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Date and Place of Birth: April 8, 1953; Albuquerque, New Mexico

Education:

University of Chicago, M.A. in Anthropology, 1978; Ph.D. in Anthropology, 1981.
Colorado College, Colorado Springs, Colorado. B.A. December, independent major
(combining anthropology, philosophy, and psychology), 1974.

Major Academic Positions:

University of California, Berkeley, Alan Dundes Distinguished Professor of Folklore and
Professor of Anthropology, Department of Anthropology, 2005-present.
University of California, San Diego, Professor of Ethnic Studies, 1995-2005. Chair,
2000-2002. Associated Faculty, Latin American Studies and Science Studies
Programs. Director, Center for Iberian and Latin American Studies, 2001-2005.
New York University, Department of Performance Studies, Visiting Associate Professor
and Acting Chair, 1991-92.
University of Pennsylvania, Department of Folklore and Folklore, Lecturer, 1989.
State University of New York at Albany, Department of Anthropology, Visiting Assistant
Professor, 1986.
Harvard University, Andrew W. Mellon Faculty Fellow in the Humanities, Committee on
Degrees in Folklore and Mythology, 1983-1984.
Vassar College, Assistant Professor, 1980-1989; Associate Professor, 1989-1992;
Professor, 1992-1995, Department of Anthropology. Chair, 1990-1994.

Other Academic Positions:

Western Interstate Commission for Higher Education, Boulder, Colorado, Intern, 1972.
Colorado College, Department of Anthropology, Teaching Assistant; Southwestern
Studies Program, Research Assistant, 1974.
University of Arizona, Arizona State Museum, Research Assistant, 1975.
University of Chicago, Department of Anthropology and Social Sciences Division,
College of the University of Chicago, Teaching Assistant and Research Assistant,
1980.
Universidad de Oriente, Nucleo de Sucre, Cumaná, Sucre, Departamento de Idiomas
Modernos, Visiting Scholar, 1986-87.
Instituto Venezolano de Investigaciones Científicas, Department of Anthropology,
Lecturer and Visiting Scholar, 1988-1995.

Folklore Fellows Summer School, Turku, Finland, Faculty Member, 1993.
 University of Wisconsin, Department of Anthropology, NEH Summer Institute, Core presenter, 1994.
 Visiting Professor, Universidad Autónoma Experimental de Guayana, Ciudad Bolívar, 1994.
 Visiting Professor, Doctoral Program in Social Sciences and School of Anthropology, Universidad Central de Venezuela, Caracas, 1995.
 Gerente de Investigaciones y Proyectos, Fundación para las Investigaciones Aplicadas Orinoco, Tucupita, DA, Venezuela.
 Visiting Professor, Instituto de Altos Estudios de Salud Pública "Dr. Arnoldo Gabaldón," Ministerio de Salud y Desarrollo Social, Maracay, Aragua State, Venezuela, 2005 through present.

Honors and Fellowships

B.A. cum laude, Phi Beta Kappa.
 University of Chicago, Tuition Fellowship, 1975-76.
 Training Fellowship, National Research Service Award, National Institute of Mental Health, Division of Research Grants, 1976-79.
 James Mooney Award, Southern Anthropological Society (for *The wood carvers of Córdoba, New Mexico*), 1978.
 Andrew W. Mellon Faculty Fellowship in the Humanities, Harvard University, 1983-84.
 Faculty Fellow, Vassar College, 1988.
 Fellow, National Endowment for the Humanities, 1989-90.
 Chicago Folklore Prize (for *Competence in performance*), 1989.
 Elected as Fellow, American Folklore Society Fellows, 1990.
 Elected as Fellow, Folklore Fellows of the Finnish Academy of Science and Letters, Helsinki, Finland, 1993.
 Fellow, John Simon Guggenheim Memorial Foundation, 1994-95.
 Fellow, Institute for Advanced Study, Indiana University, March, 1996.
 Fellow, Woodrow Wilson International Center for Scholars, 1997-98.
 Fellow, Center for Advanced Studies in the Behavioral Sciences, Palo Alto, CA, 2001-2002.
 Faculty Research Lecturer Award, Academic Senate, University of California, San Diego, April 2004 (for tenure in 2004-2005)
 Latin American Studies Association Bryce Wood Book Award, 2004.
 Polgar Prize, Society for Medical Anthropology, 2004.
 Rudolf Virchow Award, Critical Anthropology of Health Caucus, Society for Medical Anthropology, 2006.
 Edward Sapir Book Prize, Society for Linguistic Anthropology (for *Voices of Modernity*, shared with Richard Bauman), 2006.

Extra-mural Grants:

Grant-in-Aid, International Folk Art Foundation, 1972-73 (for "Wood Carvers of Córdoba, New Mexico").
 Grant for Improving Doctoral Dissertation Research, Anthropology Program, National Science Foundation, 1979-80.

- Mellon Grant for Faculty Development, Vassar College. Grants received in 1981, 1985, 1986, and 1991.
- Conference grant, New Mexico Humanities Council, a division of the National Endowment for the Humanities, 1983 ("Oral History and the Law").
- Research Grant, Anthropology and Linguistics Programs, National Science Foundation, 1983-85 (for "Verbal Art and the Nature of Language Use in Mexicano Society").
- Travel Grant, American Council of Learned Societies, 1985 (for participation in 45th International Congress of Americanists, Bogotá, Colombia).
- Grant-in-Aid, Wenner-Gren Foundation for Anthropological Research, Inc., 1987 (for "Contextualization and Metacommunication in Warao Discourse") (declined).
- Research Grant, Linguistics Program, National Science Foundation, 1987-88 (for "Contextualization and Metacommunication in Warao Discourse").
- Grant-in-Aid, Wenner-Gren Foundation for Anthropological Research, Inc., 1989 (for "Gender, power, and poetics in Warao discourse").
- Summer Stipend, National Endowment for the Humanities, 1994 (for "Stories in times of cholera: Narrative responses to an epidemic").
- Ford Scholars Program, Ford Foundation, 1993, 1994.
- Research Grant, Anthropology Program, National Science Foundation 1994-96 (for "Narratives, politics, and power in a cholera outbreak in Venezuela").
- Grant-in-Aid, Wenner-Gren Foundation for Anthropological Research, Inc., 1994-95 (for "Stories in times of cholera: Narrative responses to an epidemic").
- Grant for Advanced Research, Social Science Research Council, 1994-95 (for "Stories in times of cholera: Narrative responses to an epidemic").
- Grant-in-Aid, Wenner-Gren Foundation for Anthropological Research, Inc., 1999-2000 (for "Glocalizing 'the Warao': Pumping oil and making citizens on the margins of the Venezuelan nation-state").
- Research Grant, Anthropology and International Programs, National Science Foundation, 1999-2001 (for "Petroleum exploitation and economic, political, and social transformation in Delta Amacuro, Venezuela").
- Research Grant, Law and Social Science Program, National Science Foundation, 2000-2002 (for "Gender, race, class, and nationality in infanticide prosecutions in Venezuela").
- Research grant, UC-MEXUS/CONACYT, 2003-2004 (for "Making Publics in Public Health: How Professionals, Journalists, and Publics Circulate Health-Related Information"; jointly with the Centro de Investigaciones y Estudios en Antropología Social [CIESAS]).

Current editorial positions

- 1997-present Co-Editor, *Pragmatics*
- 1997-present Managing Board, *Text*
- 1999-present Editorial Board, *Discourse and Society*
- 2000-present Editorial Board, *Medical Anthropology*
- 2002-present Editorial Board, *Journal of Linguistic Anthropology*
- 2004-present Conselho Editorial, *Interface - Comunicação, Saúde, Educação* (Brazil)
- 2004-present Editorial Board, *Cultural Analysis*

Publications:

(1974a). Review of *The Old Ones of New Mexico* by Robert Coles. *New Mexico Historical Review* 49(4):344-45.

(1974b). What is a modern santo? *El Palacio* 79(4):40-49.

(1975). Review of *The Sculpted Saints of a Borderland Mission* by Richard E. Ahlborn and *Santos and Saints* by Thomas J. Steele, S.J. *Arizona and the West* 17(2):174-75.

(1976a). Review of *Hispanic Villages of Northern New Mexico*, edited by Marta Weigle. *American Anthropologist* 78(4):908-9.

(1976b). Review of *The New Mexico Hispano*, edited by Carlos Cortés. *Ethnohistory* 21(4):383-84.

(1976c). To sell a saint: The manipulation of religious symbols in the evolution of a sacred art. *Papers in Anthropology* 17(2):201-221.

(1977). To talk in different tongues: The 'discovery' and 'encouragement' of Hispano wood carvers by Santa Fe patrons, 1919-1945. In William Wroth (ed.), *Hispanic crafts of the southwest*. Colorado Springs, CO.: Taylor Museum of the Colorado Springs Fine Arts Center. Pp. 37-51.

(1978a). *Hispano folklore of New Mexico: The Lorin W. Brown Federal Writers' Project Manuscripts*. Albuquerque: University of New Mexico Press. (by Lorin W. Brown with Charles L. Briggs and Marta Weigle)

(1978b). Review of *A Texas-Mexican Cancionero: Folksongs of the Lower Border*, by Américo Paredes. *Journal of American Folklore* 91(361):857-58.

(1980). *The wood carvers of Córdova, New Mexico: Social dimensions of an artistic "revival."* Knoxville: University of Tennessee Press. (Reprinted by the University of New Mexico Press, Albuquerque, 1989.)

(1981). St. Isidore, husbandman: Meditations on an image. *El Palacio* 87(1):33-40.

(1982). Review of *Brothers of Light, Brothers of Blood: Penitentes of the Southwest*, by Marta Weigle. *Ethnohistory* 29(3):233-34.

(1983a). A conversation with St. Isidore: Teachings of the elders. In Marta Weigle with Claudia Larcombe and Samuel Larcombe (eds.), *Hispanic arts and ethnohistory in the southwest: New papers inspired by the work of E. Boyd*. Albuquerque: University of New Mexico Press and Santa Fe: Ancient City Press. Pp. 104-115.

(1983b). Review of *Curanderismo: Mexican American Folk Healing*, by Robert Trotter II and Juan Antonio Chavira. *Journal of Anthropological Research* 347-49.

(1983c). Questions for the ethnographer: A critical examination of the role of the interview in fieldwork. *Semiotica* 46(2/4):233-261.

(1984a). Review of *The Folk Classification of Ceramics: A Study of Cognitive Prototypes*, by Willett Kempton. *Language in Society* 13(4):534-37.

(1984b). Learning how to ask: Native metacommunicative competence and the incompetence of fieldworkers. *Language in Society* 13(1):1-28.

(1985a). Experiencing the past: Chamisal and Peñasco, New Mexico in 1940. In William Wroth (ed.), *Russell Lee's photographs of Chamisal and Peñasco, New Mexico*. Santa Fe, NM: Ancient City Press. Pp. 5-15.

(1985b). Review of *The Language of Riddles: New Perspectives*, by W. J. Pepicello and Thomas A. Green. *American Anthropologist* 87(2):447-48.

(1985c). The pragmatics of proverb performances in New Mexican Spanish. *American Anthropologist* 87:793-810. Reprinted in Wolfgang Mieder, ed., *Wise Words: Essays on the Proverb*, 317-49. New York: Garland.

(1985d). The "revival" of image-carving in New Mexico: Object-fetishism or cultural conservation? In Thomas Vennum, Jr. (ed.), *1985 Festival of American Folklife*. Washington: Smithsonian Institution and the National Park Service. Pp. 57-61.

(1985e). Treasure tales and pedagogical discourse in Mexicano New Mexico. *Journal of American Folklore* 98(389):287-314.

(1986a). Carving out a cultural connection: Artist and patron, process and product in the emergence of contemporary folk art. In Simon J. Bronner and John Michael Vlach (eds.), *Folk art and art worlds*. American Material Culture and Folklife Series. Ann Arbor: UMI Research Press. Pp. 195-224.

(1986b). Learning how to ask: a sociolinguistic appraisal of the role of the interview in social science research. Cambridge: Cambridge University Press.

(1986c). Review of *The Messages of Tourist Art: An African Semiotic System in Comparative Perspective*, by Bendetta Jules-Rosette. *American Anthropologist* 88:983-984.

(1987a). Review of *The Folklore Text: From Performance to Print*, by Elizabeth C. Fine. *Language in Society* 16:430-33.

(1987b). Gender roles and women's humor in Mexicano New Mexico. *New Mexico Folklore Record* 16:1-18.

(1987c). Getting both sides of the story: Oral history in land grant research and litigation. In Charles L. Briggs and John R. Van Ness, ed., *Land, water, and culture: New perspectives on Hispanic land grants*. Albuquerque: University of New Mexico Press, pp. 217-265.

- (1987d). *Land, water, and culture: New perspectives on Hispanic land grants*. Albuquerque: University of New Mexico Press. (Edited by Charles L. Briggs and John R. Van Ness).
- (1988a). *Análisis sociolingüístico del discurso Warao: notas preliminares sobre las formas seculares*. *Montalbán* 20:103-20.
- (1988b). *Competence in performance: The creativity of tradition in Mexicano verbal art*. Conduct and Communication Series. Philadelphia: University of Pennsylvania Press.
- (1988c). *Disorderly dialogues in ritual impositions of order: the role of metapragmatics in Warao dispute mediation*. *Anthropological Linguistics* 30(3/4):448-91.
- (1988d). *Introduction to special issue*. *Anthropological Linguistics* 30(3/4):271-78.
- (1988e). *Review of Language Contact in a Plantation Environment: A Sociolinguistic History of Fiji*, by Jeff Siegel. *Anthropological Linguistics* 30:236-41.
- (1988f). *Narrative resources for the creation and mediation of conflict*. *Anthropological Linguistics*, Vol 30, Nos. 3/4. (Edited special issue)
- (1988g). *Review of Systematic Fieldwork, Volume 1: Foundations of Ethnography and Interviewing, and Volume 2: Ethnographic Analysis and Data Management*, by Oswald Werner and G. Mark Schoepfle. *American Anthropologist* 90:1001-3.
- (1989a). *Review of Fieldwork*, by Bruce Jackson. *Journal of American Folklore* 102:211-14.
- (1989b). *Review of Storytelling Rights: The Uses of Oral and Written Texts by Urban Adolescents*, by Amy Shuman. *Man* n.s. 24:192-93.
- (1989c). *Review of Talking Culture: Ethnography and Conversation Analysis*, by Michael Moerman. *American Anthropologist* 91:478-79.
- (1990a) *Diversidad metapragmática en el arte verbal: poesía, imaginación e interacción en los estilos narrativos Warao*. In Ellen Basso and Joel Sherzer, eds., *Las culturas nativas latinoamericanas a través de su discurso*. Quito, Ecuador: Ediciones Abya-Yala. Pp. 135-74.
- (1990b). *The lost gold mine of Juan Mondragón: A legend of New Mexico performed by Melaquías Romero*. Tucson: University of Arizona Press. (By Charles L. Briggs and Julián Josué Vigil).
- (1990c). *Poetics and performance as critical perspectives on language and social life*. *Annual Review of Anthropology* 19:59-88 (Richard Bauman and Charles L. Briggs).
- (1991a) *Review of Sayings of the Ancestors: The Spiritual Life of the Sibundoy Indians*, by John H. McDowell. *Language in Society* 20:276-77.

(1991b). Review of *Taleworlds and Storyrealms: The Phenomenology of Narrative*, by Katherine Galloway Young. *Language in Society* 20:279-81.

(1991c). Review of *Talking Voices: Repetition, Dialogue, and Imagery in Conversational Discourse*, by Deborah Tannen. *American Anthropologist* 93:1000-1.

(1992a). Review of *Discourse Markers*, by Deborah Schiffrin. *Language in Society* 21:683-87.

(1992b). Genre, intertextuality, and social power. *Journal of Linguistic Anthropology* 2(2):131-72. (by Charles L. Briggs and Richard Bauman).

(1992c). Linguistic ideologies and the naturalization of power in Warao discourse. *Pragmatics* 2(3):387-404.

(1992d). 'Since I am a woman, I will chastise my relatives': gender, reported speech, and the (re)production of social relations in Warao ritual wailing. *American Ethnologist* 19:337-61.

(1993a). Generic versus metapragmatic dimensions of Warao narratives: Who regiments performance? In John A. Lucy (ed.), *Reflexive language: reported speech and metapragmatics*, pp. 179-212. Cambridge: Cambridge University Press.

(1993b). "I'm not just talking to the victims of oppression tonight—I'm talking to everybody": Rhetorical authority and narrative authenticity in an African-American poetics of political engagement. *Journal of Narrative and Life History* 3(1):33-77.

(1993c). Introduction to special issue on Theorizing folklore. *Western Folklore* 52(2,3,4):109-34. (With Amy Shuman)

(1993d). Metadiscursive practices and scholarly authority in folkloristics. *Journal of American Folklore* 106(422):387-434.

(1993e). The patterning of variation in performance. In Dennis R. Preston, ed., *American dialect research*, pp. 379-43. Amsterdam: John Benjamins.

(1993f). Personal sentiments and polyphonic voices in Warao women's ritual wailing: Music and poetics in a critical and collective discourse. *American Anthropologist* 95:929-57.

(1993g). Theorizing folklore: New perspectives on the politics of culture. 3 special issues of *Western Folklore* 52(2,3,4). (Special issue edited by Charles L. Briggs and Amy Shuman.)

(1994a). Review of *Power in Performance: The Creation of Textual Authority in Weyewa Ritual Speech*, by Joel C. Kuipers. *American Ethnologist* 21:420.

(1994b). The sting of the ray: Bodies, agency, and grammar in Warao curing. *Journal of American Folklore* 107(423):139-66.

(1995a). Genre, intertextuality, and social power. In Ben G. Blount, ed., *Language, culture, and society: A book of readings*, pp. 567-608. Prospect Heights, IL: Waveland, (with Richard Bauman; reprint of 1992a).

(1995b). Interview. In Jef Verschueren, Jan-Ola Östman, and Jan Blommaert, eds. *Handbook of pragmatics manual*, pp. 601-6. Amsterdam: John Benjamins.

(1996a). Conflict, language ideologies, and privileged arenas of discursive authority in Warao dispute mediation. In Charles L. Briggs, ed., *Disorderly discourse: Narrative, conflict, and social inequality*, pp. 204-42. Oxford: Oxford University Press.

(1996b). Género, intertextualidad y poder social. *Revista de Investigaciones Folklóricas* 11:78-108. (With Richard Bauman; translation of 1992a)

(1996c). Interviewing. In Hans Goebel, Peter H. Nelde, Zdenek Stary, and Wolfgang Wölck, eds., *Kontaktlinguistic: Ein internationales Handbuch zeitgenössischer Forschung*, Volume 1, pp. 744-50. Berlin: Walter de Gruyter.

(1996d). The meaning of nonsense, the poetics of embodiment, and the production of power in Warao shamanistic healing. In Carol Laderman and Marina Roseman, eds., *The performance of healing*, pp. 185-232. New York: Routledge.

(1996e). *Disorderly discourse: Narrative, conflict, and social inequality*. Oxford: Oxford University Press. (Edited by Charles L. Briggs)

(1996f). The politics of discursive authority in research on the "invention of tradition." *Cultural Anthropology* 11(4):435-69.

(1997a). Conflict and violence in pragmatic research. *Pragmatics* 7(4). (Edited special issue)

(1997b). Introduction: The power of discourse in (re)creating genocide. *Social Identities* 3(3):407-413.

(1997c). 'The Indians Accept Death as a Normal, Natural Event'; Institutional Authority, Cultural Reasoning, and Discourses of Genocide in a Venezuelan Cholera Epidemic. *Social Identities* 3(3):439-69 (with Clara Mantini Briggs).

(1997d). Introduction: From the ideal, the ordinary, and the orderly to conflict and violence in pragmatic research. *Pragmatics* 7(4):451-59.

(1997e). Notes on a "confession": On the construction of gender, sexuality and violence in an infanticide case. *Pragmatics* 7(4):519-46.

(1997f). Sequentiality and temporalization in the narrative construction of a South American cholera epidemic. *Journal of Narrative and Life History* 7(1-4):177-83. Reprinted in

Lisa Philips Valentine and Regna Darnell, eds., *Theorizing the Americanist tradition*. Toronto: University of Toronto Press (1999).

(1997-98). Discourses of genocide. *Social Identities*. (Specialties section of two consecutive issues, published in October 1997 and February 1998)

(1998). "You're a liar—you're just like a woman!" Constructing dominant ideologies of language in Warao men's gossip. In Bambi Schieffelin, Kathryn A. Woolard, and Paul V. Kroskrity, eds., *Language ideologies: Practice and theory*, 229-55. New York: Oxford University Press.

(1999a). "The foundation of all future researches": Franz Boas, George Hunt, and the textual construction of modernity. *American Quarterly* 51(3):479-528.

(1999b). Lessons in the time of cholera. In *Infectious diseases and social inequality in Latin America*. Working paper series number 239, pages 1-30. Washington, DC: Latin American Program, Woodrow Wilson International Center for Scholars. (Also, Preface, i-ii.)

(1999c). Linearizing narrative, constructing experience: Terror, gender, and epistemology in stories of a cholera epidemic in Venezuela. In *Engendering Communication*, Suzanne Wertheim, Ashlee Bailey, and Monica Corston-Oliver, eds, pp. 91-103. Berkeley, CA: Berkeley Women and Language Group.

(1999d). Rethinking the Public: Folklorists and the contestation of public cultures, in a special issue entitled Cultural brokerage: Forms of intellectual practice in society, *Journal of Folklore Research* 36(2/3):283—286.

(2000a). "Bad mothers" and the threat to civil society: Race, cultural reasoning, and the institutionalization of social inequality in a Venezuelan infanticide trial. *Law and Social Inquiry* 25(2):299-354. (by Charles L. Briggs and Clara Mantini-Briggs).

(2000b). Emergence of the non-indigenous peoples: A Warao narrative. In Kay Sammons and Joel Sherzer, eds., *Translating Native Latin American verbal art: Ethnopoetics and ethnography of speaking*, pp. 174-96. Washington, D.C.: Smithsonian Institution Press.

(2000c). Interview. *Journal of Linguistic Anthropology*. 9(1-2):137-40.

(2000d). Language philosophy as language ideology: John Locke and Johann Gottfried Herder. In *Regimes of language: Ideologies, politics, and identities*, ed. P. V. Kroskrity, pp. 139-204. Santa Fe, NM: School of American Research. (by Richard Bauman and Charles L. Briggs)

(2001a). Anthropology of discourse. In *International encyclopedia of social and behavioral sciences*, ed. Neil J. Smelser and Paul B. Baltes. Vol. 6, pp. 3732-3736. Amsterdam: Elsevier.

(2001b). Review of *Darkness in El Dorado: How Scientists and Journalists Devastated the Amazon*, by Patrick Tierney. *Current Anthropology* 42(2):269-71.

(2001b). Modernity, Cultural Reasoning, and the Institutionalization of Social Inequality: Racializing Death in a Cholera Epidemic in Venezuela. *Comparative Studies in Society and History*. 43(4): 665-700.

(2002a). Genocide. In *The Blackwell companion to racial and ethnic studies*, ed. David Theo Goldberg and John Solomos, pp. 31-45. Malden, Mass: Blackwell.

(2002b). Interviewing, power/knowledge, and social inequality. In Jay F. Gubrium and James A. Holstein, eds., pp. 911-922. *Handbook of interview research*. Thousand Oaks, CA: Sage. (Reprinted in Jaber F. Gubrium and James A. Holstein, eds., *Postmodern interviewing*. Thousand Oaks, CA: Sage, 2003).

(2002c). Linguistic magic bullets in the making of a modernist anthropology. *American Anthropologist* 104(2): 481-98.

(2003a). *Stories in the time of cholera: Racial profiling during a medical nightmare*. Berkeley: University of California Press. (by Charles L. Briggs with Clara Mantini-Briggs)

(2003b). *Voices of modernity: Language ideologies and the politics of inequality*. Cambridge: Cambridge University Press. (by Richard Bauman and Charles L. Briggs)

(2003c). Why nation-states can't teach people to be healthy: Power and pragmatic miscalculation in public discourses on health. *Medical Anthropology Quarterly* 17(3):287-321.

(2003d). Foreword to *Language and social identity*, ed. by Richard K. Blot. Westport CT.: Praeger.

(2004a). Introduction. In *Women, Ethnicity, and Medical Authority: Historical Perspectives on Reproductive Health in Latin America*, ed. Tamera Marko and Adam Warren, eds., pp. 1-4. La Jolla, CA: Center for Iberian and Latin American Studies

(2004b). *Las historias en los tiempos del cólera*. Caracas, Venezuela: Nueva Sociedad and Deutsche Gesellschaft für Technische Zusammenarbeit. (by Charles L. Briggs and Clara Mantini-Briggs; translation of 2003a, with additional materials).

(2004c). Malthus' anti-rhetorical rhetoric, or, on the magical conversion of the imaginary into the real. In *Categories and contexts: Critical studies in qualitative demography*, ed. Simon Szreter, Hania Sholkamy, and A. Dharmaligam, pp. 57-76. Oxford: Oxford University Press.

(2004d). Theorizing modernity conspiratorially: Science, scale, and the political economy of public discourse in explanations of a cholera epidemic. *American Ethnologist* 31(2):163-186.

(2005a). Ethnographic approaches to narrative. In *Routledge Encyclopedia of Narrative Theory*, ed. by David Herman, Manfred Jahn, and Marie-Laure Ryan, pp. 146-51. London: Routledge.

(2005b). Genealogies of race and culture and the failure of vernacular cosmopolitanisms: Rereading Franz Boas and W.E.B. Du Bois. *Public Culture* 17(1):75-100.

(2005c). Hegemonía comunicativa y salud emancipadora: Un contradicción inédita (El Ejemplo del Dengue). In *Informe Alternativo sobre la Salud en América Latina*. Observatorio Latinoamericano de Salud, Centro de Estudios y Asesoría en Salud, ed. Quito: Global Health Watch/CEAS (with Clara Mantini-Briggs).

(2005d). Communicability, Racial Discourse, and Disease. *Annual Review of Anthropology* 34:269-91.

(2005e). Sociolinguistic interviews. In *Sociolinguistics: An international handbook of the science of language and society*, ed. by Ulrich Ammon, Norbert Dittmar, Klaus J. Mattheier. (Second edition) Berlin: Walter de Gruyter.

(2005f). Perspectivas críticas de salud y hegemonía comunicativa: Aperturas progresistas, enlaces letales. *Revista de Antropología Social* 14:101-24.

(2006). Perspectivas críticas de salud y hegemonía comunicativa: Aperturas progresistas, enlaces letales. *Revista de Antropología Social* 14:101-24.

(in press). *Discourses of genocide*. Oxford: Rowman and Littlefield. (Edited by Charles L. Briggs and David Theo Goldberg).

(in press). The Making of the Neoliberal Subject in News Coverage of Health Issues. *Social Text* (with Daniel C. Hallin).

(in press). *El poder de la palabra y la palabra del poder*. Caracas, Venezuela: FUNDEF.

(in press). Políticas, poéticas y géneros de la muerte: Discursos indígenas, capital simbólica y el poder del estado. Quito, Ecuador: Editorial Abya-Yala.

(in press). Anthropology, interviewing, and communicability in contemporary society. *Current Anthropology* (to be published in vol. 48, no.4, August 2007).

(in press). Mediating infanticide: Theorizing relations between narratives and violence. *Cultural Anthropology* (to be published in summer 2007).

(in press). The Gallup Poll and illusions of democratic rule: Ideologies of interviewing and the communicability of modern life. *Text&Talk* (to be published in late 2007).

Membership in Professional Associations:

American Anthropological Association (Executive Program, Public Policy, and Human Rights Committees; Commission on the Status of Indigenous Peoples of South America), American Ethnological Society, American Folklore Society (Fellow and President of AFS Fellows; Long-Range Planning Committee, Executive Board), American Studies Association, Association for

Political and Legal Anthropology, International Pragmatics Association (member of Consultation Board, Executive Committee, and journal co-editor), Latin American Studies Association (Chair, Social Science and Medicine Section; Section Track Chair), Law and Society Association, Linguistic Society of America, Society for Cultural Anthropology, Society for Linguistic Anthropology (Secretary-Treasurer, Executive Board, State of the Professional Committee), Society for Latin American Anthropology, Society for Medical Anthropology, Society for Social Studies of Science, Society for the Study of the Indigenous Languages of the Americas.

Language Proficiency:

Spanish (fluent); Warao (good); French and Portuguese (good reading, fair speaking); reading ability in German.