

PROGRAM

**IX Sesquiannual Conference of the Society for the Anthropology of Lowland
South America (SALSA)**

June 26th-29th, 2014

School of Global Studies, University of Gothenburg

Konstepidemins väg 2, 40530

Gothenburg, Sweden

This conference was funded by the Society for the Anthropology of Lowland South America, the School for Global Studies of the University of Gothenburg, and the Department of Anthropology of Vanderbilt University.

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ORGANIZERS

<p>Conference Organizer / Host Dan Rosengren School of Global Studies Gothenburg University Box 700 SE 405 30 Gothenburg Sweden dan.rosengren@globalstudies.gu.se</p>	<p>Academic Program Chair Carlos D. Londoño Sulkin Department of Anthropology University of Regina Regina, SK S4S 0A2 Canada carlos.londono@uregina.ca</p>
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<p>SALSA President Elect Jonathan Hill Department of Anthropology Southern Illinois University Carbondale, IL 62901 USA jhill@siu.edu</p>	

LIST OF PARTICIPANTS

1. Aikman, Sheila (University of East Anglia);Panel 7
2. Alès, Catherine (CNRS-EHESS);Panel 8
3. Allard, Olivier (University of Picardie);Panel 8
4. Alves, Daiana Travassos (University of Exeter);Workshop 2
5. Arroyo-Kalin, Manuel (University College London);Workshop 1
6. Athias, Renato (Universidade Federale de Pernambuco);Panel 5, Open Discussion
7. Augustat, Claudia (Weltmuseum Wien);Panel 3
8. Bacchiddu, Giovanna (Pontificia Universidad Catolica, Santiago de Chile);Panel 7
9. Ball, Christopher (University of Notre Dame);Panel 4
10. Beckerman, Stephen (University of Utah);Panel 1
11. Bollettin, Paride (Universidade de São Paulo);Panel 9
12. Brabec de Mori, Bernd (University of Music and Performing Arts, Graz, Austria);Panel 5
13. Bründlmayer, Cécile (University of Vienna);Panel 3
14. Brust, Alexander (Museum der Kulturen Basel);Panel 3
15. Bueno, Lucas (Universidade Federal de Santa Catarina);Panel 6

16. Buitrón-Arias, Natalia (London School of Economics and Political Science);Panel 7
17. Cabalzar, Flora (Université de Neuchâtel/ Universidade de Sao Paulo);Panel 7
18. Cabral, Mariana Petry (IEPA Nucleo de Pesquisa Arqueologica, Instituto de Pesquisas Cientificas e Tecnologicas do Estado do Amapa);Panel 13
19. Campbell, Jeremy M.(Roger Williams University);Panel 2
20. Cariaga, Diógenes Egidio (Universidade Federal de Santa Catarina);Panel 2
21. Carvalho, Lucas Carneiro de (University of Virginia);Panel 5
22. Castillo, Patrik (University of Gothenburg);Workshop 2
23. Chaves, Carlos Eduardo (Universidade Estadual de Campinas);Panel 9
24. Chernela, Janet (University of Maryland);Panel 4, Panel 8
25. Ciccarone, Celeste (UFES);Panel 8
26. Conklin, Beth A, (Vanderbilt University); Conversations in the Lobby
27. De la Hoz, Nelsa (Universidad de los Andes / Tropenbos Colombia);Panel 2
28. Deshoullière, Grégory (Laboratoire d'Anthropologie Sociale);Panel 12
29. Duin, Renzo S. (Leiden University);Panel 13, Panel 9
30. Duin, Sonia (University of Florida);Panel 5, Panel 9
31. Dziubinska, Magda Helena (Université Paris Ouest);Panel 11
32. Echeverri, Juan Alvaro (Universidad Nacional de Colombia);Panel 5
33. Erickson, Pamela (University of Connecticut);Panel 1
34. Eriksson, Jan (Swedish University of Agricultural Sciences);Workshop 2
35. Espinosa, Oscar (Pontificia Universidad Católica del Perú);Panel 11
36. Ewart, Elizabeth (University of Oxford);Panel 9
37. Feather, Conrad (Forest Peoples Programme);Panel 11; Debate/Discussion
38. Ferrié, Francis (UPO Nanterre (France) / University of St Andrews);Panel 5
39. Fortis, Paolo (Durham University);Panel 9
40. Gassón, Rafael (Instituto Venezolano de Investigaciones Científicas);Panel 13
41. Gonçalves Martin, Johanna (University of Cambridge);Panel 5
42. Gow, Peter (University of St. Andrews);Panel 10, Panel 11; Debate/Discussion
43. Grotti, Vanessa Elisa (University of Oxford);Panel 12; Debate/Discussion
44. Gunnarsson, Kjell Denti;Workshop 2
45. Heckenberger, Michael J. (University of Florida);Panel 13, Workshop 1
46. Hemming, John (Independent);Panel 6
47. Herzog-Schröder, Gabriele (Ludwig Maximilian University of Munich);Panel 3
48. Hewlett, Christopher (University of St. Andrews);Panel 11
49. Hill, Jonathan D. (Southern Illinois University, Carbondale);Panel 4
50. Hirtzel, Vincent (Centre Erea, Université Paris-Ouest);Panel 10
51. Hornborg, Alf (Lund University);Keynote lecture, Panel 10, Workshop 1
52. Howell, Angelina (University of Florida);Panel 6
53. Iriarte, Jose (University of Exeter);Workshop 2
54. Iuvato, Fabiola (University of East Anglia);Panel 9
55. Jaimes Betancourt, Carla (Deutsches Archäologisches Institut);Workshop 1
56. Kapfhammer, Wolfgang (Philipps-Universität Marburg);Panel 3
57. Killick, Evan (University of Sussex);Panel 7; Debate/Discussion
58. Kondo, Hiroshi (Ritsumeikan University);Panel 12
59. Lagrou, Els (Universidade Federal do Rio de Janeiro);Panel 9
60. Lea, Vanessa Rosemary (Universidade Estadual de Campinas);Panel 2

61. Levin, Erik (University of Chicago);Panel 12
62. Londoño Sulkin, Carlos D. (University of Regina; Academic Program Chair
63. Lopes, André (Universidade de São Paulo);Films
64. Macedo, Silvia (EREA du LESC, France);Panel 7
65. Machado, Juliana Salles (Universidade de São Paulo);Panel 13, Panel 6
66. Matarezio, Edson Tosta (Universidade de São Paulo);Films
67. McCallum, Cecilia (Universidade Federal da Bahia);Panel 8
68. Mezzenzana, Francesca (London School of Economics);Panel 5
69. Micarelli, Giovanna (Universidad Javeriana, Colombia, and Universidad de Coimbra, Portugal);Panel 5
70. Milanez, Felipe (Centre for Social Studies (CES), European Network of Political Ecology (Entitle));Panel 2
71. Montagnani, Tommaso (Labex “Créations, Arts et Patrimoines”, Paris);Panel 4
72. Moore, Thomas (Centro Eori de Investigación y Promoción Regional);Workshop 4
73. Morelli, Camilla (University of Manchester);Panel 7, Panel 11
74. Muñoz, Adriana (Museum of World Cultures, Gothenburg);Panel 3
75. Oliveira, Melissa Santana de (Universidade Federal de Santa Catarina);Panel 7
76. Oliver, José (University College London);Workshop 1
77. Opas, Minna (University of Turku);Panel 10
78. Overing, Joanna (University of St. Andrews);Panel 9
79. Peluso, Daniela (University of Kent);Panel 8
80. Pérez Gil, Laura (PPGAS – Universidade Federal do Paraná);Panel 11
81. Pimenta, Jose (Universidade de Brasilia);Panel 2
82. Rahman, Elizabeth Ann (University of Oxford) ;Panel 5, Panel 8
83. Reig, Alejandro (University of Oxford);Panel 5
84. Rival, Laura (University of Oxford);Panel 7, Panel 2
85. Rocha, Bruna Cigaran da (Institute of Archaeology, University College London);Panel 6
86. Rodríguez, Iokiñe;Panel 13
87. Rodríguez, Juan Luis (Queens College of the City University of New York);Panel 4
88. Rolando, Giancarlo (University of Virginia);Panel 7, Panel 11
89. Rosengren, Dan (University of Gothenburg);Conference Organizer, Panel 10
90. Rostain, Stéphen (CNRS / IFEA);Workshop 1, Films
91. Rostoker, Arthur (Queens College-CUNY);Panel 6
92. Santos-Granero, Fernando (Smithsonian Tropical Research Institute);Panel 4
93. Santoyo, Alvaro Andrés (EHESS, Paris);Panel 8
94. Sarmiento Barletti, Juan Pablo (University of St. Andrews);Panel 11
95. Sautchuk, Carlos (Universidade de Brasília);Panel 12
96. Schaan, Denise Pahl (Universidade Federal do Pará);Workshop 2
97. Scholz, Andrea (Ethnologisches Museum, Staatliche Museen zu Berlin);Panel 3
98. Schröder, Peter (Universidade Federal de Pernambuco);Panel 6
99. Severi, Carlo (École des hautes études en sciences sociales);Panel 4
100. Shepard, Glenn (Museu Paraense Emílio Goeldi);Panel 12, Debate/Discussion, Workshop 1
101. Söderström, Mats (Swedish University of Agricultural Sciences);Workshop 2
102. Stenborg, Per (University of Gothenburg);Workshop 2

103. Tassinari, Antonella (Universidade de Santa Caterina);Panel 7
104. Thompson, Warren M. (University of Michigan);Panel 12
105. Valdez, Francisco (IRD, France);Workshop 1
106. Valentine, Paul (University of East London (retired));Panel 2
107. Veber, Hanne (University of Copenhagen);Panel 7
108. Villela Pinto, Alice Martins (Universidade de São Paulo);Panel 9
109. Virtanen, Pirjo Kristiina (University of Helsinki);Panel 10; Debate/Discussion
110. Walker, Harry (London School of Economics and Political Science);Panel 7
111. White, Cheryl (Anton de Kom University of Suriname);Panel 13
112. Wierucka, Aleksandra (University of Gdansk);Panel 7
113. Wroblewski, Michael (Grand Valley State University);Panel 4
114. Zycherman, Ariela (University of Illinois at Chicago);Panel 2

TIMETABLE

The panels will all take place at the School of Global Studies' Annedalsseminariet, rooms 204, 220, 302, and 326; we have rooms 219, 303, 325 and 420 for *ad hoc* meetings. The workshops will take place in room 325. The Conversations in the Lobby and the Debate will take place at the Linné hall of the Department of Journalism, adjacent to the Annedalsseminariet. The Saturday evening meal and keynote will take place in the great assembly hall on the top floor of the Annedalsseminariet.

There will be coffee, tea, and small tidbits available during breaks, and suitable affordances for convivial mingling during evening receptions; participants must make their own arrangements for lunch. There will be restaurant info available at the conference venue.

Thursday, June 26

Time	Room 204	Room 220	Room 302	Room 326	Room 325
12:00-5:00	Conference registration, materials (Location TBA)				
2:30 – 4:00	SALSA Board meeting				
	Panel 1	Panel 2	Panel 5	Panel 3	Workshop 1 (admission limited)
4:00		Campbell, Jeremy M.	Brabec de Mori, B.	Muñoz, Adriana	Arroyo-Kalin, M. Betancourt, Carla Moore, Thomas Jaimes Oliver, José Heckenberger, M. Rostain, Stéphen Shepard, Glenn Valdez, Francisco Hornborg, Alf
4:20	Beckerman, Stephen	Lea, Vanessa	Mezzenzana, F.	Augustat, Claudia	
4:40	Discussion	Milanez, Felipe	Ferrie, Francis	Herzog-Schröder, G.	
5:00		Pimenta, Jose	Athias, Renato	Kapfhammer, W.	
5:20		Discussion	Discussion	Discussion	
5:40-7:00	Welcoming reception (Location to be announced)				

Friday, June 27

Time	Room 204	Room 220	Room 302	Room 326	Room 325
	Panel 4	Panel 2 (continued)	Panel 5 (continued)	Panel 3 (continued)	Workshop 1 (continued)
9:00	Ball, Christopher	Rival, Laura	Reig, Alejandro	Bründlmayer, Cécile	(same participants as above)
9:20	Rodríguez, Juan Luis	Valentine, Paul	Micarelli, Giovanna	Brust, Alexander	
9:40	Wroblewski, Michael	De la Hoz, Nelsa	Echeverri, Juan A.	Scholz, Andrea	
10:00	Montagnani, T	Zycherman, Ariela	Rahman, Elizabeth	Schröder, Peter	
10:20	Discussion	Discussion	Discussion	Discussion	
10:40	Break				
11:00	Conversations in the Lobby (Beth Conklin) – Linné Hall				
12:00	Lunch (on your own)				
	Panel 4 (continued)	Panel 7	Panel 5 (continued)	Panel 6	Workshop 1 (continued)
1:20	Chernela, Janet	Macedo, Silvia	Gonçalves Martin, J.		(same participants as above)
1:40	Santos-Granero, Fdo.	Aikman, Sheila	Duin, Sonia	Howell, Angelina	
2:00	Hill, Jonathan	Rolando, Giancarlo	Carvalho, Lucas C	Bueno, Lucas	
2:20	Discussion	Bacchiddu, Giovanna	Discussion	Rostoker, Arthur	
			Panel 8		
2:40	Discussant	Discussion	Peluso, Daniela	Discussion	
3:00	Break				
3:20		Morelli, Camilla	Alès, Catherine	Rocha, Bruna C. da	
3:40		Wierucka, Alexandra	McCallum, Cecilia	Hemming, John	
4:00		Cabalzar, Flora	Rahman, Elizabeth A.	Discussion	
				Film (Room 326)	
4:20		Discussion	Discussion	Matarezio, Edson: <i>What Lévi-Strauss owes to the</i>	
4:40			Santoyo, Alvaro A.		
5:00			Ciccarone, Celeste		

				<i>Amerindians</i>	
5:20			Discussion		
5:40	Evening reception (location to be announced)				

Saturday, June 28

Time	Room 204	Room 220	Room 302	Room 326	Room 325	
	Panel 9	Panel 7 (continued)	Films	Panel 10	Workshop 2 (admission limited)	
9:00	Lagrou, Els	Walker, Harry	Lopes, André: <i>Vende-se Pequi / Pequi for sale</i>	Veber, Hanne	Alves, Daiana T. Castillo, Patrik Eriksson, Jan Gunnarsson, Kjell D. Iriarte, Jose Schaan, Denise Söderström, M. Stenberg, Per	
9:20	Villela Pinto, Alice M.	Tassinari, Antonella		Rosengren, Dan		
9:40	Duin, Renzo	Oliveira, M. de S.	Rostain, Stéphen: <i>Arqueólogos</i>	Opas, Minna		
10:00	Discussion	Discussion	Discussion	Virtanen, Pirjo K.		
10:20			Discussion			
10:40	Break					
			Panel 11			
11:00	Ewart, Elizabeth	Buitrón Arias, Natalia	Hewlett, Christopher	Hirtzel, Vincent		
11:20	Fortis, Paolo	Veber, Hanne	Sarmiento B., Juan P.	Gow, Peter		
11:40	Bollettin, Paride	Killick, Evan	Rolando, Giancarlo	Discussant- Alf Hornborg		
12:20	Discussion	Discussion	Discussion	Discussion		
12:40	SALSA Board meeting	Lunch (on your own)				
	Panel 9	Panel 12	Panel 11 (continued)	Panel 13	Workshop 2 (continued)	
2:00	Iuvaro, Fabiola	Kondo, Hiroshi	Gow, Peter	Film (Duin, R.)	(same participants as above)	
2:20	Duin, Sonia	Sautchuk, Carlos	Morelli, Camilla	Gassón, Rafael		
2:40	Cariaga, Diógenes E	Shepard, Glenn	Pérez Gil, Laura	Machado, Juliana S.		
3:00	Discussant - Overing, J	Thompson, Warren	Discussion	Cheryl White		

3:20	Discussion	Discussion		Discussion	
3:40	Break				
4:00-5:20 PM	Special event: Debate/Discussion (Organizer: Evan Killick) (Linné Hall)				
6:00	Special event: Keynote lecture (Alf Hornborg) (Assembly hall, top floor of the Annedalsseminariet)				
7:00	Special event: Swedish summer buffet (Assembly hall, top floor of the Annedalsseminariet)				

Sunday, June 29th

Time	Room 204	Room 220	Room 302	Room 326	Room 325
	Panel 14	Panel 12 (continued)	Panel 11 (continued)	Panel 13 (continued)	
9:00	Athias, Renato (organizer)	Deshoullière, Grégory	Espinosa, Oscar	Heckenberger, M	
9:20		Grotti, Vanessa E.	Feather, Conrad	Cabral, Mariana P.	
9:40		Levin, Erik	Dziubinska, Magda H.	Discussion	
10:00		Discussion	Discussion		
10:20	Break				
10:40	SALSA general membership meeting (Linné Hall)				
12:10	Adjournment				

EVENT DESCRIPTIONS AND ABSTRACTS

SPECIAL EVENTS

Keynote lecture

Saturday, June 28th, 6:00 PM, Assembly hall, top floor of the Annedalsseminariet
Alf Hornborg (Professor, Human Ecology Division, Lund University)

Persons, Things, and Perceptions in Indigenous Amazonia: Comparative Reflections on Animism, Fetishism, and Perspectivism

<http://theoryculturesociety.org/video-alf-hornborg-on-technology-as-fetish/>

Swedish summer buffet (Assembly hall, top floor of the Annedalsseminariet)

Saturday June 28th, 7:00 PM.

Important note: there is a fee for this collective meal, of US\$50 for adults, US\$20 for youths aged 6-16, and US\$10 for children. Payment will be through Paypal, as set up in the SALSA 2014 website.

Menu (ecological, near produced, and very PC):

New potatoes with radishes, lemon dressing and sunflower sprouts

Salmon baked in oven with lemon and dill

Watermelon salad with rucola and feta cheese

Alder smoked steak of lamb

Pickled herring and Swedish rye bread

Pie with leeks and aged cheese

Beetroot salad with horseradish

Asparagus wrapped in puff pastry

Nettle sauce

Pea dip

Herb baguettes

Strawberry cake

Conversations in the Lobby

Friday, June 27th, 11: AM, Linné Hall

Beth A. Conklin (Vanderbilt University / SALSA President)

Anthropossibilities: What Can Amazonianists Bring to the Conversation?

What is our work good for? Not, what purpose does it serve for scholarship and South American people and causes, but: what is our work *good* for, in the collective human project of crafting a better future? This question grows from a sense that Amazonian anthropology is positioned to recognize our relevance to some of the biggest questions on society's agenda. One factor is Amazonia's centrality in the global carbon cycle. Another is our insights into more-than-Western life-ways and histories. In a recent essay, Joel Robbins (JRAI, September 2013) traces how, since the 1980s, anthropology's central concerns shifted from the "savage slot" to the "suffering subject,"

from a focus on cultural differences to a focus on human oppression, poverty, pain, and vulnerability. Robbins sees another shift coalescing around an “anthropology of the good,” which focuses renewed attention on cultural differences as a resource to think critically about alternative paths toward a healthier, more equitable future.

Amazonianists have deep expertise on the savage and the suffering. Can we take these insights further, into public conversations about the world in which we would like to live?

This is the second iteration of the Conversations in the Lobby in SALSA Sesquiannual meetings. This event was created in warm memory of Steven Rubenstein, whose habit it was to sit with younger colleagues and students in conference venue hotels and provide often valuable (and sometimes merely memorable) counsel on and insights into personal and professional aspects of our lives as anthropologists. The format calls for a twenty-minute talk and a longer discussion with much public participation.

Debate/Discussion

June 28th, 4:00-5:20 PM, Linné Hall.

Organizer and chair: Evan Killick (University of Sussex)

Speakers: Peter Gow, Conrad Feather, Pirjo Virtanen, Vanessa Grotti, Glenn Shepard and others.

Topic: the legal and political implications surrounding the terms ‘uncontacted’, ‘voluntary isolation’ and ‘in initial contact’ for indigenous groups and anthropologists.

SALSA general business meeting

Sunday, June 28th, 10:40-12:10, Linné Hall

Book Table (Location to be announced)

SALSA members may use the Book Table to sell or gift their books. We envision authors bringing five copies or so of each book. Authors who wish to forward the books to Gothenburg should address them to:

Dan Rosengren
Klintens trappor 4, SE 414 74
Gothenburg, Sweden

The table will operate informally; authors are responsible for their books and monies, although it is likely that there will be a student assistant staffing the table and helping out. The table may also be used to make articles and papers available to conference participants.

PANELS

Panel 1: Peace and Equality: Exercises in Comparison regarding General Anthropological Questions

Chair: Carlos D. Londoño Sulkin

Beckerman, Stephen (University of Utah) and Erickson, Pamela (University of Connecticut)

Peace and War: Comparing the Barí and the Waorani

The Barí of Colombia/Venezuela and the Waorani of Ecuador share several traits that are somewhat unusual among the peoples of the South American tropical lowlands. For instance, they both cultivate only sweet manioc, and they are both semi-sedentary, each local group maintaining multiple longhouses simultaneously and migrating among them over the course of the year. Nevertheless, they differ along one important dimension: the Barí have a history of an unbroken civil peace in internal relations, while the Waorani have the highest rate of internal homicide known to anthropology. In this paper, we explore this dissimilarity with respect to three dimension of difference: subsistence ecology, external relations, and deep history. Although no single explanation for the difference in bellicosity is found, we are able to show that many possible cause for the dissimilarity can be rejected.

Panel 2: In the Context of the State (Panel compiled from independent paper proposals)

Chair: Cambell, Jeremy M. (Roger Williams University)

Cambell, Jeremy M. (Roger Williams University)

Amazonian Territorialities and the Cunning of Representation

Official territorial designations, in which the representational prerogatives of the state and market become singular aspects of land management, have had relatively slight importance in Brazil's Amazonia. Even under the sway of late 20th century developmentalism, practical engagements and brute force structured social and territorial dynamics through much of the region. But the representational politics of land—its designation in official contexts, and what the effects of these designations are—have become increasingly important in the current era of agribusiness and conservation. Wholly novel ways to define and designate rural territories have joined long-established indigenous territories and national forests, which in many cases are being redrawn to accommodate new tenure regimes. This paper aims to problematize representation and value—two undertheorized concepts in the political ecology of Amazonia—to explore how the “social functions of land” protected in the Brazilian constitution are reconfigured by neoliberal perspectives on land use.

De la Hoz, Nelsa (Universidad de los Andes / Tropenbos Colombia)

Ukuo y Täbotü entre los piaroas de la Selva de Matavén, Orinoquia colombiana

Mi proyecto de tesis doctoral, *Vivamos en ukuo: naturaleza, economía y sociedad entre los piaroas de la Selva de Matavén (Orinoquia colombiana)*, tiene como propósito

estudiar cómo este grupo concibe y vive las relaciones entre naturaleza, sociedad y economía, en especial cuando el conocimiento tradicional entra en tensión con las lógicas propias de la economía de mercado. Para ellos el Ukuo es el “*respeto y lo sagrado*”, la palabra de los mayores, la cual se vive en el Täbotü, “*el dar consejo*”, que orienta el pensamiento y la vida. En este contexto el objetivo de esta ponencia es reflexionar en torno a estos dos principios que rigen el ordenamiento interno del pensamiento de los piaroas y las tensiones que se experimentan cuando de acuerdo con ellos “*ya no se escucha lo que es nuestro, porque el caos de los mundos de afuera va entrando en nuestros ojos y va cegando nuestra memoria*”.

Lea, Vanessa Rosemary (Universidade Estadual de Campinas)

Ontological warfare as a tool for analyzing the present socio-economic juncture in Brazil
Social Anthropology is undergoing an identity crisis. Applied anthropology, once relegated to the sidelines, has reinvented itself as collaborative anthropology. The ‘victimization’ depiction of minorities in the 1970s later underwent a full swung in the opposite direction, focusing almost exclusively on agency and subjectivity. Concomitantly, *etnologia* has been forced surreptitiously into a degree of fictionalization due to the onslaught of the powerful lobby of *ruralistas*, allied to evangelicals who, together with a government obsessed with economic development, have unleashed a tsunami of wrath upon indigenous peoples. This forces anthropologists to steer away from touchy issues such as the increasing lure of the city. The ontological turn in anthropology could illuminate some of the blind corners in the discipline. The question of ethics forces itself increasingly to the forefront, and ‘ontological warfare’ could be instrumental in analysing issues such as the calamitous refusal of the oligarchy to respect indigenous rights.

Milanez, Felipe (Centre for Social Studies (CES), European Network of Political Ecology)
Sertanistas Memories: conflicts, contacts and action

One of the oldest republican institutions in Brazil celebrated its centennial in 2010: the federal agency to protect indigenous societies. From the creation of the SPI (1910-1967), by Rondon, to its extinction and replacement by Funai (1967), the indigenist work of *sertanistas* has gone through many phases and bridged the transition from dictatorships to democracy, shaping relations between the state and indigenous societies from within a central paradox: protecting and guaranteeing spaces for frontiers (Oliveira 1987). Social scientists’ engagement with this paradox have ranged from sharp criticism of the *sertanista tradition* (Souza Lima 1987, 1995) to more positive views (Gomes 2009). In examining life testimonies of ten *sertanistas*, my analysis focuses on the actions taken during situations of “first contact.” My argument is that these experiences contributed to paradigm changes through the Department of Isolated Indians (1987), with a new policy of “no contact unless necessary”, new concepts and practices.

Pimenta, Jose (Universidade de Brasília)

Povos indígenas e desenvolvimento no Alto Juruá (fronteira Brasil-Peru)

No início dos anos 1990, os povos indígenas da região do Alto Juruá (Estado do Acre / Fronteira Brasil-Peru) se aliaram a seringueiros e ambientalistas para criar a Aliança dos Povos da Floresta e resistir às políticas de desenvolvimento do governo brasileiro. Essa mobilização resultou em conquistas importantes, principalmente territoriais. No entanto, nos últimos anos, os direitos e territórios indígenas encontram-se novamente ameaçados em razão da intensificação dos projetos dos governos brasileiro e peruano para o desenvolvimento e integração dessa região de fronteira amazônica. Diante dessa nova fase de desenvolvimento, caracterizadas pela exploração dos recursos naturais e por grandes investimentos em obras de infraestrutura, os povos indígenas da região procuram novamente se organizar mobilizando vários parceiros. Esta comunicação procura retratar a história recente do Alto Juruá e mostrar as estratégias políticas dos povos indígenas diante dos projetos de desenvolvimento e de integração em curso nessa região de fronteira.

Rival, Laura (University of Oxford)

Wild and civilized killings: reproducing mute identities on the oil frontier.

The paper weaves together the many versions of events that led to the violent deaths of 'civilised' and 'un-contacted' Huaorani in March/ April 2013, as well as the subsequent abduction of two little girls, and the imprisonment of several of the presumed killers. The dense circuit of narratives encountered in the field (and gathered while some of the events in question were unfolding) illustrates the ways in which indigenous and dominant moral evaluations of these tragic deaths have contributed to recreate both intra- and inter-ethnic relations. I conclude the paper with a discussion of the furthering of accumulation by dispossession in the Amazon basin, and with general remarks about the fate of indigenous people in 'voluntary isolation' in the region.

Valentine, Paul (University of East London (retired))

Why are there so few women to marry? Marriage and Migration among the Curripaco

This paper describes the situation in San Carlos de Río Negro in the 1980s. The Venezuelan government created a lot of jobs in the village—jobs that required no skill and little work. This situation attracted immigration, but because there was an inadequate supply of food and marriageable women, the Bare and Criollo, who were employed, exchanged promises of future jobs and money for Curripaco marriageable women and their food. The consequences were far-reaching; in particular, it undercut the traditional Curripaco marriage pattern for one in which the Curripaco women married the Bare and Criollo men, but the Curripaco men were only able to marry Curripaco women.

Zycherman, Ariela (University of Illinois at Chicago)

New Concept, Old Conflict: Logging and the Tensions of *Vivir Bien* in Lowland Bolivia

In lowland Bolivia, contradictions and conflicts emerging from policies and practices related to *Vivir Bien* demonstrate how local desires clash with national development agendas, particularly related to the uses of forested areas. The same rhetoric of *Vivir Bien* that fuels debate on a national scale, is being used locally, within and between

ethnic groups, to justify contemporary forms of forest exploitation. This paper discusses how both Tsimané Indians and highland migrants use the rhetoric of *Vivir Bien* to justify a variety of logging activities within the Tsimané's protected territory. I argue that new ideas of indigenous autonomy and uses of natural resources, stemming from *Vivir Bien*, are harnessed to dispute pre-existing tensions in the region. This paper will review the concept of *Vivir Bien* in Bolivia and then will demonstrate how localized experiences reframe how the concept is utilized among different groups.

Panel 3: Ethnographic collections from the Amazon in the 21st century: Meanings and Challenges (Part 2)

Organizers and chairs: Muñoz, Adriana (Museum of World Cultures, Gothenburg) and Augustat, Claudia (Weltmuseum/Wien)

Augustat, Claudia (Weltmuseum Wien)

Decolonizing Museum Praxis: A Case from the Amazon

The collaborative work with creator communities in many ways affects contemporary museum praxis. Although our partners from the Amazon generally welcome the presence of their ancestors' objects in Western museums and consider them as potential ambassadors of their people, Western museums nevertheless have to reconsider their forms of representation of these objects. In my paper I will discuss this issue by means of two examples: how to deal with the concept of history in an exhibition of the Brazilian collection in the Weltmuseum Wien and how to represent sacred Yurupari trumpets whose sight is restricted to male members of the society. Does it suffice to admit only the indigenous voice? Is a curator able to decolonize herself/himself? What limits for representational praxis and collaborative work should we accept?

Bründlmayer, Cécile (University of Vienna)

Indigenous Perspectives II: A Member of the Wayana-Apalai visits the Musée du Quai Branly in Paris

In 2013 Mataliwa Kulijaman, a member of the Wayana-Apalai of French Guyana, obtained a grant by the Musée du Quai Branly, which allowed him to study the Wayana-Apalai collections at the museum for three months. Since I had worked with him before at the World Museum Vienna in 2012, I decided to follow him to Paris in order to learn about the politics and practices of the MQB concerning collaboration work with creator communities. Mr. Kulijaman is the first member of an indigenous group who ever obtained a grant from the MQB, which makes his case even more interesting. With my paper I want to shed light onto the circumstances, implementations and outcomes of Mr. Kulijaman's work and put my experiences at the museum into a broader context of current discourses concerning the inclusion of creator communities into museum work.

Brust, Alexander (Museum der Kulturen Basel)

Decolonizing Research Outlines between Indigenous Communities and Ethnographic Museums

Collaborations with source communities are becoming an important aspect for the study of ethnographic museum collections. Nevertheless, behind the label "collaborative research project" lie a variety of practices that range from mere use of it as a buzzword to well-discussed strategies in which indigenous representatives play leading roles. It is also important to take into consideration the background and character of the collections to be studied in a collaborative research project: can we study with the same theoretical and methodological frames collections from the 18th century and those integrated in recent decades? On the basis of experiences with different forms of collaboration with indigenous communities in Latin America, the paper suggest some methodological and practical approaches to produce project outlines in which the partners enrolled can contribute to a postcolonial museum and research experience, especially for the study of collections integrated in the second half of he 20th century.

Herzog-Schröder, Gabriele (Ludwig Maximilian University of Munich)

Perspectivism in the rainforest. Ideas about a concept of an exhibition

Since the 1990's, anthropologists of lowland South American have widely discussed perspectivism and related concepts such as multi-naturalism and neo-animism. In a projected exhibition in Rosenheim (Germany, opening in 2015) about the rainforest, Amazonia will be a central focus, its complex challenges managed with interdisciplinarity, with input from geology, biology, ecology, history and anthropology, among possible others. Here, the concept of perspectivism takes on the function of a frame which encompasses alternative approaches. To accomplish this framing – especially with respect to zoological, botanical and climatological contexts – the idea of perspectivism is applied to practically restage “from the native/traditional point of view” a variety of perceptions and spaces, which are closely interwoven within a representation of “the Amazon”. On this occasion, SALSA members will be introduced to the Collection Fittkau, which holds more than 4000 Amazonian objects and is hosted by the Staatliche Museum für Völkerkunde in Munich.

Kapfhammer, Wolfgang (Philipps-Universität Marburg)

The Hushed Dialogue. Indigenous episteme in museum collections from Amazonia

Colonial hubris dissimulated the fact that in the field scientific emissaries of 19th century imperialism , not in the least collectors of ethnographic objects for the metropolitan museums, were more or less completely dependent on indigenous specialists. The paper argues that the greater the impact of indigenous specialists on the formation of collections, the smaller the influence of the Western classification project. Furthermore, this strong indigenous matrix predestines these collections for collaborations with their “creator communities” today. These issues are discussed using the example of the Brazilian collections in the anthropological Museum in Vienna (*Weltmuseum Wien*).

Muñoz, Adriana (Museum of World Cultures, Gothenburg)

The power of labeling: classification and exclusion in the Swedish ethnographic museums

At the European Ethnographic museums, and especially in Sweden, there is a tendency to think that the registration system of objects is a neutral system. This assumption began in the mid-1990s when the process of digitization of collections started. In the

context of two research projects, we reviewed and reflected in depth about the classification system we used daily to record objects and collections. This led us to see how our practice is rooted in the modernist projects of the late nineteenth early twentieth century, when strong exclusionary systems were implemented. Today, we continue to use a system and daily practices that reproduce this modernist ideology, but mask this with an aura of neutrality and scientific detachment.

Scholz, Andrea (Ethnologisches Museum, Staatliche Museen zu Berlin)

Sharing knowledge with an indigenous university: a cooperation project between the Ethnologisches Museum Berlin/Humboldt Lab Dahlem and the Universidad Indígena de Venezuela

The Ethnologisches Museum Berlin is preparing its removal to the Humboldt-Forum, a new museum under construction in the city center. With its claim of “multiperspectivity” and the desire to collaborate with source communities, the Humboldt-Forum is keeping pace with a trend that other museums have specified. But who are “the indigenous” who participate in those cooperations? How are their voices being integrated into the exhibition? In my talk, I will address these questions reporting on a cooperation project between the South American ethnographic collection and the Universidad Indígena de Venezuela, an institution that explicitly dedicates itself to the reflection of indigenous knowledge, heritage and traditions. Temporarily, it is home to students and teachers from different ethnic groups, mainly from the Guayana region. In the course of the cooperation, an online platform as a communication medium between the university members and the visitors of the museum will be developed.

Schröder, Peter (Universidade Federal de Pernambuco)

“Three long rows of empty shelves...” : Curt Nimuendajú as collector and researcher for the Ethnological Museums of Hamburg, Leipzig and Dresden

In 1928/29 and 1930, the Brazilian anthropologist of German origin Curt Nimuendajú was twice contracted by German ethnological institutions (above all, museums) for organizing ethnographical collections and carrying out anthropological research among indigenous, principally Gê speaking, peoples in various regions of today’s Maranhão and Tocantins states in Brazil. This is not only a less-known part of Nimuendajú’s biography, but also an example of a kind of academic cooperation difficult to imagine nowadays. The collections arranged, partly destroyed during World War II, are still deposited in the ethnological museums of Hamburg, Leipzig and Dresden along with a great number of letters and other documents linked up with them, but not yet published. This paper is about partial results of a research project regarding Nimuendajú’s relations with German Museums in the 1930’s mainly based on unpublished material.

Panel 4: Discourses-in-Change: Exploring the Shifting Meanings of Verbal Art and Musical Performance in Lowland South America

Organizers and chairs: Jonathan D. Hill (Southern Illinois University, Carbondale) and Juan Luis Rodríguez (Queens College of the City University of New York)

Discussant: Carlo Severi (École des hautes études en sciences sociales)

This session will focus on the shifting meanings of traditional discourse genres, such as ritual wailing, sung and chanted speech, instrumental musical performance, ceremonial greeting, dialogicality, mythic narrative, speech reporting, special languages, and shamanistic uses of language, in rapidly changing political landscapes with communicative ideologies that often differ radically from those associated with traditional discourse genres. By discourses-in-change, we are referring to the complex interconnections between changes in communicative practices, as code and semiotic system, and the broader context of social and cultural changes linked to historical and ideological process. Papers will document and analyze such processes of discourses-in-change in cases where indigenous communicative strategies rely heavily upon using the symbolic capital of traditional musical and/or poetic forms as effective ways of gaining the attention of non-indigenous audiences. Important questions addressed in the panel include: How do indigenous discursive practices change when the purpose of performing them is no longer that of connecting a community of people to ancestor spirits or other symbols of the origin of their social world, but to create, with ever-increasing urgency, new political and interpretive spaces for such sacred connections to persist in the globalizing nation-states of South America? What are the processes of linguistic and cultural change that unfold in such transitional moments of history and across such massive movements between radically different regimes of value?

Ball, Christopher (University of Notre Dame)

Practical Politics of Interdiscursivity

Amazonian verbal art performances are modeled in terms of interdiscursivity. Drawing on ethnography of Wauja (Xingu Arawak) performance of mythic narrative and dance for non-indigenous audiences, I explore how specific objects of indigenous political claims about land, priority, rights, and tradition are potentially defeated in ways that occur in the gaps between discourse fragments. Indigenous narrative, mythical or political, is often interdiscursively "token targeting." This involves the ways that orators make specific connections to other individual texts. However, uptake by non-indigenous interlocutors is often "type sourcing," whereby texts are generalized to be, rather than elements in a particular sequence or network of discourse, generic types. The text becomes the genre. Interdiscursivity, like ritual, involves connection (indexicality) as well as imagery (iconicity). I extend the analysis to musical performance to reveal how indexical components of performative ritual practice are often effectively iconized or rhematized as "mere" performance in new contexts.

Chernela, Janet (University of Maryland)

Tukano Double-time: Analepsis and prolepsis in Kotiria song

In Kotiria Tukano spontaneous song the singer employs a metatemporal narrative mode, weaving back and forth between analepses (flashbacks) and prolepses (flashforwards), as events are arranged and re-arranged for aesthetic and empathetic impact. Moving from first-person to second and third-person enables the singer to shift perspectives and temporal levels to produce a performance that is at once prophetic and retrospective. By orchestrating chronologies and a-chronologies, the performer

accomplishes a moral transition in the listener. In this paper I consider these rhetorical devices and the work they do to achieve a diegetic performance in double time.

Hill, Jonathan D. (Southern Illinois University, Carbondale)

Signifying Instruments: Reflections on the Magic of the Ethnographer's Sound Recordings

In this paper I will re-visit key moments from my fieldwork with the Wakuénai (Curripaco) of Venezuela in the 1980s and '90s which illustrate the magic that often happens when anthropologists make sound recordings of socially charged and/or ritually powerful verbal-and-musical performances. A sound-centered anthropology of verbal and musical arts must recognize that sound recording is not just a merely mechanical procedure of capturing sounds but a technology of creative and analytical mediation that opens possibilities for anthropologists to think in new ways about sounds and their associated meanings. In exploring my own experiences of sound recording, I will look at the face-to-face interactions of an ethnographer and his interlocutors as an intercultural venue for understanding broader issues of translating musical and poetic speech forms. Through collaborative ethnopoetics, anthropologists can participate in the co-production of novel hybrid discourses as well as the ethnographer's magic of sound recordings.

Montagnani, Tommaso (Labex "Créations, Arts et Patrimoines", Paris)

Analytical perspective and reflexivity in ritual music verbalization: a Kuikuro example

I will focus my presentation on how the Kuikuro re-think their musical knowledge when explaining the music of kagutu flutes to an external observer. Kuikuro musicians decompose the musical actions and sequences of the ritual performance, describing with accuracy the mnemonic processes involved in it; visual and linguistic supports are the core of the mental work by which the musician reconstitutes the parts of the repertoire and place them in the correct order. The detailed character of Kuikuro speech about ritual music reflects a growing emphasis on the affirmation of local identity not only as an element of prestige in the context of the frequent inter-tribal exchanges with the other Xinguano communities, but also, in a more national perspective, as a form of political statement about the preservation of indigenous culture and lifestyle.

Rodríguez, Juan Luis (Queens College of the City University of New York)

Singing the National Anthem in Warao: De/re-contextualization and appropriation of indigenous speech in Venezuela

The Venezuelan national anthem has recently been translated to 40 indigenous languages. These translations made possible a wide circulation of performances of the anthem in new contexts, and through new media. Here I explore the unexpected consequences of the online circulation of the Warao version of the Venezuelan national anthem. I show how the anthem, as a new form of indigenous speech, has become an ambiguous semiotic sign used by the Warao as an index of their indigenous and national identity, but also appropriated by non-indigenous criollos for other political goals. Further, I argue that this de/re-contextualization depends on strategies of suppression, modification, and replacement of semiotic signs embedded in wider historical circumstances.

Santos-Granero, Fernando (Smithsonian Tropical Research Institute)

Hybrid Muscapes: Old and New “Traditions” in the Yanesha Musical Record

Yanesha muscapes have changed dramatically in the past fifty years. The disappearance of the traditional priest/temple complex in the mid-1950s, as well as mass conversion to Evangelism and Adventism, has led to the weakening of the coshamñats worshipping music tradition and the gradual rise of tropical music, especially the style known as cumbia amazónica. Although these transformations could be interpreted as resulting from the combined pressures of processes of secularization and acculturation, this is far from being true. In this paper I propose that the hybridization of Yanesha muscapes has taken place not as a transition from traditional to modern kinds of music, but as the aggregation and coexistence of two musical forms that despite their divergent origins respond to the same ontological premises, insofar as both are thought to be acquired from powerful non-human entities, and are believed to exert a powerful influence over humans and other living beings.

Wroblewski, Michael (Grand Valley State University)

Discourse Exhibitions and Ethnolinguistic Change in Amazonian Ecuador

In December 2008, indigenous educators in Napo, Ecuador launched the “First Contest of Kichwa Legends, Songs, and Shamanism.” On a concrete ball court in the provincial capital of Tena, students recited Kichwa mythic narratives, chanted to sounds of traditional instruments, and acted out shamanic rituals before a panel of judges and a multiethnic, multilingual audience. The contest joined a panoply of folkloric exhibitions in Tena, where Kichwa revitalization has transformed cultural reproduction into an international spectacle. Here, indigenous intellectuals blend rich Napo Kichwa discourse traditions with technologies of global media- and ideoscapes to present “alternative modernities” (Whitten and Whitten 2011) to Ecuador and the world. This objectification of culture is part of activists’ controversial project of national Kichwa “unification,” which combines literacy education and mass-mediatization. The result, I argue, has been a profound epistemological shift toward metalinguistic awareness and new forms of objectification of language in everyday discourse.

Panel 5: The Alchemical Person

Organizers and discussants: Rahman, Elizabeth (University of Oxford) and Echeverri, Juan Alvaro (Universidad Nacional de Colombia)

Chair: Rahman, Elizabeth (University of Oxford)

This panel focuses on material and immaterial substances that constitute persons at different stages in their life cycle. The panel invites reflections of how diverse and compound substances are incorporated into persons, in reference to both age and gender. Building on a growing literature on the compound nature of Amerindian ‘artefactual anatomies’, this panel will consider the mediation of a range of substances in daily life, during ritual and in cure-healing séance. This includes plants such as tobacco, processed foods and drinks, the application of culinary processes and the mediation of elemental forces through a range of alchemical *apparati*. The aim of the panel is to incorporate qualitative, quantitative and multidisciplinary reflections on the

careful manipulation of substances in order to constitute, transmute and transform persons, both human and other. Panel contributors are invited to take the Amerindian person as both the subject and object of an alchemical project that unfolds in the micro ecologies of the people with whom they work.

Athias, Renato (Universidade Federale de Pernambuco)

Hawang and Baktup: The Balance Between Health and Disease among Hupd'äh of the Tiquié River in the Upper Rio Negro Region

This work concerns recent debates surrounding the formation of the body (Tsaá). In particular it focuses on process of health and illness among the Hupd'äh, known as the Maku of the Uaupes, Papuri and Tiquié rivers. This paper intends to discuss ethnographic information about the relationship between the main existing substances in the body, manifest in the Hup physiology as well as the potential ways of understanding the process of health and illness among this people of the Northwest Amazon. This paper principally seeks to guide health care professionals as to appropriate curative and preventive actions in this region. The fieldwork from which the ethnographic data is derived was conducted in 1996/1999 and 2007, in the middle Rio Tiquié region.

Brabec de Mori, Bernd (University of Music and Performing Arts, Graz, Austria)

Sonic Substance: On How Sounding Non-humans Produce Human Persons in the Western Amazon

In Western Amazonian indigenous and mestizo medical concepts, substances play a great role. In order for a substance to be efficacious, a ritual or medical specialist should sing a song or whistle a melody towards the remedy. The song and its words are understood by the non-human person. The song may be for instructing, negotiating with, or repulsing this or other non-humans. The song is then 'contained' in the remedy. Magical singing is also effective by meaningful naming of non-humans. Specialists can establish performative ontological linkages between human and non-human persons. By singing such linkages into being, the singer inscribes the mentioned non-human's qualities in the patient's body, very much like when ingesting a substance. Singers' voices are understood as a substance that then remains in the body. Therefore, Western Amazonian persons can be conceptualized as composed of musically established links with the qualities of certain non-human beings.

Carvalho, Lucas Carneiro de (University of Virginia)

Consuming the nation state: Reflections on Makushi understandings of the person in a transnational context

Amerindians are constantly and actively fabricating their bodies and the bodies of others. The growing literature on the topic highlights the importance of consuming and sharing substances. This process creates a realm of social relatedness and that is how the person is constructed. Thus, how does this logic operate when Amerindians are dealing with Euro-American concepts such as international borders, passports, political, civil and social rights? Which of these are bodies and which are bodily substances? Why and how are Euro-American bodies and substances consumed, shared, and circulated? Each substance has its specific properties that affect the building of the

body and consequentially the social relatedness of the person. This paper will look at ethnographic data from the Makushi people to reflect on why and how the manipulation of the body – thought of as an amalgam, not as a container – is the preferred way to interact with Euro-American concepts.

Duin, Sonia (University of Florida) and Duin, Renzo S. (Leiden University)

How Ethnographic Museum Exhibitions Do (Not) Represent the Alchemical Person

As discussed in this panel, Amazonian indigenous people are both object and subject of manipulation of substances through a wide variety of alchemical apparatus. This presentation is intended to rethink how “the alchemical person” is represented in a museum setting. Generally ethnographic exhibitions consist of a “hands-off” display of objects, often decontextualized, aiming to be visually pleasing. In Amazonia, what you see is not always what you get, and the alchemical person is situated in an existence of multi-sensory experiences of touch, smell, sound, etc. Therefore we advocate that this sensory life be embodied in museum exhibitions. For instance: touching cotton, gourds, and calabashes; reflections in shining objects; the sounds of flutes and drums; and the wide range of aromas of tobacco, cassava beer, and of smoking game and fish. The fundamental question is: how feasible is it to implement multi-sensory experiences of the alchemical person in a museum setting?

Echeverri, Juan Alvaro (Universidad Nacional de Colombia)

Substances and persons: on the culinary space of the People of the Center

Cooking not only produces persons by feeding their bodies with its products, but persons’ bodies are produced by processes analogous to the culinary ones. The production of food and the production of true people, in indigenous discourse, are referred to with a same set of terms, and the instruments and technical transformations of cooking (burning, roasting, filtering, pounding) are conceived of as bodily processes. Thus, to speak of the culinary space is not only to speak about how foods (ceremonial and everyday) are processed and consumed, but also to speak about the native notions of personhood, expressed in culinary idioms.

Ferrié, Francis (UPO Nanterre (France) / University of St Andrews (Scotland))

Human cuisine to non-human between Bolivian Andes and Amazonia

On the basis of an ethnography of substances - animal grease, coca leaf, tobacco, and others, as mobilized by healers in the Bolivian Andean foothills – this paper makes the case for an anthropology of porosity between ontologies. Since birth, humans have apertures exposing them to predation by non-human entities. The closure of the fontanelle and the rite of cutting hair (*rutuchi*) seal the individual. A person’s life force (grease, *ánimu*) may nevertheless be stolen by entities that meddle in the body to empty it. The healer is an intermediary who negotiates surrender and convenient endorcism. His knowledge of etiological and therapeutic taxonomies and therefore non-human diets allows him to prepare the ritual tables (*mesas*) for the predators. By nourishing the dead, the living also effect an ordering of the supernatural, ensuring the dead’s wellbeing, yet diminishing their life force in order to prevent them from becoming voracious *condenados* pathogens.

Gonçalves Martin, Johanna (University of Cambridge)

'Hospital food stinks'. Yanomami people's encounters with biomedical regimes of nutrition

This paper is about care, and the difficulties Yanomami people experience around food when they are interned in a health centre for extended periods of time. This is a widely studied pan-Amazonian practice, which is in relation with food as a constitutive part of the body, and illness as a transformative state. However, what has received relatively less attention are the difficulties indigenous people experience when they are admitted in a hospital and only receive food they consider inappropriate for their illnesses. Food is a central aspect of biomedical care, but the precepts that guide food preparation and administration in the hospital are those of nutritional value, hygiene and digestibility (as well as budgets and administration). I examine different moments of negotiation and misunderstandings between Yanomami patients, their accompanying relatives and other friends, and different members of the hospital staff. I aim to provide a picture of the centrality of food in the care of indigenous peoples, and to allow a space for thinking about better forms of care.

Mezzenzana, Francesca (London School of Economics)

Forms of Matter: Human-Object Entanglements in Ecuadorian Amazon

The Runa people of Amazonian Ecuador deliberately draw parallels between objects and themselves. For the Runa, things and in particular artifacts share certain 'patterns' with humans. In this paper, I explore ethnographically Runa ideas of 'objects', knowledge and the body to show how humans and objects are thought to share, in some cases, implicit common 'forms'. This 'form', I argue, rests upon a conception of human and non-human matter as prone to 'mimetism' and 'similarity'. Here, I look at how this notion informs Runa practices of knowledge acquisition and of corporeal transformation. In so doing, I aim to show that the 'inanimate' not only shares forms with humans but that 'things' are also fundamental to the constitution of different kinds of gendered Runa and non Runa selves.

Micarelli, Giovanna (Universidad Javeriana, Colombia, and Universidad de Coimbra, Portugal)

Finding the Taste of Knowledge: The 'Orphan' in Indigenous Epistemologies

The "Orphan" is a central character in the People of the Center's moral and mythical narratives. In myths of origin, the Orphan finds the "taste of knowledge" through a demanding personal search that is simultaneously a process of self-discovering and self-shaping. His quest involves experimenting with different plants and technical procedures, which are measured by the effects on the body-mind of the substances so produced. These narratives put emphasis on sensory, bodily processes of mediation and transformation that link knowledge to the ongoing fabrication, and nurturing, of personal and collective selves. True knowledge shows in the ideal state of generalized well-being, an issue that acquires critical significance in indigenous debates concerning the recreation of authoritative knowledge, and of authority more generally.

Rahman, Elizabeth (University of Oxford)

Artfully binding the body and soul

This paper examines how soul (*anga*), body-soul (*mira*) and body (*pira*) are bound together to create ensouled subjects, here understood to be human persons. Among Xié dwellers, special care is taken to ensure that these aspects of self are properly integrated. This is especially true during infancy, when *mira*, *anga* and *pira* are in a very loose state of assemblage. Babies are in the process of rapid development and special techniques are employed to help orientate the baby as he interacts with other (substances) found in the local environment. Such care ensures the development of a strong personal constitution (*kirimbawa*). This alchemical approach to persons emphasises the artful manipulation of matter as it intersects at any given moment in time and space.

Reig, Alejandro (University of Oxford)

Tobacco sharing and desire: Making place and people in the Yanomami ethos

This paper examines tobacco consumption and sharing as central practices of Yanomami conviviality. I consider the interconnection between the making of people and the making of places among downriver and upriver villages of the Ocamo basin of the Venezuelan Amazon as expressed in these practices. Everyday tobacco use materialises a central thread of the weft of sociality, and its wider mythical inscription stages a connection between need, desire and differences in landscape. As a welcoming gift, it seems to perform the immediate ‘making kin out of the other’ (Vilaça). In downriver villages cigarette smoking now complements traditional sucking of tobacco wads. Instead of a ‘sharing of substances’, it is the ‘incorporation of otherness’ component of the ‘Amazonian package’ (Londoño Sulkin), that seems to be intensified in such contexts. Traversing these different scales of incorporation (of people, place and landscape) tobacco practices seem to embody some of the plural registers of a relational ethos.

Panel 6: The Amazonian past (Panel compiled from independent paper proposals)

Chair: Rocha, Bruna Cigaran da (University College London)

Bueno, Lucas (Universidade Federal de Santa Catarina) and Machado, Juliana Salles (Universidade de São Paulo)

Patrimônio, Memória e Arqueologia: uma reflexão a partir da Licenciatura Indígena no sul do Brasil

Nesta apresentação discutiremos dois temas que tem assumido uma crescente importância para acadêmicos indígenas, mas são pouco trabalhados nos âmbitos curriculares das Licenciaturas Interculturais Indígenas existentes no Brasil: Patrimônio e Memória. Estes dois conceitos tem sido utilizados pelas populações indígenas tanto como ferramenta para uma busca cultural interna, por vezes chamada de “resgate” ou “pró-vitalização cultural”, quanto como forma de acesso a políticas públicas e de legitimação de suas demandas. Na academia estes temas são abarcados por diversas disciplinas, como história, antropologia e arqueologia. Focaremos aqui, o papel que a arqueologia vem assumindo junto às populações indígenas no Brasil e como sua reflexão sobre patrimônio e memória vem sendo reinventada com as novas pesquisas colaborativas. Nosso intuito é apresentar uma reflexão decorrente da experiência na discussão desses temas com alunos Kaingang, Xokleng e Guarani do curso de

Licenciatura Intercultural Indígena da Universidade Federal de Santa Catarina e enfatizar a dimensão política dessa discussão no presente desses coletivos.

Hemming, John

The first English attempts at anthropology of Brazilian peoples: Wallace, Spruce and Bates in Amazonia in the 1850s.

Three English naturalists were the first to write in English about indigenous peoples of the Brazilian Amazon who had had limited contact. Alfred Russel Wallace spent several months in 1851 and 1852 with Tariana and other peoples of the Uaupes river. He described rituals, listed household, hunting, fishing and shamanic artefacts, and made basic vocabularies of seven languages. Richard Spruce was also with the Uaupes peoples and the Maquiritare of the upper Orinoco, described their malocas, and drew the first-ever portraits of individuals of various ages. He collected important museum artefacts. Both naturalists were pioneers in appreciation of petroglyphs and rock art, at different locations. They also observed and recorded enslavement of Indian children, by traders and government officials. Spruce made the first botanical study of hallucinogenic plants used by peoples in Venezuela, Brazil and Ecuador. Henry Walter Bates was with Mundurucu, Ticuna and other peoples.

Howell, Angelina (University of Florida)

Archaeology at the Confluence: Intersections of Science and Community in Amazonia

This paper describes and analyzes the impacts of scientific research teams living, working, socializing, and participating in small, localized economies in Amazonian riverine communities over three years. The issues addressed in this study explore the short and long-term impacts of scientific research on the economic and social landscapes of the rural communities in which scientific research in this region often occurs. Two case studies are presented as focal points for a regional study that registers the impacts of archaeological practices over time at two large scale archaeological sites along the Amazon River. The paper seeks to contribute to a deeper, more meaningful understanding of the networks and connections between science and society in this region through the presentation of data that demonstrates the value of turning the scientific lens back on the researcher in an effort to understand how complex social realities are impacted and influenced by science.

Rocha, Bruna Cigaran da (University College London)

Continual conquest: an archaeologist's perspective on the "Complexo Tapajós" dams

I will present an archaeological research project undertaken in the municipality of Itaituba, south-west Pará state in Brazil, in the context of imminent hydroelectric dam construction on the Tapajós River – the 'last frontier' in terms of mega-dams in the Brazilian Amazon. I will trace the history of territorial encroachment in the area from the sixteenth century and consider the potential impact of the planned dams upon the territories, livelihoods and heritage of the forest peasant and Amerindian populations in the region. The role of scientists in validating the dam-related research process – carried out under armed escort provided by the *Operação Tapajós* – will be called into question. I will conclude with a current assessment of the situation on the ground and its implications for the future of the area's forest peoples.

Rostoker, Arthur (Queens College-CUNY)

Sembríos en el bosque: windows and doorways into the Amazonian past, present, and possible futures

Cultivation in tropical forests, alongside both vernacular and industrial scale extractive activities, has increasingly offered windows and doorways into the past by exposing occulted archaeological sites. With regard to the valley of the Rio Upano in eastern Ecuador, we have a sufficient quantity of high-quality data to attempt a meta-analysis that incorporates the results of projects carried out over the past 25-50 years, along with prior archaeological, textual, and other evidence from a corpus that has been accumulating for at least 3000 years. Considered in concert with several detailed radiocarbon series from sites in the Upano valley and its environs, both in southeastern Ecuador and adjacent parts of northern Peru, we can now propose a detailed chronology for the area that also potentially informs us about change through time in human settlement and other activities across a broad swath of the western Amazon region.

Panel 7: The Social Life of Schools

Organizers and chairs: Buitrón-Arias, Natalia (London School of Economics and Political Science) and Walker, Harry (London School of Economics and Political Science)

Discussant: Rival, Laura (University of Oxford)

School education is an important arena of action and experience for ever-increasing numbers of Amazonian children. Schools introduce new pedagogical techniques and processes of learning beyond those found in the home or wider community, and are often prominent in emerging senses of community, citizenship and personhood. They may contribute to the formation of a public sphere while also generating distinctive sets of values, morals, and ideas. This panel will explore how schools articulate with wider processes of social and cultural change as well as how schools are domesticated and adapted to local practices and agendas. We hope to include ethnographies of childhood and the classroom as well as wider perspectives on the social life of schools, including their relationship to alternative ways of knowing and to changing forms of power, agency, and subjectivity.

Aikman, Sheila (University of East Anglia)

Regimes of schooling and the rejection of intercultural education in the SE Peruvian Amazon

At the end of the first decade of the new century, the indigenous Arakmbut community of Kirazwe in the region of Madre de Dios, South Eastern Peru, rejected intercultural bilingual education which had been initiated in their village primary school. The Arakmbut rejected the 'intercultural school' and demanded return of the Spanish-medium national curriculum-focused schooling of previous years run by the missionary-controlled Educational Network of the SE Peruvian Rainforest and implemented by lay missionary teachers. This paper investigates why and how the Arakmbut have developed their particular desire for mainstream schooling and their lack of desire for

intercultural schooling. It does this by constructing histories of the present schooling situation from perspectives of the agents of schooling and from anthropological and ethnographically documented perspectives of the Arakmbut.

Bacchiddu, Giovanna (Pontificia Universidad Católica, Santiago de Chile)

Learning vs going to school in Apiao, Chiloé

This paper deals with the way schooling and relationships with the teachers are articulated in Apiao, Chiloé (southern Chile). The ethnography shows how the state intervenes through education by evaluating schoolchildren and their learning progress, sometimes finding them with some level of disability. Since having some learning challenges implies receiving state funds, disabilities are now commodified in Apiao. The paper shows the interrelation between school education, the state and aspirations to modernity in a small rural island with an indigenous population. It also shows how everyday learning in a family context is considered profoundly different from school education.

Buitrón-Arias, Natalia (LSE)

Schooling as role-play and control: the challenge of norms and authority for an egalitarian society

In common with many Amazonian groups, Shuar people place great emphasis on individual differences and egalitarianism. In contrast, state schooling (intercultural bilingual) promotes collective normativity and authority. I will explore how Shuar people are understanding, appropriating, and constructing emerging forms of collective governance through formal institutions. Through an analysis of the routines and public events modelling imaginative institutional realities I hope to explore the uses and import of bureaucratic and literary power for different Shuar people. I will show how an increasing school emphasis on the common good creates disparities between teachers/authorities and commoners while socialising distancing ways of knowing whereby practice comes second to duty. Importantly, the schooling regime would not gain traction if it did not resonate with a range of emic and historically evolved notions (visionary/disciplinary regimes, emphasis on living well, and a tradition of formal dialogic speech), which I hope to address in the paper.

Cabalzar, Flora (Université de Neuchâtel/ Universidade de Sao Paulo)

Ethnomatematical meetings on Amazonian borders: Whose Tuyuka Maths?

Tuyuka people live in the Upper Negro River Indigenous Territory in the Brazil-Colombia border. From 2000 onwards, they started developing a mathematical literacy proposal for local schools, aiming to strengthen their language use. This article focuses on ethnomathematics encounters, and on my own anthropological mediations. I analyse the concepts and dilemmas of translation emerging from mathematical systematizations. How are ethnomathematics and Tuyuka modes of relations toward objects, knowledge and conceptualization, mutually concerned?

"Your math is yours" – M.Bazin animated workshops, stressing cultural awareness, the historical precedence of Tuyuka mathematical discoveries, and how ethnomatematics could be respectful of other cultures, "yet mathematically demanding" (Bazin1999).

How does ethno mathematical modest relativism, that argues for the continuity of

cultures through science (Latour 1991), meet Tuyuka ways of creating , using and transforming objects? What comes between Western ethno-mathematical multiculturalism and northwest Amazonian indigenous' multinaturalism (Viveiros de Castro 2004, 2009; Carrithiers et al 2010)?

Killick, Evan (University of Sussex)

Education as Control: Transformations of Parent-Child Relations in Ashéninka School Communities in the Peruvian Amazon

In common with many Amerindian groups, Ashéninka people in the Peruvian Amazon place great emphasis on individual autonomy and equality which can be seen as extending to all but the youngest of infants. In contrast to this ideal stand government schools and formal education that set students apart from the rest of the community and place them in a subordinate position to their teachers. This paper shows and analyses the outcomes of this juxtapositioning of alternative visions of childhood and society. It begins by showing the clear differences between incoming, *mestizo* teachers' ideas of learning and childhood and that of Ashéninka people. It then examines the ways in which Ashéninka parents' own desire for education for their children can be seen to change the manner in which they understand and treat their children. It also considers young Ashéninka people's own reactions and in particular their resistance to the apparent hierarchies of formal education.

Macedo, Silvia (EREA du LESC, France)

Is Cultural Diversity Teachable in School?

The late explosion of intercultural and multilingual indigenous schools in Amazonia is undeniable. Even though it is still quite 'recent' – since the 1970's –, schooling politics and processes have a long life in the region. Since the beginning of colonisation missionary schools were set in place to 'civilize' Amerindians. New times bring new ideologies: indigenous schools aim to respect indigenous culture, linguistic and social diversity, principles which are inscribed in most South American constitutions in the present. In this paper I propose to debate the place of indigenous schools in Amerindian social and political everyday life, exploring the structural contradictions of this intercultural and multilingual schooling project. To do so I will present data from my fieldwork on Wajãpi villages (Brazil and French Guayana) and on the constitution of indigenous university programmes (Licenciatura indígena) in Brazil.

Morelli, Camilla (University of Manchester)

Sitting still for a better future: Matses children's experiences of schooling and Interculturality

This paper explores Matses children's experiences of schooling in Peruvian Amazonia. It considers how children perceive themselves and their future in relation to the possibilities opened up by school education, which Matses people adopted only recently. Schooling is supposed to help the children succeed in the nonindigenous world, for example by accessing waged jobs and making money. However, most children are unsuccessful in school, which leaves them largely unprepared for the urban world while reinforcing their perceived (im)possibilities of acting and being. By addressing recent debates on intercultural education in Amazonia, I consider how

schooling could be improved by establishing bridges between the children and the nonindigenous world, while also respecting Matses worldviews and practices. I nonetheless argue that intercultural curricula should acknowledge not just the perspectives and desires of indigenous adults but also those of the children, which are often dismissed in the regional literature and in educational programmes.

Oliveira, Melissa Santana de (Universidade Federal de Santa Catarina)

School-longhouse: the domestication of the school by the Tukanoan of middle Tiquié river, Northwest Amazonia.

The profound social transformations produced by the intervention of Salesian missionaries among the Tukanoan of Northwest Amazonia (Brazilian side) are well known. More recently the development of 'indigenous schools' has significantly mobilized the dwellers of Tukanoan communities. My aim is to address the domestication of the school institution by the Tukano of middle Tiquié river, focusing in the analysis of the conception of school as a *house*. For this purpose, I will explore the local concepts of *bueriwii* (house of learning/teaching), created during the time of Salesians, and *maloca-escola* (school-longhouse) implemented in the 'indigenous school'. Furthermore, I will demonstrate how the domestication of school involves its suitability for the Tukanoan socio-political organization mode, oriented to relations of hierarchy within the exogamous group and relations of interdependence and articulation with other indigenous groups and White people.

Rolando, Giancarlo (University of Virginia)

Local expectations and regional failure: the school in the Peruvian Comunidad Nativa

The school, along with the health post, is the most widespread public institution in the Peruvian Indigenous Amazonia. Given this context, schoolteachers are in many cases the sole representatives of the state apparatus in the native village. In this sense, it constitutes an interesting space for the analysis of the quotidian relation between Indigenous Peoples and the National State. The school and more specifically the schoolteachers are expected to provide the *Comunidad Nativa*, and the students, with the necessary tools and knowledge to articulate themselves successfully with the encompassing society. Nevertheless there are different reasons that impede the achievement of this objective. This presentation posits the hypothesis that despite the great heterogeneity of the Indigenous Peoples of the Peruvian Amazonia, there are elements that are transversal to the operation of the schools, and the relation between schoolteachers and indigenous citizens throughout the region. Some of these transversal elements are: a high level of absenteeism on the side of the schoolteachers, negative ethnic stereotypes held by the schoolteachers, poorly equipped schools, *comuneros* that have expectations related to the role schoolteachers ought to play in the *Comunidad Nativa* that are not usually met, and an Intercultural Bilingual Education that is not really intercultural and sometimes not even bilingual. In order to illustrate these points, ethnographic examples will be drawn from two different scenarios: a Shipibo-Conibo community located in the proximities of Pucallpa, and a Mastanahua community located on the Purus River by the Peruvian-Brazilian border.

Tassinari, Antonella (Universidade de Santa Caterina)

Others' knowledge, others' knowledge owners and other ways of knowledge transmission

For the last decades, projects of intercultural indigenous education in Brazil have focused on the inclusion of native knowledge in school curricula. Although natives' learning processes have been recognized in the legislation, little attention has been given to understanding the native forms of transmission of knowledge.

Based on field research among Galibi-Marworno people (AP/Brazil), this paper analyses some characteristics of the transmission of specialized knowledge among Amazonian people, focusing on the networks of transmission of midwives' knowledge.

The objective is to examine the intrinsic "openness to the other" in the transmission of knowledge network, as it has been suggested through the analysis of South American mythology and kinship, arguing that it occurs through the inclusion of an external element: others' knowledge, other knowledge owners or other forms/ways of knowledge transmission. We propose that anthropologists, academic works, schools and universities may be considered parts of these native networks of knowledge transmission.

Veber, Hanne (University of Copenhagen)

Schools for the Ashéninka - a means of access to power and/or an agent of change?

The establishment of schools in isolated indigenous communities involves reorganizations of domestic activities that are hard to imagine *ex post facto*. The paper offers a perspective on the process based on data from the middle 1980's when the Pajonal Ashéninka of Peru's Selva Central were building schools as part of a comprehensive effort at establishing *comunidades nativas* and securing territorial rights for themselves. The effort was linked to motivational structures and ways of organizing internal to the Ashéninka social system, producing the construction of schools as a means of gaining access to power. Yet by engaging in a desirable process of interculturality the Pajonal Ashéninka had embarked onto uncharted waters of socio-cultural and economic change. Reflecting on the social life of schools in the initial phase of their emergence in the Gran Pajonal challenges contemporary ethnographies that take schools for granted as a central element of life in indigenous villages.

Walker, Harry (London School of Economics)

Interculturality Inside Out: Learning to Read in an Urarina Classroom

Urarina people are enthusiastic participants in the programme of bilingual education promoted throughout Peru since the late 1970s, yet they effectively invert its central ideological premise, according to which the curriculum is adapted to local realities while teaching techniques remain largely constant. Urarina teachers choose not to adapt or modify official materials replete with foreign terms and concepts, even if the acquisition of literacy and numeracy skills is impeded as a result. At the same time, they adopt modes of interaction and approaches to learning, including an emphasis on imitation, informality and individual autonomy, which closely resemble those found outside the classroom. Exploring how schools are domesticated in this way stands to reveal much about local values and political priorities as well as deeper theories of knowledge and its acquisition. Nevertheless, the unequal relationship with the dominant society points to a

need to decolonise the dominant ideology of “interculturality” and to problematize its assumption that equal, harmonious dialogue is a viable goal.

Wierucka, Aleksandra (University of Gdansk)

The Napo Quichua search for cultural identity

Education is a very strong tool for gaining cultural identity. The knowledge about cultural heritage might change the course of history for small scale communities. Drawing on the fieldwork done in Ecuador between 2007 and 2012 among Quichua people in Ecuador this paper focuses on the project of a small indigenous foundation that works towards strengthening children cultural identity through education. The children in local Quichua primary school learn from Spanish books that promote Western cultural patterns. The main aim of the project is to create an elementary book for the school children that would promote Quichua cultural values and traditions. The elementary book based on Quichua myths and traditions will let the younger generation appreciate the traditional knowledge and develop strong cultural identity. The paper will discuss the project, its influence on the local people’s cultural identity and the drawbacks that the project is facing.

Panel 8: Freedoms and Un-freedoms: Agencies, Hegemonies, and Transgressions through the Perspective of Gender Analysis

Organizers: McCallum, Cecilia ((Universidade Federal da Bahia), Alès, Catherine CNRS-EHESS), and Chernela, Janet (University of Maryland).

Chair: Chernela, Janet (University of Maryland).

The term 'agency' has been used to refer to a kind of engagement and intersubjectivity among beings, structures, and processes that privileges freedom and constraint. Theories of agency have been concerned with the production of power in and through transformative relations and actions, and the various forms of asymmetries, infringements, and influences entailed therein. This panel submits conventional notions of agency to scrutiny as it reconsiders gender and sexuality in Lowland South America. Contributors use cases involving gender to critically examine some of anthropology's most cherished and widely-held notions of agency. We ask how do considerations of women, their distinction and relations to men allow us to better explore and theorize agency? In what sense do distinct kinds of agencies, human and non-human, male and female, interact to produce particular forms of sociality? In what sense can we usefully speak of hegemonic and counter-hegemonic gender regimes in LSA and how far does social action inflected along gender lines produce transgressions and transformations? How is sexuality placed within such regimes, for instance as part of such agencies, and how do practices and discourses that constitute bodies as cumulative and transformable accommodate novel styles of sexuality? The panel seeks to create a space for the discussion of Lowland South American modes of conceiving, producing and doing agency, understood in the broad sense of the conditions, bases and modes of effective, transformative action.

Alès, Catherine (CNRS-EHESS) and Allard, Olivier (University of Picardie)

On transgender identity and sexualities among Amerindians

We propose to study the case of transgender identities among Amerindians (mostly male-to-female). In spite of being widespread, and sometimes of corresponding to a native category, this phenomenon is under-studied in Lowland South America. Through a comparative approach, especially based on our own fieldwork experience with the Yanomami and with the Warao, we will assess whether the possibility of acquiring a transgender identity reinforces or subverts established patterns of heterosexuality. In some cases men who have sexual relations with transgender people are hardly the subject of any specific judgement, and can even marry them in polygamous marriages. But this does not imply that transgender people merely become "women". They represent potential agents of subversion and innovation, even though it puts at risk their own place in sociality, especially in the context of increasing contacts with nation society.

Ciccarone, Celeste (Universidade Federal do Espírito Santo)

Relações amorosas, mortes e mulheres guarani

Há mais de dez anos nas aldeias guarani situadas no litoral norte do Espírito Santo (Brasil), ocorreu uma sequencia de episódios trágicos envolvendo jovens mulheres: um suicídio e dois assassinatos, um com a mulher como vitima e outro como autora. Os três eventos envolviam relações amorosas conturbadas e a participação de brancos, tanto humanos quanto não humanos. Os Guarani se mantiveram protegidos no silencio sobre as mortes e, ainda mais, as mortes trágicas, até uma conversa recente com uma professora guarani sobre violência nas relações amorosas envolvendo mulheres que suscitou a emergência de fragmentos narrativos sobre os eventos passados.

McCallum, Cecilia (Universidade Federal da Bahia)

Gender, Sociality, Education and Transformation from a Cashinahua Perspective

Most Amazonian indigenous school-teachers are male, as among the Hunikuin (Cashinahua). This paper explores the relations between gender, personhood, sociality and school education, focusing on women's relative absence from classrooms, which might be seen as disempowering. However, a study in the 1980s, when the first schools were set up, found that from an indigenous perspective female school education was not seen as empowerment. Rather than school education, women desired to learn to weave 'true design', understanding that this skill would empower them to produce proper forms of sociality. By 2013, many young men and women were in urban high schools. The article discusses this development and asks whether the continuing predominance of male teachers can be attributed to the durability of particular gender regimes and linked to the operation of similar logics as that of the Hunikuin with respect to epistemology, personhood and the constitution of sociality.

Peluso, Daniela (University of Kent)

To be seen or not to be seen! Union choices (common law marriage) among Ese Eja of Bolivia and Peru

Amazonian 'marriage'/'*covivencia*' ideologies have changed dramatically over time, yet choosing a partner continues to be as ordinary as it is extraordinary. In attempting to locate agency within intimate gender relations, I examine spaces of transgression whereby agency becomes visible. In focusing on the different ways in which Ese Eja

unions commence, I consider unspoken power relations between individuals and the group that shape community sociality and politics. Here, I further focus on *ejakewawanaki*, clandestine marriages, and suggest that they tend to fail because of the way that power is construed within indigenous Amazonian communities. Finally, the various ways in which unions initiate further accentuate the importance of marriage as processes that mediate economic cooperation, production and regeneration and often mark their success or failure. Despite their poor outcomes, secret marriages, like extra-marital affairs, persist and reflect individual agency as reprieves from as well as assertions of individual and group authority.

Rahman, Elizabeth Ann (University of Oxford)

Childbirth and snakebite: gendered perspectives of personal transformation

This paper considers responses to acute pain experienced during the solitary events of childbirth and snakebite. In the context of assault sorcery, the paper examines a series of structural and somatic equivalences between snakebite and childbirth as mutually exclusive and gender specific informal rites. Mindfulness, or awareness, is viewed as a key component in understanding the way that people respond to these events. In this context, healthy childbirth is for the birthing mother an art form, and is a practice for which her total life experience has prepared her. The same is true of a man's response to snakebite. Mindfulness emerges as a significant mode of effecting positive change. Attention is given to the recognition of the need for (biomedical) intervention during both these events. Childbirth and snakebite detail personal and societal opening as a necessary yet painful experience, reverberating at different levels of society and narrated by myth.

Santoyo, Alvaro Andrés (EHESS, Paris)

Masculinidades en tensión: mestizaje y relaciones de género entre los Tukano oriental (Guaviare, Colombia)

Esta ponencia propone un análisis de las transformaciones en las relaciones de género entre los grupos Tukano oriental, específicamente entre aquellos que actualmente viven en contextos urbanos. En este sentido, se analiza el reordenamiento, práctico y conceptual, de las relaciones entre hombres y mujeres derivado del debilitamiento del principio de dominación masculina, que suele jugar un rol estructurante de primer orden entre los Tukano. El resquebrajamiento de este principio, producto tanto de las relaciones con el mundo "blanco" como de la morfología social de estas comunidades semi-urbanas, ha introducido nuevas formas de experiencia para hombres y mujeres, que traen consigo la construcción de un nuevo equilibrio en las relaciones entre ellos. La comunicación se basa en el trabajo de campo realizado con las comunidades Tukano oriental de San José de Guaviare (Colombia) en el marco de mi investigación doctoral, así como en el diálogo con otras etnografías sobre grupos Tukano.

Panel 9: Between creation and transformation: perspectives on Amerindian art

Organizers and chairs: Ewart, Elizabeth (University of Oxford) and Fortis, Paolo (Durham University)

Discussant: Joanna Overing (University of St. Andrews)

In recent years there has been a resurgent interest in the study of Amerindian visual and material worlds. The rich ethnographic studies conducted with Amerindian societies have provided the basis for lively theoretical debates on the nature of indigenous visual systems. A focus on art has shed new light on understandings of Amerindian notions of the person, the social, the cosmological, and on conceptualizations of the body and materiality. For some scholars, transformation takes precedence over creation; for others, making artifacts is the paradigmatic form of (pro)creation among many Amerindians. We seek to look at the relation between transformation and creation in the changing lives of Amerindian peoples, for example by exploring indigenous notions of creativity. Some of the questions we wish to address are: how do indigenous forms of art change and transform by responding and reacting to varying historical circumstances and events? How can we adopt the perspective of ongoing changes in indigenous visual systems to explore wider socio-cosmological transformations in the lived worlds of Amerindians?

Bollettin, Paride (Universidade de São Paulo)

Rethinking multiples agencies in Mebengokré daily life

In this paper I investigate the dichotomy between actors and recipients of action in some Amazonian Mebengokres' experiences. Recent works focused on Amerindians emphasized that for them, the positions of subject and object, predator and prey, and agent and patient are reciprocal and interchangeable. Some extended this positionality to artefacts and plants. Others highlighted the "morality" involved in those relationships. Mebengokres' experiences reflect various ways of organizing dynamically the participation of different agents in various different relational webs, defining a complex system that reorganizes at each level the position of each participant. Starting from Mebengokres' "turtle music," I will follow some of those actors in their movements along multiple and multiscalar systems. I suggest that through an ethnographic description it will be possible to reconstruct the dynamic and complex movements of the systems composed by those multiples actors.

Cariaga, Diógenes Egidio (Universidade Federal de Santa Catarina)

Teko Porã e Teko Vaí: transformações e agência das categorias "bom/belo" e feio/ruim" na socialidade Kaiowa

Este paper visa apresentar considerações sobre o rendimento das categorias kaiowa *porã* - bom/belo e *vaí* "feio/ruim", a partir de dados etnográficos produzidos durante a pesquisa etnográfica com algumas parentelas kaiowa que vivem no Mato Grosso do Sul, Brasil. Procurarei demonstrar que tais noções articulam importantes eixos das relações humanas e não humanas, envolvem concepções sobre a fabricação dos corpos, educação das crianças e a produção de categorias que enunciam a agência do pensamento indígena frente ao aumento da presença das ações do Estado no cotidiano das famílias. Este cenário histórico proporcionou as famílias à produção de novos modos de ser, engajando-se na produção de valores que põe em diálogo "tradição" e "inovação". A partir das transformações na socialidade, busco apresentar como as noções estéticas kaiowa colocam em movimento a cosmologia e a produção

da vida social, relacionando não somente dimensões da vida material, mas que belo e feio, não resumem apenas a exterioridade, mas a uma forma de buscar (re) produzir relações que assegurem sua continuidade.

Chaves, Carlos Eduardo (Universidade Estadual de Campinas)

A agência predatória na cultura material Mebêngôkre

Os Mebêngôkre são um povo de língua Jê habitantes do sul do Estado do Pará, na Amazônia brasileira. Aparecem nos meios de comunicação por sua forma guerreira, vestidos e armados com seus objetos – cocares e bordunas – reivindicando seus direitos políticos. Esse movimento não é recente e pode ser remontado pela própria história Mebêngôkre, onde dois irmãos movidos pela vingança pela morte da avó mataram o grande gavião assassino com suas bordunas e lanças. Na capacidade guerreira desse povo que esse painel quer se concentrar, pois considera que a agência predatória é umas das principais características dos Mebêngôkre. O objetivo do presente painel consiste mostrar essas manifestações, associadas a seres humanos e não humanos que se expressa em sua cultura material. A hipótese desse estudo consiste que os Mebêngôkre “roubam” os atributos predatórios de objetos e pinturas, construindo então sua personalidade mais marcante: a agressividade e sua força guerreira.

Duin, Renzo S. (Leiden University)

Art Tradition and Transformation: the Wayana/Aparai *maluwana* (painted wooden disk)

Drawing on the characteristic painted wooden disk (*maluwana*) of the indigenous Wayana and Aparai people (French Guiana, Suriname, Brazil), I will explore indigenous notions of creativity, and address how, through time, manufacturing these objects has changed in response to varying historical circumstances. Additionally, I will explore how, alternatively, the *maluwana* and its motifs have become incorporated into non-indigenous objects. In 2000, Ronny Tikaimé, a thirty year old Wayana man, painted several watercolors to illustrate Wayana narratives revealing indigenous Amazonian socio-cosmological transformations of the lived world. Several of his watercolors demonstrate how the traditional style of the *maluwana* has a controlling power, because when attempting to paint a realistic painting, traditional stylistic elements (particularly the various motifs painted onto a *maluwana*, that are also embodied in other objects) were incorporated into his painting. While conventions exist, Wayana do recognize the hand of an individual artist in the painting of a *maluwana*.

Duin, Sonia (University of Florida)

Amazonian Indigenous ARTifacts, Market Objects, and International Legislation: Between Creation and Transformation

There is an ongoing discussion regarding the “authenticity” of Amazonian Indigenous artifacts. The exhibition by the author, “Voicing Indigenous ARTifacts: Amazonian Featherwork,” established the cultural and historical context for body ornaments perceived as both artifacts and art. In Amazonia, body ornaments can be considered an extension of the human body or “social skin” endowing the individual with a collective identity. Such ornaments, particularly artifacts made with feathers from endangered bird species, have generated controversy once removed from their original local context and

situated in the global market. The Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES) transforms Amazonian Indigenous *ARTifacts* into illegal objects of endangered species. Circumstances and events related to CITES are influencing the materiality of Amazonian Indigenous *ARTifacts* and market objects. Conceptualizing “authenticity” is thus complex and should be revisited in the context of creation and transformation of Amazonian Indigenous *ARTifacts*.

Ewart, Elizabeth (University of Oxford)

From appropriation to creation: artefacts of the body among Panará people

Panará people, like many other Amazonian peoples, orient themselves towards alterity as an important source of social vitality. Many practices and objects are valued for the fact of being captured, stolen, bought or copied from others. Beadwork is a prime example in that both the raw material in the form of beads as well as techniques and designs are acquired from others. At the same time, however, Panará people consider that proper moral ways of living are produced by birth within a maternal clan space and by the practices of daily living with one another; the social practices of others being considered significantly inferior to Panará ways. This paper explores the place of creative invention in the rapidly expanding repertoire of designs and techniques used by Panará women when working with beads. Alongside the familiar emphases on appropriation and transformation might there be room for theories of creation and creativity?

Fortis, Paolo (Durham University)

The aesthetics of power and alterity among Kuna people (Panama)

Why did Kuna people in the 1940s carve statues in the likeness of the North American General MacArthur and use them in shamanic healing rituals? Taking into account the history of long-standing relations between Kuna people and North American armies based in the Panama Canal Zone this paper focuses on the adoption of military imagery and metaphors in Kuna ritual objects and chants. The analysis of this case provides insights into Kuna aesthetics and sociality, showing a distinctive perspective on power and violence. It is argued that, apparently challenging the avoidance of ‘lifelikeness’ of other such ritual figures, the carved images of MacArthur might shed light both on the perception of white people and their military apparatus and on transformations in the Kuna lived world.

Grupioni, Luis ((Universidade de São Paulo))

Artes indígenas em transformação na interface com as políticas públicas

Estudos antropológicos entre povos ameríndios têm demonstrado que atividades designadas como artísticas não correspondem a um domínio autônomo da vida social e que estes povos não possuem um conceito para se referir a arte ou a estética, tal como estas são concebidas no ocidente. Nos últimos anos, políticas públicas têm incentivado práticas de “resgate”, valorização e diversificação da produção material e imaterial entre vários povos indígenas, ora com enfoque interno visando reativar cadeias de transmissão de conhecimentos e elos entre gerações, ora com enfoque voltado ao mercado. Nesta comunicação, pretendo analisar um conjunto de iniciativas de autoria indígena inscritas na 4ª. Edição do Prêmio Culturas Indígenas, do Ministério da Cultura

do Brasil, buscando contribuir para o debate de como as artes indígenas se transformam em resposta a eventos históricos, notadamente aqueles impulsionados por políticas públicas, que colocam em pauta a apropriação, por parte dos povos indígenas, de noções de arte, artesanato e cultura.

Iuvaro, Fabiola (University of East Anglia)

Esboços sobre criação artística e construção do conceito de arte: arte indígena, uma questão de reflexão em antropologia

Este trabalho tem como propósito entrelaçar diferentes visões sobre o tratamento da temática artística indígena na contemporaneidade, tendo como referência o trabalho artístico de Benilda Vergílio, indígena Kadiwéu, graduada em Design pela Universidade Católica Dom Bosco, Brasil. Neste estudo, é enfatizada a ação cognitiva da arte em contextos nativos, demonstrando que é necessário discutir a essência e o significado da arte indígena, sem deixar de lado o discurso do artista sobre eles. Sente-se a necessidade, neste trabalho, de supor o reconhecimento de um pensamento plástico ou estético tão fundamental como as outras formas mais bem estudadas até agora das atividades do homem. Assim, o pensamento estético é, sem sombra de dúvida, um desses grandes complexos de reflexão e de ação em que se manifesta uma conduta que permite observar e exprimir o universo em atos ou linguagens particularizadas.

Lagrou, Els (Universidade Federal do Rio de Janeiro)

Miçanga enquanto objeto-conceito-relação

Neste paper propomos uma reflexão comparativa sobre o significado da miçanga para as populações indígenas brasileiras. A miçanga surge como objeto-conceito-relação por excelência, cuja definição se forja na relação entre mundos distantes. A recepção, “pacificação estética” e exegese indígena sobre a origem da miçanga (que anda junto com a mitologia sobre a origem e o aparecimento dos brancos) permite uma reflexão sobre o significado e a produtividade da Alteridade para os ameríndios. Uma análise comparativa do uso da miçanga na vida cotidiana e ritual indígenas nos mostra a atualização uma cultura de decoração do corpo com colares e braceletes, onde a matéria prima usada remete sempre a um poder agentivo de outros seres. O corpo humano torna-se assim uma bricolagem de agências outras: penas, unhas, dentes, sementes, tintas, desenhos, peles e contos de outros seres. A produção de um corpo humano depende da combinação e portanto transformação estética de elementos que vêm de fora e que continuam mantendo sua ligação com seus donos: animais, plantas, espíritos e brancos.

Villela Pinto, Alice Martins (Universidade de São Paulo)

Narrativas fílmicas ameríndias: artes indígenas em transformação?

Entre os povos ameríndios brasileiros, observa-se o crescente interesse pela apropriação de mídias audiovisuais e pela produção de filmes. Tal interesse nos coloca algumas questões importantes: por que, entre os povos indígenas, especialmente os amazônicos, as artes do vídeo florescem com tanta força? Há correspondências entre os modelos de transformação de sua arte e o filme? O que acontece quando se encontram sistemas visuais ameríndios complexos com as “nossas” tecnologias de produção de imagem? Para refletir sobre essas questões abordarei dois estudos de

caso, Yanomami e Asuriní do Xingu, em que a produção audiovisual a partir de narrativas xamânicas configura o encontro de regimes de imagens diferentes na medida em que se propõe uma montagem audiovisual que dialogue com os estatutos de imagem específicos de cada povo. A aposta é que as questões levantadas ajudem a iluminar o tema da criatividade indígena a partir da proposta de que pensar os filmes como uma nova forma de arte ameríndia pode ser extremamente produtivo.

Panel 10: Myth and History in Southwestern Amazon.

Organizers and chairs: Opas, Minna (University of Turku) and Virtanen, Pirjo Kristiina (University of Helsinki).

Discussant: Hornborg, Alf (Lund University)

This panel examines the relation between myth and history in Amazonia from a new, regionally comparative, perspective. Although studies of Amazonian myths, oral histories, and modes of discourse abound, they have not, so far, been employed to investigate regional historicities and cultural dynamics. We will concentrate on the Arawak, Arawá, Pano, Katukina, Tacana-speaking area in Southwestern Amazonia, which forms a border zone with the Andean highlands. Through comparisons of myths and other modes of discourse, we will look at what this kind approach can tell us about historical interactions between the different indigenous groups across the Amazonian and Andean regions. Furthermore, when examined in relation to geographical data and observations such as place names and the prehistoric monumental earthworks found in the region, myths may both help us to understand the historical socio-cultural dynamics and generate novel information on myths as relational processes that structure people's lived worlds and experiences.

Gow, Peter (University of St. Andrews)

"Yakonero's journey": A line of myths in Southwestern Amazonia

Boas argued that the sharing of names of mythic characters among neighbouring communities is extremely unusual in the Americas, although very common in Eurasia. However, from the Upper Urubamba to the middle Purús, different peoples, speaking Arawakan and Arawá (and possibly Panoan) languages tell myths about the adventures of a female character called Yakonero. The myths are broadly similar, but by no means identical, showing consistent transformations along the line. For one case, the Apurinã, we even have some historical evidence for a recent transformation in the myth, and there is a very significant break in the 'line' among the Amahuaca people. The paper explores some of the historical conundrums raised by this curious phenomenon.

Hirtzel, Vincent (Centre Erea, Université Paris-Ouest)

El cóndor real, el cuchillo, la guerra y el sacrificio humano: miradas hacia los Andes en la mitología del piedemonte andino boliviano/peruano

Partiendo de un relato mitológico Yurakaré – y comparandolo con otros datos principalmente arawak (Matsigenka, Asháninka y Chané) esta ponencia examinará el tratamiento mitológico y cosmológico que dieron varias poblaciones del piedemonte o

de la montaña andina al cóndor real (*Sarcoramphus papa*) mostrando como esta ave carroñera por sus características comportamentales y morfológicas excepcionales permitió construir un puente con la figura de militares o soldados tanto modernos como coloniales, cuyo horizonte histórico remite últimamente en la figura de un soberano ejecutor/sacrificador andino. La exposición de esta conexión llamativa y hasta ahora poco conocida, dará la oportunidad para esbozar una reflexión sobre la mediación de los animales – y de sus “perspectivas” imaginadas – para trasladar en el orden mitológico/cosmológico aspectos históricos sensibles y de larga duración tales como la circulación de armas metálicas y la guerra contra poderosos enemigos bajando de los Andes.

Opas, Minna (University of Turku)

The Un-identified Other: Ethnic Relations in Yine Myths

A number of Yine myths include the theme of meeting unknown people. These encounters, however, are normally told about in the myths only in passing, and although the others are mentioned, they are not necessarily identified. In some cases the others are clearly other Yine people, but the fact that in several cases the encounters take place during travel gives reason to assume that these people are ethnic others. This paper addresses the question of ethnic relations through the examination of the other of Yine myths. Who are the others Yine myths mention and what does their role in the myths tell about ethnic relations in Southwest Amazonia? What is the meaning of the un-identification of the others in this respect? And finally, what do the myths tell about the geography of Yine travels?

Rosengren, Dan (University of Gothenburg)

Ethnic parables in Matsigenka myth

Most Matsigenka myths feature human people, animals, spirits, and demons as protagonists of the narratives. Considering the geographical distribution of Matsigenka people and the relations they are assumed to have entertained during history with Andean and White people these latter groups appear in what may seem to be remarkably few instances in the narrative tradition. Moreover, in spite of the influence that Andean and White people often have had on local conditions they do not play any prominent roles. In this paper I address the near absence of these groups and I examine how they are portrayed when they appear.

Veber, Hanne (University of Copenhagen)

The making and unmaking of an Asháninka myth

In the town hall of La Merced, the provincial capital of the province of Chanchamayo, in Peru's Selva Central, a large old bell is on display. According to local Asháninka narrative, the bell was originally a large cooking pot cast by indigenous foundry workers prior to Peruvian colonization of the zone. Discarded by the Asháninka, the pot was

later made into a bell by a Peruvian landowner. The paper explores the way in which the narrative constructs the past in the context of the minutiae of everyday life and accords non-indigenous invaders and local Asháninkas different roles in recent transformations of the world. Focusing on the narrative strategies of a particular narrator, the paper highlights the imperative of storytelling as a key element in the construction of the past and of present modes of indigenous identity.

Virtanen, Pirjo Kristiina (University of Helsinki)

Arawakan oral histories about movement in the Upper Purus River

In this paper I look at Apurinã and Manchineri oral histories and myths about movement in a comparative perspective. Can they open up new ways to understand prehistory of the Upper Purus? The region has an extensive number of monumental domesticated landscapes, known as *geoglyphs*, which were occupied until the 14th century. They often have great pathway structures and even road networks. The visits to the monumental landscapes with some Apurinãs and Manchineris and their interpretations of the structures are also discussed in the paper. These two Arawakan-speakers are the closest contemporary inhabitants of the geoglyph area. In their oral histories and myths dealing with movement, interactions with non-human beings are emphasized. Moreover, according to oral histories, mobility was extensive and related to festivities, economy, visits, access to natural resources, and rivalries. I point out that movements were an essential exercise and method of power. They also contributed to the construction of the community of kin.

Panel 11: *La Comunidad Nativa* in Peruvian Amazonia: Historical and Ethnographic Perspectives

Organizers: Gow, Peter (University of St. Andrews), Sarmiento Barletti, Juan Pablo (University of St. Andrews), and Hewlett, Christopher (University of St. Andrews)

Land titling has been a central issue in the recent history of relations between indigenous Amazonian peoples and the nation-states that they have found themselves within. The form that land titling has taken varies between different nation-states due to specific constitutional histories and more contingent political conjunctures, but it is almost never based on the specificities of indigenous Amazonian peoples' own understandings of ownership of land. The constitutional diversity of nation-states is clearly of a very different nature to the variety of notions of land ownership and tenure held by indigenous Amazonian peoples. These two forms of diversity constitute a comparative challenge. This panel controls the comparison by focusing on a single national case the *Ley de Comunidades Nativas* in Peru, while addressing the diversity at the level of indigenous peoples' experiences and reactions.

Dziubinska, Magda Helena (Université Paris Ouest)

The festival of the Comunidad Nativa: exploring connections between old enemies and new allies among Kakataibo People in Peruvian Amazonia

Historically hostilized and marginalized on the pretext of being antropophagists, the Kakataibo associate “civilization” with the end of endemic wars, the coming out of the forest and leading a collective life within a *comunidad nativa*. The “living together” ideal implied by the *comunidad nativa* has not worn away the structural antagonism that characterizes the dual Kakataibo identity system, nor its ontological need for enemies. It has just established a new frame for the deployment of these. By analyzing certain aspects of the *aniversario de la comunidad nativa*, I will argue that despite the official unifying message that is conveyed, the festival revives the differences and rivalries between the Kakataibo and the other categories of participants, e.g. the Shipibo (their potential affines), the *mestizos* (whose ethos is considered as opposed to their own), or the community leader who is often regarded by the group as a predator illegitimately using collective resources.

Espinosa, Oscar (Pontificia Universidad Católica del Perú)
“Urban(ized) communities”: the Peruvian *comunidad nativa* and its urban transformations

Since its creation in 1974, the Peruvian *comunidades nativas* have undergone important changes. One of them is the process of urbanization of some of the larger communities. At the same time, the process of migration from the rural area to large cities in Peru has also changing the way, the indigenous peoples in the Peruvian Amazon understand what is a *comunidad nativa*. In some cities new *comunidades interculturales* have been created. These new situations raise new questions: Could we still talk about local *comunidades nativas* when its population is well over two thousand or more inhabitants? What is happening in the *comunidades* located in larger cities? What new types of social, economic and political relationships do these new forms of living and understanding what is a *comunidad nativa* are bringing forth? I will rely for the discussion on my fieldwork experience with Asháninka and Shipibo communities.

Feather, Conrad (Forest Peoples Programme)
The Elastic Community: Comparing the Comunidad Nativa and the Reserva Territorial Nahua

This paper will compare Nahua people’s elastic understanding, discourses, and notions of community and territory, with the strictures of the Peruvian legal system of indigenous land tenure. Based on the combination of over a decade of ethnographic fieldwork and political engagement with the Nahua struggle for land, this paper highlights the contradictions within the Peruvian land tenure system.

Gow, Peter (University of St. Andrews)
Making New Settlements in the Bajo Urubamba, Peruvian Amazonia

The paper explores how indigenous people on the Bajo Urubamba understood land-titling using the “The Law of Native Communities”. While the law was formulated to give new legal definition to what were explicitly understood to be traditional territories (modelled on Andean land ownership forms), local people understood the law as the creation of entirely novel community forms with no historical precedent. This creates a number of problems in conceptualizing exactly how local people understand Native Communities as land-holding units in relation to the state: if the territories of Native

Communities are not “traditional”, what exactly are they? The paper seeks to relocate the actual practices of Native Communities in local conceptualizations of land usage, occupancy and ownership, to suggest that what is genuinely “traditional” about these community forms is their very “novelty”: the real question is what constitutes effective access to places in which to live well.

Hewlett, Christopher (University of St. Andrews)

Between Personal Autonomy and Political Personhood: The implications of *Comunidades Nativas* for Amahuaca people’s engagement with the Peruvian Government

This paper examines the history of how, why and when three Amahuaca Native Communities formed on the Inuya River in the late 20th and early 21st century. By focusing on Amahuaca people’s initial positive engagements with wider Peruvian society in the 1950s, the paper aims to discuss the transformations Amahuaca people have actively pursued and the ways in which this articulates with and/or diverges from shifts in the forms of governance through time.

Morelli, Camilla (University of Manchester)

The children’s community in Peruvian Amazonia: young Matses growing up amidst radical transformations

This paper explores the connections between Matses native communities and wider national and transnational processes from the perspective of Matses children. In recent years, the Matses have established contact with nonindigenous peoples as they became gradually reliant on monetary exchanges, the market economy and journeys to urban settlements. This resulted in emerging discourses on what it is to be an indigenous Matses person as opposed to a ‘Peruvian’ nonindigenous one, of which the children actively make sense. Recently introduced media and practices—from schooling to watching television—are informing how Matses children perceive themselves and their place in the world, and how they learn to value or even yearn for the outside world of nonindigenous people. I argue that by developing original understandings of belonging, community and (non)indigenusness that often differ from those of their elders, the children actively contribute to how Matses values and lifeworlds are changing through time.

Pérez Gil, Laura (PPGAS – Universidade Federal do Paraná)

Los viajes de los yaminawa: territorialidad, desplazamientos y parentesco en la Amazonia peruana

Desde su contacto permanente en los años '60, existen comunidades yaminawa en los ríos Mapuya y Yuruá. Más recientemente, varias familias se han instalado en Atalaya, Sepahua y Pucallpa. La traslación a nuevos lugares y la circulación por aldeas y ciudades no es algo circunstancial, sino que constituye un aspecto esencial en la vida y en la organización socio-política de los yaminawa. Las personas están constantemente viajando o haciendo proyectos de viajes: trabajar, buscar curanderos y visitar parientes, son las principales razones. En este caso, la distancia no es un impedimento para las relaciones de parentesco sino, antes, una característica de las mismas. El resultado es un sistema altamente dinámico caracterizado por una configuración en red y por un alto

nivel de circulación de personas. Lo que se propone este trabajo es reflexionar sobre los tipos de desplazamientos realizados por los Yaminawa, las motivaciones que los desencadenan y los efectos que tienen frente a un modelo de organización social, el promulgado por el concepto de Comunidad Nativa, que se fundamenta en el asentamiento, la permanencia y la estabilidad.

Rolando, Giancarlo (University of Virginia)

“Nuestros antiguos eran bravos” (“Our old men were brave”)

“Nuestros antiguos eran bravos” (“Our old men were brave”) is a phrase commonly uttered by the Mastanahua People of the Upper Purus River when discussing their recent history, specifically the process by which they left the *terra firme* between the headwaters of the Jurua and Curanja Rivers in the mid twentieth century. Through this process they stopped being wandering *bravos* and became *civilizados*, who live in a Comunidad Nativa, eat salt and sugar and wear clothes. In this presentation I will reflect on the Mastanahua experience of contact and their dealings with the *Comunidad Nativa* system. I will specifically focus on what becoming *civilizados* might mean from a Mastanahua perspective and the historic process by which the currently existing Mastanahua *Comunidades Nativas* were created.

Sarmiento Barletti, Juan Pablo (University of St. Andrews)

Creating community in the times of La Comunidad amongst Ashaninka people

This paper deals with the difference Ashaninka people find between *la comunidad nativa* as a political entity and the community of *Ashaninkasanori* (‘real people’) they work to create in the everyday. I will argue that although seemingly clashing, the structure and rules associated with *la comunidad nativa* and its *acta* (charter) work in favour of *kametsa asaiki*, their ethos for ‘living well’. In fact, *la comunidad nativa* presents a framework of rules and regulations that are used strategically by Ashaninka people to aid their process of reconciliation in the wake of the Peruvian internal war and deal with the complications of their shift from living in small dispersed kin-based groups to one of living in large villages.

Panel 12: Shamanism, Knowledge, and Alterity (Panel compiled from independent paper proposals)

Chair: Thompson, Warren M. (University of Michigan)

Deshoullière, Grégory (Laboratoire d’Anthropologie Sociale)

Magical literacy in Ecuadorian Amazonia: notes on shamanic appropriations and witchcraft accusation amongst the Shuar (Jivaro)

In Amazonian Ecuador, magical literacy is becoming increasingly important in therapeutic practices and interpersonal conflicts. Firstly, this paper explores the shamanic appropriation of magical literacy in the process of transmission of esoteric knowledge and its ritual performance among the Shuar (Jivaro). The analysis of narratives of initiation and therapeutic chants reveals that this appropriation requires the ritual specialist to establish a direct relationship with the supposed author of magical books, an evil spirit, and by proxy its magical books. Secondly, the paper explores the place of magical literacy in witchcraft accusations as it gets mobilised in the same social field as that of shamanic aggression. Recurrently, narratives of accusation including

ritual magic charge young people, a part of the population hitherto excluded from rumours of witchcraft in Shuar society. This paper will begin to draw some sociological implications from the encounter of shamanic and magical ritual traditions.

Grotti, Vanessa Elisa (University of Oxford)

Narratives of the Invisible: Autobiography, Kinship and Alterity in Native Amazonia.
(paper co-authored with Marc Brightman)

Shamanic knowledge is based on an ambiguous commensality with invisible others, which places shamans in a constant oscillation between spheres of intimacy, visible and invisible. The spirit-world is a place of power and transformation; native interlocutors in turn rarely describe it in a detached, objective way, but rather in terms of experience and events. Instead of focusing on the formal qualities of accounts of the spirit world by analysing either ritual performance or the genre of shamanic quests, we consider life histories as autobiographical accounts, to explore what they reveal about the relationship between personal history (and indigenous historicity) and the spirit world.

Levin, Erik (University of Chicago) e Levin@uchicago

Ethnic Shift through Language Choice as Epistemological Strategy Amongst the Inuya River Amawaka

The Amawaka of eastern Peru speak Amawaka or Spanish according to whether they wish to use “indigenous knowledge” or “mestizo knowledge”. Amawakas’ language choices are mediated by their linguistic ideologies, which are shaped by cosmological understandings. Three aspects of Amawaka cosmology are relevant. First, the Amawaka consider a specific language to be any human ethnicity’s most salient trait; people are or become Amawaka or mestizo, for example, in speaking Amawaka or Spanish. Second, beings can acquire characteristics of other (sub)-species - including other human ethnicities - by adopting their clothing, bodies, or practices, which are understood to include language use. Thus, Amawaka become indigenous or mestizo through speaking Amawaka or Spanish, respectively. Finally, every (sub)-species intrinsically holds access to a specific body of knowledge. In varying which language they use, Amawaka individuals change their own fluid ethnicities, and in changing ethnicities, they shift which bodies of knowledge they can access.

Kondo, Hiroshi (Ritsumeikan University)

The skin as a site of composition: a note on the use of animal body parts and plants in various practices of Panama Embera

I will discuss the use of animal body parts and plants in various practices of the Panama Embera. The Embera are famous for using one plant, *Genipa Americana*, in their body decoration. However, the Embera also use *Genipa Americana* in different context such as magical cure. Moreover they use different plants to increase their beauty by changing bodily form or appearance. Their way of interpreting these practices has a similarity with practices using animal body parts which incorporate the qualities or abilities of non-human beings into the human body. In these practices, the skin works as the locus of this bodily plasticity. In the anthropological literature of Lowland South America, the concept of “the social skin”, as discussed by Terence Turner, is important.

Here, I would like to present different character of the skin not only for constructing social identity, but also for composing a capacity for action / being.

Sautchuk, Carlos (Universidade de Brasília)

Caçando pessoas: reflexões sobre a relação entre caboclos amazônicos e animais.

Tomando as recentes interpretações da relação predador-presa na antropologia como pano de fundo, examino a captura do peixe pirarucu com arpões entre caboclos da Amazônia Brasileira. Meu interesse não é rejeitar as ideias relativas à personificação ou socialização da presa, mas explorar as potencialidades e limitações destes modelos nesta situação etnográfica específica, onde estão presentes vários dos temas da etnologia da caça. Adotando uma abordagem ecológica (semiótica) para as interações arpoador-pirarucu, argumento em favor do papel destas ideias na desestabilização pressupostos etnocêntricos vis-à-vis hunting. Entretanto, aponto também alguns de suas limitações em termos da compreensão da ontogênese mútua de animais e humanos, com base não apenas nos discursos, mas também na prática da captura.

English version:

Hunting persons: reflections on the relationship between Amazonian caboclos and animals.

Taking recent interpretations of the hunter-prey relationship in anthropology as a backdrop, I examine the capture of the arapaima fish with harpoons among caboclos of Brazilian Amazonia. My interest is not in rejecting the ideas concerning the personification or socialization of prey, but in exploring the potentialities and limitations of these models within this specific ethnographic situation, where many aspects of the ethnology of hunting are present. Adopting an ecological (semiotic) approach to harpooner-arapaima interactions, I argue in favour of the role of these ideas in destabilizing ethnocentric assumptions vis-à-vis hunting. However I also point to some of their limitations in terms of comprehending the mutual ontogenesis of animals and humans based not only in discourses, but also in the practice of capture.

Shepard, Glenn (Museu Paraense Emílio Goeldi)

Old and in the Way: Jaguar transformation in Matsigenka

Human-animal transformation in Amazonian shamanism and cosmology provides a prime example of the fluidity between Western categories such as “nature” and “culture.” Among the Matsigenka of Peru, the people most likely to turn into jaguars and become a threat to family and village are the old, decrepit and senile. How could old people be considered a mortal threat associated with the most feared predator of the forest? I found an explanation that depends as much on natural history as it does on cosmology: jaguars, too, become old, weak and toothless, hanging around villages to kill easy prey such as dogs, chickens and even human children. While the notion of “cosmological perspective” contributes to this phenomenon, it is equally important to understand this set of beliefs and practices as emerging from a close observation of jaguar life histories, and a metaphorical association between old humans and old jaguars.

Thompson, Warren M. (University of Michigan)

Attending to Animals and the Dead in Aché Women’s Ritual Wailing

One of the first (of many) Aché cultural practices that missionaries of the New Tribes Mission deemed “satanic” when they arrived on the Paraguayan government-sponsored reservation in 1972 was *chenga ruwarã*, a genre of women’s wailing chants. Though the missionaries could not understand the referential content of these chants, they were unnerved by the singers’ expression of intense emotions emanating from a source they could not locate. In this presentation, I describe the essential nexus that wailing chants sustained between the living and the dead and between humans and animals in pre-Christian Aché cosmology. I then trace the abandonment of *chenga ruwarã* to broader changes in Aché relations with the dead and animals since missionization.

Panel 13: Why Have Indigenous Amazonian Communities Become Interested in Archaeology ?

Organizer and chair: Duin, Renzo S.

There is a long tradition in Amazonian archaeology linking the ethnographic present to the archaeological past, going back to Domingos Soares Ferreira Penna, Erland Nordenskiöld, and Kurt “Nimuendajú” Unckle. During the second half of the twentieth century, archaeological and ethno-archaeological studies were often conducted without consideration of the needs of indigenous peoples; at best, information was disclosed and local communities could participate in gathering data. During the past fifteen years, participatory and collaborative approaches with descendant communities changed how we perceive archaeological practice. Presently, archaeologists, in close collaboration with descendent communities, are mapping traces of dynamic historically situated processes of identity formation grounded in the landscape. A meeting ground is emerging. Goals develop jointly, information flows freely, and indigenous people and local communities become more involved in the research process. Engaged archaeology, however, constructs new interpretations of the past, and therefore it becomes necessary to consider critically the political ramifications of the authoring of the past in the present, and its importance to education. Based on their field experiences, members of this panel will discuss and further elaborate on this collaborative continuum of archaeological practices, and reflect upon the question of why during the last decades Amazonian indigenous peoples have gained a growing interest in archaeology. Is it because the reclamation of objects, knowledge, and landscapes, is essential to the process of decolonization of indigenous communities?

Cabral, Mariana Petry (IEPA Nucleo de Pesquisa Arqueologica, Instituto de Pesquisas Cientificas e Tecnologicas do Estado do Amapa)

Bridging Knowledge: reflections on archaeology and indigenous people

As archaeological research with indigenous people is developing widely in different nations, considerations on modes of building bridges between different systems of knowledge have also gained interest, not only among archaeologists and anthropologists, but also among native people themselves. Why are native people interested in archaeology? What do they expect from this encounter? How do they appropriate archaeological modes of knowledge? Taking these questions as a starting point, I will discuss the process of building bridges between native and archaeological knowledge. A collaborative project, bringing together in the State of Amapá (Brazil) an archaeologist (the author), an anthropologist (Dominique Gallois), and Wajãpi

researchers, offers the means for reflections on how archaeology might be relevant to indigenous people.

Duin, Renzo S. (Leiden University)

Film: Revitalizing the Past: in search of Wayana material culture and intangible heritage.
(DVD, 45 min.)

Life in the Upper Maroni Basin (Suriname, French Guiana, and Brazil) is changing rapidly. This film demonstrates how historical documents and museum objects provide a productive meeting ground for dialogue. A unique glimpse into past customs and practices is provided by footage filmed in the 1930's by members of the Dutch border expedition. 75 years later, Wayana indigenous people saw their ancestors for the first time. Abandoned villages were identified based on this film and related historical photographs and ethnographic objects, in conjunction with Wayana social memory, raised awareness on Wayana material culture and intangible heritage. Engaged archaeology is reviving traditional knowledge still present among elders, and stimulates Wayana adolescents who are mostly unaware of their unique indigenous history and traditions. More indigenous people become interested in their past, begin to valorize past customs and practices, and some Wayana have even set an agenda to revitalize their unique Wayana heritage.

Gassón, Rafael (Instituto Venezolano de Investigaciones Científicas) and Rodríguez, Iokíñe (with Néstor Pérez y Maria Eugenia Arrieta)

Arqueología Comunitaria en la Gran Sabana, Estado Bolívar, Venezuela

Este proyecto responde al problema de la carencia de datos sobre la historia más antigua de los Pemón, habitantes del parque nacional Canaima, ubicado al sureste de Venezuela. Allí, voceros y decisores gubernamentales han argumentado que los Pemón son inmigrantes recientes, y que por esto sus prácticas agrícolas y cinegéticas tienen efectos dañinos sobre el ambiente, lo que resta importancia a sus reclamos sociales y territoriales. Argumentamos que por el contrario, los antepasados de los Pemón tienen gran antigüedad en el área, y que sus prácticas de manejo ambiental contribuyen a la conservación de la región. Por tanto, es indispensable tener mayores conocimientos sobre la arqueología y la ecología histórica de los pueblos originarios del área, fundamentales para el llamado "plan de vida" de los Pemón, dirigido por las comunidades locales con ayuda de un grupo de investigadores interesados en el diálogo intercultural y una antropología emancipadora.

Heckenberger, Michael J. (University of Florida)

The Woven Forest: Regional Planning and Socio-ecological Connectivity in the Xingu

In *Tristes Tropiques*, Lévi-Strauss commented on how the houses and other constructions of indigenous lowland peoples were like big baskets, woven and knotted. In practical terms, the making of things and dwelling with them has more than a metaphorical relevance but is composed of enduring characteristics of built environment, houses and baskets. This paper explores woven material culture from

basket to landscape and how they connect and contain diverse bodies, persons and agencies in the tightly interconnected peer-polities of the Upper Xingu, in maximal (1500 CE) and minimal (20th century) terms. The nodes and connections in this network created a system of communication and socio-ecological connectivity according to a very precise cultural model of spatial distributions, land-use and landscape across the forested Upper Xingu basin. These patterns and how anthropologists come to know them, informed by a “science of the concrete” that links ecological, ethnographic and archaeological materials, is discussed in relation of fully engaged collaborative research on cultural heritage and anthropogenic landscapes and how this can be deployed in current scientific and public debates on “saving the Amazon.”

Machado, Juliana Salles (Universidade de São Paulo)

Engaging Knowledge: archaeologists and indigenous communities in Brazil

In the last five years, Brazilian archaeology has seen a significant increase in the indigenous movement and interest in self-management, including issues related to heritage, museums and archaeology in general. Demands for collaborative archaeological research have increased along with growing indigenous participation in universities and research and cultural centers. Nevertheless, symmetric collaboration in knowledge production is still a challenge. In this paper, I will address my own twofold experience in three indigenous populations in Brazil; I will focus on one hand on the Guarani, Xokleng and Kaingang indigenous academics I engaged with while teaching and learning in the University and indigenous schools, and on the other hand, on a more in-depth study case from the Xokleng/Laklãnõ Indigenous Land. In the latter, we are striving to pursue ethical research collaboration focused on territory, memory, artifact production and wider engagement on what they are calling “cultural pro-vitalization”.

White, Cheryl (Anton de Kom University of Suriname)

Descendant communities, what do they know about archaeology?: considerations for ethno-archaeology and community outreach in Suriname, South America

In Suriname, descendant Amerindian and Maroon communities have a limited knowledge of archaeology. In the past the archaeology of Pre-Columbian people did not use oral testimonial, ethnographic data, or reach out to descendent communities to help interpret archaeological data. In the current state of affairs there is limited scope of how archaeology can be practiced and made relevant to those whom may benefit from it the most. Suriname presents an interesting case study to consider what tools are best suited to engage Amerindian and tribal Maroon communities to participate and contribute to archaeological research, practice and information dissemination. The following discussion will review recent archaeological research in Suriname, their efforts to incorporate Amerindian and Maroon participation, and appropriate community engagement tools to foster understanding and relevance to current social needs.

Panel 14: Open Discussion on Social Organizational Transformations in the Upper Rio Negro

Organizer: Renato Athias

This is a space for discussion of current ethnographic data relating to past and ongoing changes in the vast Rio Negro region and their impacts on the social organization of

indigenous peoples who inhabit it. Major historical changes include the arrival and impacts of missionaries in the late nineteenth century; later changes involved the introduction of schools, and, more recently, new processes of territorialization and generally increased mobility leading to internal waves of migration. The discussion aims to contribute to the consolidation of the archipelago of social historical knowledge of indigenous peoples and traditional communities of the Rio Negro and to the legal and formal recognition of its cultural diversity.

WORKSHOPS

Workshops involve greater than usual commitment; participants share pre-circulated well-developed papers and agree to read each other's contributions in preparation for pointed discussion of each paper. They also take place in smaller rooms, since the idea is to have tighter-knit, cozier affairs with much time for detailed discussion. There are, however, a limited number of spaces for non-participants to join in; persons interested in attending should write to the workshop organizers to request one of these. Please note that organizers may not respond quickly.

Workshop 1: The Lathrap Colloquium: Donald Lathrap's intellectual legacy for Amazonian studies

Organizer: Arroyo-Kalin, Manuel (University College London)

Chairs: Arroyo-Kalin, Manuel (University College London) and Oliver, José (University College, London)

The Lathrap Colloquium will be a posthumous *festschrift* in honour of the late Donald W. Lathrap (1927-1990). Lathrap advanced a number of important theses related to i) plant domestication, ii) the origins of sedentary life, iii) the agrarian subsistence base, iv) mechanisms for and consequences of ancient population dispersals, and v) lineages of material culture among indigenous peoples in pre-Columbian Amazonia. These theses were inspired by his own ethnographic engagement in the region, by a keen eye on the spatial distribution of Amazonian language families, and by his unparalleled knowledge of the archaeology of the tropical lowlands of South America. The principal goal of the workshop is to discuss Lathrap's legacy from the vantage point of recent advances in Amazonian studies. Participants are prominent Amazonianists that are either i) former students of Lathrap or ii) established scholars who have contributed to discussion about Lathrap's ideas through their own research. Contributions will, for instance, touch upon the finer points of Lathrap's thinking through the 'living memory' of his former students, provide thematic syntheses of the four decades of research that have followed the publication of his well-know book 1970 "The Upper Amazon" (as well as others, e.g. Lathrap 1977), and/or otherwise provide a critical angle on Lathrap's ideas.

Arroyo-Kalin, Manuel (University College London)

Donald Lathrap and the Domestication of Amazonia

Donald Lathrap was intellectually passionate about plant domestication, both in the strict sense of a selection process resulting from the manipulation of plant germplasm within a specific human-modified ecosystem, and in the far-sighted sense of a kick-off to husbandry dynamics that propelled population growth and migration. At a time when techniques did not yet offer tangible archaeological evidence of cultivars or of cultivation, Lathrap ventured plausible models that linked these processes to the pre-Columbian expansion of specific linguistic families. A wave of recent research has escalated our understanding decisively, specifically documenting how Amazonian peoples modified plants, soils and landscapes in pre-Columbian times. Drawing on Donald Lathrap's published and unpublished work, the paper will examine his prescient insights about tropical lowland domestication, broadly defined, and discuss their relevance to Amazonian studies today.

Heckenberger, Michael J. (University of Florida)

Jaws 2

Donald Lathrap contributed extensively to the archaeology of lowland South America. Notably, his discussions of cultural ecology, trade and diffusion, social dynamics, and ideology of Amazonian peoples were not only pioneering but virtually inspired the entire field from the mid twentieth century. Here I explore questions he raised with respect to complex Amazonian socio-political and ideological systems in the paper "Jaws." Lathrap recognized critical aspects of the built environment and ritual performance as critical to regional polities along the Amazon, which was consonant with other Amerindian peoples of the Americas, if not the inspiration for them. Recent research in several parts of the Amazon basin is discussed, which enables an evaluation of Lathrap's ideas with respect to a much richer record, particularly along the middle and lower Amazon and the southern transitional forests along the southern peripheries of the Amazon basin.

Hornborg, Alf (Lund University)

Style, Language, and Identity in Amazonian Prehistory: Questions Raised by Donald Lathrap

Donald Lathrap recognized stylistic affinities between ceramics produced in different parts of pre-colonial lowland South America. His inclination to identify pottery styles as markers of particular 'peoples' prompted him to suggest correlations between ceramics and the linguistic affiliation of their makers. Moreover, his model accounted for the distribution of ceramic styles and languages in terms of demic migrations in the past. The first of these hypotheses continues to generate interest and can, in modified form, be supported both empirically and theoretically. The second is more problematic, as it builds on essentialist conceptions of ethnic identity that disregard socio-cultural processes of ethnogenesis and language shift. Nonetheless, Lathrap's urge to reconstruct the culture history of Amazonia was based on an unprecedented grasp of the material and is fundamental to subsequent work.

Jaimes Betancourt, Carla (Deutsches Archäologisches Institut)

Chimay Pottery: Remembering Nordenskiöld and Lathrap through Recent Archaeological Investigations

Erland Nordenskiöld was the first to present evidence about the pre-Columbian past of the Bolivian Amazon region. His data and interpretation encouraged and inspired the work of Lathrap and subsequent researchers. This paper highlights some of his key contributions for the Beni River región, which constitutes an important communication route between the Andes and Amazonia. The recent study of pottery collections first unearthed by Nordenskiöld a hundred years ago from the Chimay site (Covendo, River Beni), as well as recent archaeological findings and evidence of pre-Columbian occupations from the Llanos de Mojos and Central Amazon region, permit reflections about ideas initially proposed by Nordenskiöld and subsequently advanced by Lathrap. Analogies in material culture that do not necessarily correspond to an ethnic group or language can also be interpreted as representation of symbolic, political, economic and

social interactions between multi-ethnic occupations that we still do not understand sufficiently.

Moore, Thomas (Centro Eori de Investigación y Promoción Regional)

Ancient Population Movements in the Southwestern Amazon Basin

The publication in 2011 of *Ethnicity in Ancient Amazonia* by Alf Hornborg and Jonathan Hill brought new light on identities and population movements in the southwestern Amazon Basin, with a focus on Arawakan and Panoan language groups, challenging the prevailing Lathrap model with exciting new interpretations. The Finnish team of Martti Pärssainen and colleagues proposes extension of the Inka frontier to the north and east. A thorough review of the archaeological, linguistic, and ethnohistoric data with attention to other language groups suggests an alternative model, which challenges the notions of “conquest” and proposes alternative movements, divisions, and fusions, among ancient populations of the Madre de Dios and Beni watersheds and their relationships with ancient highland peoples.

Oliver, José (University College London)

Lathrap’s ‘Cardiac’ Model 44 Years Later: The View from Venezuela

This paper first examines the influence and impact that Lathrap’s ‘Cardiac Model’ (a term coined by Carneiro) has had in how archaeology in Venezuela has developed in the intervening 44 years. It then addresses the key question of what aspects -if any- of his original formulation in 1970 still remain viable and why, or whether the Cardiac Model stopped ‘beating’ altogether. The archaeology of Venezuela is still pivotal in any reassessment of the model, given that it provided the initial impetus in Lathrap’s formulation the model, one which has pretty much set the agenda for the next forty-odd years and counting.

Rostain, Stéphen (CNRS / IFEA)

Upano, Cumancaya, Shipibo: a 3000 years tradition?

On the basis of his investigations in the Upper Amazon, in Peru, Donald Lathrap proposed long-term chronologies, from prehistoric times to the present days. Lathrap claimed affiliations between pre-Columbian ceramic series and modern pottery. Some of the mechanisms of ancient population dispersals and lineages of material indigenous culture suggested by Lathrap have been evaluated within the scope of recent research in the Amazon basin. One such evaluation was conducted by the author in the Upano valley in Ecuador, where groups of the Upano culture built earth-mound complexes from 500 BC and manufactured the famous red banded-and-incised pottery. Circa 400-600 AD, an eruption of the Sangay covered the upper Upano valley with a thick layer of ashes and destroyed settlements. Upano people fled to the South reaching the Ucayali River in Peru. There they developed the Cumancaya culture, which is ancestral to the modern Shipibo-Conibo tradition.

Valdez, Francisco (IRD, France)

The Mayo Chinchipe-Marañón Culture, a new link in the early development of the Formative culture of North-western South America

Recent archaeological research in the Chinchipe-Marañón basin has shown the presence of an Early Formative culture dated to 5500 BP. The ceramic or lithic traditions found in the region have no antecedents, either on the Pacific coast or in the highlands of Ecuador or Peru, thus this new culture seems to be the fruit of the early development of social formations in the Upper Amazon. Crucial in this development was the regional interaction with contemporary cultures from the coast (Valdivia) and other societies from the highlands (Catamayo). The recent archaeological evidence formally validates Lathrap's theory that this area was a probable axis for early interactions between the three natural regions of Northwest South America.

Workshop 2: Beyond Waters: Archaeology and environmental history of the Amazonian inland; examples from the Santarém and Belterra Regions, Pará, Brazil.

Organizer and chair: Per Stenborg,(University of Gothenburg)

This workshop centers on the work carried out within the project "Cultivated Wilderness: Socio-economic development and environmental change in pre-Columbian Amazonia". Within the frame of this project, Swedish and Brazilian archaeologists are working together with soil scientists to shed new light on the history of the Santarém Region in Brazilian Amazonia. Mapping of sites and archaeological investigations of settlement remains have been combined with sampling, mapping and analysis of soils associated with such sites. An important background to the project is the fact that the Museum of World Culture in Gothenburg holds significant collections of archaeological material from the Santarém area, collected by the Germano-Brazilian researcher Curt Unkel Nimuendajú back in the 1920's. The work has, therefore, also included studies of these collections of archaeological objects in Gothenburg. Particularly interesting are our findings of numerous settlements, of varying size, in areas far from the rivers, which previously have been assumed to be unsuitable for permanent settlement. This workshop particularly highlights settlement patterns and the use of resources considered from both a local and a regional perspective and discussions of the relations between riverine and hinterland settlements in Precolonial times.

Alves, Daiana Travassos (University of Exeter)

Plant food consumption and the origin of Amazonian Dark Earth in the Lower Tapajos region

The Amazon region has been traditionally seen as a pristine tropical rainforest where pre-Columbian inhabitants were passively adapted to the environment. Currently, several scholars argue that the environment is in fact produced by both ecological and anthropogenic factors. Their main assumption is that humans have domesticated the landscape by transforming it to further their needs. The dynamics of plant food production in the Lower Tapajos region is probably related to the formation of the Amazonian Dark Earths, an extremely fertile soil that has been studied by scholars from several fields, still engaged in the process of understanding their origins. This paper discusses archaeological contexts in the Lower Tapajos region and presents a hypothesis on plant food consumption and the formation of ADE in this area. The approach of Archaeobotanical methods is fundamental for achieving this objective, which will be enhanced by the collaboration with the Cultivated Wilderness project.

Castillo, Patrik and Gunnarsson, Kjell Denti (University of Gothenburg)

Analyses and digital modelling of Santarém artifacts

This paper presents the methods used for analyzing ceramic and lithic materials by the Cultivated Wilderness Project; methods such as microscope and X-ray fluorescence analysis, literature studies and the subsequent usage of the data and the work done for the public through various outlets. The analytical work takes place in both Sweden and Brazil, and has resulted in the bachelor's thesis 'Ceramic differences and similarities in the Lower Amazon - A comparative study of ceramics artifacts between two archaeological sites in the Tapajós region' (by co-author Denti Gunnarsson), which tells of a difference in ceramic temper between the sites. The project has also made public efforts through social media, lectures and 3D-models which will be presented in the paper, as well the effects the efforts might have.

Eriksson, Jan (Swedish University of Agricultural Sciences)

Properties of Amazonian Dark Earths at Belterra Plateau, Pará, Brazil

Brazilian and Swedish archaeologists and soil scientists collaborate in the multidisciplinary research project Cultivated Wilderness (CW) to investigate Amazonian Dark Earth (ADE) locations in the Santarém-Belterra region of the Brazilian Amazon. Part of the study was to characterize the soil and how they relate to archaeological features. ADEs on the Belterra plateau have a very clayey texture and appears to be less extensive and less distinct in character than the (often more sandy) ones in areas closer to the rivers. Some archaeological sites intensively used in the past had strongly developed ADEs, but in general A-horizons were thinner and P-contents were elevated but only in few cases very high. An explanation could be that the Belterra plateau was occupied relatively late, a few centuries before European contact. Thus the human influence on soil formation is less.

Iriarte, Jose (University of Exeter)

Investigating Pre-Columbian Amazonian Dark Earth Agro-ecosystems of the Lower Amazon in Santarem: An Archaeobotanical Perspective

The nature and scale of pre-Columbian impact on Amazonia is one of the most debated topics in archaeology and paleoecology today. Amazonian Dark Earths (ADEs), the highly modified soils generally located along the bluffs of the Amazon River and its tributaries, are arguably one of the most compelling evidence of human transformation of tropical environments in the Americas. However, the study of the plant component of pre-Columbian economy associated to ADEs is at a very early stage and, as a result, archaeobotanical data is needed to test the broad hypotheses that have been proposed about their agricultural use. In this paper, I review the literature on the agricultural use of ADEs across the Neotropics and suggest avenues to investigate these issues by closely integrating archaeology, archaeobotany, palaeoecology and remote sensing in collaboration with the Cultivated Wilderness project in the Santarem region.

Schaan, Denise Pahl (Universidade Federal do Pará)

Discussing centre-periphery relations within the Tapajó domain, lower Amazon

Ethnohistorical sources indicated that the Tapajó occupied a large area on the lower Amazon in the 16th century, where today the city of Santarém is located. In the 1920s, Curt Nimuendaju found 41 archaeological sites containing the same types of artefacts also in the hinterland, attesting that the Tapajó dominated a much larger territory. In the past seven years, regional surveys, surface collection of artefacts, and excavations in selected sites have provided information on the extension of the Tapajó domain, from the riverside to the adjacent plateau, covering an area of about 2.000 km². Excavations in the Port site (in Santarém, the political centre), and in four plateau sites revealed cultural features related to ceremonial and domestic activities, workshops, and chronology, allowing for comparisons between sites from different locations in the landscape. This paper compares centre and periphery sites, presenting some hypothesis on the Tapajó's regional organization.

Söderström, Mats (Swedish Univ of Agricultural Sciences)

Sensors for efficient field mapping of Amazonian Dark Earths

Brazilian and Swedish archaeologists and soil scientists collaborate in the multidisciplinary research project Cultivated Wilderness (CW) to investigate Amazonian Dark Earth (ADE) locations in the Santarém-Belterra region of the Brazilian Amazon. One of the goals in the CW project is to investigate the potential of rapid geophysical data collection to assess the properties and spatial distribution of ADE. Several hundred reference soil samples were collected at different ADE locations. A range of soil sensors (based on various principles: electromagnetic induction, gamma-ray spectrometry, x-ray fluorescence, and reflectance spectroscopy) were used both in the field and in the laboratory. This paper synthesizes the potential of these sensors in ADE surveys.

Stenborg, Per (University of Gothenburg)

Settlement policies of the past: Reflections on the "when", "where", "how" and "whys" of hinterland occupation in the Belterra Region, Pará, Brazil.

In the 1920's the explorer and investigator Curt Nimuendajú undertook archeological surveys in various parts of the Brazilian Amazon, among these the vast region south of Santarem, along the Tapajós River, as well as intermediate upland areas situated on the Belterra Plateau. His reports and collected material shows that he encountered numerous archaeological sites also in the hinterland areas of the Belterra Plateau. Over recent years, we have conducted new investigations of archaeological settlements on the Belterra Plaeau, as well as studies of material collected by Nimuendajú almost 100 years ago. We have been able to confirm the presence of numerous hinterland sites in the area and a recurrent association between such sites and particular geological formations known as *dolines* or *sinkholes*. This paper discusses possible explanations for the pre-Colombian establishment in a hinterland area characterized by seasonal shortage of water, as well as difficult conditions for transportation and communication.

FILMS

Lopes, André (Universidade de São Paulo)

Vende-se Pequi / Pequi for sale

(Time: 24 minutes)

The Manoki people live in northwestern Mato Grosso, Brazil, and one of their main economic activities is selling *pequi*, a local fruit, on the highways that cross their land. During a video workshop, the youngsters decided to present aspects of their villages and the process of gathering and selling the *pequi* fruit to the outside world. Incited by the possibility of filming and starring in their own film, they looked for the elders in the villages in an attempt to find myths about the *pequi*. The making of this film, from the main concept and filming to the editing and post-production, was a process of collaboration between indigenous and non-indigenous videomakers. All images were recorded by the Manoki videomakers.

Matarezio, Edson Tosta (Universidade de São Paulo)

What Levi-Strauss owes to the Amerindians

(Time: 50 minutes)

What does Levi-Strauss owe to the Amerindians? Through interviews with leading experts in the work of the French Master of Anthropology - including some of his former students - this film intends to show how some fundamental concepts of Levi-Straussian Structuralism has its roots in the world of the indigenous people as well as in the Western thought. Less than collect a debt, it is a tribute to the greatest anthropologist of all time. Levi-Strauss made the discipline less anthropocentric, while showed us ethical principles from people made up of its relations to the world. Levi-Strauss was the one who best revealed the sophistication of the "savage mind", putting it in dialogue with the most elaborate philosophy and Western science.

Rostain, Stéphen (CNRS / IFEA)

Arqueólogos

(Time: 30 minutes)

Lejos de la visión romántica y reductora sobre el arqueólogo, esta película revela múltiples facetas del investigador, desde la prospección de los sitios y su excavación, y luego el análisis del material, hasta la presentación de los resultados en congresos. El paralelo entre las escenas de trabajo de campo y los testimonios de las figuras de mayor renombre en la arqueología amazónica ofrece una mirada original del ejercicio de un oficio que fascina aunque sigue siendo todavía poco conocido. La mayoría de los documentales arqueológicos son realizados por equipos que pasan apenas algunos días en una excavación y a veces, en un museo. El resultado es una imagen a menudo bella, pero siempre parcial de la investigación arqueológica. Este documental presenta todas las etapas de este oficio tan particular, empezando por la investigación de sitios arqueológicos hasta la difusión de datos, pasando por prospecciones, excavaciones, encuestas etnológicas, estudio del material, conferencias y sin olvidar la vida diaria del investigador.

VENUE LOCATION AND MAP:

The School of Global Studies is situated at Campus Linné, close to Linnéplatsen in Göteborg. The closest stop is Seminariegatan (trams) or Linnéplatsen (buses and trams). The entrance is at Konstepidemins väg 2A-E (or 2B).

