



The ANTH Annual



Anthropology
College of Arts and Sciences

Table of Contents

Page 3: Letter from the Chair

Page 5: Departmental News

Page 6: In Reflection: Dr. Kenneth G. Kelly

Page 6: In Reflection: Dr. Gail E. Wagner

Page 7: Madison Blanding Awarded PPIA Fellowship

Page 8: David Hansen Awarded National Science Foundation Graduate Research Fellowship

Page 10: Race and Environmental Change in Coastal Louisiana

Page 11: Dr. Terrance Weik and Dr. Eric Jones Awarded Grant to Study Reparations in Hilton Head

Page 13: Alumni Then and Now

Page 21: Departmental Subfields

Page 22: Faculty Accomplishments

Page 26: Giving

Atieno Adongo

Editor and Designer

adongoa@mailbox.sc.edu

Photo Credit (Cover Page): Mural painted on a peace wall off of the Falls Road in Belfast, Northern Ireland featuring Frederick Douglass, MLK, Co-Madres, and historic figures striving for social justice. Image by Jennifer Reynolds

Letter from the Chair

by Dr. Jennifer Reynolds



Dear Anthropology Alumni,

With this edition, the Department of Anthropology is kickstarting an Annual Newsletter. This is something that is long overdue. Until now, we simply have not had the staffing to get it up and running. With that, permit me to introduce to you one of the Department of Anthropology's most recent hires, Atieno Adongo,

Administrative Assistant extraordinaire! As you read on, you will see that she was entrusted with generating much of the content, which provides alumni an academic year-in-review with a glimpse into the future. Atieno keeps the Departmental webpages up-to-date. If you frequent the website, you will see that the newsletter is one part distillation, one part expansion of content she has been curating on the website over the past year. There are also new links to a Graduate Alumni page which provides tables listing the names and theses of all PhD graduates from our program since 2010 as well as all of the MA graduates since 2009. We also have information posted under the Study > Awards page, which mentions all of the Undergraduate and Graduate Student award winners as well as Directed Undergraduate Research Theses (DURT) and Honors theses going back to 2002. This way, current undergraduate students can learn what kinds of research and distinction our anthropology majors have achieved.

I have had the honor of steering our Department since 2017. Never has there been a dull moment and our faculty and staff have faced many challenges together. Contending with COVID-19 has been just one of them. Last year, we prioritized the safety of all even as it was extremely difficult to have to move most of our instruction to online modalities. Many of the undergraduate majors maintained up-beat attitudes even as they saw opportunities for professional development disappear like cancelled archaeology and ethnographic field schools and study abroad programs. COVID-19 is still not behind us, but the Department has two new programs to announce and is proceeding cautiously to roll out two new forms of experiential learning for undergraduates as well.

The new programs that the Department of Anthropology offers provide specialized training at the undergraduate level, with a minor in Medical Anthropology, and at the graduate level a second professional track MA in archaeological practice. This MA track is an addition to the standard MA we offer that serves students in all of the four fields, including archaeology. What makes this professional track distinctive is that it is tailored to meet the needs of the applied fields of archaeology. We hope to attract a range of prospective students to include cultural resource management professionals who want to further their career, people whose aim is to obtain a professional position in private consulting, historic preservation, government, or museum settings, as well as employees and members of Native American Nations looking to expand their qualifications. Please contact our Graduate Director, Dr. Sharon DeWitte, if you are interested in this program.

We also have exciting new experiential learning opportunities for undergraduates. The first that I showcase here is an ethnographic field school in Kazakhstan, the first of its kind in that country. Medical anthropologist Dr. Magdalena Stawkowski developed it to be a six credit Global Carolina Course that will run over the summer once infection rates of COVID-19 in the U.S. and Kazakhstan are low, and it is safe for international travel between these regions. Students who enroll will participate in classroom discussion combined with hands-on fieldwork within a local NGO, undertake field excursions to former Soviet labor camps, military sites, and mining enterprises, visit museums and interview local residents to learn about the past and present of Kazakhstan's industries to gain a deeper understanding of the social, economic and environmental impacts. Some of the guiding questions for this field school are: What are the lasting political, social, cultural, and environmental legacies of modernization projects that characterized much of the 20th century? How have people dealt with the

consequences of damaged environments? How can we best reflect on the “aftermaths” of science and industry that characterized much of the region and the ways in which people cope with adversity?

The second opportunity, much closer to home, is a new Internship course, which will place students in organizations and businesses within positions that enable them to try out newly acquired anthropological skills appropriate for those settings and earn credit while doing so. Alumni in the area, if you are in an organizational position to help and could use an undergraduate major to work as an intern, please get in touch with our new Undergraduate Director and anthropological archaeologist, Dr. Eric Jones.

As I begin my second term as Chair of Anthropology, outreach to Alumni will be a major priority. Undergraduate students are hungry to learn about what our graduates are up to and given the results of the survey we sent out, we know you too want us to reconnect and stay in touch. In fact, we have many development goals, short and long term, that we will be consulting you on. We hope to be able to enjoy and showcase the fruit of our collective efforts by 2025 when the Department of Anthropology will celebrate its 50th anniversary as a stand-alone degree granting Department at the University of South Carolina. We plan to make an event of it and see many of you there. Until then, please enjoy this newsletter and visit us virtually as well as in person. We look forward to hearing from you, and you'll certainly being hear more from us. Stay safe and be well.

Forever to thee.

Jennifer F. Reynolds

Departmental News

Retired Faculty

- Dr. Gail Wagner, May 2021
- Dr. Kenneth Kelly, May 2020

New Faculty

- Dr. Eric Jones, August 2020

Undergraduate Award Winners

- **Rosa Weiss:** President's Award; UofSC Outstanding Senior
- **Catherine Garcia:** Outstanding Anthropology Student Award
- **Andrew Krawczyk:** Dirty Trowel Award

Medical Anthropology Minor

- In academic year 2019-2020, the Anthropology department added the Medical Anthropology minor to curriculum options for students. The minor is spearheaded by Dr. David Simmons and Dr. Magdalena Stawkowski. The minor develops students' understanding of health from the perspective of human cultural and biological diversity, preparing them for careers in global health.

Qualitative Ethnography Lab

- In Fall 2021, the Anthropology department will finish renovating its Qualitative Ethnography Lab space. Work in the lab will focus on audio-visual techniques for data collection and analysis. Dr. Sherina Feliciano-Santos and Dr. John Doering-White will supervise graduate and undergraduate students' research in addition to conducting their own research in the lab space.



Rosa Weiss



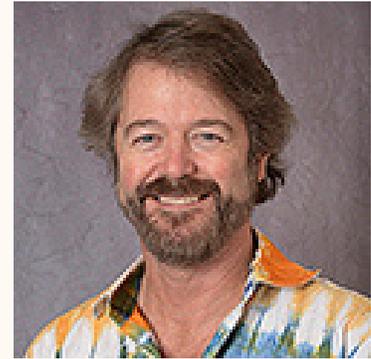
Catherine Garcia



Andrew Krawczyk

In Reflection: Dr. Kenneth G. Kelly

Dr. Kenneth G. Kelly (Distinguished Professor Emeritus) retired in May 2020 after 22 years of working at the UofSC Department of Anthropology including serving as chair (2014 - 2017). His work contributes greatly to the field of archaeology. His main interest is historical archaeology - specifically how colonialism and the slave trade impacted societies in the African Diaspora and West Africa. Outside of the university, he currently serves on the editorial board of *Taboui* and *Journal of African Diaspora Archaeology and Heritage*.



Although having retired, Dr. Kelly continues to stay involved as an academic affiliate with the department. In addition, he continues to conduct research and, in 2020, had an edited volume published - "Connecting Continents: Rice Cultivation in South Carolina and the Guinea Coast". Recently, his project interests have slightly shifted. As mentioned on his personal website, he is studying "the ways in which architecture is used in creating a sense of place and identity in the temporary camps of Black Rock City at the Burning Man festival in Nevada". This topic focuses on one of Dr. Kelly's other interests - the transformation and origin of complex societies.

In Reflection: Dr. Gail E. Wagner

Dr. Gail E. Wagner (Professor Emerita, expected) retired in May 2021 after 32 years of working at the UofSC Department of Anthropology. Her work contributes greatly to the fields of archaeology, ethnobotany and paleoethnobotany. One of her main interests is the relationships between plants and people. This interest has led to eye-catching research, such as her presented paper, "Conflicted Understanding of Vegetable". Outside of the university, Dr. Wagner has been involved in many organizations and, for instance, served twice as President of the Society for Economic Botany and in 2018 was honored by the Society of Ethnobiology as a Distinguished Ethnobiologist. In the community, she has been a speaker for the South Carolina Humanities Council Speaker's Bureau since 1992 - giving talks about archaeology, ethnobotany, paleoethnobotany and ecoliteracy. Although retired, Dr. Wagner continues to stay involved as a research affiliate with the department. Currently, she's continuing archaeological research with a multidisciplinary team, focusing on a site in Camden, SC, that "was once a capital city of Cofitachequi, a chiefdom on the Wateree River [in] central South Carolina" from A.D. 1300 - 1600.



Madison Blanding Awarded PPIA

Fellowship

by Atieno Adongo

The Public Policy and International Affairs (PPIA) Junior Summer Institute (JSI) Fellowship Program prepares undergraduate juniors, interested in careers promoting diversity in public service, for graduate programs.

What prompted you to apply for the PPIA Fellowship?

Going to graduate school has always been a major dream and goal of mine, and I knew that I wanted to go out of state to do so. However, due to the financial situations of myself and my parents, I would either have to borrow huge amounts of money in student loans or not go at all, and I refused to succumb to either of these options. Therefore, I applied for the PPIA fellowship, which would give me the opportunity to pursue a graduate degree by providing me with the financial assistance I would require to successfully complete a master's degree without getting myself into debt I would be unable to repay. I also applied for PPIA because I want to study disciplines such as Public Policy, International Affairs, Political Science, Human Rights, etc. in graduate school.

How do your major and minor relate to public service?

I am an Anthropology major and a Women's and Gender Studies minor, both of which are interdisciplinary. Therefore, my curriculum discusses topics like justice, human rights, equality, equity, diversity, inclusion, accessibility, etc., all issues intricate to public service. I will draw on my knowledge from both fields to inform my study and career in public service, as it is

impossible to understand it without an intersectional perspective of how different issues connect to create unique forms of experience.

How does public service relate to your career interests?

While I am still uncertain about what exact career I'd like to pursue, I know it involves using my voice and experiences to fight for those whose voices are silenced or ignored. I am particularly passionate about improving the quality of and access to education for children and teens of color, as well as destigmatizing women's health and protecting women's reproductive rights. The avenue through which I plan to achieve these goals is through policy implementation and change.

What experiences have shaped your career interests?

I was fortunate to have gone to the top schools in my districts growing up, and in my family, education is a core value. Therefore, I grew up wanting to extend my privilege to other students of color. Additionally, growing up in a conservative Catholic household, a lot of the issues surrounding what it means to be a woman (periods, sex, birth control, pregnancy) were an unspoken taboo. Having to learn these things on my own and never feeling comfortable talking to my



mom made me want to pursue a career in which I can help break the stigma surrounding women's health and advocate for the protection of their reproductive rights.

What are your thoughts on representation of diversity in public service?

While there's no doubt that diversity and inclusion in public service are increasing as time passes, we still have much more work to do. Even today in 2021, many of the most important decisions being made for people and women of color are still being made by middle to upper-class white men, and a small percentage of white women. It would be unfair to say that none of our leaders have our best interests in mind, but it is vital that people and women of color continue to enter positions where decisions are being made about their very realities.

David Hansen Awarded National Science Foundation Graduate Research Fellowship

Fellowship by Atieno Adongo



What is your fellowship project about?

I will be examining two 13-14th century Christian (Church of the East) cemeteries in northern Kyrgyzstan, where an outbreak of the Black Death occurred in the late 1330s, just prior to the well-known European pandemic. These cemeteries are located in cities which were located along the northern branches of the Silk Roads. I will examine variation in mortality rates to determine whether there are differences based on age, sex, or frailty during the Black Death period and how those patterns compare to those for earlier burials at the same site. I am also interested in the role of trade networks on the spread of disease across Afro-Eurasia, since these cemeteries are located along well-established trade networks.

What prompted you to get involved in your project's research topic?

As an undergraduate, my primary area of interest was medieval Chinese archaeology, but during the course of my studies I became fascinated by trade routes from China through Central Asia to the rest of Afro-Eurasia. After graduation, I moved to Kazakhstan and worked in a university anthropology department, taking part in two archaeological excavations over the summer, one in Kazakhstan and the other in Uzbekistan. These experiences

further solidified my interest in medieval Central Asia. After I left that position, I moved to Kyrgyzstan for a year on a Fulbright English Teaching Assistant grant, where I taught linguistics at a university. While living there, I learned of the existence of Black Death cemeteries in the country from colleagues at another university, and I became interested in learning more about epidemics in Central Asia. These experiences brought up more and more questions that have been so far unanswered about the Black Death and Central Asian bioarchaeology more broadly, and that has motivated me to get involved in this research topic.

One of the project's objectives is to learn how disease moved along medieval trade routes. How were trade communities related to the spread of disease?

This is a great question, and one that has not been explored in depth (to the best of my knowledge). It is regularly cited in historical literature that the Black Death spread from Central Asia or China to Europe via trade networks, which makes sense but this assumption does not seem to have been formally studied, certainly not in anthropology. In this particular instance, I'm interested in whether there is a relationship between the Church of the East, known for having

longstanding ties to trade, and disease movement in Central Asia, even if on a small scale between regional communities. Of my research questions, this one will likely be the hardest to address but also the most exciting.

On your CV, I read that you studied five languages (i.e., French, Kyrgyz, Mandarin, Russian, Spanish). How is language learning related to your research interests?

My interest in language learning actually predates my introduction to anthropology. I have always been interested in learning about the ways in which other people experience the world, which is what led me to anthropology. Learning new languages is something that allows me to interact with people and media that otherwise would have been inaccessible to me. I have studied at least a dozen languages to varying degrees of skill since I started university in 2010, a handful formally in classes and others I've picked up over the course of living and working abroad. This has been particularly useful in the course of gathering resources for my research, as

The ANTH Annual

most of the source materials available are not published in English, so being able to read articles in a variety of languages has been very beneficial. More importantly, I believe it is crucial to know the language(s) of the communities in which you work, both in order to read local scholarship/perspectives on the topic but also to share your own findings to the community from which the data came.

Are there any myths or misconceptions about pandemics that you'd like to clear up?

I think one of the most prominent misconceptions related to my

research is the misconception that the Black Death was primarily a European pandemic. The Black Death occurred across the whole of Afro-Eurasia, but most research has been dedicated to European contexts where data is more easily accessible. There is still a ton that we don't know about the pandemic outside of Europe that needs to be examined by researchers across disciplines.

Another misconception is that pandemic disease kills indiscriminately. Both in the past and in our current situation with COVID-19, pandemics highlight the inequalities in society, as disease disproportionately affects

marginalized or otherwise disadvantaged groups.



Photo Credit: Burana Tower in Tokmok, Kyrgyzstan. Burana Tower is Hansen's first research site. Image by David Hansen



Photo Credit: Bishkek, Kyrgyzstan. Bishkek's urban expansion has covered Kara-Djigach, Hansen's second research site. Image by David Hansen

Race and Environmental Change in Coastal Louisiana

by Dr. Monica Barra

Dr. Monica Patrice Barra is an Assistant Professor at UofSC. She holds a joint appointment with Anthropology and the School of the Earth, Ocean & Environment, and holds affiliate status in African American Studies and Geography. Dr. Barra is a cultural anthropologist whose research and teaching interests rest at the intersection of environmental anthropology and political ecology, critical studies of race in North America, environmental justice, and anthropology of science. Her primary research investigates the relationship between racial inequalities and the mobilization of environmental restoration science and projects in southeast Louisiana. With the support of a Hunt Postdoctoral Fellowship from the Wenner Gren Foundation for Anthropological Research (2021) and a fellowship from the Gulf Research Program of the National Academies of Sciences (2020-2022), she has drafted her first book, *Good Sediment: Race, Science, and the Possibilities of Restoration in Coastal Louisiana*, which is based on research among coastal scientists, environmentalists, and African American and Creole coastal communities brought together by large scale wetland restoration projects in coastal Louisiana.

Through ethnographic and historical research, *Good Sediment* examines how coastal communities largely sidelined by state-sponsored restoration projects challenge the logics of loss and erasure built into the

multi-million dollar industry of coastal restoration science and planning in Louisiana. Set across time periods spanning from the plantation era to the present, the book considers how experiments in techno-scientific engineering of the coastal and river systems that converge in the lower Mississippi River Delta are in part constituted by, and constitutive of, racialized geographic and political inequalities. The coastal environment and western science, the book argues, are key modes through which racialized inequalities are established and rationalized. To understand these complicated connections, *Good Sediment* examines histories of coastal engineering alongside ethnographic analysis of contemporary scientific and political discussions about re-engineering the coast under the auspices of “saving” the environment and coastal communities from the risks of climate change. To what extent, the book asks, do narratives of vulnerability and crisis baked into ideas of environmental restoration and protection work to justify further marginalizing coastal communities of color? And how do these communities respond to having their communities transformed into experiments in environmental restoration?

In order to answer these questions, *Good Sediment* tends closely to the ways Black coastal communities define their relationships to a changing coastline and how they challenge.



Dr. Monica Barra

the power of coastal restoration science to dictate the future of their coastal communities. The book carefully follows how community leaders challenge the values of environmental protection forwarded by state agencies and scientists predicated solely on rebuilding sinking wetlands that ignore bigger social questions about how to economically and politically support coastal communities. In this regard, *Good Sediment* considers how environmental restoration can prioritize social justice in the state's response to wetland loss and environmental protection planning and avoid exacerbating existing racial, economic, and geographic inequalities.

Portions of this research have been published in journal articles, including a piece for the *Annals of the Association of American Geographers* titled “Good sediment: Race and restoration in coastal Louisiana” published in 2021, and several others are forthcoming in journals within the fields of anthropology and geography.

Dr. Terrance Weik and Dr. Eric Jones Awarded Grant to Study Reparations in Hilton Head

by Atieno Adongo

Dr. Terrance Weik (Principal Investigator) and Dr. Eric Jones (Collaborating Investigator) are partnering to study the history of African-American reparations from 1800-2000 with a focus on Hilton Head, South Carolina. Although his primary research interest is anti-slavery resistance, Dr. Weik became involved in researching reparations in the early 2000s by first presenting a paper at a reparations conference at Benedict College. Dr. Jones is interested in why people in the mid-late 1800s in the rural Northeastern United States lived where they lived and how they interacted with their environment. Together, these professors' combined interests in race and place have led to the project, "Reparations and Lowcountry Racial Landscapes". This project is funded by the Racial Justice and Social Equity Research Fund at UofSC.

One major myth that Dr. Weik mentions is that reparations are meant to enrich people. From the beginning, reparatory movements have focused on gaining access to basic life necessities. Emancipation from slavery, for instance, didn't come with benefits. Many freedmen had nothing - no money, no resources, and limited opportunities. Also consider that many freedmen were not allowed to learn to read or write during slavery and only had work experience from plantation

manual labor. Dr. Jones notes that, sometimes, people purposefully ignore the historical context of reparations in order to make the claim that it's a baseless, money-grabbing endeavor.

In particular, Dr. Weik and Dr. Jones' project examines how black communities have been removed from their land in Hilton Head and, as a result, do not benefit from the development of the city's thriving tourism industry. From the 1950s to 2000, the city's black population shifted from being the majority to being 8%. The growth of the tourism industry pushing the black community off the land is an example of the dangers of the Growth Narrative. Dr. Jones notes that one should question the morality of growth and progress: "[T]he Growth Narrative gets talked about as being good for everybody, but, as we know in a lot of American politics, everybody is often times not actually everybody". The development of the city makes the land valuable. The increasing value of the land and the desire to own such land has led to land dispossession of Gullah and Geechee communities in Hilton Head from issues concerning taxation and land swindling.

These land issues involve politics, and politics is a sphere that many academic disciplines are hesitant to involve themselves in. Dr. Weik notes, "[P]art of it is how we view what we do. Are we simply



Dr. Terrance Weik



Dr. Eric Jones

studying people, or can we do something which goes beyond studying people and that might delve into the world of politics or have political implications"? For archaeology, this self-view of being objective observers is due to many factors - i.e., some members of society viewing academics who question the political status quo as being a threat, the discipline being a silo of people discussing findings mainly amongst themselves, and researchers studying physical objects without focusing on the people who made them. The conservatism of archaeology also comes from the discipline traditionally being made up of primarily white men. As the advantaged social group, to acknowledge the plight of the socially disadvantaged

communities being studied requires having to consider involving themselves in political social change. During the discipline's earlier history, such social change may have not been preferred or considered a priority by researchers.

However, due to the increase in social justice movements, such as Black Lives Matter and climate change acknowledgement, Dr. Weik says that academics are more open to talk explicitly about political issues and are less likely to be seen as a threat from questioning the political status quo. There is now an expectation for archaeologists as well as other academics to involve community members in their work. Both researchers of the Hilton Head reparations project consider the positive affect of social justice movements on archaeology's community engagement to be an encouragement and a necessity. "History is used to justify a lot of things," says Dr. Jones. "Us engaging with communities and [helping them] be part of that telling of history so that it's not one told about them but [one] they get to tell I think is important".

Alumni Then and Now

Earlier this year, the Department of Anthropology received two letters from Mr. Wesley Taukchiray regarding the lives of two UofSC professors whose work and presence in part led to the eventual creation of the department. Mr. Taukchiray graduated from the university in 1972 with a Bachelor of Arts in Anthropology. As an indigenous language advocate, he critically appraises the documentation and description of Southeastern Native American languages.

The letters are in memory of Dr. Bruce Pearson and Dr. Donald Sutherland. Dr. Pearson was a linguistic anthropologist in the Department of English, and Dr. Sutherland was once the only professor teaching courses for the Anthropology major, presumably prior to the creation of the department itself. The letters time travel between Fall of 1969 and the present-day. He also mentions multiple past members of the department's community and Native American community members.

The Department of Anthropology is grateful to Mr. Taukchiray to be able to add his letters as part of the department's institutional memory as well as for his permission to share the letters with the public, including the readers of this newsletter.

Note: The English Department shared that Dr. Bruce Pearson passed away on July 14, 2021. To learn more about his life, visit <https://www.ranfranzandvinefh.com/obituary/595707/Bruce-Pearson/>

IN MEMORY OF DR. BRUCE PEARSON,
LINGUIST

I transferred to the Columbia, that is to say, the main campus of the University of South Carolina in September of 1969, graduated in 1972, and remained there until 1982 as a "campus character", before moving out-of-state. Dr. Chester DePritter, anthropologist, tells me that he came to the University of South Carolina in 1984 and that Dr. Bruce Pearson was already gone by that time. It seems to me that he (Bruce Pearson) may have been a professor at USC while I was still earning my basic Bachelor of Arts degree there, but then again, I sometimes attended classes even after graduating in 1972. Dr. Pearson's office was not in the Department of Anthropology but instead, as I recall, in the Department of English. [Gambrell]

The languages that he studied were Delaware (whether Munsee or Unami, I don't remember; Leni Lenape, anyway), Shawnee and Wyandotte, that I know of. He was a Quaker; gave me some papers setting forth the argument that the death sentence does not deter. — Getting back to his study of languages: Nora Dean^o of Oklahoma spoke Delaware very well. She and her husband, who was white, and their young daughter came once or several times to the Department of Anthropology. I met them there. On one occasion, Jim Rementer was with them. Had heard of him. He lived with the Deans (they were well into middle age, and he was young) and had learned to speak Delaware. But as Bruce Pearson told me, "Jim Rementer

• who had been a nurse

one of 5

doesn't speak perfect Delaware."

The other Algonkian language that Dr. Pearson studied was Shawnee, name Anglicized from Shawonwag. That and Kickapoo and to a lesser extent, Yuchi are, I heard, the three aboriginal languages in Oklahoma whose speakers are the most reluctant to have them studied. In the case of the Shawnee, that's because ~~_____~~
~~_____~~

~~_____~~ A normal point of view in "the Indian world" — speaking of course, now, of American Indians. To study Shawnee "you have to do it their way" — I think that quote's from Bruce Pearson, who did produce a book numbered up to page 41 that I have now before me, having written on its cover:

Shawnee Language Dictionary
Preliminary Edition 1995
Consulting Editor, Bruce L. Pearson,
Absentee Shawnee Tribe of Oklahoma
Shawnee, Oklahoma

He told me that the record of spoken Shawnee — well, he said, "It's pretty sparse."

Dr. Pearson had published a very interesting article on the Shawnee in Names in South Carolina, a very small publication that existed because Dr. Claude Neuffer of the University of South Carolina (main campus) did all the work. It seems that the Savannah Indians who came to South Carolina in 1670 (the same year that the Westo

Indians and the English settlers came there — three separate migrations) — well, their name Savannah is linguistically totally unrelated to the name Shawnee. Dr. Pearson's article does convince me of that fact, but, as I told him, causing him to look a little startled, there is no doubt historically that the Savannahs and the Shawnees are the same people.

From somewhere, probably something Dr. Pearson said, I understood that only two hundred speakers of Shawnee were left, all of them fifty years old and upward, mostly Absentee Shawnees, that being the most culturally conservative of the three bands of Shawnee in Oklahoma. I see now that in the 1995 dictionary (page 4) we read that among the 2,500 Absentee Shawnee that "perhaps only some 250 middle aged and elderly persons continue to speak the language regularly."

One of these speakers of Shawnee, Ron Gibson who lived in an isolated doublewide in the mountains near Cherokee, North Carolina, with his Pawnee wife (Judy Goodagle), told me in reference to this Shawnee dictionary that he "was surprised how accurate it was." (Ron Gibson's grandfather, he told me, had enrolled him with the Iowa (Loway), another one of the, at this writing, 39 federally acknowledged American Indian tribes now in Oklahoma. Ron would visit the Lumbers in Robeson county, NC, and had friends there among whom I lived. Johnny Locklear (born February 1948) and I visited him once, in 2006, staying two nights in his home as guests. He then treated Mr. Locklear for some ailment, speaking at length in some language which I do verily believe to have been Shawnee. Bruce Pearson was much interested in the Shawnee word

for "blood clot" that Ron Gibson gave me: himistede, as that word was not in his dictionary. Mr. Gibson eventually died of natural causes, but spent his last hours back home in Oklahoma, the Shawnees having transported him there.

The other aboriginal language that Bruce Pearson studied that I know of was Wyandotte — another one of the 39 Federally acknowledged Indian tribes in Oklahoma; the language was of Iroquoian stock. Dr. Pearson told me that there was no question about the status of the language: "it's dead." Somewhere I read or heard that Wyandotte still had three speakers living in 1940. The Wyandottes (formerly, centuries ago, known as Hurons) told him that "We want to see what it looked like."

Dr. Robert K. Thomas, in or about the year 1979 wrote an unpublished "Position Paper." On page 11 of this paper he writes that "the Wyandotte tribe of Oklahoma" exists only in the legal sense. It does not exist in a social, cultural, linguistic or any real socio-psychological sense." Or in other words, they are one example of tribes of whom it might be said, according to Bob Thomas, that "These are 'Indians' in the United States that are not part of a separate community, have very little American Indian ancestry, speak no Indian language, preserve no local customs, and identify as Indians only for certain legal purposes." None of that, of course, prevents the Wyandottes from studying the record of their aboriginal language.

Last time I reached Bruce Pearson was in a phone call to him at his home in Bloomington, Indiana, to see what he thought of a 7-page paper I wrote in March 2014 called "notes toward a first draft of an informal BIBLIOGRAPHY OF SOURCES RELATIVE TO ALGONIZIAN LANGUAGES IN NORTH IN NORTH CAROLINA." He said that he was "favorably impressed." Next time I called, the number had been disconnected.

AFTERWARDS

I sent the present paper to Ives Goddard, the Senior Linguist at the Smithsonian. He wrote back to me in a letter date of July 10th, 2020 & said, in reference of course to Dr. Pearson, & said "Jim Rementer called him and got his wife, who said he's still among the living." Thanks for your notes and appreciation anyway."

Wesley D. White Jr.

Class of 1972
 (until 1988 my name was
 Wesley D. White -
 Wes White Jr.)

January 19th, 2021 Wesley D.
Jankchirany

IN MEMORY OF DR. DONALD SUTHERLAND

In the fall of 1969 the present writer, then age 21 and still using the name Wesley D. White, transferred from what is now called Charleston Southern University (established 1966) to the Columbia campus of the University of South Carolina, and announced his intention to major in Anthropology with a minor in History. At that time, however, USC had only one Anthropology professor, Donald Sutherland (the same name as the famous actor), then teaching 3 courses in that subject. Being young & stupid, I paid that no attention at all. But courses kept getting added on, and new professors hired (as Dr. Ayres, & his wife), allowing me to graduate with a Bachelor of Arts degree in Anthropology in the summer of 1972. Near the end of that period, Dr. Sutherland wanted to give me 3 credit hours toward my degree. (Posterity be advised that most courses taught earn the college student 3 credit hours each, often amounting to 15 credit hours per semester.) I said, "I don't want those 3 credit hours." Dr. Sutherland replied, "Wes, I've seen people do one tenth of the work you've done and demand and get 15 credit hours! Take the 3 credit hours!"

To which I replied, "well, then, since you put it that way, I accept, I'll take the 3 credit hours."

What Dr. Sutherland was thinking of was my volunteer work on weekends at Four Holes Indian Community and Creeltown Indian Community, respectively, 3 miles from Ridgeway SC on the north side of Givhans State Park; and, north from Cottageville, SC, (And in Louisiana among the Coushatta Indians.) Those are about as many Indian tribes as I had gotten to by 1972.

In May of 1970 the students, angry (as nearly as I can remember) about President Nixon invading Cambodia, and fearing that China would get involved, rioted for three nights in succession. I ignored the urgings of friends to demonstrate and instead, went with Dr. Sutherland and my class to view Town Creek Indian Mound which had by that time already been a state park for some 60 years. (Need to check on that.)

It should be noted that my travels hitchhiking to Louisiana were by invitation forwarded to me by the Anthropology department. Almost all of my travels involved hitchhiking.

Oddly, Dr. Sutherland did not attend funerals. Once in my hearing he called funerals "plantings." He remained at USC almost until 1982, when he moved to Washington DC to work at the Bureau of Indian Affairs. Dr. Alice Bee Kassakoff and her husband Dr. Adams, both of the Anthropology Department at USC, went to visit him in Washington DC several times & then lost track of him.

Departmental Subfields

Archaeology

Our Archaeology faculty focus on a range of research areas including paleoethnobotany (Wagner), eastern North America pre-contact and contact-era archaeology (Jones & Wagner), historical archaeology of African diaspora slavery and self-liberation, and indigenous struggles against settler-colonialism in the Caribbean and U.S. (Weik), historical archaeology of 19th century rural landscapes (Jones & Weik), and African prehistoric archaeology and ethnoarchaeology (Casey). Research areas also include historical archaeology of the African diaspora in the U.S. and West Africa, ethnoarchaeology in West Africa, and public heritage and memorialization in both the eastern U.S. and West Africa (Goldberg).

Biological/Biocultural Anthropology

Our Biological Anthropology faculty are primarily interested in bioarchaeological approaches to reconstruction demography, health, and disease in past populations in ways that are relevant to living people. Their work addresses questions about how health and disease outcomes in the past were shaped by various factors such as age, gender, social race, socio-economic status, marginalization, immigrant status, and environmental conditions. Their research is informed by theoretical perspectives on embodiment (ecosocial theory), developmental origins of health and disease (DOHaD), intersectionality, and the social determinants of health. Dr. de la Cova integrates historical archival research with paleopathological analysis. Dr. DeWitte uses paleodemographic and paleoepidemiological approaches to investigate health in the past in ways that engage with the Osteological Paradox (i.e., heterogeneous frailty and selective mortality).

Cultural Anthropology

Our Cultural Anthropology faculty study social discourses in a wide range of contexts. These contexts include political-economic change and migration in Guatemala, Mexico, and the U.S. (Reynolds), and how undocumented migrants navigate shifting immigration enforcement trends in the U.S., Central America, and Mexico (Doering-White). Research areas also include globalization, feminist epistemologies, and valuations of labor in late capitalist contexts (Barker), the intersection between gender and popular culture in China and Taiwan (Moskowitz), and women's organizations, Afro-Dominicanness and African American culture and experience in the Dominican Republic and the U.S. (K. Simmons). More areas of interest are race, inequality and environmental inequality in the U.S. south (Barra), the ways The Eastern Band of Cherokee Indians living in the Qualla boundary in North Carolina attain economic stability (Lewis), how power shapes vernacular and biomedical meanings of health, healing and therapeutic practice (D. Simmons), and socio-cultural legacies of the Soviet atomic bomb project and the political economy of health in Kazakhstan (Stawkowski).

Linguistic Anthropology

Our Linguistic Anthropology faculty have complementary research strengths in interactionist, performative and semiotic approaches to the intra- and intersubjective mediation of subject formation as it pertains to forms of social belonging and exclusion. Dr. Feliciano-Santos examines how historical narratives, institutions, and life experiences frame the interactional and institutional management of identity in identity movements and legal settings. Dr. Reynolds is a specialist in language socialization and studies quotidian discourse practices within family networks, peer groups, and schools within contexts of political and economic change and internal and transnational migration.

Faculty Accomplishments

ACCOLADES

de la Cova, Carlina

Invested in the Baker Street Irregulars, the foremost literary society on Sherlock Holmes, as “The Anthropological Journal” (2020).

BOOKS

Barker, Drucilla

Barker, D.K., Bergeron, S., & Feiner, S.F. (Eds.). (2021). *Liberating economics: Feminist perspectives on families, work, and globalization* (2nd ed.). University of Michigan Press.

DeWitte, Sharon

Betsinger, T.K., & **DeWitte, S.N.** (Eds.). (2020). *The bioarchaeology of urbanization: The biological, demographic, and social consequences of living in cities*. Springer Nature Switzerland AG.

Feliciano-Santos, Sherina

Feliciano-Santos, S. (2021). *A contested Caribbean indigeneity: Language, social practice, and identity within Puerto Rico Taíno activism*. Rutgers University Press.

Heider, Karl

Heider, K. (2021). *Visual research and Indonesian ethnography: Beyond description*. Routledge.

Kelly, Kenneth

Kelly, K.G. (Ed.). (2021). *Connecting continents: Rice cultivation in South Carolina and the Guinea Coast*. Taylor & Francis.

BOOK ARTICLES & CHAPTERS

Barker, Drucilla

Barker, D.K., & Kuiper, E. (2021). Feminist economics. In S. Crasnow, & K. Intemann (Eds.), *The Routledge handbook of feminist philosophy of science* (pp. 355-367). Taylor & Francis.

Barker, D.K. (2020). The other side of the portal: COVID-19 and the crisis of social reproduction. In the Editorial Collective of Rethinking MARXISM (Eds.), *A rethinking Marxism dossier: Pandemic and the crisis of capitalism* (pp. 28-36). ReMarx Books.

de la Cova, Carlina

de la Cova, C. (2020). Processing the destitute and deviant dead: Inequality, dissection, politics, and the structurally violent legalization of social marginalization in American anatomical collections. In A.J. Osterholtz (Ed.), *The poetics of processing: Memory formation, identity, and the handling of the dead* (pp. 212-234). University Press of Colorado.

DeWitte, Sharon

DeWitte, S.N. (2021). Urban environments: Demography, epidemiology, and the role of

climate change in determining health outcomes. In G.R. Schug (Ed.), *The Routledge handbook of the bioarchaeology of climate and environmental change* (pp. 189-204). Routledge.

DeWitte, S.N., & Yaussy, S.L. (2021). Bioarchaeological applications of intersectionality. In C. Cheverko, J.R. Prince-Buitenhuys, & M. Hubbe (Eds.), *Theoretical approaches in bioarchaeology* (pp. 45-58). Routledge.

Betsinger, T.K., **DeWitte, S.N.**, Justus, H.M., & Agnew, A.M. (2020). Frailty, survivorship, and stress in medieval Poland: A comparison of urban and rural populations. In T.K. Betsinger, & S.N. DeWitte (Eds.), *The bioarchaeology of urbanization: The biological, demographic, and social consequences of living in cities* (pp. 223-243). Springer Nature Switzerland AG.

DeWitte, S.N., & Betsinger, T.K. (2020). Introduction to the bioarchaeology of urbanization. In T.K. Betsinger, & S.N. DeWitte (Eds.), *The bioarchaeology of urbanization: The biological, demographic, and social consequences of living in cities* (pp. 1-22). Springer Nature Switzerland AG.

Walter, B.S., **DeWitte, S.N.**, Dupras, T., & Beaumont, J. (2020). Dietary variation in an urbanizing city: A temporal analysis of diet in late medieval London using stable isotope analysis. In T.K. Betsinger, & S.N. DeWitte (Eds.), *The bioarchaeology of urbanization: The biological, demographic, and social*

consequences of living in cities (pp. 93-117). Springer Nature Switzerland AG.

Reynolds, Jennifer

Reynolds, J.F. (2020). Forms of talk. In J.M. Stanlaw (Ed.), *The international encyclopedia of linguistic anthropology*. John Wiley & Sons, Inc.

Reynolds, J.F. (2020). Language and creativity: Play. In J.M. Stanlaw (Ed.), *The international encyclopedia of linguistic anthropology*. John Wiley & Sons, Inc.

Weik, Terrance

Weik, T. (2021). African-Indigenous interactions in colonial America: from divisions to dialogue. In Panich, L.M., & Gonzalez, S.L. (Eds.), *The Routledge handbook of the archaeology of indigenous-colonial interaction in the Americas* (pp. 146-162). Routledge.

Weik, T. (2020). Enslavement and emancipation. In Orser, C.E., Zarankin, A., Funari, P.P.A., Lawrence, S., & Symonds, J. (Eds.), *The Routledge handbook of global historical archaeology* (pp. 133-149). Routledge.

JOURNAL ARTICLES

Barra, Monica

Barra, M.P. (2021). Good sediment: Race and restoration in coastal Louisiana. *Annals of the American Association of Geographers*, 111(1), 266-282.

de la Cova, Carlina

Mant, M., **de la Cova, C.**, & Brickley, M.B. (2021). Intersectionality and trauma analysis in bioarchaeology. *American Journal of Physical Anthropology*, 174(4), 583-594.

DeWitte, Sharon

Betsinger, T.K., & **DeWitte, S.N.** (2021). Toward a bioarchaeology of urbanization: Demography, health, and behavior in cities in the past. *American Journal of Physical Anthropology*, 175(S72), 79-118.

Kelmelis, S., & **DeWitte, S.N.** (2021). Urban and rural survivorship in pre- and post-Black Death Denmark. *Journal of Archaeological Science: Reports*, 38, 103089.

DeWitte, S.N., & Lewis, M. (2020). Medieval menarche: Changes in pubertal timing before and after the Black Death. *American Journal of Human Biology*, 33(2), e23439.

DeWitte, S.N., & Yaussy, S.L. (2020). Sex differences in adult famine mortality in medieval London. *American Journal of Physical Anthropology*, 171(1), 164-169.

van Schaik, K.D., & **DeWitte, S.N.** (2020). COVID-19 and the Black Death: Nutrition, frailty, inequity, and mortality. *Journal of Health and Social Sciences*, 5(4), 471-484.

Walter, B.S., **DeWitte, S.N.**, Dupras, T., & Beaumont, J. (2020). Assessment of nutritional stress in famine burials using stable isotope analysis. *American Journal*

of Physical Anthropology, 172(2), 214-226.

Doering-White, John

Doering-White, J. (2021). ¡Qué mamada! (What a joke!): Humor, hostility, and hospitality along the Central American Migrant Trail. *The Journal of Latin American and Caribbean Anthropology*.

Doering-White, J. (2021). Entrepreneurship as a community practice strategy: Lessons from Detroit. *Journal of Community Practice*, 29(1), 46-61.

Mathias, J., **Doering-White, J.**, Smith, Y., & Hardesty, M. (2021). Situated Causality: What ethnography can contribute to casual inquiry in social work. *Social Work Research*, 45(1), 7-18.

Roth, B., **Doering-White, J.**, & Flynn, K.A. (2020). Central American migration to the United States. *Oxford Bibliographies in Social Work*.

Jones, Eric

Jones, E.E., Krause, M.B., Watson, C.R., & O'Saile, G.N. (2020). Economic and social interactions in the Piedmont Village Tradition-Mississippian boundarylands of Southeastern North America, AD 1200-1600. *American Antiquity*, 85(1), 72-92.

MAGAZINE ARTICLES

DeWitte, Sharon

DeWitte, S.N. (2020, June). Social inequality in times of

pandemic. *Anthropology News*, May/June 2020.

REPORTS

Wagner, Gail

Wagner, G.E., Judge, C., King, A., and Chaplin, J. (2021). *Interim report on 2020 at Mulberry site (38KE12)*. Submitted to Technical Advisory Committee, Wateree Archaeological Research Project.

Wagner, G.E., Sherwood, S.C., Judge, C., Judge, W., Peteet, D., & King, A. (2020). *Interim report on 2019 at Mulberry site (38KE12)*. Submitted to Technical Advisory Committee, Wateree Archaeological Research Project.

REVIEWS

Doering-White, John

Doering-White, J. (2020). [Review of the film *This is home: A refugee story*, by A. Shiva]. *Public Anthropologist*, 2, 127-137.

FELLOWSHIPS & GRANTS

Barra, Monica

Barra, M.P. (2021). *Carolina Center for Environmental Justice seed grant*. Racial Justice and Equity Research Fund (University of South Carolina); \$12,000.

Barra, M.P. (2021). *Good sediment: Race, geology, and the politics of land loss*. Hunt Postdoctoral Writing Fellowship (Wenner Gren Foundation for Anthropological Research); \$40,000.

Barra, M.P. (2020). Gulf Research Program Early Career Fellowship (National Academies of Sciences); \$76,000.

Barra, M.P. (2020). *Environmental racism and justice*. Theme Semester "Justice" Course Development Grant (University of South Carolina); \$1,500.

DeWitte, Sharon

DeWitte, S.N., & Zuckerman, M. (2020). *Host immunological characteristics and disease experience in past human populations*. National Science Foundation; BCS – 1946203, 6% of \$260,000 budget.

Poinar, H., Miller, M., **DeWitte, S.N.**, & Golding, G. (2020). *Ancient memory: Reconstructing the antibody repertoires of ancient humans to probe infectious diseases of the past*. New Frontiers in Research Fund – Exploration 2019; NFRFE-2019-00505 – 0% of \$250,000 budget.

Doering-White, John

Doering-White, J. (2020). *Psychological first aid along the Migrant Trail through Mexico*. ASPIRE-I Grant (University of South Carolina); \$14,930.

Goldberg, Kelly

Goldberg, K. (2021). *African American cultural heritage management*. Beyond the Classroom Initiative (University of South Carolina); \$4,000.

Goldberg, K. (2021). *Connecting Cumberland Island with African American history*. Cumberland Island Grant Addition (US National Park Service); \$31,034.

Goldberg, K. (2021). *Diversifying archaeological education*. Humanities Collaborative Group Initiative (University of South Carolina); \$5,000.

Goldberg, K. (2021). The Spatial Archaeology Residential and Online Institute Fellowship (Center for Advanced Spatial Technologies, University of Arkansas); \$1,250.

Goldberg, K. (2020). Critical Online Course Development Cohort (University of South Carolina); \$4,850.

Jones, Eric

Jones, E.E. (2021). *The archaeological settlement ecology of a nineteenth century rural American town*. ASPIRE-I Grant (University of South Carolina); \$14,500.

Weik, T. & **Jones, E.E.** (2020). *Reparations & lowcountry racial landscapes project*. Racial Justice and Equity Research Fund (University of South Carolina); \$14,482.

Moskowitz, Marc

Moskowitz, M. (2020). *Dancing for the dead: Funeral strippers in Taiwan*. ASPIRE-I Grant (University of South Carolina); \$15,000.

Weik, Terrance

Weik, T. & Jones, E.E. (2020).
*Reparations & lowcountry racial
landscapes project*. Racial Justice
and Equity Research Fund
(University of South Carolina);
\$14,482.

Giving

Donors (January 1 - December 31, 2020)

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Special Acknowledgements

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Since 2012, Mr. Keefer has personally funded the Dirty Trowel Scholarship. Due to his generosity, ten Anthropology major students have received \$2,000 in Financial Aid to help fund their education.

We'd like to sincerely thank all our donors for their support!

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Alice Bee Kasakoff Lecture in Native American and Gender Studies Fund

To provide support for a lecture in honor of Dr. Alice Bee Kasakoff in the area of Native American and Gender Studies. Fund usage may include, but is not limited to, travel and honoraria for guest lecturers and informational materials to advertise the event.

Department of Anthropology Discretionary Fund

To be used for the benefit of the department.

Dirty Trowel Scholarship Fund

To provide support for a Financial Aid award of \$2,000 to a junior undergraduate and Anthropology major who is the winner of a personal statement contest. The statement explores the ways in which the student is engaging with Archaeology and Anthropology outside of the classroom.

Dot O'Dell Student Travel Award Fund

To provide support to undergraduate and graduate students for travel to professional conferences. The award will consist of no less than \$250.

Dr. Ann Kingsolver Student Achievement Award Fund

To provide a cash award of \$100 to an undergraduate Anthropology major or minor who is the winner of an essay contest. The essay explores why the student chose to major or minor in Anthropology, and what Anthropology means to them.

Karl Heider Visual Anthropology Lecture Fund

To provide support for a lecture in honor of Dr. Karl Heider in the area of Visual Anthropology. Fund usage may include, but is not limited to, travel and honoraria for guest lecturers and informational material to advertise the event.

Leland Ferguson Lecture in Historical Archaeology of the African Diaspora

To provide support for a lecture in honor of Dr. Leland Ferguson in the area of African Diaspora. Fund usage may include, but is not limited to, travel and honoraria for guest lecturers and informational materials to advertise the event.

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Anthropology
College of Arts and Sciences

Address

Department of Anthropology
University of South Carolina
Gambrell Hall, Suite 440
817 Henderson Street
Columbia, SC 29208

Phone

803-777-6500

Fax

803-777-0259

Email

cfcarr@mailbox.sc.edu
Claudia Carriere
Administrative Assistant
Office Manager; Undergraduate and Graduate Coordinator

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