



**Society for the Anthropology of Lowland South America
XII Sesquiannual Conference**

Vienna, Austria

June 27-30, 2019

CONFERENCE PROGRAM AND PAPER ABSTRACTS

Society for the Anthropology of Lowland South America XII Sesquiannual Conference

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The paper, poster and film abstracts underwent peer review as a condition of acceptance into the program.

SALSA 2019 Conference Organizer

Claudia Augustat, Weltmuseum Wien

SALSA 2019 Academic Program Chair

Juan Alvaro Echeverri, Universidad Nacional de Colombia

Society for the Anthropology of Lowland South America (SALSA)

Carlos D. Londoño Sulkin, President 2017-2020

Jeremy M. Campbell, President-Elect 2020-2023

Laura Zanotti, Secretary-Treasurer 2017-2020

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The XII SALSA Sesquiannual Conference 2019 in Vienna, Austria

The conference is being held at the Weltmuseum Wien, from the 27th to the 30th of June, 2019, with **Claudia Augustat** (Weltmuseum Wien) responsible for general conference organization, and **Juan Alvaro Echeverri** (Universidad Nacional de Colombia, Sede Amazonia), responsible for the academic program. Conference events will take place in the Weltmuseum Wien (WMW) and the Kunsthistorisches Museum (KHM).

We are pleased to announce that French ethnologist Anne-Christine Taylor, former Director of the Research and Teaching Department of the Musée du Quai Branly (Paris), will deliver the keynote lecture “Mismatches: Museums, Anthropology and Amazonia” on Saturday June 29 at 18:45 in the WMW Forum.

Bill Fisher and Clarice Cohn have organized a special debate on “Policy Setbacks and Rights Reversals faced by Indigenous Brazilians under Bolsonaro and how to Fight Back”, which will take place on Friday 28 at 18:50, with two indigenous leaders (Joziléia Kaingang and Luiz Terena) and two anthropologists (Manuela Carneiro da Cunha and Stephen Grant Baines) connected remotely from Brazil.

We continue with *Conversations in the Lobby*, an event in Steven Rubenstein’s memory and that is now a tradition at each of our Society’s international conferences. Elizabeth Ewart and Laura Graham organized this year’s version, around the topic of (often gendered) vulnerabilities in fieldwork.

Five ethnographic films, open to the general public, will be screened, three on Thursday, 27 June, and two on Sunday, 30 June.

Stine Krøijer organized the photo exhibition *The Forest of Mirrors*, together with photographer Mike Kollöffel. This exhibition and the posters will be displayed in the open area of the Museum.

The Academic Program is made up of twelve Thematic panels, three Thematic sessions, one Workshop, and two Poster sessions, with a total of 127 papers and 8 posters. The total number of participants, either as presenters, organizers, chairs or discussants, is 156, of which almost half is female, and almost a third are Student Members. One third of the participants work in Latin American institutions (of 9 countries), and two thirds in North American or European institutions (of 16 countries). The best represented countries are the USA (29), Brazil (24), the UK (23), Germany (17) and Colombia (13). From Austrian institutions, our host country, there are 6 participants. English is the main language of communication of the papers, although almost a quarter are in Spanish and a few in Portuguese.

<http://www.salsa-tipiti.org/conferences/2019-xii-sesquiannual-conference-vienna/>

About SALSA

The Society for the Anthropology of Lowland South America (SALSA) 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, Lori Cormier, Stephanie Heulster, Ken Kensinger, Maria Moreno, Donald Pollock, Janet Chernela, and Terence Turner developed the organizational framework from which SALSA has grown into the largest international association of lowland South American anthropology specialists.

(See History of Salsa Conferences on page 142)

<http://www.salsa-tipiti.org>

IMPORTANT INFORMATION

Conference venue

The conference will take place in two buildings:

- Weltmuseum Wien (**WMW**) Heldenplatz, 1010
- Kunsthistorisches Museum (**KHM**) Maria-Theresien-Platz, 1010
(across the street – see map on page 10)



Weltmuseum Wien (<https://www.weltmuseumwien.at/>)

Rooms at the Weltmuseum Wien (WMW)

WMW Forum	Ground floor	capacity 120
DG41	Attic	capacity 45
DG18	Attic	capacity 15



Kunsthistorisches Museum (<https://www.khm.at/>)

Rooms at the Kunsthistorisches Museum (KHM)

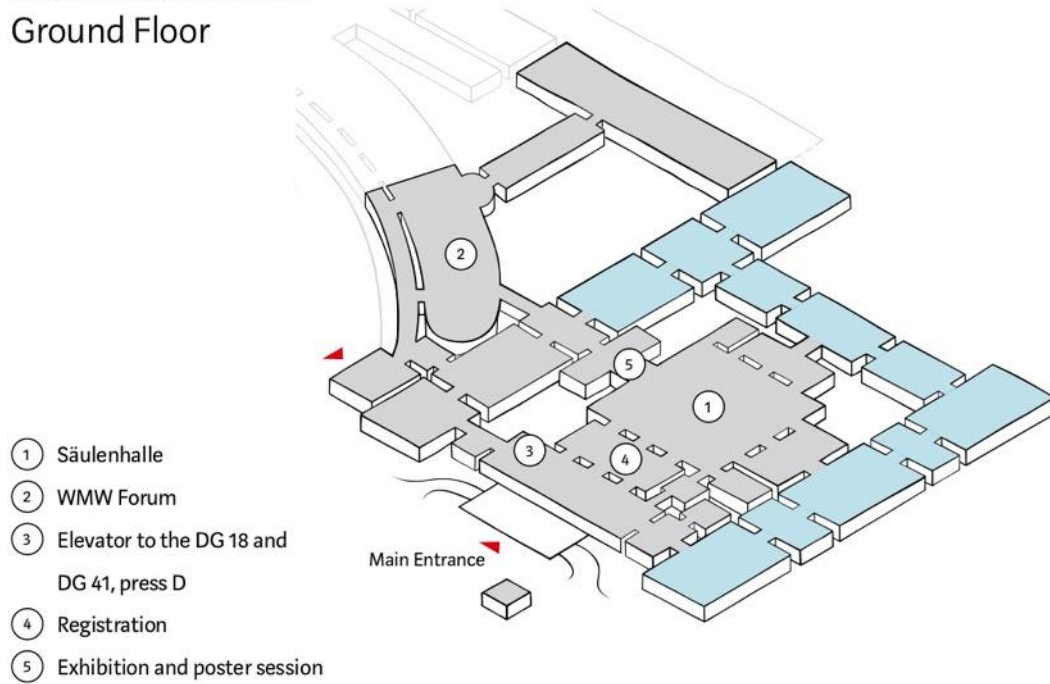
Vortragssaal	<i>Ebene 2</i>	capacity 60
Bassano Saal	<i>Ebene 2</i>	capacity 180

MUSEUMS WLAN: **Free_Museum_WIFI** (no password)

Floorplans with SALSA Conference locations

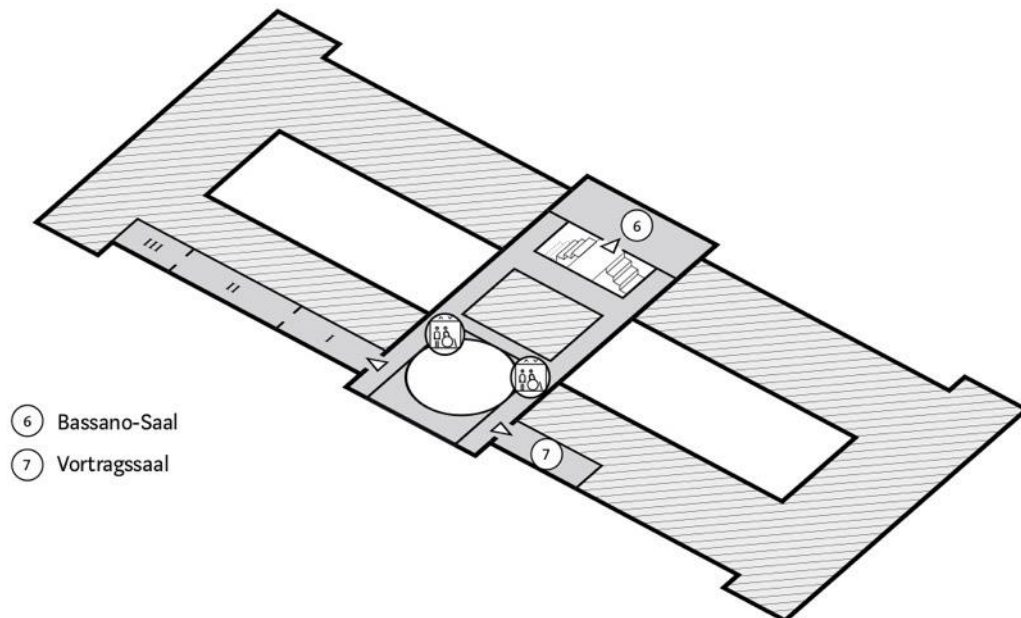
Weltmuseum Wien

Ground Floor



Kunsthistorisches Museum Wien

2nd Floor



Note: In Europe, the floor of a building which is level with the ground is called the ground floor. The floor above it is called the first floor, the floor above that is the second floor (which for North and South Americans would be “third floor”).

Lodging

Vienna is a very popular city. We recommend making a reservation or booking a Hotel as soon as possible. Vienna offers a wide spectrum of accommodations. As public transport is very good, from most Hotels, which are close to a subway station (lines 1, 2, 3 and 4), you can reach the Weltmuseum Wien in less than 30 minutes.

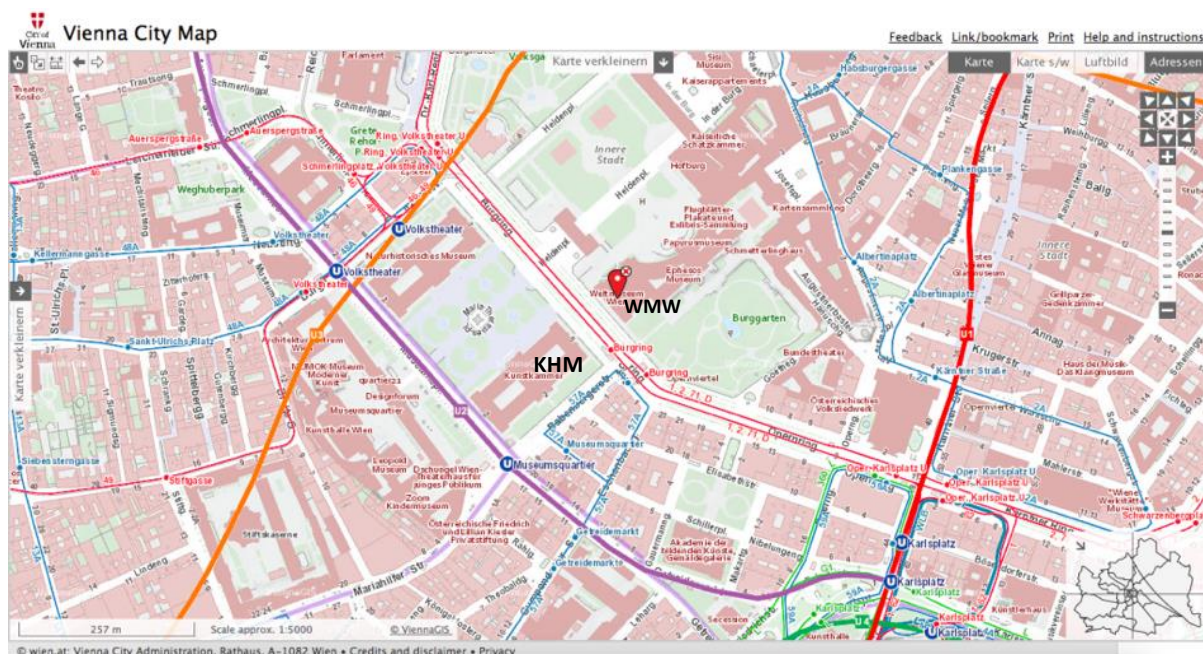
In walking distance from the Museum, we can recommend the following Hotels: **Motel One**, Staatsoper Wien (from € 69, for a single room); **Mercure Hotels Secession Vienna** (from € 160, standard double room); **ViennArt Hotel** at the Museumsquartier (from € 92, for a single room). A special place to stay is **magdasHotel**, from € 100 for a single room, Austria's first Hotel that runs a social business; it is close to the Prater, Vienna's biggest park.

You can also check for other accommodations through several Internet hotel search engines: **Google Hotel Finder**, **Hotels.com**, **Laterooms**, **Tripadvisor**, **Booking.com**, **Hotels Combined**, **Hotwire**, **Venere**, **Roomkey**, **Airbnb**.

Transportation

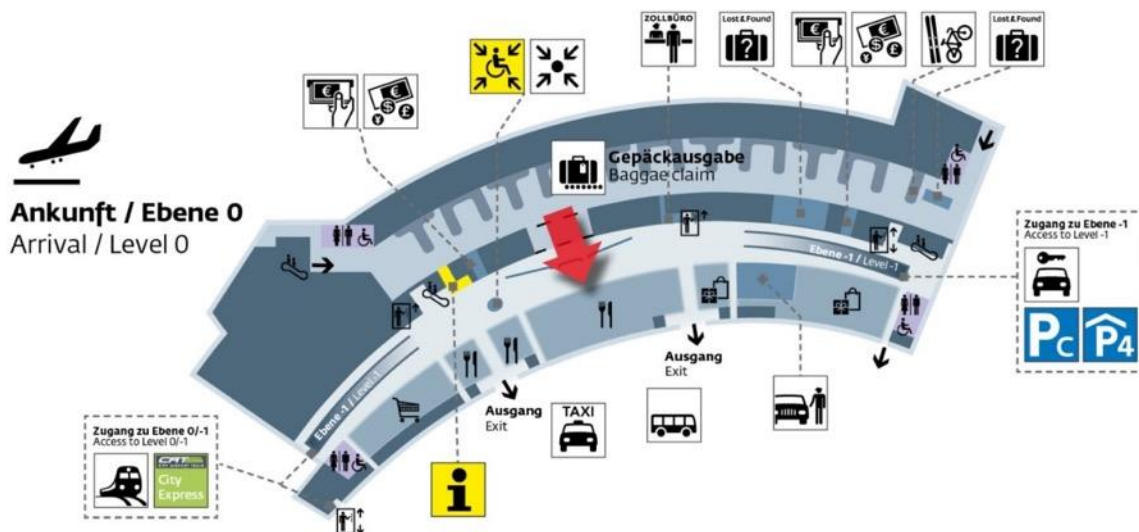
Vienna has a well-developed public transport network. Buses, trains, trams and underground lines will take you almost anywhere in the city. Vienna public transport **Wiener Linien** operates five underground lines, 29 tram and 127 bus lines, of which 24 are night lines. Night lines only operate between 0:30 am and 5:00 am. On weekends and public holidays, the Vienna underground remains at the service of its passengers all night. A weekly ticket from Monday to Sunday costs 17,10 € and is a good solution if you are using public transport every day to go to the conference.

Another environmentally friendly option is to rent a bike (first hour free) from **Citybike Wien**.



Vienna City Map (<https://www.wien.gv.at/stadtplan/en/grafik.aspx?lang=en&bookmark=3v5WRm4-CHEaKbwtFiXeHRO5RphlRnHnkur0-b&bmadr=46021354>)

Getting from the airport to the city center



RAILWAY (RECOMMENDED)

Once you get to the Arrivals hall from the baggage claim area, please keep right. Use the exit to level -1 to the railway station and follow the direction signs. You can choose between the following options:

- **Schnellbahn (S7)** train to *Wien Mitte/Landstraße* (single ticket € 4,10). From there, you can get to the museum by U-Bahn (underground, lines **U3, U4**). The following station, *Wien Praterstern*, also provides connections to U-Bahn lines **U1** and **U2**;
- **City Airport Train (CAT)** to *Wien Mitte/Landstraße* (tickets from € 11 one way, with extra optional services including early check-in and free luggage storage). From there, you can get to the museum by U-Bahn (lines **U3, U4**).
- **ÖBB IC/Railjet** direct trains to *Wien Hauptbahnhof* (single ticket € 4,10 – cheaper group tickets). From there, you can get to your accommodation by U-Bahn (line **U1**) or tram (lines **1, D**).

You can find the ticket counter in the Arrivals hall directly by the exit to level -1. Ticket machines are located in the Arrivals hall, in the passageways to the platforms and on the platforms. *Please note that these tickets are valid for a trip to the mentioned stations only: don't forget to buy a new one to get to your final destination!*

TAXI (RECOMMENDED FOR 2+ PEOPLE)

You will find a taxi stand right outside the Arrivals hall (please use the exit on the right). Please note that taxi companies offer rides from and to the airport for a standard price (around €36) if you book one in advance. For additional info, please refer to:

- <https://www.taxi31300.at/en/>
- <http://www.taxi40100.at/>
- <http://www.taxi60160.at/>

Schnellverbindungen in Wien

Stand September 2017
 ©2017 H. Prillinger
<http://www.aardvark.at/ubahn/>



- U-Bahn
- S-Bahn
- Regionalbahn, RailJet



Vienna U-Bahn Map – Stations closer to the WWM

BUS SERVICES

Pick up your cases from the luggage carousel at Vienna Airport, and within a matter of moments you'll be standing at the Vienna Airport Lines bus stop. The bus will then take you straight into the city center or to Donaustadt.



The **Vienna Airport Lines** (ÖBB Postbus) provide connections to the main train station, *Wien Hauptbahnhof* (line **VAL 1**), where you can find connections to U-Bahn line **U1** and tram line **1**; and to *Morzinplatz/Schwedenplatz* (line **VAL 2**), where you can find connections to U-Bahn lines **U1** and **U4** and tram line **2**. Single ticket € 8 (€ 13 return).

Getting to the Weltmuseum Wien

The Weltmuseum Wien lies in the very city center of Vienna at the **Heldenplatz**. The closest station is **Volkstheater** with the subway lines **U2** and **U3** and the tram lines **1, 2, D, 71**. Another option – only 7 minutes walking distance – is the station **Karlsplatz** with the subway lines **U1** and **U4**.

Food and entertainment

Lunch

The WMW and the KHM both have restaurants where you can enjoy your lunch break in a rather imperial atmosphere. As they may be crowded, we can also recommend places in walking distance to the museums. They all offer lunch menus (also vegetarian) costing between 8 and 12 Euros: **Burg.ring** (Austrian cuisine), **Hao Noodle & Tea** (Asian cuisine), **Veggiezz** (vegan cuisine).

At the subway station *Volkstheater* there is a bakery selling sandwiches and hot and cold drinks as well as a Turkish snack bar. The **Museumsquartier** also has many good lunch options.

Dinner and entertainment

Vienna offers a great variety of cuisines and places to dine. If you are looking for something special, take the tram D from *Volkstheater* in the direction *Nussdorf* to the final stop. If you walk up the street

IMPORTANT INFORMATION

to the left for a short while, you will find the typically Austrian *Heurigen*: these are wineries with restaurants offering homemade wine. Try the *Gemischter Satz*.

If you want to eat the famous Wiener Schnitzel, we can recommend the restaurant *Figlmüller*. It is a nice 15 minutes' walk away from the WMW. Make a reservation or you will have to queue. A lively square with 4 restaurants, away from the tourist stream, is the Radetzkyplatz in the 3rd district, close to the Hundertwasserhaus. Take the tram 1 in the direction *Prater Haupthalle* and get off at *Radetzkyplatz*.

In summer, the banks of the Danube channel between the 1st and 2nd district is a popular place for locals and tourists alike. On the bank in the 2nd district you can find a variety of riverside restaurants. You can also buy some sandwiches and a bottle of wine and take a seat at the quay wall. Here it is allowed to consume alcohol in public. ☺ A visit to the amusement park *Prater* in the 2nd district is also exciting. Take a spin on the *Giant Ferris Wheel* constructed in 1897, or drink a beer at the *Schweizer Haus*, founded in 1766.

Museums and sites of interest

Vienna has a rich cultural life. Check this webpage for further information:

<https://www.wien.info/en/sightseeing/museums-exhibitions>. There is also a *Hop on Hop off Bus Tour*, which is a good way to see the city's most famous places.

On Friday, 28 June, 18:00 to 21:00, the Weltmuseum Wien is open for visitors. Around 19:00, the Museum's Department of Education will offer guided tours in English and Spanish; meeting point in the Column Hall (Säulenhalle). With your conference nametag you have free entrance to the exhibitions of the WMW and to all museums of the *KHM Museum Association* from Thursday 27th to Sunday 30th.

If you're looking for bookstores, we can recommend you:

- *Shakespeare & Company Booksellers*: English bookstore.
- *Buchhandlung Walther König*: in the Museumsquartier, specialized in art and culture.

Care

There is a pharmacy close to the subway station *Karlsplatz*. In case of more serious health issues, please contact Claudia Augustat, conference organizer (claudia.augustat@weltmuseumwien.at, +43-69911163366). We have first-aiders at the museums and they can also assist you in finding other medical help. The emergency numbers in Austria are **Police: 133; Ambulance: 144**.

If you plan to bring young children with you to the SALSA meeting in Vienna and might need babysitting or daycare services, please write to Claudia Augustat (Claudia.Augustat@weltmuseumwien.at) letting her know your name and the number and ages of the children. On the basis of your responses we will prepare something for you – at the very least, the names and coordinates of a few babysitters.

See also: <https://www.weltmuseumwien.at/en/programme/kaleidoskids/>.

PROGRAM HIGHLIGHTS

Welcome reception and Sausage Fest

Thursday 27, June, 18:00

WMW Forum

Chair: Claudia Augustat, Conference organizer and host

We invite you to join us to the official opening reception of the Conference. Carlos David Londoño (SALSA President), Claudia Augustat (Conference organizer) and Juan Alvaro Echeverri (Academic Program Chair) will open the reception with brief welcoming speeches. We have also invited John Hemming to give a short speech about the Johann Natterer collection, which is held in the Weltmuseum. This will be followed by a Sausage reception, with food and drinks, in front of the Museum.

Keynote Lecture by Anne-Christine Taylor

Mismatches: Museums, Anthropology and Amazonia

Saturday, 29 June, 18:45-20:00

WMW Forum

Anne-Christine Taylor, professor emeritus, Centre National de la Recherche Scientifique (CNRS)

Chair: Carlos David Londoño Sulkin, SALSA President

Over the past decades, museums, particularly the large Euro-American ethnographic museums, have had trouble developing adequate presentations of Amazonian cultural productions. To some extent, this failure can be seen as a side effect of a more general trend, namely the widening rift between museums and the discipline of anthropology. However, I will argue that the mismatch between the museum context and Amazonian indigenous peoples and cultures also draws on indigenous Amazonians' difficulty in understanding and adhering to the idea of museums, as opposed to other Western technologies of visualization and transmission. The aim of this conference, drawing both on my experience as an Amazonianist anthropologist and on my involvement with the national French ethnographic museum, the Musée du Quai Branly in Paris, is to illustrate these overlapping mismatches, to explore the reasons behind them and finally to offer some thoughts on how museums could turn these misunderstandings to a productive use.

Anne-Christine Taylor

Early on in her graduate studies at the École des Hautes Études en Sciences Sociales (EHESS) in Paris, Anne-Christine Taylor flirted with the idea of doing fieldwork in Central Asia or Mexico. At Lévi-Strauss's behest, however, she and her husband Philippe Descola immersed themselves in holistic ethnographic fieldwork among the Jivaroan Achuar of Ecuador—against the grain of the political preferences for urban and peasant studies in French anthropology of the 70s, but greatly to the benefit of Amazonianist anthropology. She was recruited by the CNRS in 1983, and went on to produce important work on how Achuar perceive and inhabit history, their sociality, their understandings of psychic processes and of knowledge, their experiences of selfhood, and their cosmologies, all on the basis of lengthy fieldwork, years of archival work, and a creative use of structuralist theory. Professor Taylor was President of the Association pour la Recherche en Anthropologie Sociale (APRAS), and Director of the Équipe de Recherche en Ethnologie Amérindienne (EREA) of the Centre National de la Recherche Scientifique (CNRS). In 2005 she was commissioned to the Musée du Quai Branly in Paris, where she headed the Research and Teaching Department until her retirement in 2013.

*Debate****Policy Setbacks and Rights Reversals faced by Indigenous Brazilians under Bolsonaro and how to Fight Back*****Friday, 28 June, 18:50-20:20**

WMW Forum

Organizers and Chairs

Clarice Cohn, Universidade Federal de São Carlos, Brazil

William H. Fisher, College of William and Mary, USA

Right wing president Bolsonaro came to office vowing that during his term “not one centimeter of land will be demarcated for indigenous reserves or quilombolas.” Promising to squelch the aspirations of ethnic and racial minorities, he incites his supporters, “Let’s make Brazil for the majorities. Minorities have to bow to the majorities. Minorities will fit in or just disappear.”

In line with this vision, he has opened up existing indigenous lands to extractive investment and heavily promoted agribusiness interests. Unsurprisingly, deforestation rates have begun to skyrocket, while environmental protections have been massively rolled back. For Brazilian Indians, Bolsonaro’s assumption to power represents nothing less than a political emergency. This Portuguese- and English-language session brings together prominent Brazilian indigenous activists and anthropologists to discuss the threat posed by Bolsonaro’s policies. It aims to promote awareness about the current critical moment and to discuss strategies for resistance and the role the SALSA community and other anthropologists might play.

Participants

Clarice Cohn	Public Issues and Action Committee, SALSA & Universidade Federal de São Carlos
Manuela Carneiro da Cunha (<i>remote connection</i>)	Universidade de São Paulo
Joziléia Daniza Jagso Kaingang (<i>remote connection</i>)	Coordenadora Pedagógica da Licenciatura Intercultural Indígena do Sul da Mata Atlântica/Universidade Federal de Santa Catarina
Luiz Eloy Terena (<i>remote connection</i>)	Articulação dos Povos Indígenas do Brasil – APIB / Articulation of the Indigenous Peoples of Brazil (APIB)
Stephen Grant Baines (<i>remote connection</i>)	Comissão de Assuntos Indígenas da Associação Brasileira de Antropologia (ABA) & Universidade de Brasília

Conversations in the Lobby
(Gendered) vulnerabilities and fieldwork

Saturday June 29, 9:30-10:30

WMW Forum

Organizers and Chairs

Elizabeth Ewart, University of Oxford, UK

Laura R. Graham, University of Iowa, USA



Elizabeth Ewart

Fieldwork, and especially the intensive, immersive, long-term fieldwork characteristic of doctoral research, is often said to be transformative. It changes us and the way we see the world around us. Yet fieldwork can also involve unexpected, unwanted experiences that sometimes cut emotionally deep wounds and may have damaging long-term effects. Some, though not all of these experiences may have gendered dimensions and may involve abuses of power, unwanted sexual attention or assault.

To do fieldwork is to render ourselves vulnerable, open to others with all the potential positives but also dangers that this involves. Many of these dangers are written out of post-fieldwork accounts and negative experiences may be hidden owing to shame or researchers' fear of appearing as failures.

Students worry that speaking about these experiences might make them appear academically incompetent or fear being 'the only one' who experiences anthropological work as traumatic or challenging.

This 'conversation in the lobby' seeks to create a safe and supportive space in which to share experiences, to learn from one another, and start finding ways to address the vulnerabilities and dangers of fieldwork. To get safe, honest, and open discussion going, several senior anthropologists will share relevant personal anecdotes, as well as descriptions of ways some graduate programs are making initial attempts to deal with these issues. We invite you to participate in this conversation in whatever way you feel comfortable: share your experiences in person, or communicate with the organizers in the form of anonymized or fictionalized narratives and indicate whether these can be shared in the discussion.



Laura Graham

This conversation is open to all who wish to listen and constructively contribute. Anyone who may wish to make a brief scheduled statement prior to the open general conversation is encouraged to notify the organizers with an indication of contribution type (i.e., anonymous or not).

*Film screenings***Thursday, June 27**

KHM Bassano-Saal

Chair: Beth Conklin, Vanderbilt University, USA13:50 14:25 *They are not yet grown* (Charlotte Hoskins) – Makushi, Guyana, 2017. 19:5014:25 14:45 *Amazonimations* (Camilla Morelli) – Matsés, Perú, 2019. 7:00 min.14:45 15:30 *~KIRAÑIA (Long Flutes)* (Juan Castrillón) – Cubeo, Colombia, 2019. 36:45**Sunday, June 30**

KHM Bassano-Saal

Chair: Renato Athias, NEPE / Universidade Federal de Pernambuco, Brazil10:00 10:30 *Como si fuésemos los antiguos* (Giovanna Bacchiddu) – Apiao children, Chile, 2017.
11:4610:30 11:40 *In Search of a Bororo Mr. Right* (Flavia Kremer) – Bororo, Brazil, 2018. 43:04***They are not yet grown*****Thursday June 27, 13:50**

KHM Bassano-Saal

Presenter: Charlotte Hoskins, University of Oxford

During the rainy season rivers flood, an infant is bathed by repetitive splashing, and cassava is harvested from forest farms. Carried to houses, it is transformed; cyanide is extracted from its tuberous roots which are reformed into staple foods. Attending to these mundane scenes privileges the sensuous knowledge of women's intimate and daily lives. Bodies, artefacts, and substances



act as devices that transform substances across scale, and are too continuously transformed – in a network of relational interdependence. The film engulfs the viewer in its directed gaze, which is made vulnerable by implicating its own position. A fully visible scene is not provided, only a partial one, and yet one is placed very tightly, in close proximity. The aim is not to objectively contain but rather to experiment with a privileging of an affective dimension, evident most clearly in the achievement of familial nourishment.

Director/Author: Charlotte Hoskins. *Producer:* Granada Centre for Visual Anthropology, 2017. Makushi, Guyana. *Language spoken:* English (Subtitles: English). *Length:* 19:50.

Amazonimations

Thursday June 27, 14:25

KHM Bassano-Saal

Presenter: Camilla Morelli, University of Bristol

Amazonimations is a collection of three animated short films (total length: 7 minutes) that were scripted, narrated and illustrated by different generations of Matses people in Peru – and produced in collaboration with an indigenous artist and a professional animator. The films depict aspects of traditional lifestyle in the rainforest; children’s views of animal life; and the challenges faced by young migrants who moved from the forest to the city.



Director/Author: Sophie Marsh – Camilla Morelli – Guillermo Nēcca Pēmen Mēnquē. Producer: Sophie Marsh – Camilla Morelli – Guillermo Nēcca Pēmen Mēnquē, 2019. Matses people in Estirón, Colonia Angamos and Iquitos (Loreto, Peru). Language spoken: Matses (subtitles: English). Length: 7 min

~KIRAÑIA (Long Flutes)

Thursday June 27, 14:45

KHM Bassano-Saal

Presenter: Juan Castrillón, University of Pennsylvania

The film dramatizes how a pair of long flutes sounds like, how a Cubeo Emi-Hehenewa indigenous community of Northwestern Amazon makes it, and how community members make sense of it. The film came out of my ethnographic fieldwork in Uaupes in Southern Colombia in which I used video and audio recording devices to render the relations my interlocutors and myself have with the Tukanoan archive of expressive culture. ~KIRAÑIA rather than a film made for



documentation purposes, appears as a multimodal strategy to exchange and transform gestures, senses, and affects. The film includes Tukanoan speech genres and language ideologies within its cinematic strategy as a way of challenging the standard explanatory perspective of ethnomusicological films about musical instruments. The experimental character of the film, then, attempts to present Cubeo Emi-Hehenewa audible worlds to indigenous and non-indigenous audiences alike.

Director and Producer: Juan Castrillon, 2019. Cubeo Emi-Hehenewa, Vaupés, Southern Colombia. Languages spoken: Pamie (aka. Cubeo, Tukano Oriental) and Spanish (Subtitles: English). Length: 36:45

Como si fuésemos los antiguos [As if we were the ancients]**Sunday June 30, 10:00**

KHM Bassano-Saal

Presenter: Giovanna Bacchiddu, Pontificia Universidad Católica de Chile

This documentary shows aspects of the research project “Entre el arte y la vida: encuentro con niños de una escuela rural de Apiao”, within the interdisciplinary project *Dialogos del Reconocimiento*, that combined several dyads of artists and anthropologists in an indigenous setting. Here Giovanna Bacchiddu and Francisco Schwember interact and collaborate with children in a rural school in the island of Apiao, Chiloé (Chile), reflecting on the past and on the environment.



Director: Josefina Buschmann. Producer: Center for Intercultural and Indigenous Research (CIIR), 2017. Children of a rural school of Apiao, Chiloé, Chile. Language spoken: Spanish (Subtitles: English). Length: 11:46 min.

In Search of a Bororo Mr. Right**Sunday June 30, 10:30**

KHM Bassano-Saal

Presenter: Flavia Kremer, Granada Centre for Visual Anthropology, University of Manchester
(remote connection)

In Search of a Bororo Mr. Right is an experimental “rom com”, in that it seeks to introduce the romantic comedy genre as a novel tool for an ethnographic analysis of kinship. The “rom com” genre explores the topics of love, marriage and women’s issues with the biological clock. This ethnographic film deals with the search for love and explores the character’s concerns with finding “Mr. Right”, conciliating love and career, as well as the ticking of the biological clock. It can only be understood as a “rom com” in the context of ethnographic film. The mythology of Bororo people designs specific paths of marriage for each clan. It prescribes the path one should take on the moral village plan in order to find their “true” husband or wife. The film navigates Bororo myth, telling the story of two Bororo girls who set out in search of their mythical Mr. Right.



Director/Author: Flavia Kremer. Producer: Rafael Franco Coelho, 2018. Bororo, Brazil. Language spoken: Brazilian Portuguese (Subtitles: English). Length: 43:04.

Photo Exhibition
The Forest of Mirrors

Friday June 28, 10:40-11:40

WMW (open to the general public)

Presenter: Stine Krøijer, University of Copenhagen

Chair: Gabriele Herzog-Schröder, Ludwig-Maximilians-University Munich



The forest of Mirrors © anthropologist Stine Krøijer & photographer Mike Kollöffel

Forest of Mirrors is a photo exhibition consisting of 6 images, 3 short texts and one video (*Point of view*, 4 min), which the public will be able to watch on a small screen (provided with headphones).

The Exhibition is the result of a collaboration between anthropologist Stine Krøijer and photographer Mike Kollöffel. The material was generated through fieldwork in the Ecuadorian Amazon between 2014 and 2017, and it visually conveys the relationship between nature and culture in light of Sieko-Pai cosmology. *Forest of Mirrors* explores the aspects and patterns of landscape that emerge when a forest mirrors itself in black water lagoons on the Amazonian border between Ecuador and Peru. *Forest of Mirrors* invites the spectator inside an animated landscape and hence a different perception of nature where humans, animal and spirits hold a common anthropomorphic essence (culture) that displays itself in different forms (or natures). In this sense, the mirrors establish a dialogue between different points of view.

Conference Dinner

Saturday, 29 June, 20:00

WMW Säulenhalle

The conference dinner will be held in the historical ambiance of the magnificent Hall of Columns (Säulenhalle) of the Weltmuseum Wien, which is located at the Corps des Logis of the Imperial Palace (Hofburg). This part of the Hofburg was built between 1902 and 1907 and was designed by the famous architect Gottfried Semper.

The dinner will be a buffet of Austrian and international cuisine with choices for vegetarians and pescetarians. The dinner is included with the registration fee. Drinks from the bar are self-paid.

Starters

- **anyact* Alpin ceviche | River trout | Dried corn
- Beef tatar | Butter | Chili threads | Estragonemulsion
- Spring salad | Fresh herbs | Grilled scamorza | Raspberry dressing
- Lukewarm bread rolls

Main course

- From the giant pan | Chilean mussels | Sweet pepper stock | Tomatoes | Summer herbs
- Peruvian pepper stew | Chicken breast | Rice
- Pork tenderloin | Bacon | Rungal stew | Bread dumplings
- Carinthian pasta (Austrian ravioli) | Leomon butter | Baby leaf | Tomatoes

Desserts

- Two kinds of chocolate mousse | Raspberry puree
- Cream cheese dumplings | Butter breadcrumbs | Berries | Sweet snow
- Lime cheese cake | Mint

SALSA Membership General Meeting

Sunday, 30 June, 12:10-14:00

WMW Forum

Chair: Carlos D. Londoño Sulkin, SALSA President 2017-2020

Jeremy M. Campbell, SALSA President-Elect 2020-2023

Laura Zanotti, Secretary-Treasurer 2017-2020

SALSA is *your* Society! Please join us at the Membership General Meeting to provide feedback on our collective plans for the future and to catch up on SALSA's activities over the last two years. There will be (brief) officer updates, reports on spending activities, and announcements and celebrations regarding our Whitten Fund and Rubenstein Award awardees and programs. The officers and the Board of Directors are particularly eager to respond to your queries and suggestions regarding future meeting plans, forthcoming changes in society bylaws, and our Public Issues and Actions Committee processes and priorities. We urge all members at this meeting to continue to uphold SALSA's mission to promote ethical and sound research related to lowland South America and its peoples in these precarious times. Please contact Carlos (carlos.londono@uregina.ca) and Laura (izanotti13@gmail.com) if you wish to add a topic to the agenda.

ACADEMIC PROGRAM

Program-at-a-glance

BEGIN	END	WMW FORUM	WMW DG41	KHM VORTRAGSSAAL	KHM BASSANO-SAAL	WMW DG18
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THURSDAY, 27 JUNE

9:30	12:00	Registration and credentials (WMW Groundfloor, see Floorplan, location 4)				
12:00	13:50	LUNCH				
13:50	15:30	PANEL 01 URBAN IMAGINARIES IN NATIVE AMAZONIA	PANEL 12 INDIGENOUS CHILDHOODS & ENVIRONMENTAL TRANSFORMATIONS	THEMATIC SESSION 1 OUTSIDE VIEWS AND INDIGENOUS REALITIES	FILM SCREENING	MEETING: REBUILDING COLLECTIONS FOR THE NATIONAL MUSEUM
15:30	16:00	<i>Break</i>				
16:00	17:40	PANEL 01 (continued)	PANEL 12 (continued)	THEMATIC SESSION 2 SENSING AND KNOWING A TRANSFORMING WORLD	THEMATIC SESSION 3 AMBIVALENT ENCOUNTERS: EMOTIONS, MEMORY, POWER	
17:40	18:00	<i>Break</i>				
18:00		WELCOME RECEPTION (WMW Forum) and Sausage Fest				

FRIDAY, 28 JUNE

9:30	11:10	PANEL 01 (continued)	PANEL 12 (continued)	PANEL 06 MEMORIAS DE VIOLENCIA, VISIONES PARA EL FUTURO	PANEL 08 CRISTIANISMOS CONTROVERTIDOS		
		POSTER PRESENTATIONS - SESSION 1 (WMW Groundfloor, see Floorplan, location 5)					
11:10	11:40	<i>Break</i>					
11:40	12:40	PANEL 07 ADDRESSING POWER ASYMMETRIES	PANEL 10 NATIVE OBJECTS, WORLD HISTORIES	PANEL 06 (continued)	PANEL 08 (continued)		
		PHOTO EXHIBITION (WMW Groundfloor, see Floorplan, location 5)					
12:40	14:30	<i>LUNCH</i>					BOARD MEETING
14:30	16:10	PANEL 07 (continued)	PANEL 10 (continued)	PANEL 03 INDIGENOUS FUTURES	PANEL 04 THE CHIBCHAN PEOPLES [Note: Panel begins at 14:20]	WORKSHOP AMERINDIAN LINGUISTIC NATURES	
16:10	16:40	<i>Break</i>					
16:40	18:20	PANEL 07 (continued)	PANEL 10 (continued)	PANEL 03 (continued) [at 17:45 KHM closed]	PANEL 04 (continued) [at 17:45 KHM closed]	WORKSHOP (continued)	
18:20	18:50	<i>Break</i>					
18:50	20:20	DEBATE: POLICY SETBACKS AND RIGHTS REVERSALS FACED BY INDIGENOUS BRAZILIANS UNDER BOLSONARO AND HOW TO FIGHT BACK (WMW Forum)					
18:00	21:00	<i>The Museum is open for visitors (at 19:00 guided tours of the Museum in Spanish and English)</i>					

BEGIN	END	WMW FORUM	WMW DG41	KHM VORTRAGSSAAL	KHM BASSANO-SAAL	WMW DG18
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SATURDAY, 29 JUNE

9:30	10:30	CONVERSATIONS IN THE LOBBY (WMW Forum)				
10:30	11:00	<i>Break</i>				
11:00	12:40	PANEL 05 CONFIGURACIONES DE LA VIOLENCIA Y DEL CONFLICTO EN ESPACIOS PERIFÉRICOS	PANEL 10 (continued)	PANEL 03 (continued)	PANEL 04 (continued)	WORKSHOP (continued)
12:40	14:30	<i>LUNCH</i>				BOARD MEETING
14:30	16:10	PANEL 05 (continued; and continues in KHM Bassano)	PANEL 02 CREATING, TRANSFORMING, TRANSMITTING...	PANEL 03 (continued)	PANEL 04 (continued)	WORKSHOP (continued)
16:10	16:40	<i>Break</i>				
16:40	18:20	PANEL 09 GENDER RECONFIGURATIONS IN INDIGENOUS AMAZONIA	PANEL 02 (continued)	PANEL 11 EMPTIED LANDSCAPES AND STRANGER ITEMS [at 17:45 KHM closed]	PANEL 05 (continued – from WMW Forum) [at 17:45 KHM closed]	
		POSTER PRESENTATIONS - SESSION 2 (WMW Groundfloor, see Floorplan, location 5)				
18:20	18:45	<i>Break</i>				
18:45	20:00	KEYNOTE LECTURE (WMW Forum)				
20:00		CONFERENCE DINNER (WMW Säulenhalle)				

SUNDAY, 30 JUNE

10:00	11:40	PANEL 09 (continued)	PANEL 02 (continued)	PANEL 11 (continued)	FILM SCREENING	MEETING: RESEARCH PROPOSAL ON THE AMAZONIAN PACKAGE
11:40	12:10	<i>Break</i>				
12:10	14:00	SALSA MEMBERSHIP GENERAL MEETING (WMW Forum)				
16:00		<i>Late lunch / early dinner at a restaurant on the Old Danube River (self-paid, advance registration required)</i>				

Thematic Panels

Panel 01

Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

Organizers

Fernando Santos-Granero, Smithsonian Tropical Research Institute, Panama

Emanuele Fabiano, Pontificia Universidad Católica del Perú – PUCP, Peru

Chairs: Fernando Santos-Granero & Emanuele Fabiano

Discussant: **Jonathan D. Hill**, Southern Illinois University – Carbondale, USA

The powerful allure that big cities have exerted, and continue to exert, over the imaginaries of native Amazonian peoples has transformed these places into models for the representation of extreme alterity under the guise of extraordinary, other-than-human worlds. Indigenous mythical and cosmological discourse has peopled the land with underground cities, subaquatic metropolis and celestial towns that are normally invisible to lay people. These urban settings are characterized by a strong identification with the symbols of the highly urbanized and industrial national societies of which native Amazonian peoples form part. They often include elements regarded as being emblematic of city life: streets, cars, stores, banks, hospitals, and high rises. They are places characterized by the abundance of consumer goods, money, complex technologies, bizarre alimentary customs, and alien –often contrary– social and political forms of organization; places whose urban structure, architecture and metropolitan practices are no longer mere narrative props, but the means to convey indigenous concerns about the nature of power and alterity, but also of domination and defiance. In a juncture where increasing numbers of native Amazonians are moving to large towns and cities, the study of these urban imaginaries is not a mere exoticizing ethnographic endeavor, but an academic imperative. Through the systematic analysis of these urban imaginaries as represented in myths, cosmological discourse and narratives of personal experiences, we seek to understand the reasons for their widespread diffusion as well as their possible meanings.

Panel 01 Schedule

Thursday, 27 June

WMW Forum

SESSION 1

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- 13:50 14:10 **Daniela Peluso**. A tale of three cities: power relations amidst Ese Eja urban imaginaries.
- 14:10 14:30 **Natalia Buitrón-Arias**. Cities of the Forest: A Utopia that Averts Thousand Dystopias or Power through Urbanization among the Shuar of Ecuadorian Amazonia.
- 14:30 14:50 **Robin Wright**. "Cities" in the Hohodene Cosmos: Spaces of Alterity and Power as Exegetical Tools in Mythic Narrative.
- 14:50 15:10 **Emanuele Fabiano**. Arboreal City-States, Phyto-Warfare, and Dendritic Societies: An Urarina Metropolitan View of the World.
- 15:10 15:30 Questions
-

SESSION 2

- 16:00 16:20 **Peter Gow**. "Work Colleagues, Neighbors and Friends": The Existential Projects of Urban Dwellers in Peruvian Amazonia.
- 16:20 16:40 **Adriana Queiroz Testa**. Ambivalent liaisons with(in) the city and beyond: alterity and power among the Guarani Mbya.
- 16:40 17:00 **Pirjo Kristiina Virtanen**. Parallel narratives and relationality lost in modern urban Amazonia.
- 17:00 17:40 Extended period of questions
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Friday, 28 June

WMW Forum

SESSION 3

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- 9:30 9:50 **Philippe Erikson**. "Originally, Riberalta was called Xëbiya and it was ruled by Mawa Maxokiri..." Urban Imaginaries and Urban Migration among the Chacobo (Beni, Bolivia).
- 9:50 10:10 **Fernando Santos-Granero**. The Deep Roots of Southern Arawak Urban Imaginaries: Tales of Alterity in the "Longue Durée".
- 10:10 10:30 Questions
- 10:30 11:10 Comments by **Jonathan D. Hill**
-

Panel 02

Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

Organizers

Ernst Halbmayer, Philipps-Universität Marburg, Germany

Anne Goletz, Philipps-Universität Marburg, Germany

Chairs: Ernst Halbmayer & Anne Goletz

This panel focuses on creative processes and the semantics fields of formation, reproduction and reconfiguration of life, the world and the living. Which actions and processes are involved in creative processes? Which technics and forms of knowledge are implemented? How are these processes conceptualized and linguistically expressed in myth and everyday life, and ritually enacted? How are these processes transformed and used to deal with the contemporary world? How is the creative potential of Others (spirits, gods, whites) conceptualized and what is the relationship between creation and destruction? Creative processes have been analyzed in terms of rituals with specific focus on the transformative power of music and instruments, in terms of fabrication and constructional understandings of personhood, as well as in terms of metamorphosis and of becoming an Other. This panel asks for the links of creative everyday practices, rituals and myth. Myths explain the transformation of formerly existing conditions, the creation of different forms of life and the transmission of goods through mythical beings in a historical-mythical past. But in how far do these processes permeate into everyday life and manifest themselves in environmental phenomena, landscapes, objects, the body and socio-cultural phenomena or much more contradict everyday practices? Of special interest are papers that theorize creative processes beyond the logics of the material and the immaterial, that scrutinize established theoretical knowledge based on new empirical research or that show from a comparative perspective the differences and continuities of creative processes and practices across Lowland South America and beyond.

Panel 02 Schedule

Saturday, 29 June

WMW DG41

SESSION 1

- 14:30 14:50 **Ernst Halbmayer**. Mythical Actors and Forms of Creation among Carib and Chibcha-speaking Groups of Northern South America.
- 14:50 15:10 **Alessandro Mancuso**. The “Twin myth” among the Wayuu in comparative perspective.
- 15:10 15:30 **Matthias Lewy**. Intersemiotic Translations (Transmutations) in Mythical Complexes in the Guianas.
- 15:30 15:50 **Juan Castrillón**. Dis-appearing the Yuruparí in Three Acts, or A Shamanic Organology without Instruments: Woman Laughter, Radio Towers, and Sound Recordings in the Uaupés.
- 15:50 16:10 Questions

SESSION 2

- 16:40 17:00 **Jonathan D. Hill**. The Chant-Owner and his Music: Steps toward an Integrated Musical and Mythic Approach to the Poetics of Social Life in an Amazonian Community.
- 17:00 17:20 **Elke Mader**. Nunkui, the Potter: Creativity, Ontology, and Myth.
- 17:20 17:40 **Bernd Brabec de Mori**. Contemporary Inka – The presence of the remote past in Panoan mythology.
- 17:40 18:00 **Anne Goletz**. Corn Master Osema - On Transmitting Mythical Knowledge into the Everyday in the Serranía del Perijá, Northern Colombia.
- 18:00 18:20 Questions

Sunday, 30 June

WMW DG41

SESSION 3

- 10:00 10:20 **Marie Claude Mattei Müller**. The basketry, testimony of a mythical thought in the indigenous cultures of Venezuela: an ancestral art, today between tradition and innovation.
- 10:20 10:40 **Alfonso Otaegui**. "You only cry for the good Ayoreo": On ritual wailing and the poetic creation of normativity in the northern Paraguayan Chaco.
- 10:40 11:00 **Nora Bammer**. Vocal Shuar masks in motion: Shuar tonal techniques for transformation and their current recontextualization.
- 11:00 11:40 Extended period of questions

Panel 03

Indigenous futures: anthropology of the forthcoming in native Amazonia

Organizers

Camilla Morelli, University of Bristol, UK

Amy Penfield, University of Bristol, UK

Chairs: Camilla Morelli & Amy Penfield

This panel considers how indigenous Amazonians imagine, discuss and negotiate the future amidst radical economic and political changes that are affecting Amazonia and Latin America more broadly – such as growing urbanisation, migratory processes, the arrival of new materialities, the impact of state policies and globalised media, and so forth. Our aim is to focus on how indigenous peoples navigate and envisage transformative futures in ways that intermingle with political, cosmological and practical aspects of Amazonian life; but also how emerging narratives on “the future of Amazonia” promoted by the state, NGOs and other external agencies impinge on indigenous cosmologies and ontologies. We invite participants to consider the following questions: What emerging subjectivities take form with increased engagement with the state and non-indigenous society, whether discordant or consistent with their existing ethos, morality and cosmology?; how are ongoing economic and political changes affecting indigenous notions of, but also expectations for, their future lives? How have indigenous temporal frames been affected by this contemporary engagement?; how do different generations of Amazonians envisage their future amidst radical transformations that are affecting Amazonia and Latin America at large such as resource extraction, party politics, NGO ideologies, beauty contests, and increased technology use?; how can indigenous people and anthropologists engage in a mutual conversation and explore paths towards establishing a sustainable future?

Panel 03 Schedule

Friday, 28 June

KHM Vortragssaal

SESSION 1

- 14:30 14:50 **Amy Penfield**. The Terror of Imminence: Temporality and approaching non-indigenous worlds in Amazonia.
- 14:50 15:10 **Victor Sacha Cova**. "I will kill everybody, then the army will kill me": Extermination scenarios among the Shuar.
- 15:10 15:30 **Luis Garcia-Briceño**. The future is (almost) now: Immediatism and Change in Christian Dhe'kwana's understandings of time.
- 15:30 16:10 Discussion

SESSION 2

- 16:40 17:00 **Camilla Morelli**. The Right to Change: Social Transformation and the Uncertain Futures of Matsigenka Children in Peru.
- 17:00 17:20 **Glenn H. Shepard Jr.** Kaya-Pop: Appropriation, authenticity and indigenous modernity in Brazil.
- 17:20 17:40 Discussion

Saturday, 29 June

KHM Vorgragsraum

SESSION 3

- 11:00 11:20 **Anibal Arregui**. Corporeal Afrofuturism: *Quilombola* Horticulture, Kinesthesia and the Ecopolitics of Abundance.
- 11:20 11:40 **Oscar Espinosa**. Ancestors and Descendants: Different indigenous youth's ways for dealing with their ethnic identity and their future in the Peruvian Amazon region.
- 11:40 12:00 **Louis Forline**. What's next? Prospects and challenges for the Awá-Guajá in the times of Bolsonaro.
- 12:00 12:40 Discussion

SESSION 4

- 14:30 14:50 **Virgilio Bomfim**. Culture in our hands: Semantic bridges between indigenous peoples and Western society in the era of projects.
- 14:50 15:10 **Aleksandra Wierucka**. Between Oil and Tourism – Young Huaorani's Plans for the Future.
- 15:10 15:30 **Natalia García Bonet**. The future is in the past: Indigenous people and the Bolivarian revolution's "new man".
- 15:30 16:10 Discussion

Panel 04

The Chibchan Peoples

Organizers

Manuel Lizarralde, Connecticut College, USA

Juan Camilo Niño Vargas, Universidad de los Andes, Colombia

Stephen Beckerman, Universidad de los Andes, Colombia

Chair: Juan Camilo Niño Vargas

At contact, the Chibchan speaking peoples inhabited a compact zone stretching from southeastern Central America to far northwestern South America. Although the linguistic and genetic similarity of these peoples is well documented, they manifested considerable differences in other anthropological dimensions. They inhabited both montane and lowland environments. They ranged in social organization from robustly egalitarian tribal groups to the paramount chiefdom (or perhaps proto-state) of the Muiscas, the most accomplished gold workers in the New World. Their kin terminological systems were diverse, comprising Hawaiian, Dravidian and Iroquois terminologies. Their religious practices ranged from an egalitarian shamanism to a specialized and highly trained priesthood. Although some traits have been suggested as common to all or almost all the Chibchan peoples—e.g. an absence of internal warfare, a set of cosmological principles that contrasted with those of the surrounding peoples—it remains in dispute as to whether one can speak of a common core of Chibchan culture. In the last decade a good deal of research has been done among the twenty-odd surviving Chibchan peoples, and this work is continuing. This symposium brings together Chibchan researchers of various orientations—ethnographers, ethno-historians, linguists, geneticists, archaeologists—to share their findings and cross-fertilize their research programs. The papers to be presented here offer ethnographic, archaeological, linguistic and genetic data intended to address the question of just how similar the Chibchan peoples were and are, an inquiry that addresses such important issues as cultural inheritance and the origins and maintenance of ethnicity.

Panel 04 Schedule

Friday, 28 June

KHM Bassano Saal

SESSION 1

14:20	14:30	Introduction BIOLOGICAL ANTHROPOLOGY
14:30	14:50	Norberto Francisco Baldi . Mitochondrial diversity of six Honduran indigenous populations: Exploring the genetic boundaries of Chibchan Speaking populations.
14:50	15:10	Humberto Ossa Reyes . Analysis of admixture in Native American populations from Colombia.
15:10	15:25	Discussion ARCHAEOLOGY AND HISTORY
15:25	15:45	John Hoopes . "Diffuse Unity", Chibchan Archaeology, and the Isthmo-Colombian Area: Assessing the Utility of Provisional Concepts.
15:45	16:05	Scott Palumbo & Keilyn Rodríguez Sánchez . The Historic and Ethnographic Use of Knotted String Records in southern Central America.
16:05	16:20	Discussion

SESSION 2

16:40	16:45	Introduction COMPARATIVE LINGUISTICS
16:45	17:05	Matthias Pache . Linguistic diversity within Chibchan.
17:05	17:25	Natalia Bermudez . An interdisciplinary empirical reconstruction of Chibchan spirituality.
17:25	17:45	Discussion

Saturday, 29 June

KHM Bassano Saal

SESSION 3

11.00	11.05	Introduction COMPARATIVE ETHNOLOGY
11.05	11.25	Marcos Guevara Berger . Estudio comparativo de los sistemas de parentesco de los pueblos chibchenses, líneas hipotéticas sobre su evolución.
11.25	11.45	Stephen Beckerman . Semi-sedentism among Chibchan peoples.
11.45	12.05	Juan Camilo Niño Vargas . La cosecha de animales: la agricultura como marco para manejo del entorno entre los Chibchas.
12.05	12.40	Discussion

SESSION 4

14:30	14:35	Introduction ETHNOGRAPHICAL STUDIES
14:35	14:55	Mònica Martínez Mauri . A common core of Chibchan culture? Internal organisation and conflict management among the Guna (Panama).
14:55	15:15	María del Rosario Ferro . Tracing ancestral connections: walking and thinking through Donald Tayler's writing in Ika territory in the Sierra Nevada de Santa Marta.
15:15	15:35	Jeffrey David Ehrenreich & Judy Kempf . The Awá-Coaiquer of the Northwest Littoral Region of Ecuador: Environment, Disassembling, Ritual and the Maintenance of Ethnic Identity.
15:35	16.10	Discussion

Panel 05

Configuraciones de la violencia y del conflicto en Espacios Periféricos

Organizers

Laura Pérez Gil, Universidade Federal de Paraná, Brazil

Esther Jean Langdon (*remote connection*), Universidade Federal de Santa Catarina, Brazil

Anne Marie Losonczy, Independent scholar, France

Chairs: Anne Marie Losonczy, Esther Jean Langdon & Laura Pérez Gil

Discussants:

Anne Marie Losonczy, Independent scholar, France

Mauricio Pardo, Universidad de Caldas, Colombia

La multiplicación de materiales etnográficos sobre nuevas formas de violencia que afectan a poblaciones indígenas en el mundo contemporáneo sugiere la necesidad de ampliar la reflexión iniciada en 2017 en Lima sobre la relación entre chamanismo y violencia. Entendemos por “configuraciones de la violencia y del conflicto” situaciones o acontecimientos en los cuales el campo relacional que une a los actores se articula alrededor de actos de violencia física, armada o simbólica. Los objetivos de este panel son dar continuidad al análisis de la conexión entre chamanismo y violencia como estrategia, respuesta o forma de resistencia frente a diversas formas de violencia que los grupos indígenas sufren, y, especialmente, explorar la emergencia de nuevas formas de violencia y de resolución de conflictos en contextos indígenas, tanto rurales como urbanos. Estas se deben a diversos factores, como el surgimiento de nuevos modos de organización política, la aparición de jerarquías en las sociedades locales o situaciones de violencia armada duradera en el contexto nacional. En esta perspectiva, parece importante restituir y analizar la recomposición de relaciones y estatus entre generaciones y géneros, y los modos violentos de gestionar estas nuevas diferencias. Además, es necesario encuadrar estas líneas temáticas en una reflexión más general sobre los retos de la aproximación etnográfica de las violencias. Estas constituyen un objeto antropológico reciente, especialmente en el campo de la etnología amazónica y plantean desafíos metodológicos y éticos que conviene desentrañar.

Panel 05 Schedule

Saturday, 29 June

WMW Forum

SESSION 1

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- 11:00 11:20 **Agathe Faure**. Forced displacement of Embera Dobida families in Medellin and social reconfigurations around violence.
- 11:20 11:40 **Marco Tobón**. Os bailes rituais e a cura da guerra. A Amazônia indígena nos pós-acordos de paz na Colômbia
- 11:40 12:00 **Silvia Romio**. El “pre-Baguazo” y sus historias: anatomía de un conflicto (Alto Marañón- Perú).
- 12:00 12:20 **Juana Valentina Nieto Moreno**. Narrar la violencia: Mujeres uitoto, agencia y transformación.
- 12:20 12:40 **Anne Marie Losonczy**. Discussant
-

SESSION 2

- 14:30 14:50 **Evgenia Fotiou**. Embodiment and Sorcery in Shamanic Tourism.
- 14:50 15:10 **Tarryl Janik**. A Return to Dark Shamans: Kanaima & the Cosmology of Threat.
- 15:10 15:30 **Nelsa de la Hoz**. Dueños del rezo y dueños del soplo.
- 15:30 15:50 **Tatiane Maíra Klein**. “Nossa arma é somente nossa reza”: como os xamãs kaiowa e guarani vão à guerra.
- 15:50 16:10 **Mauricio Pardo**. Discussant
-

KHM Bassano Saal
(please note the change of room)

SESSION 3

- 16:40 17:00 **Laura Pérez Gil**. *Pusangas*, brujería y relaciones conyugales entre los Yaminawa (Amazonía Peruana).
- 17:00 17:20 **Anne Marie Losonczy & Mauricio Pardo**. Discussants
- 17:20 17:40 General discussion
-

Panel 06

Memorias de violencia, visiones para el futuro: perspectivas antropológicas en contextos de pos-conflicto amazónicos

Organizers

Silvia Romio, EHESS, France / PUCP, Peru

Marco Tobón, PPGAS UNICAMP, Brazil

Chairs: Silvia Romio & Marco Tobón

Discussant: **Hanne Veber**, Frederiks Vaerk Museo Industrial, Denmark

Dialogar, discutir y reflexionar sobre “Memorias de violencia y post-conflicto” en Amazonia aparece actualmente como un hecho impostergable, un tema que no solo nos remite al estado de la situación humanitaria de las sociedades amazónicas, también a los desafíos políticos regionales, a la lucha por los derechos y a los desafíos en la re-construcción de tejidos sociales en contextos recientemente (o históricamente) removidos por dinámicas de guerras. Es nuestro deseo armar una mesa de discusión que abarque y reflexione sobre las múltiples formas de relación, acción y performance que los diferentes grupos amazónicos van construyendo con la memoria de su pasado (de curación, de olvido, de relación onírica, de venganza, de motor de vida...) , dentro de un contexto de pos-conflicto. ¿Cómo los cuerpos, las voces y las memorias son movilizados en los desafíos de reconstrucción social y cultural? ¿De qué forma, y bajo cuales modalidades, la memoria, el olvido, los rituales o los gestos cotidianos terminan por re-formular las experiencias recientemente vividas? Finalmente, nos aproximaremos a explorar bajo cuales perspectivas y finalidades, el pasado es gestionado mediante las palabras, los gestos, los silencios y las performances de actores indígenas (o no indígenas) en sus dinámicas cotidianas, y qué tipo de sociedades son puestas en marcha con tales gestiones culturales.

Panel 06 Schedule

Friday, 28 June

KHM Vortragssaal

SESSION 1

- 9:30 9:45 **Natali Durand Guevara** (*remote connection*). Cuando los ríos se cruzan – mitología, etnicidad y resistencia en el conflicto armado interno peruano: una mirada desde el pueblo asháninka.
- 9:45 10:00 **Andrés Napurí Espejo**. *Eeja múúja*: The testimony of an indigenous Bora woman during the Amazon Rubber Boom.
- 10:00 10:15 **Philipp Naucke**. ¿Cómo estudiar las memorias de la violencia política? Reflexiones metodológicas a partir del caso de la masacre de Cuarto Pueblo (Ixcán, Guatemala).
- 10:15 10:30 **Silvia Romio**. “Yo he servido a mi patria”: Memorias de conflicto entre los ex-reservistas awajún del Alto Marañón (Amazonía peruana).
- 10:30 10:45 **Marco Tobón**. Humanizar lo feroz: Guerra y memoria entre los murui-muina.
- 10:45 11:10 Debate

SESSION 2

- 11:40 11:55 **Carlos Eduardo Franky Calvo & Dany Mahecha Rubio** (*remote connection*). Olvidar para renacer: Elementos para comprender las formas de la memoria entre los Nükak (Amazonia colombiana).
- 11:55 12:10 **Pedro Fermín Maguire** (*remote connection*). Arqueología de las ‘cárceles indígenas’ de Minas Gerais, Brasil.
- 12:10 12:25 **Hanne Veber**. Reflexiones finales
- 12:25 12:40 Debate final
-

Panel 07

Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

Organizers

Andrea M. Vásquez Fernández, University of British Columbia, Canada

Giancarlo Rolando Betancourt, University of Virginia, USA

Juan Pablo Sarmiento Barletti, Center for International Forestry Research

Evan Killick, University of Sussex, UK

Chairs: Giancarlo Rolando Betancourt (panel chair); Evan Killick, Juan Pablo Sarmiento Barletti & Andrea M. Vásquez Fernández (session chairs)

This panel explores the possibilities and weaknesses of participatory and collaborative approaches in engaging with the continued economic, social and political marginalisation of Indigenous Peoples across Latin America. Based on experience or plans for new forms of research and relationships with Peoples of Lowland South America or on research on the collaborative approaches of others the papers will address the recent academic, political and public calls for participatory approaches and a wider decolonization of research, theories and methodologies. While we would suggest that the importance of participative methods and forms of collaboration have long been evident in the work and activities of many scholars, advocates and workers in the region there is nevertheless a need to assess their relative success as well as to refine and propose concrete and enduring forms of collaboration based around symmetrical relations. This panel seeks ways in which changing the methodologies and practices of research might be part of solving the problem of its potential complicity in existing hierarchical regimes while also continuing to critically engage with the regions' populations and issues. Papers on the panel will be given by individuals working at the intersection of Indigenous demands and scholarly research in a range of different fields and contexts. Papers will engage with questions about how research can support Indigenous Peoples as well as the limitations and restrictions such efforts face. Other questions will be how this responsibility translates into research agenda-setting, methodological decisions, and forms of knowledge co-production and dissemination.

Panel 07 Schedule

PANEL CHAIR: GIANCARLO ROLANDO BETANCOURT

Friday, 28 June

WMW Forum

SESSION 1

(CHAIR: EVAN KILLICK)

- 11:40 12:00 **Thomas Niederberger**. Productive contradictions? Practicing engaged anthropology with the Autonomous Government of the Wampis Nation (Peruvian Amazon).
- 12:00 12:20 **Andrea M. Vásquez Fernández**. Mutual Respect? A collaborative project with the Asheeninka and Yine Peoples from the Peruvian Amazon.
- 12:20 12:40 Discussion

SESSION 2

(CHAIR: JUAN PABLO SARMIENTO BARLETTI)

- 14:30 14:50 **Giancarlo Rolando Betancourt**. Trouble in Paradise: collaboration and participatory conservation.
- 14:50 15:10 **Luis Felipe Torres Espinoza**. What does it mean to “protect”? A Yine approach to rights protection policies for isolated indigenous peoples (Madre de Dios, Peru).
- 15:10 15:30 **Leonidas Oikonomakis**. From the *Rainy Place* to the *Burnt Palace*: How Social Movements form their Political Strategies. The Case of the Six Federations of the Tropic of Cochabamba.
- 15:30 15:50 **Evan Killick**. Decolonial Limitations? A consideration of apparent barriers to equalizing research and collaboration in Peruvian Amazonia.
- 15:50 16:10 Discussion

SESSION 3

(CHAIR: ANDREA M. VÁSQUEZ FERNÁNDEZ)

- 16:40 17:00 **Jeremy Campbell**. A Land Ethic for Amazonia: Territorial Auto-demarcation and Interethnic Collaborations in the Tapajós Valley.
- 17:00 17:20 **Volker von Bremen**. ¿Gestión Territorial – Un desafío para la cooperación indígena?
- 17:20 17:40 **Mauricio Caviedes**. Enseñar marxismo entre los Uitoto: La experiencia de un antropólogo promoviendo el movimiento indígena amazónico.
- 17:40 18:00 **Juan Pablo Sarmiento Barletti**. Who represents whom? The challenges of collaboration and representation in Loreto’s Mesa PIACI (Peruvian Amazon).
- 18:00 18:20 Discussion

Panel 08

Cristianismos controvertidos: diversificación de los modelos cristianos y relaciones interdenominacionales en las tierras bajas de América del Sur

Organizers

Elise Capredon, EHESS, Paris, France

Minna Opas, University of Turku, Finland

Chairs: Elise Capredon & Minna Opas

Discussant: **Véronique Boyer**, CNRS, Mondes Américains, France

El cristianismo se ha vuelto un tema de investigación importante en los estudios sobre las tierras bajas de América del Sur durante las últimas décadas. Sin embargo, fue analizado principalmente desde la perspectiva de la conversión de pueblos indígenas a formas de cristianismo introducidas por misioneros extranjeros. El objetivo de este panel consiste en enriquecer nuestro conocimiento los movimientos cristianos en las tierras bajas de América del Sur focalizándonos no en la conversión sino en las relaciones entre los cristianos de diferentes obediencias y en las circulaciones entre diversas formas de cristianismo a escala local. Trataremos de entender lo que está en juego en las disputas religiosas (entre órdenes católicas, entre católicos y protestantes, entre distintas denominaciones evangélicas, etc.), cómo surgen nuevas iglesias a través de disidencias o como se pasa de una iglesia a otra. Para ello nos interesaremos en los discursos sobre la ortodoxia – la forma correcta de cristianismo. Nos preguntaremos también en qué medida el vocabulario que usamos es adecuado para describir las experiencias cristianas de las poblaciones estudiadas prestando interés a las categorías vernáculas. El panel está abierto a contribuciones que abordan situaciones históricas o presentes en contextos tanto indígenas como no-indígenas. Asuntos posibles incluyen – pero no se limitan a – la lucha entre diferentes tipos de misioneros por la evangelización de los habitantes de las tierras bajas de América del Sur, las controversias y negociaciones inter e intradenominacionales que ocurren dentro de las comunidades locales sobre las formas correctas de cristianismo o las modalidades de cambio de afiliación cristiana.

Panel 08 Schedule

Friday, 28 June

KHM Bassano-Saal

SESSION 1

- 9:30 9:50 **César Ceriani**. Procesos de misionalización y políticas de la cultura en el Chaco indígena argentino.
- 9:50 10:10 **Erik Pozo-Buleje**. Católicos y evangélicos: sobre las formas correctas de matrimonio y parientes prohibidos para la vida conyugal cristiana y la persistencia del sistema de parentesco y matrimonio jíbaro awajún (aguaruna) de la Amazonía Peruana.
- 10:10 10:30 **Anna Meiser**. ¿Cómo (y hasta qué punto) indigenizar el cristianismo?: Debates entre y dentro iglesias indígenas sobre la autenticidad e identidad del ser "indígena cristiano" en la Amazonía Alta.
- 10:30 10:50 **Minna Opas**. Spaces in-between: Inter-denominational dynamics among the Yine.
- 10:50 11:10 **Véronique Boyer**. "As "Ordens de ministros" como tentativas de conter a oferta evangélica: a salvação por Jesus contra a institucionalização (Amazônia brasileira).
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SESSION 2

- 11:40 12:00 **Elise Capredon**. Uniones y divisiones entre las Iglesias evangélicas indígenas: el caso de las Iglesias shipibo de la Amazonía peruana.
- 12:00 12:20 **Véronique Boyer** (discussant)
- 12:20 12:40 Questions and comments
-

Panel 09

Gender Reconfigurations in Indigenous Amazonia

Organizers

Juliet S. Erazo, Florida International University, USA

Ernesto J. Benitez, Florida International University, USA

Chair: Juliet S. Erazo

Discussant: **Laura Zanotti**, Purdue University, USA

Gender has long been a topic of interest for anthropologists working in lowland South America, particularly in the Amazonian region. Scholars have critically interrogated the complex processes by which women and men produce, enact and reproduce gendered identities and fulfill gendered roles within their societies. A more recent but rapidly growing line of inquiry has turned its attention to the shifting contours and transformations of gender within indigenous societies, with special attention to how these have been shaped by colonial relations of power, capitalist development and contemporary struggles for indigenous rights. This panel will examine these shifts and transformations from multiple angles, including memory, performance, and leadership. We will explore a wide range of interactions that have contributed to shifting notions and performances of gender, spanning from the very intimate engagements that can occur between tour guides and tourists, to the international arenas of scientific conferences and United Nations treaty negotiations.

*Panel 09 Schedule***Saturday, 29 June**

WMW Forum

SESSION 1

- 16:40 17:00 **Emily Colón**, Female Indigenous Engagement with Belem +30.
- 17:00 17:20 **Juliet S. Erazo**, Becoming Politicians: Indigenous Women's Processes of Running for and Holding Elected Office.
- 17:20 17:40 **Ernesto J. Benitez**, "All great warriors had long hair": the impact of Amazonian tourism on Kichwa masculinity and sexuality in Napo, Ecuador.
- 17:40 18:00 **Laura Zanotti**. Discussant
- 18:00 18:20 Discussion

Sunday, 30 June

WMW Forum

SESSION 2

- 10:00 10:20 **Daniela Botero Marulanda**, Cambios en las relaciones de género en las danzas muruimuina en un contexto urbano.
- 10:20 10:40 **Diana Rosas Riaño**, "Yo me partí": narrativas sobre la experiencia de la primera menstruación en mujeres tanimuca, matapi, yucuna y letuama.
- 10:40 11:00 **Laura Zanotti**. Discussant
- 11:00 11:40 Discussion

Panel 10

Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

Organizers

Mariana Françaço, Leiden University, The Netherlands

Felipe Vander Velden, Universidade Federal de São Carlos UFSCar, Brazil

Chair: Mariana Françaço

During the colonial period, Europeans in the New World collected indigenous material culture to be exhibited in what were first cabinets of curiosities and later national museums. In the nineteenth and early twentieth centuries, collecting-mania was replaced by systematic collecting as part of early anthropological and archaeological scientific practices. As these disciplines developed, so did the scope and profile of indigenous collections. These numerous assemblages now housed in European museums are the material heritage of indigenous peoples. As such, they provide a wealth of information about indigenous histories and ways of life, as well as about their interactions with non-indigenous peoples and worlds. In the particular case of Brazilian collections, since the mid-twentieth century anthropologists and historians have been trying to locate and document the many collections taken from Brazil to Europe, sometimes being able to reconstruct collection biographies and object trajectories, other times trying to reconnect historical collections to indigenous knowledge practices and identities in the present-day. The aim of this panel is to bring together researchers working on studies of ethnographic and/or archaeological collections from both a material culture perspective (in-depth object analysis) and a historical perspective (focusing on histories of collections), or both. The panel looks at both archaeological and ethnographic collections as a means to question the sometimes unnecessarily rigid divide between pre- and post-contact temporalities.

Panel 10 Schedule

Friday, 28 June

WMW DG41

SESSION 1

- 11:40 11:55 **Leandro Matthews Cascon & Mariana Françaço**. Museum Objects, Native Choices: Investigating Tupi ethnographic artifacts as sources of transmission of indigenous knowledge and agency.
- 11:55 12:10 **Christian Feest**. Collecting and Displaying Botocudos in Europe in the 1820s.
- 12:10 12:40 Discussion

SESSION 2

- 14:30 14:45 **Martin E. Berger**. Shopping for Completeness: Collecting Latin America at Museum Volkenkunde Leiden in the 1960s.
- 14:45 15:00 **Alexander Brust**. Pinturas, objetos y los seres nobles: Múltiples usos e interpretaciones de colecciones entre Brasil y Europa.
- 15:00 15:15 **Manuela Fischer & Adriana Muñoz**. Archives for the future.
- 15:15 15:30 **Beatrix Hoffmann-Ihde**. The Xipaya and Kuruaya collection at the Ethnological Museum Berlin.
- 15:30 16:10 Discussion

SESSION 3

- 16:40 16:55 **Melián Viganó Gaspar & Igor M. Mariano Rodrigues**. An (ethno)archaeology of ethnographic collections: Cariban case studies.
- 16:55 17:10 **Carla Jaimes Betancourt & Taynã Tagliati Souza**. Rauschert's archaeological ceramic collection from northwest Amazon in Bonn.
- 17:10 17:25 **Renato Athias**. Anthropological research in ethnographic museums, new issues for an old debate.
- 17:25 18:20 Discussion

Saturday, 29 June

WMW DG41

SESSION 4

- 11:00 11:15 **Caroline Fernandes Caromano**. The musealization of fire: What can Amazonian artefacts in European museums bring to light?
- 11:15 11:30 **Konrad Rybka**. Linguistic, ethnographic, and art collections: a study of *fire fans* in South America.
- 11:30 11:45 **Wolfgang Kapfhammer**. *Wahi*. Stories of beads, wars, and resilience.
- 11:45 12:00 **Felipe Vander Velden**. Exotic materials, native artifacts: Exploring objects in the encounter between Amerindian peoples and Old-world animals.
- 12:00 12:40 Discussion

Panel 11

Emptied landscapes and stranger items: Erasures, non-relationality and reimaginings

Organizers

Stine Krøijer, Department of Anthropology, University of Copenhagen, Denmark

María A. Guzmán-Gallegos, University of Oslo, Norway

Chair: Stine Krøijer

Discussant: **Harry Walker**, London School of Economics and Political Science, UK

For the last two decades, anthropological scholarship has proposed that relationality is a central characteristic of Native Amazonian worlds. Viveiros de Castro suggests that entities named by substantives like fish or snakes are not defined in terms of their intrinsic properties. They are conceived of as relational pointers – similar to kinship terms – that are defined in terms of their relations to something else. This panel asks if, how and when non-relational entities, that is entities which it is not possible or not desirable to relate to, emerge in lowland South America. In *Naturalism and the Invention of Identity* (2017) Strathern discusses how notions of persons as self-contained entities has gradually stabilized in Europe since the late 1700 C. Concomitantly, it became common in modern Europe to conceptualize such self-contained persons as relating to each other through *external* relations. In this panel we follow Strathern's insights about how notions of relationality change over time and her idea of 'cutting the network', for example due the recognition of individual property rights. This panel explores what we can learn about notions of relationality and the constitution of entities if we focus on the ongoing transformations of landscapes in the Amazon such as the establishment of plantations, resource extraction and infrastructural development, and practices around stranger items and consumer goods. We invite contributions that describe persons, things and landscapes that are perceived as non-relational entities and which may entail radically different imaginations of the social. We have in mind items and landscapes that perceived as empty or detached, which withstand efforts of relating, operate outside human control or actively produce erasures or detachments.

*Panel 11 Schedule***Saturday, 29 June**

KHM Vortragssaal

SESSION 1

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- 16:40 17:00 **María A. Guzmán-Gallegos**, Small scale gold mining and barren landscapes in Southern Ecuadorian Amazonia.
- 17:00 17:05 Questions and Comments (Stine Krøjer)
- 17:05 17:25 **Rob Davenport**, Between the "wild" and the enslaved: Amazonian cacao landscapes in the Anthropocene.
- 17:25 17:30 Questions and Comments (Andrea Sempertegui)
- 17:30 17:40 **Harry Walker** (discussant)
-

Sunday, 30 June

KHM Vortragssaal

SESSION 2

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- 10:00 10:20 **Stine Krøjer**, Oil Palms and Emptiness: The Clearcutting of Tree Spirits in Northeastern Ecuador.
- 10:20 10:25 Questions and Comments (Rob Davenport)
- 10:25 10:45 **Andrea Sempertegui**, Amazonian Women and Ecofeminists in Ecuador: A Partially Connected Allyship.
- 10:45 10:50 Questions and Comments (Andrea Bravo)
- 10:50 11:10 **Andrea Bravo Diaz**, Stories of networks that infrastructures tell.
- 11:10 11:15 Questions and Comments (María A. Guzmán)
- 11:15 11:40 **Harry Walker** (discussant)
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Panel 12

Indigenous childhoods and environmental transformations

Organizers

Jan David Hauck, London School of Economics and Political Science, UK

Giovanna Bacchiddu, Pontificia Universidad Católica de Chile

Chair: Giovanna Bacchiddu

Discussant: Antonella Tassinari, CFH/UFSC, Brazil

This panel discusses indigenous children's understandings of and engagement with the environment in which they grow up and its human and nonhuman inhabitants. The relationships of indigenous peoples to the environments they inhabit have become an increasingly visible area of study, owing to an interest in human–nonhuman entanglements and indigenous ways of knowing on the one hand, and to major transformations that indigenous communities are undergoing on the other – both of which are related to the global ecological crisis. Yet how do children come to know and navigate their communities, gardens, rivers, fields, or forests? During childhood, we are socialized not only into becoming culturally competent members of our communities, but also into navigating the physical environment that provides the context for our upbringing. What are children's trajectories through different spaces, and how do they learn how to navigate them? How do they relate to human and nonhuman others that they encounter on their paths? And how do they respond to transformations of these spaces in the face of developmental projects, expansion of roads into remote territories, urbanization, loss of habitat to deforestation, or forced migration due to violence or environmental degradation? Different and rapidly changing contexts often demand or presuppose alternative and possibly competing sets of knowledge and skills. How do children acquire these and put them to use? How might different and changing environments afford different patterns of interaction among children and with caregivers? And what are the meanings that particular places and locations have or acquire for children? We seek contributions that address these and related questions.

Panel 12 Schedule

Thursday, 27 June

WMW DG41

SESSION 1

- 13:50 14:10 **Giovanna Bacchiddu**. In dialogue with rural schoolchildren: constructing knowledge between art and life in Chiloé, Chile.
- 14:10 14:30 **Lauren Dodaro**. Exploring Connections in Environmental Education, Traditional Ecological Knowledge, and Empowerment in the Ecuadorian Amazon.
- 14:30 14:40 Questions and Answers
- 14:40 15:00 **Josué Carvalho**. While adults play: ancestor epistemologies and the indigenous children of the contemporary South of Brazil.
- 15:00 15:20 **Carlos David Londoño Sulkin**. Morality and the inimical gaze.
- 15:20 15:30 Questions and Answers

SESSION 2

- 16:00 16:20 **Carmen Maria Sanchez Caro** (*remote connection*). Performando indigenismo en Bogota.
- 16:20 16:40 **Emmanuelle Ricaud Oneto**. Estrategias alimentarias infantiles y comida escolar entre los Napuruna - Kichwa del río Napo - y los Maijuna - Tukano occidentales -, Amazonía peruana.
- 16:40 16:50 Questions and Answers
- 16:50 17:10 **Keilyn Rodríguez-Sánchez**. El amamantamiento hasta la pubertad y alomaterno como técnicas familiares para la cohesión intergeneracional étnica y ambiental entre los borucas y los cabécares.
- 17:10 17:30 **Thais de Carvalho Rodrigues Lopes**. Extractivism in the Amazon basin and its effects on indigenous childhoods: what threatens the rainforest's children?
- 17:30 17:40 Questions and Answers

Friday, 28 June

WMW DG41

SESSION 3

- 9:30 9:50 **Francesca Mezzenzana**. The living forest? Children and animism in indigenous Amazonia.
- 9:50 10:10 **Courtney Stafford-Walter**. From the farm/forest to school: spirit relations and reciprocity in Southern Guyana.
- 10:10 10:20 Questions and Answers
- 10:20 10:40 **Antonella Tassinari**. Discussant
- 10:40 11:10 General Discussion

Thematic Sessions

Thematic Session 1

Outside views and indigenous realities

Chair: Natalia García Bonet, University of Kent, UK

Session schedule

Thursday, 27 June

KHM Vortragssaal

13:50	14:10	Dany Mahecha Rubio & Leonardo Arias. Una mirada multidisciplinar a la historia de las relaciones inter-étnicas en el Noroeste Amazónico.
14:10	14:30	Alexander Zanesco. The Mission as an Indigenous Strategy. The Case of the Sirionó, Bolivia.
14:30	14:40	Questions and Answers
14:40	15:00	Suzanne Oakdale. Purported Love Affairs and the Demarcation of the Xingu Park: Media and the Entanglement of Moral and State Recognition in mid twentieth century Brazil.
15:00	15:20	John Hemming. Relations between the Villas Boas brothers and anthropologists in the Xingu, 1947-1975.
15:20	15:30	Questions and Answers

Thematic Session 2

Sensing and knowing a transforming world

Chair: Carlos David Londoño Sulkin, University of Regina, Canada

Session schedule

Thursday, 27 June

KHM Vortragssaal

16:00	16:20	Caissa Revilla Minaya. Biological Conservation and Ontological Conflicts among the Matsigenka of the Peruvian Amazon.
16:20	16:40	Beth Conklin. Between Science and Symbol: Microbial Perspectives on Sensory Perception and Social Practice in Native Amazonia.
16:40	16:50	Questions and comments
16:50	17:10	Erik Levin. The Amawaka Sensorium and the Practice of Perspectivism.
17:10	17:30	Pawel Chyc. Animism and language shift among the Moré from the Bolivian Amazon.
17:30	17:40	Questions and comments

*Thematic Session 3**Ambivalent Encounters: Emotions, Memory, Power**Chair:* Jeremy M. Campbell, Roger Williams University, USA*Session schedule***Thursday, 27 June**

KHM Bassano Saal

16:00	16:20	Harry Walker. Between pity and respect: rethinking Amazonian egalitarianism.
16:20	16:30	Questions and discussion
16:30	16:50	Gabriel Torrealba Alfonzo. Images of debt: Kukama perceptions of indebtedness in Peruvian Amazonia.
16:50	17:00	Questions and discussion
17:00	17:20	James Andrew Whitaker. Ontologies of Colonial Encounter Among the Makushi.
17:20	17:40	Questions and discussion

Workshop

Workshop

Amerindian Linguistic Natures

Organizers

Guilherme Orlandini Heurich, University College London, UK

Jan David Hauck, London School of Economics and Political Science, UK

This workshop aims at exploring “natures of language” in indigenous collectives of Lowland South America, following the approach we have developed in the 2018 *Language & Communication* special issue “Language in the Amerindian Imagination.” In the workshop we will discuss the question “what language is” as it pertains to particular ethnographic contexts. Foregrounding local conceptions of practices such as conversations, songs, wailing, narratives, oratory, music and the like, usually understood to be instances of more abstract and all-encompassing notions such as “language,” “discourse,” or “communication,” our aim is to explore possible ontological variation between these. We are particularly interested in their relationship to concepts such as nature, culture, or humanity, where ontological difference has already been amply discussed. In the Western intellectual tradition, the emergence of “language” as autonomous domain was intimately tied to its mediating role in the separation of nature/nonhumans and society/culture/humanity (as discussed by Bauman and Briggs, with reference to Latour’s work on the modern constitution). Ethnographies from the Americas provide evidence of alternative ontologies (*sensu* Viveiros de Castro) as well as discourse practices that defy the privileging of symbolic, denotational, or referential aspects of discourse, challenging its separation from the realms of practice, the body, the nonhuman, and the material, and the universality of an all-encompassing “nature of language” underlying variation. If the latter is an artifact of the Western imaginary, then how do Amerindian intellectual traditions make sense of different discursive phenomena and compare or translate between linguistic forms?

Workshop Schedule

Friday, 28 JuneWMW DG18
(limited admission)**SESSION 1**

- 14:30 15:00 **Pedro de Niemeyer Cesarino** (*remote connection*). Verbal arts and speculative knowledge in Amazonia.
- 15:00 15:30 **Laura Graham**. Speaking/Singing as Spirits: Revisiting Semanticity and Melody in the Multiple Natures of Language.
- 15:30 16:10 Discussion

SESSION 2

- 16:40 17:10 **Renato Sztutman** (*remote connection*). Notas sobre a relação entre linguagem e política nas terras baixas da América do Sul.
- 17:10 17:40 **Jan David Hauck**. On the emergence of language.
- 17:40 18:20 Discussion

Saturday, 29 JuneWMW DG18
(limited admission)**SESSION 3**

- 11:00 11:30 **Filip Rogalski**. Name, voice, and ethos – enacting agents in the everyday life among the Arabela (Peruvian Amazonia).
- 11:30 12:00 **Christopher Ball**. Enaction in Amazonia.
- 12:00 12:40 Discussion

SESSION 4

- 14:30 15:00 **Juan Alvaro Echeverri**. Language is Breath: “*Aunque aprendas poco se te abre el coco*”.
- 15:00 15:30 **Guilherme Orlandini Heurich**. Voice and voicing in Amazonia.
- 15:30 16:10 Discussion

Poster Presentations

Poster session 1

Friday, 28 June, 9:30-11:10

(WMW Ground floor, location 5)

Chair: Diana Rosas Riaño, Universidad Nacional de Colombia

MEDIOS INDÍGENAS

PROYECTO MEDIOS

Los pueblos indígenas y los medios de comunicación en América Latina

www.mediosindigenas.ub.edu

ACTUALIDAD DE LA COMUNICACIÓN INDÍGENA

En las últimas décadas, los pueblos indígenas han tenido un papel destacado en la redefinición de numerosos Estados y sociedades latinoamericanas. En este período, han aparecido nuevas formas y medios de comunicación indígenas, principalmente radios, pero también productoras de video indígena, páginas digitales de noticias, algunas televisiones así como una presencia indígena muy activa en las llamadas redes sociales. En la ONU y en otros foros, los pueblos indígenas reclaman su derecho a la comunicación; el respeto a la diversidad lingüística y cultural, el acceso asequible a las frecuencias de radio y televisión, el apoyo a la formación de comunicadores indígenas y su protección durante el desarrollo de su labor. Los medios indígenas representan hoy una de las principales formas de redefinición social y política de la pluralidad latinoamericana.

INTRODUCCIÓN

ETNOGRAFÍA Y COMUNICACIÓN INDÍGENA

Etnografías comparadas
Se han realizado 12 estudios etnográficos de caso sobre los usos, significados y el efecto social de los medios indígenas, que cubren la diversidad cultural indígena latinoamericana (Andes, Mesoamérica y Tierras Bajas).

Mapa de los Medios Indígenas
Para visibilizar el alcance de la comunicación indígena, se ha elaborado un mapa en el que se localizan los grupos indígenas. De cada punto emerge una ficha explicativa de los medios con sus links de acceso.

Creación de un medio de comunicación propio
Para difundir el mapa de medios indígenas y los avances de la investigación se ha elaborado la web MEDIOS INDÍGENAS, que funciona como herramienta colaborativa con colectivos indígenas para que participen en la elaboración de contenidos.

INVESTIGACIÓN

CONCLUSIÓN

Los medios indígenas son plataformas de conciencia compartida, generadoras de agendas políticas y de nuevos modos de movilización social. Se presentan, además, como ámbitos en los que se generan espacios de discusión sobre la diversidad cultural, desde donde producir cultura y retar la imposición de identidades.

IDENTIDAD DE LA COMUNICACIÓN INDÍGENA...

ANÁLISIS

- 1 Comunicar = Relacionar**
Los medios indígenas tienen por objetivo producir redes de relaciones en distintos planos: dentro/entre las sociedades indígenas y con sectores de la sociedad nacional y global.
- 2 Pensar lo social**
Los medios indígenas además de plataformas de socialización, ofrecen modelos para significar el mundo y transformar la sociedad.
- 3 Patrimonio cultural**
La comunicación indígena es un medio de: 1) preservación de la cultura material e inmaterial, 2) revitalización de la cultura local y las formas tradicionales, 3) creatividad y experimentación cultural y política.
- 4 Valor de la palabra**
El dominio de la palabra, es decir la capacidad de escucha y de oratoria, es inherente a las ideas indígenas sobre el poder. La palabra es acción. La radio es el medio indígena por excelencia.

CONTACTA CON EL PROYECTO MEDIOS INDÍGENAS

Autoras: Gemma Orobítg & Mónica Martínez Mauri
Departamento de Antropología Social, Universidad de Barcelona

Mònica Martínez Mauri & Gemma Orobítg Canal
Medios indígenas: un proyecto comparativo y plural

Inter-ethnic Enjoyment, Myth and Materialism

Sarunas Jomantas, MSc in Development and Rural Innovation, Chair of Sociology of Development and Change

Background

The economic system of capitalism based on the production of, and the mystification elicited through the commodities, has successfully engulfed the furthest reaches of the Globe

Commodities play an increasingly important role in the contemporary lives of the Amerindians

Native groups are burdened to appear as if denouncing the capitalist excess of commodities for the sake of utopian Western dreams

Objective

To understand why commodities, as objects of desire, are capable to lure both the Amerindians and the non-indigenous people

To unearth why capitalism has the capability to elicit enjoyment while actually subduing those rapidly caught within

To disclose the aspects of the subjective functioning of the universal human mind and plausible means to engage politically in times of uncertainty

Introduction

Although facing ongoing socio-environmental crises the capitalist system persists reproduced. In Brazil this means the fierce attempts and political pressures aimed at seizing the access to resources that traditionally and constitutionally belong to the indigenous populations. Quite often these claims challenge Amerindians as if no longer native, arguing for their acculturation and their preoccupation with the commodities. Such objects, as signifiers, then represent a peculiar link between the current deadlock of this predatory system and the sensible subjects both native and not, subdued within. To carry on within such a system must be then an irrational choice.

Results I

The French psychoanalyst Jacques Lacan (1901-1981), building upon the theories of Sigmund Freud (1856-1939), expanded the overall understanding of how the unconscious might work. He claims that entering into the symbolic realm of language the subject is divided internally. It becomes split between the *thinking* unconscious, functioning on the basis of semiotic rules, and the *being*, standing for the ego (Figure 1). Manifesting either as non-thinking, or not-being the subject is barred, accordingly (Figure 2).

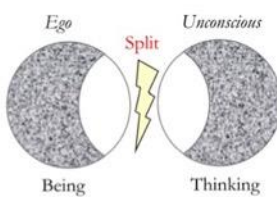


Figure 1 | The split marking subjective being and thinking

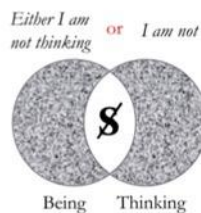


Figure 2 | The location of the barred subject \$ between thinking or being

Results II – the Other

According to Lacan, estrangement takes place when the infant has to learn and accept that its mother, representing all that it desires, is somehow separated from him. At this instance it turns to signify the very first *Other*. Besides, very soon the newborn comes to recognize itself in the mirror, confronted with and being bound in a *body* and therefore existing outside of the (*m*)*Others* gaze. The joint effect of the initial separation from the *Other*, and then also itself, splits between an *ego* and a barred subject that re-mains within the unconscious. The *Other* also splits into a lacking *Other*, and an object standing for this lack. Fantasy to overcome an inner lack for Lacan is then expressed as the divided subjects relation to *a* (Figure 3).

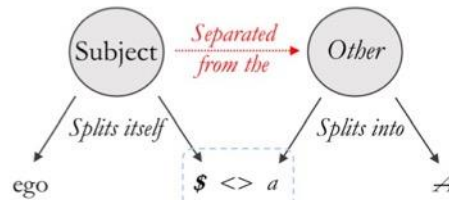


Figure 3 | Definition of fantasy (blue rectangle) as the barred subjects relation to object *a* (Adopted from Fink, 1997).

Results 3

By adopting the perspective of Saussurean semiotics, Marx's commodity fetishism and the Freud-Lacanian psychoanalysis, commodities expose the mind as complicit in eliciting apparent enjoyment and the foreclosure of the internal subjective negativity. Commodities are then equally powerful, desired and therefore driving economic and political pressures of a *frontier* (Figure 3).

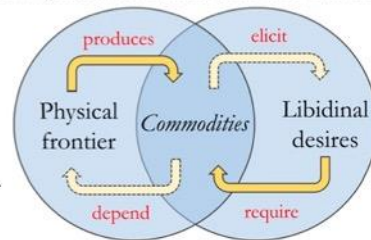


Figure 3 | Nexus of the physical frontier and libidinal desires represented by commodities with the respective driving forces.

Conclusions

We are all subject to become part of the capitalist discourse (Figure 4)
Indigenous people are not exempt from probable universal desires found in the unconscious

Existing within capitalism, we all engage with the *Other* and ourselves, through commodities

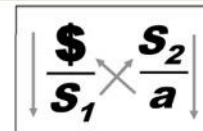


Figure 4 | The scheme of a capitalist dis-course, where \$ is the barred subject, *S*₁ the master signifier, *S*₂ the *Other*, and *a* as a certain subjective lack.

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Chaquiras de las tierras altas y bajas de Sudamérica

Naomi Rattunde, M.A. - Universidad de Bonn, Departamento de Antropología de las Américas, Museo BASA



Introducción

Objeto de estudio de esta investigación¹ son chaquiras -en el sentido más amplio- de tierras altas y bajas de Sudamérica. Busca indagar contextos y prácticas rituales y cotidianos de que las chaquiras forma/ban parte, que están relacionados a procesos de la constitución de cuerpos y personas. Asimismo, se entiende chaquiras como mediadores en zonas de contacto entre lo "propio" y lo "otro". El objetivo es, a partir de la materialidad de las chaquiras, contribuir a la comprensión de las relaciones entre seres humanos, seres otros-que-humanos y objetos en las sociedades amerindias en una perspectiva de larga duración.

Acercas del término "chaquira"

La palabra "chaquira", probablemente originario de la lengua quechua, fue integrado rápidamente al léxico de los conquistadores y cronistas españoles. Designaron así las cuentas de materiales duros de origen americano, como de conchas, piedras semipreciosas o de oro, pero también las cuentas de vidrio. Por la definición de la Real Academia Española predomina este último significado como abakorios "que llevaban los españoles para vender a los indios". No obstante, se ha ampliado el significado de "chaquira" hacia cuentas de distintas materias primas, y designa tanto de cuentas singulares como artefactos fabricados de las mismas.

Chaquiras en el Museo BASA

La investigación parte de las chaquiras en el Museo BASA (Colección de las Américas de Bonn). Este corpus se compone de:
 • chaquiras precolombinas de la región andina (aprox. 30 objetos / conjuntos)
 • chaquiras de grupos kichwa de tierras altas del siglo XX (aprox. 20 objetos)
 • chaquiras de varios grupos indígenas de tierras bajas, siglo XX (aprox. 80 objetos).
 Ni este corpus ni la selección de objetos mostrada aquí representan la gran diversidad de chaquiras de las sociedades amerindias. Con la investigación más profunda de algunos ejemplos se puede añadir unas cuentas, haciendo la sarta más completa.



Collar de cuentas de plástico con "banderita" Apaiti / Wayana, Brasil. Col. Manfred Rauscher

Tanga de cuentas de porcelana Apaiti / Wayana, Brasil. Col. Manfred Rauscher



Collar de semillas, caracoles y huesos. Sico / Sionk, Ecuador. Col. Erich Westmann



Collar con dientes y semillas. Waorani, Ecuador. Col. Erich Westmann



Collar de cuentas de piedra (?) y conchas. Mera, Ecuador.



Collar tejido con fibra de chambira y dientes. Waorani, Ecuador. Col. Erich Westmann



Collar con diferentes semillas y pajá. Shuar, Ecuador. Col. Erich Westmann



Wulfo de cuentas de vidrio. Saraguro, Ecuador.



Collar de semillas paja. Ayoreode Bolivia. Col. Heiko Klein



Collar de cuentas de vidrio con monedas. Guaraní Kainek, Brasil. Col. Egon Schwan

Materialidades de chaquiras

La investigación se centra en la materialidad de las chaquiras, queriendo desentrañar, con Miller (1998), sus "asociaciones difusas y casi sentimentales" en sus respectivos contextos de interacción. Considerando materialidad como proceso social y comunicativo (Santos-Granero 2009), pregunta por los orígenes y cualidades de las materias primas empleadas, los procesos de producción de los artefactos en los que se materializan las relaciones con sus creadores, y las formas de ser y comunicar y las fuerzas agitivas de las chaquiras. Para poder describir estas asociaciones, es crucial considerar las concepciones propias de las sociedades creadoras de las chaquiras de materialidad, objeto / sujeto, cuerpo y persona.

Chaquiras, cuerpos y personas

Al estar en contacto corporal íntimo, las chaquiras ocupan un rol crucial en la fabricación de cuerpos y la constitución de personas. Lo demuestran, por ejemplo, las conexiones de chaquiras con enfermedades y procesos de curación, o el hecho que a menudo son especialmente riños que las llevan. La fabricación interior va de la mano con la decoración exterior del cuerpo, con artefactos cuya fabricación implica la transformación de materiales obtenidos del exterior en algo propio según principios estéticos. Esto permite la transmisión e incorporación de sus cualidades y capacidades agitivas a las de otros seres asociados con estos materiales (Lagrou 2013).

Chaquiras en zonas de contacto

Las chaquiras están no sólo etimológica, sino muy prácticamente asociadas a la zona de contacto que produjo la colonización de las Américas. Muy estimadas por los indígenas, las cuentas de vidrio han sido un bien de intercambio importante y desempeñan un papel clave en mitos sobre los "blancos", un "otro prototípico". Como también las sustancias "de la tierra" de que se hacen cuentas, y los conocimientos de cómo hacerla, provienen de otros seres (Lagrou 2013), se podría pensar en las chaquiras como mediadores entre mundos distintos por se, como cristalización de encuentros entre seres humanos y no-humanos en zonas de contacto de irroles distintos.


Perspectivas

La base material y las consideraciones teóricas-conceptuales acerca de las chaquiras presentadas aquí va a guiar esta investigación. En trabajos de campo en diferentes lugares buscaré a entender contextos y lógicas particulares de interacciones entre seres humanos y chaquiras. Con estos ejemplos y su comparación con otras etnografías y contextos arqueológicos, espero poder aportar a comprender más profundamente las diversas prácticas de adornar los cuerpos humanos y sus significados específicos más allá de la mera decoración, como materializaciones de las relaciones sociales y negociaciones entre alteridad e identidad en los mundos vividos.


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¹ Contexto del proyecto
 Esta investigación doctoral forma parte del proyecto conjunto de investigación interdisciplinario "SIL" que indaga sobre prácticas basadas en objetos para lidiar con la "extraneidad", con los aspectos complementarios de ese objeto y reducción de significados, en base a ejemplos de contextos temporales y geográficamente muy distintos (América, Egipto, Europa).



Territorio Kukama
El mapeo territorializado, cartográfico y cosmológico en la Amazonía Peruana



Daniel Fernandes Moreira (PUCP-GAA)

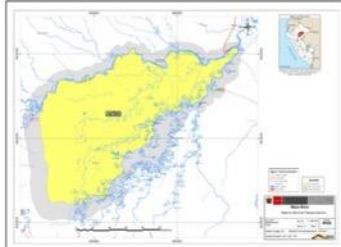


Figura 1. El área de estudio se ubica a orillas de la cocha San Pablo, en el margen izquierda del río Marañón, dentro del territorio de la Reserva Nacional Pacaya Samiria (RNPS). Fuente: SENANP, IGN, INEI, MTC, (2017).



Figura 2. Ríos y redes que configuran el modo de vida de los Kukama en la llanura amazónica peruana. Fuente: Google Earth. Arte: Daniel F Moreira (2018).



Figura 3. La puroro, la gran serpiente es el mayor predador del medio acuático en el multiverso Kukama. Fuente: Tello (2016).



Figura 4. Papaita, es el árbol lupuna considerado abuelo de los Kukama. El Papaita es el responsable por mantener la relación con los espacios (remcos), donde ocurren la protección, comunicación y depredación en el microcosmo Kukama. Fuente: Daniel Fernandes Moreira (2018).



Figura 5. Área de cocha ubicada en la comunidad Dos de Mayo de la Reserva Nacional Pacaya Samiria configurando el modo de vida de los Kukama en la llanura amazónica peruana. Fuente: Daniel Fernandes Moreira (2017).

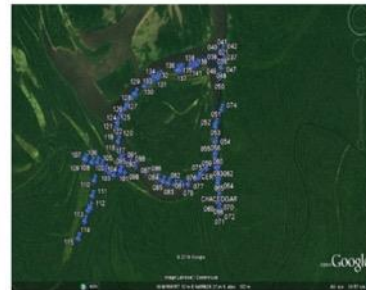


Figura 6. Mapeo territorializado cosmológico y arqueológico realizado en área de cocha ubicada en la comunidad Dos de Mayo. Fuente: Daniel Fernandes Moreira (2018).



Figura 7. Formas de habitar Kukama: la relación del domus con las cochas, ríos, cultivos discretos y recursos del bosque. Fuente: Robert Manuyama (2018).



Figura 8. Formas de habitar Kukama en el periodo de verano amazónico. Comunidad Dos de Mayo. Fuente: Daniel Fernandes Moreira (2017).



Figura 9. Formas de habitar Kukama en el periodo de invierno amazónico. Comunidad Dos de Mayo. Fuente: Daniel Fernandes Moreira (2019).



Figura 10. Relación gente y planta: Los Kukama manejando la yuca en el periodo de invierno amazónico. Comunidad Lagunitas. Fuente: Daniel Fernandes Moreira (2019).



Figura 11. Forma ancestral del habitar Kukama. Los sitios arqueológicos identificados en las orillas del área de cocha. Comunidad Dos de Mayo. Fuente: Daniel Fernandes Moreira (2017).

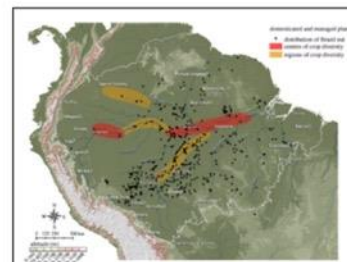


Figura 12. La relación de los Kukama con las plantas nos hace recordar los orígenes de la domesticación en la Amazonia. Fuente: Clement et al (2015).

Daniel Fernandes Moreira

Territorio kukama: El mapeo territorializado, cartográfico y cosmológico en la Amazonía peruana

POSTER SESSION 1

Poster session 2

Saturday, 29 June, 16:40-18:20

(WMW Ground floor, location 5)

Chair: Juan Castrillón, University of Pennsylvania, USA

**BODY & SOUL:
TECHNICAL, VITAL PROCESSES ON
GUYANA'S FRONTIER**

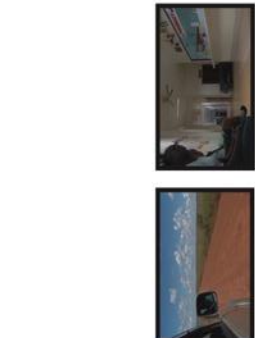
How is cassava 'made to matter' by both Makushi and Biomedical technical systems that produce bodies in the North Rupununi region of Guyana?
How do these systems converge, contradict, and necessitate translation?


The Body in Amazonia:
Understood as composites of action built up over continual fabrication, produced by acts of eating and living together as primary markers of commensality, and that are connected to one another by virtue of this continuously produced and shared bodilyness. This is understood to be predicated on relations with alterity, where sudden transformations are also constant possibility.


Chaine Opératoire as Methodology:
Given the emphasis in Amazonia on the production of the human body I aim to apply the method of operational sequence on to the production of bodies themselves in order to attend in detail to the actual minute technical processes at work.
The chop is a descriptive methodological device that attends to material culture as well as all aspects of the process of action upon matter and its transformation, especially within wider technical systems and socio cultural contexts.

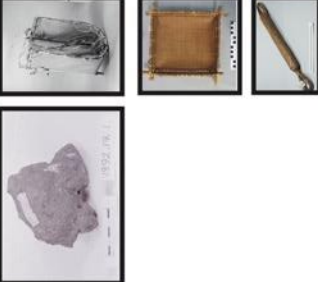
Cassava as Nutritive Foodstuff for Biomedical Bodies:
A biomedical framework for food uses technologies to identify illness that can then be healed by prescriptions in the form of medicines, postures, movements, hygiene, and food defined in terms of biochemical nutrients.
This encounter is not meant to show us a different view of the same body but rather a different concept of 'body' that puts into question the universality of the bio-body, its processes of disease, and their treatments.

Cassava as Organizing Principle of Sociality:
As a staple food for many Amazonian communities, cassava acts within subsistence economies, formations of gender and desire, the attainment of prestige, and is indicative of a moral aesthetics of productive sociality, and the achievement of well being maintained through states of working conviviality.
The production, circulation and consumption of certain foods allows for the creation of particular subjective agents within Amazonian and specifically Makushi societies.










Reference: Compton 2013, 2014; González Martín 2015; Gove 1998; Hecker 2004; Levinson 1993, 2012; Fort-Gardies 1943, 1945, 1994; Owing & Pinner 2000; Pinner 2000; Saito-Gonzalez 2006; Ylstra 2002, 2003

Charlotte Hoskins
DPH Candidate
Supervisor: E. Ewart
Institute of Social & Cultural Anthropology
charlotte.hoskins@anthro.ox.ac.uk



Charlotte Hoskins

Body & Soul: Technical, Vital Processes on Guyana's Frontier

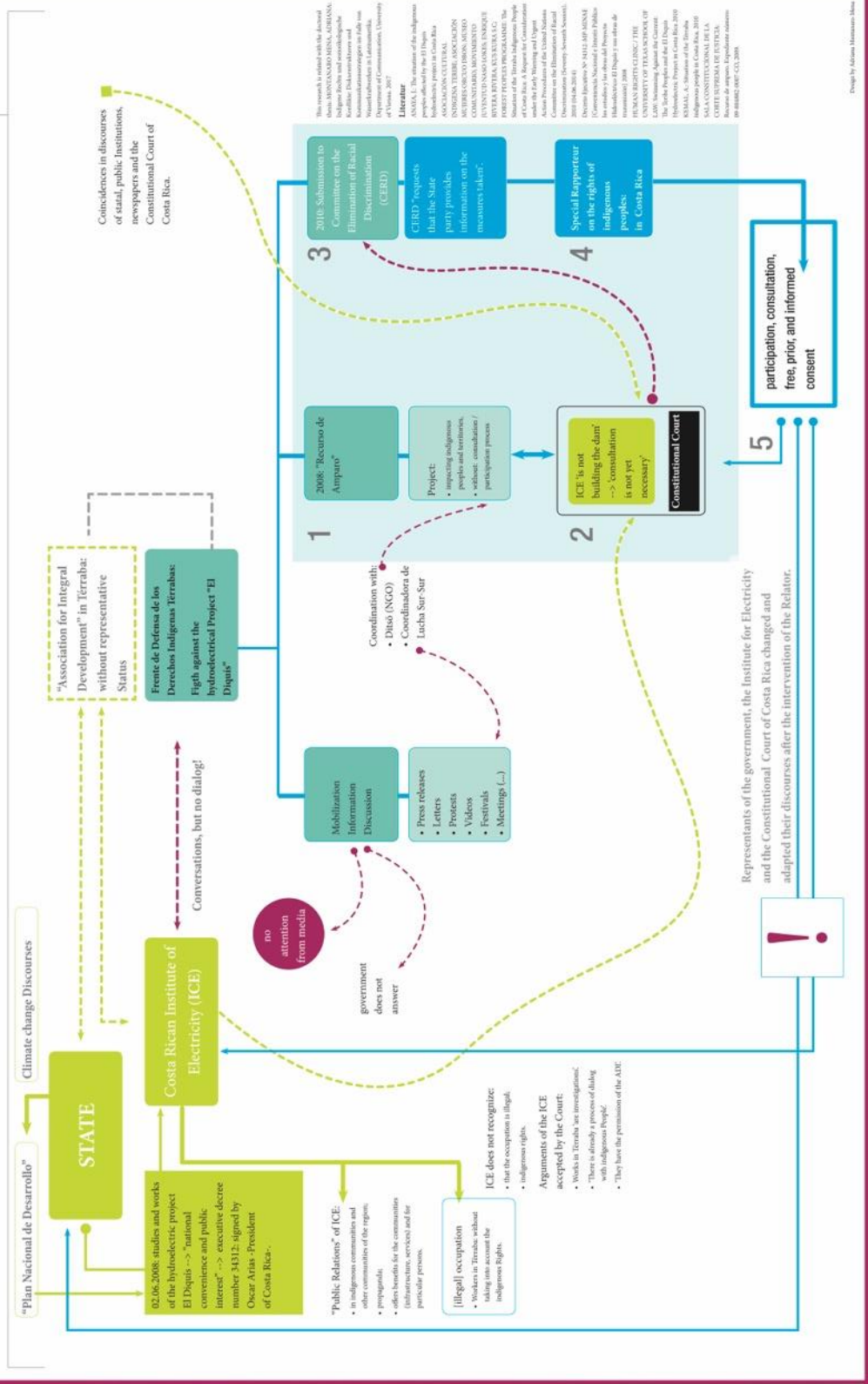
68

In Search of Justice: Indigenous in Costa Rica against "El Diquís" Dam (2006-2011)

Dr. Phil Adriana Montanaro-Mena

About this research:

- topic: indigenous rights and ecological conflict in case of the planning of large dams in Latin America
- framed in the areas of: earth, human rights and social movements.
- analyze the dynamics between selected social actors: discourses and communication strategies.



Adriana Montanaro Mena

In search of justice: Indigenous in Costa Rica against "El Diquís" Dam

POSTER SESSION 2

Society for the Anthropology of Lowland South America (SALSA)
SALSA XII Biennial Conference
Wellington, New Zealand
November, 2019
Victoria, Australia

Pre-Columbian Costa Rican Axe-god Jade Pendant:

A New Archaeological Perspective on Crafting Technologies.

UNIVERSITY OF
Southampton

Waka Kuboyama
PhD Student
Archaeology Department

Overview of Costa Rican Archaeology

Costa Rica belongs to a cultural region called the "Intermediate Area", which is situated between two "big" civilizations, Mesoamerica and the Andean area. In Costa Rica, there is no archaeological evidence of monumental architecture or a state-level society as there is in Mesoamerica and Andean civilizations. Chiefdom-level society had dominated from 3000 B.C. forward. The absence of metal tools is acknowledged until the arrival of the Spanish conquistadors, thus the creation of pre-Columbian structures, crafting, and daily activities are to be done with Neolithic-level tools.

Known as a "Cultural Bridge"
through which ideas, objects, and people
moved between Mesoamerica and the Andean areas.

Approaches to Ancient Technology

Technologies are invented, developed, and applied to people's daily life. "Technology" can be any kinds of related activities, not only "visible" but also "non-visible" aspects.

Daily Life Activities

"Visible" aspects

Crafting
Style and Inquiry
Raw material

Technology

"Non-visible" aspects

Knowledge
Cognitive templates
Human interaction
Education

Chronology of Costa Rican Jade Artefacts

(Garcero 1998; Jones 1999)

Initial Period	Flourescent Period	Terminal Period
300B.C. - A.D.300	A.D.300 - 700	A.D.700 - 900

What is "Axe-god" ?

The axe-gods form the majority of Costa Rican jade artifacts. A symbol of status, and accompanied by the emergence of social complexity and hierarchy.

Variety of Materials: Amphibole, Serpentine, Talca, Quartzite, Sphale, Obsidian

Variety of sizes and different degrees of quality

Idea

Axe-god's theme may be developed locally and incorporated into the local customs and value system (Storck 2003). However, axe-god-like motif can be seen in Middle America across the space and time, in Olmeca, Mayan, Caribbean Anitians... Greenstone celts, celt-form figurines, and decorated axes are commonly observed within the area. Possibility of the existence of "Pre-Middle American" theme must be discussed.

Raw material achievement

Until now, no sources of jadeite have been discovered within Costa Rica. Most of the discovered jadeite in Costa Rica are considered to be brought from the Motagua River in Guatemala. The craftsmen also chooses non-jadeite locally available minerals called "social jades" which present a variety of shininess and qualities. At the time of raw material selection, the elaboration techniques and knowledge of characteristics of chosen minerals are required (Miller 2009). Each mineral has distinct characteristics, such as composition, grain size and durability, which lead to different functional requirements.

"Social Jade"

50% of social jades can be collected locally.

Serpentine, Quartz, Chalcolony, Jasper, Volcanic stones...

Jadeite 37%

"social jades" are not only green, but also black, grey, white, and yellow.

Crafting

Most of axe-gods are curved form an axe-form base, sometimes split in half, separating front and back surface, while others are carved in relief, using the entire axe-form base. These different procedures possibly reflect a variety of crafting groups.

Variation of Crafting Procedure

1. Half celt technique
2. Half celt relief technique
3. Quarter celt technique
4. Whole celt technique

Biological Perforation

"Chaîne opératoire"

(Andre Leroi-Gourhan 1973)

"Chaîne Opératoire" is a theory which believes that step-by-step production, the use and disposal of artefacts are to be organized according to an internal logic specific to a society. The manufacturing activities and "life history" of axe-gods are also varied, and each step requires different technologies and human interaction.

Burial

The axe-gods have been found primarily at burial sites. Their appearance in other kinds of context is not frequent.

Burial activities of axe-gods shows a variety: stone celt, secondary burial handle, bottle-shape grave

Use

Axe-gods were valued for their "axe-like shape" but its function as real axes is still unknown. There are no previous studies that focus on the usage of the axe part. Interestingly, some pendants do have abrasions on their axe edges. 38(362) pendants show abrasive on the edge of the axe.

"Bricolage"

Reproduction of prestige objects

Transition from the original axe-god to the evolved and imitation of axe-god demonstrates the "bricolage" (Lévi-Strauss 1976), creating from diverse things that to be available. When the craftsmen face to the change of raw material supply or technology, they try to find the solution, by accepting the local materials and existing knowledge, and re-produce the prestige objects.

Material Analyses

Digital Microscope (Low-magnification)

Digital microscope is used to check the crafting marks, such as striations and polish on the surface, curved moieties, and perforations. Captured photographs, which would be useful as a reference of each crafting techniques.

RTI (Reflectance Transformation Imaging)

RTI image is created through several photographs with different angle of lighting, and it emphasizes shadows and highlights of the artifact. In this way, RTI enable us to see the object's detail and 3D surface of axe-god.

Expected Results

While raw materials or finished objects themselves are able to be diffused by "non-verbal" communication (it could be just a movement of object or simply can be copied), technologies must be transmitted through "verbal" communication or physical lessons which is done through face-to-face encounters between humans across the generations or groups. The archaeological approaches to technology help to elucidate not only object-human communication but also human-human communication. This study may elucidate how ancient craft technologies were developed, learned, performed, changed and diffused through the human interaction. In the end of this study, I expect to figure out more about the ancient society and human beings through an existing object at the present.

Future Work

Experimental Archaeology

After the material analyses, I want to do crafting experiment. Firstly, I will do actual construction of the axe-gods as an experiment, and then, this axe-god's replica should be checked against and compared constantly with original archaeological artifacts or data from the crafting mark analyses. This experiment provides us with information about what activities, technologies, and procedures might be chosen to create axe-gods.

Acknowledgement

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Waka Kuboyama

Pre-Columbian Costa Rican Axe-god Jade Pendant: A New Archaeological Perspective on Crafting Technologies

POSTER SESSION 2



PRISMA



MANAGING WATER AND SOCIAL OUTREACH

Public engagement in Aguas Buenas, Chontales, central Nicaragua

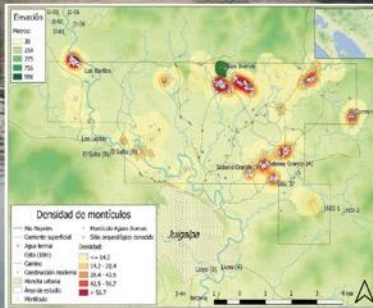
Irene Torreggiani (University of Oxford); Deyvis Oporta Fonseca (UCAC); Alejandro Arteaga Saucedo (UNAM)

PRISMA: The aim of PRISMA (Proyecto Arqueológico Interdisciplinario Santa Matilde) is to identify major environmental changes at the Roberto Amador site (Juigalpa, Chontales) and determine how pre-Columbian populations responded to these impacts. PRISMA is an interdisciplinary and multicultural project which involves scientists of different nationalities and different academic backgrounds, as well as collaborators from the local communities. Main fieldwork activities have been carried out in January/February 2018, funded by National Geographic. In addition, PRISMA is collaborating with the biologist Lina Cabrera (UNAN-Managua) for the creation of the first comparative pollen atlas for Nicaragua. PRISMA is an offshoot of PACEN (Central Nicaragua Archaeological Project). PACEN has been actively involved in studying the indigenous history and its contemporary role in Nicaragua since 2007, creating a strong bond with the local community of Aguas Buenas where one of the more complex sites of Nicaragua is located (Geurds et al., 2007; 2015; 2016)

OUTREACH: Investigating on a long timescale, archaeology can help evaluate the effectiveness of long-term adaptations to specific environments (Holt, 2017). Various authors pointed out that archaeology is a useful tool of civic and environmental engagement (Bjorkland & Pringle, 2001; Little & Shackel, 2007; Holt, 2011). Therefore, though the integration between academic and traditional knowledge we can help generating an equal and sustainable strategy for local populations to cope with extreme alluvial event and water scarcity.



PRISMA organized multiple events in the "Casa de Cultura" of Aguas Buenas. Visual presentations, photo expos and hands-on workshops were combined in order to reach the widest audience possible, based on Malaguzzi educative methodology (Edwards et al., 1998; Vecchi, 2010). e.



In February 2018 we focused mainly on traditional pottery manufacture and clay procurement. PRISMA project has been introduced to the community through a photo expo and oral presentations by the Director of the DNA (Dirección Nacional de Arqueología). This has been followed by a workshop with the pottery artisans of Hühüestepe and a communal meal.

The activity of May 2019 focused on the use of plants for medicinal purpose and environmental reconstruction. In this occasion Lina Cabrera (UNAN) and Don Eldetello Castilla, presented the Pollen Atlas Project, which included the collection and observation of botanic remains with the use of a stereoscope. This has been followed by a pottery workshop with the artisans of Hühüestepe and a communal meal. To conclude Doña Toña explained how she cures with medical plants.



FOLLOWING: Next PRISMA season will focus on getting to know more about the interaction between people and water both in the city of Juigalpa and the rural villages around it, through a series of interviews. Following, PRISMA results will be shared with the community of Aguas Buenas and Juigalpa both through public presentations and visual communication media such as a short documentary and a comic.

Acknowledgement: this project would have not been possible without the collaboration of PRISMA team: PACEN Project; the communities of Aguas Buenas, Hühüestepe and San Isidro; the support of the University of Oxford; Municipality of Juigalpa and Archaeology Direction of INC and of the following foundations: National Geographic Society; AHRC; Latin American Society; Meyerstein fund. A special thanks to Doña Toña, Doña Francisca, Doña Irene, Doña Angelica, and Don Tello who shared their knowledge with us.

PRISMA: Torreggiani, I. (2017). Managing water and social outreach: past, present and future human adaptation to fluvial environments in Chontales, central Nicaragua. *Poster presented at the 10th International Conference on Archaeology and Heritage, University of Oxford, 14-15 April 2017. https://www.ox.ac.uk/heritage/10th-icah-2017*
 Torreggiani, I., Oporta, D., & Saucedo, A. (2018). Managing water and social outreach: past, present and future human adaptation to fluvial environments in Chontales, central Nicaragua. *Poster presented at the 11th International Conference on Archaeology and Heritage, University of Oxford, 14-15 April 2018. https://www.ox.ac.uk/heritage/11th-icah-2018*
 Torreggiani, I., Oporta, D., & Saucedo, A. (2019). Managing water and social outreach: past, present and future human adaptation to fluvial environments in Chontales, central Nicaragua. *Poster presented at the 12th International Conference on Archaeology and Heritage, University of Oxford, 14-15 April 2019. https://www.ox.ac.uk/heritage/12th-icah-2019*
 Torreggiani, I., Oporta, D., & Saucedo, A. (2020). Managing water and social outreach: past, present and future human adaptation to fluvial environments in Chontales, central Nicaragua. *Poster presented at the 13th International Conference on Archaeology and Heritage, University of Oxford, 14-15 April 2020. https://www.ox.ac.uk/heritage/13th-icah-2020*
 Torreggiani, I., Oporta, D., & Saucedo, A. (2021). Managing water and social outreach: past, present and future human adaptation to fluvial environments in Chontales, central Nicaragua. *Poster presented at the 14th International Conference on Archaeology and Heritage, University of Oxford, 14-15 April 2021. https://www.ox.ac.uk/heritage/14th-icah-2021*
 Torreggiani, I., Oporta, D., & Saucedo, A. (2022). Managing water and social outreach: past, present and future human adaptation to fluvial environments in Chontales, central Nicaragua. *Poster presented at the 15th International Conference on Archaeology and Heritage, University of Oxford, 14-15 April 2022. https://www.ox.ac.uk/heritage/15th-icah-2022*
 Torreggiani, I., Oporta, D., & Saucedo, A. (2023). Managing water and social outreach: past, present and future human adaptation to fluvial environments in Chontales, central Nicaragua. *Poster presented at the 16th International Conference on Archaeology and Heritage, University of Oxford, 14-15 April 2023. https://www.ox.ac.uk/heritage/16th-icah-2023*
 Torreggiani, I., Oporta, D., & Saucedo, A. (2024). Managing water and social outreach: past, present and future human adaptation to fluvial environments in Chontales, central Nicaragua. *Poster presented at the 17th International Conference on Archaeology and Heritage, University of Oxford, 14-15 April 2024. https://www.ox.ac.uk/heritage/17th-icah-2024*

Irene Torreggiani

Managing water and social outreach: past, present and future human adaptation to fluvial environments in Chontales, central Nicaragua

POSTER SESSION 2

Special Meetings

*Rebuilding collections for the Museu Nacional de Rio:
How European museums can collaborate*

Thursday, 27 June, 13:50-15:30

WMW DG18
(by invitation)

Chair: Claudia Augustat, Weltmuseum Wien

The workshop will present the plan of reconstruction of digital ethnographic collections for the Museu Nacional de Rio de Janeiro, Brazil, in the aftermath of the fire that destroyed most of its collection in September 2018. The focus of the workshop is to discuss the project primarily with museum curators in Europe with the aim of developing a coordinated strategy on how the different museums could contribute to the project and eventually form a European-wide network. Comprised of around 40,000 objects, the ethnographic collection of the Museu Nacional was one of the richest in South America and has been an important source of research not only for academic investigation but also to indigenous peoples in Brazil, who often visited the museum to consult its collections and archival material as a means of retrieving memory and knowledge about their cultural history and political struggles.

Many indigenous peoples in Brazil perceived the fire as a grave loss of their history and material culture. The project of reconstruction intends to contribute to mitigating this sense of loss by making available digitally a whole array of information about historical collections held by museums in Europe and the United States through the creation of an online database that will aggregate this information and make it widely available on the museum's website. In the current political scenario, indigenous peoples in Brazil are greatly concerned about the maintenance and continuity of their territories and bilingual educational programs. The reassertion of the vitality of their cultures and of their deep history of occupation in the country has become vital for the political strategy of indigenous leaders and organizations to resist the pressures of the current government. It is hoped that the amplification of digital access to historical collections can contribute by means of provenance to their political struggles.

Participants

From Museu Nacional de Rio de Janeiro: João Pacheco de Oliveira, (curator), Cinthya Lana (postdoctoral fellow)

From European Museums: Martin Berger (National Museum of World Cultures, Leiden), Alexander Brust (Museum der Kulturen, Basel), Manuela Fischer (Ethnologisches Museum, Berlin), Mariana Françaço (Leiden University), Wolfgang Kapfhammer (Institut für Ethnologie, LMU Munich), Adriana Muñoz (Världskulturmuseet, Gothenburg).

*Research proposal on the Amazonian Package***Sunday, 30 June, 10:00-11:40**

WMW DG18

(by invitation)

Chair: Carlos David Londoño Sulkin, University of Regina, Canada

This is a short meeting to discuss the possible usefulness of Londoño Sulkin's account ("**Moral Sources and the Reproduction of the Amazonian Package**", *Current Anthropology*, 2017) of the purported reproduction, among many lowland South American indigenous peoples, of some form or another of the "Amazonian package": mutually imbricated understandings to the effect that human bodies are fabricated socially, that this occurs in the context of a perspectival cosmos, and that relations with dangerous outside others are indispensable to this process. He claims that the spread and imperfect but relatively conservative reproduction of these understandings pose a causal historical question. Making no claims to a unified Amerindian morality or to structuring straitjackets, Londoño Sulkin hopes over time and with the help of interested colleagues and students, to strengthen the case that the package has been a readily available affordance that many Amerindians have picked up sociologically and used in shaping morally evaluative, motivating pictures of what it is to be a good or admirable human being, and that this, in turn, has played a causal, but non-teleological, role in the reproduction of the package.

Salser@s interested in attending should contact carlos.londono@uregina.ca.

PRESENTERS AND ABSTRACTS

Here are listed the names of **presenters** and **discussants** participating in the activities of the Academic Program, ordered alphabetically by last name, with paper abstracts (for discussants, a short bio, instead of an abstract, is given). For a list of all participants, including conference organizers and participants in special events, see [Participant Index](#).

ARREGUI, ANIBAL

University of Barcelona / University of Vienna (anibal_arregui@hotmail.com)

CORPOREAL AFROFUTURISM: QUILOMBOLA HORTICULTURE, KINESTHESIA AND THE ECOPOLITICS OF ABUNDANCE

Institutional discourses recognise the *quilombola* (Brazilian maroon) identity and territorial rights through ethno-historical criteria. By presenting an ethnography of traditional modes of swidden horticulture, I propose a future-oriented ethnographic framing of *quilombolas* current ecopolitical prospects. I first look at the so called “*quilombola* movement”, not as a political current attached to African ancestry, but as a kinesthetic way of self-identifying with a specific constellation of everyday gestures and corporeal features. I secondly discuss the idea of *quilombolas* “sustainable” modes of production. Instead I draw attention to the pursuit of “*fartura*” (abundance), as a notion that better captures *quilombola* ethos and current socioeconomic aspirations. The main argument is that while history and ethnicity constrain *quilombola* livelihoods from and exotizing outside, the self-awareness of a corporeality that leads to a productive abundance reflects the actual ways in which *quilombolas* project their future into the global ecopolitical arena.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

ATHIAS, RENATO

NEPE/UFPE, Brazil (renato.athias@ufpe.br)

ANTHROPOLOGICAL RESEARCH IN ETHNOGRAPHIC MUSEUMS, NEW ISSUES FOR AN OLD DEBATE

This presentation aims to raise museological and ethnological issues from research activities with ethnographic objects on the indigenous peoples of Rio Negro, held in European and American museums. There are many ethnographic objects of the indigenous people exhibited and kept in the museums. The research sought to inventory the ritual objects that have shamanistic characteristics in these museums of the ethnic groups that mainly inhabit the Uaupés basin. For this presentation, we seek to explore questions that are at the interface of museology and ethnology to analyze the displacements and the documentation of these objects, which are a significant part of the mythological narratives among the indigenous groups. Certainly the debate about the virtual repatriation of these objects and made available to the indigenous peoples will grow interest and will undoubtedly lead to an important debate on collaborative aspects in the broad understanding of indigenous representation on these objects.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

BACCHIDDU, GIOVANNA

Pontificia Universidad Católica de Chile (gbacchiddu@uc.cl)

IN DIALOGUE WITH RURAL SCHOOLCHILDREN: CONSTRUCTING KNOWLEDGE BETWEEN ART AND LIFE IN CHILOÉ, CHILE

This contribution reports on the intervention of a multi-disciplinary team composed of an anthropologist (myself) and an artist/educator in a small, rural school in an indigenous area of insular southern Chile. The team partook in the daily activities of a school with thirty students (four to twelve years old), sharing with them time, space, conversations, and engaging them in several artistic activities and creative practices. This paper will present ethnographic findings from the collaborative, multidisciplinary experience. Some of the themes that emerged were: a discrepancy between the children's independence at home and the dependency on the teachers' instructions; the children's passionate interest in outdoor activities that resembled their regular home activities; their great familiarity with and knowledge of the environment, the difficulty of recovering traditional aspects of knowledge that are being forgotten, and their strong attachment to their native island. These themes are crucial in a context of modernity and rapid changes that are affecting this small, remote indigenous community.

Panel 12: Indigenous childhoods and environmental transformations

BALDI, NORBERTO FRANCISCO

Laboratory of Biological Anthropology, University of Costa Rica (norberto.baldi@ucr.ac.cr)

MITOCHONDRIAL DIVERSITY OF SIX HONDURAN INDIGENOUS POPULATIONS: EXPLORING THE GENETIC BOUNDARIES OF CHIBCHAN SPEAKING POPULATIONS

This study investigated maternal genetic diversity and population structure of six Central American indigenous populations from Honduras (Tolupan, Chorti, Lenca, Tawaka, Pech and Miskito) using full mitochondrial DNA sequences. Previous studies stated that the genetic structure of the Chibchan-speaking populations that inhabit the Isthmo-Colombian area, was likely shaped by relative geographical isolation since the Holocene. However, the genetic relationship remains unclear between the indigenous populations that inhabit Honduras, in the northern periphery of the Isthmo-Colombian region with the Chibchan speaking populations from southern Central American and Colombia. To test the hypothesis of Chibchan genetic relationships, we compared a mtDNA data set with additional indigenous populations from Mesoamerica, Northern South America and the Caribbean Islands, and calculated haplotypic diversity applying three different hierarchical levels: geography, linguistic affiliation, and cultural region. Statistical analyses show interconnected phylogenies among Chibchan populations and differences from Mesoamerican populations earlier than 10,000 YBP.

Panel 04: The Chibchan Peoples

BALL, CHRISTOPHER

University of Notre Dame (Christopher.G.Ball.44@nd.edu)

ENACTION IN AMAZONIA

Language use among speakers of Wauja (Arawak) in Brazil's Upper Xingu exemplifies enactive (Rumsey) versus referential language ideology. The worlding effect of language has been approached in different ways. In Whorf's understanding, enaction is fundamental to Hopi conceptions of the power of words and thoughts to act in the world as indexicals. This helps to show that Whorf was actually theorizing the natures of languages rather than simply language diversity in the typical sense of linguistic "relativity," such that linguistic relativity is about ontological relations, not referential or labelling relations. Enaction provides a way to think about how speech is interpreted in dicent modes (meaning that a sign is taken as an index) that can be creative and performative, but not only that, it may establish various sorts of continuities that enact in more or less explicitly performative ways, such as by nurturing, breaking, filling, emptying, and replacing.

Workshop: Amerindian Linguistic Natures

BAMMER, NORA

Universität Wien (nora.bammer@univie.ac.at)

VOCAL SHUAR MASKS IN MOTION: SHUAR TONAL TECHNIQUES FOR TRANSFORMATION AND THEIR CURRENT RECONTEXTUALIZATION

For the Shuar in Ecuador, invisible and musical masks like those of jaguars, toucans or spirits are used for a transformation of the self and for effective interaction with Shuar non-human agents. These transformative masks are primarily created by singing. Given the knowledge and use of adequate contexts, musical techniques, and vocal masks, Shuar humans can transform, communicate with non-humans, create a protective shield, or transfer powers from one being to another. Despite their enduring meaning in daily Shuar life, these musically induced transformation methods are increasingly limited to older generations. With younger generations, singing is shifting towards folklorized representations of Shuar-ness, as well as new creative musical forms for indigenous activism. The aim of this presentation is to show which musical and social parameters, and which creative processes make Shuar songs of all generations effective, be it for transformation, political (self-) representation, or for activism.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

BECKERMAN, STEPHEN

Universidad de los Andes (stv@psu.edu)

SEMI-SEDENTISM AMONG CHIBCHAN PEOPLES

At the time of European contact, most if not all of the Chibchan speaking peoples of South America were semi-sedentary. They cycled from one residence to another, typically over the course of a year. This residence pattern was unusual world-wide. One interesting aspect of this phenomenon was the diversity of reasons given by the South American Chibchan peoples for their changes of residence. The

Kogi cited both religious and ecological motives. The U'wa (Tunebo) referred to ritual needs. The Barí gave a variety of reasons for particular moves: Fishing (or hunting) will be better at the new location. We have finished weeding the fields at this longhouse. Invaders are encroaching on this territory. This variety of explanations offers an opportunity to explore the contrast between proximate motives and ultimate (e.g., ecological) causes, as well as the way these different levels of explanation meet in traditional patterns of recurring behavior.

Panel 04: The Chibchan Peoples

BENITEZ, ERNESTO J.

Florida International University (ebeni026@fiu.edu)

“ALL GREAT WARRIORS HAD LONG HAIR”: THE IMPACT OF AMAZONIAN TOURISM ON KICHWA MASCULINITY AND SEXUALITY IN NAPO, ECUADOR

This paper will examine young Kichwa (also Runa) men's participation in the booming Amazonian tourism industry in Tena, the provincial capital of Napo, Ecuador. Early dissertation fieldwork has revealed that engagement in tourism, and particularly the increasing opportunities that ecotourism has created for intimate encounters with foreign females, is having a profound impact on how young Kichwa men present themselves as indigenous individuals and as men. The data collected suggests that there are important points of contention between urban and rural Kichwa men (and women) regarding proper male behavior, Kichwa aesthetics and customs, and interactions with foreigners. This paper will also illuminate the notions that drive female tourists' desires for sexual intimacy with indigenous men; the ways in which the latter have responded to these relatively new economic and intimate opportunities; and how these encounters may be slowly shifting understandings of indigenous masculinity and sexuality among the broader population.

Panel 09: Gender Reconfigurations in Indigenous Amazonia

BERGER, MARTIN E.

National Museum of World Cultures, The Netherlands (Martin.berger@wereldculture.nl)

SHOPPING FOR COMPLETENESS: COLLECTING LATIN AMERICA AT MUSEUM VOLKENKUNDE LEIDEN IN THE 1960s

This paper addresses the acquisition of indigenous objects from Latin America for the collection of the National Museum of Ethnology in the Netherlands during the 1960s. This moment in time is not only marked by global movements of decolonization, but also by the first formations of ethical codes and principles for museum professionals. In this context, the paper investigates the means through which such collections were acquired, as documented in the correspondence and other archival records of the museum. Special attention is paid to the relationship and contradictions between acquisition policy, the museum director's views on the matter, and the actual practice of purchasing collections.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

BERMUDEZ, NATALIA

The University of Chicago (bermudez@uchicago.edu)

AN INTERDISCIPLINARY EMPIRICAL RECONSTRUCTION OF CHIBCHAN SPIRITUALITY

I reconstruct traits of Chibchan spirituality by comparing primary linguistic data to ethnographic and archaeological records. The Chibchan languages in Costa Rica (Bribri, Cabecar), Panama (Naso-Teribe), and Colombia (Kuna) share the use of ritualistic doublets “difrasismos” which mainly refer to cosmology, such as animal spirits (frogs, birds, and tigers), or plant species used in curing ceremonies. Knowledge and use of these difrasismos is restricted to specialized shamans and to ritualistic discourse performed in a traditional house which represents eight cosmological levels. The difrasismos parallel gold metallurgy found across the Chibchan world, which dualistically represent animal spirits and are used in rituals. Chibchan cultures in Sierra Nevada train people in specialized knowledge. I argue that these parallel traits in geographically distinct Chibchan societies can be reconstructed to “core” traits: the use of linguistic and conceptual dualities to represent spiritual indices, and the stratified knowledge and multilayered view of a cosmological universe.

Panel 04: The Chibchan Peoples

BOMFIM, VIRGILIO

Universidade Federal de Pernambuco – Núcleo de Estudos e pesquisas em Etnicidade
(abomfim.virgilio@gmail.com)

CULTURE IN OUR HANDS: SEMANTIC BRIDGES BETWEEN INDIGENOUS PEOPLES AND WESTERN SOCIETY IN THE ERA OF PROJECTS

The Katukina people have their territory within the state of Acre in Brazil. Their first contact with Western society was in the late 19th century, when migrants traveled through the Amazon basin in search of rubber trees. Since then they have been in permanent contact, first helping the rubber tappers and bosses as guides, hunters and in the production of rubber. The recent success of neighboring peoples in obtaining resources from NGO projects has awakened in the Katukina leadership the interest of doing something similar and thus promoting through “culture” the entry of resources in their land. This communication will discuss the spontaneous collaboration between anthropologists and the Katukina to founding an association. From this discussion we will be able to analyze in perspective the complexity of the relations between indigenous people and the surrounding society as well as what our interlocutors really seek when engaging in these emerging activities.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

BOTERO MARULANDA, DANIELA

Universidade Federal da Bahia (danielabotero@gmail.com)

CAMBIOS EN LAS RELACIONES DE GÉNERO EN LAS DANZAS MURUI-MUINA EN UN CONTEXTO URBANO

Este trabajo discute las relaciones de género en la transmisión de conocimientos dentro de las danzas murui-muina, en el contexto urbano de la ciudad de Leticia. Las danzas tradicionales murui-muina presentan unos roles de género en los que la mujer aparece principalmente como acompañante. Ese rol contrasta con el papel de las mujeres en la vida cotidiana – en el trabajo agrícola, de producción de alimentos y tejidos – que son actividades fundamentales que sustentan el baile. En el contexto de migración hacia la ciudad de Leticia los espacios festivos de los murui-muina han cambiado. En el

espacio urbano algunas mujeres indígenas han adquirido visibilidad política y liderazgo en la preparación de los bailes que se presentan en espacios no tradicionales (turismo, eventos políticos, festivales locales). ¿Que implicaciones tienen en términos de relaciones de género estos nuevos espacios? ¿Existen cambios en los conocimientos y relaciones que se reflejan en la danza?

Panel 09: Gender Reconfigurations in Indigenous Amazonia

BOYER, VÉRONIQUE

CNRS, Mondes Américains, France (veronique.boyer@ehess.fr)

AS “ORDENS DE MINISTROS” COMO TENTATIVAS DE CONTER A OFERTA EVANGÉLICA: A SALVAÇÃO POR JESUS CONTRA A INSTITUCIONALIZAÇÃO (AMAZÔNIA BRASILEIRA)

O crescimento do movimento evangélico se reflete no aumento do número de crentes declarados, mas também no número de Igrejas que vão se formando. Em várias cidades, pastores ambicionam de criar “Ordens de Ministros” para reunir os representantes das Igrejas presentes em uma localidade. A discussão de algumas dessas tentativas visando a estabilizar a oferta religiosa procura destacar as tensões estruturais que muitas vezes complicam o projeto. Assim, a afirmação de uma identidade comum para todos os evangélicos, que ajuda a federar, se contrapõe à crença que “só Jesus salva”, o que favorece o fracionamento pela fundação de novas denominações. A concorrência entre pastores «ordenados», ou seja, reconhecidos por uma instituição, e missionários muitas vezes auto-proclamados se expressa raramente em termos de discussões sobre as direções teológicas e rituais; no entanto, sempre remete a disputas para posições de poder.

Panel 08: Cristianismos controvertidos: diversificación de los modelos cristianos y relaciones interdenominacionales en las tierras bajas de América del Sur

BOYER, VÉRONIQUE

CNRS, Mondes Américains, France (veronique.boyer@ehess.fr)

DISCUSSANT

Antropóloga en el Centre National de la Recherche Scientifique (CNRS), en Francia. Además de haber desarrollado una reflexión sobre categorías etno-legales usadas en Brasil (quilombolas, “indígenas”, “poblaciones tradicionales”), estudió varios fenómenos religiosos en la Amazonia: después de trabajar sobre los cultos de posesión afro-brasileños en la ciudad de Belém (*Femmes et cultes de possession : les compagnons invisibles*, L’Harmattan, 1993), realizó una investigación sobre la difusión de los movimientos evangélicos en la Amazonia (*Expansion évangélique et migrations en Amazonie brésilienne*, Karthala, 2008) y se interesa actualmente en las transformaciones de fiestas católicas.

Panel 08: Cristianismos controvertidos: diversificación de los modelos cristianos y relaciones interdenominacionales en las tierras bajas de América del Sur

BRABEC DE MORI, BERND

Independent scholar (leukozyt@hushmail.com)

CONTEMPORARY INKA – THE PRESENCE OF THE REMOTE PAST IN PANOAN MYTHOLOGY

In many narratives collected among Pano-speaking Indigenous groups in the Peruvian lowlands, “the Inka” or “Inkas” operate as prominent protagonists. These Inka figures often are held responsible for the current state of the world: they created today’s different groups, and they saved the people in the great flood, for example. Most of these references and narratives link the Ucayali valley with the Andes within a timescape removed from everyday experience but within reach for trained specialists. This timescape is considered absolutely real by many indigenous (and mestizo) people of the region. Working with the Kakataibo and Shipibo-Konibo, I present Bruno Latour’s ‘modes of existence’ as an analytical tool used to delineate and describe the different ontological layers that are accessible for ritual specialists. It results that the Inka are important agents in the making of ‘real people’, either as direct ancestors, or as agents of constructing a ‘transcendent indigeneity’.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

BRAVO DIAZ, ANDREA

University College London (andrea.diaz.15@ucl.ac.uk)

STORIES OF NETWORKS THAT INFRASTRUCTURES TELL

This paper considers the relation between infrastructure design and the maintenance of networks among the Waorani, from Ecuadorian Amazonia. The traditional Waorani longhouse is made with palm, which is an extension of the forest. There, several beings coexist reinforcing their links to the forest. In 2014, the Ecuadorian State offered cement houses to a Waorani village. The Waorani have navigated a transition from longhouses to small cement houses, and the way back, according to their intention of sharing with extended kin, and the need for maintaining the palm house as an extension of the forest. The cement house draws boundaries that respond to the State’s logics: social (smaller families), temporal (modern) and spatial (disconnected from the forest). The palm house, when it is burned draws temporal/spatial boundaries while allowing continuity. I suggest that the Waorani navigate these infrastructures acknowledging different networks and boundaries.

Panel 11: Emptied landscapes and stranger items: Erasures, non-relationality and reimaginings

BRUST, ALEXANDER

Museum der Kulturen Basel (alexander.brust@bs.ch)

PINTURAS, OBJETOS Y LOS SERES NOBLES: MÚLTIPLES USOS E INTERPRETACIONES DE COLECCIONES ENTRE BRASIL Y EUROPA

Armin Caspar trabajó en los 1940s para el Gobierno Federal de Brasil y el Museo Goeldi. Junto con la pintora de origen suizo, Anita Guidi, realizó dos expediciones al interior del país. En 1945 viajaron al Río Tiquié en la región del Alto Río Negro y en 1948 visitaron a los Ka’apor del Río Gurupi. Sus metas eran contrarrestar la imagen negativa que tenían los indígenas en la opinión pública de Brasil por su resistencia en contra el frente colonializador. Su trabajo se plasmó en una colección de objetos y pinturas de la artista suiza. Las obras de Anita Guidi del Alto Río Negro fueron expuestas por primera vez en la Semana do Índio Americano en 1946 bajo el patrocinio de Cândido Rondón del SPI. El presente ensayo explora los distintos usos e interpretaciones que han recibido los objetos y pinturas por parte de diferentes actores entre 1945 y 2019 en Brasil y Europa.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

BUITRÓN-ARIAS, NATALIA

London School of Economics and Political Science, UK (N.Buitron-Arias@lse.ac.uk)

CITIES OF THE FOREST: A UTOPIA THAT AVERTS THOUSAND DYSTOPIAS OR POWER THROUGH URBANIZATION AMONG THE SHUAR OF ECUADORIAN AMAZONIA.

Jivaroan Shuar living in forest villages seek out external resources and capacities that enable them to urbanise the forest for seemingly antithetical reasons: to develop their communities so that they look more like surrounding mestizo settler towns, while keeping their communities from turning into mestizo settler towns. This paper analyses this paradoxical endeavour through the lens of Shuar utopian and dystopian urban imaginaries as embodied in life stories, bodily habits and everyday political strategies. As such, it discusses the various meanings Shuar project onto cities, the means through which they bring about the urbanisation of their territory, and the Sisyphean challenges they encounter in the process. Theoretically, the paper sheds light on a process of controlled 'opening to the other' whereby people transform everyday spatiality and livelihoods so as to preserve a crucial relationship of antagonistic acculturation vis-à-vis mestizo people, as new targets of mimetic enmity.

Panel 01: Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

CAMPBELL, JEREMY

Roger Williams University (jmcampbell@rwu.edu)

A LAND ETHIC FOR AMAZONIA: TERRITORIAL AUTO-DEMARCATION AND INTERETHNIC COLLABORATIONS IN THE TAPAJÓS VALLEY

Over the past several years, "auto-demarcation" (*auto-demarcação*) has become a prominent territorial strategy adopted by indigenous peoples, riverine (*ribeirinho*) populations, and Afro-descendant (*quilombola*) throughout the Brazilian Amazon. In a context of retrenching governance, a surging tide of violent land grabs threatens both the material existence and the constitutional rights of these "traditional peoples" (*povos tradicionais*) to remain in their territories. Auto-demarcation serves as a bold practical and political tool whereby communities assert their rights to occupy, use, and protect their lands from settler incursions. Comparative in scope, this paper explores the cultural, social, political, ecological, and historical dimensions of auto-demarcation throughout the Brazilian Amazon. Instructive in all cases of auto-demarcation (from the Tapajós and Trombetas to Maranhão and Bahia) is the Mundurucu dictum that they are as anteaters (*tamanduá*) confronting the giant snake (*sucuri gigante*) of settlers and government encircling their lands: tranquil until provoked, the anteater is a fierce combatant.

Panel 07: Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

CAPREDON, ELISE

EHESS, Paris (elisecapredon@gmail.com)

UNIONES Y DIVISIONES ENTRE LAS IGLESIAS EVANGÉLICAS INDÍGENAS: EL CASO DE LAS IGLESIAS SHIPIBO DE LA AMAZONÍA PERUANA

Durante la segunda mitad del siglo XX, una parte de los Shipibo, grupo indígena de la Amazonía peruana, se convirtió al cristianismo evangélico bajo la influencia de misioneros extranjeros. En los años 1960, los convertidos empezaron a crear Iglesias y en 1971, se agruparon para formar la Asociación de Iglesias Evangélicas Shipibo-Conibo (AIESHC). Sin embargo, no consiguieron juntar todas las Iglesias del grupo: algunas se quedaron independientes y otras se reunieron en asociaciones disidentes. Si estas dinámicas de agregación y de fragmentación son frecuentes en los movimientos protestantes, que no tienen poder centralizado ni doctrina de referencia, obedecen entre los Shipibo a lógicas particulares. En esta ponencia, buscaremos entender estas lógicas reconstituyendo la historia de la AIESHC y analizando los discursos de pastores y fieles shipibo relativos a la ortodoxia.

Panel 08: Cristianismos controvertidos: diversificación de los modelos cristianos y relaciones interdenominacionales en las tierras bajas de América del Sur

CAROMANO, CAROLINE FERNANDES

Independent scholar (carolcaromano@gmail.com)

THE MUSEALIZATION OF FIRE: WHAT CAN AMAZONIAN ARTEFACTS IN EUROPEAN MUSEUMS BRING TO LIGHT?

For centuries objects manufactured by Amazonian indigenous populations have been collected and distributed to European museums, amongst which many understudied fire-related objects. Certain categories of artifacts produced by fire or used in fire structures are subject to regular analysis, such as pottery, but in narratives produced from these objects fire is almost absent, being a mere coadjutant. Fire, however, is not limited to a secondary role in relationships, requiring an adjustment in the investigator's gaze to tell stories about people and things through time, intertwined with the story of the fire itself. This work presents results of a study of ethnographical Amazonian artifacts housed in European museums, having fire-use as an investigative guiding thread. By applying the concept of family of objects to fire-related artifacts, the study intends in demonstrating how such approach can stir new narratives on objects that are, despite their common relation in fire, frequently interpreted separately.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

CARVALHO, JOSUÉ

Universidade Federal de Santa Catarina (carvalho.josue@yahoo.com.br)

WHILE ADULTS PLAY: ANCESTOR EPISTEMOLOGIES AND THE INDIGENOUS CHILDREN OF THE CONTEMPORARY SOUTH OF BRAZIL

The paper deals with the own forms of learning of the child belonging to the Kaingang Indigenous People of the contemporary South of Brazil. In Brazil, studies on the indigenous child are still scarce, therefore I seek to bring the conceptions of the child by old indigenous people, parallel to other languages of conception with which, over time, indigenous families were being attacked, principally with the arrival of the school and other important border landmarks resulting from the colonial

processes, which were and still are at the present time against the indigenous knowledge to think and conceive their children culturally and socially. I also present a current conversation, with and from the children themselves, their longings, their ways of socializing with each other, which results in their own processes of teaching and learning in peers. Theoretically, I outline dialogues in the field of child anthropology, with interfaces in education, communication, sociology and indigenous children's rights in Brazil, but it is in the child's daily activities, in the analysis of their own contexts of teaching, learning and socialization that the study justifies, fixes and gains form.

Panel 12: Indigenous childhoods and environmental transformations

CARVALHO RODRIGUES LOPES, THAIS DE

University of East Anglia (t.de-carvalho@uea.ac.uk)

EXTRACTIVISM IN THE AMAZON BASIN AND ITS EFFECTS ON INDIGENOUS CHILDHOODS: WHAT THREATENS THE RAINFOREST'S CHILDREN?

This paper discusses the challenges for indigenous child protection in the Amazon basin in face of increasing deforestation, based on an extensive literature review conducted for my doctoral thesis. It explores the relation between extractivist activities (e.g. gold mining and logging) and the violation of children's rights. The paper shows that a neoliberal view of the rainforest as natural resource not only affects environmental conservation and indigenous land rights, but also the wellbeing of indigenous children. For instance, by forcing the displacement of indigenous peoples towards urban settlements, land invaders expose children to a plethora of health hazards and trauma, hence disrespecting the United Nation's Convention on the Rights of the Child. The paper argues that the protection of indigenous peoples' rights is crucial to safeguard indigenous childhoods in the Amazon region, and points to the need of a culturally sensitive approach to child protection in contexts of land dispute.

Panel 12: Indigenous childhoods and environmental transformations

CASCON, LEANDRO MATTHEWS & FRANÇOZO, MARIANA

Leiden University (l.matthews.cascon@arch.leidenuniv.nl, m.de.campos.francozo@arch.leidenuniv.nl)

MUSEUM OBJECTS, NATIVE CHOICES: INVESTIGATING TUPI ETHNOGRAPHIC ARTIFACTS AS SOURCES OF TRANSMISSION OF INDIGENOUS KNOWLEDGE AND AGENCY

Ethnographic museum artifacts have traditionally been discussed regarding a number of questions, such as the historical background in which such collections were produced and the contribution of specific travelers and naturalists for the amounting of such material. However, little attention is given to the role of indigenous people on the forming of collections. This paper will present an on-going study of Brazilian ethnographic artifacts currently housed in European museums, and how these objects simultaneously express ample historical aspects as well as indigenous agency. By focusing on artifacts produced by indigenous groups of the Tupi linguistic stock, the presentation will demonstrate how, through dialogue with historical and ethnographical sources, these objects may be understood as playing part in the transmission, from Colonial Brazil to Europe, of Tupi knowledge regarding plants and animals, a body of information that would ultimately lead to important contributions in the very forming of Western science.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

CASTRILLÓN, JUAN

University of Pennsylvania (juancas@sas.upenn.edu)

DIS-APPEARING THE YURUPARÍ IN THREE ACTS, OR A SHAMANIC ORGANOLGY WITHOUT INSTRUMENTS: WOMAN LAUGHTER, RADIO TOWERS, AND SOUND RECORDINGS IN THE UAUPÉS

Few ethnomusicologists have analyzed sound recordings of Yuruparí instruments among Tukanoan-speaking groups of the Northwestern Amazon in Colombia. The literature about the Yuruparí has revealed in great detail, even graphically, its essential meanings, mythical origins and functions. The way in which this academic gaze saw and heard the Yuruparí constrained its ritual appearance, and masked male-oriented politics of labor and gender in the region instead of interrogating them. However, the predominance of woman laughter over Yuruparí's sounds recorded during a male initiation ritual, the female performance of local activism through radio, and the irruption of restricted sounds into large audiences are cases that call scholars to rethink how they have seen the Yuruparí. This paper attempts to disappear the Yuruparí from the scholars' eyes addressing how its aural occurrence accompanies Amerindians in the ambiguous unfolding of everyday events, when reproduced by new technics and infrastructures always open to creative reenactments.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

CAVIEDES, MAURICIO

Pontificia Universidad Javeriana, Colombia (mauriciocaviedes2009@gmail.com)

ENSEÑAR MARXISMO ENTRE LOS UITOTO: LA EXPERIENCIA DE UN ANTROPÓLOGO PROMOVRIENDO EL MOVIMIENTO INDÍGENA AMAZÓNICO

Esta ponencia analiza la experiencia de algunos antropólogos profesionales colombianos, para entender el origen de un movimiento que buscó apoyar las luchas indígenas por la tierra entre 1960 y 1980, considerado un salto de la antropología clásica hacia nuevas formas de investigación colaborativa por la literatura antropológica colombiana. El texto analiza por qué los antropólogos en el Amazonas desarrollaron una actitud crítica hacia la antropología clásica, pero fracasaron en promover movimientos como los que, con ayuda de otros antropólogos, crecían en los Andes en el mismo periodo. La ponencia argumenta que ese movimiento no habría florecido sin la experiencia frustrada de los antropólogos que intentaron acompañar el nacimiento de un movimiento indígena amazónico. Su objetivo es encontrar lazos entre experiencias de investigadores de los pueblos amazónicos y las de investigadores en otras regiones de Colombia. Tales lazos podrían fortalecer la frágil relación entre organizaciones indígenas andinas y amazónicas.

Panel 07: Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

CERIANI, CÉSAR

FLACSO / CONICET (cesar.ceriani@gmail.com)

PROCESOS DE MISIONALIZACIÓN Y POLÍTICAS DE LA CULTURA EN EL CHACO INDÍGENA ARGENTINO

El trabajo indaga en las articulaciones entre acción misionera y políticas de la cultura en las sociedades indígenas del Chaco Argentino durante el siglo XX. Su objetivo principal es inquirir en los efectos mediadores que tuvieron los procesos de misionalización en las re-adscripciones étnicas a partir de la definición de categorías, clasificaciones y jerarquías. Basado en la investigación de fuentes misioneras y el trabajo etnográfico prolongado en el área, el estudio problematiza el papel de las misiones católicas y protestantes en la producción de etnicidad, a fin de comprender sus similitudes, diferencias y consecuencias en las construcciones identitarias de los grupos toba/Qom, wichí, pilagá y mocoví. El ensayo explora las dinámicas sociopolíticas implícitas en estas configuraciones sociales, cruzadas por estrategias de encapsulamiento cultural o bien de integración a la sociedad nacional.

Panel 08: Cristianismos controvertidos: diversificación de los modelos cristianos y relaciones interdenominacionales en las tierras bajas de América del Sur

CESARINO, PEDRO DE NIEMEYER

Universidade de São Paulo (pncesarino@usp.br)

VERBAL ARTS AND SPECULATIVE KNOWLEDGE IN AMAZONIA

This presentation concerns the relations between language and thought in Amerindian societies, discussing long and complex modes of verbal art that Lévi-Strauss has highlighted throughout the volumes of the *Mythologiques*, such as the “Ayvu Rapyta” and the “Jurupari” as well as others collected among Tukanoan and Panoan speaking peoples. The objective is to reflect upon the speculative, ontological, and political presuppositions of such genres, which could project an original way of conceiving and acting upon contemporary cosmopolitical transformations. The presentation will offer the outlines of a new comparative project about such corpora of verbal arts, inspired by the intersection of philosophical, linguistic, and anthropological conceptual problems.

Workshop: Amerindian Linguistic Natures

CHYC, PAWEL

Adam Mickiewicz University, Poland (pchyc@amu.edu.pl)

ANIMISM AND LANGUAGE SHIFT AMONG THE MORÉ FROM THE BOLIVIAN AMAZON

This paper examines how ontological assumptions (animism) emerges in the daily discourse of young Moré hunters who no longer speaks the native language. Since the 1940s, Moré language speakers living on both sides of the Guaporé river were exposed to very rapid language shift to Spanish (in Bolivia) and Portuguese (in Brazil). Today, around 200 Moré maintain strong cultural identity despite a small population and language change. I analyze a hunting story about “an encounter with a strange peccary” to study relations between modes of thinking and language. Comparing two versions of the narration about “a strange peccary” (in Moré and Spanish) I can identify that animistic assumptions

are “blurred” in the Spanish narration by use of unspecific words. Exploring this I will ask more general questions about relations between ontology, language and history.

Thematic Session 2: Sensing and knowing a transforming world

COLÓN, EMILY

University of Maryland (ecolon@umd.edu)

FEMALE INDIGENOUS ENGAGEMENT WITH BELEM +30

Until recently, Indigenous and Traditional Peoples have had limited representation and engagement with global environmental policy, despite their lands holding 80% of the world’s biodiversity. Impacts of climate change hold women at higher risk, and thus, many organizations have emphasized the need for participation of women in these decision-making arenas. This paper uses data collected as part of an interdisciplinary collaborative event ethnographic team at sites of global environmental governance such as the Paris Climate Summit (COP21), the World Conservation Congress, and the International Society of Ethnobiology (ISE) Congress, focusing on female Indigenous participation and engagement at the recent ISE meeting.

Panel 09: Gender Reconfigurations in Indigenous Amazonia

CONKLIN, BETH

Vanderbilt University (beth.a.conklin@vanderbilt.edu)

BETWEEN SCIENCE AND SYMBOL: MICROBIAL PERSPECTIVES ON SENSORY PERCEPTION AND SOCIAL PRACTICE IN NATIVE AMAZONIA

This paper explores how recent findings from western scientific research on human and more-than-human microbiomes open intriguing perspectives on classic issues in native Amazonian ethnology. In everyday life, microbes make themselves known through bioactivity—the responsiveness and material transformations of bodies and substances perceived in sensations of smell, taste, and changes in physical forms and properties. For Amazonian ethnographers, attention to microbial relations brings sensory experiences of animacy into focus, illuminating how meanings, materials, emotions, and sociality entwine as human and non-human beings co-produce and co-configure local lifeworlds. Focusing on the Wari’ of western Brazil, this talk explores how “thinking microbially” invites rethinking of classic issues in native Amazonian ethnology related to indigenous concepts of the body, biosocial identity and transformation, and the shaping of anthropogenic environments.

Thematic Session 2: Sensing and knowing a transforming world

COVA, VICTOR SACHA

Aarhus University (vcova@cas.au.dk)

I WILL KILL EVERYBODY, THEN THE ARMY WILL KILL ME: EXTERMINATION SCENARIOS AMONG THE SHUAR

In discussing contemporary political and economic challenges facing the Shuar, many of my Shuar interlocutors would recount to me scenarios of extermination which took a similar form: Shuar people will refuse to submit, then the army will come and exterminate them. It would manifest in a variety of

genres: political diagnostic, Biblical commentary, revenge fantasy, dream... At the same time it cohabited with everyday entanglements and sometimes active collaboration with the capitalist market, the Ecuadorian State and the army. This paper relates these scenarios of extermination with Shuar ideas about compassion, dignity, and shame, with materials taken from Christianity, Islam, popular culture and contemporary geopolitics, and with the transformation of their relation to Macabeo settlers with the generalization of wage labour and democratic protocols. I argue that extermination scenarios should not be read only as a reflection on cultural destruction, a call to resistance or as bravado but rather as the condition for meaningful action within a capitalist society.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

DAVENPORT, ROB

University of California Santa Cruz (rbdavenp@ucsc.edu)

BETWEEN THE 'WILD' AND THE ENSLAVED: AMAZONIAN CACAO LANDSCAPES IN THE ANTHROPOCENE

Before and after 1492, the cacao tree (*Theobroma cacao*) lived multiple human and biological temporalities in Amazonian worlds. This paper connects historical ecological with phenomenological engagement, contrasting the relationality of native historical ecologies and embodied landscapes with the non-relationality of deforestation and plantations. I first follow the cacao tree through history: in native, colonial and African experience with the tree, and in the Brazilian Amazon's environmental and social resistance to plantation organization prior to the twentieth century. Second, I participate in working with the cacao tree with peasants and smallholders on a ruined but strangely reforested post-frontier along the Transamazon highway. Drawing on the work of Anna Tsing, Jeremy Campbell and other scholars of frontier conjuration and scale imagination, the paper tracks nonhuman and human interfaces around the cacao tree to develop a dynamic concept of scale – moving through operational, observational, and interpretive 'moments' that variously produce relations or non-relations.

Panel 11: Emptied landscapes and stranger items: Erasures, non-relationality and reimaginings

DE LA HOZ, NELSA

Universidad Externado de Colombia (nelsadelahoz@gmail.com)

DUEÑOS DEL REZO Y DUEÑOS DEL SOPLO

El mantenimiento de relaciones basadas en la solidaridad, el respeto y la reciprocidad, así como un constante rechazo a la violencia física han hecho a los *ɣwɔtɔjɣɔ* (piaroa) famosos en la literatura etnográfica por ser personas pacíficas. Sin embargo, más allá de la calma de su vida cotidiana bulle en el interior del mundo *ɣwɔtɔjɣɔ* otro universo que para los no iniciados permanece invisible. Es en ese universo en el cual se libra la verdadera batalla. Los hombres conocedores tienen un doble papel, mantienen la solidaridad entre los cercanos y a un mismo tiempo manejan las relaciones conflictivas del universo invisible que subyace en el corazón del mundo *ɣwɔtɔjɣɔ*. Mi propósito en esta ponencia es presentar un breve esbozo de la configuración del sistema chamánico y su papel en el manejo de la violencia simbólica entre los *ɣwɔtɔjɣɔ* de Selva de Matavén en el contexto actual de la orinoquia colombiana.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

DODARO, LAUREN

Tulane University (laurendodaro@gmail.com)

EXPLORING CONNECTIONS IN ENVIRONMENTAL EDUCATION, TRADITIONAL ECOLOGICAL KNOWLEDGE, AND EMPOWERMENT IN THE ECUADORIAN AMAZON

Traditional environmental knowledge (TEK) is an important means of empowerment for young girls in the Amazonian community of Canelos, Ecuador. Ceramic-making, garden-keeping, and *chicha*-making are a few of the TEK-reliant skills that young girls learn and that support their livelihood and cultural resilience. However, as the introduction of formal education contributes to the increase in both globalized knowledge and globalized ways of learning in children's lives, it also contributes to the decrease in the persistence of local TEK amongst younger generations; therefore, these empowering skills are also at risk. This research explores ways that TEK empowers young girls, as well as the ways that TEK may coexist with formal education for indigenous residents of the Amazon.

Panel 12: Indigenous childhoods and environmental transformations

DURAND GUEVARA, NATALI

Universidad Iberoamericana Ciudad de México – IBERO (natali.durang@gmail.com)

CUANDO LOS RÍO SE CRUZAN – MITOLOGÍA, ETNICIDAD Y RESISTENCIA EN EL CONFLICTO ARMADO INTERNO PERUANO: UNA MIRADA DESDE EL PUEBLO ASHÁNINKA

La ponencia tiene como eje principal el proceso de construcción de memoria del pueblo amazónico asháninka en relación al conflicto interno peruano y los mecanismos que se construyen para no olvidar, centrándose en el papel del pueblo asháninka durante el conflicto interno armado, a partir del ingreso del MRTA a su territorio, lo cual transformó su quehacer cotidiano y dio lugar a uno de las últimas grandes guerras de la selva central. Sobre estos hechos se plantea investigar el proceso de construcción de la memoria colectiva y del pensamiento mítico de los pueblos asháninkas, articulado en torno al conflicto armado interno y las dinámicas de su vida social en la selva central del Perú.

Panel 06: Memorias de violencia, visiones para el futuro: perspectivas antropológicas en contextos de pos-conflicto amazónicos

ECHEVERRI, JUAN ALVARO

Universidad Nacional de Colombia (jaecheverrir@unal.edu.co)

LANGUAGE IS BREATH: "AUNQUE APRENDAS POCO SE TE ABRE EL COCO"

The quotation in Spanish was the motto of our *Cátedra de lenguas nativas* 'La lengua es espíritu' (Leticia, 2018), a practical attempt to research into the "natures of language" by focusing not on language as a codified system of references (that needs to be "learnt") but on language as activity (Breath) that involves sociocultural encounters, painting, singing, dancing, food sharing (food "speaks"), healing and, indeed, articulate speech (in several languages). By posing language as a dynamic, acting force (*energeia*, sensu W. von Humboldt) instead of a static artifact (*ergon*), this paper seeks to address not only the important theoretical issues raised by the organizers, but also quite

practical issues relating to current (indigenous) concerns about language endangerment, revitalization, documentation, etc., which squarely fit into a naturalistic view of language. What is language – and how is it to be taught, documented? ‘Though you learn little, this [*Energeia*] opens up your nut’.

Workshop: Amerindian Linguistic Natures

EHRENREICH, JEFFREY DAVID & KEMPF, JUDY

University of New Orleans (jehrenre@uno.edu) / Independent Researcher (jskempf@yahoo.com)

THE AWÁ-COAIQUER OF THE NORTHWEST LITTORAL REGION OF ECUADOR: ENVIRONMENT, DISSEMBLING, RITUAL AND THE MAINTENANCE OF ETHNIC IDENTITY

Chibchan-speaking peoples have historically employed various tactics to preserve traditional lifeways. This paper looks at strategies employed by one lowland indigenous group, the Awá-Coaiquer of northwestern Ecuador. Such tactics as adopting western dress and hairstyle, hiding native language, dissembling behavior, and physical isolation, allow the Awá to conceal and protect their ethnic autonomy and identity—to hide in plain sight. The Awá-Coaiquer—living in the 1970s–80s, descendants of Colombian migrants—shroud their world in secrecy. Outsiders rarely encounter Awá behavior or culture free from dissembling. Awá appear to be acculturated farmers, yet, in the face of cultural contact with a dominant and demeaning society, their use of dissembling allows them to hide their ongoing traditional culture. One such example is hiding their traditional shamanic curing ritual. This ritual, using archetypal indigenous shamanic practices, reveals continued indigenous beliefs and behaviors and serves as a method to reinforce and maintain them.

Panel 04: The Chibchan Peoples

ERAZO, JULIET S.

Florida International University (jerazo@fiu.edu)

BECOMING POLITICIANS: INDIGENOUS WOMEN’S PROCESSES OF RUNNING FOR AND HOLDING ELECTED OFFICE

Indigenous women have long been hindered from participation in formal politics due to economic and educational constraints. Furthermore, sexism and racism drive multiple forms of psychological and physical aggression toward indigenous women who attempt to run for political office. Despite these ongoing hurdles, in the last decade, some indigenous women have begun to enter formal politics in Ecuador. This paper will examine the cases of three of these women, outlining their processes of becoming political figures, their struggles with negotiating ongoing prejudices and envy, and their attempts to juggle family obligations with those of political positions that were unthinkable a generation ago. It probes what it means to “become a [woman] [indigenous] politician” in a world that is both globally connected and locally fashioned.

Panel 09: Gender Reconfigurations in Indigenous Amazonia

ERIKSON, PHILIPPE

University Paris Nanterre, France (erikson@u-paris10.fr)

“ORIGINALLY, RIBERALTA WAS CALLED XĒBIYA AND IT WAS RULED BY MAWA MAXOKIRI...” URBAN IMAGINARIES AND URBAN MIGRATION AMONG THE CHACOBO (BENI, BOLIVIA)

In the early 1990's, I overheard a group of people making fun of a fellow Chacobo who, while drinking with a group of mestizos in Guayaramerín, was ashamed to admit his indigenous descent, and therefore allegedly insisted: “*Yo no soy chacobo, no, soy de Wa-la-la-mi-li.*” A tinge of indignation increased the humorous effect stemming from his self-contradicting phonetics. Back then, far from denying their origins, most Chacobo were politically self-assertive, and proudly insisted that the locations of present-day Bolivian or Brazilian towns once were Chacobo strongholds, led by past-time leaders of great renown. In the 1990's, only a handful of Chacobo lived in cities. Since then, about one third of their population came to own houses and spend a good part of the year living in urban settings. This presentation will concentrate on how this came to happen and what effects it has on their “urban imaginaries”.

Panel 01: Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

ESPINOSA, OSCAR

Pontificia Universidad Católica del Perú (PUCP) (oespinosa@pucp.edu.pe)

ANCESTORS AND DESCENDANTS: DIFFERENT INDIGENOUS YOUTH'S WAYS FOR DEALING WITH THEIR ETHNIC IDENTITY AND THEIR FUTURE IN THE PERUVIAN AMAZON REGION

There is not a unique way for indigenous youth for dealing with their ethnic identity and their future as indigenous peoples. In this presentation I address and compare some of these possible paths followed by youngsters from four different indigenous peoples from the Peruvian Amazon region: Shipibo-Konibo, Awajún, Kukama and Yanasha. I'm especially interested in describing how they talk about their own identity, how they connect with the traditions inherited from their ancestors, and finally how they view their future as individuals and as indigenous peoples in a social and political context crossed by racism and the struggle for indigenous rights. While some youth accept their cultural heritage and seek new ways of expressing their indigenous identity in new cultural and political contexts, others prefer to define themselves as “descendants” to mark the difference between the “traditional” way in which their ancestors used to live and the “modern” ways in which they live now.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

FABIANO, EMANUELE

Pontificia Universidad Católica del Perú – PUCP, Peru (emanuele.fabiano1@gmail.com)

ARBOREAL CITY-STATES, PHYTO-WARFARE, AND DENDRITIC SOCIETIES: AN URARINA METROPOLITAN VIEW OF THE WORLD

In the Urarina's urban imaginary, an extensive network of metropolises occupies the rainforest: one for each tree. These “dendritic cities” have strongly normative and even oppressive features, inspired

by hierarchical and authoritarian socio-political models, which define the relationship between the non-human plant entities that dwell within them, the different tree species, and their “human neighbors.” War, production, technology, and trade control the governments of these huge city-states, places noted for their productivity and efficiency, in which intensive cultivation, large-scale cattle ranching, and the manufacture of industrial artifacts sustain a widespread “phyto-war policy.” My paper will analyze how the production –and constant updating– of this indigenous urban imaginary serves to “denaturalize” the effects deriving from closer relations with the stratified and technological national society, through the construction in a forest environment of a complex metropolitan universe.

Panel 01: Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

FAURE, AGATHE

London School of Economics and Political Science, UK (a.faure@lse.ac.uk, agathef.24@gmail.com)

FORCED DISPLACEMENT OF EMBERA DOBIDA FAMILIES IN MEDELLIN AND SOCIAL RECONFIGURATIONS AROUND VIOLENCE

This paper is based on ongoing PhD fieldwork with lowland indigenous Embera Dobida families who have moved to deprived areas of the city of Medellin in order to flee continuing armed conflict in their long-established territories in the Choco department of Colombia. This paper aims to explore the extent to which recent memories of violence in indigenous rural areas are related with present experiences of violence in poor urban neighbourhoods. It intends to investigate how these different experiences of violence have come to reconfigure the Embera families’ social organisation throughout their forced migration. As such, this paper proposes to examine how violence can be a starting point for social reconstruction in experiences of displacement.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

FERRO, MARÍA DEL ROSARIO

Universidad de los Andes (md.ferro26@uniandes.edu.co)

TRACING ANCESTRAL CONNECTIONS: WALKING AND THINKING THROUGH DONALD TAYLER’S WRITING IN IKA TERRITORY IN THE SIERRA NEVADA DE SANTA MARTA

I revisit Donald Tayler’s texts and field notes from 1968 to 1970, in order to explore the network of peaks, sites and landmarks that he narrates around Ika territory in the Sierra Nevada de Santa Marta. In doing so I trace the ancestral connections acknowledged fifty years later by Ika inhabitants. Despite political, economic, social and environmental changes, Donald Tayler (1931-2012) sustains that in understanding Ika offerings, shrines and pilgrimages, we can comprehend, not only their ethnicity but also their historical relations to a Chibcha speaking territory. He refers to Ika land as a map and guiding force that helps us understand what “holds them together as a people.” As I study these intergenerational links through text and field work, I analyse both the historical connections we can build upon as well as the ruptures that allow us to deepen an understanding of Ika territory and ancestry.

Panel 04: The Chibchan Peoples

FEEST, CHRISTIAN

Independent scholar (christian.feest@t-online.de)

COLLECTING AND DISPLAYING BOTOCUDOS IN EUROPE IN THE 1820s

In the 1820s at least seven Botocudos were brought to Europe where three more children were born. Some of them lived in households of imperial or noble families, others were displayed to the public, and all of them attracted considerable attention. Only one of them returned to Brazil, while the mortal remains of three became part of museum collections. This paper outlines the experiences of these involuntary witnesses of cultural diversity, places them in the context of the history of indigenous peoples coming to Europe, and explores the motivations of their “collectors,” the strategies of the operators of their display, and their impact upon the public perception of “savagery” in terms of both alterity and shared humanity.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

FERNANDES MOREIRA, DANIEL

Pontificia Universidad Católica del Perú – Grupo de Antropología Amazónica (GAA-PUCP)
(dafmor78@hotmail.com)

TERRITORIO KUKAMA: EL MAPEO TERRITORIALIZADO, CARTOGRÁFICO Y COSMOLÓGICO EN LA AMAZONÍA PERUANA

Entre los amerindios Kukama (hablantes de la lengua Tupí de la Amazonía occidental), existe una imaginación conceptual que les permite tejer y transformar su multiverso, toda esa ideología está plasmada en su iconografía material contemporánea y ancestral. Apoyándome en 5 etapas de campo (octubre de 2017 – febrero de 2019), este poster tiene por objetivo presentar los resultados de la etnografía realizada con los sabios y apus de las comunidades ubicadas dentro y fuera de la Reserva Nacional Pacaya Samiria (Loreto, Perú), posibilitando la realización del primer mapeo territorializado, cartográfico y cosmológico. Siendo así, en un escenario etnológico de las tierras bajas tropicales, es posible reflexionar sobre las diferentes formas de manejo, distribución del patrón de asentamientos y dinámicas de los grupos locales ubicados entre los ríos Marañón, Ucayali y Amazonas, contribuyendo con una nueva configuración, interpretación y protección del territorio Kukama.

Poster presentation: Session 1

FISCHER, MANUELA & MUÑOZ, ADRIANA

Ethnologisches Museum, Berlin (mm.fischer1@gmail.com) / Världskulturmuseet, Göteborg
(aomunoz@hotmail.com)

ARCHIVES FOR THE FUTURE

Most of the Amazonian collections actually hosted at European „ethnological“ museums were collected in the 19th c. In Berlin for example the most important part was collected by the pioneers of Amazon anthropology since the 1880ies. One aspect of these early Amazon studies is the interinstitutional exchange of collections not only between European museums, but also between Europe and Brazil. This history of interactions within global systems (Osterhammel) does not only

concern the circulation of objects, and knowledge within scientific networks, but also epistemological, political, social, economic aspects, as there are changing scientific interests, collections gathered within colonization projects or those related to extractivism. The collections, only from Amazonia (Brazil, Colombia, Bolivia, Guayanas) at the Ethnologisches Museum in Berlin and at the Världskulturmuseet in Göteborg, add up to nearly 20,000 objects, photographs, early recordings and films as the archive of almost 100 indigenous communities.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

FORLINE, LOUIS

University of Nevada, Reno (forline@unr.edu) *pane*

WHAT'S NEXT? PROSPECTS AND CHALLENGES FOR THE AWÁ-GUAJÁ IN THE TIMES OF BOLSONARO

The Awá-Guajá of Maranhão state, Brazil, have faced a series of challenges since coming into permanent contact with Brazilian mainstream society in 1973. After contact, they were settled into five separate communities by Brazil's Indian Service (FUNAI) yet a number of Awá-Guajá prefer to remain in voluntary isolation and avoid contact with Brazilian nation society. As regional development encroaches upon them, they are undergoing a series of transformations in their livelihoods, social organization, and worldview. In this paper, I would like to explore these scenarios from their perspective. While a number of ethnologists have provided interesting insights, we need to pair these up with Awá-Guajá perspectives to arrive at an intersubjective truth and engage in a productive dialogue. As their ongoing transition unfolds in the 21st century members of their community embrace new forms of alterity and social relations with actors of Brazil's moving frontier.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

FOTIOU, EVGENIA

Kent State University (efotiou@kent.edu)

EMBODIMENT AND SORcery IN SHAMANIC TOURISM

This paper, based on fieldwork conducted near the jungle town of Iquitos, Peru, focuses on the ways that sorcery is conceptualized in the context of shamanic tourism. While initially shamanic tourism tended to "sanitize" ayahuasca shamanism or to at least deprive it of one of its most real dimensions, which is the manipulation of violence—symbolic and non—inevitably with its inherent power inequalities has exacerbated sorcery related discourse and accusations and allowed them to enter the global arena. Approaching sorcery as embedded in particular locations, the paper places it in the midst of western modernity and will reflect on the subjective/embodied experience of sorcery as reflected in the ethnographic data.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

FRANKY CALVO, CARLOS EDUARDO & MAHECHA RUBIO, DANY

Universidad Nacional de Colombia, sede Amazonia (cefranky@unal.edu.co,
dmahecharu@unal.edu.co)

**OLVIDAR PARA RENACER: ELEMENTOS PARA COMPRENDER LAS FORMAS DE LA MEMORIA ENTRE LOS NÜKAK
(AMAZONIA COLOMBIANA)**

La historia de las relaciones interétnicas de los Nükak ha estado marcada por la violencia. Según los Nükak, sus ancestros fueron perseguidos por seres antropófagos y por ello se movían constantemente para sobrevivir, hasta que se refugiaron en el interfluvio de los ríos Inírida y Guaviare, donde criaron a sus descendientes, pero continuaron evitando el contacto, hasta la década de los setenta. Esta visión de su pasado contrasta con la evidencia lingüística, sociocultural e histórica que permite establecer antiguas relaciones con pueblos indígenas de habla Arawak y Tucano oriental, así como transformaciones en sus patrones sociales y culturales. En esta perspectiva, la ponencia explora las formas de construcción y uso de la memoria nükak comparando cómo son recordados eventos del pasado remoto y del pasado reciente, el cual ha estado marcado por efectos del conflicto interno colombiano, como el desplazamiento, el confinamiento y el reclutamiento forzados o el asesinato selectivo.

Panel 06: Memorias de violencia, visiones para el futuro: perspectivas antropológicas en contextos de pos-conflicto amazónicos

GARCÍA BONET, NATALIA

University of Kent (N.C.Garcia-Bonet@kent.ac.uk)

THE FUTURE IS IN THE PAST: INDIGENOUS PEOPLE AND THE BOLIVARIAN REVOLUTION'S 'NEW MAN'

The paper will explore how Pemon indigenous people in Southeastern Venezuela, conceive and construct desirable futures, by negotiating with the imaginary of indigeneity reproduced in the Bolivarian Revolution's discourse. The 'new man', who according to Hugo Chavez, would be brought about by the Revolutionary process, has been linked to traditional indigenous ways of living, in a discourse that emphasises the inherently revolutionary character of indigenous practices and indigenous identities. Indigenous people, therefore, have been portrayed by the government's discourse as the original revolutionaries, with a long history of resisting foreign powers, and of developing ways of living independent from the global market. The positioning of the indigenous past as a revolutionary ideal for the future, implies that indigenous people are expected to articulate their aspirations for the future in terms of a return to their past.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

GARCIA-BRICEÑO, LUIS

London School of Economics and Political Science, UK (l.garcia-briceno@lse.ac.uk)

THE FUTURE IS (ALMOST) NOW: IMMEDIATISM AND CHANGE IN CHRISTIAN DHE'KWANA'S UNDERSTANDINGS OF TIME

Most of the Dhe'kwana people of the Upper Orinoco converted to protestant Christianity in the second half of the last century. This brought about alterations in their notions of temporality including

their everyday life. Christian ideas of time locate the human within a superior chronological flow between poles we call past and future. However, these temporal notions do not fully define Christian Dhe'kwana's organisation of, and ideas of time. For the Dhe'kwana the passage of time is defined as physical paths to be trekked by the person accompanied by others. Time flow is not independent from the immediate inhabitation of the world. This emphasis on presentism and immediacy conditions how the Dhe'kwana shape their own Christianity and how they conceive of their future in general. This paper culminates with reflections on the implications that Amerindian notions of time might impose on debates about the future of the region.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

GASPAR, MELIAM VIGANÓ & RODRIGUES, IGOR M. MARIANO

Museu de Arqueologia e Etnologia da Universidade de São Paulo
(meliamvgaspar@gmail.com, igor_mmrodrigues@hotmail.com)

AN (ETHNO)ARCHAEOLOGY OF ETHNOGRAPHIC COLLECTIONS: CARIBAN CASE STUDIES

The study of ethnographic collections of Amazonian peoples in different museums is valuable both for researchers and the groups who produced them. Each collection originated at different periods and with distinct interests, complementing each other in relation to the type of material collected, the dates of collection, as well as the typology of objects. These objects are produced according to specific materials and techniques, therefore archaeological approaches allow observations of the choices responsible for their variability and production sequence. At the same time, these studies contribute to a better understanding of the material history of the Amazonian peoples, advancing the debate on material culture and ethnolinguistic frontiers. As an example, we present our work with pottery and plaitwork of Cariban speaking peoples in museum collections.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

GOLETZ, ANNE

Philipps-Universität Marburg (anne.goletz@uni-marburg.de)

CORN MASTER OSEMA – ON TRANSMITTING MYTHICAL KNOWLEDGE INTO THE EVERYDAY IN THE SERRANÍA DEL PERIJÁ, NORTHERN COLOMBIA

In a historical-mythical past, corn owner *osema*, visited a Yukpa community, gave the people corn kernels and explained them how to cultivate, harvest and process corn. The narration not only reports on the handing over of corn and the imparting of rules and techniques, but also presents the introduction of agriculture and related ritual and shamanic practices to the Yukpa in Northern Colombia. This paper will explore multi-faceted interweaving of this mythical transmission into Yukpa everyday life: first, its reversal in the case of misconduct – *osema* manifests himself in earthquakes and collects seeded corn kernels; second, its reinforcement through rituals in honor of the corn owner – *osema* rewards ritual activities with a rich harvest; and third, its re-enactment in the vocation of specialists – *osema* is a transmitter of specialized knowledge and is the implicit role model of Yukpa specialists.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America”

GOW, PETER

University of St Andrews, UK (peterggow@gmail.com)

“WORK COLLEAGUES, NEIGHBORS AND FRIENDS”: THE EXISTENTIAL PROJECTS OF URBAN DWELLERS IN PERUVIAN AMAZONIA

Despite the fact that the majority of people in Peruvian Amazonia (defined as the departments of Loreto and Ucayali) live in the cities of Iquitos and Pucallpa, there is surprising little ethnography of their lives. The paper uses my knowledge of life in small settlements on the Bajo Urubamba river to re-read what little is known about urban lives in the region as imagined alternatives to village lives. Urban lives are specifically ‘anti-village’ lives, whereby the existential project available to village dwellers are ‘traded in’ for the much riskier existential projects of urban dwellers. The demographic data is clear that most people in Peruvian Amazonia have opted for urban lives. The paper seeks to answer the question of why this should be so.

Panel 01: Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

GRAHAM, LAURA

University of Iowa (laura-graham@uiowa.edu)

SPEAKING/SINGING AS SPIRITS: REVISITING SEMANTICITY AND MELODY IN THE MULTIPLE NATURES OF LANGUAGE

Using primarily examples from *A’uwẽ-Xavante*, but also drawing on other ethnographic cases, I propose that musicality, as well as referential variation, is an important element of language’s nature within other existential domains. My discussion considers *tãiwa’u mahörö* (thunder calls) in addition to revisiting and extending earlier analyses of *da-ño’re* (song/dance) and *da-wawa* (keening/tuneful lament) which *A’uwẽ-Xavante* understand to be the language of ancients or spirit language. My analysis underscores the importance of musicality in these forms and the simultaneous reduction of linguistic elements, or “linguisticity.” I emphasize that while these expressive forms are referentially diminished, the language of the spirit world is musically elaborated. I argue that focusing exclusively on linguistic elements (or referential variations) excludes or potentially overlooks musicality and the fact that musicality may be an essential element of language’s nature(s) in other existential domains. Citing examples in which music itself, in the absence of linguistic elements, appears to be the language of other existential realms or beings, I propose a linguisticity-musicality continuum.

Workshop: Amerindian Linguistic Natures

GUEVARA BERGER, MARCOS

Universidad de Costa Rica (marcos.guevara@ucr.ac.cr)

ESTUDIO COMPARATIVO DE LOS SISTEMAS DE PARENTESCO DE LOS PUEBLOS CHIBCHENSES, LÍNEAS HIPOTÉTICAS SOBRE SU EVOLUCIÓN

La información sobre sistemas de parentesco de los pueblos chibchenses es incompleta, a tono con su situación histórica y con el interés que los académicos mostraron para entenderlos. Las referencias

surgen de trabajos etnográficos, encuestas lingüísticas, vocabularios recogidos por viajeros, o inferencias a partir de información etnohistórica. Sin pretender plantear interpretaciones definitivas, se intenta esbozar, de manera preliminar, elementos de una posible explicación sobre diferencias encontradas en un sentido evolutivo, partiendo de la lingüística histórica que ha demostrado un desarrollo sociocultural a partir de un ancestro común 7 mil años atrás. Se exploran las posibilidades de cambio cultural de los distintos sistemas presentes de acuerdo a la documentación en todo el espectro de estos pueblos, entre Honduras y Venezuela, considerando filiación, sistema referencial, presencia de clanes o linajes y residencia postmarital.

Panel 04: The Chibchan Peoples

GUZMÁN-GALLEGOS, MARÍA A.

University of Oslo (m.a.guzman-gallegos@sai.uio.no)

SMALL SCALE GOLD MINING AND BARREN LANDSCAPES IN SOUTHERN ECUADORIAN AMAZONIA

Congüime may be depicted as a place that exemplify the current expansion of extraction activities in the borderlands of the Ecuadorian and Peruvian Amazonia. Thirty years of underground and alluvial gold mining have changed rivers, forests and settlements in profound ways. Nevertheless, Congüime defies and exceeds common understandings of extraction. The Shuar small-scale miners of Congüime are owners of a mining company and of several concessions granted by the Ecuadorian state. This paper is concerned with gold's multiple and ambiguous condition and with the various assemblages through which gold come into being. For the Shuar miners, gold is a life taking and live giving person, an animal, a thing and a desired mineral. Gold and its assemblages are related, moreover, to processes of erasures of particular modes of existence, and to these modes' constant re-arrangement. I show how this re-arrangement may defy ethnic asymmetries while confirming the difficulty of creating vital kin relations in barren landscapes.

Panel 11: Emptied landscapes and stranger items: Erasures, non-relationality and reimaginings

HALBMAYER, ERNST

Philipps-Universität Marburg (ernst.halbmayer@uni-marburg.de)

MYTHICAL ACTORS AND FORMS OF CREATION AMONG CARIB AND CHIBCHA-SPEAKING GROUPS OF NORTHERN SOUTH AMERICA

In reviewing the extensive corpus of myths from Carib and Chibcha speaking groups of northern South America one faces a sheer endless list of activities that may lead to creation and transformation and of consequences resulting from these processes. However if we focus on mythical actors and the forms of creation a simplified picture of basic differences emerges that may be instructive for a renewed reflection on elementary differences not only of mythical narratives but the cosmologies of the area and the spectrum of differences between Carib- and Chibcha-speaking groups. The paper will present the picture of socio-cosmological differences emerging from such an analysis of processes of creation and reflect on their theoretical consequences.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

HAUCK, JAN DAVID

London School of Economics and Political Science, UK (jan.d.hauck@ucla.edu)

ON THE EMERGENCE OF LANGUAGE

Amerindian origin narratives imply a communicative transparency across emergent species-boundaries, which is eventually replaced by mutually incomprehensible forms of expression in the course of the acquisition of distinct bodies, but which can also be invoked anew through particular communicative practices and modalities such as songs, incantations, transspecies pidgins and the like. In this fractal schema, language and nonlanguage, communicative transparency and opacity are mutually constituted as figures and ground of one another. This stands in contrast to approaches in the Western intellectual tradition that treat the origin of language as an (evolutionary) achievement of humans while communicative opacity is the given, at the same time informing the understanding of intra-specific communication among humans. I discuss the potential of Amerindian conceptions and practices to provide new perspectives on language and communication relating them to Western approaches such as semiotics, performativity, emergentism, as well as microsociological studies of talk-in-interaction.

Workshop: Amerindian Linguistic Natures

HEMMING, JOHN

Independent scholar (j.hemming@hgluk.com)

RELATIONS BETWEEN THE VILLAS BOAS BROTHERS AND ANTHROPOLOGISTS IN THE XINGU, 1947-1975

The Villas Boas brothers reached the upper Xingu in 1947 as leaders of the government-sponsored Roncador-Xingu Expedition, and soon decided to devote their lives to the wellbeing of the area's indigenous peoples. They made four first contacts and four (controversial) inward migrations. In 1961, after an 8-year political struggle, they and others got the area protected as the 26,000-sq-km Xingu Indigenous Park, the first of its kind in South America. Because they organised free Air Force flights and basic infrastructure, and because the region's 17 peoples were of great interest, this became the destination of choice for some thirty anthropologists during three decades. The brothers themselves wrote popular studies, particularly of mythology, and their relations with academic anthropologists were guarded but businesslike.

Thematic Session 1: Outside views and indigenous realities

HEURICH, GUILHERME ORLANDINI

University College London (g.heurich@ucl.ac.uk)

VOICE AND VOICING IN AMAZONIA

This communication addresses instances in which another person's speech is made one's own. Starting with the presentation of reported speech practices in daily conversations, then moving to semi-ritual retellings, speech play and the capture of another's voice by force, it finally brings examples of voicing nonhumans in ritual discourse. Drawing on studies of reported speech, voicing and capture

in Amazonia and elsewhere, it suggests a possible connection between these different modalities of using another's speech. Reporting, taking and voicing speech, here, are related acts, but with a decreasing distance between animator and author. Finally, the presentation argues that Amerindian understandings of the voice are a step in understanding the meaning of reference in the Amerindian linguistic natures.

Workshop: Amerindian Linguistic Natures

HILL, JONATHAN D.

Southern Illinois University – Carbondale (jhill@siu.edu)

THE CHANT-OWNER AND HIS MUSIC: STEPS TOWARD AN INTEGRATED MUSICAL AND MYTHIC APPROACH TO THE POETICS OF SOCIAL LIFE IN AN AMAZONIAN COMMUNITY

Using ethnographic examples from the Arawak-speaking Wakuénai of the Venezuelan Amazon, this paper will explore the interplay between musical sounds and mythic meanings as the creative core of an indigenous poetics of social life. Sung myths, chanted speech, and narrative discourse are ritually powerful ways of singing-, chanting-, and speaking-into-being powerful mythic beings in specifically human social and historical contexts. These mythic beings – a trickster-creator, proto-human beings, ancestor spirits, and animal-human beings, among others – embody simultaneously life-giving and life-taking powers that are enacted in big, collective rituals, such as male and female initiations at puberty, as well as in shamanic healing rituals. In such contexts, the interplay of musical sounds and mythic meanings is used to define and transcend the boundaries of distinctively human life worlds, providing the basis for a poetics of social life which in turn is re-inscribed in everyday settings through a variety of little rituals.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

HILL, JONATHAN D.

Southern Illinois University – Carbondale (jhill@siu.edu)

DISCUSSANT

Professor and former Chair of Anthropology at Southern Illinois University and Visiting Professor at Vytautas Magnus University in Kaunas, Lithuania. He is the author of *Keepers of the Sacred Chants: The Poetics of Ritual Power in an Amazonian Society* (1993) and *Made-from-Bone: Trickster Myths, Music, and History from the Amazon* (2009). His research interests include ethnohistory, ethnomusicology, and verbal art as performance with a focus on indigenous Amazonia. He has done fieldwork with the Arawak-speaking Wakuénai (Curripaco) of southernmost Venezuela in the 1980s and '90s and served a three-year term (2014-2017) as President of SALSA.

Panel 01: Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

HOFFMANN-IHDE, BEATRIX

Universität Bonn (bihde@uni-bonn.de)

THE XIPAYA AND KURUAYA COLLECTION AT THE ETHNOLOGICAL MUSEUM BERLIN

The Ethnological Museum Berlin houses a small collection from the Xipaya and Kuruaya. These two people used to live on the Iri river and live today mainly in Altamira, on the Xingu river. The ethnographic objects were gathered by Emilie Snethlage on behalf of the museum and are probably the only existing material testimonies from the ancestors of these two people. Some objects of this collection reflect the cultural exchange of the Xipaya and Kuruaya with their former indigenous neighbors and allow conclusions about the ethno-history of this region. Further objects testify the non-indigenous influence on the two groups and today recall its devastating consequences. After both groups were forced to leave their homeland in the early 20th century and began to lose their cultural identity. Today's Xipaya and Kuruaya fight for revitalization of their cultural identity and for land rights, taking the ethnographic objects as support for their efforts.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

HOOPES, JOHN

University of Kansas (hoopes@ku.edu)

"DIFFUSE UNITY," CHIBCHAN ARCHAEOLOGY, AND THE ISTHMO-COLOMBIAN AREA: ASSESSING THE UTILITY OF PROVISIONAL CONCEPTS

We first proposed the concept of an "Isthmo-Colombian Area" based primarily upon the historical and current geographical distribution of speakers of Chibchan languages in a contribution to a 1999 symposium at Dumbarton Oaks. In the twenty years since then, archaeologists have explored and critiqued this model as well as alternatives such as an emically conceived "Chibchan world" and also a "Pan-Caribbean" culture area, the latter characterized by long-term interactions among Chibchan speakers and people of the Antilles and southern Mesoamerica. This paper will review multidisciplinary evidence for relationships and interactions among pre-Hispanic populations of southern Central America and northern South America with a specific emphasis on archaeology, material culture, and iconography. It will evaluate how well we can identify aspects of kinship and social structures, semiotic systems, and worldviews among the archaeological cultures of Costa Rica, Panama, and Colombia, and their connections with living indigenous Chibchan peoples.

Panel 04: The Chibchan Peoples

HOSKINS, CHARLOTTE

University of Oxford (charlotte.hoskins@anthro.ox.ac.uk)

BODY & SOUL: TECHNICAL, VITAL PROCESSES ON GUYANA'S FRONTIER

In this poster I will outline my doctoral research project which considers techniques of body formation among Makushi communities in Guyana. Ethnographic research demonstrates that the Amazonian body is not given, but made by way of vernacular processes; however, Makushi bodies are increasingly brought into being not only through Makushi techniques, but also through techniques of governmental oversight, measurement and intervention. My research explores the interrelations of

Makushi body-making techniques with the interventions of national public health systems by tracing the ongoing formation both of bodies and the techniques which maintain them. As part of my research project, I plan to critically consider the extent to which the chaîne opératoire as a method can be used to document the making of bodies.

Poster presentation: Session 2

JAIMES BETANCOURT, CARLA & SOUZA, TAYNÃ TAGLIATI

University of Bonn (cjaimes@uni-bonn.de)

RAUSCHERT'S ARCHAEOLOGICAL CERAMIC COLLECTION FROM NORTHWEST AMAZON IN BONN

Between the 50s and 70s Manfred Rauschert lived in the northwest Amazon among the Aparai and Wayana groups and collected pre-Columbian archaeological ceramics. He crossed distinct cultural and geographical regions, which reflects on the diversity of ceramic styles collected. Part of these objects resides today in the Bonner Collection. In his field notes Rauschert mentions many times the participation of local people during his search for archaeological objects. In several moments it is the people from the villages themselves who indicate possible archaeological sites, or even exchanged objects with him. In this respect, this presentation has as objective to discuss the established relations between archaeological objects and communities that interact with them in the present, thinking how these objects are resignified and incorporated into the communities' life. Therefore, the proposal is to discuss these relations between society and archaeology using as reference the ceramics that today lie in Bonn.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

JANIK, TARRYL

University of Wisconsin-Milwaukee (tjanik@uwm.edu)

A RETURN TO DARK SHAMANS: KANAIMA & THE COSMOLOGY OF THREAT

Kanaima among the Patamuna of Guyana have been theorized as “cultural expression” of “hyper-traditionality” in response to an encroaching state, its industry and development, evangelism, and modernity. Kanaima is a mode of terror and violence, of healing, enhancing power, and performing masculinity—a symbol that operates in Patamuna mythology, cosmology, and place-making. Kanaima is intimately entangled with jaguar identity and the wildness of the Pakaraimas, functioning as the ultimate symbol of terror and control over the Patamuna and outsiders. Drawing on two months of fieldwork in Paramakatoi Guyana in 2017, the field site for Neil L. Whitehead's important ethnography *Dark Shamans*, I explore how terror is operationalized as a repertoire for personal power enhancement and as a collective assertion by the Patamuna that ties their identity to the jaguar, the wild hinterland, and as masters of violence.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

JOMANTAS, SARUNAS

Wageningen University and Research (WUR), The Netherlands (sha.jomantas@gmail.com)

INTERETHNIC ENJOYMENT, MYTH AND MATERIALISM

Social antagonisms within capitalist societies are steeped between a 'logic of fantasy' mystifying objective appearances, and a capitalist 'logic of production', distorting and hiding structural contradictions. Against this backdrop, contextual and theoretical insights are essential to elucidate the role of fantasies and delusions embedded in the complex interplay between the Marxian commodity form, and the human psyche, where it is conceived. Using a novel approach, based on the Lacanian psychoanalysis, continuous human reproduction of the capitalist market economy is scrutinized, including therein-forged subjectivities and their overall commodification. Using the inter-ethnic frontier of the northeastern Amazon as a case study, the research aims to clarify the paradoxical ability of capitalism to successfully submit people to a depriving market economy, while as a byproduct simultaneously evoking the semblance of their enjoyment in such a process.

Poster presentation: Session 1

KAPFHAMMER, WOLFGANG

Institut für Ethnologie, LMU München (kapfhammerwolfgang@gmx.com)

WAHI. STORIES OF BEADS, WARS, AND RESILIENCE

This paper takes the risk to "abduct" (Alfred Gell) meanings from an object we do not know very much about. The object, a woman's tanga (partly) made of glass beads of the Waimiri-Atroari, obtained probably during one of the violent contact periods experienced by this Carib speaking group of the Brazilian Amazon and today part of the Fittkau collection in the Museum Fünf Kontinente in Munich, inspires to interweave stories of submission, flight and resilience. The mesh of stories on experiences on the "attraction front" (frente de atração), reference at the collector's biography (forced emigration after WWII), and urban indigenous resilience (the Sateré-Mawé women's organization in Manaus) should create empathy with traumas, as well as the healing processes (Amy Lonetree) enclosed in material objects.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

KILLICK, EVAN

University of Sussex (e.killick@sussex.ac.uk)

DECOLONIAL LIMITATIONS? A CONSIDERATION OF APPARENT BARRIERS TO EQUALIZING RESEARCH AND COLLABORATION IN PERUVIAN AMAZONIA

Responding to the recent, powerful and usefully unsettling debates on decolonising academic research and writing, this paper notes that the current literature offers few clear and concrete examples for how these questions can be negotiated by researchers not studying their own communities. The paper explores some of these issues through a discussion of preliminary, collaborative work in the Peruvian Amazon. One focus will be on the perpetuation of 'civilizing' discourses within different groups, particularly in relation to educational practices and imaginaries. The difficulty of undermining hierarchical understandings in research collaborations will also be

discussed in relation to the continuing reification of particular forms of knowledge and ‘expertise’ within the local context as well as the role that funding inevitably plays in shaping research relationships. Through these examples the paper will consider how collaborative research can balance taking seriously and ‘deferring’ to local understandings while also maintaining a critical edge.

Panel 07: Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

KLEIN, TATIANE MAÍRA

PPGAS/USP (tatimaklein@gmail.com)

‘NOSSA ARMA É SOMENTE NOSSA REZA’: COMO OS XAMÃS KAIOWA E GUARANI VÃO À GUERRA

Na região de fronteira entre o Brasil e o Paraguai, o estado de Mato Grosso do Sul concentra hoje a maior população guarani no Brasil: ali, os Kaiowá e Guarani enfrentam há mais de um século graves violações de direitos humanos marcadas pela privação do direito à terra. Partindo de uma etnografia sobre os cantos-rezas dos ñanderu e ñandesy, esta comunicação enfoca a dimensão agentiva da palavra no xamanismo e na ação política kaiowá e guarani, de 2016 ao pós-Eleições 2018. Entre falas, cartas e cantos-rezas, em especial aqueles empregados em assembleias e mobilizações deflagradas por situações de conflito, busco refletir sobre o que fazem as palavras desses xamãs, como lideranças indígenas falam e por que a reza tornou-se arma indispensável neste contexto.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

KREMER, FLAVIA

University of Manchester (flaviakremer@gmail.com)

DEBATING THE FUTURE OF BORORO VILLAGES: SMARTPHONES, FACEBOOK AND THE POLITICS OF REPRESENTATION

This paper looks at the impact of the proliferation of smartphones among Bororo people in Central Brazil. It looks at how smartphones transformed traditional modes of indigenous self-representation and enabled peripheral perspectives of Bororo society, often excluded from “official” forms of community representation, to become public and participate actively in political debates regarding the future of indigenous Brazilians. I argue that the proliferation of smartphones enabled the intensification and pluralisation of Bororo people’s political engagement on Facebook. I also argue that the moral experience of the Bororo navigates tensions between “external” values linked to identity or party politics and powerful “internal” values, such as the moral exchanges predicated in Bororo myth. Through the analysis of “memes” and other Facebook posts, I will examine how they imagine, discuss and negotiate the future in the wake of the 2018 elections, when a far-right candidate, who made explicit threats to their acquired rights, rose to power.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

KRØIJER, STINE

Department of Anthropology, University of Copenhagen (stine.kroijer@anthro.ku.dk)

OIL PALMS AND EMPTINESS: THE CLEARCUTTING OF TREE SPIRITS IN NORTHEASTERN ECUADOR

This paper takes as its methodological point of departure the emptiness (*po'say'yo*) that emerged after the Sieko-pai, living along the the Aguarico River in Northeastern Ecuador, decided to clear-cut parts of their forested territory to engage in commercial palm oil production. The paper interweaves the story about *wi-watí* (the being of growth), who made the forest come into being in mythical time while leaving the lands of 'others' empty, and a shaman's concerns about the barren patches that now exist in Sieko-pai territory as a consequence of the substitution of a forest agroecosystem with a commercial agro-industrial one. I show how the loss of tree spirits that usually inhabit the large slow-growing trees give way to space inhabited by other beings, which are not easily related to or appropriated.

Panel 11: Emptied landscapes and stranger items: Erasures, non-relationality and reimaginings

KUBOYAMA, WAKA

University of Southampton (waka.kuboyama@gmail.com)

PRE-COLUMBIAN COSTA RICAN AXE-GOD JADE PENDANT: A NEW ARCHAEOLOGICAL PERSPECTIVE ON CRAFTING TECHNOLOGIES

The Axe-god jade pendants form the majority of Costa Rican jade artifacts. The utilization of these pendants was accompanied by the emergence of social complexity and hierarchy, and are interpreted as a symbol of status and prestigious objects. These pendants were valued for their celt-like shape. The superior region is typified by human or animal curving while the inferior axe portion is not decorated. In previous studies, it hasn't answered to a basic question, "how crafting people behaved with the artifact". The Axe-god itself has plenty of crafting traits (string-sawing, polishing, and perforation) which would help us to reconstruct the activity of the crafting people. This paper focuses on step-by-step production of Axe-god, which were to be organized according to an internal logic specific to the groups, ;hence the technological variation is important aspect to know not only life-history of the artefacts, but also human interaction and social background.

Poster presentation: Session 2

LANGDON, ESTHER JEAN

National Institute of Research Brazil Plural – IBP (CNPq/INCT). (estherjeanbr@gmail.com)

ORGANIZER

Ph.D. Tulane University 1994. Investigadora y coordinadora del Instituto Nacional de Investigación: Brasil Plural – IBP (CNPq/INCT). En 2014 se retiró como profesora efectiva del Departamento de Antropología Social de la Universidad Federal de Santa Catarina, pero continua como directora de tesis y profesora voluntaria. Sus principales temas de investigación son chamanismo, antropología de la salud, literatura oral y performance. Ha publicado tanto en América como es Europa; títulos recientes

incluyen *Negociaciones de lo oculto: Chamanismo, familia y medicina entre los Siona del bajo; Saúde Indígena e Políticas Comparadas na América Latina* (con M. D. Cardoso); y *Políticas públicas: reflexões antropológicas* (con M. Grisotti).

ENGLISH: Ph.D. Tulane University 1994. Researcher and coordinator of the National Institute of Research: Brazil Plural – IBP (CNPq/INCT). She retired as full professor from the Federal University of Santa Catarina in 2014 and continues as advisor and voluntary professor. Her primary research themes are shamanism, anthropology of health, oral literature and performance. She has published throughout the Americas and Europe; recent books include *Negociaciones de lo oculto: Chamanismo, familia y medicina entre los Siona del bajo; Saúde Indígena e Políticas Comparadas na América Latina* (with M. D. Cardoso); and *Políticas públicas: reflexões antropológicas* (with M. Grisotti).

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

LEVIN, ERIK

University of Chicago – Departments of Anthropology and Linguistics (elevin@uchicago.edu)

THE AMAWAKA SENSORIUM AND THE PRACTICE OF PERSPECTIVISM

Investigations of Amazonian perspectivist systems have heretofore assumed that subjects organize qualia through an Aristotelian sensorium. This is problematic in two regards. First, the Western sensorium delimits legitimate sensotypes to five exteroceptors. Second, its laminations of “micro-qualia” into analytic sensotypes are often mistaken for universals. For example, the ostensibly atomic units that Westerners call “colors” are contingent laminations of hue, saturation, and brightness. The Amawaka (Amahuaca) sensorium, however, includes emotion as a sensotype. Moreover, it includes locally analytic sensotypes that are laminations of exteroceptors and mental phenomena, a combination that Western sensoria proscribe. By grounding a semiotics in Amawaka qualia, the conditions for iconicity (that is, a subject’s experience that a given qualisign is common to distinct entities) change. Iconicity underlies more complex signs, which, in turn, sustain rituals. In this paper, I argue for a novel interpretation of an Amawaka healing ritual by approaching it through the Amawaka sensorium.

Thematic Session 2: Sensing and knowing a transforming world

LEWY, MATTHIAS

Universidade de Brasília (UNB) (matthiaslewy@gmail.com)

INTERSEMIOTIC TRANSLATIONS (TRANSMUTATIONS) IN MYTHICAL COMPLEXES IN THE GUIANAS

Indigenous groups in the Guianas understand mythical complexes as one ontological unit. These mythical complexes are hardly perceived by Western academics as they are constituted by different semiotic systems. As an example, the mythical complex that refers to the manufacturing process of *wowori* (casabe mats) and *sebucan* (yucca squeezer) will be analyzed. The Aretauka (new endonym of former Pemón) men cut the plants and transform the leaves into the mentioned products. Doing so, they have to interact with the mythical layer (pia daktai) of the Aretauka multiverse (Halbmayer) using verbalizations of magic formulas (*tarén*). Both performances, the manufacturing process and the magic formulas, reflect two different semiotic systems which have to be translated to understand the mentioned ontological unit. The method refers to Carlos Severi’s and Roman Jacobsen’s

PRESENTERS AND ABSTRACTS

transmutation that helps to overcome the material/immaterial dichotomies of Western classifications.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

LONDOÑO SULKIN, CARLOS DAVID

University of Regina (carlos.londono@uregina.ca)

MORALITY AND THE INIMICAL GAZE

In many Lowland South American indigenous societies, relations with enemies and other figures of alterity are portrayed as necessary for the reproduction of persons and of groups. The indispensability of Others is a core element in a widespread pattern of accounts—an “Amazonian package”—centred as well on the concepts that persons, and mainly, persons’ bodies, are fabricated socially and that the process of making the bodies of consociates takes place in a more or less perspectival cosmos. This talk attempts to elaborate on how discursive and non-discursive practices regarding enemies and other figures of alterity express, feature in, and shape individuals’ moral evaluations and experiences, and how the latter relate to the larger social and historical processes of relatively conservative reproduction of the Amazonian package. The point of departure is a myth about animals’ attempts at turning a child into an enemy.

Panel 12: Indigenous childhoods and environmental transformations

LOSONCZY, ANNE MARIE

Independent scholar (alolsonczy1956@gmail.com)

DISCUSSANT

Antropóloga, directora de estudios en la Escuela Práctica de Altos Estudios (Paris) y profesora en la Universidad Libre de Bruselas. Autora de cuatro libros y de más de sesenta artículos, ha realizado trabajo de campo en Colombia, Cuba y Hungría. Sus investigaciones recientes se refieren, por un lado, a las ritualizaciones emergentes del duelo colectivo y de la memoria en situación pos conflicto y, por otro lado, a la realización de etnografía plurisituada de prácticas chamánicas, su recomposición transnacional y su dimensión política en contexto multicultural.

ENGLISH: Anthropologist, thesis advisor in the École Pratique de Hautes Études (Paris) and professor of the Free University of Brussels. Author of four books and numerous articles, she has conducted field research in Colombia, Cuba and Hungary. Her recent investigations concern, on the one hand, the emergent ritualisation of collective mourning and memory in a post-conflict situation and, on the other, a multi-situated ethnography that examines the transnational reconfiguration and political dimension of shamanic practices in multicultural contexts.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

MADER, ELKE

University of Vienna, Dept. of Social and Cultural Anthropology (elke.mader@univie.ac.at)

NUNKUI, THE POTTER: CREATIVITY, ONTOLOGY, AND MYTH

The close interlacement of myth, pottery and womanhood among Jivaroan groups has been analyzed from a variety of perspectives since the work of Claude Levi-Strauss. It is associated with Nunkui, a female owner and master of aspects of life including gardening, giving birth, and pottery. In this contribution, I focus on the interactions between creativity, myth, ritual and the everyday. This includes the genre of pottery-anent ritual chants that serve to become and to be a successful potter. I will theorize pottery and related myths and rituals in regard to ontology and beinghood, in particular the logics of the material and the immaterial. This integrates features that range from animistic ontology to notions of owners or masters of certain domains of life. Nunkui, the potter, demonstrates of how diverse dimensions of being in the world come together in creative processes ranging from stories and chants to making and using pots.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

MAGUIRE, PEDRO FERMÍN

Universidade Federal de Minas Gerais (UFMG) (pedritofmaguire@gmail.com)

ARQUEOLOGÍA DE LAS 'CÁRCELES INDÍGENAS' DE MINAS GERAIS, BRASIL

El objetivo de esta exposición es presentar el estudio de dos cárceles indígenas establecidas en Minas Gerais, Brasil: el 'Reformatorio Krenak' y la 'Fazenda Guarany'. El uso de las cárceles ha sido considerado constitutivo de graves violaciones de los Derechos Humanos en un juzgado brasileño y ha abierto la posibilidad de contribuir a una investigación con el objetivo de obtener medidas de reparación a los pueblos indígenas afectados. La memoria oral y viva sobre los mismos lugares, hoy Tierras Indígenas, también permite entender los vestigios materiales de tales episodios de violencia, así como a otras experiencias traumáticas de interacción con el estado y la sociedad no indígenas. Una de las posibilidades de la integración de las dos series de este trabajo arqueológico es la comprensión de la memoria de los crímenes de Estado en diálogo con las violencias ejercidas por otros agentes de la región como los 'fazendeiros.'

Panel 06: Memorias de violencia, visiones para el futuro: perspectivas antropológicas en contextos de pos-conflicto amazónicos

MAHECHA RUBIO, DANY & ARIAS, LEONARDO

Universidad Nacional de Colombia (dmahecharu@unal.edu.co) / Laboratorio de Genética Molecular Humana Universidad del Valle (leoarias2@gmail.com)

UNA MIRADA MULTIDISCIPLINAR A LA HISTORIA DE LAS RELACIONES INTER-ÉTNICAS EN EL NOROESTE AMAZÓNICO

La exploración de la historia de los pueblos catalogados como aislados revela justamente lo contrario. En esta ponencia presentamos evidencia lingüística, histórica (de tradición oral y documentos escritos) y genética (marcadores uniparentales de ADN) de la existencia de amplias relaciones entre los

ancestros de los Nükak, Curripaco, Piapoco, Saliba, Puinave, Hiw y Barasano a lo largo de una extensa área del noroeste amazónico, desde tiempos prehispánicos. Los hallazgos sugieren distintas formas de relaciones entre los grupos, las cuales corresponden a alianzas matrimoniales con predominio del movimiento de mujeres entre grupos, conflictos interétnicos y situaciones de aislamiento o de mayor contacto. Además, esta evidencia apoya la existencia de una alta movilidad espacial de los ancestros de estos pueblos, a través de amplias redes de intercambio, así como también el uso de distintas estrategias para garantizar su supervivencia, como procesos de etnogénesis, aislamiento y cambios en la cosmología y la organización sociopolítica.

Thematic Session 1: Outside views and indigenous realities

MANCUSO, ALESSANDRO

Università degli Studi di Palermo (mancusoale@yahoo.it)

THE “TWIN MYTH” AMONG THE WAYUU IN COMPARATIVE PERSPECTIVE

There has been a comeback of interest for the “Twin myth” in Indigenous Lowland South America. Following Lévi-Strauss, some studies stress how historical changes are incorporated and, in some sense, “prefigured” in indigenous socio-cosmological regimes through their incorporation in the story which is told in it (Gow). Other studies have paid attention to the peculiarities of its narrative construction (Hirtzel) and to its discursive and performative devices (Uzendoski) which make it especially suitable for transmission and controlled variation. Versions of this myth have been recorded also among the Wayuu of the Guajira peninsula. Through other versions recorded during my fieldwork, I will aim to revise the interpretations of the “twin myth” among the Wayuu, showing in particular its importance for Wayuu ideas about creativity, transformation, power, ordering of the world and the relationship between “times of the origin” and the present time.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

MARTÍNEZ MAURI, MÒNICA

Universitat de Barcelona (martinezmauri@ub.edu)

A COMMON CORE OF CHIBCHAN CULTURE? INTERNAL ORGANISATION AND CONFLICT MANAGEMENT AMONG THE GUNA (PANAMA)

This paper wants to contribute to the debate about the existence of a common core of Chibchan culture. To do that I will focus on one of the traits that have been suggested as common to all, or almost all, the Chibchan peoples: the absence of internal warfare. In this paper I will analyse the internal organisation of the Guna people of Panama and their involvement in violent conflicts during the last decades in connection to the ontological principles that guide their life. How do the present Guna handle conflict with other groups? What role has violence played in these conflicts? Does internal organisation based on the specialisation of certain individuals imply hierarchy? Who holds the authority in the Guna society of the present? These and other aspects will be analyzed in dialogue with existing literature on other Chibchan groups.

Panel 04: The Chibchan Peoples

MARTÍNEZ MAURI, MÒNICA & OROBITG CANAL, GEMMA

Universitat de Barcelona (martinezmauri@ub.edu, orobitg@ub.edu)

MEDIOS INDÍGENAS: UN PROYECTO COMPARATIVO Y PLURAL

Este poster quiere dar a conocer los objetivos y resultados del proyecto “Pueblos indígenas, medios de comunicación y significados del conflicto en América Latina” (2016-2018) realizado por investigadores de distintas universidades. A partir de un enfoque etnográfico y un trabajo de colaboración con comunicadores indígenas de toda América Latina, el proyecto se centra en estudiar tanto las especificidades locales, como los aspectos comunes, de los medios de comunicación usados y creados por los pueblos indígenas de las tierras bajas suramericanas, los Andes, Mesoamérica y América Central. Se trata de un proyecto diseñado para facilitar y multiplicar los intercambios entre académicos, comunicadores, organizaciones, creadores, y población indígena en general. Entre sus resultados más visibles destaca la elaboración de un mapa y una página web (mediosindigenas.ub.edu)

Poster presentation: Session 1

MATTEI MÜLLER, MARIE CLAUDE

Universidad Central de Venezuela (marieclaudemat@gmail.com)

THE BASKETRY, TESTIMONY OF A MYTHICAL THOUGHT IN THE INDIGENOUS CULTURES OF VENEZUELA: AN ANCESTRAL ART, TODAY BETWEEN TRADITION AND INNOVATION

Former anthropological investigations have underlined the symbolic dimension of basketry of the Amazonian cultures, bearer of a mythical knowledge, embodied in the iconography associated with their cosmivision. In addition to having a fundamental function in the material culture of the Amerindian peoples, the basketry conveys meanings, specific codes inherent to each culture, intimately related to their cultural heroes, their ancestral figures, protagonists of their mythology. It also can play an important role in shamanic initiation and in the rites of passage that mark the entry of young men and women into adult life. But in recent decades, basket weaving has been prone to ignore this mythical substratum and has become an essentially commercial activity, which generated new criteria of quality and originality to promote the best possible sale. This paper will deal with this contrast between the creative vitality of basket making in some indigenous communities and the progressive weakening of the mythical background of this ancestral tradition.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

MEISER, ANNA

Albert-Ludwigs-Universität Freiburg (anna.meiser@ethno.uni-freiburg.de)

¿CÓMO (Y HASTA QUÉ PUNTO) INDIGENIZAR EL CRISTIANISMO?: DEBATES ENTRE Y DENTRO IGLESIAS INDÍGENAS SOBRE LA AUTENTICIDAD E IDENTIDAD DEL SER “INDÍGENA CRISTIANO” EN LA AMAZONÍA ALTA

A partir de finales del siglo XIX, las misiones cristianas están presentes en la Amazonía Alta. Se fundan parroquias católicas y evangélicas en el territorio indígena – que en su mayor parte buscaban una asimilación de los indígenas hacia la sociedad dominante mestiza. Sin embargo, a partir de los años 60

emergen críticas hacia este modelo: Entre los misioneros nace la convicción que las iglesias deben tener un rostro indígena. Se forman “iglesias evangélicas nativas” y la “iglesia católica autóctona”. Esa aproximación caracterizada por discursos postcoloniales quiere quitar la vestimenta occidental de las iglesias y valorar la identidad indígena. Sin embargo, ese proceso no queda libre de debates, tanto entre las dos confesiones, como dentro de las mismas iglesias y los indígenas cristianos. Por tanto el conflicto de la indigenización de las iglesias es al final un debate sobre el qué de la autenticidad e identidad, tanto cristiana como indígena.

Panel 08: Cristianismos controvertidos: diversificación de los modelos cristianos y relaciones interdenominacionales en las tierras bajas de América del Sur

MEZZENZANA, FRANCESCA

University of Kent (F.Mezzenzana@kent.ac.uk)

THE LIVING FOREST? CHILDREN AND ANIMISM IN INDIGENOUS AMAZONIA

Despite the recent interest for animism in anthropology, the question of how children learn to develop such disposition has rarely been addressed. Drawing on psychological research on children’s relationship to the natural world and my own ethnographic fieldwork in the Ecuadorian Amazon, this paper explores the ways in which indigenous Runa children learn to recognize nonhumans—including animals, features of the landscape and spirits—as subjects with intentions. First, I will look at Runa caretakers’ practice of encouraging children to take the perspective of nonhuman others. Second, I will explore how children’s understandings of nonhuman agency emerge from a direct and independent exploration of the natural world during activities such as fishing, hunting trips and forest walks. Third, I will argue that specific corporeal practices that Runa children undergo from an early age shape the ways in which they come to experience themselves in relation to the nonhuman world.

Panel 12: Indigenous childhoods and environmental transformations

MONTANARO MENA, ADRIANA

University of Vienna (adrianamontanaro@gmail.com)

IN SEARCH OF JUSTICE: INDIGENOUS IN COSTA RICA AGAINST ‘EL DIQUÍS’ DAM

The research is about the strategies of an indigenous group bröran to stop the government’s plan to build El Diquís, an hydroelectrical project in the “Territorio indígena de Térraba”. Doing that, they had to confront in their daily live the racism in the near city, Buenos Aires- who defended the dam’s project. The poster presents a review of their activities (2006-2011), interactions with other social actors and the main discourses used to stop the dam and the work, that already had begun in Térraba. It shows the difficulties for the indigenous groups regarding the project and the role of international institutions in the process to stop El Diquís. The sociology of knowledge approach to discourse (after Keller) was used to analyse the discourses.

Poster presentation: Session 2

MORELLI, CAMILLA

University of Bristol (camilla.morelli@bristol.ac.uk)

THE RIGHT TO CHANGE: SOCIAL TRANSFORMATION AND THE UNCERTAIN FUTURES OF MATSES CHILDREN IN PERU

This talk examines the life-trajectories of Matses children and youth in Peru who are leaving behind the forest-based lifestyle of their elders in the hope to attain a different future in urban settlements. Drawing on an ongoing project that uses animation and collaborative film-making in Amazonia, I will show that in order to attain the adulthood they desire, young Matses make active choices that are not only shaping their social environments, but also posing the basis for radically different futures – even if this means entering unprecedented conditions of poverty and marginalisation as they become part of a global economy in which they occupy a peripheral position. While considering how children and young people’s desires, aspirations and expectation for the future are setting in motion radical processes of socioeconomic change on a global scale, I will discuss how participatory visual methods in collaborative anthropological research can create a space for indigenous youth to discuss the life they hope to attain amidst the critical challenges they face in the present.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

NAPURÍ ESPEJO, ANDRÉS

University of Oxford (andres.napuri@anthro.ox.ac.uk)

EEJA MÚÚJA: THE TESTIMONY OF AN INDIGENOUS BORA WOMAN DURING THE AMAZON RUBBER BOOM

This work presents the testimony given by an indigenous Bora woman to his grandson when he interviewed her with a cassette recorder in the nineties. In her narration, she tells him about the violence suffered during the Amazon Rubber Boom, and what strategies Bora people took to take control of their own lives. Her story also reveals episodes close related to indigenous perspectivism after the creation of new settlements in Peruvian territory—tapirs kidnapping children, or spirits scaring them. Moreover, her life story provides us with new perspectives on the relationships among Bora clans and other indigenous groups of the People of the Center.

Panel 06: Memorias de violencia, visiones para el futuro: perspectivas antropológicas en contextos de pos-conflicto amazónicos

NAUCKE, PHILIPP

Department for Comparative Cultural Research – Cultural and Social Anthropology and the Study of Religions, Philipps-Universität Marburg (nauckep@uni-marburg.de)

¿CÓMO ESTUDIAR LAS MEMORIAS DE LA VIOLENCIA POLÍTICA? REFLEXIONES METODOLÓGICAS A PARTIR DEL CASO DE LA MASACRE DE CUARTO PUEBLO (IXCÁN, GUATEMALA)

La ponencia busca dialogar con antropólogos que trabajan en la Amazonia, sobre los métodos que implementamos en el estudio de las memorias de la violencia política, partiendo de un caso del conflicto guatemalteco. Para estudiarlas nos apoyamos mayoritariamente en entrevistas y testimonios, así pretendiendo (tal vez sin quererlo) que las memorias se pueden conocer mejor a través de expresiones orales. Eso no solo ignora, que ciertos aspectos de la violencia política no son

expresables por sus víctimas (Scheper-Hughes, Bourgois 2004), sino también que, por sus limitaciones lingüísticas, narraciones muchas veces son cerradas (cronológicamente y causalmente lineal), consistentes (sin contradicciones) y generalizadas (sin detalles específicos). Pero, como la violencia política se dirige generalmente hacia un grupo de personas, las memorias de aquella son en sí ambiguas, contradictorias, complejas y diversas. Tanto la finalidad política de las memorias en contextos de pos-conflictos como una metodología basada en narraciones lleva a favorecer ciertas memorias y a des-visibilizar otras.

Panel 06: Memorias de violencia, visiones para el futuro: perspectivas antropológicas en contextos de pos-conflicto amazónicos

NIEDERBERGER, THOMAS

University of Bern (thomas.niederberger@students.unibe.ch)

PRODUCTIVE CONTRADICTIONS? PRACTICING ENGAGED ANTHROPOLOGY WITH THE AUTONOMOUS GOVERNMENT OF THE WAMPIS NATION (PERUVIAN AMAZON)

In 2015, the Gobierno Territorial Autonomo de la Nacion Wampis (GTANW) was constituted with the aim of governing a self-demarcated “integral territory” of over 1.3 Mio. hectares in the northern Peruvian Amazon. The paper presents findings from the author’s engaged participant observation, embedded in the GTANW’s equipo técnico as a PhD student of anthropology, over the first two years of this innovative indigenous institution. How can the contradictions that arise from a position of “dual loyalty” (Hale 2006) – advancing the aims of the GTANW, while contributing to critical theory – become a productive driver for new insights, useful to both sides of the exchange?

Panel 07: Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

NIETO MORENO, JUANA VALENTINA

Independent scholar (juananieto@yahoo.com)

NARRAR LA VIOLENCIA: MUJERES UITOTO, AGENCIA Y TRANSFORMACIÓN

Mi presentación reflexiona sobre narrativas de experiencias de violencia de mujeres uitoto que migraron para Bogotá desde el Caquetá-Putumayo (Colombia), una región que históricamente ha afrontado formas de violencia extrema. Las narradoras reconstruyen y reflexionan sobre acontecimientos difíciles, evidenciando las estrategias que movilizaron para actuar y reconquistar su cotidianidad. En este proceso su subjetividad se transforma, ellas “abren los ojos”, “recuperan la fuerza”, “obtienen alas” y se vuelven “otras mujeres”, mujeres intrépidas, rebeldes, libres, superando narrativamente una posición de víctima. Así, narrar se constituye como un mecanismo en el que las narradoras elaboran un sentido de agencia frente a los acontecimientos violentos. En estas narrativas el parto emerge como una metáfora que da sentido a estos eventos liminales en que se prueba el coraje para enfrentar y actuar para ganar la batalla por la vida en ese espacio que se aproxima a la muerte y al dolor.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

NIÑO VARGAS, JUAN CAMILO

Universidad de los Andes (juancamilonino@gmail.com)

LA COSECHA DE ANIMALES: LA AGRICULTURA COMO MARCO PARA MANEJO DEL ENTORNO ENTRE LOS CHIBCHAS

Estudios arqueológicos en el área chibcha señalan la existencia de una forma de subsistencia centrada en la “cosecha” de vegetales y animales—una serie de técnicas agrícolas que estimulaban el crecimiento de la biomasa animal silvestre, favorecían la práctica de la caza en el interior de los cultivos y funcionaban como un sustituto de la domesticación animal. Esta ponencia examina a esta tesis, y sostiene que la agricultura puede funcionar como un esquema general para la conceptualización del entorno. Muchas prácticas chibchas adquieren pleno sentido: desde la orientación marcadamente agrícola y la participación de los dos sexos en las faenas en los campos, hasta la concepción del mundo como un sembradío, los ritos para asegurar la continuidad de la vida animal y la asimilación de frutos vegetales a especies faunísticas.

Panel 04: The Chibchan Peoples

OAKDALE, SUZANNE

University of New Mexico (soakdale@unm.edu)

PURPORTED LOVE AFFAIRS AND THE DEMARCATION OF THE XINGU PARK: MEDIA AND THE ENTANGLEMENT OF MORAL AND STATE RECOGNITION IN MID TWENTIETH CENTURY BRAZIL

In the 1950s, as Brazil’s first, multi-ethnic reservation, the Xingu National Park was coming into being, it was covered in many stories in the magazine *O Cruzeiro*, owned by media mogul Assis Chateaubriand, a friend of the architects of the Park. Several articles focused on purported love affairs between government workers and indigenous Xinguans. One series follows a Kalapalo woman who marries a sertanista in a large wedding presided over by Chateaubriand himself in Rio. Another follows a nurse and a Xinguan man who fall in love but do not pursue a relationship. Drawing upon Hegelian notions of recognition, this paper looks at how, in Brazilian popular media, purported cases of mutual recognition between indigenous and non-indigenous lovers were dramatized as state recognition was hanging in the balance. It asks how this dramatization of moral recognition and its aftermath may have played a role in legal recognition.

Thematic Session 1: Outside views and indigenous realities

OIKONOMAKIS, LEONIDAS

Durham University, Anthropology Department (leonidas.oikonomakis@eui.eu)

FROM THE *RAINY PLACE* TO THE *BURNT PALACE*: HOW SOCIAL MOVEMENTS FORM THEIR POLITICAL STRATEGIES. THE CASE OF THE SIX FEDERATIONS OF THE TROPIC OF COCHABAMBA

How do social movements form their political strategies? The relevant theory places considerable attention on structure, and argues that when political opportunities are open, movements are more likely to opt for a systemic political strategy; when they are closed, movements are expected to take a more revolutionary turn. However, political opportunities can make some options appear more ‘realistic’ and others less so—but movements don’t always behave ‘realistically.’ They might explain

when movements are more likely to mobilise and what repertoires they adopt once they do so, but they don't account for what happens earlier on: through what mechanisms the movements form their political strategies. Exploring the case of the cocaleros of the Chapare, this article argues that more emphasis should be placed on mechanisms that are internal to the movements, such as: a) the resonance of other political experiences at home and abroad, b) internal struggles for ideological hegemony, and c) the political formation of their grass roots.

Panel 07: Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

OPAS, MINNA

University of Turku (minna.opas@utu.fi)

SPACES IN-BETWEEN: INTER-DENOMINATIONAL DYNAMICS AMONG THE YINE

What is a Christian denomination in indigenous Amazonia? How is a denomination and its role understood within different forms of Amazonian indigenous Christianities? The significance of denominationalism becomes particularly visible in multi-denominational contexts such as that of the Yine people living in southeastern Peru. In a community with three active denominations – Evangelicals, Catholics and Pentecostals – the Yine Christians work at times to enforce the boundaries between denominations and at other times to cross and dissolve them. This paper is an attempt to understand Yine people's movement between, and dwelling in-between, denominations: what in this context is a denomination and what is the meaning of denominationalism for Yine Christians? Through the examination of the Yine inter-denominational dynamics, the paper aims to contribute to wider discussions on the significance of denominationalism for people's lived Christianities.

Panel 08: Cristianismos controvertidos: diversificación de los modelos cristianos y relaciones interdenominacionales en las tierras bajas de América del Sur

OSSA REYES, HUMBERTO

Laboratorio de Genética y Biología Molecular, Colombia (hossa@genetica.com.co)

ANALYSIS OF ADMIXTURE IN NATIVE AMERICAN POPULATIONS FROM COLOMBIA

The current Colombian population is the result of genetic admixture among Native Americans, Europeans and Africans. In this work, a sample of 121 non-related individuals from two Native American groups is analysed. The studied groups belong to communities that have been less subjected to admixture with non-Natives. The Barí, known as "Motilones", are a native group that inhabits the Serranía del Perijá, Norte de Santander. They still speak their original Chibchan language, Barí-ara. We also studied a sample of natives from Guainía, composed of different groups that migrated from the Amazonia and Orinoquian regions, including the Desana, Curripaco, Puinave, Cubeo, Guaunano and Tucano, all belonging to Tucano and Arawak linguistic groups. This study determined genotypic and allelic frequencies for 46 ancestry informative InDels and estimated Native American, European and African admixture proportions. The results showed a very low European and African admixture in the Barí and Guainia native groups.

Panel 04: The Chibchan Peoples

OTAEGUI, ALFONSO

Pontificia Universidad Católica de Chile (aotaegui@uc.cl)

“YOU ONLY CRY FOR THE GOOD AYOREO”. ON RITUAL WAILING AND THE POETIC CREATION OF NORMATIVITY IN THE NORTHERN PARAGUAYAN CHACO

This contribution analyzes how the Ayoreo from the northern Paraguayan Chaco strategically use the creative process of wailing song composition and its ritual-like performance to deal with grief and its possible disruptive effects. These wailing songs typically depict the mourned one as morally good and make references to non-humans, yet every composition is singled out as unique. The creative process of composing a wailing song falls halfway between the specificity of a new composition and the regularity of genre tropes. We will show that this tension allows the Ayoreo to poetically reframe the social disruption of a death –or the threat of one– and re-inscribe it in the normativity of the everyday, while forcing a conviviality-led interpretation of events.

Panel 02: Creating, Transforming, Transmitting... – Creative Processes in Myth, Ritual and the Everyday in Lowland South America

PACHE, MATTHIAS

Universität Tübingen (matthias.pache@uni-tuebingen.de)

LINGUISTIC DIVERSITY WITHIN CHIBCHAN

Among the language families of Central and South America, the Chibchan family is particularly diverse in typological and lexical terms. This diversity has sometimes been argued to reflect a time depth of several millennia. For instance, Rama has only three phonemic vowels, /a/, /i/, /u/, whereas Bribri has fourteen. The morphology of some Chibchan languages, particularly of northern South America, is remarkably complex, especially with respect to person marking. Instead, person marking in Kuna, a Chibchan language of eastern Panamá/northwestern Colombia, is straightforward, and only unbound elements are used for this purpose. This talk aims to discuss the following questions: (1) Which are the domains of particular variability/relative uniformity within Chibchan? (2) What could have been factors triggering family-internal variability? (3) Which features have presumably been preserved, in single languages, from Proto-Chibchan, and which have not?

Panel 04: The Chibchan Peoples

PALUMBO, SCOTT & RODRÍGUEZ-SÁNCHEZ, KEILYN

College of Lake County, USA (spalumbo@clcollinois.edu) / Universidad de Costa Rica (keilyn.rodriquez@ucr.ac.cr)

THE HISTORIC AND ETHNOGRAPHIC USE OF KNOTTED STRING RECORDS IN SOUTHERN CENTRAL AMERICA

This paper presents the evidence for the use of knotted cord records (or *tsa-wö* in Bribri) from southern Central America. The article first examines a museum example (Smithsonian number E15438-0) associated with a population census from the 1870s. We then summarize the historic references to the use of knotted cord records over the past 200 years. Finally, we present information from ethnographic interviews we conducted with elder members of three indigenous groups in

southern Costa Rica (Cabecar, Boruca and Ngöbe). We discovered that knotted string records are within the living memory of several individuals, but these devices exhibited different characteristics than their Peruvian counterparts. While khipu studies largely concern state administration in the Central Andes, we highlight how less hierarchical societies used similar technology. We emphasize that southern Central America represents a previously unknown area associated with the use of knotted cord keeping.

Panel 04: The Chibchan Peoples

PARDO, MAURICIO

Universidad de Caldas (mauricio.pardo@ucaldas.edu.co)

DISCUSSANT

Antropólogo de la Universidad Nacional de Colombia, M.A. de la State University of New York at Binghamton, y PhD de la Universidade Federal de Santa Catarina. Profesor del departamento de Antropología y Sociología de la Universidad de Caldas, Manizales, Colombia. Ha investigado y publicado sobre chamanismo, mitología, etnohistoria y lingüística de los indígenas embera de la región del Pacífico colombiano; sobre el movimiento social afrocolombiano; y sobre música y sociedad en la región del Caribe colombiano. Fue subdirector del Instituto Colombiano de Antropología. Ha sido profesor de planta en las universidades Central, Javeriana y del Rosario, y profesor de cátedra en las universidades del Cauca, de los Andes, Nacional y del Magdalena.

ENGLISH: Undergraduate in Anthropology from the Universidad Nacional de Colombia, Master's from State University of New York at Binghamton, and Ph.D. from Universidade Federal de Santa Catarina. Professor of the Anthropology and Sociology Department of the Universidad de Caldas, Manizales, Colombia. He has investigated and published on shamanism, mythology, ethnohistory and linguistics among the Embera of Colombia's Pacific region; the Afro-Colombian social movement; and music and society in the Caribbean region. He was subdirector of the Instituto Colombiano de Antropología. He has been professor at the Universidad Central, Pontificia Universidad Javeriana and Universidad del Rosario, and adjunct professor at the Universidad del Cauca, Universidad de los Andes, Universidad Nacional y Universidad del Magdalena.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

PELUSO, DANIELA

University of Kent – UKC, UK (D.Peluso@kent.ac.uk)

A TALE OF THREE CITIES: POWER RELATIONS AMIDST ESE EJA URBAN IMAGINARIES

This paper examines the interrelationships between Peruvian Ese Eja communities, the regional capital and the 'land of the dead' as they unfold around one community's particular encounter with a mysterious young girl. My analysis of the encounter brings into focus Ese Eja social imaginaries, with varying degrees of urbanity, about places and alterities in social, economic and legal aspects of Ese Eja quotidian life. Here, I propose that such imaginaries speak of potential states of being and serve to confirm as well as to subvert indigenous understandings of power relations while keeping Ese Eja at the centre of their worlds.

Panel 01: Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

PENFIELD, AMY

University of Bristol (amy_penfield@yahoo.com)

THE TERROR OF IMMINENCE: TEMPORALITY AND APPROACHING NON-INDIGENOUS WORLDS IN AMAZONIA

During fieldwork among the Sanema of Venezuelan Amazonia, strange and dangerous beings continually lurked at the outskirts of the community: '*oka töpö*', or camouflaged raiders. These were beings that were never seen, but were described as the source of much misfortune in Sanema lives. *Oka töpö* infused stories of the recurring deaths and continual migrations that defined the past; but they also permeate an underlying present-day anxiety concerning the advancing non-indigenous world in its many forms. This paper will explore how often-recounted tales of timeless inexplicable forces – specifically in this case *oka töpö* – fringe anxieties about radically changing and unknown futures. By examining the motif of *oka töpö*, Sanema perceptions of historical and contemporary transformation, as well as their strategies for navigating the unfamiliar, are examined in depth. The analysis in turn sheds light on transforming Amazonian temporalities in general, and the emerging subjectivities that are increasingly bound to national society, urban lives, and broader state initiatives.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

PÉREZ GIL, LAURA

Unversidade Federal de Paraná (lauranawa@gmail.com)

PUSANGAS, BRUJERÍA Y RELACIONES CONYUGALES ENTRE LOS YAMINAWA (AMAZONÍA PERUANA)

A lo largo de las dos últimas décadas entre los Yaminawa (Amazonía peruana) se puede observar una intensificación de los viajes a la ciudad, así como el aumento del número de familias que se establecen allí. Entre las causas o efectos asociados a este hecho, uno de los más significativos es el de la ampliación del campo chamánico. No sólo diversos tipos de especialistas, sino también técnicas y conceptos, se han ido introduciendo en la práctica chamánica yaminawa. En esta presentación mi objetivo es analizar el efecto de esta transformación en las relaciones conyugales. Una buena parte de los conflictos entre esposos y/o amantes se manifiesta a través del lenguaje de la brujería y es gestionado en función de conceptos, prácticas y practicantes disponibles para los Yaminawa a partir de este, para ellos, nuevo campo chamánico.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

PÉREZ GIL, LAURA

Unversidade Federal de Paraná (lauranawa@gmail.com)

ORGANIZER

Realizó maestría y doctorado en el programa de Pós-Graduação em Antropologia Social en la Universidad Federal de Santa Catarina con investigaciones sobre organización social y chamanismo entre grupos pano (Yawanawa, en Brasil, y Yaminawa en la Amazonía peruana). Actualmente es profesora en el Departamento de Antropología de la UFPR y directora del Museo de Arqueología y Etnología de la misma universidad. Sus principales intereses son la conexión entre chamanismo y violencia en contexto indígena, la transformación de los sistemas chamánicos, y las colecciones etnográficas de pueblos indígenas amazónicos en museos.

PRESENTERS AND ABSTRACTS

ENGLISH: Received her Master's and doctorate degrees from the Graduate Program in Social Anthropology of the Federal University of Santa Catarina with investigations on social organisation and shamanism among Panoan indigenous groups (Yawanawa of Brazil and Yaminawa of the Peruvian Amazon). Currently she is professor of the Anthropology Department of the Federal University of Paraná and director of the Archaeology and Ethnology Museum of the same university. Her main interests include the connection between shamanism and violence in the indigenous context, the transformation of shamanic systems and ethnographic collections of Amazonian indigenous peoples in museums.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

POZO-BULEJE, ERIK

LAS-EHESS / GAA-PUCP (epozo@pucp.pe)

CATÓLICOS Y EVANGÉLICOS: SOBRE LAS FORMAS CORRECTAS DE MATRIMONIO Y PARIENTES PROHIBIDOS PARA LA VIDA CONYUGAL CRISTIANA Y LA PERSISTENCIA DEL SISTEMA DE PARENTESCO Y MATRIMONIO JÍBARO AWAJÚN (AGUARUNA) DE LA AMAZONÍA PERUANA

El cristianismo es el marco espiritual generalizado en el que interactúan los jíbaros awajún (aguaruna) de la Amazonía peruana tanto dentro de sus propias comunidades de origen como en los espacios urbanos a los que constantemente se desplazan. Así se configura un espacio relacional gobernado por ideologías tanto católicas como evangélicas. Si la base común relacional es el cristianismo, no obstante, las formas dichas correctas de ser cristiano desde el punto de vista awajún están en constante disputa tanto dentro de sus comunidades de origen como en los espacios urbanos. Una de esas formas correctas en disputa son las maneras de establecer lazos matrimoniales y la manera de definir parientes prohibidos para el matrimonio. En esta ponencia mostraré la manera en que estos tipos de disputas de formas correctas tanto católicas como evangélicas se manifiestan en los discursos awajún para luego contrastarla con los matrimonios que se realizan en la práctica entre ellos.

Panel 08: Cristianismos controvertidos: diversificación de los modelos cristianos y relaciones interdenominacionales en las tierras bajas de América del Sur

RATTUNDE, NAOMI

University of Bonn, Dep. of Anthropology of the Americas (naomi.rattunde@uni-bonn.de)

CHAQUIRAS DE LAS TIERRAS ALTAS Y BAJAS DE SUDAMÉRICA

En este póster esbozaré mi proyecto de investigación doctoral sobre chaquiras, término que aglutina tanto cuentas de una variedad de materiales como los artefactos hechos de las mismas. Las cuentas, especialmente las de vidrio, han sido objetos de intercambio y de negociación de alteridad e identidad en la "zona de contacto" y más allá. Los artefactos de chaquira son elementos sustanciales para la creación de cuerpos humanos y están relacionados con mitologías y prácticas rituales. Presentaré la base material de mi investigación, que son las chaquiras arqueológicas y etnográficas en el museo universitario BASA en Bonn, enfocándome en los materiales de tierras bajas. Ejemplificaré que el estudio de las chaquiras en una perspectiva de larga duración y comparativa entre tierras altas y bajas de Sudamérica puede contribuir a comprender más profundamente las relaciones entre seres humanos, no-humanos y artefactos en las sociedades amerindias.

Poster presentation: Session 1

REVILLA MINAYA, CAISSA

Max Planck of Evolutionary Anthropology (caissa_revilla@eva.mpg.de)

BIOLOGICAL CONSERVATION AND ONTOLOGICAL CONFLICTS AMONG THE MATSIGENKA OF THE PERUVIAN AMAZON

While indigenous societies are increasingly viewed as fundamental actors in guaranteeing the success of biological conservation strategies in their localities, these strategies are largely based on “modern” conceptualizations of the world, though this often goes unrecognized. Recent approaches in anthropology challenge such ontological hegemony, alluding to the existence of distinct ontologies that constitute alternative worlds or realities. However, such approaches tend to exoticize non-Westerners, conceptualizing ontologies as bounded, atemporal constructs. This paper addresses this issue from a theoretical and empirical middle-ground, by exploring the environmental factishes –half material, half ideological things – underlying biological conservation efforts in the context of a community of indigenous Matsigenka located in a national park of the Peruvian Amazon, and examining whether the worlds of the actors involved are as radically different as ontologists suggest.

Thematic Session 2: Sensing and knowing a transforming world

RICAUD ONETO, EMMANUELLE

Ecole des Hautes Etudes en Sciences Sociales (ricaud.oneto@hotmail.fr)

ESTRATEGIAS ALIMENTARIAS INFANTILES Y COMIDA ESCOLAR ENTRE LOS NAPURUNA – KICHWA DEL RÍO NAPO – Y LOS MAIJUNA – TUKANO OCCIDENTALES -, AMAZONÍA PERUANA

Desde 2012, el Estado peruano dispensa el programa de alimentación escolar Qaliwarma, priorizando a partir del año 2014, por medio de una resolución ministerial, los niños indígenas de la Amazonía. Este proceso ha generado la reconfiguración de sus estrategias alimentarias, basadas en saberes etnoecológicos y en relaciones tejidas con sus parientes y otros cuidadores. Este ensayo busca comparar los procesos de selección, rechazo, y combinación de alimentos de los niños maijuna y napuruna, así como su vínculo con la figura del Estado. Mostraremos que la familiarización de los niños a alimentos industriales les permite navegar dentro de entornos tanto selváticos como urbanos, el “aprender a comer como” siendo un eje de la construcción identitaria en la Amazonía. Además, analizaremos las tensiones existentes entre los diferentes modelos alimentarios. Éstas implican la intervención de los cuidadores en la educación alimentaria de los niños para que se puedan convertir en personas fuertes y vigorosas según su propia cosmovisión.

Panel 12: Indigenous childhoods and environmental transformations

RODRÍGUEZ-SÁNCHEZ, KEILYN

Universidad de Costa Rica (keilyn.rodriguez@ucr.ac.cr)

EL AMAMANTAMIENTO HASTA LA PUBERTAD Y ALOMATERNO COMO TÉCNICAS FAMILIARES PARA LA COHESIÓN INTERGENERACIONAL ÉTNICA Y AMBIENTAL ENTRE LOS BORUCAS Y LOS CABÉCARES

Se expone de manera comparativa la función cultural del amamantamiento tardío, incluso hasta la pubertad, en dos pueblos chibcha de Costa Rica, con 3.800 años de separación lingüística: los borucas (de contacto temprano con lo conquistadores) y los cabécares del norte de Chirripó (que no fueron

conquistados). En el ámbito mundial solo se ha registrado prácticas de amamantamiento hasta los 7 años, por lo que este hallazgo supone un aporte importante para la comprensión de la forma en que la cultura predispone la vinculación de las personas al grupo y al territorio, durante la socialización primaria y donde la leche materna para la cría humana es importante. Pero el amamantamiento no tiene esa única función; encontramos cómo esta práctica es un mecanismo femenino para la cohesión intergeneracional en el grupo y al ambiente, a manera de resistencia cultural ante los intentos de desindianización desde las sociedades dominantes.

Panel 12: Indigenous childhoods and environmental transformations

ROGALSKI, FILIP

Institute of Philosophy and Sociology, Polish Academy of Sciences (f.rogalski@gmail.com)

NAME, VOICE, AND ETHOS – ENACTING AGENTS IN THE EVERYDAY LIFE AMONG THE ARABELA (PERUVIAN AMAZONIA)

The Arabela – a group of zaparoan origin – often claim to adopt other humans' and non-humans' ways of doing things and referring/reacting to their environment. They do it through a variety of speech acts (announcements of actions, comments about other peoples' actions, exclamations, etc.) to accomplish various interactional ends (from avoidance to teasing). The paper will show that those different forms of enacting other agents in everyday life actualize an animic representation of the society composed of human and non-human persons sharing similar interiority but having different bodies. Also, a specific conception of the Arabela agent will emerge from this analysis where the Other is individualized as a static ethogram of gestures and voices, while the Self has to prove his/her ability to singularize Others and use their names, words, and gestures. The paper aims to stimulate a reflection about the links between everyday linguistic/gestural interactions, and the ontology.

Workshop: Amerindian Linguistic Natures

ROLANDO BETANCOURT, GIANCARLO

University of Virginia (Giancarlo.rb@gmail.com)

TROUBLE IN PARADISE: COLLABORATION AND PARTICIPATORY CONSERVATION

The Alto Purus National Park and the Purus Communal Reserve were created in 2004, covering a territory which many of the neighboring Indigenous Peoples consider to be their ancestral homeland. According to the State agencies and NGOs involved in the process of creating and managing these protected areas, this process was done following a collaborative and participatory approach in order to be respectful of the rights and desired futures of the local populations. However, these protected areas have become the source of conflict and political tension in the Purus province. This presentation will discuss preliminary findings on the sources of these tensions and conflicts, paying particular attention to the perspective of the Mastanawa people, their ideas of collaboration, what the State is, and how public servants and researchers should behave.

Panel 07: Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

ROMIO, SILVIA

EHESS- PUCP (silvia.romio@gmail.com)

EL “PRE-BAGUAZO” Y SUS HISTORIAS: ANATOMÍA DE UN CONFLICTO (ALTO MARAÑÓN- PERÚ)

Tomando distancia de la versión oficial de “la historia del Baguazo”, el presente estudio quiere tomar en cuenta las percepciones y los recuerdos propuestos por los mismos manifestantes, poniendo en valor aspectos que hasta ahora no han sido tomados en cuenta. Esto llevará a la reconstrucción de una dinámica local extremadamente compleja dentro del Paro Amazónico, con elementos como el surgimiento de diferentes facciones de insurgentes (los Comités de Lucha), a particulares dinámicas de poder y jerarquía entre ellos, así cómo a formas violentas y de competencia hacia la disputa “del poder”. La sobre-posición de diferentes formas y conceptualización de la organización de la lucha por parte de los actores locales llevará a una agudización de la violencia entre ellos mismos, fenómeno hasta ahora poco considerado y descrito. La presente ponencia mirará la elaboración de un análisis inter-disciplinario, capaz de conjugar las herramientas puestas a disposición por la antropología de la violencia, la etnografía amazónica y los estudios políticos.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

ROMIO, SILVIA

EHESS / PUCP (silvia.romio@gmail.com)

‘YO HE SERVIDO A MI PATRIA’: MEMORIAS DE CONFLICTO ENTRE LOS EX-RESERVISTAS AWAJÚN DEL ALTO MARAÑÓN (AMAZONÍA PERUANA)

En ocasión del Conflicto del Cenepa (1995), los ejércitos de Perú y Ecuador volvían a enfrentarse en la selva amazónica de la Cordillera del Cóndor, un caso emblemático en la historia latinoamericana, siendo el conflicto fronterizo más discutido (más de un siglo). En esa ocasión, los dos ejércitos contaron, por primera vez, con reservistas indígenas de los Shuar-Achuar (por Ecuador) y de los Awajún- Wampis (por el Perú). Los jibaros, grupos indígenas que desde la época colonial eran el emblema de la condición de “salvajismo”, se convirtieron en “defensores de la patria” en un arco de tiempo bastante limitado. ¿Qué tipo de relación estos indígenas habían establecido con el ejército y qué forma de “identidad nacionalista” habían ido incorporando? Observando el caso peruano, podremos evaluar como estos mismos actores serán, sucesivamente, los principales manifestantes dentro de las manifestaciones del 2008-2009 (Paros Amazónicos), y los autores del enfrentamiento llamado “Baguazo”.

Panel 06: Memorias de violencia, visiones para el futuro: perspectivas antropológicas en contextos de pos-conflicto amazónicos

ROSAS RIAÑO, DIANA

Universidad Nacional de Colombia (drosasr@unal.edu.co, diana.rosas.riano@gmail.com)

‘YO ME PARTÍ’: NARRATIVAS SOBRE LA EXPERIENCIA DE LA PRIMERA MENSTRUACIÓN EN MUJERES TANIMUCA, MATAPI, YUCUNA Y LETUAMA

La antropología amazónica ha prestado una especial atención al cuerpo en los procesos de formación de persona a lo largo del ciclo vital. Como resultado el cuerpo se ha privilegiado como categoría analítica y operador lingüístico que permite comprender el ordenamiento social y simbólico de la

sociedad, o como la clave ontológica para avanzar hacia una comprensión sintética de ella. Esto ha dejado de lado la dialéctica de la experiencia física, subjetiva y personal en el proceso de generar conocimiento. La experiencia corporal amazónica es la experiencia de vida, porque es con el cuerpo que se anda el camino del aprendizaje; por eso en esta propuesta exploro la experiencia de la menarca en la narrativa de mujeres de difernetes generaciones de la cuenca del Mirití Paraná, como una experiencia corporal, material, fisiológica, personal y subjetiva que configura una experiencia de vida que lleva a un aprendizaje social, cultural y existencial.

Panel 09: Gender Reconfigurations in Indigenous Amazonia

RYBKA, KONRAD

Musee du Quai Branly – Jacques Chirac (konrad.rybka@gmail.com)

LINGUISTIC, ETHNOGRAPHIC, AND ART COLLECTIONS: A STUDY OF FIRE FANS IN SOUTH AMERICA

In South America, despite demonstrable grammatical convergence that defines several linguistic areas, lexical borrowing is rare. This raises two questions: What factors moderate the rate of lexical borrowing and how is its paucity compensated by other lexical processes when cultures come in contact? A particularly suitable domain to investigate these questions is the vocabulary of man-made objects. A comparison of the artifacts can determine in which cases their manufacture has diffused, providing a benchmark against which the linguistic consequences of the diffusion and their determinants can be measured. Using museum collections, ethnographic literature, colonial artwork, and language data, I uncover small- and large-scale patterns of cultural and linguistic borrowing of fire fans—tools for fanning cooking fires. The results illuminate the spatiotemporal trajectory of a borrowing chain linking the mouth of the Amazon with its headwaters, shedding light on Amazonian prehistory and the mechanisms moderating the linguistic results of contact.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

SANCHEZ CARO, CARMEN MARIA

Université Paris 13 (carmenmsanchez@gmail.com)

PERFORMANDO INDIGENISMO EN BOGOTA

A través de una exploración de documentos de políticas y una metodología multimodal (video-observación, observación focalizada y entrevistas) en cinco de las Casas de pensamiento indígena (CPI) de Bogota, intentamos comprender lo que significa atender a los niños pequeños de grupos minoritarios. ¿Podrían los servicios de educación y cuidado de la primera infancia (AEPI) reducirse a criterios étnicos? Considerando todo esto, se decidió realizar un trabajo de campo para comprender la vida cotidiana de los niños que asisten a estos servicios en Bogota y lo que ello significa para ellos. La pregunta central reside en una crítica fenomenológica de la interpretación (performing) de un indigenismo institucional, o cómo los cuidadores y los niños indígenas se enfrentan a un guion institucional que les pide que interpreten un indigenismo institucionalizado.

Panel 12: Indigenous childhoods and environmental transformations

SANTOS-GRANERO, FERNANDO

Smithsonian Tropical Research Institute, Panama (SantosF@si.edu)

THE DEEP ROOTS OF SOUTHERN ARAWAK URBAN IMAGINARIES: TALES OF ALTERITY IN THE “LONGUE DURÉE”

Yanasha and Ashaninka cosmologies mention the existence of underwater and subterranean cities inhabited by non-human or other-than-human beings. For these peoples, cities seem to be the epitome of “otherness”. One would be tempted to think that the large towns and cities of modern Peru have been the templates upon which these imaginaries were modeled. But are they? Some theoreticians have argued that the history of humanity is, largely, the history of the opposition between polis and nomos, that is, between city dwellers and peoples that are more mobile. In their view, cities are as crucial to the shaping of mobile peoples’ identity, as mobile peoples are essential to urban identities. Here I explore the relationship of Arawak peoples with cities and city dwellers by adopting a “longue durée” perspective in the hope of demonstrating that native Amazonians’ fascination with urban life may be much older than we have previously assumed.

Panel 01: Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

SARMIENTO BARLETTI, JUAN PABLO

Center for International Forestry Research (J.sarmiento@cgiar.org)

WHO REPRESENTS WHOM? THE CHALLENGES OF COLLABORATION AND REPRESENTATION IN LORETO’S MESA PIACI (PERUVIAN AMAZON)

I examine an under-explored issue in relation to isolated indigenous peoples- their representation in decision-making spaces. This is a key issue as, by definition, they cannot represent themselves. Scholarly and policy discussions stop at the guidelines of the United Nations Office of the High Commissioner for Human Rights for their participation, without considering the representativity of the actors that fulfill this role. I think through this representativity through my work with the Mesa PIACI in the Peruvian region of Loreto. Set up as a multi-stakeholder collaborative roundtable, it has the complicated task of discussing the approval of five reserves for isolated peoples in areas with overlapping (and clashing) land-use regimes. Based on interviews with participants and non-participants to the Mesa, representing indigenous organizations, local and national government agencies, and NGOs, I engage with the issue of representativity noted above by considering the perspectives at play in the Mesa and the motivations behind them.

Panel 07: Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

SEMPERTEGUI, ANDREA

International Graduate Centre for the Study of Culture (GCSC), Justus-Liebig University Giessen (andrea.sempertegui@gmail.com)

AMAZONIAN WOMEN AND ECOFEMINISTS IN ECUADOR: A PARTIALLY CONNECTED ALLYSHIP

“Alliance” and “allyship” imply different ontologies of relationality. Under neoliberal conditions, an alliance is a relation between two self-interested, closed units. Allyship, by contrast, describes entities that are connected by intra-relations that are integral to the entities themselves. Even if the latter is permeated by conflict and power asymmetries, allyship should be understood as a partially connected relationship

between beings that respond to and incorporate each other's positions in order to facilitate what I call, borrowing from Marisol de la Cadena, "co-labor." In this paper, I focus on the allyship between ecofeminist activists and a group of Amazonian women from the southeastern rainforest in Ecuador. Even if both of these collectives have conflictual and sometimes irreconcilable imaginaries of territory, communality, and even solidarity, they co-labor for the common goal of stopping the expansion of oil extraction projects, and have thus transformed one other's discourses and political strategies in the process.

Panel 11: Emptied landscapes and stranger items: Erasures, non-relationality and reimaginings

SHEPARD JR., GLENN H.

Museu Paraense Emílio Goeldi, Belém do Pará, Brazil (gshepardjr@gmail.com, ethnoground.blogspot.com)

KAYA-POP: APPROPRIATION, AUTHENTICITY AND INDIGENOUS MODERNITY IN BRAZIL

Indigenous people throughout Latin America have become active consumers of electronic media, making use of video cameras, cell phones and laptops to create and transmit their own artistic and cultural productions and political views. The Mebengokrê-Kayapó people of Brazil have been pioneers in indigenous media production. The results can be complex and surprising, ranging from the spectacle of the "Miss Kayapó" beauty pageant to catchy electronic music including an indigenous-language cover of the Beatles. The Kayapó concept of nekrex ("ceremonial wealth") governs the circulation of ceremonial objects and other forms of cultural prestige, including names, specialized knowledge and songs. The Kayapó's unique forms of engagement with video cameras, cell phones, television and pop music are strongly shaped by the cultural logic surrounding nekrex. This paper explores how Kayapó appropriations of digital technology challenge our notions about cultural authenticity, while revealing new fault lines in the evolving paradox of indigenous modernity.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

STAFFORD-WALTER, COURTNEY

University of Edinburgh (cstaffor@ed.ac.uk)

FROM THE FARM/FOREST TO SCHOOL: SPIRIT RELATIONS AND RECIPROCITY IN SOUTHERN GUYANA

In the savannahs of Southern Guyana, the two most familiar places for Amerindian young people are their home communities and their boarding schools. In this paper I will explore how these radically different spaces inform the ways in which young people engage with human and non-human actors alike. Through the lens of relations with spirits specifically, I will focus on narratives about spirit interaction on the farm and in the forest, and put these in dialogue with a phenomenon called the sickness, a form of spiritual crisis that primarily affects young women in boarding school dormitories. Through highlighting how these interactions differ sharply-in characteristics and in structure-I will illustrate what the impact of a shift in environment can tell us about kinship, consubstantiality, and Otherness. Finally, I will consider the gendered aspect of these spiritual exchanges, and make connections between this and the history of gendered movement in the region.

Panel 12: Indigenous childhoods and environmental transformations

SZTUTMAN, RENATO

Departamento de Antropologia/Universidade de São Paulo (sz.renato@gmail.com)

NOTAS SOBRE A RELAÇÃO ENTRE LINGUAGEM E POLÍTICA NAS TERRAS BAIXAS DA AMÉRICA DO SUL

Sob diálogo com a literatura Americanista das últimas décadas, pretendo aqui articular dois problemas relativos à linguagem entre os povos ameríndios: a enunciação de discursos políticos – falas de chefes ou de aconselhamento, diálogos cerimoniais e também discursos dirigidos aos brancos – e o estatuto ontológico da palavra, que põe em questão a figura do enunciador como sujeito individuado e intencional. A perspectiva aqui assumida é comparativa e se situa na interface da etnografia americanista com ideias da filosofia política. O material mobilizado é um conjunto de etnografias, todas elas dedicadas de alguma maneira a esse imbricamento entre linguagem e política. O livro de Kopenawa e Albert, *La chute du ciel: paroles d'un chamane yanomami*, será especialmente abordado, uma vez que contém uma reflexão decisiva sobre o que significa para os Yanomami uma fala política e em que sentido esta pode ser estendida ao mundo dos brancos.

Workshop: Amerindian Linguistic Natures

TASSINARI, ANTONELLA

CFH/UFSC, Brazil (antonella.tassinari@gmail.com)

DISCUSSANT

Anthropologist, PhD at University of São Paulo (USP) in 1998. Professor and thesis advisor at University of Santa Catarina (UFSC), Brazil, since 1999. Working since 1990 with indigenous peoples living on the border of French Guiana in Brazil, she has written about their festivals, rituals, history, social organization and, more recently, about childhood and indigenous education. Author of several articles and four books: *No Bom da Festa* (2003), *Ensino de Antropologia no Brasil* (2006, ed. with M. Grossi and C. Rial), *Educação Indígena: Reflexões sobre noções nativas de infância, aprendizagem e escolarização* (2012, ed. with B. Grando and M. A. Alburquerque) and *Diversidade, Educação e Infância: reflexões antropológicas* (2014, ed. with J. N. Almeida and N. Rebolledo). She directed the ethnographic film *Creating the body in Kumaramã* (2013) and writes the ethnographic blog *Memórias do Oiapoque* since 2014.

Panel 12: Indigenous childhoods and environmental transformations

TESTA, ADRIANA QUEIROZ

Universidade Estadual de Campinas – UNICAMP, Brasil (aqtesta@yahoo.com.br)

AMBIVALENT LIAISONS WITH(IN) THE CITY AND BEYOND: ALTERITY AND POWER AMONG THE GUARANI MBYA

This paper is based on research carried out among the Guarani Mbya in Brazil, where part of their territory coincides with densely populated urban areas. Cities and their inhabitants are given a spectrum of meaning within cosmology and everyday life, expressing ambivalent (or polyvalent) relations of alterity and power. Alongside conflicts, constraints and discrimination, living in cities provides access to money, technology and other resources which are used to amplify ritual practices

and the circulation of people and things throughout villages. Technology, money and increased knowledge of non-indigenous politics have also aided the Guarani in their political endeavors. This paper also explores how cities, forests and their inhabitants are described and connected in mythology and personal narratives. In these discourses, relationships with non-indigenous people are often compared to interactions with supernatural animals, both prone to dangerous transformations involving bodily changes and soul switching.

Panel 01: Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

TOBÓN, MARCO

PPGAS UNICAMP (mtobon@gmail.com)

OS BAILES RITUAIS E A CURA DA GUERRA. A AMAZÔNIA INDÍGENA NOS PÓS-ACORDOS DE PAZ NA COLÔMBIA

O povo indígena Murui-Muina têm realizado, ao longo da sua história, bailes rituais com o propósito de transformar as forças ameaçantes da animalidade em experiência humana, o perigoso em proteção, a hostilidade em festividade. Nos últimos vinte anos, quando a guerra entre a guerrilha das FARC e as forças militares chegou no território indígena, esses grupos armados foram nomeados como animais do mato, predadores forasteiros. Atualmente, com o término da guerra através do acordo de paz (peace making) e, com os desafios históricos de implementar o conteúdo do pactuado (peace building), os bailes rituais adquirem uma centralidade vital atuando como ferramenta política voltada a construir cenários de encontro na vida local, além das agendas estatais e oficiais. O complexo cerimonial dos Murui-Muina expõe formas de luta política coletiva capaz de intervir e construir a história, assim como expõem uma tomada de posição formadora de um sujeito político coletivo amazônico.

Panel 05: Configuraciones de la violencia y del conflicto en Espacios Periféricos

TOBÓN, MARCO

PPGAS UNICAMP (mtobon@gmail.com)

HUMANIZAR LO FERROZ: GUERRA Y MEMORIA ENTRE LOS MURUI-MUINA

El pueblo indígena murui-muina de la Amazonia colombiana arrastra una larga historia de hechos violentos, desde la esclavitud cauchera, pasando por la “gente armada” de los auges extractivos, hasta los protagonistas de la guerra reciente: FARC y ejército oficial. En respuesta a estas amenazas y hechos generadores de sufrimiento, muchos indígenas murui-muina guardan la memoria de lecciones y actuaciones políticas dirigidas a conjurar y transformar los dolores que arrastra consigo la historia. Estas respuestas políticas, quizás terapéuticas, son orientadas por prácticas y conceptos culturales, exponiendo dos hechos de interés antropológico: primero, los dolores y emociones que carga la memoria no se tratan, ni se curan, mediante el uso exclusivo de narraciones o lenguajes verbales, mas bien mediante el ejercicio de otros lenguajes culturales. Segundo, esto atestigua cómo las acciones de

la vida cultural participan en la organización de la acción política y los procesos locales de reconciliación colectiva.

Panel 06: Memorias de violencia, visiones para el futuro: perspectivas antropológicas en contextos de pos-conflicto amazónicos

TORREALBA ALFONZO, GABRIEL

Southern Illinois University (gtorrealba@siu.edu)

IMAGES OF DEBT: KUKAMA PERCEPTIONS OF INDEBTEDNESS IN PERUVIAN AMAZONIA

Debt has been a crucial element of Amazonian peoples' experience with colonialism and capitalism. Since the mid-19th century, debt-peonage, a specific form of labor relation notorious for turning extremely coercive, became part of indigenous peoples' interaction with global market forces. However, recent anthropological literature has shown the existence of local ambivalent evaluations around this system going from total rebellion to positive moral conceptualizations of bosses. How can we understand such interpretive ambivalence in a context where debt systems tended to be so destructive? This paper presents an outline (and preliminary data) of my doctoral research project. This study will explore Kukama perceptions of indebtedness, with the aim to identify how debt is embedded in local systems of sociality and expressed in memory (e.g., mytho-historical narratives). I aim to answer the question: how and why do Kukama people understand their own past and present indebtedness in ambivalent terms?

Thematic Session 3: Ambivalent Encounters: Emotions, Memory, Power

TORREGGIANI, IRENE

University of Oxford (irene.torreggiani@wadham.ox.ac.uk)

MANAGING WATER AND SOCIAL OUTREACH: PAST, PRESENT AND FUTURE HUMAN ADAPTATION TO FLUVIAL ENVIRONMENTS IN CHONTALES, CENTRAL NICARAGUA

Alluvial valleys are dynamic environments that continuously change under the influences of flooding and erosive processes caused by climatic and tectonic events. Periodical inundations and draught are strongly affecting subsistence economies of many small-scale Nicaraguan communities, bringing the problem of water availability or floods as a central issue. The aim of PRISMA (Proyecto Arqueológico Interdisciplinario Santa Matilde) is to identify major environmental changes at the Roberto Amador site (Juigalpa, Chontales) and determine how pre-Columbian populations responded to these impacts. Fluvial and archaeological variations have been investigated through the integration of archaeological, geoarchaeological archaeobotanical and remote sensing techniques. Alongside with the academic research, from January 2018, multiple outreach events have been organized in the rural community of Aguas Buenas. This knowledge-sharing is helping preserving and actively applying the local knowledge in order to create a more equal and sustainable strategy for local populations to cope with extreme alluvial event and water scarcity.

Poster presentation: Session 2

TORRES ESPINOZA, LUIS FELIPE

Museu Nacional / Universidade Federal do Rio de Janeiro (lufelipeis@gmail.com)

WHAT DOES IT MEAN TO ‘PROTECT’? A YINE APPROACH TO RIGHTS PROTECTION POLICIES FOR ISOLATED INDIGENOUS PEOPLES (MADRE DE DIOS, PERU)

My paper addresses the space for collaboration between indigenous peoples, government agencies and civil society organizations, towards rights protection policies for isolated indigenous Amazonian peoples. In particular, I discuss what the Yine people of the community of Monte Salvado (Madre de Dios, Peru) understand about what it means to ‘protect’ the Mashco Piro, an isolated group on the border between Peru and Brazil. Their understanding will be analyzed in its convergences and discrepancies with the discourse of ‘protection’ towards the isolated natives proposed by the State and indigenous organizations, as well as with the discourse of ‘salvation’ promoted by religious missions.

Panel 07: Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

VANDER VELDEN, FELIPE

Universidade Federal de São Carlos (UFSCar), Brazil (felipevelden@yahoo.com.br)

EXOTIC MATERIALS, NATIVE ARTIFACTS: EXPLORING OBJECTS IN THE ENCOUNTER BETWEEN AMERINDIAN PEOPLES AND OLD-WORLD ANIMALS

The presence of exotic animals of European or African origin in the New World is a classic topic of research, and the introduction, acclimatization and use of these species among the indigenous peoples in lowland South America has been investigated from several different historical, anthropological and zoological perspectives. There are not, however, studies that address thoroughly the material dimension of encounters between native peoples of the Americas and adventitious animals: that is, research that deal with representations of exotic animals in native artifacts, objects made from the raw materials of these exotic animals’ bodies, and technologies used in the relations with these beings, for example in their control and use. This communication introduces some possibilities in investigating artifacts of this nature in European museum’s collections, advancing some first impressions on a research agenda in progress.

Panel 10: Native Objects, World Histories: studies of Brazilian indigenous objects in European Museums

VÁSQUEZ FERNÁNDEZ, ANDREA M.

University of British Columbia (ecomundo.andrea@gmail.com)

MUTUAL RESPECT? A COLLABORATIVE PROJECT WITH THE ASHEENINKA AND YINE PEOPLES FROM THE PERUVIAN AMAZON

Amazonian Indigenous Peoples have said they are disrespected. Their accounts of exploitation and violent dispossession of their territories include the Rubber Boom in the 19th century and current contexts in which hydrocarbons, minerals, and timber exploitation occurs. There is a broad plea for mutual respect in the face of current violent clashes of civilizations. The UN Secretary-General has called for “mutual respect and mutual tolerance...among all people, regardless of where you are coming from.” Mutual respect is a commonly used argument to encourage dialogue and

understanding and to promote peace. The term “mutual” suggests that the parties involved in the relationship have a shared comprehension/perception of how respect is understood, practiced, and felt. However, who defines the praxis of mutual respect? Considering our culturally mega-diverse world, do we know and understand the various conceptions, practices, and sensitivities about what in western realities would be called “respect”? Is respect culturally/contextually/paradigmatically dependent?

Panel 07: Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

VEBER, HANNE

Frederiks Vaerk Museo Industrial (hanne.veber@gmail.com)

DISCUSSANT

Hanne Veber es investigadora senior independiente, ahora retirada. Es doctora en antropología de la Universidad de Copenhague, especializada en culturas indígenas y en la historia de la colonización de las Américas. Ha trabajado con los Ashéninka de la Selva Central del Perú y ha publicado sobre organización política y social ashéninka, relaciones interculturales, cultura material, mitos, relaciones de género e indigenidad. Trabajó intensamente con historias autobiográficas para su volumen editado *Historias para nuestro futuro / Yotantsi ahsi otsipaniki: Narraciones autobiográficas de líderes asháninkas e ashéninkas*, y es coautora de una monografía sobre los Ashéninka del Gran Pajonal para la *Guía Etnográfica de la Alta Amazonía*, volumen 5. Coeditó el volumen *Creating Dialogue. Indigenous Perceptions and Changing forms of Leadership in Amazonia*. Otras publicaciones incluyen números especiales de revistas académicas, capítulos de libros y artículos.

ENGLISH: Independent senior researcher, now retired. She holds a Ph.D in anthropology from the University of Copenhagen, specializing in indigenous cultures and the history of colonization of the Americas. She has worked with the Ashéninka of Peru’s Selva Central and published on Ashéninka social and political organization, intercultural relations, material culture, myth, gender relations and indigeneity. She worked intensively with autobiographical stories for her edited volume *Historias para nuestro futuro/Yotantsi ahsi otsipaniki: Narraciones autobiográficas de lideres asháninkas e ashéninkas* and co-authored a monograph on the Ashéninka of the Gran Pajonal for the *Guía Etnográfica de la Alta Amazonía* volume 5. She co-edited the volume *Creating Dialogue. Indigenous Perceptions and Changing forms of Leadership in Amazonia*. Her other publications include special issues of academic journals, book chapters, and articles.

Panel 06: Memorias de violencia, visiones para el futuro: perspectivas antropológicas en contextos de pos-conflicto amazónicos

VIRTANEN, PIRJO KRISTIINA

University of Helsinki, Finland (pirjo.virtanen@helsinki.fi)

PARALLEL NARRATIVES AND RELATIONALITY LOST IN MODERN URBAN AMAZONIA

Several Amazonian Indigenous reserves are closely interconnected with urban areas due to contemporary state practices and socio-economic relations, spurring my examination of urban imaginaries in Southwestern Amazonia through knowledge-making practices. Despite the alterity of cities – with their different foods, smells, language, and social relations – for the Arawak-speaking Apurinã, urban areas and their actors are crucial for life-making. Like shamanic initiation, spending

temporary periods in urban employment, particularly in offices, can lead to special expertise and mastery of relations with the Other. However, in Apurinã thinking, modern cities make mindful bodies dangerously weak by severing their ties with the environment. The paper discusses this key feature of today's Apurinã urban imaginaries – the lack of human-environment relationality – contrasting it with archaeological evidence that one of the leading design ideas behind the pre-historic urban structures and geometric enclosures of the Purus River region was the continuum between humans and nonhumans.

Panel 01: Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

VON BREMEN, VOLKER

Independent consultant/researcher (v.v.bremen@link-m.de)

GESTIÓN TERRITORIAL – ¿UN DESAFÍO PARA LA COOPERACIÓN INDÍGENA?

En base a los procesos de reconocimiento jurídico de tierras indígenas y su demarcación correspondiente, la gestión territorial indígena llegó a constituir un paso más con miras a la defensa y consolidación de territorios y pueblos indígenas. Existen conceptos y enfoques diversos elaborados e implementados por instancias y organizaciones diferentes. Desde organizaciones regionales indígenas, como la Confederación Indígena del Oriente Boliviano (CIDOB), hasta políticas públicas del Estado, como en el caso de Brasil, existen conceptos y propuestas de aplicación diferentes. Partiendo de prácticas de algunos pueblos indígenas y experiencias de implementación del enfoque en regiones seleccionadas de las tierras bajas sudamericanas, la ponencia se dedicará a la pregunta, hasta qué punto la gestión territorial indígena constituye un campo de cooperación posible en el apoyo a pueblos indígenas y su fortalecimiento considerando y reconociendo sus dinámicas internas ante las experiencias múltiples de colonización y marginalización.

Panel 07: Addressing Power Asymmetries: Hopes and Experiences of New Forms of Participation and Collaboration in Lowland South America

WALKER, HARRY

London School of Economics and Political Science, UK (h.l.walker@lse.ac.uk)

BETWEEN PITY AND RESPECT: RETHINKING AMAZONIAN EGALITARIANISM

The Urarina concepts of respect and pity constitute distinct and complementary modes of moral acknowledgement, and are presented here as useful starting points for thinking through some salient political tendencies that one might otherwise gloss as “egalitarian”. On the one hand, respect is a way of maintaining an appropriate sense of distance in an immediate social environment where unwanted proximity can easily feel stifling. Others are acknowledged, not as equals necessarily, but as unique individuals capable of pursuing life projects. Pity, by contrast, entails attunement to suffering and encourages people to act in response to needs irrespective of criteria of merit or desert. It ensures that goods are continually subject to redistribution and provides an idiom in which political claims can be expressed. As eminently political emotions, respect and pity constitute the affective core of an Amazonian libertarianism.

Thematic Session 3: Ambivalent Encounters: Emotions, Memory, Power

WALKER, HARRY

London School of Economics and Political Science, UK (H.L.Walker@lse.ac.uk)

DISCUSSANT

Harry Walker is an Associate Professor in the Department of Anthropology at the London School of Economics and Political Science. His publications on the Urarina people of Amazonian Peru explore topics ranging from local appropriations of law, sport and bureaucratic writing to happiness, intimacy and early child care. He is currently leading a 5-year collaborative research project on ideas and practices of justice in Amazonia and beyond, paying particular attention to the ways in which concepts of fairness and responsibility, and moral emotions such as compassion or guilt, are shaped by culture and history.

Panel 11: Emptied landscapes and stranger items: Erasures, non-relationality and reimaginings

WHITAKER, JAMES ANDREW

Tulane University (jwhitake@tulane.edu)

ONTOLOGIES OF COLONIAL ENCOUNTER AMONG THE MAKUSHI

The first-known documented reference to the Makushi occurs in the context of a slaving raid carried out in Brazil in 1740. Such raids continued well into the nineteenth century. Colonial encounters between Makushi persons and Europeans also occurred in the context of missions, trade, exploration, and regional plantation systems. These encounters varied between predation, e.g., slaving and raiding, and more reciprocal relations, e.g., trading. Historical memories of such encounters are reflected today in local Makushi ontologies involving non-human entities within the landscape. In particular, there are beliefs in Makushi villages in Guyana in mermaid-like beings called “water mamas” – *tuenkaron* in Makushi – that live underwater, entice and capture humans, and resemble colonial Europeans in appearance, behaviour, and lifestyle. This paper will examine related ontologies and how they reflect historically-documented encounters between Makushi persons and Europeans during the colonial era and today.

Thematic Session 3: Ambivalent Encounters: Emotions, Memory, Power

WIERUCKA, ALEKSANDRA

University of Gdańsk, Poland (aleksandra.wierucka@wp.pl)

BETWEEN OIL AND TOURISM – YOUNG HUAORANI’S PLANS FOR THE FUTURE

This paper explores the occupational plans and perspectives of Huaorani youth living in Eastern Ecuador. A growing body of anthropological literature suggests that young indigenous people plan to leave their family’s settlements in search of better life in the cities. Research was carried out in one of the most recent settlements and almost all of our respondents indicated their will to stay there. Nearby cities were described by them as inhabitable. The local environment still supplies the settlement’s inhabitants with almost everything that is needed for their survival and only some extra commodities require money that is obtained through tourist services. Huaorani youth’s decisions

regarding their future prove that they can find their own way through the complicated web of modern demands and by doing so they can also maintain their cultural heritage.

Panel 03: Indigenous futures: anthropology of the forthcoming in native Amazonia

WRIGHT, ROBIN

University of Florida – USA (rowrightrobin@yahoo.com)

“CITIES” IN THE HOHODENE COSMOS: SPACES OF ALTERITY AND POWER AS EXEGETICAL TOOLS IN MYTHIC NARRATIVE

The imagery of a “city” permeates the cosmos of the Hohodene Baniwa, as expressed by the most elderly of their pajés. In the heavenly “Other World”, there is a “place of happiness and joy” (kathimakwe), compared to a “city”, where all the bird-people are beautiful and good. The “Underworld” is again, “like a city” consisting of multiple places of incomplete spirits. Both are spaces of alterity. The Other World is certainly a place of power, where great spirits reside watching over humans, and even instructing religious authorities of the White Man on the proper ways of living. The great spirit “owner of sickness” is ambiguously both the source of ancestral power yet is alterity in its most violent, extreme form (his face is that of the White Man). At the heart of the Baniwa cosmos, the “center of the universe” is also compared to a “city”, dense in its symbolism of mythic spaces. Many of these comparisons highlight the density of alterity at the center; others seem to reflect the situation of the narrator. This paper will explore these multiple facets of comparisons with “cities” in relation to the axes of alterity, power and self-reflection.

Panel 01: Urban Imaginaries in Native Amazonia: Tales of Alterity, Power, and Defiance

ZANESCO, ALEXANDER

City of Hall in Tyrol/University of Innsbruck, Austria (a.zanESCO@cnh.at)

THE MISSION AS AN INDIGENOUS STRATEGY. THE CASE OF THE SIRIONÓ, BOLIVIA

Mission history has often dealt with missionaries and their orders only. To approach to an indigenous point of view, it’s necessary to read between lines and consult different types of sources. In 1927, Tyrolian Franciscans settled for the first time a group of Sirionó in the mission Santa Maria, Province of Marbán, Bolivia. Mission diaries and correspondence, among other sources, as well as independent ethnographic accounts, are providing data on the Sirionó’s efforts and strategies in adapting to changing living conditions. The paper cross-fades different types of developments and events the group was facing with seasonal environmental changes and population size, the latter serving as a proxy for their acceptance of the mission regime. The mission is seen as part of the Sirionó’s strategies of survival in the face of a desperate situation. Today, they are one of the indigenous peoples of Bolivia that survived, both physically and culturally.

Thematic Session 1: Outside views and indigenous realities

ZANOTTI, LAURA

Purdue University, USA (lzanotti13@gmail.com)

DISCUSSANT

Zanotti is a feminist political ecologist whose research examines global environmental change and pathways for local well-being among Indigenous Peoples and Local Communities in the Américas. Zanotti prioritizes ethnographically-grounded public facing work and developing decolonizing research initiatives that build transformative scholarship. Zanotti is the author of *Radical Territories in the Brazilian Amazon: The Kayapó Fight for Just Livelihoods*, and she has published over 16 articles, eight book chapters, and 6 multimodal products. Her work is funded by the National Science Foundation, the Mellon Foundation, Universidad Nacional de San Agustín de Arequipa, The Sigrid Rausing Trust Foundation, and Purdue University.

Panel 09: Gender Reconfigurations in Indigenous Amazonia

Participants by country of institutional affiliation

See also Participant Index

USA-Canada / EUROPE

United States

1. Scott Palumbo, College of Lake County, USA
2. William H. Fisher, College of William and Mary
3. Manuel Lizarralde, Connecticut College
4. Ernesto J. Benitez, Florida International University
5. Juliet S. Erazo, Florida International University
6. Judy Kempf, Independent Researcher
7. John Hemming, Independent scholar
8. Evgenia Fotiou, Kent State University
9. Laura Zanotti, Purdue University, USA
10. Jeremy Campbell, Roger Williams University
11. Gabriel Torrealba Alfonzo, Southern Illinois University
12. Jonathan D. Hill, Southern Illinois University - Carbondale
13. Lauren Dodaro, Tulane University
14. James Andrew Whitaker, Tulane University
15. Rob Davenport, University of California Santa Cruz
16. Natalia Bermudez, The University of Chicago
17. Erik Levin, University of Chicago – Departments of Anthropology and Linguistics
18. Robin Wright, University of Florida – USA
19. Laura Graham, University of Iowa
20. John Hoopes, University of Kansas
21. Emily Colón, University of Maryland
22. Louis Forline, University of Nevada, Reno
23. Suzanne Oakdale, University of New Mexico
24. Jeffrey David Ehrenreich, University of New Orleans
25. Christopher Ball, University of Notre Dame
26. Juan Castrillón, University of Pennsylvania
27. Giancarlo Rolando Betancourt, University of Virginia
28. Tarryl Janik, University of Wisconsin-Milwaukee
29. Beth Conklin, Vanderbilt University

United Kingdom

1. Leonidas Oikonomakis, Durham University, Anthropology Department
2. Flavia Kremer, Granada Centre for Visual Anthropology, University of Manchester
3. Natalia Buitrón-Arias, London School of Economics and Political Science, UK
4. Agathe Faure, London School of Economics and Political Science, UK
5. Luis Garcia-Briceño, London School of Economics and Political Science, UK
6. Jan David Hauck, London School of Economics and Political Science, UK
7. Harry Walker, London School of Economics and Political Science, UK
8. Andrea Bravo Diaz, University College London
9. Guilherme Orlandini Heurich, University College London
10. Camilla Morelli, University of Bristol
11. Amy Penfield, University of Bristol
12. Thais Carvalho Rodrigues Lopes, University of East Anglia
13. Courtney Stafford-Walter, University of Edinburgh
14. Natalia García Bonet, University of Kent
15. Francesca Mezzenzana, University of Kent
16. Daniela Peluso, University of Kent – UKC, UK
17. Elizabeth Ewart, University of Oxford

18. Charlotte Hoskins, University of Oxford
19. Andrés Napurí Espejo, University of Oxford
20. Irene Torreggiani, University of Oxford
21. Waka Kuboyama, University of Southampton
22. Peter Gow, University of St Andrews, UK
23. Evan Killick, University of Sussex

Germany

1. Anna Meiser, Albert-Ludwigs-Universität Freiburg
2. Manuela Fischer, Ethnologisches Museum, Berlin
3. Volker von Bremen, Independent consultant/researcher
4. Christian Feest, Independent scholar
5. Wolfgang Kapfhammer, Institut für Ethnologie, LMU München
6. Andrea Sempertegui, International Graduate Centre for the Study of Culture (GCSC), Justus-Liebig University Giessen
7. Gabriele Herzog-Schröder, Ludwig-Maximilians-University Munich
8. Caissa Revilla Minaya, Max Planck of Evolutionary Anthropology
9. Alexander Brust, Museum der Kulturen Basel
10. Anne Goletz, Philipps-Universität Marburg
11. Ernst Halbmayr, Philipps-Universität Marburg
12. Philipp Naucke, Department for Comparative Cultural Research – Cultural and Social Anthropology and the Study of Religions, Philipps-Universität Marburg
13. Beatrix Hoffmann-Ihde, Universität Bonn
14. Carla Jaimes Betancourt, University of Bonn
15. Taynã Tagliati Souza, University of Bonn
16. Naomi Rattunde, University of Bonn, Dep. of Anthropology of the Americas
17. Matthias Pache, Universität Tübingen

France

1. Anne-Christine Taylor, CNRS
2. Véronique Boyer, CNRS, Mondes Américains, France
3. Emmanuelle Ricaud Oneto, Ecole des Hautes Etudes en Sciences Sociales
4. Elise Capredon, EHESS, Paris
5. Anne Marie Losonczy, Independent scholar
6. Konrad Rybka, Musée du Quai Branly – Jacques Chirac
7. Carmen Maria Sanchez Caro, Université Paris 13
8. Philippe Erikson, University Paris Nanterre, France

Austria

1. Alexander Zanesco, City of Hall in Tyrol/University of Innsbruck, Austria
2. Bernd Brabec de Mori, Independent scholar
3. Nora Bammer, Universität Wien
4. Adriana Montanaro Mena, University of Vienna
5. Elke Mader, University of Vienna, Dept. of Social and Cultural Anthropology
6. Claudia Augustat, Weltmuseum Wien

Netherlands

1. Leandro Matthews Cascon, Leiden University
2. Mariana Françaço, Leiden University
3. Martin E. Berger, National Museum of World Cultures, The Netherlands
4. Sarunas Jomantas, Wageningen University and Research (WUR), The Netherlands

Denmark

1. Victor Sacha Cova, Aarhus University
2. Stine Krøijer, Department of Anthropology, University of Copenhagen
3. Hanne Veber, Frederiks Vaerk Museo Industrial

PARTICIPANTS BY COUNTRY OF INSTITUTIONAL AFFILIATION

Poland

1. Pawel Chyc, Adam Mickiewicz University, Poland
2. Filip Rogalski, Institute of Philosophy and Sociology, Polish Academy of Sciences
3. Aleksandra Wierucka, University of Gdańsk, Poland

Spain

1. Mònica Martínez Mauri, Universitat de Barcelona
2. Gemma Orobitg Canal, Universitat de Barcelona
3. Anibal Arregui, University of Barcelona/ University of Vienna

Canada

1. Andrea M Vásquez Fernández, University of British Columbia
2. Carlos David Londoño Sulkin, University of Regina

Finland

1. Pirjo Kristiina Virtanen, University of Helsinki, Finland
2. Minna Opas, University of Turku

Italy

1. Alessandro Mancuso, Università degli Studi di Palermo

Norway

1. María A. Guzmán-Gallegos, University of Oslo

Sweden

1. Adriana Muñoz, Världskulturmuseet, Göteborg

Switzerland

1. Thomas Niederberger, University of Bern

International (Indonesia)

1. Juan Pablo Sarmiento Barletti, Center for International Forestry Research

LATIN AMERICA

Brazil

1. Luiz Eloy Terena, Articulação dos Povos Indígenas do Brasil – APIB
2. Stephen Grant Baines, Comissão de Assuntos Indígenas da Associação Brasileira de Antropologia (ABA) & Universidade de Brasília
3. Caroline Fernandes Caromano, Independent scholar
4. Igor M. Mariano Rodrigues, Museu de Arqueologia e Etnologia da Universidade de São Paulo
5. Luis Felipe Torres Espinoza, Museu Nacional, Universidade Federal do Rio de Janeiro
6. Glenn H. Shepard Jr., Museu Paraense Emílio Goeldi, Belém do Pará, Brazil
7. Renato Athias, NEPE/UFPE, Brazil
8. Marco Tobón, PPGAS UNICAMP
9. Matthias Lewy, Universidade de Brasília (UNB)
10. Tatiane Maíra Klein, PPGAS/USP
11. Meliam Viganó Gaspar, Museu de Arqueologia e Etnologia da Universidade de São Paulo
12. Pedro de Niemeyer Cesarino, Universidade de São Paulo
13. Manuela Carneiro da Cunha, Universidade de São Paulo
14. Renato Sztutman, Departamento de Antropologia, Universidade de São Paulo
15. Adriana Queiroz Testa, Universidade Estadual de Campinas – UNICAMP, Brasil
16. Daniela Botero Marulanda, Universidade Federal da Bahia
17. Pedro Fermín Maguire, Universidade Federal de Minas Gerais (UFMG)
18. Virgílio Bomfim, Universidade Federal de Pernambuco - Núcleo de Estudos e pesquisas em Etnicidade
19. Josué Carvalho, Universidade Federal de Santa Catarina
20. Esther Jean Langdon, Universidade Federal de Santa Catarina

21. Joziléia Daniza Jagso Kaingang, Licenciatura Intercultural Indígena do Sul da Mata Atlântica / Universidade Federal de Santa Catarina
22. Antonella Tassinari, CFH, Universidade Federal de Santa Catarina
23. Clarice Cohn, Universidade Federal de São Carlos
24. Felipe Vander Velden, Universidade Federal de São Carlos
25. Laura Pérez Gil, Universidade Federal de Paraná

Colombia

1. Juana Valentina Nieto Moreno, Independent scholar
2. Leonardo Arias, Laboratorio de Genética Molecular Humana Universidad del Valle, Colombia
3. Humberto Ossa Reyes, Laboratorio de Genética y Biología Molecular, Colombia
4. Mauricio Caviedes, Pontificia Universidad Javeriana
5. Mauricio Pardo Rojas, Universidad de Caldas,
6. Stephen Beckerman, Universidad de los Andes
7. María del Rosario Ferro, Universidad de los Andes
8. Juan Camilo Niño Vargas, Universidad de los Andes
9. Nelsa De la Hoz, Universidad Externado de Colombia
10. Juan Alvaro Echeverri, Universidad Nacional de Colombia
11. Dany Mahecha Rubio, Universidad Nacional de Colombia
12. Diana Rosas Riaño, Universidad Nacional de Colombia
13. Carlos Eduardo Franky Calvo, Universidad Nacional de Colombia

Peru

1. Silvia Romio, EHESS- PUCP
2. Erik Pozo-Buleje, LAS-EHESS / GAA-PUCP
3. Daniel Fernandes Moreira, Pontificia Universidad Católica del Perú - Grupo de Antropología Amazónica (GAA-PUCP)
4. Emanuele Fabiano, Pontificia Universidad Católica del Perú – PUCP, Peru
5. Oscar Espinosa, Pontificia Universidad Católica del Perú (PUCP)

Costa Rica

1. Norberto Francisco Baldi, Laboratory of Biological Anthropology, University of Costa Rica
2. Marcos Guevara Berger, Universidad de Costa Rica
3. Keilyn Rodríguez-Sánchez, Universidad de Costa Rica

Chile

1. Alfonso Otaegui, Pontificia Universidad Católica de Chile
2. Giovanna Bacchiddu, Pontificia Universidad Católica de Chile

Ecuador

1. César Ceriani, FLACSO / CONICET

Mexico

1. Natali Durand Guevara, Universidad Iberoamericana Ciudad de México - IBERO

Panama

1. Fernando Santos-Granero, Smithsonian Tropical Research Institute

Venezuela

1. Marie Claude Mattei Müller, Universidad Central de Venezuela

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History of Salsa Conferences

ORGANIZING MEETING: INDIGENOUS AMAZONIA AT THE MILLENNIUM: POLITICS AND RELIGION: NEW ORLEANS, LA, USA, 11-14 JANUARY 2001. *Conference organizers:* William Balée (Professor, Department of Anthropology, Tulane University) and Jeffrey Ehrenreich (Professor, Department of Anthropology, University of New Orleans)

FIRST SESQUIANNUAL CONFERENCE: ANNAPOLIS MD, USA, 7-8 JUNE 2002. *Keynote speaker:* John Hemming (Chairman, Amazon Charitable Trust, former Director, Royal Geographic Society). *Conference organizer:* Donald Pollock (State University of New York at Buffalo).

SECOND SESQUIANNUAL CONFERENCE: MIAMI FL, USA, 16-18 JANUARY 2004. *Keynote speaker:* Eduardo Viveiros de Castro (Professor, Program in Social Anthropology, Museu Nacional, Rio de Janeiro). *Conference organizer:* Janet Chernela (Florida International University).

THIRD SESQUIANNUAL CONFERENCE: ESTES PARK CO, USA, 10-12 JUNE 2005. *Keynote speaker:* Ellen Basso (Professor, School of Anthropology, University of Arizona). *Conference organizers:* Warren Hern (University of Colorado at Boulder) and William Fisher (College of William and Mary).

FOURTH SESQUIANNUAL CONFERENCE: SANTA FE NM, USA, 12-14 JANUARY 2007. *Keynote speaker:* Steven Hugh-Jones (Fellow in Social Anthropology, King's College, Cambridge University). *Conference organizers:* Janet Chernela (University of Maryland) and Alf Hornborg (Lund University).

FIFTH SESQUIANNUAL CONFERENCE: OXFORD, UK & PARIS, FRANCE, 17-21 JUNE 2008. *Keynote speaker in Oxford:* Joanna Overing (Professor, Department of Social Anthropology, University of St. Andrews). *Keynote speaker in Paris (by video):* Claude Lévi-Strauss (Chair of Social Anthropology, Collège de France). *Conference organizers:* Laura Rival (Oxford University) and Philippe Erikson (Université de Paris–X).

SIXTH SESQUIANNUAL CONFERENCE OF SALSA: SAN ANTONIO TX, USA, 14-17 JANUARY 2010. *Keynote speaker:* Clark Erickson (Professor, Department of Anthropology, University of Pennsylvania). *Conference organizers:* Steven Rubenstein (University of Liverpool), Richard Reed (Trinity University), Michael Cepek (University of Texas at San Antonio), and Javier Ruedas (University of New Orleans).

SEVENTH SESQUIANNUAL CONFERENCE: BELÉM, PARÁ, BRASIL, 22-26 JUNE 2011. *Keynote speaker:* Davi Kopenawa Yanomami (President, Hutukara). *Conference organizers:* Glenn Shepard (Museu Paraense Emilio Goeldi), Marcela Coelho da Souza (Universidade de Brasília), and Claudia Leonor Lopes Garces (Museu Paraense Emilio Goeldi).

EIGHTH SESQUIANNUAL CONFERENCE: NASHVILLE, TN, USA, 7-10 MARCH 2013. *Keynote speaker:* Anthony Seeger (Distinguished Professor, Department of Ethnomusicology, University of California at Los Angeles). *Conference organizers:* Beth A. Conklin (Vanderbilt University). *Academic program chairs:* Carlos Londoño Sulkin (University of Regina), and Jeremy Campbell (Roger Williams University).

NINTH SESQUIANNUAL CONFERENCE: GOTHENBURG, SWEDEN, 26-29 JUNE 2014. *Keynote speaker:* Alf Hornborg (Professor, Human Ecology Division, Lund University). *Conference organizers:* Dan Rosengren (University of Gothenburg). *Academic program chair:* Carlos D. Londoño Sulkin (University of Regina), with assistance from Beth A. Conklin (Vanderbilt University) and Jeremy Campbell (Roger Williams University).

TENTH SESQUIANNUAL CONFERENCE: TULANE, USA, JANUARY 2016. *Keynote speaker:* William Balée (Professor, Anthropology, Tulane University). *Conference organizers:* William Balée (Tulane University), Jeffrey Ehrenreich (University of New Orleans), and Lauren Dodaro (Tulane University). *Academic program chair:* Laura Zanotti (Purdue University)

ELEVENTH SESQUIANNUAL CONFERENCE, LIMA, PERÚ, JULY 20-23, 2017. *Keynote speaker:* Richard Chase Smith (Instituto el Bien Común IBC). *Opening lecture:* Jean-Pierre Chaumeil (CNRS, France). *Conference organizers:* Oscar Espinosa (Pontificia Universidad Católica del Perú). *Academic program chairs:* Harry Walker (London School of Economics and Political Science) and Laura Zanotti (Purdue University).