



2017 SOCIETY FOR THE ANTHROPOLOGY
OF LOWLAND SOUTH AMERICA
XI SESQUIANNUAL CONFERENCE
LIMA, PERU



Pontificia Universidad Católica del Perú
20-23 de Julio de 2017

ABOUT SALSA



The Society for the Anthropology of Lowland South America was organized in 2001, to provide an independent professional association for anthropologists specializing in lowland regions of South America (the Amazon, Orinoco, and Rio de la Plata river basins and adjacent areas). SALSA's main goals are to foster sound and ethical research on the peoples and environments of lowland South America, and to promote the education of students and the general public on issues that we study.

SALSA is an international society, bringing together specialists who live in Latin America, Europe, North America, and elsewhere. We publish the online journal, *Tipiti*, and sponsor an international professional meeting every year and a half. SALSA has a voting membership with an elected board of directors, bylaws, and official status as a 501(c)3 non-profit corporation.

SALSA seeks to facilitate connections and develop opportunities for the exchange of information among scholars who specialize in lowland South America; to encourage students to learn about and carry out research in this region; and to disseminate original scholarship of high quality through its journal, conferences, and website. SALSA membership and conference participation are open to students as well as professionals, with sliding scales of fees by region. Ideally (contingent on local host sponsorship), the site of our conference rotates among South America, Europe, and North America. Papers and communications may be presented in Portuguese, Spanish, or English.

SALSA's ethos is collegial and inclusive. This orientation draws inspiration from the "Bennington Meetings," an annual weekend gathering hosted for many years by Kenneth Kensinger, a legendarily generous and insightful colleague. Each summer, Ken welcomed nouveau-Amazonianist graduate students and eminent scholars alike, to gather in his home at Bennington College in rural Vermont. Conversation about South America and the realities of doing field research flowed as freely as the ideas and libations.

In 2001, William Balée and Jeffrey Ehrenreich brought a group of scholars together in New Orleans, and the Society for the Anthropology of Lowland South America was formed. A Steering Committee comprised by William Balée, Jeffrey Ehrenreich, Janet Chernela, Lori Cormier, Stephanie Heulster, Ken Kensinger, Maria Moreno, Donald Pollock, and Terence Turner developed the organizational framework from which SALSA has grown into the largest international association of lowland South American anthropology specialists.

The SALSA 2017 meetings are being held in Lima, Peru 20-23 de Julio de 2017

The conference will be held July 20-23, 2017 at Pontificia Universidad Católica del Perú, with Oscar Espinosa (Pontificia Universidad Católica del Perú) responsible for general conference organization, and Harry Walker (London School of Economics and Political Science) and Laura Zanotti (Purdue University) responsible for the academic program.

Highlights of the conference program including the following:

- Keynote lecture by Richard Chase Smith
- Opening lecture by Jean-Pierre Chaumeil
- Special debate on Indigenous Peoples in isolation
- Conversations in the Lobby on teaching Amazonian anthropology
- Evening tribute in honour of Patricia Lyon
- In memoriam a special session in honor of William (Bill) Vickers
- Exhibition of paintings by indigenous artists
- Pre-conference meeting July 13-17 on intercultural collaborative research

Conference events will primarily take place on the campus of Pontificia Universidad Católica del Perú. Most SALSA participants will stay at hotels located in the neighborhoods of Miraflores and San Isidro, where there are many nearby restaurants, bars, and shops. More details on accommodation to follow. We are honored to once again offer the Steven Lee Rubenstein Memorial Scholarship that will support travel to SALSA conferences.

Conference participants should renew their membership or join SALSA and register through member services. The deadline for discounted early registration is APRIL 30. Exceptionally, non-members who will be participating only in the special debate on isolated indigenous peoples will not be required to register or join. More information about conference logistics will be posted as the date approaches. If you have any questions please feel free to contact the conference organizers at salsaconference2017@gmail.com.

—Jonathan Hill (SALSA President), Carlos D. Londoño Sulkin (SALSA President-Elect), Harry Walker and Laura Zanotti (SALSA 2017 Academic Program Chair), Oscar Espinosa (Conference Organizer), and Jeremy Campbell (SALSA Secretary-Treasurer-Webmaster)

<http://www.salsa-tipiti.org/2017-xi-sesquiannual-conference-lima-peru/>

IMPORTANT INFORMATION

IMPORTANT INFORMATION

Conference Location: Pontificia Universidad Católica del Perú, Lima

To enter the university, please have the following information available for the guard at the main entrance: Full name, E-mail, Date of birth (day/month/year), Country of origin, Type of identity document, Number of documents, Institution to which she or he belongs, and professional position

Wifi: REDPUCP Password: C9AA28BA93

Conference Events: A Building, B Building, Sala de Grados, and Law Auditorium at the Faculty of Law

A Building General: In A Building one can have a view of an Inka wall (part of the Inka road system that crosses the campus and also of a small botanical garden. A group of deer also live on the campus.

A Building First Floor: Indigenous Art Exhibit (A-100)

A Building Second Floor: Registration, Information, and Book display. Conversations in the Lobby Part II will also take place here.

A Building Third Floor: Panels will take place in 301, 302, 303-304, 307, 308 and 309

B Building: An exhibition curated by the Ministry of Culture about Indigenous Peoples in Isolation will be featured in the basement of the B Building, which is located close to the A building.

Sala de Grados: All film screenings will be at the Sala de Grados (Faculty of Social Sciences)

Opening Night and Keynote Lecture: Law Auditorium, Keynote dinner will be in a nearby building. More details available at the registration desk.

Conference Registration: A Building, Second Floor

Book Exhibition: We have invited some institutions working in the Amazon region to exhibit and sell books on the 2nd floor at Building A. We have invited the Centro Amazonico de Antropologia y Aplicacion Practica (CAAAP), the Instituto para el Bien Común (IBC), the Instituto Frances de Estudios Andinos (IFEA) and the Centro Pío Aza (linked to the Dominican missions).

Excursions: We will have an information table on the second floor on the A building where conference participants can find more information about things to do in town.

CAMPUS MAP Forthcoming

AROUND LIMA

HOTELS

	HOTEL REPRESENTANTE	DIRECCIÓN	TELEF/ FAX	TARIFAS US\$ o S/.	PÁGINAS WEB
HOTELES TRES ESTRELLAS					
1	Andesmar Hotel & Suites Macarena Rodríguez León Ejecutiva de Ventas	Av. Grau 466 Miraflores RUC 205336786881	2438197	US\$ 83.20 US\$ 96.00 US\$ 96.00 US\$ 108.80 US\$ 25.00	reservas@andesmarhotel.com.pe ventas@andesmarhotel.com.pe www.andesmarhotel.com.pe
2	El Tambo Perú *** Claudia Quiñones Ejecutiva de Reservas	Av. La Paz 1276 Miraflores RUC 20515601164	219-4080 219-4108	S/. 213.00 S/. 255.00 S/. 289.00 S/. 70.00 US\$ 25.00	reservas@eltamboperu.com www.eltamboperu.com
3	El Tambo Perú 2 *** Claudia Quiñones Ejecutiva de Reservas	Av. La Paz 720 Miraflores RUC 20551529933	200-0100	S/. 213.00 S/. 255.00 S/. 289.00 S/. 70.00 US\$ 25.00	reservas2@eltamboperu.com www.eltamboperu.com
4	La Paz Apart Hotel *** Michelle De Rutté Dalmau Gerente de Ventas	Av. La Paz 679 Miraflores RUC 20303274970	242-9350	US\$ 95.00 US\$ 120.00 US\$ 145.00 US\$ 70.00 US\$ 29.00	reservas@lapazaparthotel.com recepcion@lapazaparthotel.com www.lapazaparthotel.com
CERCANOS A LA PUCP					
5	Hotel Melodía *** Patricia Walters Departamento de Reservas	Av. La Marina 2247 San Miguel RUC 20138342451	566-0066 566-0185 Anexo 563	US\$ 48.00 US\$ 59.00 US\$ 75.00 US\$ 95.00 US\$ 11.00	ventas@hotelmelodia.com www.hotelmelodia.com
6	Palmetto Hotel *** Margot Pozo Torres Representante Comercial	Av. La Marina 3691 San Miguel RUC : 20501495795	959175591 594-4368 anexo 251	S/. 200.00 S/. 230.00 S/. 280.00 S/. 260.00 S/. 280.00 S/. 60 y S/. 50	reservassanmiguel@palmettohotels.com ventas@palmettohotels.com www.palmettohotels.com
HOTELES CUATRO ESTRELLAS					
8	Antara Hotel **** Ana Lucía Cáceres Ejecutiva de Ventas	Alcanfores 450 Miraflores	4444505 4443533 Fax 444-1370	US\$ 128.00 US\$ 163.84 US\$ 204.80 US\$ 35.00	reservas@antarahotel.com www.antarahotel.com
9	Hotel Exclusive-San Agustín **** Yohana Palacios Ejecutiva de Ventas	Calle San Martín 550 Miraflores RUC 20101000975	424-7102 987966680	US\$ 95.00 US\$ 105.00 US\$ 160.00 US\$ 30.00	ventas@hsaperu.com www.hotelessanagustin.com.pe
10	La Hacienda Hotel **** Cecilia Hoyos Gerente de Ventas	Av. 28 de Julio Miraflores RUC 20125772227	213-1000 213-1010	US\$ 110.00 US\$ 120.00 US\$ 130.00 US\$ 140.00 US\$ 32.00	reservas@hoteleslahacienda.com ventas@hoteleslahacienda.com ceciliahoyos@hoteleslahacienda.com www.hoteleslahacienda.com
11	Suites Antique Apart Hotel **** Macarena Rodríguez Jefa de Recepción & Reservas	Av. Dos de Mayo 954 San Isidro RUC 20514773590	222-1412 222-1094 Fax 422-1016	US\$ 104.96 US\$ 117.76 US\$ 147.20 US\$ 174.08	sales@suites-antique.com www.suites-antique.com
12	Los Tallanes ***** Adriana Barzola Ejecutiva de Ventas	Av. Jorge Basadre 325 San Isidro RUC 20134081229	222-5032 221-0001 anexo 187-168	US\$ 121.60 US\$ 140.80 US\$ 153.60 US\$ 172.80 US\$ 30.00	abarzola@hoteltallanes.com.pe reservas@hoteltallanes.com.pe www.hoteltallanes.com.pe
* Los extranjeros están exonerados del 18% de IG.V.					

TRANSPORTATION

From / To Airport:

Many hotels offer shuttles to and from the airport. Check with your hotel for availability and cost.

If your hotel does not offer a shuttle, you may want to take a taxi from the airport to your hotel.

There are some taxi and limousine services offered after you pass the customs area and before you enter the main hall. These are usually more expensive.

There is also a Green Taxi company that you can hire inside the Airport building. Its booth is located near the customs door after you enter the main hall. In this case you pay your fare at the booth and not to the driver.

Taxis usually accept only cash and are not metered, so you should agree on the fare before getting leaving (should be about S/. 60-80).

Another option is to take the airport bus (it costs around 8 US\$ or between 20-30 soles). The buses usually leave the airport at an interval of 30 minutes, and stop at some of the main hotels located in the Miraflores district. Check schedules, fares and bus stops in their webpage: <https://www.airportexpresslima.com/es/>

General City Transportation:

There are several options for transportation within the city of Lima.

The easiest and fastest option will be a taxi. Most fares range between 10 and 30 soles, depending on the distance to your destination. The cheapest fare is 5 soles.

An affordable option for longer trips across the city is the Sistema Integrado de Transporte (SIT, bus system). Read about how to use the SIT here:

<http://www.protransporte.gob.pe/index.php/corredores-complementarios/corredores>

From / To PUCP Campus

There are many options to come and go to the PUCP Campus. However, there is a heavy traffic in Lima, especially at peak hours, between 7 and 9 am and between 6 and 8 pm.

The easiest and fastest option to come and go from Campus will be a taxi, which should cost you around 25 soles from the Miraflores district, and it will take between 30-50 minutes, depending on traffic. Depending on the location of your hotel in Miraflores, taxis will use different routes, although most taxi drivers will prefer to use the freeway by the coast side.

Taxi Services:

It is important to remember that if you take a taxi cab in the street, you will have to arrange the fare before getting into the car.

It is recommended to call a taxi service. At your hotel, they can call one of the different taxi companies in Lima.

- Taxi Satelital: 355-5555
- Taxi Wayra: 495-3518
- Taxi Seguro: 200-2000
- Taxi Vips Car: 241-1414
- Taxi Directo: 711-1111
- Taxi Remisse Panaka: 739-0059

*If you call from a cell phone you need to dial 1 first, and then the phone number of the taxi company.

You may also want to use some taxi app, such as Uber, Easy Taxi, Taxi Beat or Taxi Satelital, if you have a working cell phone in Lima.

Some of the taxi companies have fixed fares, depending on the distance between districts or areas. This would be the case of Taxi Satelital. In other cases, as in Uber, the fare changes according to the time in which the taxi service is required.

Another option is to use the SIT-Bus system. Service 209 (Corredor Rojo) goes through Javier Prado Avenue and has a stop in front of Campus (bus stop “La Católica”). They only accept cash (S/. 1.70). Check Service 209 route here:

<http://www.protransporte.gob.pe/attachments/article/1027/cr-jlf-servicio-209.jpg>

EATING

We Peruvians are very proud of our food and cuisine. Today it is almost impossible to have a conversation with any Peruvian without touching this topic, especially if you are a foreigner visitor. While in Lima you will find many famous restaurants and great places to eat, but even in more modest ones you may find great food.

+ PUCP Campus (Closed on Sundays)

(Check a map: <http://www.pucp.edu.pe/mapa-campus/>)

University Dining Rooms

The University has a few dining rooms or “comedores”. These are located in places closer to the buildings we are going to use:

Comedor Central

Comedor de Artes

Comedor de Letras

A university menu usually consists in two dishes, a glass of refreshment (no soda) and a fruit or dessert. There are also other dishes offered. Menus should cost around S/. 15. They also offer vegetarian options.

It is not the best food available, although it is cheap and it complies with the nutritional needs of an average student. However, you may want to try other places within or near Campus.

+ Other places to eat in the PUCP Campus: Charlotte Restaurant

Restaurant located on the fifth floor of the McGregor Building. It has a more restricted offer of dishes and sandwiches, but it's famous for its desserts.

<http://descubre.pucp.edu.pe/poi/cafo14>

Tan-Gente

It is the newest restaurant and coffee shop in Campus, inaugurated on May 2017. It is located in the A Building.

Coffee Shops:

These are small coffee shops, and they offer gourmet coffee (espressos, cappuccinos, etc.), as well as sandwiches and desserts.

Juan Valdez: located by the bookstore and near the Tinkuy building

Atiko: in the 2nd floor of the Tinkuy building

338: located by the Memory Plaza, near the buildings of the Faculty of Sciences

Fast-Food:

There are three fast-food places at the Tinkuy Building

Refilo: Offers traditional Peruvian ham, beef and poultry sandwiches

La Panadería: Offers different kinds of breads and sandwiches

El Tomate Loco: Offers pizzas, including vegan and vegetarian options.

Fruits and juices:

Offered at la Frutería near the Faculty of Architecture

+ At the Centro Comercial San Miguel and La Mar Avenue:

This shopping center is located at two blocks from the Southern Entrance of the University. You can find a wide variety of restaurants, coffee shops, fast-food venues and ice-cream parlors within the Shopping Center and in nearby streets, such as La Mar Avenue.

+ Traditional and Gourmet Peruvian Cuisine:

Tanta

Manos Criollas

Chepita Royal: Traditional Northern Peruvian Food

Restaurante Turístico Décadas:

+ Fish and Seafood Restaurants:

Segundo Muelle

Señor Limón

Bahía Restaurant

Shogun Ceviche & Sushi Bar (Peruvian-Japanese Cuisine)

Las Delicias

El Huequito

Restaurante Turístico Décadas

+ Roasted and Grilled Chicken and Steak Restaurants:

Pardo's Chicken

La Bistecca

Long Horn

Hikari Pollos

Villa Chicken

Don Belisario

+ International Cuisine (Including Salads, Coffee and Sandwiches)

La Bodega de la Trattoria

La Baguette

Chili's: International Food

Cipriana Café:

+ Chifas (Chinese-Peruvian Cuisine):

Chifa Oso Panda
Chifa Fu-Sion
Chifa My Home
Chifa Xin Hui

+ Vegetarian Options:

El Arbolito: Vegetarian food (Near the Main entrance of Campus)
Sana Vegana: Vegan gourmet food (Near Av. La Mar)

+ Coffee Shops and Ice Cream parlors:

Sofá Café San Miguel
Zugatti San Miguel
Gelato Show
Helados Laritza
Dunkin' Donuts
Starbuck's
Pinkberry

+ Fast-Food Places:

Bembo's (Peruvian Hamburgers)
Pizza Hut
Papa John's
Burger King
Popeye's
MacDonald's

+Pueblo Libre Historical Center:

Pueblo Libre is one of the historical districts of Lima. Both General San Martin and Bolivar, the South American heroes of the wars of Independence from Spain lived here while in Lima. And it was also the place where the Peruvian National Government was located during Chilean occupation at the end of the 19th Century.

Also located in the historical center of this district are two important Museums: the Larco Museum and the National Archaeological, Anthropological and Historical Museum (see the information about museums). And you can also find here two prestigious restaurants as well as several bars, including the traditional Queirolo.

El Bolivariano: Traditional Peruvian Cuisine
El Café del Museo (Larco): Gourmet Peruvian Cuisine
El Queirolo: traditional Peruvian cocktails made with Pisco as well as beer and other alcoholic beverages, Peruvian dishes and sandwiches.

You can find more information in Internet about all these restaurants, as well as ratings from tripadvisor and other pages, such as https://www.tripadvisor.com.pe/RestaurantsNear-g294316-d3640619-Plaza_San_Miguel-Lima_Lima_Region.html

OPTIONAL TOURS

OPTIONAL VISITS - Lima	
The date of the tour will be according to your convenience	
Price PER PERSON in USD.	
Minimum 1 passenger	REGULAR TOURS
A) Colonial & Modern Lima	\$30
This visit provides a perfect combination (Pre - Hispanic era, colonial period and Modern Lima), and enables the visitor to get acquainted with Lima's complete history. The tour includes the Paseo de la Republica, San Martin Square and the Main Square with their different buildings: Government Palace, Archbishop's Palace, Cathedral Basilica and the Municipal Palace. The tour continues through the more traditional Residential Areas: El Olivar in San Isidro, with olive trees brought from Spain in the 17th century, Miraflores' Central Park, and Larco Mar, a spot of international thematic attractions which offers a spectacular panoramic view of the Pacific Ocean.	
Includes: - Guide and car shared with other passengers, Spanish or English. - Two daily departures: morning and afternoon. - Entrance included Tour: 4 hours.	
B) Rafael Larco Herrera Museum	\$40
Housed in a unique colonial residence dating back to the XVII century, built on top of a VIII century pyramid, this fabulous museum includes the exquisite Collection of Peruvian Gold and Silver from the olden days, and the Pre-Hispanic Erotic Art Salon.	
Includes: - Guide and car shared with other passengers, Spanish or English. - Only morning daily departure. - Entrance included Tour: 3 hours.	
C) Pachacamac	\$40
A guided tour of the splendid and vast archaeological citadel of Pachacamac, the temple of deity, Pachacamac, believed to be the creator of the universe and a divinity adored by old Andean civilizations. The site comprises pyramidal temples and enclosures built by successive pre-Colombian civilizations and finally the Incas. Highlights include the Temple of Pachacamac, the sun God shrine, and the Palace of the Chosen women or Virgins of the Sun.	
Includes: - Guide and car at your disposal during the tour, 2 persons minimum, Spanish or English. - Entrance to Pachacamac archaeological complex. - Two daily departures: morning and afternoon. Tour: 3 1/2 hours.	

D) Gold Museum	\$40
Visit the Peruvian Gold Museum, where you will find a spectacular collection of Peruvian Ancient Gold and the Arms of the World Collection. Visitors will appreciate a dazzling collection of gold artifacts from various pre-Colombian civilizations, some more than 3,000 years old. Metal pieces and jewelry of incalculable value in gold, silver and precious stones used by the Incas.	
Includes: - Guide and car shared with other passengers, Spanish or English. - Only afternoon daily departure. - Entrance included Tour: 3 hours.	

E) Gastronomic Tour	\$105
Beginning in a typical “peruvian market”, finding a wide variety of Peruvian products and enjoy unique fruits like “chirimoya”, “lúcuma”, “aguaymanto” and “paca”. Also visit the exclusive restaurant “La Rosa Nautica”, where you will learn to prepare the famous “Pisco Sour”, by an expert barman, and the delicious “Ceviche” prepared by the chef of the restaurant. Then taste a delicious lunch featuring the most representative dishes of the Peruvian cuisine	
Includes: - Guide and car shared with other passengers, Spanish or English. - One daily departure - 10:00 am - Lunch included Tour: 3 1/2 hrs hours.	



Av. Jorge Vanderghen 241, Miraflores
Lima 18 – Perú
Tel. 51-1-4152040
Fax: 51-1-4413975
actours@actours.com.pe
www.actoursperu.com

AROUND TOWN

+BOOKS

International Book Fair:

From July 21st to August 6th we have the International Book Fair in Lima.

The address is Parque de Los Próceres, Av. Salaverry, cuadra 17, Jesús María; and it opens from 12 noon until 10 pm.

You can access this place in approximately 20 minutes from the PUCP Campus and about 30 minutes from the Miraflores district.

You can have more information and view the entire program for book presentations and other cultural activities at the following link:

<http://www.fillima.com.pe>

If you want to visit other bookstores in Lima, I recommend the following:

Librería El Virrey-Miraflores:

Fiction and non-fiction books, including academic publications. I strongly recommend it for those interested in buying Peruvian books about the Amazon region and other subjects.

Location: Calle Bolognesi 510, Miraflores, Lima

Open: Monday through Saturday: 9:30 am to 8:30 pm; Sundays: 11 am to 7 pm.

Librería El Virrey-Lima (Historic Center)

Location: Pasaje Nicolás de Ribera 107-115

Open: Monday through Saturday: 10 am to 7 pm.

Librería PUCP

University and other academic publications, and also Fiction.

Location: PUCP Campus, by the Juan Valdez Café.

Opens: Monday through Friday: 9 am to 8 pm; Saturdays: 9 am to 2 pm.

Librería SUR

Fiction and non-fiction books, including academic publications. Owned by the former owners of Librería El Virrey.

Location. Av. Pardo y Aliaga 683, San Isidro

Opens: Monday through Friday: 10 am to 9 pm.; Saturdays: 10 am to 10 pm; Sundays: 1 pm to 8 pm.

Librería CRISOL

Fiction and non-fiction books. It has several stores in Lima, one of them at Plaza San Miguel, Calle Mantaro, Store No.55-56, near the PUCP Campus.

Opens: Sunday through Thursday: 10 am to 10 pm.; Fridays and Saturdays: 10 am to 11 pm.

+Museums & Archaeological Sites in Lima:

Museo Etnográfico Amazónico Pío Aza (Lima Historical Center)

Forms part of the Pio Aza Cultural Center run by the Dominican Missionaries working in the Southern Peruvian Amazon region.

Location: Jirón Callao 562, Centro Histórico de Lima

Hours: Monday-Sunday: 9 am to 5 pm

http://www.selvasperu.org/museo_etnografico/

Huaca Pucllana (Miraflores)

Archaeological site and museum of a ceremonial center built around 500 A.D.

Entrance costs S/. 12.

Location: Calle General Borgoño, Block 8, Miraflores, Lima

Hours: Wednesday-Monday: 9 am to 5 pm

<http://huacapucllanamiraflores.pe/>

Huaca Huallamarca (San Isidro)

Also known as “Pan de Azúcar” (Sugar Loaf). Archaeological site and museum of a ceremonial center built around 100 B.C.

Location: Av. El Rosario and Av. Nicolas de Rivera 201, San Isidro, Lima

Hours: Tuesday-Sunday: 9 am to 5 pm.

<http://www.arqueologiadelperu.com.ar/huallamarca.htm>

Museo Larco (Near PUCP Campus)

Museum of pre-Columbian art, including gold and silver jewelry, textiles, and an erotic pottery collection. Entrance costs S/. 30.

Location: Av. Bolivar 1515, Pueblo Libre, Lima

Hours: Monday – Sunday: 9 am to 10 pm

<http://www.museolarco.org/en/>

Museo Nacional de Arqueología, Historia y Antropología (Near PUCP Campus)

Location: Plaza Bolivar, Pueblo Libre Lima

Hours: Monday – Saturday: 8:45 am to 4 pm; Sunday: 8:45 am to 3:30 pm

<http://mnaahp.cultura.pe/>

Circuito Mágica de Aguas (“Magic Water Tour”)

Located inside the Parque de la Reserva in downtown Lima, the Circuito Mágica de Aguas is a collection of 13 interactive water fountains, and is especially impressive at night when the fountains are lit. Entrance costs S/. 4.

Location: Entrances at the intersection of Jr. Madre de Dios and Av. Petit Thouars, Block 5 next to the National Stadium; or Av. Arequipa, Block 6 and Pasaje Benjamín Roca Muelle.

Hours: Tuesday – Friday: 3 pm to 10:30 pm; Saturday & Sunday: 11 am to 10:30 pm.

The Fuente de la Fantasía features a special display at 7:15 pm, 8:15 pm, and 9:30 pm.

<http://www.circuitomagicodeagua.com.pe/>

Historic Center of Lima

A UNESCO World Heritage site, the historic center of Lima contains colonial-era architecture and

monuments, including plazas, intricately carved wooden balconies, government buildings, and churches. The Church of San Francisco is known for its catacombs and offers tours daily.

More info on historic center: <http://whc.unesco.org/en/list/500>

More info on catacombs: <http://museocatacumbas.com/>

Santuario de Pachacamac (Aprox. 1 hour from Lima)

Probably the main archaeological site in Lima, located at 40 km Southeast of the city of Lima, in the Lurin River Valley. The site was first occupied around 200 A.D. and was named after the creator Pacha Kamaq ("Earth Maker"). The site flourished for about 1,300 years until the Spanish invaded. The archaeological site covers around 600 hectares of land.

Location: Antigua Carretera Panamericana Sur Km. 31.5, Lurín, Lima

Hours: Tuesday to Saturday: 9 am to 5 pm – Sunday: 9 am to 4 pm.

<http://pachacamac.cultura.pe/>

+CONSULATES AND EMBASSIES

CONSULADO DE BRASIL

Dirección: Av. José Pardo 850, Miraflores 15074

Teléfono: (01) 5120830

Horario de Atención: L – V 8:15 am –18:00 pm

EMBAJADA BRITANICA

Dirección: Torre Parque Mar (22nd Floor), Av Jose Larco 1301, Miraflores 15074

Teléfono: (01) 6173000

Horario de Atención: L – V 8:00 am –13:00 pm y 14:00 pm – 17:00 pm

EMBAJADA DE FRANCIA

Dirección: Av. Arequipa 3415, San Isidro 15046

Teléfono: (01) 2158400

Horario de Atención: L – V 8:30 am –12:00 pm

ESTADOS UNIDOS

Dirección: La Encalada, Santiago de Surco 15023

Teléfono: (01) 6182000

Horario de Atención: L – V 8:00 am – 17:00 pm

+HEALTH CARE AND EMERGENCIES

Police (Emergency) Call :105

Police (Non-Emergency)

Miraflores: (+511) 441 8240

San Isidro: (+511) 264 5679

San Miguel: (+511) 578 1224

Medical (Emergency)

Volunteer Fire Brigade: Call 116

Private Ambulance: (+511) 416 6777

Medical (Non-Emergency)

Clínica Good Hope (Miraflores)

Malecon Balta 956, Miraflores, Lima

(+51) (1) 610-7300

Clínica Stella Maris (Near the PUCP Campus)

Av. Paso de los Andes 923, Pueblo Libre, Lima

(+51) (1) 463-6666

Clínica San Pablo (Near the PUCP Campus)

Av. La Marina 2955, San Miguel

(+51) (1) 614-2222



PROGRAM HIGHLIGHTS

PROGRAM HIGHLIGHTS

- Keynote lecture by Richard Chase Smith
- Opening lecture by Jean-Pierre Chaumeil
- Special debate on Indigenous Peoples in isolation
- Conversations in the Lobby on teaching Amazonian anthropology
- Evening tribute in honour of Pat Lyon
- Keynote dinner and guided tour at the Larco Museum
- In memoriam a special session in honor of William (Bill) Vickers
- Exhibition of paintings by indigenous artists
- Pre-conference meeting July 13-17 on intercultural collaborative research



Photo <http://diariolaregion.com/web/el-99-de-las-anp-y-los-territorios-indigenas-estan-sujetos-a-presiones-o-amenazas/>

The Remarkable Power of Community, Collective Memory and Deep Historical Identity: Lessons Learned during a Half Century among Indigenous Peoples in South America

El Asombroso Poder de Comunidad, Memoria Colectiva e Identidad: Lecciones aprendidas durante medio siglo entre pueblos indígenas de Sud América

Richard Chase Smith, who has lived and worked in Peru for five decades, will be the keynote speaker for the [XI Sesquiannual SALSA Conference](#) in Lima. He first carried out field work in the late 1960s among the [Yanesha people](#) of the central Peruvian Amazon for his doctoral research in anthropology at Cornell University. He went on to co-found and direct [“Instituto del Bien Común” \(IBC\)](#), a non-government organization focused on indigenous peoples’ territorial rights. Due to IBC’s innovative use of Geographical Information Systems (GIS) to support indigenous peoples’ rights, he was recently declared a [“GIS Hero”](#) by ESRI, the makers of ArcView, the leading geographical information software. In this [short interview](#), Dr. Smith reflects on his life and work in Peru and in anthropology.



Photo: Universidad Nacional Mayor de San Marcos

JEAN-PIERRE CHAUMEIL

OPENING LECTURE

LAW AUDITORIUM

A window into 20 years of Amazonianist anthropology in Perú (1997-2017)

Distinguished anthropologist Jean-Pierre Chaumeil will be delivering the opening lecture for the SALSA conference in Lima on Thursday, July 20 at 5:30 PM.

Summary: Perú had a longstanding orientation towards Andean studies until the famous “crisis of the Andeanist paradigm.” Courses and training opportunities for the preparation of researchers to pursue Amazonian anthropological topics were rare. As of the end of the 1990s, however, these burgeoned. The growing interest in the area stems from several factors that should be analyzed, but most importantly, from a dynamic that resonates among indigenous youths studying anthropology. This lecture will highlight key elements for reflection on this topic in relation to current debates in the discipline.

Resumén de la conferencia: En un país como el Perú, orientado tradicionalmente hacia los estudios andinos – por lo menos hasta la famosa « crisis del paradigma andinista » – se observa desde finales de los años 1990 un interés creciente por los estudios antropológicos amazónicos y un auge de la docencia y la formación académica de antropólogos sobre esta área, hasta entonces relativamente escasa. Dicho interés se debe a varios factores que conviene analizar, pero sobretodo a una dinámica propia que puede encontrar un cierto eco entre jóvenes indígenas que estudian antropología. En esta conferencia, se presentarán algunos elementos de reflexión sobre el tema en relación con los debates actuales de la disciplina.

About the speaker: Anthropologist Jean-Pierre Chaumeil is emeritus Director Research of the French Centre National de la Recherche Scientifique (CNRS), member of the EREA Center of the Laboratoire d’Ethnologie et de Sociologie comparative (LESC) of the CNRS and the Université Paris Nanterre. He is honorary professor of the Universidad Nacional Mayor de San Marcos, held the Flores Galindo visiting professorship of the Pontificia Universidad Católica del Perú, and is an associate researcher of the Instituto Francés de Estudios Andinos (IFEA). He has pursued extensive fieldwork among the Yagua of the Peruvian Amazon and has published several books and numerous articles about Amazonian history and anthropology. These include *Ver, saber, poder. Chamanismo entre los Yagua de la Amazonia peruana* (1998) and *El bosque ilustrado. Diccionario histórico de la fotografía amazónica peruana* (with Juan Carlos La Serna, 2016). He has edited or co-edited several volumes, including *Burst of Breath. Indigenous Ritual Wind Instruments in Lowland South America* (with Jonathan Hill, 2011), *Por donde hay soplo. Estudios amazónicos en los países andinos* (with Oscar Espinosa & Manuel Cornejo, 2011) and the *Atlas Geográfico del Perú de Mariano Paz Soldán* (with Manuel Delgado, 2012). Most recently he co-edited (with Pierre Déléage, Philippe Erikson y Alexandre Surrallés, 2016) a

special issue of the Boletín del IFEA on topics of Amazonianist anthropology in Perú, in homage to Bernard Lelong.

Datos biográficos: Jean-Pierre Chaumeil es antropólogo, director de investigaciones emérito en el Centre National de la Recherche Scientifique (CNRS) de Francia y miembro del Centro EREA del Laboratoire d’Ethnologie et de Sociologie comparative (LESC) del CNRS y de la Universidad de Paris Ouest Nanterre La Défense. Es profesor honorario de la Universidad Nacional Mayor de San Marcos, profesor invitado de la Pontificia Universidad Católica del Perú donde ocupó la cátedra Flores Galindo en 2016, y investigador asociado al Instituto Francés de Estudios Andinos (IFEA). Ha realizado un extenso trabajo de campo entre los Yagua de la Amazonia peruana y es autor de numerosos artículos y varios libros sobre antropología e historia amazónica, tales como *Ver, saber, poder. Chamanismo entre los Yagua de la Amazonia peruana* (1998) y *El bosque ilustrado. Diccionario histórico de la fotografía amazónica peruana* (con Juan Carlos La Serna, 2016). Es editor o coeditor de varios libros, entre los cuales *Burst of Breath. Indigenous Ritual Wind Instruments in Lowland South America* (con Jonathan Hill, 2011), *Por donde hay soplo. Estudios amazónicos en los países andinos* (con Oscar Espinosa & Manuel Cornejo, 2011) y el *Atlas Geográfico del Perú* de Mariano Paz Soldán (con Manuel Delgado, 2012). Recientemente ha coeditado con Pierre Déléage, Philippe Erikson y Alexandre Surrallés (2016) un número especial del Boletín del IFEA en homenaje à Bernard Lelong sobre temas de antropología amazónica en el Perú.

SPECIAL DEBATE ON INDIGENOUS PEOPLES IN ISOLATION

Indigenous peoples in isolation: terminology, territory and processes of contact
Pueblos indígenas en aislamiento: terminología, territorio y procesos de contacto
Povos indígenas isolados: terminologia, território y processos de contato

We are pleased to announce a special open debate on “Indigenous peoples in isolation: terminology, territory and processes of contact” organized by Minna Opas, Felipe Milanez, Luis Felipe Torres and Glenn Shepard at the upcoming SALSA meetings in Lima. The debate includes a keynote address by Antenor Vaz, a retired FUNAI indigenous agent from Brazil, as well as invited presentations by a panel of experts, individual contributions received from this call, and a closing debate moderated by SALSA president Jonathan Hill.

Mediante la presente anunciamos el debate sobre el tema “Pueblos indígenas en aislamiento: terminología, territorio y procesos de contacto”, organizado por Minna Opas, Felipe Milanez, Luis Felipe Torres y Glenn Shepard para la siguiente reunión del SALSA en Lima. El debate incluye una ponencia principal a cargo de Antenor Vaz (Brasil) – indigenista con larga trayectoria en FUNAI – presentaciones de un panel de expertos invitados y contribuciones individuales recibidas de esta convocatoria, así como un debate de cierre moderado por el Presidente de SALSA Jonathan Hill.

Com satisfação anunciamos o debate especial sobre “Povos Indígenas em Isolamento: Terminologia, Território e Processos de Contato”, organizado por Minna Opas, Felipe Milanez, Luis Felipe Torres e Glenn Shepard que irá ocorrer no próximo encontro SALSA em Lima. Este debate inclui a fala magistral de Antenor Vaz, indigenista com vasta experiência na Funai, apresentação de trabalhos de especialistas convidados, contribuições individuais recebidas por esta chamada, e um debate final de encerramento moderado pelo presidente da SALSA Jonathan Hill.

Abstract: Throughout Amazonia, the territories, health and self-determination of isolated indigenous peoples living beyond the fringes of permanent contact with the outside world are in jeopardy. Owing to natural resource exploitation, infrastructure expansion and invasion, their once remote territories are diminishing, impacting their subsistence practices; voluntary and involuntary contacts with the outside world bring the risk of violence, rapid cultural change and contagion by fatal epidemic diseases. Legislation and public policies aimed at defending these vulnerable peoples varies greatly across Amazonian nations. This panel examines the challenges related to the right for self-determination of different peoples in voluntary isolation and initial contact both from practical and theoretical perspectives. In particular, the panel scrutinizes questions related to territory and contact processes, and problematizes the terminology used in speaking about these peoples and about contact.

Resumen: En la Amazonía, los territorios, salud y autodeterminación de los pueblos indígenas que viven fuera del contacto permanente con el mundo externo, se encuentran en peligro. Sus territorios son disminuidos a causa de la explotación de los recursos naturales, la expansión de proyectos de infraestructura e invasiones, impactando en sus prácticas de subsistencia; los contactos voluntarios o involuntarios con el mundo externo generan el riesgo de violencia, cambio cultural acelerado y el contagio por epidemias de enfermedades fatales. La legislación y las políticas públicas destinadas a defender los derechos de estos pueblos vulnerables son disímiles entre los países amazónicos. Este panel examina los retos relacionados al derecho de autodeterminación de distintos pueblos en aislamiento voluntario y contacto inicial, tanto desde una perspectiva práctica y teórica. En particular el panel se enfoca en preguntas relacionadas al territorio y los procesos de contacto y problematiza la terminología usada al hablar sobre estos pueblos y sobre el contacto.

Resumo: Em toda a Amazônia, os territórios, a saúde e a auto-determinação dos povos indígenas isolados que vivem além dos limites do contato permanente com o mundo exterior estão em perigo. Devido à exploração dos recursos naturais, expansão da infraestrutura e invasões, os territórios então remotos hoje estão sendo comprimidos, impactando as práticas de subsistências; contatos voluntários ou involuntários com o mundo externo traz o risco de violências, genocídios, mudança cultural abrupta e epidemias fatais de doenças infecto-contagiosas. Os aparatos legais e as políticas públicas com o objetivo de defender estas populações vulnerabilizadas variam de forma acentuada pelos países da Amazônia. Este painel examina os desafios relacionados ao direito à auto-determinação de diferentes povos em isolamento voluntário e contato inicial, ambos em uma perspectiva prática e teórica. Em particular, esse painel analisa questões relacionadas ao território e aos processos de contato, e problematiza a terminologia utilizada com relação a esses povos e sobre contato.



CONVERSATIONS IN THE LOBBY

The *Conversations in the Lobby* event first appeared at the VIII Sesquiannual Conference of [SALSA in Nashville](#), Tennessee, in 2013. The event was created to honor our then recently departed colleague [Steve Rubenstein](#), particularly by reproducing in a different format a service that he provided to students, young colleagues, and peers: Steve would constantly distill and formulate insights about our professional lives as anthropologists and as academics, and share them as advice.

This time around—the fourth!—*Conversations in the Lobby* will be a group affair dealing with the topic of teaching courses on the anthropology of peoples of lowland South America.

Our group is the following:

Jeremy Campbell, Roger Williams University

Juan A. Echeverri, Universidad Nacional de Colombia, Sede Leticia

Carlos D. Londoño Sulkin, University of Regina (*Organizer*)

Kathleen Lowrey, University of Alberta

Laura Mentore, University of Mary Washington

Daniela Peluso, University of Kent

Pirjo Virtanen, University of Helsinki

We exchanged syllabi, created and individually responded to a questionnaire about our courses, and kept our email conversation going throughout the 2016-2017 academic year. In the process, we discussed, among other topics, course emphases, teaching philosophies and strategies, the pedagogical challenges we faced, and bibliographies, films, and other resources. Some topics organically stood out: the relevance of ethnographic area courses in this day and age; the challenges of delivering such courses in ‘the neoliberal university’; the Euro-American emphasis of our academia; teaching in support of indigenous rights and well-being; the possibility of pedagogical collaborations with indigenous peoples; and, very pragmatically, key bibliographic, media, and film resources of particular value for tackling certain topics.

At the [2017 SALSA conference](#) in Lima, Peru, our group will first make a joint presentation of topics broached, and then open the floor for discussion. Afterwards, we will make ourselves available for another hour for more intimate conversations with SALSA members present who would be interested in finding out more about our discussions, conclusions, teaching materials, and so forth.



EVENING TRIBUTE to PATRICIA JEAN LYON LAW AUDITORIUM JULY 20, 2017 7:00-9:00 PM

Organizers: Christopher Hewlett, University of St. Andrews, and Thomas Moore, Centro Eori de Investigación y Promoción Regional

Patricia Lyon is a pioneer in ethnological research on lowland South American societies and cultures. She has made major contribution to the field and guided numerous students and friends in their research. Her research among the Wachiperi in southeastern Peru and subsequent analyses and publications have been ground breaking. Her classic text, *Native South Americans: Ethnology of the Least Known Continent*, first published in 1974, continues to be the leading collection of readings on the subject. She continues to be an outstanding editor, who volunteers pre-publication comments to her many anthropologist friends.

Pat taught for a number of years at Washington University in St. Louis, but she returned to Berkeley to marry the pre-eminent Inka scholar John Rowe, and remained there rather than accept teaching assignments elsewhere. During those years she provided invaluable mentoring services to generations of scholars and students both at Berkeley and elsewhere. She is also a founding member of SALSA and has attended nearly all of the SALSA meetings, showing extraordinary commitment to SALSA as an organization and space for discussion of lowland South American native issues.

Now elderly and wheelchair bound for most of her life, Pat has announced her plans to travel from her home in Berkeley, California, to attend the SALSA meetings in Lima. She merits special honor from SALSA members at this stage in her life, while she is still alive and active.

The session will feature:

1. Brief personal tributes from the session organizers and prominent lowland South American anthropologists;
2. Spontaneous interventions from the audience in honor of Pat Lyon
3. A presentation of Wachiperi songs, the subject of her 1967 dissertation by Wachiperi who have known and worked with her. In this portion of the event, please enjoy the songs of Julián Dariquebe, a Wachiperi singer, who will be participating.
4. Holly Wissler will be presenting "From return of Pat Lyon's archives to the Smithsonian Folklife Festival."

IN MEMORIAM

WILLIAM T. (BILL) VICKERS
LAW AUDITORIUM
JULY 21, 2017
5:00-6:30 PM



William (Bill) Vickers (1942-2016), esteemed anthropologist, friend, and mentor, passed away on Sept. 15, 2016. Bill, as he was known, was a North American anthropologist whose five decades of scholarship and advocacy among the Ecuadorian Siona-Secoya people was recognized worldwide. At the time of his death he was Professor Emeritus of Anthropology in the Department of Global and Sociocultural Studies at Florida International University (FIU) in Miami. His tenure at FIU lasted over a quarter century during which he was recognized for excellence in teaching no less than three times.

Bill received his PhD at the University of Florida where he worked with Charles Wagley and Paul Doughty, both of whom became life-long friends. He was among the earliest participants in Wagley's historic Amazon Research and Training Program (which later became the Tropical Forest and Conservation Program). It was here, too, that he and his wife Edite returned in his retirement.

His work, conducted in the rainforested lowlands of Ecuador and Peru, focused primarily on the human ecology of indigenous communities, native environmental knowledge, land rights, and development. He was particularly interested in the interrelationships among people and the plant and animal resources on which they depend. Before the term sustainability became fashionable, he was concerned with rates of resource use, technology, and depletion. His most influential research addressed the dynamics of hunting and shifting cultivation; ethnobotany; and the determinants of settlement patterns in Amazonian societies. To each subject he brought the highest standards for data collection, analysis, and writing.

Throughout his lifetime, Bill remained an ardent and dedicated advocate of the Siona-Secoya people of Ecuador's Oriente. In 1994 he founded The Siona-Secoya Foundation, Inc, which supported innovative projects in education, health, art, and infrastructure.

Rather than treating native hunting-and-horticultural communities as though they were closed systems, Bill Vickers was one of the earliest anthropologists to report on the impacts of commercial oil exploration on the lives of native peoples. In addition, his expert consultation played an important role in focusing international attention on the impacts of colonization and oil development. Between 1999 and 2001, he served as an international observer in negotiations between the Organización Indígena Secoya del Ecuador (OISE) and the Occidental Exploration and Production Company concerning exploration for oil on native lands. The work led to an unprecedented "Code of Conduct," with informed consent procedures and community environmental oversight. The achievements put in place policies to ensure community involvement and dialogue about oil activity on their land.

Bill's publications include *Adaptive Responses of Native Amazonians* (co- edited with Raymond Hames, 1983); *Useful Plants of the Siona and Secoya Indians of Eastern Ecuador* (co-authored with Timothy Plowman, 1984); *Los Sionas y Secoyas: Su Adaptación al Ambiente Amazónico* (1989, reprinted 1996); and numerous journal articles.

The amplitude of Bill Vickers' life is kept alive in the memories of his wife, Edite Vargas de Souza Vickers, as well as his many friends, colleagues, and students whom his work and life influenced and touched.

—Janet Chernela, April 22, 2017

Memorial session for William T. (Bill) Vickers at SALSA 2017, Lima:

Friday July 21, 5:00 – 6:30 PM

Presentation 1: Edite Vickers, wife of Bill Vickers – remembering Bill (slides) – 30 min.

Presentation 2: Esther Jean Langdon – Memories of Bill from friends and colleagues – 30 min.

Presentation 3: Janet Chernela – Memories of Bill as teacher and colleague – 20 min.

Presentation 4: Open floor for remembrances

Organizers: Esther Jean Langdon and Janet Chernela

We are pleased to announce that we will feature indigenous paintings at SALSA XI. We have artists from Shipibo, Kukama, Ashaninka, Bora, Witoto, and Shawi communities interested in showing their work.

INDIGENOUS ARTISTS PAINTING EXHIBIT FIRST FLOOR, A-100, A BUILDING

Artists we may feature include: Guimer Bardales, Pedro Ramirez Nunta, Julio Maldonado, David Ramirez Nunta, Harry Pinedo, Roldan Pinedo, Rolyn Ramirez Nunta, Elena Valera, Brus Rubio, Rember Yahuarcani, Pablo Taricuarima, Anghelo Mendoza, and Paolo del Aguila Sajami.

Each artist will show two or three paintings, and also have catalogues or photographs of other paintings to browse.

Please ask about more information at the conference for the art locations and to receive a schedule of when the artists will be available to talk about their paintings.

DRAFT PROGRAM

ROOMS ARE SUBJECT TO CHANGE

**Finalized and full program details
will be available in the print out program
Registration: A Building Second Floor**

SALSA 2017 - Program

Thursday, July 20

All panels will take place in A Building, Indigenous Art Exhibit Basement B Building,
Special Events in Law Auditorium or Sala de Grados

	Room					
TIME	303-304	301	302	307	308	
10:00	<i>Conference registration: Second Floor, A Building</i>					
13:20-15:00	Panel 2: Changing Concepts of Territoriality and Ethnic Identity	Panel 3: Gênero nas Cosmopolíticas ameríndias	Panel 6: Del Extractivismo y otros Demonios	Panel 7: Alterity and Sociality among Panoans and their neighbors	Panel 22: Territorialidad e Identidad	
15:00	<i>Break</i>					
15:30-17:10	Panel 2: Changing Concepts of Territoriality and Ethnic Identity	Panel 3: Gênero nas Cosmopolíticas ameríndias	Panel 6: Del Extractivismo y otros Demonios	Panel 7: Alterity and Sociality among Panoans and their neighbors	Panel 22: Territorialidad e Identidad	
17:30-19:00	Welcoming Reception and Opening Lecture (Law Auditorium)					
19:00-21:00	A Tribute to Pat Lyon (Law Auditorium)					

Friday, July 21

All panels will take place in A Building, Indigenous Art Exhibit Basement B Building,
Special Events in Law Auditorium or Sala de Grados

	Room					
TIME	303-304	301	302	307	308	309
08:50-10:30	Panel 16: Indigenous peoples in isolation	Panel 15: Ideal of life and good government	Panel 1: Acción y creatividad política del género	Panel 14: Los caminos del político indígena	Panel 1: Acción y creatividad política del género	Panel 12: La Producción de Territorios Indígenas
10:30	Break					
11:00-12:00	Conversations in the Lobby (Part 1) (Law Auditorium)					
12:00	Lunch Conversations in the Lobby (Part 2) (Second Floor, A Building)					
13:20-15:00	Panel 16: Indigenous peoples in isolation	Panel 15: Ideal of life and good government	Panel 1: Acción y creatividad política del género	Panel 14: Los caminos del político indígena	Panel 1: Acción y creatividad política del género	Panel 12: La Producción de Territorios Indígenas
15:00	Break					
15:30-17:10	Panel 16: Indigenous peoples in isolation	Panel 15: Ideal of life and good government	Panel 1: Acción y creatividad política del género en las bajas tierras de América del Sur	Panel 10: Exteriorizing the Interiority of Being	Panel 1: Acción y creatividad política del género	Film Screening (Sala de Grados (Faculty of Social Sciences)
17:15-18:30	In Memoriam Bill Vickers - (Law Auditorium)					
18:30	Dinner (on your own)					

Saturday, July 22

All panels will take place in A Building, Indigenous Art Exhibit Basement B Building,
Special Events in Law Auditorium or Sala de Grados

TIME	303-304	301	302	307	308	Special
08:50-10:30	Panel 16: Indigenous peoples in isolation	Panel 8: Image, Sound and Movement	Panel 13: Formas de vida e socialidades	Panel 5: Sobre enlaces turbulentos	Panel 4: Como Cantan Las Selvas	
10:30	Break					
11:00-12:40	Panel 16: Indigenous peoples in isolation	Panel 8: Image, Sound and Movement	Panel 13: Formas de vida e socialidades	Panel 5: Sobre enlaces turbulentos	Panel 4: Como Cantan Las Selvas	Poster exhibition (second floor)
12:40	Lunch					
12:40	SALSA Board Meeting (Room 308)					
13:50-15:30	Panel 16: Indigenous peoples in isolation	Panel 8: Image, Sound and Movement	Panel 13: Formas de vida e socialidades	Panel 5: Sobre enlaces turbulentos	Panel 4: Como Cantan Las Selvas	Film Screening Sala de Grados (Faculty of Social Sciences)
15:30	Break					
16:00-17:00	Round table on indigenous movements in Peru (Law Auditorium)					
17:00-18:00	Keynote Lecture (Law Auditorium)					
19:00-22:00	Keynote Dinner (Location nearby Law Auditorium, details available at conference)					

Sunday, July 23

All panels will take place in A Building, Indigenous Art Exhibit Basement B Building,
Special Events in Law Auditorium or Sala de Grados

TIME	303-304	301	302	307	308	309
08:50-10:30	Panel 9: Shamanic Praxis and Forms of Violence	Panel 19: Conocimiento, Educación e Interculturalidad	Panel 17: X-Scapes	Panel 21: Materiality, History and Contact	Panel 4: Como Cantan Las Selvas	
10:30	Break					
11:00-13:00	Panel 9: Shamanic Praxis and Forms of Violence	Panel 11: Nonhuman and Other-than- Human Gender and Sexuality	Panel 17: X-Scapes	Panel 18: Amazonian Ecologies and the Anthropocene	Panel 23: Gender, Sexuality and Desire	Panel 20: Socialidad, Alteridad y Transformación
12:50	Lunch					
14:00	SALSA General Meeting / Event Close (Law Auditorium)					

PANELS

INVITED PANELS

1. Acción y creatividad política del género en las bajas tierras de América del Sur

Artionka Capiberibe (Universidade Estadual de Campinas, artionka@g.unicamp.br) and Oiara Bonilla (Universidade Federal Fluminense, oiarabonilla@gmail.com)

Este panel tratará de parentesco, economía y política. Temas clásicos de la disciplina antropológica que están siendo puestos a prueba por transformaciones radicales en la vida de las poblaciones indígenas, generalmente provocadas por las relaciones cada vez más intensas con el mercado y el Estado. Estas transformaciones, a su vez, son provocadas por la creatividad indígena involucrada en estas relaciones. Proponemos, por un lado, el rescate de problemas ya abordados por una antropología sur-americana sensible a las cuestiones de género, sobretodo en lo que toca a las mujeres, y, por otro lado, abordar nuevas implicaciones de esta temática, repensando desarrollos que se presentan hoy como problemas empíricos y conceptuales de la cuestión del género. El panel propone pensar el lugar de la mujer indígena en la producción de la vida material, incluyendo actividades productivas orientadas hacia la comercialización, el consumo, el acceso al dinero de la asistencia social y sus usos. La discusión propone provocar un desplazamiento de las visiones clásicas sobre género, situadas en la heterosexualidad de personas cisgénero. Uno de los objetivos es trabajar la idea según la cual polaridades dicotómicas, conceptualmente puestas a operar, ya no nos sirven para entender completamente realidades que, cada vez más, sobreponen significados. Como describir y comprender la acción de las mujeres indígenas y la visibilización de otras posiciones de género, como la de transgéneros, en espacios que generalmente son asociados a los hombres? Y como entender su particularidad? Estas serán las cuestiones principales puestas a discusión en nuestro encuentro.

1. Flávia Melo da Cunha. *Do governo feminino da/na fronteira: notas sobre o Programa Bolsa Família na Tríplice Fronteira de Brasil-Peru-Colômbia.*
2. Bruno Nogueira Guimarães. *A Bolsa das Mulheres e o Bolsa Família.*
3. Christopher Hewlett. *Cooking (for) the other: Re-Assessing Indigenous women's power of (Re)Production in the Peruvian Amazon*
4. Artionka Capiberibe. *Casamento, dinheiro e política: sobreposições de campos e sentidos no empoderamento das mulheres palikur através da fronteira Brasil/Guiana francesa.*
5. Nelly Barbosa Duarte Dollis Marubo. *"Noken mevi revonsho shovima awe" - o que é transformado pelas pontas de nossas mãos.*
6. Bruna Franchetto. *Traduzindo tolo: "quando cantamos somos todas hiper-mulheres"*
7. Anne-Marie Colpron. *De invisibles a hiper-mediatizadas: retorno a las mujeres chamanes shipibo-conibo 15 años más tarde.*
8. Luciana Scanoni Gomes. *"Elas nasceram para vender". Reflexões sobre a produção e circulação de mulheres e cerâmicas terena.*
9. Vanessa R. Lea. *Indagação a respeito das transformações na vida das mulheres e no valor simbólico do feminino geradas pela aproximação com a sociedade regional no Brasil Central.*
10. Victor Cova. *Miss LGBT Macas as a Shuar Leader*
11. Diego Madi Dias. *Kinship is burning: o parentesco transviado, exemplo Guna (Panamá)*
12. Diógenes Egidio Cariaga. *A política das partes: transformações na conjugalidade, prestígio, ação política entre mulheres e homens Kaiowa*

2. Changing Concepts of Territoriality and Ethnic Identity in Southwestern Amazonia

María C. Chavarría (Universidad Nacional Mayor de San Marcos, chava001@yahoo.com) and Thomas Moore (Centro Eori de Investigación y Promoción Regional, tmi854@gmail.com)

Southwestern Amazonia in Peru, Bolivia and western Brazil, is exceptional in its biological and ethno-linguistic diversity. Moreover, unlike the rest of Amazonia, this region was not occupied by non-indigenous peoples prior to the rubber boom and experienced no presences of the nation states of Peru, Bolivia, and Brazil until that time in the late 19th and early 20th Centuries. This panel presents a variety of linguistic, historical, and ecological perspectives by specialists having long-time experience in that area on the development of diverse cultural identities and territorial concepts by the original peoples of the area. It addresses the impact of the rubber boom and the demographic changes

and dislocations it brought with it and also more recent incursions into traditional territories by gold mining, timber extraction, oil and gas exploration and development, as well as public sector interventions in land titling and the establishment of natural protected areas, the introduction of public education and new concepts of property, territory, and sociopolitical organization by the national governments. It discusses both indigenous resistance and adaptations to these changes and adaptations. The panel seeks to capture key aspects of the variety of cultures in the area, the history of their development and also the immediacy of their presence and identity in the face of myriad external destructive forces. Ideally, it will be a two session panel with eight contributors and two discussants, but we are flexible regarding its size and composition. The papers will be delivered in Spanish.

1. María C. Chavarría. *Toponimia e historia: recuperando la memoria del pueblo Ese Eja*
2. José Pimenta. *Desarrollo y pueblos indígenas en la frontera Brasil-Perú: un abordaje desde los Ashaninka del río Amonia (Acre/Brasil)*
3. Evelyn Schuler Zea. *Traducciones, transformaciones e historias conceptuales nativas*
4. Lilita Fernández Fabián. *Sacralidad y modernidad del territorio en la construcción de la identidad matsigenka*
5. Paweł Chyc. *"Ya no somo Indio". Explorando la (etno)historia de los Moré de la Amazonía boliviana.*
6. Thomas Moore. *Harakbuted wandari: Cambios en la interpretación de su territorio y etnicidad entre los harakbut de la Amazonía suroccidental*
7. Alfredo García Altamirano. *Parque Nacional del Manu, Pueblos Indígenas y Derechos Territoriales: situación actual y tendencias.*
8. Alex Alvarez Del Castillo. *Los Regímenes de Propiedad de los Recursos Naturales y la Amazonía Peruana*
9. Klaus Rummenhoeller. *Pueblos indígenas en cautiverio: La historia de los Shipibo y Kichwaruna en Madre de Dios*

3. Gênero nas Cosmopolíticas ameríndias: casos etnográficos em debate

Marcela Stockler Coelho de Souza (Universidade de Brasília, macoelhosouza@gmail.com)

Este painel pretende debater a pertinência de noções de gênero para o entendimento das socialidades ameríndias em suas múltiplas dimensões sociais, políticas, rituais e cotidianas. Desse modo, visa fortalecer abordagens de relações de gênero para além dos dualismos e dicotomias analíticas como público/doméstico, ritual/cotidiano, cultura/natureza, dominador/dominado, masculino/femenino, entre outras classicamente mobilizadas na literatura antropológica. Considerando que questões de gênero vêm ocupando um espaço residual nos debates teóricos recentes, a mesa pretende discuti-las em relação a distinções entre humanos e não-humanos, consanguíneos e afins, bem como outras pertinentes às socialidades ameríndias, cuidando para não homogeneizar as diversas concepções e práticas existentes entre os povos indígenas. A “dissolução perspectivista” do dualismo realizada por Tania Stolze Lima nos incita a pensar as dualidades não como “englobamento hierárquico”, mas a levar em conta a “errância da perspectiva”, que o impediria. O propósito é assim focar no gênero como um vetor de alteridade (e alteração) que atravessa distinções entre humanos e não-humanos, operando transformações nos corpos ao longo do ciclo de vida, bem como nos coletivos em sua história. O ritual, particularmente, configura-se como um espaço-tempo privilegiado para se pensar a questão de gênero em articulação com as distinções mobilizadas pelo pensamento e práticas ameríndias. Ainda, este painel busca acolher propostas que se deixem afetar por outros efeitos etnográficos na escrita, evidenciando relações (como aquelas pautadas por uma estética de gênero) que tenham sido ignoradas ou exploradas de modo residual em trabalhos anteriores.

1. Ana Maria Ramo. *Um olhar sobre o Nhemongarai Guarani a partir do gênero e seus encaixes.*
2. Clarisse Raposo. *O Desejo do Outro: aliança e alteração entre os Akwê-Xerente*
3. Marina Vanzolini. *Formas da diferença: gênero no mundo aweti (Alto Xingu)*
4. Johanna Gonçalves Martín. *Dolphin and other strange pregnancies: The importance of containment for the making of babies among the Yanomami*
5. Beatriz de Almeida Matos. *A visita dos espíritos cantores: ritual, gênero e cosmopolítica*
6. Julia Otero dos Santos. *O gênero do ritual ou como fazer de uma festa de mulheres a festa de um povo*
7. Valéria Macedo. *Os corpos da Erva Mate. Gênero, alternância e alteração em um ritual guarani mbya.*

4. Como Cantan Las Selvas: Paisajes Sonoros en las Tierras Bajas de America del Sur / How Forests Sing: Soundscapes of History in Lowland South America

Jonathan D. Hill (Southern Illinois University, jhill@siu.edu) and Bernd Brabec de Mori (KUG, bernd.brabec@kug.ac.at)

Neil Whitehead escribió que "la musicalidad, la cosmología del mundo de los espíritus, y los hechos de los antepasados para la configuración del paisaje ... abren una vista en todas las historias" (2011: 358). Nuestro panel explora la musicalidad y otros fenómenos acústicos en historicidades de los pueblos indígenas de las tierras bajas de América del Sur.

"Cómo Cantan las Selvas" reúne a investigadores que han hecho trabajo de campo intensivo en el arte musical y / o verbal, en las tierras bajas de América del Sur y que pueden contribuir al desarrollo de formas alternativas, centrado en el sonido, de teorizar todas las historias. En lugar de vistas o perspectivas, queremos fomentar la aparición de nuevos puntos de escuchar, y en vez de canibalizar, buscamos la "musicalización" de la alteridad y de la historia. Deseamos abrir nuevas formas de entender todas las historias como formas dinámicas y creativas de interpretar y relacionarse con el mundo contemporáneo que todos compartimos. Los temas específicos incluyen, pero no se limitan a:

- expresiones musicales de las historias de vida personales y autobiografías;
- musicalidad y la fabricación de los paisajes sagrados;
- la performance de la lucha y la protesta;
- las historias de las canciones y melodías instrumentales, ya que circulan dentro y entre diferentes grupos lingüísticos;
- las historias de las grabaciones sonoras en la Amazonía y la forma en que las comunidades indígenas están usando en las emisiones de radio y otros medios de comunicación.

Neil Whitehead wrote that "Musicality, the cosmology of the spirit world, and the deeds of the ancestors in fashioning the landscape ...open up a vista on all histories" (2011: 358). Our panel explores musicality and other acoustic phenomena in historicities of indigenous peoples in Lowland South America.

"How Forests Sing" gathers together researchers who have done intensive fieldwork on musical and/or verbal artistry in Lowland South America and who can contribute to the development of alternative, sound-centered ways of theorizing all histories. In place of vistas or perspectives, we want to foster the emergence of novel points of hearing, and instead of cannibalizing, we seek the "musicalizing" of otherness and of history. We wish to open up new ways of understanding all histories as dynamic and creative ways of interpreting and engaging with the contemporary world we all share. Specific topics include but are not limited to:

- musical expressions of personal life histories and autobiographies;
- musicality and the fashioning of sacred landscapes;
- performance of struggle and protest;
- the histories of songs and instrumental melodies as they circulate within and among different language groups;
- the histories of sound recordings in Amazonia and the way indigenous communities are using them in radio broadcasting and other media.

1. Juan Javier Rivera. *The music of a living temple. Indigenous historical co-becomings in an extractivist context (Cañaris, Peru)*
2. Ian Packer. *Kajre jarkwa: mito e música num canto Krahô*
3. Maria Eugenia Dominguez. *Cómo hacer historias con sonidos: variaciones en la música del arete chané y guarani del Chaco*
4. Esteban Arias. *De voces que nos revelan las voces que se rebelan: la historia de los paisajes sonoros en el chamanismo Arawak preandino*
5. Robin Wright. *Singing the Other World into Being: Baniwa Jaguar-shamans' Song and Historical Change*
6. Bernd Brabec de Mori. *Indigenous Topology, Singing, and the Remote Non-future among Pano-speaking Groups*
7. Juan Castrillon. *Yurupari in Stereo: Circulation of Listenings and Other Forms of Reciprocity Through Media at the Northwestern Amazon*
8. Matthias Lewy. *Beyond Body and Soul- Indigenous Sound Ontologies in the Guianas*

9. Douglas Ferreira Gadelha Campelo. *Relações reversíveis: a circulação da palavra cantada na pessoa tikmũ,ũn*
10. Rafael José de Menezes Bastos. *Música, Ritual e História nas Terras Baixas da América do Sul - O Caso da Festa da Jaguatirica (Yawari) Xinguana*
11. Alfonso Otaegui. "That reminds me of a song". *On singing genres as classifying devices of experience among the Ayoreo from the Paraguayan Chaco*
12. Alex Alexander Mansutti Rodríguez. *Warime: cuatro cantos, cuatro escenarios y una sola fiesta*
13. Patricia Patricia Pauta Ortiz. *Códigos sonoros en el ritual del Inti Raymi cañari*
14. Jonathan Hill. *How Forests Sing: Reflections on Musicality and Historicity in Lowland South America*

5. Sobre enlaces turbulentos, o la conyugalidad amerindia revisitada

Magda Helena Dziubinska (Laboratoire d'Ethnologie et de Sociologie Comparative, dziubinska@gmail.com) and Laura Pérez Gil (Universidade Federal do Paraná, lauranawa@gmail.com)

En esta mesa nos interesamos sobre las diversas formas de conyugalidad en la Amazonía, entendida en un sentido amplio y sin limitarla al matrimonio formal, tal y como es vivida y expresada por los amerindios. Las relaciones conyugales en las tierras bajas han sido durante mucho tiempo abordadas partiendo de la reflexión sobre la producción de personas, el parentesco y las relaciones de género, habiendo ocupado el concepto de complementariedad un papel central en análisis sobresalientes. Sin negar su importancia para entender la forma en la que las relaciones de pareja son concebidas y vividas en estas sociedades, nuestra intención es poner el foco en aspectos que generalmente han quedado en la sombra: los sentimientos en el seno de la pareja; las formas de producir y manipular los afectos; el erotismo; la homosexualidad; pero también aquellas dimensiones conflictivas como los matrimonios forzados, las separaciones o la violencia conyugal. Estas cuestiones han ocupado un lugar marginal en las etnografías y, sin embargo, en torno de ellas giran muchas de las preocupaciones y prácticas de los amerindios, tanto de la vida cotidiana como en fiestas y rituales. Priorizando abordajes interaccionistas y pragmáticos, nos preguntamos sobre las maneras en que la migración urbana, la propagación de las ETS, la presencia de iglesias evangélicas, la integración en el mercado o la intensificación de las uniones con no indígenas, por ejemplo, han transformado las uniones matrimoniales en la Amazonía contemporánea y, más ampliamente, las percepciones indígenas sobre el amor, el cuerpo y la sexualidad.

1. Peter Gow. *Between Too Close and Too Far: Mythic Images of Bad Marital Choices in Southwestern Amazonia*
2. Patricia Carvalho Rosa. *Do tabu do incesto (womãtchi) ao da homossexualidade: regimes transformacionais e os sentidos plurais ao "sexo malfeito"*
3. Philippe Erikson. *Adultery in native Amazonia*
4. Magda Helena Dziubinska. *La conyugalidad kakataibo antes y después del descubrimiento del amor*
5. Łukasz Krokoszyński. *Predation and parasitism in the representations of the conjugal relation among the Capanhua mestizos (Peruvian Amazon)*
6. David Jabin. *Los esposos desechables : esclavitud y matrimonios asimétricos entre los Yuqui*
7. Laura Pérez Gil. *Los aromas que enamoran: sobre los afectos y la vida de pareja entre los Yaminawa (Amazonía peruana)*
8. Paul Codjia. *El control del amor. Juegos de poder afectivos en una pareja wampis (huambisa)*
9. Oiara Bonilla. "Desgosto": *afetos, mobilidade e socialidade paumari*
10. Íris Morais Araújo. *Crianças "especiais", conyugalidades Karitiana*

6. Del Extractivismo y otros Demonios. Relaciones asimétricas y alianzas depredatorias en la Amazonía indígena contemporánea.

Emanuele Fabiano (EHES, LAS, emanuele.fabiano1@gmail.com) and Dan Rosengren (University of Gothenburg, dan.rosengren@globalstudies.gu.se)

En los últimos años, una renovada atención por el impacto de la explotación de recursos minerales, hidrocarburos y de flora maderable ha animado una análisis de sus implicaciones a nivel social, económico y ambiental dentro muchas sociedades amazónicas contemporáneas. Si Por un lado la extensión de los frentes extractivistas ha producido un aumento y un exacerbación de los conflictos sociales, tanto a nivel nacional cuanto local; por otro lado, en algunos casos, ha determinado la constitución de un nuevo espacio relacional socio-político dentro del cual las sociedades indígenas implicadas gestionan y controlan las relaciones asimétricas y el potencial depredatorio de las entidades no-humanas asociadas a estos procesos de explotación. El nivel de conflictividad que caracteriza muchas de las relaciones de estas sociedades amazónicas con los no-indígenas, demuestra toda su ambivalencia a la hora de relacionarse con estas entidades - a menudo asociadas a enfermedades contagiosas, espíritus malignos o a seres metamórficos y depredadores - que se consideran aliados de los blancos, del Estado o de los representantes de las empresas atractivas operantes en la región. Todo esto anima interesantes preguntas: Cuales diplomacias, estrategias y medidas de protección son empleadas como respuestas útiles a controlar el intensificarse de las injerencias por parte de estas entidades? Cuales posibles relaciones existen entre estas entidades no-humanas y los frente extractivistas - tanto históricos cuanto contemporáneos - y como nos informan sobre la relación asimétrica entre indígenas y no-indígenas, implicados directamente o indirectamente en estos procesos (representantes de las empresas, el Estado etc.)? A partir de un análisis etnográfico del material procedente de distintas sociedades amazónicas contemporáneas, las propuestas analizaran como la relación entre los indígenas amazónicos con las entidades no-humanas asociadas a los procesos extractivistas movilizan nuevas formas de conocimiento, experiencia, práctica y acción

1. Yohana Ruffiner. *Los Invitados. Dinámicas de cooperación entre humanos y no humanos en la minería de Madre de Dios*
2. Oscar Espinosa. *Extracción de hidrocarburos en el bajo Maraón y sus impactos en las comunidades kukama y en las comunidades de seres subacuáticos*
3. Else Audren. *Nuevos empresarios en el norte-oeste amazónico, Colombia*
4. Maria Luisa Lucas. *Muchas maneras de Amanecer: el camino de un ritual bora después del caucho*
5. Sofia Cevallos Vivar. *Mecanismos de Consulta previa, libre e informada: resistencias y otras respuestas del pueblo Kichwa del Yasuní.*
6. Gabriel Torrealba. *Etnogénesis y muerte: La extracción de sarrapia entre los Mapoyo del Orinoco Medio, Venezuela.*
7. Pedro Alex Rodrigues Viana. *Osheki Matsi: assimetria e feitiçaria no rio Ene*
8. Emanuele Fabiano. *Los Espíritus del Petroleo. El Extractivismo y sus aliados no-humanos entre los Urarina de la Amazonia peruana*

7. Alterity and Sociality among Panoans and their neighbors: Historical Transformations from the Outside In & the Inside Out.

Lukasz Krokoszynski (University of Warsaw, l.krokoszynski@gmail.com) and Christopher Hewlett (cehewlett@gmail.com)

The panel invites engagements with the ideological groundings and practical implications of the paradoxical, constitutive status of alterity, the 'outside', in socialities among members of the Panoan language family. We aim to explore specific ways in which Panoans creatively engage their very openness to alterity (or scepticism towards the identity or sameness), and how this might entail slipping out from the inherently porous generalized anthropological views of the conjunto (Erikson). Therefore, focusing on the external within the nebulous compact, we invite papers reflecting broadly on 1. the Panoan construction of "absolute alterity" (Chaumeil) - e.g. in the Inca figures; 2. On the place of 'culture' or 'sociality' (such as laws, designs, names, or organising knowledge) as borrowed, stolen or inherited (mythical, ideological or practical perspectives) from different kinds of 'others'; 3. On the cosmological status and the spatial, 'topological' or 'mereologic' relations established through such sociality or culture between the formative 'groups' 'names' or 'descent' joined by social alliances - as well as the ways in which these relations produce partial, composite identities; 4. On the ways in which individuals or groups step outside of the 'traditional' Panoan position, towards contemporary sublime outsides (God, development, State), or, in from alternative perspectives, towards the practical assimilations of other 'indigenous' - Panoan or not - or 'mestizo' socialities. We therefore encourage papers on either the ways in which the Panoan neighbours demonstrate the "Panoan" traces, or how Panoans reflect 'others'. If it is unclear how a topic that is of interest does not fit, then please let us know and we can discuss ways to include papers by reframing or expanding the description, or locating overlaps which may not be immediately apparent.

1. Beatriz de Almeida Matos. *Caminhos e malocas: um conjunto na bacia do Javari*
2. Giancarlo Rolando. *Story of Two Videos Plus Coda*
3. Luana Machado de Almeida. *Names in contact: the case of Jaminawa and the "Xinane indians" (Pano/Brasil)*
4. Carolina Rodríguez Alza. *Entre nawa y kayabo. Relaciones de alteridad en los contactos de los iskonawa*
5. Marcos de Almeida Matos. *Entre queixadas, sulturis e espíritos: transformações míticas na Amazônia Ocidental*
6. Eduardo Arturo Ruiz-Urpeque. *Ai iká y Nawarin: Música, cuerpo y alteridad entre los Shipibo del Ucayali*
7. Camilla Morelli. *Yearning for concrete: Matsigenka children's desire of 'otherness' as a catalyst for social change*
8. Łukasz Krokoszyński. *Sociality as the outside among the mestizo descendants of the Capanahua in the Peruvian Amazon*

8. Image, Sound and Movement: reflections on Amerindian aesthetics and its role in shamanistic rituals / Imagem, Som e Movimento: reflexões sobre uma estética ameríndia e seu papel nos rituais xamanísticos

Els Lagrou (UFRJ, elagrou@terra.com.br)

For this workshop we invite the participants to reflect upon the importance of a specific aesthetics (where sound, image and movement interact in precise ways) to come closer to an indigenous understanding of what we call shamanism, the art of relating to what is hidden from ordinary perception. It is through aesthetic torsions, through song and ambiguous images, that Amerindian ritual specialists deal with nonhumans. Equivocation is as crucial to the theory of knowledge professed by Amerindians as it is for anthropologists, something a careful look at their specific aesthetics and poetry can reveal. Once we enter the domain of aesthetics it is clear that the famous Batesonian framing of play, ritual and art becomes crucial. Because it is fatal to confound different states of being, to confound humans, animals and spirits, aesthetic artistry becomes critical. It is in the particular aesthetic manipulation of styles of relating, put into practice by different collectives, that we can discover their shamanistic techniques that are crucial to the art of differentiation and relating.

1. Luis Cayón. *Transmutaciones y seres plurales en el chamanismo makuna*
2. José Antonio Kelly Luciani. *Yanomami ceremonial dialogues: clues of an aesthetics of political agency.*
3. Els Lagrou. *Song-images: shamanism as aesthetic battlefield*
4. Rosângela Pereira de Tugny. *Palavras cantadas no xamanismo ameríndio: tradução e valor*
5. Ana Gabriela Morim de Lima. *A Batata-Cantora e os Palhaços-Abóbora*
6. Felipe Agostini Cerqueira. *Atravessar mundos é estabilizar o corpo em outras frequências: canto e tabaco nos universos xamânicos kulina (Oeste amazônico)*
7. Luisa Elvira Belaunde. *Sonoridad, palabras y visiones en los cantos del yajé Airo Pai (Secoya)*
8. Maria Isabel Cardozo da Silva Bueno. *Sobre encontros e equívocos: algumas relações entre os Ticuna e a alteridade perigosa dos ngo'o*
9. Paulo Maia. *"O senhor pode contar o que viu, mas não pode mostrar!": diferenças intensivas entre ver e ouvir em um ritual de iniciação rionegrino*
10. André Demarchi. *A Miss Kayapó: Ritual, Espetáculo e Beleza*
11. Diego Madi. *Bila Burba, o espírito da revolução: representação ritual do sofrimento no teatro comunitário Guna (Panamá)*
12. Edgar Bolívar-Urueta. *Aprendendo a ver: notas para una teoría etnográfica da estética e espaço na cosopolítica mebêngôkre*

9. Shamanic Praxis and Forms of Violence in Contemporary Amazonia

Esther Jean Langdon (Universidade Federal de Santa Catarina, estherjeanbr@gmail.com) and Anne Marie Losonczy (Ecole Pratique des Hautes Etudes, alosonczy1956@gmail.com)

Discussants: Jean-Pierre Chaumeil and Oscar Calavia Saez

This panel examines the relation between shamanism and violence from a perspective that includes a number of related issues, including not only the aggressive dimension as a weapon of attack but also shamanism as a strategy, response, form of resistance or defense in the face of diverse forms of violence – physical, economic, social, environmental, etc. – that indigenous groups have suffered since the arrival of Europeans. There is evidence that witchcraft, as shamanic practice, has increased in the face of brutal exterior pressure such as that of multinationals or armed violence. Simultaneously, aggressive-defensive dimensions are underplayed or denied in shamanic discourse or practices directed toward the non-indigenous society. We understand shamanism in its more extensive form, one not limited to knowledge and practices of a recognized specialist, but also as knowledge and techniques distributed and practiced on a more horizontal level. The difference between the “shaman” and those who “shamanize” is often one of degree rather than of nature. This form of understanding shamanism is especially important for that which we call witchcraft or sorcery. The shaman may be clearly distinguished socially and ontologically from the witch or sorcerer; in other circumstances the aggressive and positive aspects of shamanism are inherently connected. In both cases, the socio-cosmologies in which the practices are realized as well as the operational principles are similar. Taking the notion of a shamanic socio-cosmology as a provisional point of departure for dialogue, the panel analyzes forms shamanic violence in diverse contemporary settings.

1. Ana Mariella Bacigalupo. *Wild Thunder and Spiritual Warfare: Mapuche Shamanic Counters to State Violence*
2. Miguel Aparicio. *Entre o desejo de matar e o desejo de morrer: o paradoxo do xamanismo suruwaha contemporâneo*
3. Laura Pérez Gil. *El lado oscuro del deseo: sobre brujería y relaciones de género entre los Yaminawa (Amazonía peruana)*
4. Anne-Marie Losonczy. *Mortiferous returns. Armed violence, suicide and exhumation in the economy of death of the Embera (Choco, Antioquia, Colombia)*
5. Evgenia Fotiou. *Experiencing “Duality” in Amazonian Shamanism through Western Eyes*
6. Esther Jean Langdon and Pedro Musalem. *The Great Shamanic War: Memories of Shamanic Violence in Colonial and Pós-Colonial Situations*
7. Florencia Tola. *Dicen que la viruela era una piedra”. Enfermedad, chamanismo y conflictos ontológicos en el Chaco argentino*
8. Roberto Romero Ribeiro Júnior. *Os espíritos guerreiros e a vingança feiticeira entre os Tikũũ’un (Maxakali)*
9. Marco Tobón. *A purificação do perigo. Yuakĩ – a dança de frutas e a guerra entre a Gente do centro Amazônia colombiana*

10. Exteriorizing the Interiority of Being: The Productive Work of Anthropology?

George Mentore (University of Virginia, gm3c@virginia.edu)

In this panel we will be securitizing with various ethnographic examples, a fundamental principle of western thought pervasive in modern anthropology. It pivots primarily around the notion that productivity is not only causal, but also the irreducible origin site and, thus, the expected space for investigative “exploration” and “discovery” of truth. What we hope to achieve through our examples will have mostly to do with how and why such a primary concept might limit anthropological understandings of indigenous Amazonian lived realities. We would in particular like to examine what happens to productivity as a causal determinant when its explanative attributes carry over to exchangeability and consumption. What, for example, actually occurs when we attribute to symbolic thought its capacity to produce meanings by the procedure of exchangeable or distributive signs? Indeed, is our acceptance of cultural meanings (as being productive of our thoughts) similar to the way we Capitalist often presume it is the market and not labor which produces the goods and services we consume? But, in this panel, we wish above all to place under analysis the difficulty of extracting from productive causality its core truth-making power -- that of its metric capacity. As it has so famously been suggested, even the anthropologically powerful thesis of the Gift gains its credibility from relying upon its quantitative rather than qualitative capacity to be productive of moral socialities. Hence the title of our panel which takes its premise from the identifiable work long ascribed to the productivity of our discipline in its exteriorizing of the interiority of Being.

En este panel escudriñaremos, a través de varios ejemplos etnográficos, un principio fundamental del pensamiento occidental muy presente en la antropología moderna. Gira en torno a la idea de que la productividad no es solo causa,

sino también el lugar de origen irreductible y, por lo tanto, el espacio esperado para la “exploración” investigativa y el “descubrimiento” de la verdad. Lo que esperamos obtener, a través de nuestros ejemplos, está relacionado principalmente al cómo y por qué este concepto básico puede limitar el conocimiento antropológico de las realidades vividas amazónicas. Nos gustaría, en particular, examinar qué ocurre con la productividad como determinante causal cuando sus atributos explicativos son aplicados a la intercambiabilidad y consumo. Por ejemplo, ¿qué ocurre realmente cuando atribuimos al pensamiento simbólico la capacidad de producir significados por el procedimiento de signos intercambiables o distributivos? Ciertamente, ¿es nuestra aceptación de significados culturales (como productores de nuestros pensamientos) similar a la forma en que nosotros, los Capitalistas, usualmente presumimos que es el mercado y no el trabajo quien produce los bienes y servicios que consumimos? En este panel deseamos sobretodo analizar la dificultad de extraer, de la causalidad productiva, su principal poder de producir verdades – aquel de su capacidad métrica. Tal como ha sido famosamente sugerido, aun la poderosa tesis antropológica del Don obtiene su credibilidad gracias a sus cualidades cuantitativas en vez de su capacidad cualitativa de producir socialidades morales. Esta es la razón para el título de nuestro panel, el cual toma su principal premisa del rol largamente adscrito a la productividad en la exteriorización de la interioridad del Ser en nuestra disciplina.

1. Sebastian Arze Torres-Goitia. *Work and sociality in an Amerindian Village in Guyana*
2. Lucas Carneiro de Carvalho. *Vegetarian cannibal devours carnivorous plant: Explorations on sociality and commensality between the Makushi and their plants*
3. Nehemias Pino. *Surfaces of memories from the Rubber Boom in the mid Napo basin, Perú.*
4. Elliott Oakley. *It had a woman, and then she became pregnant': Waiwai perspectives on the establishment of an indigenous Protected Area in southern Guyana*

11. Nonhuman and Other-than-Human Gender and Sexuality in Indigenous Lowland South America

Theresa L. Miller (Smithsonian Institution, millerth@si.edu)

Discussant: Laura Rival.

Nonhuman agency has become a central area of concern to Amazonianist anthropology, and we are becoming increasingly aware of the capacities and intentionalities of animals, plants, objects, artefacts, and supernatural entities among indigenous communities across lowland South America. Yet what of their gendered and sexualized forms? This panel explores the ways in which gender and sexuality become part of nonhuman and other-than-human beings' identities and agentive capacities. It examines how concepts of gender – including, male, female, and blurred gender categories – impact the embodied and sensory capabilities and experiences of nonhuman beings and their relationships with humans. It explores the role of sexuality in nonhuman-human engagements, as seen in relationships founded on seduction and desire, as well as disgust and violation. In addition, the papers in this panel discuss the connection between gender, sexuality, and kinship between and among nonhuman and human beings. Looking at gendered and sexualized nonhuman relationships with each other and with their human counterparts in mythical, historical, and contemporary contexts, the panel seeks to expand our understanding of the diversity of indigenous human, nonhuman, and more-than-human lived worlds as they unfold over time.

1. Theresa L. Miller. *Transgendered Manioc: Blurred Gender and Sexuality Among Canela People and Plants*
2. Courtney Stafford-Walter. *The Granny Got Her': Gender Politics of Spirit Possession in Southern Guyana*
3. Florencia Tola. *Una sexualidad hecha de humanos y no-humanos. Parentesco y pasión amorosa en el Gran Chaco*
4. Lucas Cimbaluk. *Os kujá kanhgág e seus guias: casamentos e adoções mística*
5. Alessandro Mancuso. *Gendered Identities of Human and Other-Than-Human Beings among the Wayuu (Northern Colombia and Venezuela)*

12. La Producción de Territorios Indígenas en la Amazonía Andina

Danny Pinedo (Universidad Nacional Mayor de San Marcos, danny.pinedo69@gmail.com)

Los estudios sobre la naturaleza construida de la identidad ponen énfasis en el rol que juegan las relaciones sociales en la construcción de identidades. Estos estudios, o bien ignoran el papel del espacio o el lugar, o bien le otorgan el rol pasivo de contexto físico de la práctica social. Este tipo de análisis pierde de vista el hecho de que espacio y lugar son producidos a través de las relaciones sociales, y no simplemente elementos “dados.” Además, el espacio no sólo expresa

la dinámica de las relaciones sociales, sino que su producción discursiva es el medio a través del cual se construyen identidades colectivas. Ejemplos de cómo la identidad es expresada espacialmente incluyen conceptos tales como territorio étnico, territorio indígena, reserva comunal, etc. El objetivo de este panel es explorar el rol de la política del espacio en procesos de construcción de identidades indígenas en la Amazonía andina. Específicamente, el panel busca examinar las formas en que territorios étnicos son construidos discursivamente, convirtiéndose en fuentes de identidad que pueden ser utilizados como mecanismos tanto de dominación estatal como de adaptación o resistencia indígena. El panel presta especial atención a cómo los espacios se vuelven terrenos de lucha, especialmente como resultado de los procesos a través de los cuales las comunidades indígenas buscan la legalización de sus territorios (comunidades nativas, resguardos, territorios indígenas originarios) como estrategia para cuestionar discursos hegemónicos de ciudadanía y legitimar sus demandas sobre recursos y derechos políticos.

1. Danny Pinedo. *La Comunidad Nativa y la Producción de Territorios e Identidades Indígenas en la Amazonía Peruana*
2. Rafael Mendoza. *El Futuro de los Territorios Tradicionales, Legales, y Reclamados*
3. Thomas Niederberger. *Los desafíos del Gobierno Territorial Autónomo de la Nación Wampis*

13. Formas de vida e socialidades nas terras baixas da América do Sul / Forms of Life and Socialities in Lowland South America

Renato Sztutman (Universidade de São Paulo, sz.renato@gmail.com) and Joana Cabral de Oliveira (Universidade de Campinas, joanacoliveira2@gmail.com)

Um dos marcos da entrada da antropologia no conjunto das ciências e, conseqüentemente, da constituição disciplinar, foi a analogia entre sociedade e organismo, vida social e vida orgânica. Se esse paralelo é hoje mais do que obsoleto, os povos indígenas das terras baixas da América do Sul, por sua vez, nos têm apresentado formas de pensamento e ação que recorrem ao orgânico e às formas de vida não-humanas na constituição da humanidade e de suas múltiplas socialidades. Há tempos, estes povos têm alertado os antropólogos à necessidade de lidar com agentes e sujeitos que oficialmente permaneciam relegados ao polo da Natureza e do Objeto nas ontologias modernas. Tal desestabilização etnográfica teve uma série de decorrências teóricas, como aquelas embutidas nas noções de “animismo” (P. Descola) e “perspectivismo” (E. Viveiros de Castro). Em um campo teórico mais amplo vemos movimentos similares, tais como o conceito de “espécie companheira” (D. Haraway), a “antropologia para além do humano” (E. Kohn) e a “etnografia multiespécie” (S. Helmrich). Ao lado disso, e cada vez mais, os diversos ambientes em que os povos indígenas habitam vêm sofrendo drásticas mudanças, ameaçando as formas de existência de tais populações, colocando por outro viés a necessidade de incorporar a ecologia e os não-humanos nas análises antropológicas. Tendo em vista estes debates buscamos trazer contribuições etnográficas sobre como modelos orgânicos, ecológicos e da vida social de não-humanos são arregimentados por coletivos ameríndios para refletir e agir sobre o que tradicionalmente a antropologia concebeu como problemas sociais (e políticos): chefia, regimes temporais, parentesco, noção de pessoa, xamanismo, ritual, relações intercomunitárias etc. Partindo do esfacelamento da fronteira entre Natureza e Cultura, os trabalhos a serem apresentados buscarão explorar os limites da linguagem para descrever como povos indígenas das terras baixas da América do Sul elaboram as suas socialidades por meio de modelos inspirados em outras formas de vida.

1. Karen Shiratori. *O olhar envenenado: notas sobre o xamanismo vegetal Jamamadi (Amazonas, Brasil)*
2. Bruno Ribeiro Marques. *A (multipli)cidade: imagens urbanas na socialidade Hupd'äh*
3. Orlando Calheiros. *No Tempo das Cidades (aquilo que os cantores aikewara tem a nos dizer sobre o fim do mundo?)*
4. Ana Gabriela Morim de Lima. *A cultura da Batata. Parentesco virtual e imagens da multiplicidade entre os Krahô*
5. Marina Guimarães Vieira. *Em busca da mata: aspectos da cosmopolítica maxakali*
6. Perig Pitrou. *Life Form & Form of Life. A Comparison Between Mesoamerica and Lowland South America*
7. Pedro Lolli. *O que pode um corpo? ou do modo artefactual da pessoa no Alto Rio Negro*
8. Leif Grunewald. *Entre-capturas do inimigo: sobre humanos e animais Ayoreo*
9. Marcelo Gonzalez Galvez. *The Mapuche notion of life and the autonomy of relatedness*
10. Gilton Mendes dos Santos. *Parentelas, plantas e paisagens na Amazônia indígena*
11. Uirá Garcia. *Ecologias do contato e do silêncio: caça, fuga e conhecimento em coletivos*

12. Renato Sztutman e Joana Cabral de Oliveira. *Fazer crescer, fazer durar: cosmobiopolítica na Amazônia*

13. Cecília Maccalum. *Humans and their Others in Amazonia*

14. Los caminos del político indígena. Los desafíos para la antropología política amazónica contemporánea de los nuevos liderazgos.

Silvia Romio (EHESS, IFEA, PUCP, silvia.romio@gmail.com) and Deborah Delgado (PUCP, deborah.delgado@pucp.pe)

Los estudios sobre los nuevos movimientos y líderes políticos indígenas amazónicos cuestionan, por ser demasiado rígidos, conceptos tales como “identidad”, “profesionalización” y “partido político”. Estas nociones no permiten en efecto dar cuenta de la profunda fluidez que marca las posiciones individuales de los actores, motivados más por una lógica de acumulación de experiencias y saberes que por un proyecto de especialización y profesionalización. De hecho, el trabajo etnográfico se enfrenta a la paradoja de describir a una acción política que conjuga campos distintos y motivaciones aparentemente opuestas. A partir de estudios de historias de vida, en particular de los nuevos dirigentes indígenas, queremos introducir una reflexión que problematice los límites usuales de las definiciones de “política indígena”, “manejo del poder”, “colaboración o enfrentamiento con las instituciones públicas”, y que permita esclarecer lo que entendemos como política en este contexto.

1. Silvia Romio. *Historias de vida e historias de lucha. Una reflexión sobre los caminos hacia el poder en el Alto Amazonas*

2. Shapiom Noningo Sesen. *Prácticas de conocimiento y liderazgo indígena: reflexiones desde el Gobierno Territorial Autónomo de la Nación Wampis*

3. Raphaël Coliaux. *Armar la política por la escuela. Un ejemplo desde comunidades Matsigenkas (Perú)*

4. Thomas Mouries. *¿Qué es un líder indígena? Historias de vida y ethos político en la Amazonía Nor-Peruana*

5. Guillermo Pelaez Cotrina. *La emergencia del liderazgo entre los jóvenes shipibos de Pucallpa*

6. Deborah Delgado Pugley. *Haciéndose líderes, Cambiando la imagen del indígena*

15. Ideal of life and good government in lowland South America

Catherine Alès (CNRS-EHESS, ales@ehess.fr) and Dan Rosengren (University of Gothenburgh, dan.rosengren@globalstudies.gu.se)

All people strive to achieve a good life and much of their doings are guided by notions of what a good life is and strategies towards its realization. Ideas of what a good life constitutes are partly idiosyncratic but there are also shared understandings of what it may be; in some societies it is the accumulation of wealth while in other well-being, health, safety, reproduction, family and friends, social prestige, religious merits, food, quality of life, comfort, etc. may be stressed. The differences between the various shared perspectives that can be discerned are associated with for instance ontological understandings, historical processes, political transformations and environmental relations in its broadest sense. In the Andean highlands notions of *vivir bien* or *buen vivir* are prominent to the extent that the concept has become part of the national constitutions of both Bolivia and Ecuador. Assuming that the idea of a good life is strong also among other Amerindian people, the aim of this panel is to inquire into the shared meanings of a good life among peoples in lowland South American societies. This issue is linked as well with the question of what a good government at the community scale or more widely for a cluster of communities constitutes. How do different generational social actors look at the future, how do they imagine their future and how do they conceptualize the notion of future? During the last decades lowland native communities have passed and still are passing considerable and stressful changes from the administrative, political and environmental points of view that affect their conceptions of their way of life. It is interesting as anthropologists to wonder what Amazonian people conceive from these lived transformations resulting from the current contact with the outside world, how they organise their life and modes of functioning with the new changes, and what they think about the changing world. A wide range of examples of just what it might mean to have a « good life », a « good government » would be required. We do expect rich ethnographies and new fieldworks exploring the ideal of life, both individual and collective, what are the ideals of the communities including the new dimension of the interrelation with national and modern world. Finally, given that the Salsa Conference will be held in Peru, we would like to recommend presentations in Spanish.

1. Laura H. Mentore. *Seeking the Good Life in Amazonian Frontier Spaces*
2. Raphaël Colliaux. *Comunidad nativa y construcción del “buen gobierno”. El caso de los Matsigenka, sur del Perú*
3. Vanesa Martín Galán. *Searching for a good life in Guaraní communities in Bolivia*
4. Juan Pablo Sarmiento Barletti. *El bienestar asháninka y el gobierno inmoral*
5. Evan Killick. *A Community of Individuals: A study of the centripetal and centrifugal forces at play in contemporary Asháninka communities*
6. Alexander Mansutti Rodríguez. *Buen vivir desde tierras bajas: el caso piaroa*
7. Pirjo Kristiina Virtanen. *Owners and contributors: Living well in mutual exchanges.*
8. Natalia Buitron. *El buen vivir y sus descontentos: riqueza pública en construcción entre los Shuar del Ecuador.*
9. Dan Rosengren. *Good living and good governance*
10. Catherine Alès. *Bienestar y futuro in Amazonia*
11. Élise Capredon. *La muchedumbre ordenada. Las Conferencias como expresión del ideal de vida de los indígenas evangélicos del Alto Río Negro (Amazonía brasileña)*
12. Dany Mahecha Rubio y Carlos Franky. *El “Buen Vivir” en el Noroeste Amazónico. Perspectivas desde los Tanimuka y Makuna (Tucano Oriental) y Nukak (Makú-Puinave)*

16. Indigenous peoples in isolation: terminology, territory and contact

Throughout Amazonia, the possibilities for indigenous peoples living outside permanent contact with the outside world for self-determination are in jeopardy. Owing to natural resource exploitation their territories are diminishing; subsistence based on customary means is becoming unfeasible; and voluntary and involuntary contacts with the outside world bring about health problems, which are beyond their control. This panel examines the challenges related to the right for self-determination of different peoples in voluntary isolation and early contact both from practical and theoretical perspectives. In particular, the panel scrutinizes questions related to territory and contact processes, and problematizes the terminology used in speaking about these peoples and about contact.

Convenors: Felipe Milanez, Minna Opas, Glenn Shepard, Luis Felipe Torres

1. Lucas Infanzozzi. *Korubo Contact – A View of Health in Contact*
2. Roberta Aguiar Cerri Reis. *“Da proteção à intervenção: contato interétnico, autonomia e saúde”*
3. José Meirelles. *Terras compartilhadas por povos indígenas isolados e contatados. O alto rio Envira como estudo de caso.*
4. Glenn H. Shepard. *Close encounters: The dilemmas of contact for isolated indigenous peoples of the Amazon*
5. Sandro Paolo Saettone. *Situaciones de contacto de indígenas aislados Pano en Ucayali, provincias de Atalaya y Purus.*
6. Berdardo Vargas da Silva. *Territorialities in the Javari Valley, Amazonas - Brazil: A panorama about the Korubo indigenous people*
7. Luis Felipe Torres. *Escenarios para el reconocimiento territorial de indígenas en aislamiento en la Amazonia sur peruana: el caso Mashco Piro*
8. Felipe Milanez. *Resisting extractivism, escaping colonilality: a political ecology of isolation*
9. Roberto Narváez. *La incómoda presencia de Grupos Familiares de Pueblos en Aislamiento en la Región de Yasuní y las actividades extractivas*
10. Louis Forline. *“How can you be discovered by someone who is lost?”: reflections on isolation, contact and inter-ethnic relations in the Brazilian Amazon*
11. Daniel Rodríguez. *Participación en el Special debate on “Indigenous peoples in isolation: terminology, territory and processes of contact” at SALSA 2017*
12. Pierre Castro. *Pedregal, un lugar de contacto en el Alto Buncuya. Pueblos indígenas en aislamiento Sierra del Divisor Occidental*

13. Wagner de Jesus Gallo. *Índios isolados na Pan Amazônia: povo Mashcos e seus territórios “sem limites” na fronteira Brasil/Peru*
14. Karen Shiratori. *Considerações jamamadi sobre o contato e o isolamento HiMerimã*
15. Manuel Lizarralde. *Ripple Effects of a Contact: The Cruel Peace of the Venezuelan Bari*
16. Lucas Viana Gonçalves. *O Contato: Narrativas de uma Experiência de Trabalho com o “Povo do Xinane”*
17. Bruno da Cunha. *Situação de contato: políticas públicas e realidade em campo no Vale do Javari*
18. Carolina Rodríguez Alzza. *La etnografía para una reflexión sobre “contacto”*
19. Marcelo Batista Torres and Lucas Viana Gonçalves. *Alteridades Conflitantes: O compartilhamento territorial entre índios isolados e demais grupos indígenas no Acre*
20. Marcelo Batista Torres and Juliana Fortes e Silva. *Novas ferramentas de monitoramento entre “fronteiras” - “Os Brabos na fronteira Acreana”*
21. Fabrício F. Amorim/Erika M. Yamada. *Povos indígenas isolados: autonomia e aplicação do direito de consulta.*
22. George Mentore. *The Sharing of Felt Reality*
23. Clarisse do Carmo Jabur. *“Uma imagem vale mais que mil palavras?”. O fetichismo sobre os índios isolados: representações na sociedade e a defesa pelos seus direitos*
24. Dany Mahecha / Carlos Franky. *Reflexiones y aprendizajes de la intervención institucional estatal y privada en el caso de los Nükak (Amazonia colombiana)*
25. Fabián Flores-Silva. *Towards a political theory of “radical isolation”, from the case of so-called “isolated indigenous groups”*

17. X-Scapes: Cultural and Linguistic Topologies of Amazonian Worlds

Convenors: Laura R. Graham and Christopher Ball

Discussants: Renato Athias and Fernando Santos Granero

Papers in this session bring critical attention to various ways that meaning is inscribed in or flows through various material, metaphysical and/or temporal planes. We build on and explore notions of “scapes” as they have been used and elaborated to think about cultural flows of people, media and technologies (Appadurai’s ethnoscapescapes, mediascapescapes, technoscapescapes), as well as about power, disjuncture, and continuity in the semiotics of landscapes, such as linguistic landscapes (Shohamy and Gorter 2009) and riverscapescapes, the cultural organization of expressive forms (e.g., soundscapes Feld 1982; Graham 1995; Hill 2011; Nahum-Claudel in press), visual histories of dress, ornamentation and body treatment (bodyscapescapes, Santos-Granero 2009), and ways that myths and cosmologies are inscribed on geolocal formations (mythscapescapes, Wright 2013; cosmoscapes, Reichel 2012). How do the various “-scapes” in Native Lowland South America interact at multiple levels of scale and change over time?

1. Beth A. Conklin. *Sensory landscapes: Visceral flows and disjunctures in two Wari’ rituals*
2. Robin Wright. (via Skype). *"Mythscapes" of the Northwest and Northern Amazon: A Dynamic View of Inter-relatedness in Myth and History*
3. Elizabeth Reichel (von Hildebrand). *The Landscape in the Cosmospcape: Approximations from Tanimuka and Yukuna ethnography and cosmology (Colombian Amazon)*
4. Christopher Ball. *The Political Cosmology of a Xinguan Riverscape*
5. Anna Browne Ribeiro. *Emergent Topologies: Deformation, Decoupage, and Relationality in Contemporary Amazonian Landscapes*
6. Janet Chernela. *The Life and Death of Signs: Landscapes of History of the Northwest Amazon*
7. Glenn Sheppard. *From multinaturalism to landscape domestication in Amazonia: Building bridges between perspectives*
8. Bruna Franchetto. *Ritual discourse, historical narratives, culturally built identities and landscapes in a Southern Amazonian society*
9. Rocío Esther Barreto Paucar. *Ashéninka territoriality and the social construction of the landscape/ Territorialidade ashéninka e a construção social da paisagem*

10. Laura R. Graham. *Recognition in the Linguistic Landscape: Xavante language signage on Brazilian Federal highways*

INDEPENDENT SUBMISSIONS

18. Amazonian Ecologies and the Anthropocene

1. Robert Davenport, Peter May and Paulo Nunes. *A policy mix to prevent a non-commons tragedy for collective forest reserves in agrarian settlements in northwest Mato Grosso*
2. James Andrew Whitaker. *The Anthropocene Among the Makushi in Guyana*
3. Celine Valadeau and Evelyne Mesclier. *El dominio del uso de las plantas y el manejo del apego entre los Yaneshá del piedemonte peruano*
4. Thais Brito. *The last river bend: Juruna, Belo Monte Dam and Anthropocene*
5. Manuel Lizarralde. *Frugivorous Monkeys Feeding a Tropical Rainforest: Barí Ethnobotanical Ethnoprimateology in Venezuela*
6. Martin E. Fortier. *Amazonian animism as non-essentialism: The case of ethnic and biological identities among the Pano*

19. Conocimiento, Educación e Interculturalidad

1. John Bunce. *Inter-ethnic education, bargaining power, and cultural change at a Matsigenka-Mestizo ethnic boundary in lowland Peru*
2. Luis Alberto. *Interculturalidad y percepción étnica en docentes universitarios de la carrera educación: un estudio sobre valoración estética y construcción discursiva de la otredad en Ecuador.*
3. Paulo Roberto Nunes Ferreira. [Untitled].
4. Kati Alvarez. *Literacidades vernáculas y la construcción de epistemes en la Nacionalidad Waorani del Ecuador.*
5. Erik Levin. *Emotion as a Sensotype of the Amawaka (Amahuaca) Sensorium*

20. Socialidad, Alteridad y Transformación

1. Hiroshi Kondo. *El don y el veneno: una consideración de la sociabilidad en los Emberá panameño y el concepto del don de Mauss*
2. Erik Pozo Buleje. *Hermano brujo, hermano dirigente: parentesco, residencia, brujería y política entre los jíbaro awajún (Alta Amazonía)*
3. Geraldo Andreello. *Gente de transformação: humanos e não-humanos no rio Uaupés*
4. Bruno Ribeiro Marques. *No tempo do Beiradão: os Hupd'äh na cidade de São Gabriel da Cachoeira (AM, Brasil)*
5. Jeremy M. Campbell. *On Becoming Neighbors: Interethnic Relations and Territoriality in the Tapajós Valley*

21. Materiality, History and Contact

1. Gabriele Herzog-Schröder. *Traces of the ethnographical work of Spix and Martius – two scientists from Bavaria travelling the Amazon 200 years ago*
2. Beatrix Hoffmann-Ihde. *Action and identity in ethnological museums*
3. Camilo Mongua Calderón. *Formaciones estatales en las fronteras amazónicas: misioneros, indígenas y comerciantes caucheros en el alto y medio Putumayo (1869-1912).*
4. Camila Galan de Paula. *Algumas reflexões sobre usos de roupas entre os Wajãpi (Amapá, Brasil)*
5. Majoi Fávero Gongora. *Dos cilindros de cera às novas tecnologias: reflexões ye'kwana sobre os registros audiovisuais e os mecanismos de captura de cantos e duplos*

22. Territorialidad e Identidad

1. Harold Mauricio Nieto Castillo. *El "Avatar" colombiano: sobre el proceso de defensa del territorio por parte de las comunidades indígenas del resguardo Yaigojé-Apaporis, Vaupés, Colombia*
2. Alejandro Reig. *Revalorizar la selva: paisajes de fricción local-global, asistencia estatal y neo-extractivismo*
3. Ruth Gutiérrez. *Movilidad identitaria en la urbe, una mirada al caso de los Nukak de la Amazonía colombiana*
4. Renato Athias. *Kinship, social transformations and "new territorializations" processes among the Indigenous People in upper Rio Negro*
5. Adriana Paola Paredes Peñafiel. *Nourishing Relations: "Our children tell us Mamita, I want to live, Throw out the miners, Because I don't want to die"*
6. Grazieli Eurich. *Os Kaingang e a política: as estratégias indígenas frente a expansão territorial no novecentos e a atuação do Serviço de Proteção aos Índios no Ivaí, Paraná, Brasil*
7. J. P. Linstroth. *Political Racism, Amerindian Trauma, and Civilizing Abuses: Indigenous Rights Movements among Urban Indians in Manaus, Brazil*
8. Pedro Rocha de Almeida e Castro. *Paisagens invisíveis: conhecimento, movimento e aprendizagem entre os Kotiria (Wanano) do Alto Uaupés (Noroeste Amazônico)*

23. Gender, Sexuality and Desire

1. Bianca Hammerschmidt. *Weaving Affections: Body and Desire Manipulation through love magic among the Shipibo-Conibo*
2. Luísa G. Girardi. *Los cantos de tiwĩ: deseo y memoria en las canciones katxuyana*
3. Maria Christina Barra. *A categoria das parteiras tradicionais indígenas: gênero em ação?*
4. Lucas Cimbalk. *"Bagunça": gênero, sexualidade e poder entre os kanhgág*
5. Marcelo Fiorini. *Women's Paths to Power*
6. Melissa Santana de Oliveira. *Gênero, conhecimento e hierarquia entre os Tukano do alto rio Negro*

Films

1. *Amahuaca: Building the Future* (Dir. Christopher Hewlett and Fernando Valdivia)
2. *Defendo Nossos Saberes – Defend Our Knowledge*. (Dir. Renato Athias).
3. *Trópico da Saudade: Claude Lévi-Strauss, Return to the Amazon (English version)* (Dir. Marcelo Forteza Flores).