



Distinguished Speaker
Dr. Jonathan Skinner

MEETING NEWS

Deadline for abstracts
February 15, 2007

Call for Papers

78th Annual Meeting of the Southwestern Anthropological Association

April 12-15, 2007
Holiday Inn-Capital Plaza, Sacramento, CA

Student Paper Competition
1st \$200
2nd \$100
3rd \$50
See page 15

Mining Material Culture

The Southwestern Anthropological Association invites papers, posters, organized sessions and panel discussions that engage with material culture and materiality on substantive and theoretical levels, in both the research and pedagogic realms of academic and applied anthropology, and from within and across all sub-disciplines: biological, sociocultural, linguistic and archaeological. We invite the participation of professional anthropologists, graduate and undergraduate students, and individuals in allied fields whose research and work articulates with material culture

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EXECUTIVE DIRECTOR'S MESSAGE

SWAA Makeover

Our membership is growing. Students, younger faculty and practitioners are finding and joining SWAA. Long-lost members are rediscovering that our organization is inclusive, friendly and still thrilled about the discipline. But there are long-long-lost members who have stayed away, thinking we are too small a

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PRESIDENT'S MESSAGE

Some of you know that I am a museum anthropologist and might logically surmise that this helps to explain my selection of *Mining Material Culture* as this year's annual meeting theme. In fact, the real source of my inspiration was a visit in June to Beijing's Tiananmen Square, where competing definitions of materiality and embodiment were present in ironic form and abundance. On one end of the Square's wide expanse, long lines of people were patiently waiting to enter the imposing

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THE BOOK CORNER
NEW BOOKS

In this issue the following new books are presented:

From the Kitchen to the Parlor

Diaspora, Politics and Globalization

Never Marry a Woman with Big Feet

*Discovering Santa Clara University's
Prehistoric Past*

History is in the Land

Innovations in Educational Ethnography

*Musical Life at Mission Santa Clara de Asis,
1777-1836*

Settlement, Subsistence and Social Complexity

Network Analysis and Ethnographic Problems

Globalization and Change in Fifteen Cultures

Mien Relations

The Ghosts of Iceland.

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FROM THE EDITOR

Over the last few years SWAA has greatly increased its membership and the price of printing and mailing the Newsletter is also increasing. The last postal rate increase added 7¢ to the cost of mailing each newsletter. For several years we have been encouraging people to receive their newsletters on line, but no one yet has done so voluntarily.

At the last Executive Board Meeting, in September, it was decided that it was time to move to an on-line newsletter. Beginning with the current issue you will receive an E-mail announcing that the current

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The *SouthWestern Anthropology Association Newsletter* is published quarterly in March, October and December through the Department of Anthropology, San Jose State University. The submissions deadline is the 10th of the month prior to publication. Submissions for the newsletter should be sent to: <swanth@comcast.net> or to Terri Castaneda, California State University, Sacramento, Dept. of Anthropology, 6000 J Street, Sacramento, CA 95819-6106, Office (916) 278-6067, E-mail <tac@csus.edu>.

Editor/Webmaster Karl Lueck

Please visit our website at: <http://www.sjsu.edu/depts/anthropology/swaa/>

“hunters and deer” petroglyphs courtesy of Antelope Valley Indian Museum

**STUDENT PAPER
COMPETITION WINNER**

Meghan H. Farley is the first place winner of the 2005 SWAA Student Paper Competition. She is a student at California State University, Sacramento.

“Armed with Truth and Fire”: Discursive Formulations of Indigenous Resistance in Chiapas

By Meghan H. Farley

History endures in Mexico. No one has died here, despite the killings and the executions...That is Mexico's special quality. The whole past is a pulsing present. It has not gone by, it has stopped in its tracks.

—Jose Mareno Villa (1887-1955)

Somos producto de 500 años de luchas...pero nosotros HOY DECIMOS ¡YA BASTA!

—First Declaration from the Lacandon Jungle

One cannot study resistance without studying dominance—one illuminates the other. Just as dominance and hegemony are intrinsically linked, so are hegemony and resistance. Using Gramsci's definition of hegemony, “a dynamic process of ‘establishment of unstable equilibria’ which is shaped in significant ways by the actions and reactions of the subaltern classes” (quoted in Gledhill 2000:77), allows one to understand the dynamics of struggle and resistance. This paper aims to gain insight into the multiple forms of indigenous resistance used by the *Ejército Zapatista de Liberación Nacional* (EZLN), specifically the forms of resistance exemplified in the speeches, interviews, and communiqués given by Subcomandante Insurgente Marcos, and how they demonstrate the ways indigenous peoples must negotiate issues of content

and identity when voicing their concerns at the global level. To examine Chiapan resistance, I have chosen three of Marcos' works to analyze, prefaced by a *very* brief history of political leadership in Mexico. Such a history provides the context in which the indigenous resistance of the EZLN is operating. Following this history, I will outline four forms of interactions that indigenous peoples engage in when speaking at the national and international level. These forms provide a framework through which I will examine the works of Subcomandante Insurgente Marcos.

As Jose Mareno Villa's quotation illuminates, Mexico has a “living history.” This “living history” has endured in the political structure centered on the dominant strongman. Like much of Latin America, the political strongman—the *cacique*, the *caudillo*—has dominated Mexico. This pattern of authoritative leadership has its roots in the pre-Colombian past. The lineage of the strongman—absolute, perhaps theocratic, rule—embodied in *caciquismo* intertwines itself with indigenous traditions, Mexico, and its people. The word cacique is a corruption of the Arawak word *kesseuqua* meaning “chieftain” or “boss” (Krauze 1997:132). In the late fifteenth century, Hernan Cortes incorporated the indigenous political practice of *caciquismo* into his administration of Mexico, effectively bridging the gap from the colonial society to that of the native people (Krauze 1997:45). Under the colonial regime that followed the conquest, the power of the *cacique* grew, binding local strongmen to political viceroys and to the greater government in Mexico City. Provincial *caciques* maintained power at the end of colonial reign and through the post-revolutionary period. Under the rule of Porfirio Díaz, the ultimate “president for life,” *caciques* gained power at the local level and maintained their control within the central government, proving that the office of the president was not an elimination of *caciquismo*, but rather a modernization of the archaic structure through a phenomenon of simulated democracy. While Mexico's “lasting dictatorship” originated with the presidency of Díaz, it was revolutionized in 1929 by the PRI, whose “stability” replaced the destructive cycle of succession through assassination. This *pax priista*, which spanned eleven successive

administrations, was a result of power sharing among regional strongmen. These strongmen agreed to submit to a powerful president in exchange for political inclusion and economic gain. Despite the end of the PRI's domination in Mexico City and the campaign "*Ya no más mordidas*" (literally, "No more bites." No more bribes), *caciques* and *caudillos* still have a hold at the local level, especially in the indigenous state of Chiapas. Given this living history of *caciques* and *caudillos*, Subcomandante Insurgente Marcos appears, on the surface, to be an unlikely leader. He does not wield theocratic power, nor does he succumb to bribes. It is his departure from the practice of enduring strongmen that gives the charismatic, but self-deprecating Marcos a voice in Chiapas.

If Subcomandante Insurgente Marcos is not a political boss, who is he? Many, perhaps even Marcos himself, would say he is a revolutionary. But he is not the typical revolutionary. While he works to create a revolution, he does not advocate violence. Instead of bullets and guns, Subcomandante Insurgente Marcos prefers words and media coverage. He is a masked revolutionary, but more so, he is a post-modern guerilla—using the Internet, letters to authors, and the media to bridge the discursive gap between the highlands of Chiapas and Mexico City. Like many indigenous leaders today, Marcos "articulates a cultural discourse" unlike many of his predecessors who solely articulated class discourse and who were opposed to ethnic politics (Gow and Rappaort 2002:47). This masked revolutionary has come to be the face of the Zapatista movement. As both the symbol of, and spokesperson for, Mayan resistance at the national and global level, he must negotiate issues of authority, authenticity, and content.

In the article entitled "How Should an Indian Speak?" Laura R. Graham (2002) discusses the negotiations that must be made by indigenous peoples when addressing a global audience. In these interactions, indigenous actors are constantly judged through a Western hegemony that equates language as the "principle sign of identity" (Graham 2002:183). Graham specifically notes the importance

of *language use* in self-representation and presents four types of linguistic interactions through which indigenous spokespersons navigate linguistic and cultural barriers. Given the perception of language as emblematic of identity Graham (2002) discusses four linguistic interactions between Indians and non-Indians in the global arena. The first is an interaction of linguistic powerlessness that comes when indigenous spokespersons cannot speak the dominant language of public discourse. This is particularly detrimental when the propositional content is of sole importance. As indigenous peoples often traverse the language barrier with translators, voicelessness can result from the political maneuver of barring entrance of translators (Graham 2002:192).

The use of translators, Graham's second linguistic interaction, has both advantages and disadvantages. That a translator can employ the dominant language to impart the content while allowing the Western audience to hear the "Indian language" is a advantage at the national and international level. For indigenous peoples addressing Western audiences, who view acoustic performance as a sign of authenticity, the use of a translator can allow the optimal mix of "performing" their authenticity and clearly imparting the content of their message (Graham 2002:193). However, this advantage comes at a significant disadvantage: the loss of control over the "semantico-referential content" of their message (Graham 2002:194). While most translators are sympathetic to the goals of those they represent, they may unwittingly alter the original message. Unless the speakers have sufficient mastery of the dominant language, they have no way of ensuring that their communication retained its original message and feeling (Graham 2002:194). As Graham (2002) notes, it is often the "exotic references" that translators omit, which can result in the Western perception of a lack of a "traditional" perspective or message (Graham 2002:198).

Graham's third linguistic interaction at the national or international level is the use of cultural brokers. Cultural brokers are an Indians who has sufficient mastery of the dominant language of public discourse to deliver their message in it. However,

this interaction often raises questions of legitimacy, authorship, and authenticity. Western linguistic ideologies equate Indian identity with Indian language. Therefore, when an Indian's speech includes "Western" concepts like globalization, neo-liberalism, biodiversity, et cetera, it is often assumed to be counterfeit (Graham 2002:201). In such cases, cultural brokers must assert their "authentic" indigeneity through other means, often through inserting culturally specific content or through rhetorical style (Graham 2002:202-204).

The fourth, and final, linguistic interaction Graham outlines in "How Should an Indian Speak?" is maximizing the symbolic. In this interaction, indigenous peoples address their Western audiences in their native language with little to no intention of communicating a propositional message (Graham 2002:206). This interaction focuses on deploying "strategic essentialism" to reinforce Western notions of authenticity. Indigenous peoples, aware of the intrigue they inspire in Western observers, allow acoustic and visual performances to capture attention—to form an audience.¹ After establishing an audience, they then use other methods to impart their propositional content (Graham 2002:208). Graham (2002) further notes that indigenous peoples are constantly renegotiating and hybridizing these interactions in order to speak their message and solidify its status as authentic in the minds of their audience.

The important question for this paper then becomes, how does the EZLN navigate these interactions at the national and international level? More specifically, how does Subcomandante Insurgente Marcos, the spokesperson for Mayan resistance, negotiate these interactions? The use of Marcos as a spokesperson is a highly effective strategy—privileging the propositional message over issues of authenticity. Marco's anonymity, his lack of identity, prevents critics from questioning his authenticity. His light skin and greenish eyes suggests that he is not indigenous, but he does not claim to be. Instead Marcos says, "Marcos is gay in San Francisco,... a Palestinian in Israel,... a single

woman on the subway at 10 pm,... So Marcos is a human being, any human being... Marcos is all the exploited marginalized and oppressed minorities, resisting and saying 'Enough!'" (Holloway and Peleaz 1998). Further, he comments that he is merely a myth. Because El Sup (Subcomandante Insurgente Marco's nickname) is everyone and at the same time, merely myth, his identity is not subject to the same scrutiny an Indian's would be. Hence, Marcos is free to speak in Spanish (the language of dominance), use Western concepts, and reference current global politics. The propositional content can be as current and as immersed in Western hegemony as any political speech would be. Marcos' mask, and the masks of all the members of EZLN, keeps the Zapatista's message from being disregarded or questioned because of issues of identity.

Conversely, the mask of Marcos allows him to be seen as a member of the EZLN. Without the mask, critics would simply dismiss Marcos as Rafael Sebastián Guillén Vicente, an Althusserian Marxist and former professor who is merely trying to incite a revolution. They could say that he did not speak for the indigenous people, which would render invalid the current indigenous resistance in Chiapas. The Mexican government has tried to undermine the Zapatista movement by releasing this information, but it has proven unsuccessful, largely due to El Sup's mask. While Subcomandante Insurgente Marcos has deflected critics of authenticity through his anonymity, he has captured the attention of the world through his ability to maximize the symbolic. He does not dress in traditional indigenous dress, but he dons an exotic "costume" nonetheless. This costume—which includes a black ski mask, a pipe, and a bandolier—is exotic and therefore fulfills the Western desire for a performance that is uniquely "Indian." Additionally, Marcos utilizes "traditional" forms of speech (allegories, anecdotes, and folk tales) and mascots (Don Durito, the beetle and Penguino, the rooster). This approach has a dual purpose—making his message accessible to everyone and marking his statements as from the "other."

Having sufficiently described the anthropological and historical context in which the

¹ For my purposes, I will remove the restriction of speaking an indigenous language.

EZLN and Subcomandante Insurgente Marcos are operating, I will now examine three communications of El Sup: “Voltán-Zapata or Five Hundred Years of History,” “Durito and One About False Options,” and “A Letter of Explanation...and/or, Perhaps, Farewell.”

The communication entitled “Voltán-Zapata or Five Hundred Years of History” was released April 10, 1994, the 75th anniversary of Emiliano Zapata’s assassination. As would be expected, Marcos filled this communiqué with images of Zapata—particularly those related to agrarian reform (the *ejido*²). However, he also united these images of a hero of the 1910 Revolution with images of Mayan mythology. The title of the letter addressed to “brothers and sisters” offers the first incarnation of this unification—Voltán-Zapata. Among the Tzeltal Maya, Voltán is the first man who God sent to distribute lands to the indigenous people (de León 2001:21). The linkage of Voltán and Zapata seems natural and Marcos continues making such linkages as he describes how the spirit of Voltán-Zapata has occupied other revolutionaries, “Voltán-Zapata looked in Miguel [Hidalgo], walked in José María [Morelos], was Vicente [Guerrero], was named in Benito [Juarez],...rode in Emiliano [Zapata]...” (Marcos in de León 2001:20). Later in the letter Marcos links the spirit of Voltán-Zapata to the Zapatistas. This linkage of the present struggle with the successful reforms and revolutionaries of the past helps to garner support for a movement that would have been relatively new and controversial at the time.

In addition to being the first man, Voltán is also the third day of the Tzeltal calendar, which corresponds to “the heart of the people” (de León 2001:21). Marcos takes this meaning and adds the word “guardian” creating the phrase “guardian and heart of the people” (Marcos in de León 2001:20-21). This phrase becomes a “refrain” used throughout the rest of the letter. The use of a “refrain,” particularly one that references Mayan mythology is

a means of maximizing the symbolic—making a message delivered in Spanish more “indigenous.”

In “Voltán-Zapata or Five Hundred Years of History” Marcos unites the present with the past. This serves two purposes. The first is to link the “indigenous” to the “non-indigenous.” The deployment of both distinctly Mayan (Voltán) and distinctly Mexican (the flag) symbols suggests that the situation in Chiapas is shared. The second purpose of uniting the past and present is to predict the success of the Zapatista movement. Just as good prevailed over evil when “the eagle devour[ed] the serpent,”³ the “truth” being told by the Zapatistas will win over the “oppression” of the Mexican government (Marcos in de León 2001:19).

The second communication I am going to review is “Durito and One About False Options.” Marcos released this communication in March of 2003, and it is one of many communications featuring Marcos’ mascot Don Durito, the beetle. Here Marcos serves as a translator for Don Durito who tells the public not to accept the various options being offered by “the Powers” (Marcos in Vodovnik 2004:588) as they only lead to the same result—death. Durito tells that the only options are how you will die. After revealing what Don Durito has told him, Marcos offers his commentary stating, “if there is anything neoliberalism is able to pride itself on, it is on offering an almost infinite variety of deaths.” (in Vodovnik 2004:589). This communiqué is quite brief and very direct. It seems to be directed more towards the Zapatistas than towards the larger public, which could account for the more authoritative feel. However, this authoritativeness and harshness is reduced because the message comes from a beetle and not from Marcos. It is strategic that such a direct, politicized message comes from Don Durito.

The communication closes with Don Durito offering a glass half-filled with water on his small table and offering an analogy. In this analogy, Durito, through Marcos, tells the audience that it is not a

² *Ejido* lands are indigenous lands whose autonomy is guaranteed in the Mexican Constitution of 1917.

³ This refers to the symbol at the center of the Mexican flag, in which the eagle (good, Mexican state) overcomes the serpent (evil). It also references the Aztecs.

matter of being an optimist and seeing the glass as half-full or of being a pessimist and seeing the opposite. Instead, Durito says that the rebels must realize:

that neither the vase, nor the water which it contains, belong to them, and it is someone else, the powerful, who fills it and empties it at his whim. The rebel, on the other hand, sees the trap. But he also sees the spring from which the water issues forth... Then the rebel, instead of agonizing over paths... begins building a new path (Marcos in Vodovnik 2004:589).

The message of avoiding the “trap” and concentrating on building a new path again seems to be a message that directed at the Zapatistas, and their Chiapan supporters, and not at as much toward the public. These “instructions” are essential to survival of the resistance movement. However, also essential to the Zapatista movement is that Subcomandante Insurgente Marcos not come across as too strong, too demanding, of a leader. In order to deemphasize his “demands” Marcos has them come from Don Durito. The addition of the images of a beetle pouring a small glass of water and placing it on a small table also provides an element of comic relief to a “reprimand.” In “Durito and One About False Options” El Sup uses the interactions of translation and maximizing the symbolic to offer subtlety to a strong message.

The third communication that I will examine is “A Letter of Explanation...and/or, Perhaps, Farewell.” This letter, released June 24, 2005, begins by stating that it is “not a letter of farewell,” but rather a personal letter of explanation. It reviews the work of the EZLN, stressing that “our struggle...[has been dedicated] exclusively to the Indian peoples of Mexico for the recognition of their rights and their culture” (Marcos 2005). After discussing how all the Mexican political parties have “denied” the work of the EZLN and “betrayed” the peace agreements, the letter reiterates its dedication to indigenous rights, stating, “We told you that we would focus on the indigenous struggle. And so it has been” (Marcos 2005). As the letter progresses, Marcos says that while the Zapatistas expressed their solidarity with other struggles, the EZLN has exclusively fought for

indigenous rights. The letter then references Voltán-Zapata, “our heart and guardian” (Marcos 2005). In this recounting of the Zapatista struggle, Marcos exclusively emphasizes the indigenous aspect and references earlier speeches and images like Voltán-Zapata.

As Marcos continues he states, “We are writing you for what may be the last time in order to give you back your promised word of support” (2005). This return of support is because the EZLN may be doing “something else” (Marcos 2005). After thanking all who have supported the EZLN and the Zapatista struggle, Marcos closes the letter:

I said, at the beginning of this letter, that it was not a farewell. Well, it so happens that for some people it is. Although for others it will be what is, in reality a promise... Because what is missing can now be seen... from heart to heart, thanks you for everything (2005).

This letter, particularly the closing, anticipates the emergence of Delegado Cero (Marcos’ new identity) and the shift from issues of indigenous rights to class issues. Therefore, this is the “official farewell” from Subcomandante Insurgente Marcos, but as the title suggests, it is not final farewell, merely the possibility of a farewell.

In January of 2006, Delegado Cero (Delegado Zero) began “The Other Campaign” in San Cristobal de las Casas. This campaign is against “capitalism” and the major party candidates who are essentially the same—all offering lies and all following the interests of business. Delegado Cero notes that the similarity of the candidates; they all offer hope that “things will get better if we change one government for another” (Delegado Cero in McKinley 2006). In addition to the denial of the candidates for President, this campaign champions a class revolution, which will achieve change “from the bottom and from the left” (Delegado Cero in McKinley 2006).

Delegado Cero has a mascot, a rooster named Penguino, which provides comic relief and anecdotes, in much the same ways Don Durito does. The rooster, whose name means “penguin” serves

as a symbol of the disenfranchised. It is among, and through these people that Delegado Cero hopes to “transform society” (quoted in McKinley 2006). Despite a name change and a shift in the focus of his message, it appears that Subcomandante Insurgente Marcos (Delegado Cero) will continue to use the same formulas in his interactions with the media at a national and international level, namely maximizing the symbolic.

Having examined three communications from Subcomandante Insurgente Marcos as a spokesperson for indigenous rights at the global level and having briefly looked at his new campaign under the name Delegado Cero, I want to return to the Laura Graham’s (2002) interaction strategies. From my initial analysis of Marcos’ words, he seems to subscribe to a hybridization of cultural brokerage and maximizing the symbolic. He serves as a cultural broker, in that he has control over the propositional content because he does not rely on translators. At the same time, he constantly maximizes the symbolic in his communications. Graham (2002) states that the strategy of maximizing the symbolic focuses on the performative value of language rather than propositional content (205-206). However, as Marcos’ “native” language is also the language of dominance, his performance of language does not necessitate a sacrifice of content.

Marcos’ maximization of the symbolic comes from his rhetorical styles—the use of analogy, anecdote, myth, et cetera—and from the specific images he references in his costuming. This is particularly true when comparing the “costume” of Marcos versus the “costume” of Delegado Cero. As El Sup, Marcos rode into town on horseback wearing bandoliers. His communications from this period reference images of Zapata and other revolutionaries and focus on indigenous rights. In contrast, the “costume” of Delegado Cero includes a black motorcycle calling to mind images of Che and he stresses class issues and leftist reforms. While the costume remains relatively similar, as does his message (championing the causes of the disenfranchised in their fight against death from globalization), the “ideal” revolutionary changed. This change required a shift in costume. Such

changes should not be looked upon as the death of the Zapatistas or Chiapan indigenous resistance. These changes are emblematic of the dynamic process of resistance and struggle against hegemony.

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DEPARTMENT NEWS

The Society for California Archaeology 2006 Lifetime Achievement Award

Professor Michael Glassow

Department of Anthropology
University of California, Santa Barbara

The Society for California Archaeology presented the 2006 Lifetime Achievement Award to Professor Michael Glassow at its annual meeting on March 31, 2006. The Lifetime Achievement Award is given for cumulative contributions to California archaeology that have spanned a lifetime and therefore is reserved for senior members of the profession.

Dr. Michael Glassow has practiced archaeology in California for more than forty years. During that time he has had an enormous impact on California archaeology and the lives of countless students and colleagues. As a scholar and editor, Mike has made numerous and substantive contributions to the knowledge of California archaeology. He has played an important role in the emergence of public archaeology and cultural resource management in California and the USA. Over the years, he has advocated tirelessly and selflessly for the development of high archaeological standards, ethics, and conservation principles. In his field, laboratory, and other classes, he has trained thousands of graduate and undergraduate students in the fundamentals of archaeology. In a number of regional and national organizations, he has served the archaeological community and the general public in numerous ways. He has been a mentor, a friend, and a shining example of a dedicated archaeologist and man of integrity and principle to several student generations. Many of Mike's former students have gone on to play prominent roles in California and American archaeology.

Mike Glassow earned B. A., M. A., and Ph. D. degrees from UCLA in 1963, 1965, and 1972, respectively. He joined the faculty of the Department of Anthropology at UCSB in 1969, where he has taught for the past 36 years. Over the years, Mike has taught classes in North American Archaeology, North American Indians,

California and Great Basin Archaeology and Ethnography, Theory and Method in Archaeology, Methods and Techniques of Field Archaeology, Laboratory Techniques in Archaeology, Ecological Perspectives in Archaeology, and Method and Technique of Subsistence Analysis. Throughout his career, Mike has been heavily involved in academic archaeology, cultural resource management, museum studies, and the conservation and preservation of California archaeological sites. Since 1969 he has directed the Repository for Archaeological and Ethnographic Collections at UCSB, and since 1975 he has also been the regional coordinator for the California Central Coast Information Center. He served as president of the Society for California Archaeology in 1988-89, and as Southern California Vice-President from 1976 to 1978 and 1982-83. For twenty years, Mike was active in the Society for Professional Archaeologists (SOPA) and its successor organization, the Register of Professional Archaeologists. He has served as its California Coordinator, President-Elect and President. He is currently Secretary-Elect of the Society for American Archaeology and will become Secretary next year.

Along with a strong and unflinching commitment to teaching and public service, Mike Glassow has had a distinguished research career. He was a pioneer in the application of processual approaches to archaeology in California and shell middens in general. He has continued to have a strong impact on issues ranging from the development of ecological and demographic approaches to archaeology, the sampling and interpretation of shell middens, cultural and technological evolution, paleoecology and environmental change, dietary reconstruction, and chronology building. Although most of his research has been focused in Chumash territory and the Santa Barbara Channel area, he has also conducted fieldwork elsewhere in California, the American Southwest, Alaska, Mexico, Guatemala, and Russia. He served as Associate Editor for the *Journal of California and Great Basin Anthropology* from 1993 to 2000, was instrumental in establishing the *Proceedings of the Society for California Archaeology*, and was an Associate Editor for the *Proceedings of the Sixth California Islands Conference*. He has also written or edited five books or monographs, including volumes on the archaeology of the Vandenberg region of northern Santa Barbara County, the archaeology of the northern Channel Islands, the archaeology of the California Coast during the Middle Holocene, a book on agricultural peoples of the American Southwest, and an edited volume entitled *Man in the Coastal Zone: Experience of Centuries*. He is currently

completing a synthesis of his work on red abalone middens on the Channel Islands. Over the years, he has also published six papers in *American Antiquity*, more than 50 other journal articles or book chapters, eight book reviews, and numerous technical reports. He has also presented 62 papers at professional archaeological, anthropological, or scientific meetings in a variety of regional, national, and international settings.

The impact of Mike's career on California archaeology goes far beyond his research and teaching efforts. His public service to the profession has included numerous CRM and technical reports of high quality, including the *Archaeological Overview of the Northern Channel Islands* published by the National Park Service. He is currently supervising the preparation of an updated overview for Channel Islands National Park. In his work on Vandenberg Air Force Base in the 1970s, Mike was in the forefront of providing training for Native Americans interested in archaeology and the preservation of archaeological sites. He was instrumental in the formation of the Office of Public Archaeology (later the Center for Anthropological Studies) at UCSB, an entity that provided training and employment for hundreds of archaeologists and Native Americans who went on to pursue careers in CRM and historic preservation. For years, Mike has provided sound and thoughtful advice to a wide variety of federal, state, and local agencies or institutions involved in various aspects of public archaeology and historic preservation. In this capacity, he has played an important role in the design and implementation of guidelines and regulations to insure the quality of archaeological research in California and America. And over the years, Mike Glassow has steadfastly argued and advocated for the need to preserve archaeological sites. This dedication to conservation is illustrated in an important 1985 *Journal of California and Great Basin Anthropology* paper, "The Research Significance of Small Sites in Coastal California," where Mike cogently argued that protection and conservation should be extended to many small and low-density sites routinely undervalued by many California archaeologists. In this case, and many others, Mike took the side of the resources first, gave sites the benefit of the doubt, argued for systematic and fine-grained data recovery and analytical techniques where sites could not be saved, and instilled a conservation ethic in his students and colleagues that has had a profound and long-lasting effect on California archaeology.

The Society has acknowledged the many contributions Dr. Michael Glassow has made to California

archaeology in his long and distinguished career. After recently completing his term as Chair of the Anthropology Department at UCSB, Mike has announced his plans to retire within the next three or four years. To honor his many contributions to California and American archaeology, some of his students organized a symposium at the 2006 Society for California Archaeology annual meeting. The symposium featured many of his current and former students working in California archaeology. The resulting papers, combined with additional manuscripts solicited from other California and Pacific Coast archaeologists, will be incorporated into an edited volume dedicated to his remarkable career in archaeology. □

NEW BOOKS CONTINUED

From the Kitchen to the Parlor: Language and Becoming in African American Women's Hair Care.

Lanita Jacobs-Huey. Oxford University Press. 2006. ISBN: 0195304160

When is hair "just hair" and when is it not "just hair"? Documenting the politics of African American women's hair, this multi-sited linguistic ethnography explores everyday interaction in beauty parlors, Internet discussions, comedy clubs, and other contexts to illuminate how and why hair matters in African American women's day-to-day experiences.



Diaspora, Politics and Globalization.

Michel S. Laguerre. New York: Palgrave Macmillan Press, 2006. ISBN: 1403974527

This book analyzes the peculiarities of diasporic politics--with a focus on the Haitian diaspora--and argues that its agents are cosmopolitan politicians who straddle and participate in two political systems or more, operating within a transnational or global arena. Laguerre describes the features and function of this unique political system, a transborder political arena that crosses the boundaries between hostland and homeland. Diasporic politics has its own logic and sheds light on the broader logic of globalization itself.



Never Marry a Woman with Big Feet. Women in proverbs from Around the World.

Mineke Schipper. Amsterdam UP and Chicago UP. 2006. ISBN: 0300102496

In cultures all over the globe, sex and gender issues have been expressed in proverbs, the world's smallest literary genre. This intriguing book provides revealing insights into the female condition across centuries and continents, as recorded in thousands of vivid and earthy proverbs about women.

The author examines the similarities, differences, and contradictions in the cultural norms about gender from hundreds of languages and more than 150 countries. The proverbs cover every phase of a woman's life: from girl to bride, to wife or co-wife; from mother to daughter; from daughter-in-law to mother-in-law, widow and grandmother; the joys and sorrows of love, sex, and childbearing; and women's work, talents, and power. The book provides us with an amazing cross-cultural history of humanity, a history that has to do with all of us, in its bewildering views of men and women according to the world's smallest literary genre. *Never Marry a Woman with Big Feet* is a stunning and entertaining rough guide showing us how far both sexes have progressed on the road towards world citizenship, where 'A hundred male and a hundred female qualities make a perfect human being.' (Tibetan)



Discovering Santa Clara University's Prehistoric Past: CA-SCI-755.

Russell K. Skowronek and Margaret A. Graham (Eds). Santa Clara, CA: Santa Clara University, 2004.

Dr. Joseph Chartkoff, a leading scholar in the study of California prehistory said about this volume, "... People who belong to the Ohlone Native American culture in this part of the state now have a feeling of connection with the Santa Clara University campus that did not previously exist. Many people in the area who reflect differing cultural backgrounds can now perceive the Ohlone association with the campus in a way that did not previously occur. Readers of this insightfully-written and richly-informed study of the campus' prehistoric past can now enrich and deepen their own appreciations of the campus' remarkable heritage."



History is in the Land; Multivocal Tribal Traditions in Arizona's San Pedro Valley

T. J. Ferguson and Chip Colwell-Chanthaphonh. University of Arizona Press. 2006. ISBN: 0816525668

Arizona's San Pedro Valley is a natural corridor through which generations of native peoples have traveled for more than 12,000 years, and today many tribes consider it to be part of their ancestral homeland. This book explores the multiple cultural meanings, historical interpretations, and cosmological values of this extraordinary region by combining archaeological and historical sources with the ethnographic perspectives of four contemporary tribes: Tohono O'odham, Hopi, Zuni, and San Carlos Apache. Previous research in the San Pedro Valley has focused on scientific archaeology and documentary history, with a conspicuous absence of indigenous voices, yet Native Americans maintain oral traditions that provide an anthropological context for interpreting the history and archaeology of the valley. The San Pedro Ethnohistory Project was designed to redress this situation by visiting archaeological sites, studying museum collections, and interviewing tribal members to collect traditional histories. The information it gathered is arrayed in this book along with archaeological and documentary data to interpret the histories of Native American occupation of the San Pedro Valley. This work provides an example of the kind of interdisciplinary and politically conscious work made possible when Native Americans and archaeologists collaborate to study the past. As a methodological case study, it clearly articulates how scholars can work with Native American stakeholders to move beyond confrontations over who "owns" the past, yielding a more nuanced, multilayered, and relevant archaeology.



Innovations in Educational Ethnography: Theory, Methods, and Results.

George Spindler and Lorie Hammond (Eds). New Jersey, London: Mahwah, Lawrence Erlbaum Associates. 2006. ISBN: 0805845305

Contents: Reconstructing Culture in Educational Research, McDermott and Varenne. Inside-out and Outside-In. Participant Observation in Taiko Drumming, Powell. Living and Writing Ethnography: An Exploration in Self-Adaptation and Its Consequences, Spindler. Race Wrestling, Pollock. Finding Safety in Dangerous Places, Raley. Lived Landscapes of the Fillmore. Seyer-Ochi.

Studying Side by Side, Erickson, Five chapters in Ethnographic applications to educational settings, including: Using Reflective Dialogue to Illuminate Cultural Processes in Science Education, Hammond. Community-Based Science Education Research, Nichols, Tippins and Associates.



Musical Life at Mission Santa Clara de Asis, 1777-1836.
Cayward, Margaret L. Santa Clara, CA: Santa Clara University, 2006.

Dr. William John Summers of Dartmouth College, a leading scholar on music from the California mission era said of this volume and its author, "...Margaret Cayward ... presents us with careful analysis, codicological, musical and cultural, thoughtful questioning of received opinions on mission music, and novel insights into the use of historic sources. Her work is informed by methodologies utilized in musicological research, ethnology and anthropology. She proceeds through her examination of the Santa Clara music book with an appropriate degree of scholarly circumspection, but she does not flinch from asking questions about the limitations of the received methodologies she employs. Her goal, to broaden our view of mission life through an assessment of Indian culture and its impact on the way of life at this mission, is also to be saluted."



Settlement, Subsistence and Social Complexity: Essays Honoring the Legacy of Jeffrey R. Parsons.

Richard E. Blanton (Ed.) Los Angeles: Cotsen Institute of Archaeology. 2006. ISBN: 1-931745-20-X (p), 1-931745-23-4 (c)

This volume brings together the work of some of the most prominent archaeologists to document the impact of Jeffrey R. Parsons on contemporary archaeological method and theory. The book's emphasis is on the contribution of settlement pattern archaeology to research in pre-Hispanic Mesoamerica, but its authors also point to the value of regional research in South America, South Asia, and China. Topics addressed include early urbanism, household and gender, agricultural and craft production, migration, ethnogenesis, the evolution of early chiefdoms, and the emergence of pre-modern world-systems. Please visit www.ioa.ucla.edu/publications for more information.



Network Analysis and Ethnographic Problems: Process Models of a Turkish Nomad Clan.

Douglas R. White and Ulla C. Johansen. Lanham, MD: Lexington Books, 2006. ISBN 0-7391-1892-4

As the US reconsiders its role in today's world, it would be well to know more about the indigenous forms of democracy that exist in the Middle East and Central Asia in clan politics and figures like the *tandýký kýsý* leader, emergent by reputation. Using network visualization and the study of the dynamics of leadership and marriage choices, *Network Analysis and Ethnographic Problems* expands the theory of social practice to show how changes in the structure of a society's social network affect the development of social cohesion over time. Using genealogical networks of a Turkish nomad clan, authors Douglas White and Ulla Johansen reveal how changes in network cohesion are indicative of key processes of social change. This approach alters in fundamental ways the anthropological concepts of social structure, organizational dynamics, social cohesion, marriage strategies, as well as the study of community politics within the dynamics of ongoing personal interaction, and makes a foundational contribution to complexity theory.



Globalization and Change in Fifteen Cultures: Born in One World, Living in Another.

George Spindler and Janice E. Stockard (Eds). Belmont, CA: Wadsworth-Thomson. 2006. ISBN: 0534636489

Fifteen cultures selected from the Case Studies in Cultural Anthropology edited by George Spindler and Janice Stockard are examined for changes that occurred since their publication due to adaptation to globalization and urbanization.



Reconstructing Early Historical Landscapes in the Northern Santa Clara Valley.

Alan K. Brown. Santa Clara, CA: Santa Clara University, 2005.

Dr. Amy Shachter one of the founders of environmental studies at Santa Clara University said of this volume, "...Dr. Alan Brown's study provides us, for

the first time, with a picture of the Santa Clara Valley at the time of the arrival of the Spanish. His work is an outstanding contribution and clearly demonstrates the impact of the dynamic interplay between people and their environment.”



Mien Relations: Mountain People and State Control in Thailand.

Hjorleifur Jonsson. Ithaca and London: Cornell University Press. 2005. ISBN: 0801472849

Thailand's hill tribes have been the object of anthropological research, cultural tourism, and government intervention for a century, in large part because these groups are held to have preserved distinctive ethnic traditions despite their contacts with “modern” culture. Hjorleifur Jonsson rejects the conventional notion that the worlds of traditional peoples are being transformed or undone by the forces of modernity. Among the Mien people of northern Thailand he finds a complex highlander identity that has been shaped by a thousand years of interaction in a multiethnic contact zone. Twentieth Century anthropologists’ “discovery” of hill tribes is, he suggests, merely one more episode influencing Mien identity.

Jonsson questions traditional ethnography's focus on fieldwork and personal observation—and its concomitant blindness to political manipulation and to historical formation. Throughout *Mien Relations*, he revisits long-neglected connections between China and Southeast Asia, combines ancient history and contemporary ethnography, engages with the serious politics of representation without abandoning the quest to write ethnographically about particular communities, and keeps state control in view without assuming its success or coherence.



The Ghosts of Iceland.

Robert Anderson. Belmont, CA: Thomson Wadsworth. 2005. ISBN: 0534610528

As a visiting physician-anthropologist at the University of Iceland I unexpectedly encountered a hospital patient whose treatment team was said to include a deceased doctor. The intrigue of that casual, matter-of-fact comment led to an in-depth exploration

of how living people maintain contact with spirits of the dead. I supposedly spoke directly with some of those doctors in séances in which they used the voice of the medium. What I learned about was an alternative to the official state religion (Lutheran) that is meaningful to most Icelanders, even though they do not think of spiritism as a religion because, in their view, it is just the way nature works.



Agricultural Strategies.

Edited by Joyce Marcus and Charles Stanish (Eds). Los Angeles: Cotsen Institute of Archaeology. 2006. ISBN: 1-913745-22-6 (p), 1-913745-24-2 (c)

This volume assesses the practices and strategies of premodern agriculture from an archaeological perspective, and would make an ideal text for upper division undergraduate and graduate courses in the anthropological study of agriculture. The case studies in this volume provide comprehensive overviews of the key theoretical issues in agricultural production. Heavily illustrated and clearly written, the chapters provide students with in-depth case studies that illustrate contemporary perspectives in the nature of premodern agriculture. Please visit www.ioa.ucla.edu/publications for more information.



SWAA NEWSLETTER

The SWAA Newsletter welcomes the submission of any newsworthy items, papers, reviews of anthropological books, movies, or exhibitions, announcements of kudos, awards, promotions or notable deaths. Use the SWAA Newsletter for the dissemination of information about events, conferences, or position openings.

This is your newsletter, use it!

Send submissions to:

<swanth@comcast.net>.

EXECUTIVE DIRECTOR'S MESSAGE CONTINUED

pond to provide much value. This idea, that we are just too small and friendly to be rigorous, is a misperception of our true worth. Yes, we can be a practice ground for work in progress, for people presenting their first papers, and for interesting ideas that might be just a bit too adventurous for the national organization. But that doesn't mean we shun rigor and call everything anthropology—quite the contrary! So I would like to challenge us to do our very best anthropology in the upcoming meetings. We can nurture each other and still be a center of excellence, as worn as that cliché might be. Maybe then, our long-long-lost colleague will take notice of what we are doing and want to join us. Maybe then, our real value will become self-evident. With this in mind, we are asking everyone to still to some basic guidelines:

Make an original contribution, SWAA is your time to shine

Make your arguments sound and reasonable

Use appropriate anthropological evidence

Practice and make sure you stick within your 20 allotted minutes

Make Sacramento a memorable gathering of high quality anthropological contributions!

Changing the Organizational By-laws

The Board, under the guidance of your at-large member Bill Fairbanks, has been working on its by-laws for the past several years. As those of you involved with the inner workings of professional organizations know, the social organization of specialized groups harkens back to 19th century models of how groups of interested strangers should relate in a democracy. Elections, written ballots, representative boards and pages of tedious by-laws are artifacts of this social world. Indeed, each state where non-profit organizations reside has regulations to which we should adhere. This is an enduring problem, and not one of much interest to the general membership. The review of previous newsletters reveals that SWAA has struggled with its by-laws repeatedly. Our archaic structure, however, does actually pose some problems. Paper is out; electronic media are in! Membership, happily growing, still fluctuates and people join and leave as the meetings move around our region. If we had to rely on paper ballots to decide every issue, or

even every Board election, only a hand full of dedicated people would return them. We know this from experience. So once again, the Board proposes to change the by-laws. There are some big changes. We voted on some of these changes in Pasadena, but want to revise the by-laws accordingly. These changes include:

- Expand the Board to fifteen people, including three students
- Dedicate the President's efforts to making the meeting work, leaving organization management to a Chair of the Board
- Change the technical definition to membership to include all interested parties, without requiring a vote of the whole for every issue and position. Instead, the Board will vote on issues throughout the year and bring big issues for input from the attending folks at the annual meeting.
- Make electronic media acceptable official vehicles for communication.

The full version of the revised by-laws will be posted to the organizations website so that we can discuss and vote on it during the Sacramento meetings.

Jan English-Lueck

SWAA Executive Board Director

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PRESIDENT'S MESSAGE'S CONTINUED

mausoleum where the embalmed remains of Mao Zedong, China's Communist Party leader, are encased in a crystal coffin for public viewing. Meanwhile, as far as the eye could see, vendors of every age and gender were literally selling Mao—his commodified visage and uniformed body adorning everything from cigarette lighters to watch faces; shown in colorful silhouette, his saluting right arm doubles as a ticking second-hand. While the popularity of *Beijing 2008 Olympics* merchandise also served to embody China's emerging capitalist spirit, it was the irony of Chairman Mao's material presence as both entombed communist revolutionary and cheap souvenir—both at work in the politically-charged context and setting of Tiananmen Square—that captured my attention. While Mao was my muse, I am really looking forward to the perspectives on material culture that each of you will bring to our annual gathering and dialogue.

We have a somewhat earlier deadline for abstract submissions this year: February 15. In order to meet this deadline, I encourage all of you to dedicate at least one afternoon of your holiday break to writing your abstract and completing the submission process. Barbra Erickson (Cal State Fullerton) is this year's Program Chair and she needs ample time to develop the schedule. Although events are spread across four days, paper and poster presentations take place within the space of two days (Friday and Saturday); it is no small feat to organize the placement of sessions. SWAA editor Karl Lueck needs time to complete the formatting of the program so that he can deliver it to the printer. Early submission of your abstract will help to facilitate the timely completion of each of these steps. Please note that procedures for pre-registration and abstract submission are slightly modified this year, so be sure to read carefully the instructions on the abstract submittal and pre-registration forms—both of which are posted to the SWAA web site.

I am pleased to announce that our distinguished speaker for this year's Saturday evening banquet will be Dr. Jonathan Skinner, of Queen's University-Belfast. Dr. Skinner edits the journal *Anthropology in Action* and will share with us his most recent research project—an ethnographic analysis of salsa dance teaching and learning as the embodiment of cosmopolitanism in Belfast, Hamburg, and Sacramento. We have a wonderful banquet menu planned—with entrée choices that range from maple-lacquered salmon to vegetarian strudel. Student paper winners will also be announced during the banquet, which takes place on the top floor of the Holiday Inn, overlooking the State Capitol and the downtown skyline.

Be sure to book your hotel reservations early! We have a limited block of rooms at an excellent rate and the location could not be better. Amtrak is right across the street, while Old Sacramento, the American River, four museums, and some of Sacramento's best retail shopping are literally steps away. Plan to begin your exploration of Old Sacramento following our Friday evening reception, where you are sure to meet new friends and old.

On Sunday morning, the Anthropology Department at CSUS will host an open house from 11-12:30, featuring tours of the archaeology and physical anthropology labs, the Anthropology Museum and repository, and the Archaeological Research Center. Driving directions and a sign-up sheet for those needing transportation will be posted at the registration desk. We hope to see you there!

Terri Castaneda
SWAA President



STUDENT PAPER COMPETITION

Every year a competition is held for student papers to be **presented** at the upcoming annual meeting. These criteria are used to judge the papers.

Criteria For Evaluation of Student Papers

To be eligible for the competition the paper must be E-mailed to Terri Castaneda by April 1, 2007.

INTRODUCTION: The following is submitted as a set of general guidelines for papers to be submitted to the SWAA student paper competition.

1. The paper must have a statement of purpose, theme, or problem.

EXPANSION: Your paper may be based on fieldwork, or on a literature search. It may add data, illuminate previously collected data, or it may explore linkages of ideas. Tell the reader what you think you are doing using an introduction. Do not plunge into the middle of the exposition.
2. The paper must be placed in a context—preferably anthropological, broadly defined.

EXPANSION: You must show the connection of what you are doing to something else in anthropology or a related field. To do so you should employ a literature search, even if small.
3. The paper must specify, however briefly, the methods/techniques used.
4. The body of the paper must be organized.

EXPANSION: The paper must be clearly connected to the statement of purpose, theme, or problem. Progress clearly from one idea to another. Relate ideas to evidence, either from data, or from other references.
5. The paper must spell out a conclusion that has a clear and solid connection to the theme, problem, or purpose described in the introduction.

EXPANSION: Describe what you think you have found—what contribution you think you have made. If your results are unexpected, explain why. Unpredictability and serendipity are common in anthropology and may well add to the strength of your paper.
6. The length of the paper should be roughly related to the time frame in which it must be read.

EXPANSION: SWAA policy requires that the paper must be read at the annual meeting, i.e. in about 20 minutes, i.e. about 12-20 pages long.
7. The paper must conform to accepted standards of English prose in grammar, vocabulary and punctuation and must be properly proofread.

EXPANSION: The Chicago Manual of Style and the American Anthropological Association style guide are preferred tools for style and referencing.

Need help writing your abstract?

Check out Guidelines for Abstracts: <http://www2.sjsu.edu/depts/anthropology/swaa/pages/PgAbGdln.htm>.



ANNOUNCEMENTS

See full Placement Announcements at
<http://www2.sjsu.edu/depts/anthropology/swaa/pages/PgAnno.htm>

POSITION ANNOUNCEMENT: Physical Anthropologist

San Francisco State University
 Department of Anthropology

The San Francisco State University Department of Anthropology invites applicants for a tenure-track position in Physical Anthropology at the Assistant level. Applicants must have a Ph.D. in Anthropology at the time of appointment. We are seeking applicants with experience in teaching undergraduate and graduate courses in biological anthropology, particularly in the subjects of Quantitative Methods and Paleoanthropology or Bioarchaeology. Theoretical areas of specialization and regional focus are open, however we will give preference to those applicants whose regional interest is in California prehistory.

A detailed job description and instructions on how to apply are available at:

<http://aaanet.jobcontrolcenter.com/jobdetail.cfm?job=2383748&keywords=&ref=1>

San Francisco State University is an equal opportunity/affirmative action employer & educator.

CONFERENCES: SACC, SACFEST & SCA,

Every one knows about the AAA meetings in SJ but may not know about the Soc. of Anthropologists in Community Colleges (which really includes anyone teaching introductory anthropology classes). There are two SACC sessions at the AAA meetings, one our traditional Five Fields Lectures and a second one on Community Archaeology. There is also a business meeting and reception. These folks are fun and focused on teaching, but then who cares about teaching? You do?, then come and join us!

SACC has a very active group in California which has had their own meeting in January for several years. Hosted by Cuesta College's Bill Fairbanks in San Luis Obispo on MLK week end. This has become the place to be with and see your colleagues. This year includes a Saturday "retirement" for the Lenkeits and Fairbanks and maybe others.

The national SACC has it's Annual Meeting (SACCFEST) in the Spring and this year it will be in Monterey at Asilomar Conference Center April 5-7 (the 8th being Easter). Two days of fun and papers and one day of touring local spots of interest.

Some of your folks may be interested in the Society for California Archaeology meetings in March again in San Jose, check their webpage for details. Rob Edwards SACC President-elect 2007

POSITION ANNOUNCEMENT: Archaeologist

University of Nevada, Las Vegas
 Department of Anthropology and Ethnic Studies

The Department of Anthropology and Ethnic Studies at the University of Nevada, Las Vegas invites applications for a tenure-track Assistant Professor in Old World archaeology. We are seeking a prehistorian, preferably with a geographic focus on Eurasia and expertise in zooarchaeology, GIS, paleobotany, or geomorphology, although other specialties will be considered. Candidates should have a biocultural theoretic focus on arid environments and should complement existing faculty expertise. An active field program leading to publications and a history of external funding will be considered as assets. The Department is committed to a four-field approach and teaching responsibilities include involvement in the undergraduate and graduate programs. Other responsibilities include working with graduate students on theses or dissertations and participating in service activities at the department, college, and university levels. Application materials must include a current *vitae*; cover letter, and names of three references.

Materials should be addressed to Dr. Alan Simmons, and must be submitted online at:

<https://hrsearch.unlv.edu>.

For assistance with UNLV's online applicant portal, contact Jen Feldmann at (702) 895-3886 or hrsearch@unlv.edu. Please see online position description for more detail.

POSITION ANNOUNCEMENT: Cultural Anthropologist

San José State University
 Department of Anthropology

Starting Date: August 21, 2007

SJSU, Anthropology Department seeks cultural anthropologist for full-time, tenure track position for Fall 2007. Candidate should have research or work experience connected with one or more of the following: non-governmental or non-profit organizations, corporations, labor unions, small businesses, grassroots organizations, and governmental agencies; geographic and topical areas open, complementing existing expertise.

For more information and full advertisement go to:

<http://www2.sjsu.edu/depts/anthropology/thissem/jobs.html>.

Send letter of application, curriculum Vitae, statement of teaching interests/philosophy and research plans and at least three original letters of reference with contact information by **December 8, 2006** to:

Dr. Chuck Darrah, Chair, Search Committee
 JRN# 012509

Department of Anthropology, San José State University
 One Washington Square, San José, CA 95192-0113

(Please include Job Requisition Number (JRN) on all correspondence)

POSITION ANNOUNCEMENT: **Applied Cultural
Anthropologist**
Humboldt State University
Department of Anthropology

Humboldt State University Job # 7386, invites applications for a **tenure-track position in applied cultural anthropology** to begin in August, 2007. Latin America preferred as a regional specialty, but other areas (except Asia) will be considered. Candidate will be expected to teach, conduct research, and organize field programs for students in applied anthropology. A Ph.D. in anthropology or related field from an accredited college or university is required at time of appointment. We seek an anthropologist to supply the applied skills that many graduate programs and other placements require, and to provide opportunities for our students to gain “hands-on” experience. Additional information about Humboldt State University can be found at: <http://www.humboldt.edu>. Qualified candidates should send a letter of application, curriculum vita, graduate transcripts (unofficial copies are sufficient for initial review), evaluations of teaching ability and three recent letters of recommendation to: Search Committee Chair, Department of Anthropology, Humboldt State University, 1 Harpst Street, Arcata, California 95521. All complete application files received by December 8, 2006 will receive full consideration. Those arriving after this date may be considered if the position is not filled. Full vacancy announcement at: <http://www.humboldt.edu/~facpers/facvac.html>

POSITION ANNOUNCEMENT: **California Archaeologist**
California State University, Los Angeles
Department of Anthropology

California State University, Los Angeles, seeks an assistant professor or associate professor, for a tenure-track position in prehistoric archaeology with experience in Cultural Resource Management, and California prehistory. Responsibilities: Candidates will be expected to teach at both the undergraduate and graduate levels. **Requirements:** Applicants must have a PhD in anthropology from an accredited institution of higher learning. The applicant must have a record of archaeology fieldwork, teaching experience and an interest/ability in working in a multiethnic, multicultural environment. **Desired/ Preferred Qualifications:** The ability to obtain the necessary permits and funding to excavate archaeological sites, teach an archaeological field class and meet the ethical requirements to publish the recovered data.

Deadline: Review of applications will begin on January 15, 2007.

Application Procedure: Applicants should submit a letter of application, a detailed curriculum vitae, a statement of research and teaching interests, three letters of recommendation, and official transcript from the institution awarding the highest degree to:

ChorSwang Ngin, PhD
Chair, Department of Anthropology
California State University, Los Angeles
5151 State University Drive
Los Angeles, CA 90032-8220-4

CALL FOR PAPERS CONTINUED

and/or materiality as defined by our disciplinary kin—including art history, historic preservation, museum studies, public history, environmental studies, folklore, forensics, and cultural studies.

We particularly seek submissions that mine material culture for its epistemological limits and possibilities; for its embodiment of social and economic relations—both present and past; for its long and exceptional career as a marker of cultural identity and social distinction—generational, gendered, global, national, religious, and occupational; for its critical role in corporate branding, cultural imperialism, consumptive excess; and for its singular ability to express aesthetic and techno-scientific tradition and innovation, future and past—from iPods to IKEA and Clovis points to WMDs (however intangible and elusive).

The 21st century brings new meanings and sensibilities to the very notion of materiality—encouraging us to interrogate the archive as a repository of not simply the letter, the field note, the photograph, the map—but also the corporeal remnants and reflections of the newly fleeting and ephemeral: the digital image made material through the film, print, mapping and coding technologies that organize our everyday lives, from the medical to the mundane—the ultrasound and full body scan to the instant message and hand-held GPS.

Biological anthropologists are encouraged to offer new perspectives on the received wisdom that material culture is the product and purview of uniquely human experience, to explore the biocultural intersection where the deceased body becomes a medical and pedagogic commodity, and to join their cultural colleagues in discussing the medical and material realities that make it possible for the living to find their organs harvested, with neither their knowledge nor their will, for sale and transplantation. The post-mortem body continues to offer an important bioarchaeological window onto prehistoric and contemporary practices, hazards, and pathologies—of the medical, occupational, and criminal variety. The impact of DNA testing and technology on everything from forensics to notions of cultural belonging continues to chart new territory and meanings of materiality.

Although language and linguistic practices are often posed in binary opposition to the corporeal presence of things, they are absolutely and irrevocably imbricated into both the social landscape of objects and the material conditions of life. Language inspires and animates

cultural and political interests and actors across a wide play of fields that runs the gamut from *fashionistas* to Zapatistas. The productive relationship between the maintenance of traditional art forms and the revival of indigenous languages offers especially fertile and relevant terrain for consideration. Lexicons and formal systems of nomenclature are central to the cataloging and retrieval of collections—and to the popular classification and valuing of things—the heirloom versus the souvenir, the religious relic vs. the metatarsal, the artifact vs. the *objet d'art*.

Archaeology shares with the broader historical fabric of American anthropology a deep and abiding connection to material culture—a relationship that nonetheless suffered from periods of distancing and the holding of artifacts at theoretical arms-length. We invite papers that address this historical past, explore fresh tools and modes of analysis, pose new questions to old data, and share recent findings about the history of humanity and the archaeological record.

We particularly invite submissions from our colleagues outside the academy, including museum professionals and cultural resource managers—private,

state, federal and tribal—who can speak to the poetics and politics of NAGPRA, repatriation, collections and collectors, archives and museums, heritage preservation and archaeological tourism. We also seek, with this year's theme, to encourage a dialogue about the history of mining, the Gold Rush, and the continuing impact of these activities on indigenous, settler, and new immigrant societies in Northern California, the Sierra Nevada, and beyond.

Finally, we wish to call for papers that bring to the conference fresh perspectives on topics, issues, and theoretical concerns that may fall well outside the obvious bounds of our annual meeting theme; these offer students and professionals an opportunity to meet specialists in other fields and to maintain at least a modicum of currency in our increasingly specialized world. Instructions for submitting your work can be found in both the President's Column and on the abstract submission form included with this newsletter. Program Chair Barbra Erickson (CSU Fullerton) will be accepting your submissions, but please do not hesitate to contact me (tac@csus.edu) if you have questions or ideas you wish to discuss. The deadline for abstracts is February 15, 2007.

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Conference Hotel Deal

The conference hotel is

Holiday Inn

Sacramento-Capitol Plaza

300 J Street

Sacramento, CA 95814

Hotel Front Desk: 1-916-4460100

Hotel Fax: 1-916-4460117

<http://www.ichotelsgroup.com/h/d/hi/1/en/hotel/SACCP/welcome>

A limited number of rooms are available at the following rates: Single \$115.00/Double \$125.00
Room Block Cut Off Date: 3/12/2007

Reservations Made by Individual Call In (1 - 888 - 465 - 4329)
Be sure to mention SWAA when you book (Group Code: APG).

FROM THE EDITOR CONTINUED

newsletter is ready for downloading from the SWAA website. As a result it is even more important to include your E-mail address, as well as your physical address, when registering for the conference.

We understand that some of you may be traditionalists who prefer the warm, crinkly comfort of a hardcopy, paper Newsletter. Please contact the editor at <swanth@comcast.net> if that is your preference.

In other Newsletter news, thanks to Keith Dixon and the Barry Goldwater Library I now have almost all of the past SWAA Newsletters. I am in the process of scanning them and they will eventually be available on disk as a PDF file. Still missing are 14 issues: v7n3; v8n1; v9n3; v9n4; v10n1; v10n2; v11n1-4; v12n3; v12n4; v36n1; and v36n2.

Karl Lueck

SWAA Newsletter Editor

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Dear SWAA Member Please Take Notice:

Registration for the annual meeting includes the renewal of your SWAA membership. If you are not attending the meeting, it may be time to renew your membership in SWAA. It is also important to include your E-mail address to receive the on-line version of the SWAA Newsletter. Your membership expiration date is printed on the label.

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I would like to continue to receive a paper copy of the SWAA Newsletter.