenous volunteer researchers to assist foreign researchers, as well as to pursue their own research interests. The Cultural Centre prefers that studies be initiated internally by Ni-Vanuatu scholars, but awards some permits to interested foreigners provided they meet strict criteria. Prospective researchers must, for example, demonstrate not only how their topic is important for advancing general knowledge, but also how it will concretely and tangibly benefit the Ni-Vanuatu. Working under such a system had its challenges, but was ultimately rewarding in its collaborative nature. Our conceptions of Ni-Vanuatu culture were improved immensely because of the insights offered by these fieldworkers.

Shaped like a begging dog, Malekula is the nation's second largest island with 2,060 square kilometers. It is also the fourth most populated island with just fewer than 20,000 inhabitants. Like most of Vanuatu's islands, it has a dense rugged interior, which is ringed by a primarily rocky coast. Sand beaches are few in Vanuatu. Where they exist, sharks dissuade most locals from swimming. Nonetheless, the landscape is beautiful, and we were often tempted into the warm, clear waters.

Eager to begin our studies, we arrived by plane at Lakotoro, a town located on the northeast side of the island. Once the administrative headquarters of the British government during the days when Vanuatu was co-owned by the British and the French, Lakotoro is now a typical Ni-Vanuatu hamlet, replete with thatch homes, subsistence gardens, and copra plantations. We met Marshall, an ex-American turned Canadian, serving in an organization similar to the Peace Corps, and Neuma, an indigenous fieldworker who was in the process of translating the Bible into his native language. The two men showed us around town and several days later helped organize a speedboat to Southwest Bay, a roadless area on the opposite side of the island.

A speedboat in Vanuatu is any vessel attached to an outboard motor. In our case, the craft that fetched us was a small fishing boat sporting a 15-hp outboard. We joined her captain, Tomison, and several indigenous passengers for the five-hour return journey to Southwest Bay. Neuma cheerfully encouraged us to be safe on the rough seas.

In addition to over 100 indigenous languages, Vanuatu has three official languages, English, French, and Bislama, which is an English-based pidgin. Of these, only Bislama is spoken by all Ni-Vanuatu,
and there are many regional differences in its usage. Because it is derived mainly from English, Chris and I mistakenly believed that we would encounter little trouble speaking it. Our confidence was inflated by having studied a Bislama dictionary before our departure. In reality, Bislama was as foreign to us as the indigenous languages, and it was several weeks before we could communicate reliably. Because there are just 3,000 words in its lexicon, speakers are obliged to construct lengthy, albeit creative, phrases in place of a single noun.

Four coastal villages comprised Southwest Bay. We stayed in the largest of these, Wintua, from which we were able to visit the others either by leisurely coastal strolls or demanding hikes on slick interior trails. The villages ranged in size from 20 to 300 people. Houses were bamboo thatch. Electricity was not available, though one smaller village had solar panels. The region’s several fieldworkers, including one woman, were instrumental in helping us make contacts, explain our studies, and obtain answers for our questions.

There were several surprises in store at Southwest Bay. When asked about the significance of wild foods in their economies, the residents responded that they were of great importance. Yet, there were very few canoes in any of the villages, and none in Wintua, the largest. Second, in a time-allocation spot check where we asked randomly selected households what each of its members were doing, fishing was never claimed or witnessed as an activity, while hunting wild pig was mentioned only once. People were instead involved in the production of kava, copra, vanilla, and cocoa beans, as well as subsistence gardening.

Only in the production of kava did we notice a gender split. Men use kava recreationally, whereas women generally do not, and therefore, males take a greater role in its production. Kava is a root that is pounded and made into a drink resembling brown celery juice. A mild narcotic when ingested moderately, kava causes sedation and numbing of the mouth. Women are full of tales about its effects on their men when taken in too great of quantities. Men's late night kava drinking is the bane of married women's life. Chris endured more pressure than I to stay up late drinking.

While we had known that the Ni-Vanuatu were horticulturalists, we had not realized the extent to which groups living in these remote, roadless areas were dependent on commercial food stuffs. Ni-Vanuatu sell their cash crops to itinerant ships. Nearly every village has a small cooperative where people purchase consumables such as rice, tin fish, salt, and batteries.

An additional surprise was the education system in rural Vanuatu. Children only attend school if they are able to pay the mandatory school fees. Elementary schools are local, whereas secondary students attend boarding schools. One of these secondary schools was located in Wintua, which meant that a majority of young people in the villages boarded and were not contributing much to their household economies.

Together, these two revelations inspired us to visit another community. We chose Ur, a small island located four hours by speedboat east of Southwest Bay and 3 km from the Malekula mainland. Again, we relied on the enterprising Tomison. We had left hours later than planned and darkness had begun to encroach. This time the seas were rough. With each thud of the boat, Tomison exhaled a sound of awe, much like that of a crowd gathered before fireworks. It wasn't long before the whole boat chimed along with him. As we bobbed a stride the swells in the open hull, guided only by the light of a patchy moon, I thought more than once about my affairs, which were not in order.

We arrived soaked, chilled, and queasy to a warm reception on Ur. Tomison had drilled us on the proper etiquette of addressing the chief and he seemed pleased by our genuine attempts at civility. Ur is also referred to as Tomman Island, a name assigned to it by British anthropologist Francis.

Continued on page 9
The Anthropology Graduate Organization (AGO) is an organization for currently enrolled WSU anthropology graduate students. The purpose of AGO is to promote graduate student professional development in anthropology. This is facilitated through several avenues, including support for participation in professional meetings, sponsoring guest speakers, and involvement in local community education.

This past year AGO has focused fundraising events on sending students to professional meetings. While we promote student travel to many national and international conferences, in the past AGO has funded students to attend the Northwest Anthropological Conference, the American Anthropology Association meeting, and the Society for American Archaeology meeting. Participation in these events provides opportunities such as presenting thesis or dissertation research, meeting other professional individuals with similar scopes of research, and exposure to innovative professional studies. In the spring of 2004, AGO was proud to sponsor Vaughn Kimball, a masters candidate in archaeology who received second place in the Student Paper Competition at the 57th Annual Northwest Anthropological Conference in Eugene, Oregon.

AGO is pleased to announce that we are in the planning stages for the Inaugural AGO Banquet to be held in April 2005. In concert with the event, AGO has begun to raise funding to bring the first AGO Visiting Scholar. We are especially excited to announce that we have invited Diane E. King, an alumna of the department working among the Iraqi Kurdish populations of northern Iraq. While this event is still subject to acquiring enough funding, we hope that this event will be a success. We invite all of you to attend and will keep you posted on the logistics next spring.

Fund-raising efforts and community participation this semester have included bake sales, raffles, and a Thanksgiving community food drive. We had a very successful bake sale, raffle, and pottery sale thanks to collaboration with Dr. Brenda Bowser. The pottery and crafts were sold in an effort to raise money for community projects in Ecuador with a portion of the proceeds donated to AGO. Much of the money we have raised this semester will be used to support conference attendance, as seed money for future fund-raising events, and for the purchase of a digital projector. AGO would like to take the opportunity to thank our faculty and administrative advisors Dr. Nancy McKee and LeAnn Couch for their support and guidance. We would also like to thank all of the faculty and students for their support in our fund-raising efforts.

For further information please contact the AGO officers:
President – Kerensa Allison (kerensadeford@hotmail.com)
Vice President – Christa Herrygers (cherrygers@yahoo.com)
Secretary – Karry Blake (kblake@wsu.edu)
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**Faculty news**

Lillian Ackerman, Ph.D ’82, was honored at an authors’ reception by the College of Liberal Arts on October 27, 2004, for her book *A Necessary Balance: Gender and Power among Indians of the Columbia Plateau*, published by the University of Oklahoma Press, 2003.

A symposium, “Evidence for Prehistoric Maritime Adaptations in the North Pacific Region,” organized by Robert Ackerman, Washington State University, and Jim Cassidy, University of California Santa Barbara, will be held in conjunction with the international conference “By Traces of Ancient Fires: Archaeology of the Northern Pacific During the End of the Pleistocene and Holocene Periods,” September 2005 in Magadan, Russia. Participants will also have the opportunity to study archaeological collections at the Northern International University and the Northeast Complex Scientific Research Institute in Magadan and at the Kamchatka Regional Museum in Petropavlovsk, Kamchatka.


Barry Hewlett continues to go to the field every year to conduct research with Aka forager and Ngandu farmer children of the Central African Republic. He has a house in Bagandou (with cement floor!) and with the assistance of the Anthropology Club and community members has built a small school in the forest for Aka foragers. Some publications from this research include *Hunter-Gatherer Childhoods: Evolutionary, Developmental and Cultural Perspectives* (2004, edited with Michael Lamb, Aldine/Transaction) and “Integrating evolution, culture and developmental psychology: explaining caregiver-infant proximity and responsiveness in central Africa and the USA,” in *Between Culture and Biology: Perspectives on Ontogenetic Development*, H. Keller, Y. Portinga and A. Scholmerich, eds., Cambridge University Press (2002). Barry also continues to be interested in the cultural contexts of infectious diseases and was the first medical anthropologist to be invited to participate in Ebola control efforts in Africa. This research was published in *Emerging Infectious Diseases* (2003), a journal of the Centers for Disease Control. His interests in the evolutionary nature of culture led to research and publication of “Semes and Genes in Africa” in *Current Anthropology* (2002, with Annalisa de Silvestri and C. Rosalba Guaglielmino). He is currently working on two books: *Evolutionary Cultural Anthropology and Emerging Disease: Ebola, Culture and Politics in Africa*.

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**Vanuatu...continued from page 7**

Deacon when he asserted that there were just two men on the island.

For the next few weeks, we conducted casual interviews with people of all ages. Ur differed from the mainland in several important ways. First, while people grow cash crops, they are much less important. Men and women devote most of their day cultivating abundant varieties of yams, potatoes, squash, and fruits. They tend chickens and pigs. Families allocate their gardens on Ur as emergency resources, to use when sea travel is too hazardous for reaching their larger mainland gardens. Schools are also situated on the mainland, but farther away, which means that even young children must board. This fact, coupled with the lower incomes of Ur islanders, means that more children remain at home helping their families amass food. As a result, Ur children are experienced at collecting wild foods from the reef and forest. Older children fish in the open waters on outrigger canoes.

During our visit on Ur, it became clear to us why its people differed from those of Southwest Bay. Prior to arrival of missionaries in the late nineteenth century, the tribes of Southwest Bay lived in the interior mountains. This was either to avoid malaria, which is endemic along the coasts, or a defensive strategy against enemies. Whichever the reason, the people currently living along the coast have only aggregated there since missionization and did not have a prior cultural tradition of using the sea. The people on Ur, who speak a language unrelated to those spoken in Southwest Bay, have long employed the sea in their subsistence.

The Ur people welcomed our inquiries and invited us to return at a later date for an extended stay. It was with anxious hearts that we again boarded Tomison’s boat for a full day’s ride to Lamap, the old French capital on the southeast side of the island. It was a gorgeous day as we motored through a chain of islands called the Maskelynes, known for its sugar sand beaches and tiger shark attacks. In Lamap, we waited for a plane that did not come, then awoke at 3 a.m. to begin a six-hour trip across the island to Lakatoro in the bed of a truck. The early morning was cold and dark. I noticed a faint pink shimmer to a cloud in the near distance. It couldn’t be sunrise yet, could it? As we drew closer, the color intensified and we recognized it as a glowing volcanic crater.

After staying one final night in Port Vila, we checked out of our hostel and were headed for the airport. As we were walking to catch a ride, we passed Survivor’s covert, unmarked set design area. Certain types of lighting permitted one to see through the green cloth security shield. This was one of those times. Inside were revealed a variety of set pieces including a smoldering teepee structure and an outrigger canoe. Though we were aware that in the subsequent months the world would come to know Vanuatu through the eyes of their television, we felt that we had seen the real Vanuatu.
Graduate student news

The following represents only a portion of M.A. thesis and Ph.D. dissertation topics currently under research within the WSU anthropology department. This list reflects the diversity of research programs offered by the department.

Allison, Kerensa Ph.D. Garden Biodiversity, Social Networks, and Land Tenure in Amazonian Ecuador.
Barrentine, Erin M.A. Analysis of 42SA3701: A Basketmaker III site at Cedar Mesa, Southwestern Utah.
Buvit, Ian Ph.D. Late Pleistocene Environments and Prehistory of the Transbaikal Region, Russia.
Colombi, Benedict Ph.D. The Nez Perce Tribe vs. Elite-Directed Development on the Lower Snake River: The Struggle to Breach the Dams and Save the Salmon.
Curewitz, Diane Ph.D. Changes in Northern Rio Grande Ceramic Production and Exchange, Late Coalition through Classic (A.D. 1250-1600).
Ellis, Susan Ph.D. Architecture: A Tool of Power and Resistance on the Mullan Road.
Endacott, Neal Ph.D. The Zooarchaeology of Lime Hills Cave: Southwest Alaska.
Fancher, Jason Ph.D. An Ethnoarchaeological and Taphonomic Analysis of Small Mammal Bone Assemblages Produced by Contemporary Bofi and Aka Foragers, Central African Republic.
Feng, Xianghong Ph.D. Ethno-tourism Impact on Traditional Handicraft of Hmong in Fenghuang County, China.
Goodale, Nathan Ph.D. Knapping the Path to Specialization: Behavior and Social Implications of Lithic Reduction Sequences in the Southern Levant.
Harper, Cheryl L. M.A. Temporal and Spatial Patterns in the Distribution of Projectile Points from the Pajarito Plateau, New Mexico.
Horton, Beth Ph.D. Subsistence Patterns as seen through the Faunal Remains of Fort Vancouver.
Jung, Jae-Hun Ph.D. Motherhood of Home Schooling Mothers in the U.S. and South Korea.
Keeling, Jennifer M.A. Chalk Basin Site (3SML143): Lithic Procurement and Processing in Southwestern Oregon.
Kelly, Kari M.A. Interests include medical issues, primarily indigenous thought on disease and incorporating the use of explanatory models.
Knell, Edward Ph.D. Late Paleoindian Cody Complex Technological Organization Strategies in the Foothills of the Northwestern Plains: A Multiple Analytical Scale Approach.
Loffler, German M.A. Social complexity in coastal societies of the north pacific.
Luminais, Misty M.A. Beyond Reproduction: Localized Ideals of Beauty in Belize.
Minor, Tina Ph.D. Male Involvement in Head Start: Employing Men in a Female-Dominated Program.

Museum notes

The museum continues to be very busy working with the Walla Walla District U.S. Army Corps of Engineers to rehabilitate the archaeological collections curated for the Corps by WSU. "We have been doing this since 1992 and have about three more years to go," said Mary Collins, associate director of the museum.

The work includes upgrading how the collections are stored and building electronic databases that allow for quick retrieval of objects and information. This work has resulted in an explosion of interest in using the collections, Collins said. Not only are WSU anthropology faculty and students able to work with the collections, but we are seeing a great deal of interest from outside researchers.

Perhaps the most notable effort so far was that done by a group of researchers working for the Confederated Tribes of the Colville Reservation who were contracted by the Corps to produce a final report on the excavations at the Marmes site. WSU Press published the report as a special volume this fall.

Within a few months the museum hopes to have its Web site updated to include the ability to download or in some other way access all of the datasets developed for the Marmes report. "This will be a great resource for people, not only those interested in the Marmes site, but also students who seem to always be looking for datasets to use in different class projects. Not only is the data there, but it can be acquired as an Access or Excel file," according to Collins.
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Carl & E. Charlene Gustafson
Chet Savage
Edward & H. Virginia Donaldson
Frank Michaels & Karen Dohm
James & Betty Odendahl
Jill Osborn
John Losee
Kevin & Kristen Cuyler
Lawrence Tassi & Sally McBeth
Marianne Muse
Marilyn Dilli
Michael & Gail Kincaid
Michael Sampson
Mildred Blais
Patrick & Judy McCoy
Paul & Marguerite Arntson
Paul McGuff
Ralph & Jacqueline Call
Randy & Glenda Bailey
Richard & Marilyn Fry
Richard Griffin
Robert & Carol Smawley
Robert & Dorothy Woodcock
Robert & Genevieve Devleming
Robert & Linda Hart
Ruth Kirk
Samarendra & Shila Baks
Seong Yang
Sheila Batey
Shirley Post
Stephanie Kreschel
Theodore Mann
William & Elizabeth Bakamis
*John Dickinson
*Raymond Muse
* deceased

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Upcoming lectures and conferences
Cavalli-Sforza, Shennan to visit in spring 2005

This year's Philip Holland Lectureship has been awarded to Professor L. Luca Cavalli-Sforza, who will be visiting the WSU campus March 22-25. For decades Cavalli-Sforza's work has combined the fields of genetics and anthropology. His discoveries in human molecular and population genetics have painted a crisp picture of human origins in Africa and what he has called the "great human diasporas" all over the planet. His models of prehistoric human migrations have helped consolidate the fields of archaeology, genetics, and historical linguistics. He is also the coauthor of the "demic diffusion" theory of Neolithic culture in Europe. In addition, he has developed a formal theory of cultural evolution based on paradigmatic models of cultural and genetic transmission.

Professor Cavalli-Sforza has also made signal contributions to mathematical genetics and, earlier on, bacterial genetics. He is currently the director of the Human Genome Diversity Project, an international endeavor whose aim is to explore and preserve our genetic heritage.

L. Luca Cavalli-Sforza is professor emeritus (active) in the Genetics Department at Stanford University Medical School. His scientific biography, written by WSU professors Linda Stone and Paul Lurquin, is being published by Columbia University Press and is scheduled to appear in April 2005.

Stephen Shennan, professor of theoretical archaeology at the University College London and director of the AHRB Centre for the Evolutionary Analysis of Cultural Behaviour, has been named the Lipe Visiting Scholar in Archaeological Method and Theory for 2004-2005, and will spend March 7-9, 2005 in Pullman. Among many other accomplishments, Shennan is the author of Genes, Memes and Human History: Darwinian Archaeology and Cultural Evolution (Thames and Hudson, 2002) and Quantifying Archaeology (Edinburgh University Press, 1997), the latter long used as a text in our Anth 537 class. Shennan specializes in applying evolutionary logics to illuminate the archaeological record, with special interest in the European Neolithic. While at WSU Shennan will deliver an all-campus lecture and meet with graduate classes and graduate students in archaeology.

New area of growth in the graduate program

In fall 2003, the evolutionary stream was introduced as a new area of emphasis in graduate study in the department. This new focus reflects interest among many departmental faculty—in archaeology, cultural anthropology, and physical anthropology—in the use and development of models based on an evolutionary logic. Current faculty research examines questions about the evolution of human behaviors such as cooperation and food-sharing, hunting, warfare and aggression, parental investment, and the development of material culture. Faculty and graduate student research interests span several continents including the Americas, Europe, and Africa.

The evolutionary stream was developed to take advantage of existing strengths and give faculty the opportunity to share their theoretical interests with graduate students. The response to the new stream has been very encouraging. In the first year we accepted two students in the M.A. program and one in the Ph.D. program. Three additional students joined the program this fall. We anticipate this new area of emphasis will continue to grow and enhance our existing strengths.