Society for the Anthropology of Lowland South America X Sesquiannual Conference New Orleans, Louisiana January 7-10, 2016



NEW ORLEANS CENTER FOR THE GULF SOUTH



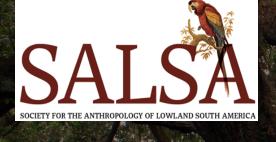
Middle American Research Institute

Society for the Anthropology of Lowland South America X Sesquiannual Conference New Orleans, Louisiana January 7-10, 2016

NEW ORLEANS CENTE FOR THE GULI



Middle American Research Institute AT TULANE UNIVERSITY





This conference marks the 15th anniversary of the Society for the Anthropology of Lowland South America. We hope that you will celebrate with us as we mark this historical moment in New Orleans! <u>www.salsa-tipiti.org</u>

About SALSA

The Society for the Anthropology of Lowland South America

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

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

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

America. Papers and communications may 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.

The SALSA 2016 meetings are being held in New Orleans, Louisiana January 7th-10th, 2016

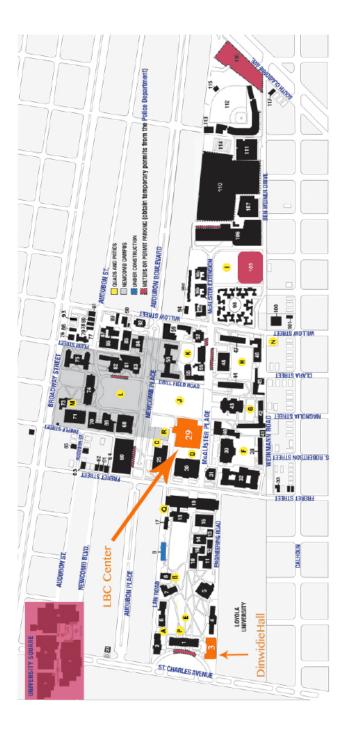
The conference is hosted by the Department of Anthropology and the Middle American Research Institute (Tulane University) and the Latin American Studies Program (University of New Orleans). The conference is also supported by the New Orleans Center for the Gulf South (Tulane University). The conference is being held at Tulane University, with William Balée (Tulane University), Jeffrey Ehrenreich (University of New Orleans), and Lauren Dodaro (Tulane University) responsible for general conference organization, and Laura Zanotti (Purdue University) responsible for the academic program. William Balée (Professor, Anthropology, Tulane University) will deliver the keynote lecture on January 9th, which will be followed by the plenary dinner. We are pleased to announce that the plenary dinner will take place in the 1834 room in the LBC (student center of Tulane's uptown campus). Conference events will primarily take place in Dinwiddie Hall, home of the Department of Anthropology and the Middle American Research Institute, on Tulane's campus. We also plan on continuing Conversations in the Lobby, an event also in Steven Rubenstein's memory, which is now a tradition at each of our Society's international conferences.

Jonathan Hill (SALSA President), Laura Zanotti (SALSA 2016 Academic Program Chair), Jeremy Campbell (SALSA Secretary-Treasurer-Webmaster), and Carlos D. Londoño Sulkin (SALSA President-Elect)



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Important Information



3 DINWIDDIE HALL

The **Conference Academic Program** and **Registration** will take place in Dinwiddie Hall Dinwiddie Hall was constructed in 1923. It was designed by Moise Goldstein and Associate in an Elizabethan style of Alabama

29 LBC

The **plenary dinner** will take place in the 1834 room in the LBC (student center of Tulane's uptown campus).The Lavin-Bernick Center for University Life (LBC), the hub for extracurricular activities and student life at Tulane University, celebrated its grand opening in January 2006. Picture (bottom right)







Lodging

Suggested accommodations during your stay in the Crescent City (please note that we have not negotiated special rates with any of these hotels)

Recommended Conference Hotels near Tulane Campus

Park View Guest House Closest hotel to Tulane campus, located on St. Charles Av. on the street car line so you can reach the French Quarter Reservations: 504.861.7564 or 888.533.0746

Hampton Inn Located halfway between Tulane campus and the French Quarter Reservations: 504.899.9990

Other Hotels near Tulane Campus

Best Western PLUS St Charles Inn Located right beside the Hampton Inn Reservations: 504.899.8888

Maison Perrier Reservations: 888.610.1807

Mandevilla Bed and Breakfast Reservations: 504.862.6396 or 800.288.0484

Hotel Indigo New Orleans Garden District Reservations: 877.846.3446 Avenue Plaza Resort Reservations: 504.566.1212

Budget and Hostel Accommodations

These range in terms of their location to the conference and offer reasonable prices for guests

Prytania Parks Hotel (504) 524-0427

St. Charles Guest House Phone: (504) 523-6556

India House Hostel (504) 821-1904

Central Business District

Le Méridien New Orleans Reservations: 504.525.9444

Holiday Inn Reservations: 504.897.1807

Best Western Landmark Hotel Reservations: 504.888-9500 or 877.445.4031

Ramada Metairie Reservations: 504.835.4141 or 800.874.1280

Four Points by Sheraton Reservations: 504.885.5700 or 888.627.9017 Hilton New Orleans Airport Reservations: 504.469.5000

Hilton Garden Inn New Orleans Airport Reservations: 504.712.0504

Courtyard by Marriott Reservations: 504.838.3800 or 800.654.3990

More information can be found here:

http://www.salsa-tipiti.org/2016-x-sesiquannual-conference/ 2016-conference-lodging/



Transportation

Airport

A shuttle service is available to most of the hotels. Look here <u>http://</u> <u>www.airportshuttleneworleans.com</u>/ for more information on the Airport shuttle and to purchase advanced shuttle passes. A taxi from the airport to the Central Business District and most other areas of the city costs \$33 for 1 or 2 passengers and \$14 per person for 3 or more passengers.

City Transportation

Within the city of New Orleans, a visitor can get to the events on campus via personal vehicles, taxi, bus, or streetcar.

You may also get to the conference on the streetcar line or by bus. Look here <u>http://mari.tulane.edu/TMS/Files/StreetcarMapRoutesFares.pdf</u> for information, schedules, maps, and fares for buses and streetcar lines in New Orleans. Look here <u>http://www.norta.com</u>/ to download a streetcar schedule, map, and list of fares.

Most hotels will arrange taxi service to take you to wherever you wish to go in the city, but it may be difficult to find taxis outside of popular tourist sites. Look here <u>http://mari.tulane.edu/TMS/Files/Transportation.pdf</u> to download a list of taxi services operating in the New Orleans area.

Tulane University

To learn more about the location of the conference events, you can view an interactive map of Tulane's uptown campus <u>http://tulane.edu/about/visiting/uptown-campus-map.cfm</u>. On the interactive map, the LBC is building #29 and Dinwiddie Hall is building #3.

Visitors can take the St. Charles streetcar line to the south end of the campus. There is a stop in front of Dinwiddie Hall.

On-campus Parking

There are several on-campus parking options.

1) On Saturday or Sunday, parking on-campus is free except in permanent reserved spaces, all of which are signed as such. For weekdays, visitors may purchase a one-day parking pass from the Traffic office during business hours and from Public Safety after hours. Vehicles parked on campus must display a permit between 8am and 5:30pm, Monday through Friday.

2) Visitors may also pay to park on the ground level of the Diboll Complex or use parking meters located throughout campus. Parking permits are not required when parking in timed or metered spaces, provided the time limit (posted on each meter) is obeyed and the parking meter is not expired.

3) Free parking is available at the University Square during the day. A free shuttle will drop riders at the central part of campus. The University Square shuttle service operates Monday through Friday, 7:30 a.m. - 6 p.m. and runs approximately every twenty minutes. For additional parking information call 504.865.5381.

4) It is sometimes possible to find street parking in the neighborhood surrounding campus. Be aware that much of the street parking has a two hour limit.



Food & Entertainment

There are plenty of eating options near Tulane and around town.

We recommend the following guides:

Tulane University's Eating Guide:

http://admission.tulane.edu/visit/eat.php

Eating out NOLA for vegetarians:

http://tutrutu.blogspot.com/2014/12/eating-out-in-nola-for-vegetarians.html

The hottest restaurants in New Orleans right now:

http://nola.eater.com/maps/best-new-new-orleans-restaurants-heatmap

The Fifteen Best Restaurants in New Orleans:

http://tuadmissionjeff.blogspot.com/2015/03/the-fifteen-best-restaurants-innew.html

LOCAL GUIDES, PRINT & WEB-BASED

Gambit Weekly (<u>www.bestofneworleans.com</u>) - free print copies are available around town.

Times-Picayune Lagniappe (Friday insert) - online news at <u>www.nola.com</u>, with searchable entertainment and dining sections.

Where Y'at Magazine (<u>www.whereyat.com</u>) - free print copies available around town - dining, music, and entertainment guide. Good for local music scene.

Eater New Orleans (http://nola.eater.com/)

BARS & ENTERTAINMENT

Carousel Bar. 214 Royal St. Erin Rose. 811 Conti St Sazerac Bar. 130 Roosevelt Way Irving Mayfield's Jazz Playhouse - <u>http://irvinmayfield.com/index.php?</u> page=playhouse d.b.a. - http://www.dbaneworleans.com

Spotted Cat - http://www.spottedcatmusicclub.com

Snug Harbor - http://www.snugjazz.com

Buffa's - http://www.buffasbar.com

Pat O'Briens - http://www.patobriens.com/patobriens/.

Little Gem Saloon. 445 S. Rampart St.

LGBTQ Bars

700 Club, 700 Burgundy St.

Good Friends, 740 Dauphine St.

Oz, 800 Bourbon St.

Bourbon Pub, 801 Bourbon St.

Cafe Lafitte in Exile, 901 Bourbon St.



Museums and Sites

Louisiana State Museum

Old US Mint, 400 Esplanade Ave, and The Cabildo, 701 Chartres, & The Presbytere, 751 Chartres, which flank St. Louis Cathedral.

(http://www.crt.state.la.us/louisiana-state-museum/admission-hours/index)

The Historic New Orleans Collection

533 Royal St. Tu-Sun 10:30 am - 4:30 pm. List of current exhibits can be found in the website (<u>http://www.hnoc.org/tag/currentexhibitions/</u>)

National WWII Museum

945 Magazine St. An expansive museum commemorating the Second World War. Give yourself at least a few hours, as there's enough here to keep you occupied for the entire weekend. Admission from \$23. Open seven days a week.

Ogden Museum of Southern Art

925 Camp St. A museum focused on the visual arts and culture of the American south. Admission is \$10. Closed Tuesdays.

Louisiana Children's Museum

420 Julia St. Tu-Sa, 9:30 am - 4:30 pm; Su, 12 - 4:30 pm. Filled with interactive exhibits and activities for kids.

Immaculate Conception Jesuit Church

130 Barronne St. The brainchild of a Lyonese Jesuit enamored of Moorish architecture, this Roman Catholic church imitates the styles of the old mosques and synagogues of Spain.

Old St. Patrick's Church

724 Camp St. A magnificent church built by Irish immigrants in 1840, Old St. Patrick's offers a contrast to the predominantly Spanish and French architecture found in other New Orleans churches.

Cemeteries

See this online guide for locations & info about when and how to visit them: www.neworleansonline.com/neworleans/attractions/cemeteries.html

Aquarium of the Americas

100 Canal Place. A small, fun aquarium featuring exhibits from the Gulf of Mexico and the Louisiana Swamp, plus IMAX theater. Be sure to check out the white alligator!

Audubon Butterfly Garden & Insectarium

423 Canal St. See hundreds of butterflies and many other insects, arachnids, etc. Admission is \$16.50 Adult, \$12.00 Child (2 -12), and \$13.00 Senior (65+).

AWAY FROM DOWNTOWN

Audubon Zoo

6500 Magazine. Elephant barn tour, Louisiana Swamp exhibit, Dinosaur Adventure, and petting zoo. Note: Combo Tickets for all Audubon Institute attractions (Zoo, Aquarium, IMAX theater & Insectarium) are available: www.auduboninstitute.org

New Orleans Museum of Art (NOMA)

1 Collins Diboll Circle (in City Park). See the website for current exhibitions (www.noma.org) and Besthoff Sculpture Garden.

New Orleans City Park

One of the oldest urban parks in the country, with about 1300 acres. <u>http://</u>neworleanscitypark.com/

BOOKSTORES

Faulkner House Books

Beckham's Bookshop

Crescent City Books

Garden District Books

Octavia Books

Maple Street Book Shop



Care

Caregivers and Childcare

https://www.care.com/edu/tulane-university-of-louisiana

Emergency Assistance Tulane

Uptown campus dial 5200 (on campus) or 865-5200 (off campus /cell phone)

Downtown campus dial 5-5555 (on campus) or 988-5555 (off campus / cell phone)

Primate center campus dial 6411 (on campus) or 871-6411 (off campus /cell phone)

Off-site facilities dial 911

Medical

Tulane Emergency Medical Services (TEMS) Cost-free service and transport to local hospitals for Tulane students and employees in the uptown area. EMERGENCY 504-865-5200 non-emergency 504-865-5868

Tulane Student Health Center non-emergency downtown: 504-988-6929 website uptown: 504-865-5255

Tulane Medical Center 1415 Tulane Ave non-emergency 504-988-5800

Police

Tulane Public Safety - Downtown EMERGENCY 504-988-5555 non-emergency 504-988-5531

Tulane Police Department - Uptown EMERGENCY 504-865-5200 non-emergency 504-865-5381

N.O.P.D. non-emergency 504-821-2222

General Questions? salsaconference2016@gmail.com

Program Highlights

Highlights

Thursday January 7

SALSA 15 Years: Welcome Reception + Middle American Research Exhibit

Friday January 8

Tunica Blessing and Introduction from Sponsors

Salsa Board Meeting

Film Taller de bain coca con el Pueblo Slana del Putumayo with Dra. Esther Jean Langon

Honoring Dr. Terence Turner

Saturday January 9

Conversations in the Lobby with Dr. Carlos Londoño-Sulkin

Film Todos os dias são meus with Dra. Ana Paula Aves Ribeiro

Film Untamed Jungle with Juan Castrillon

Plenary Lecture Dr. William Balée

Plenary Dinner with Olive Blue

Sunday January 10

All Members' Meeting

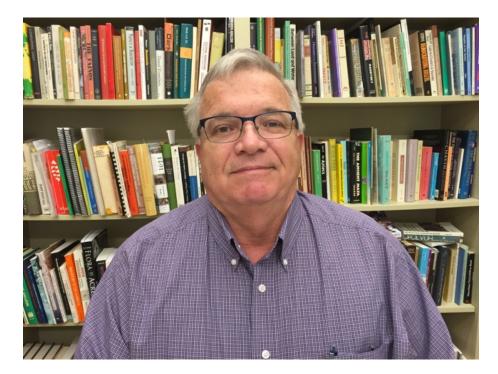
Last chance to browse Collections before Conference end

The Plenary Talk

On Amazonian diversity, or old wine in new bottles

Dr. William Balée, Saturday January 9, 2016

In the past, questions about Amazonian diversity have focused on refuge theory, environmental gradients, and vicariance biogeography. Today, such questions have become sharply focused on whether people had any part in the currently observed patterns of alpha (local) and beta (between local sites') diversity. The adaptationist school has acquired a retinue of new followers in paleoecology and conservation biology who are rebottling environmental determinism as evolution to argue that humans had little or nothing to do with Amazonian diversity and forest structure. They seek to rebut historical ecologists, who have been recently arguing that anthropic interference is itself a mechanism of change and accountable for rearrangements of biota as well as forest structures that can moreover be typologized and subjected to testing. The cryptic claim that evolution (whether it means change through time, change in genotypes through time, natural selection on phenotypic variation, or even cultural development remains unspecified by the adaptationist school) most persuasively explains Amazonian diversity, instead of historical ecology, merely sets up both straw man and false dichotomy. This lecture will set the record straight, in showing that the most recent adherents of the adaptationist school have merely succeeded in presenting old wine in new bottles. The underlying character of the debate between anthropogenesis and adaptationism, however, remains essentially unchanged.



Dr. William Balée specializes on ethnology of Amazonia. He has served on the Tulane faculty since 1991. Before that he held appointments at the New York Botanical Garden and the Museu Paraense Emílio Goeldi. His field research has been mostly concerned with the Ka'apor and their relationships over time to the environment, from the perspective of historical ecology. He has also done fieldwork among the Araweté, Assurini do Xingu, Tembé, Guajá, Mbyá, and Sirionó. His most recent book, *Cultural Forests of the Amazon* (2013) won the Mary W. Klinger Book Award from the Society for Economic Botany in 2014.

Conversations in the Lobby

Dr. Carlos D. Londoño Sulkin, Saturday January 9, 2016

On engagement with peers' work

The Conversations in the Lobby event was established in memory of Steve Rubenstein, a colleague brimming with generous advice for young colleagues and peers. On the occasion of the X Sesquiannual Conference of SALSA, Carlos D. Londoño Sulkin follows in this spirit by broaching the matter of anthropologists' engagement with peers' work, when they anonymously review manuscripts, tenure applications, and grant proposals, or when they sustain vigorous academic exchanges with colleagues via email, letters, and blogs. Londoño Sulkin will address the importance of such engagement, its forms, and its political, institutional, and personal entailments, proffer some advice, and then open the floor for discussion.

Prof. Londoño Sulkin is fascinated by people's moral and aesthetic evaluations: their talk and other expressions concerning what they esteem or despise in human subjectivity and action. In his research and writing he addresses how social life shapes individuals' moralities and understandings of selfhood, and in turn how individuals interacting with each other create social life and reproduce and transform these moralities and understandings of selfhood. I have carried out ethnographic fieldwork among People of the Center (Colombian Amazon) since 1993 (I was still an undergrad at the time!), mainly with Muinane-speaking clans.



Films

Film Taller de bain coca con el Pueblo Slana del Putumayo with Dra. Esther Jean Langon Film Todos os dias são meus with Dra. Ana Paula Alves Ribeiro

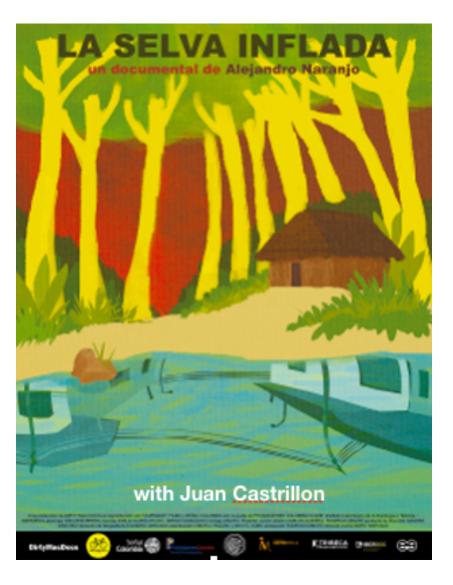


Exhibit and Collections

Exhibit

Conference attendees will be able to browse The Middle American Research Institute at Tulane University and their exhibits prepared especially for SALSA.



The Plenary Dinner

Catered by Olive Blue

New Orleans Menu

Spinach Salad with Dried Cranberries, Mandarin Orange Slices, Toasted Sunflower Seeds and Honey Balsamic Vinaigrette

Oven Roasted Chicken Breast stuffed with Tasso, Cornbread, Mushrooms and Goat Cheese and topped with Cajun Cream Sauce served with Roasted Fingerling Potatoes tossed in Garlic Butter

Chef's choice of Vegetable

Fresh Baked Rolls with Portobello Mushrooms Stuffed with Spinach, Tomato Cheese

Key Lime Pie

Beverages

Collections

We look forward to showcasing SALSA member recent publications. We also will have some special collections, from Dr. Janet Chernela, that will also be on display throughout the conference.

Program Schedule

Thursday, January 7

1:30-5:00 pm

Conference Registration — DW Third Floor Middle American Research Institute

5:00-7:00 pm

SALSA 15 Years: Welcome Reception & Middle American Research Institute Exhibit — DW Third Floor MARI

Friday, January 8

9:00-5:00 pm

Conference Registration - DW Third Floor Middle American Research Institute

9:00-10:00 am

Tunica Blessing and Introductions from Sponsors (MARI, UNO, Gulf South Center) — Richardson Memorial 117

10:00-12:00 pm

De-Centering Approaches to Discourse in Native Amazonia

Janet Chernela and Javier Carrera Rubio

10:00-12:00 DW 305

A Discourse Centrifugal Approach to Culture: Wauja Interdiscursivity and Distributed Spaces - Christopher Ball

De-centering Yanomami Elders' Speech (patamou): Verbal art and the arts of social living in an Amazonian Community - Javier Carrera Rubio

Constructing a De-centered Archival Method: AILLA recordings and Wanano/ Kotiria kaya basa 'sad songs' - Aimee J. Hosemann

Music within and about Myth/ Myth about and within Music: 30+ years of De-Centering Approaches to Discourse in Native Amazonia- Jonathan Hill

Discussant: Anthony Seeger

Discussion

Exploring Human-Plant Relationships in Native Amazonia

Laura Rival and Theresa Miller

10:00-12:00 DW 108

The "education of affection": multispecies learning-to-care in the indigenous Canela life-world - Theresa Miller

Socializing plants: on Matsigenka-plant relations - Dan Rosengren

Reciprocity between kanaimas and their plant binas - James Whitaker

Plant Shamans: Plant-personhood and the use of bina charm plants among the Makushi Amerindians of Amazonian Guyana - Lewis Daly

Discussion

Collections

10:00-12:00 DW First Floor Main Hallway

Browse the various publications from SALSA members. These will be on display throughout the conference

Friday, January 8

12:00-1:20 pm

Break/ SALSA Board Meeting - DW 403

1:20-3:20 pm

De-Centering Approaches to Discourse in Native Amazonia

Janet Chernela and Javier Carrera Rubio

1:20-3:20 DW 305

From 'Ugh' to Babble and Beyond: linguistic images of native Amazonians in cinema - Laura Graham

Ontological Friction and its Resolution in Amawaka Political Discourses - Erik Levin

The shaman and the pen-drive: singing and forgetting in Araweté verbal art - Guilherme Orlandi Heurich

Tiwit hamayah: shamanic agency and lively ways among the Hupd'äh people of the Alto Rio Negro region (AM-Brazil) - Danilo Paiva Ramos

Discussant: Joel Sherzer and Greg Urban

Discussion

Exploring Human-Plant Relationships in Native Amazonia

Laura Rival and Theresa Miller

1:20-3:20 DW 108

Botanies of desire: Fragrance, healing and sexual attraction among the Matsigenka and Nahua of Peru - Glenn H. Shepard Jr.

Manioc landraces and their indigenous identification characteristics - John White

Exploring plants and peoples relationships in lowland South America. A few theoretical considerations. - Laura Rival

Discussant: William Balée

Discussion

Poster Session

1:20-3:20 DW 201

A photo essay highlighting rituals, tourism and daily life: the Wauja of the Xingu in transition - Jeffrey David Ehrenreich

The Santo Daime Feitio: Deconstructing Imaginary Representations of Nature - Alfonso Matas [Cancelled]

Water Scarcity and Water Solutions on Wayuu Territory, La Guajira, Colombia-David Robles

"The cow of the Amazon": Aquatic turtle use in the Amazon - Roberta Sá Leitão Barboza

3:20-3:40

Break

3:40-5:40 pm

The Dimensions of the "Caboclo" Societies – Concepts and management strategies of traditional living ribeirinhos in Amazonia

Sabine August

3:40-5:40 DW 305

The Forest, the Trees, or the People: A Comparative Political Ecology of Gurupa's Quilombolas in a post-NGO era of "Sustainability" -John-Ben Soileau

"Differentiated citizenship" and the persistence of informal rural credit systems in Amazonia -Mason Mathews and Marianne Schmink

Caboclos and Such — from an ersatz adaption to rainforest guardianship and back again - Richard Pace

Public Health, Dams, and the lives of Ribeirinhos - Cynthia Pace

Discussion

Engagements with the Ontological

Juliet Erazo

3:40-5:40 DW 108

Animal Transference and Transformation among Wounaan- Julia Velásquez Runk, Chindío Peña Ismare, and Toño Peña Conquista

Alterity from within: Changing Understandings of Shamanism among Kichwa Indigenous Leaders in the Ecuadorian Amazon -Juliet Erazo and Christopher Jarrett

How to explain inflationary consumption among the Xikrin-Kayapó? - William H. Fisher

Cosmotechnics: An Ontological Study of Unstable Worlds in Brazilian Amazonia - David Rojas

Discussant: Eric Kelley

Discussion

Film

3:40-5:40 Richardson Memorial 113B

Taller de bain coca con el Pueblo Siona del Putumayo - Esther Jean Langdon

Evening Program

5:40-6:30 pm

Break

6:30 pm

In Memoriam: Honoring Dr. Terence Turner – DW 102

Saturday, January 9

9:00-5:00 pm

Conference Registration - DW Third Floor, Middle American Research Institute

9:00-11:00 am

Post-projectism

Kathleen Lowrey

9:00-11:00 DW 305

Indigenous Autonomy in Contemporary Colombia and Implications for the Return of Ethnographic Material -Esther Jean Langdon

Projects for a life project in an Ashaninka land - Carolina Comandulli

The 'project economy' boom in Amazonia: an Ese Eja Western Amazonian case study - Daniela Peluso

Isoso & the Fire Next Time - Kathleen Lowrey

Discussant: Laura Graham

Discussion

Ethics and Aesthetics in the Anthropology of Amazonia George Mentore 9:00-11:00 DW 108

On Amazonian Ethics of Solicitude - Catherine Alès

Learning What One Must Not Ask About, Telling What One Must Not Teach - Lucas de Carvalho

Ethics, Aesthetics, and Ontology in an Aché Narrative - Jan David Hauck

Etnologia Brasileira: The State of The Art - Vanessa R. Lea

The Indisputability of Lived Reality - George Mentore

Discussion

Amazonian Ethnography, Methodological Innovations, and Digital Worlds

9:00-11:00 DW 201

Zona Portuária do Rio de Janeiro e a cidade em disputa: sobre mapas, filmes e uma etnografia do 72 Horas Rio Festival - Ana Paula and Alves Ribeiro

Digital Anthropology and Water Sovereignty: Landscapes, Ontologies, and Collaborative Practice - Laura Zanotti and Dustin Roggenburg

Saturday, January 9

Field Report: Wauja in the Upper Xingu - Emi Ireland

Cocama Runa: Community Filmmaking in Napo, Ecuador Michael A. Uzendoski

Influences of Indigenous Art and Identity on the Modern Art Movement in South America - Lauren Dodaro

11:00-11:20 am

Break

11:20-1:00 pm

La guerra y las figuras del mal en sociedades contemporáneas de la Amazonía Erik Pozo and Oscar Espinosa de Rivero 11:20-1:00 DW 305 [Cancelled]

Entre la guerra y la vendetta: las formas de la violencia colectiva intra-étnica en comunidades awajún contemporáneas de la Amazonía peruana - Erik Pozo

The Kamari: Metaphysical and Moral Evil in Ashaninka Society - Oscar Espinosa

Mal, Chamanismo y Educación: La presencia y la actualidad del mal en su versíon del dal o la brujería (witchcraft) entre los Shipibo-Konibo - Eduardo Ruiz Urpeque

Prueba de fuerzas y guerra: reflexiones a partir de la ocupación del espacio entre los Tupi de Rondônia-Brasil - Daniel Fernades Moreira

Discussion

Ethics and Aesthetics in the Anthropology of Amazonia George Mentore 11:20-1:00 DW 108

Voice, Ethic, and Aesthetic Guarani - Deise Lucy Oliveira Montardo

Amerindian aesthetics against the State: an anti-representationalist approach to images and artifacts - Els Lagrou

Can Amazonian Ethnography Feel Its Way through Political Ecology? - Laura H. Mentore

Discussant: Michael Uzendoski

Discussion

Film

11:20-1:00 Richardson Memorial 113B

"Untamed Jungle" Juan Castrillon

Saturday, January 9

1:00-2:00 pm

Lunch Break

Conversations in the Lobby with Carlos Londono - DW 108

2:00-4:00 pm

Foodways and Multispecies Ethnography: Landscapes and Livelihoods Revisited 2:00-4:00 DW 305

Arakbut Cultivated Plants in Historical Perspective - Thomas Moore

Food taboos and ontological variation: An individual-level perspective in a Matsigenka community - Caissa, Revilla-Minaya

Monkeys, Mestizos, and Multiple Landscapes: The Co-Construction of Awajún Identity - Amanda Cortez

The Kamari: Metaphysical and Moral Evil in Ashaninka Society - Oscar Espinosa

Discussion

Life and Death: Economies of Care, Reciprocity and Ethnographic Lifeworlds

2:00-4:00 DW 108

"ambet mberi," a good season: what the Kĩsêdjê do to renew the world every year, with no guarantee whatsoever that it is going to work -Marcela Coehlo de Souza

Microbiosociality: A Case Study in the Ecology of Death - Beth Conklin

The Anthropological studies and dialogic challenges in the Northwest Amazon Renato Athias

"Katukina landscapes and memories": Spatiality, temporality, memories, recollections...An ethnographic writing? - Myrian Sá Leitão Barboza

Discussion

Film

2:00-4:00 Richardson Memorial 113B

Todos os dias são meus Ana Paula Aves Ribeiro

Break

4:20-5:40 pm

Collections

4:20-5:40 DW First Floor Main Hallway

Browse the various publications from SALSA members. These will be on display throughout the conference

Foodways and Multispecies Ethnography: Landscapes and Livelihoods Revisited 4:20-5:40 DW DW 305

25

Controlling Pigs: A note on idea of the power among the Embera Hiroshi Kondo

Landscapes of farming and foraging in Yanomami Ethnogeography Alejandro Reig

The Shamanic Diet in Context - Christina Callicott

Discussion

Evening Program

7:00 pm

Special Event: Plenary Opening, with conference organizers, followed by Keynote Speaker and Dinner – 1834 Room LBC

Sunday, January 10

Sourcing and Sounding: The Museum, The Archive and Orchestrated Sounds 4:20-5:40 DW DW 108

"Tataroko is the butterfly, and its music sounds as follows" Orchestrated sounds preceded by singular voices in Vaupes, Colombia Juan Castrillon

Is there a Wayana club in the Wayãpi collection at the Weltmuseum Wien? Cassio de Figueiredo and Claudia Augstat

Man-thing-entanglement: transcultural encounters between the Amazon and the Museum Beatrix Hoffman

Discussion

9:00-10:20 am

Neoliberal Conservation: New Frontiers of Environmental Governance & Development 9:00-10:20 DW 305

Climate politics shaping Panamazonia: The action of indigenous peoples of the Amazon and the political economy of environmental change - Deborah Delgado

Pilot projects for integrated conservation and development in northwest Mato Grosso, Brazil: impacts and lessons for 'policy mixes' in local environmental governance Rob Davenport

Storytelling Development: Lowland Runa Oral Narratives and the Re-framing of the Development Debate Bryan Rupert

Discussion

Missionaries, Plantations, and Evangelical Christians: The Invisible and the Material

9:00-10:20 DW 108

Evangelical Faith, Ontology and Materiality in Amazonia -Mina Opas

First notes on the Christian religious contact among the Kaingang of Paraná, Brazil - Grazieli Eurich

Indigenous Agency and Structurality in the Plantation System of Dutch Guiana - James Andrew Whitaker

Discussion

Collections

9:00-10:20 DW First Floor Main Hallway

Browse the various publications from SALSA members. These will be on display throughout the conference

10:30-11:30 am

SALSA All Members' Meeting – DW 102

Conference End

Thematic Panels

The Dimensions of the "Caboclo" Societies – Concepts and Management Strategies of Traditional Living Ribeirinhos in Amazonia

Sabine August sabineaugust@bluewin.ch Thematic Panel Organizer

This panel would like to illuminate the often disregarded world of the "caboclo" societies whom are living since almost 200 years in the area of Amazonia. The panel intends to open the field for all aspects of their life. The contributions could span a wide range: from the management of trade and subsistence economy; the concept and classification of landscape and natural environment to discourses about sustainability and global provisioning systems or about agricultural production; the practice, cosmology, and taboos of fishing and hunting; the cuisine and taboos of alimentation as well as spoken languages, narratives and myths.

De-Centering Approaches to Discourse in Native Amazonia

Janet Chernela and Javier Carrera Rubio University of Maryland

chernela@gmail.com, jcarrerarubio@yahoo.com

Thematic Panel Co-organizers

Dedicated to the thirty-year anniversary of the landmark publication by Joel Sherzer and Greg Urban, "Native South American Discourse," this panel reflects on the work's influence and also considers future directions. A 'discourse-centered approach to culture' profoundly altered the study of native Amazonia. By providing a means with which to tap into native production, it deepened the resources with which anthropologists interpret and analyze the dynamism and creativity entailed in the cultural enterprise. The use of actually occurring instances of speech and an approach to language as a social and political phenomenon drew attention to perspectives, aesthetics and the dialogic processes through which socialities are culturally constructed, reflected, and transformed. The papers in this panel consider key topics of this three-decade period (including myth, storytelling, ethnopoetics, political speech, etc.) as they also move beyond them to reveal oversights and suggest new directions. In doing this, the papers will call attention to recent developments in ethnopoetics, language documentation and community collaborations that increase the importance of dialogics in discourse and the salient role of indigenous peoples' voices in the anthropological enterprise. Such projects call for new frameworks that reflect, as we call it, a de-centered approach to the study of indigenous Amazonian discursive practices. This approach moves away from the notion of a unique/objectified center (i.e., culture - in the singular) to capture the subjectivities in contexts, including those involving indigenous and nonindigenous (governmental, academic) interlocutors, to reveal the ways speech is coproduced and new meanings are negotiated.

Anthony Seeger (Discussant). Anthony Seeger is Distinguished Professor of Ethnomusicology, Emeritus, at UCLA, Director Emeritus of Smithsonian Folkways Recordings, and currently a Research Associate at the Smithsonian Institution. He holds a BA from Harvard University and a PhD from the University of Chicago. He is the author of three books on the Suyá/Kīsêdjê Indians in Brazil, co-editor of three books, and author of over 120 articles and book chapters on ethnomusicology, anthropology, audiovisual archives, applied ethnomusicology, and intellectual property. Full CV http://www.ethnomusic.ucla.edu/files/acrobatfiles/ethnomusic/a_seeger_cv_2014.pdf

Joel Sherzer (Discussant): Joel Sherzer received his PhD from the University of Pennsylvania in 1968, and is presently Professor Emeritus at the University of Texas, Austin. He is the author or editor of 15 books and numerous articles, includingNative South American Discourse (co-edited with Greg Urban). He is founder of the Archive of the Indigenous Languages of Latin America (AILLA).

Greg Urban (Discussant): Greg Urban received his PhD. from the University of Chicago in 1978. He is presently Arthur Hobson Quinn Professor of Anthropology at the University of Pennsylvania and former Professor of Anthropology at the University of Texas, Austin. He is the author or editor of 8 books and numerous articles, including Native South American Discourse (co-edited with Joel Sherzer).

Engagements with the Ontological

Juliet Erazo Florida International University jerazo@fiu.edu Thematic Panel Organizer

Many who align themselves with the ontological turn have drawn heavily from Amazonian ethnography in formulating what is hoped to be a very new direction for anthropology. In a recent critique, however, Bessire and Bond (2014) argue that at least some of the work associated with this turn has been ethnographically and historically thin, involving a "targeted erasure of ethnographic evidence and an artificial standardization of alterity itself (2014: 443). This panel takes the diametrically opposed positions suggested by this critique as a point of departure. Panelists will use their own ethnographic work to explore what is and is not to be gained from a focus on the ontological.

Eric Michael Kelley (Discussant): Eric Michael Kelley is a Lecturer in Anthropology at the University of Massachusetts Boston. He recently published "The Routinization of Improvisation in Avá-Guaraní Shamanic Leadership" in Charles Lindholm's edited volume, The Anthropology of Religious Charisma: Ecstasies and Institutions. He has also advocated for Paraguay's indigenous peoples through his service to Cultural Survival, contributing articles for their website and Quarterly, as well as serving as a consultant on their UPR report for Paraguay to the UN. He is presently completing his dissertation, "Between the Forest and the Road: Dilemmas of Contemporary Avá-Guaraní Shamanic Leadership in Eastern Paraguay."

Post-projectism

Kathleen Lowrey <u>klowrey@ualberta.ca</u> University of Alberta Thematic Panel Organizer

Many of us who did our doctoral fieldwork in the 1990s did so under the auspices of, or critically interrogating, or at least in conjunction with, the bonanza era of post-Cold War, globalist, multi-culturalist, neoliberal development projects of one stripe or another (bioprospecting, bilingual education, collaborative resource management, traditional ecological knowledge, language revitalization, among many others). The 1989-2001 interregnum and its half-hopeful, half-cynical assumptions have been subject to many retrospectives, but not yet to a view from indigenous communities in lowland South America. The present panel proposes exactly such a consideration and seeks contributors ready to tell stories of the 90s boom in internationally-funded "proyectos" and their aftermaths in local contexts. Impacts on social relationships, governance, politics, cultural norms and the like are welcome as are accounts of what has been made of the material infrastructure left in place (from buildings and equipment and mopeds to books, maps, and posters). Is there such a thing as "post-projectism"? Is it an affliction, a rehabilitation, a condition?

Laura R. Graham (Discussant): Laura R. Graham is Associate Professor of Anthropology at the University of Iowa. Her research interests include cultural politics and representation; language, expressive culture and performance; semiotics; indigenous media; indigenous peoples; human rights; and advocacy. She has done fieldwork with the Xavante of Central Brazil since the 1980s and with the Wayuu of Venezuela since 2005. She is author of *Performing Dreams: Discourses of Immortality among the Xavante Indians of Central Brazil* (Texas, 1995) and *Performing Indigeneity: Global Histories and Contemporary Experiences* (UNP 2014, with Glenn Penny) and is producer and co-director of the "Owners of the Water: Conflict and Collaboration over Rivers" (DER 2009) with Wayuu and Xavante filmmakers, David Hernández Palmar and Caimi Waiásse. She is currently a member of SALSA's Executive Board and has served on the AAA Executive Board, Chair of the AAA Committee on Human Rights and is Founding Chair of AAA's Committee for Language and Social Justice.

Ethics and Aesthetics in the Anthropology of Amazonia

George Mentore University of Virginia <u>gm3c@virginia.edu</u> Thematic Panel Organizer

Exploring human-plant relationships in native

Amazonia

Laura Rival University of Oxford <u>laura.rival@anthro.ox.ac.uk</u> Theresa Miller Smithsonian Institution <u>millerth@si.edu</u> Thematic Panel Co-Organizers

Given the moral orders under which anthropology currently operates and in which it strictly trains its practitioners to comply, how have we dealt with describing and interpreting the ethical practices of indigenous Amazonian peoples? Despite our good intentions and all our theorizing, do we have no alternative (considering our treasured modern notions about individuality and liberty) but in the end to admit to our guilt of accusing some traditional Amazonian institutions, practices, and categories of persons of being "cruel" and "ugly" and even "primitive?" Is the issue simply one of crossing the "relativist" boundary and identifying alternative kinds of subjectivity? Or does it in fact mean taking culture even more seriously than we usually do and extend its capacity to be representative of reality even further? Some would argue that such a move would carry us into the realm of fiction -- far away from our initial agenda of the scientific. Yet the use of the fictive, the creative, and the intuitive in ethnographic descriptions might well help resolve not only some of the cross-cultural issues of ethics, but also those having to do with the aesthetics of being. This panel seeks thus to engage the various moral concerns and appealing aspects of the discipline when encountering such issues as: "responsibility," "secrets," "agreement," "trust," "intimacy," "feeding," "eating," "estrangement," "concealment," even those of "social media," "new relations of the virtual." "multi-sided discourses" and much more.

Michael Uzendoski (Discussant): Michael Uzendoski has a BA from the University of Chicago and a PhD in Anthropology from the University of Virginia. He is author of The Napo Runa of Amazonian Ecuador and The Ecology of the Spoken Word: Amazonian Storytelling and Shamanism (co-authored with Edith Calapucha). The companion website to this work is:<u>http://</u> <u>spokenwordecology.com</u>/ Uzendoski is Professor at the Facultad Latinoamericana de Ciencias Sociales (FLACSO), Ecuador, where he coordinates the Master's Program in Anthropology and participates in the Doctoral Program in the History of the Andes. His current research is focused on cine comunitario among indigenous peoples of Upper Napo. Across lowland South America, indigenous communities use, classify, and engage with a wide diversity of plants. This panel will explore the myriad forms these human-plant relationships take, with a particular focus on how native Amazonians conceptualize these engagements. Whether plants are conceptualized as children in need of parental nurturance, as seductive entities capable of attracting others, or as something in-between, will be explored. Additionally, the panelists will examine how kin relations of consanguinity and/or affinity take shape in these human-plant encounters, as well as exploring the relative intimacy of these relationships. Specific questions the panel will ask include: Why do native communities seek out and pursue relationships with certain plants, or avoid encounters with others? Are there differences in how indigenous groups engage with plants they classify as 'wild,' 'cultivated,' 'native,' or 'introduced'? Drawing from ethnographic research with a number of native Amazonians (including the Makushi of Guyana, the Waorani and Napo Runa of Ecuador, the Matsigenka and Nahua of Peru, and the Canela of Brazil), the papers in this panel will explore the similarities and differences of how native Amazonians come to know and engage with cultivated, wild, native, and non-native plant species and varietals throughout the region.

William Balée (Discussant): Dr. William Balée specializes on ethnology of Amazonia. He has served on the Tulane faculty since 1991. Before that he held appointments at the New York Botanical Garden and the Museu Paraense Emílio Goeldi. His field research has been mostly concerned with the Ka'apor and their relationships over time to the environment, from the perspective of historical ecology. He has also done fieldwork among the Araweté, Assurini do Xingu, Tembé, Guajá, Mbyá, and Sirionó. His most recent book, *Cultural Forests of the Amazon* (2013) won the Mary W. Klinger Book Award from the Society for Economic Botany in 2014.

Abstracts

Paper, Poster & Film Submissions

1 On Amazonian Ethics of Solicitude

Catherine Alès CNRS-EHESS <u>ales@ehess.fr</u>

Abstract This paper will explore the framework in which the ethics of care is traditionally manifested in Amazonian communities and how it is nowadays confronted by the external world. Among the Yanomami, as among many other Amazonian societies, the caring for or attentiveness towards others is demonstrated in everyday life as, for example, in the production and sharing of food as well as in times of sickness or death. This paper will concentrate on this last point and its relation with several recent Yanomami mobilisations and acts of protest against national authorities. In this framework, could we think that the demands of the Yanomami are excessive? This issue will be linked with their ethics of solicitude and their notions of, for example, protection, collective responsibility and, more generally, with their moral and political philosophy.

Panel Ethics and Aesthetics in the Anthropology of Amazonia, George Mentore

2 Zona Portuária do Rio de Janeiro e a cidade em disputa: sobre mapas, filmes e uma etnografia do 72 Horas Rio Festival

Ana Paula Alves Ribeiro Rio de Janeiro State University anapalvesribeiro@gmail.com

Abstract Neste artigo procuro refletir sobre o 72 Horas Rio – Festival de Cinema, que em seu segundo ano de existência possibilitou a criação de um certo conjunto de curtas metragens de ficção, documentários, animações e filmes de celular realizados em 3 dias na Zona Portuária do Rio de Janeiro. Fundado por dois produtores em 2014, em 2015 o Festival iniciou-se às 18h do dia 30 de abril e terminou às 18h do dia 3 de maio, com a entrega dos filmes inscritos, realizados em 72 horas. Este artigo é também um desdobramento da pesquisa Múltiplas Cidades: Representações do Rio de Janeiro no cinema e em outras mídias, desenvolvida inicialmente como pesquisa pós-doutoral no Programa de Pós-Graduação em Ciências Sociais (PPGCS), na Universidade Federal Rural do Rio de Janeiro e no diálogo e hoje desenvolvida no Programa de Pós-Graduação em Educação, Cultura e Comunicação em Periferias Urbanas (PPGECC), da Universidade do Estado do Rio de Janeiro.

Panel To Be Assigned/ Media, Art & Identity: The Politics of Reception and Representa-

3 Todos os dias são meus

Ana Paula Alves Ribeiro Rio de Janeiro State University anapalvesribeiro@gmail.com

Film "Sinopse: ""Poeira e escombros encobrem uma cidade em constante construção, onde passado e presente se fundem. Histórias foram enterradas, mas ninguém parece se importar. Durante anos, a região central do Rio de Janeiro tornou-se um canteiro de obras. Para onde foram as memórias de nossos ancestrais e para onde iremos sem elas?"".

Filme realizado no 72 Horas Rio - Festival de Filmes. 6 minutos, Rio de Janeiro | Brasil, 2015 De Coletivo Poeira Produzido por Ana Paula Alves Ribeiro

4 The Anthropological Studies and Dialogic Challenges in the Northwest Amazon

> Renato Athias Federal University of Pernambuco renato.athias@ufpe.br

with Juan Alvaro Echeverri (UNC) & Margarita Chaves (INCAH)

Abstract This paper will explore the framework in which the ethics of care is traditionally manifested in Amazonian communities and how it is nowadays confronted by the external world. Among the Yanomami, as among many other Amazonian societies, the caring for or attentiveness towards others is demonstrated in everyday life as, for example, in the production and sharing of food as well as in times of sickness or death. This paper will concentrate on this last point and its relation with several recent Yanomami mobilisations and acts of protest against national authorities. In this framework, could we think that the demands of the Yanomami are excessive? This issue will be linked with their ethics of solicitude and their notions of, for example, protection, collective responsibility and, more generally, with their moral and political philosophy. **5** A Discourse Centrifugal Approach to Culture: Wauja Interdiscursivity and Distributed Spaces.

Christopher G. Ball University of Notre Dame christopher.g.ball.44@nd.edu

Abstract There are at least two distinct meanings attributable to Discourse Centricity; one that discursive interaction is central to social life; second that individual discourses are centers of interconnecting webs of talk. This paper follows the second thread to explore a centrifugal rather than a centripetal approach to discourse's place in culture. This approach is implicit in previous work in the tradition of Urban and Sherzer's original formulation, and I trace its roots in two examples, Laura Graham's Performing Dreams and Greg Urban's Metaphysical Community. I elaborate the interdiscursive character of language and place through analysis of data collected among Wauja people in a collaborate project of digital mapping of narrative history along the Batovi River in the Xingu Indigenous Park of Mato Grosso, Brazil. A discourse centrifugal view reveals the interdiscursive construction of distributed spaces, cultural-material matrices that distribute agency across Wauja territory.

Panel De-Centering Approaches to Discourse in Native Amazonia, Janet Chernela and Javier Carrera Rubio

6 Katukina Landscapes and Memories": Spatiality, Temporality, Memories, Recollections...An ethnographic Writing?!

Myrian Sá Leitão Barboza University of Florida myrianbarboza@ufl.edu

Abstract Is it possible to remember your fieldwork experiences without your field notes? Is it a precarity to rely only on your memories, or is it an important exercise, which permits bringing in your sensory memories? Based in the process of building narratives through the memories, this paper presents an ethnographic writing of past experiences with the Katukina indigenous people from Amazon. Even without the field notes - since the annotations were left in Brazil-, however, was possible to evoke past journeys, like those texts composed by Michel Taussig based on his remembrances. The moments experienced represent a dynamic of temporality and spatiality, since the Katukina's space and time are totally immersed in the Amazon landscapes. These landscapes change over time, but never die. The Katukina landscapes are like memories; they are alive and eternal, connected with the indigenous's ancestors. The Amazonidas' lives have two seasons, dry and rainy, which are divided into four phases: the rise of river levels, full rivers, the decrease of river levels, and dry. Each one of these periods is intimately related to the amount of rain and consequent changes river water levels. Because of this, it is not the temperature that changes environments, but the presence and amount of water. This ethnographic writing describes the episodes of interaction among Katukina, memories, landscapes and seasonality.

7 "The Cow of the Amazon": Aquatic Turtle use in the Amazon

Roberta Sá Leitão Barboza Universidade Federal do Pará (UFPA) <u>robertasa@ufpa.br</u>

with Myrian Sá Leitão Barboza University of Florida and Juarez Carlos Brito Pezutti Universidade Federal do Pará (UFPA)

Abstract The Amazonian turtle (*Podocnemis expansa*) is one of the most common sources of animal protein for the people who inhabit this region and is often reported by naturalist travelers. This demonstrates diversification in the use of local resources. As well as a rich source of nutrients, turtle eggs were frequently used as the main raw material in the public lighting of cities and food preparation. Due to their local importance, turtles are known as the "river cow" or "Amazonian cow". The present study assessed the role of chelonians in the local diet (preferences, rejections and taboos) and the zootherapy of the Santarém floodplain communities (Brazil), which are characterized by different management strategies. No cultural differences were found between the communities in terms of the use of turtles. P. expansa, which is principally used in popular medicine, is the most rejected species whereas tracajá (Podocnemis unifilis) and pitiu (Podocnemis sextuberculata) are generally preferred. All three are considered to be "reimoso". Some researchers believes that historical, socio-cultural and ecological factors and symbolic representation direct dietary restrictions. For them functionalist explanations, especially ecological, have described the food restrictions related to some processes.

${\bf 8}$ The Shamanic Dieta in Context

Christina Callicott University of Florida <u>c.callicott@ufl.edu</u>

Abstract Diverse varieties of contemporary Amazonian ethnomedicine share a common practice known as the "dieta." The dieta, which appears to be related to the prominent "food taboos" reported in early ethnographies of the region, is characterized by extended periods of food and behavioral proscriptions and prescriptions along with the ingestion of one or more plant medicines. My preliminary fieldwork indicates that the dieta is both a curative process for the general public as well as a pharmacognostic technique used in shamanic apprenticeship, the maintenance of personal health and power, and the ongoing quest for biomedical and cosmological knowledge. Although the practice of dieting with plants is mentioned frequently in the popular literature and has become a centerpiece of shamanic tourist practices, very little scholarly work has been done on the subject. What exactly does the dieta entail? Are there symbolic or ethnohistoric associations? What are the physiological effects of the dieta, and does that matter? To what extent is the dieta a medicinal, dietary, or symbolic practice—or a combination thereof? This paper reviews the available literature on the dieta, attempting to put the contemporary practice into ethnographic, ethnohistoric, and biomedical context.

Panel To be Assigned/ Foodways and Multispecies Ethnography: Landscapes and Livelihoods Revisited

9 De-centering Yanomami Elders' Speech (patamou): Verbal art and the arts of social living in an Amazonian community

Javier Carrera Rubio University of Maryland jcarrerarubio@yahoo.com

Abstract In the profuse literature devoted to Yanomami people, their elders' speech (patamou) has been poorly discussed. The few descriptions available, however, do reveal the importance of these speeches for the people in their everyday community life. None-theless, these descriptions leave us with a rather vague idea of this verbal art and its relationship to the arts of social living. In this paper, based on previous works by Basso, Franchetto, Graham, Sherzer, and Urban, among others, I explore the polyphonic nature of Yanomami elders' speech to highlight its eminently dialogic character and the multiplicity of voices embedded in it. Through a de-centering approach to this type of discourse, in which the leader is the one who speaks but many other voices are also present, I will show the fundamental role that elders' speech plays in the creation of Yanomami so-ciality.

Panel De-Centering Approaches to Discourse in Native Amazonia, Janet Chernela and Javier Carrera Rubio

10 "Tataroko is the Butterfly, and its Music Sounds as Follows" Orchestrated Sounds preceded by Singular Voices in Vaupes, Colombia.

> Juan Castrillon University of Pennsylvania juancas@sas.upenn.edu

Abstract This paper explores different modalities of discourse that Tukanoan speakers use in the teaching of wind instruments, paramount mediators in the renewal of people's vitality and in the construction of the universe and its inhabitants (Hill 2011; Cayón 2013). Managed by adults, those discourses generate listening practices by which transmission, negotiation of meaning, and rhythmic and melodic features of music are concretized before being performed by instrumentalists and dancers, both male and female. In conversation with indigenous musicians, the paper traces a rich network of correspondences be-

tween those discourses and the music they play, hitherto not addressed by specialists in the region. I elaborate on this network through an analysis of data collected among Makuna, Barasana, Cubeo and Guanano people in a collaborative project focused on the cartography of musical expressions (Center for Musical Documentation of the Colombian National Library, 2013). The paper argues that if this network plays a mnemonic function underlining the textual replicability (Urban 1986) of the sonic event, then two implicit questions emerge about the role of the musicians and their listening in its performance: first, are they reading, translating, talking, amplifying or gesticulating the network through sonic instruments? Second, is there any analytical perspective through which to consider this network as a form of musical inscription in-between discourse and musicality? The paper will show how this network connects themes of local history, shamanism, humans, non-humans, and daily life situations with the discourses enunciated by musician voices before being transformed into textured, interlocked, and orchestrated sounds.

11 Inflated Jungle

Juan Castrillon University of Pennsylvania juancas@sas.upenn.edu

Film The documentary was written and directed by the journalist Alejandro Naranjo, and produced by Tournalet Films and Señal Colombia in 2015. By using the inflation as a metaphor to name the change of life scenery to get a High School Degree in their region -with all their cultural challenges, the documentary asks for reasons why youth people commit suicide, and states labor conditions and acculturation processes as its principal arguments. Even though the documentary presents indigenous people as victims of the complexity of the region, it is the first documentary about indigenous youth culture made in Vaupés that presents the overlapping of musical and sonic discourses as an active element of their lives. THE INFLATE JUNGLE Director, photography: Alejandro Naranjo Producers: Rodrigo Dimate, Amyi Gutierrez

Editor: Omar Razzak Production companies: Dirty Mac Docs, Tourmalet Films, Senal Colombia

Cast: Jose Eugenio Correa, Leonel Cabiyari, Gilberto Rojas, Edison Fernandez Sales: Dirty Mac Docs

http://www.laselvainflada.com/index-eng.html (trailer) https://youtu.be/uTFTTpNsFU8 (teaser) $12 \ \text{ambet mberi, a good season: what the Kīsêdjê do to renew the world every year, with no guarantee whatsoever that it is going to work$

Marcela S. Coelho de Souza Universidade de Brasília macoelhosouza@gmail.com

Abstract This paper explores current efforts of Kisêdjê (Suyá) people to recreate themselves as persons and collectivities through a deliberate and careful putting together of heterogenous elements into something I will tentatively call an emerging ritual complex. It consists in a sequence of activites, of which the most important are musical performances, food presentation and consumption, and political community meetings, that are held for two weeks from about Christmas to the beggining of January. I was present in seven of these occasions over the last ten years; in every instance, two issues dominated the debates concerning the planning and ulterior availation of each of these "New Year's Cerimony": 1) how to achieve the proper balance between "cultural" (the phrasing in theirs) elements always marked either as indigenous vs. non-indigenous, or Kīsêdjê vs non-Kīsêdjê (that is, relating to other indigenous peoples); 2) how to avoid the risks implied in the 'recontextualization' of certain efficacious practices in such new settings (for instance, the execution of a song associated to the dry season during the rains). In a first approximation of these debates, my aim here is, beyond highlighting the open-ended nature of this particular "ritual process" - a move that will require some revisiting anthropological theories of ritual -, also to grasp how, through such efforts, the Kīsêdjê are trying not only to reposition themselves in a rapidly changing (perhaps crumbling) world, put also to open up new possible worlds for us all to live in. This, in its turn, will require revisting some jê theories of ritual, or their ritual esthetics: that is, that famous dualism of the dialectical societies of Central Brazil, and its still poorly understood efficacy as a world regenerating device (I refer, in particular, to its metereological (seasonal) dimension and how the perceptions of 'climatic change' impinge upon this form).

13 Projects for a Life Project in an Ashaninka Land

Carolina Comandulli University College London carbrasil@gmail.com

Abstract Kampa do Rio Amônia is an Indigenous Land in the State of Acre, Brazil, with 87,205 hectares, that was demarcated in the year 1992. Since 1995, the Ashaninka people from this Land organised themselves in a single village named Apiwtxa (which means "all together"). Especially after this event they have engaged in a number of projects financed by a series of partner organisations and funders. Most of these projects have been focused on the environmental management of their territory, on the protection of their land, and on the strengthening of their own community organisation. Last but not least, the Ashaninka argue these projects were intended to be aligned with their "life pro-

ject" – in other words, with the way they thought they wanted to live their lives after the demarcation of their land. As one of their leaders says: "Following the demarcation of our land, it took us three years of community debates and conversation to agree on a life plan". After approximately two decades of lived experience with projects, the ones they are currently engaging with are getting bigger and bigger and going beyond the borders of their land to replicate their gained knowledge in surrounding territories. This paper intends to give an overview of the engagement of the Ashaninka from Apiwtxa with projects since the 1990s and to look at how these experiences have affected their territory, their community organisation, and their relationships with the outside. Also, it aims at analysing to what extent these projects are aligned with and have contributed to their life plan.

Panel Post-projectism, Kathleen Lowrey

14 Microbiosociality: A Case Study in the Ecology of Death

Beth A. Conklin Vanderbilt University beth.a.conklin@vanderbilt.edu

Abstract This paper develops the concept of "microbiosociality" to highlight the intimate entwinings of meaning and materials through which human and non-human beings co-produce and configure their local lifeworlds. In the wake of the Human Genome Project's finding that 90% of the cells and genes in a human body are non-human, there has been an explosion of interest and research on microbes' roles in human life. Among the Wari' of western Brazil, three domains of micro-organic life--infectious disease pathogens, the microbes in tropical forest soils and plants, and microbes that live inside the human body-played key roles in Wari' history, and in rituals in which material practices reshape the biotic lifeworld. Death rites are a prime example: bereavement sets in motion a series of actions aimed at altering surroundings and human patterns of moving and dwelling. Ritual practices of burning, abandoning, avoiding, uprooting, and cutting disrupt and cross-cut ordinary spatial and temporal relations among people, plants, and the unseen microbes that mediate biological growth and decay. Memory and emotion are a bridge between meaning and biomaterial processes: Wari' notions of personhood, kinship, and spiritual cosmology focus ritual transformations on particular places, plants, and things, so that conditions for vegetative growth change in tandem with changing conditions for the memories and sensations that bereaved individuals experience.

15 Monkeys, Mestizos, and Multiple Landscapes: The Co-Construction of Awajún Identity

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Abstract This paper investigates how the indigenous Awajún of Perú construct their identity in multispecies, multiethnic, and multispatial contexts. I draw from two months of ethnographic fieldwork amongst two Awajún indigenous communities in the Peruvian Amazon: Bajo Naranjillo, a mixed Awajún and mestizo (non-indigenous Peruvians) community, and Bichanak, an Awajún community. Using information gathered from semistructured interviews and participant observation, I explore how Awajún interactions with monkeys, mestizos, and spatial landscapes contribute to the construction of their cultural identities. Using an ethnoprimatological orientation, I posit that because humans and other primates share social and ecological landscapes, as well as pasts, presents, and futures, looking to the interconnections between humans and other primates can inform ethnography of perceptions and identity. Such a framework is especially fitting as monkeys play an important role in Awajún mythology and their descriptions of the past. I argue that expanding an ethnoprimatological framework and situating it within a larger anthropological context allows for more robust consideration of the ways in which the interrelations between Awajún and monkeys serve to construct meaning and identity. The relationships between Awaiún and monkeys act as a pivotal lens which reflects other interactions between Awajún and other people, and Awajún and their landscapes; all three interfaces act to co-construct Awajún identity.

$16\,$ Plant Shamans: Plant Perspectivism and Cosmo-ecological Alliances in Makushi Shamanism

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Abstract In this paper, I ask the question, what kind of people are plants in Amazonia? In searching for an answer, I present ethnobotanical data on shamanism among the Makushi Amerindians of Amazonian Guyana. The Makushi people live in the North Rupununi region of southwest Guyana, a biodiverse mosaic of neotropical savannahs, rainforests, and wetlands. As subsistence horticulturalists, the Makushi interact with plants in almost every aspect of their daily lives. As ubiquitous life-forms, plants are variously used as foods, medicines, fuels, building materials, and ritual narcotics. However, in Makushi ethno-theories of life, plants occupy a fundamentally different position than in the equivalent naturalistic or lay-Western frameworks. Put simply, in Makushi cosmology, certain plants can be powerful people, exhibiting an agentive subjectivity of a similar but – I argue – qualitatively different kind to that of human people. Human subjects and plant subjects interact in many facets of social and ritual life, from the cultivation of bitter cassava to the use of a category of potent plant charms (bina) in fishing and hunting. However, human-plant allegiances are exemplified perhaps most clearly in the domain of shamanism. The shaman (pia'san), the multinatural diplomat par excellence, maintains working alliances with an array of powerful cosmic actors (imawari), the most fundamental of which are plant spirits (muran). Herein, I present ethnographic data on plant use in Makushi shamanism, wherein certain plants are themselves considered to be vegetal shamans. In shamanic ritual, human and plant shamans cooperate in enduring cosmic relationships of alliance and mastery, which defy classification based on human sociocultural models of sociality. Better understanding these relationships requires an in-depth consideration of what kind of bodies and souls plants have in Makushi cosmology. I propose that we must rethink conventional ethnobiological frameworks in light of debates concerning Amerindian perspectivism and nonhuman subjectivity in Amazonia.**Panel** Exploring Human-plant Relationships in Native Amazonia, Theresa Miller and Laura Rival

17 Pilot Projects for Integrated Conservation and Development in Northwest Mato Grosso, Brazil: Impacts and Lessons for 'Policy Mixes' in Local Environmental Governance

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> > With Peter May UFRRJ/CPDA Rio de Janeiro, Brazil peterhmay@gmail.com

Abstract Little research has examined how local interventions may alter the social and environmental effectiveness of policy instruments for forest conservation in the Brazilian Amazon. In this case study, we sought to identify how policy instruments at the interface between pilot projects for integrated conservation and development (ICDPs) and the Brazilian Forest Code could be mobilized to detain deforestation and foment agroenvironmental transition for individual farmers and agrarian reform settlements (ARS) in northwest Mato Grosso (NW MT), the last majority forested area in this Amazonian state. Databases from ICDPs from 1996 through 2012, and ex post fieldwork conducted in 2013. allowed us to compare variations in farm biophysical, land use, socio-economic and institutional impacts at the level of small to medium sized farms, and landscapes encompassing entire agrarian reform settlements. We found that outcomes hinged on ICDP integration of tangible livelihood opportunities in line with the local mixture and sequencing of policy instruments and interventions to assure their functionality. In the municipality of Juruena, ICDPs effectively detained deforestation in an ARS, through long term efforts to assure synergies between technical assistance, environmental licensing, advance credit and supply chain contracts for added-value processing of Brazil nuts, procured from the settlement's collective forest reserve and from six surrounding indigenous territories. We caution that because smaller farmers are subject to a commercial infrastructure dominated by the beef industry, forest conservation and restoration stipulated by the Forest Code will be difficult to achieve without longer term focus on alternative livelihood opportunities afforded by local 'policy mixes.'

Panel To Be Assigned/ Neoliberal Conservation: New Frontiers of Environmental Governance and Development

$18\,$ Learning What One Must Not Ask About, Telling What One Must Not Teach

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Abstract This paper is about the methodological and moral challenges of researching the kanaima phenomenon in the circum-Roraima region. The violence and terror produced by kanaima falls within the general category of assault sorcery or dark shamanism. The kanaima afflicting a community descends from outside the village, killing people simply for the sake of doing so. It is a widespread social phenomenon in the Guianas which, whenever a topic of discussion, has its own particular etiquette of presentation. No one wants to be mistaken for a kaniaim or, indeed, become its victim. Kanaimas seek to keep their identity secret. Yet "Talking about kanaima brings kanaima," was a phrase constantly repeated to me during my research. How can the researcher inquire about something that evades inquiry? How can he discuss details that should be kept private? How can he avoid exposure to knowledge that, by definition, will kill? If anthropologists take the native knowledge they have learned seriously, how can they talk -- even within the specialized discourses of the discipline -- about something that should not be talked about? If attempted and achieved, what would be the implications of this new conversation? If talking about kanaima brings kanaima, who will become its next victim? The informant, the anthropologist, both, or neither?

Panel Ethics and Aesthetics in the Anthropology of Amazonia, George Mentore

 $19\ \mbox{Is there a Wayana Club in the Wayãpi Collection at the Weltmuseum Wien?}$

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with Claudia Augustat Weltmuseum Wien claudia.augustat@weltmuseumwien.at

Abstract In the Guiana Shield, cross-cultural elements co-exist in both Wayana and Wayapi ethnic groups or have been assimilated by the receiving group. Similarities such as in material culture have caused confusion, as it is the case with some Wavapi items kept in the collections of the Weltmuseum Wien. In this paper, we provide, firstly, an overview of the Wayapi collections held in Vienna, focusing on a collection made by Elfie Stejskal. We discuss the profile of the collector and the historical context in which the Wayapi were living when she met them in the 1970s. To understand better the background of a partly shared Wayapi/Wayana culture, we look into the Wayapi migrations that allowed those two ethnic groups to interact in the Guiana Shield. Additionally, we comment on the flexibility of ethnic boundaries and some cross-cultural similarities amongst the Wayapi and the Wayana. Finally, we analyze a few Wayapi objects - a ceremonial club, a drawing, and a palm leaf mat used in an ants ordeal - that have caused observers to raise questions about their ethnic origin. We conclude that further research is necessary on how the Wavapi perceive these objects within their ethnic group and how they relate to Wayana-Aparai material culture, regardless of when - and to what extent - it was incorporated into their own.

Panel To be Assigned/ Sourcing and Sounding: The Museum, The Archive and Orchestrated Sounds

20 Climate Politics shaping Panamazonia: The Action of Indigenous Peoples of the Amazon and the Political Economy of Environmental Change

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Abstract This paper aims to analyse the attempts to reform land and resources management policies that emanate from global environmental political regimes and concern the Upper Amazon region. It examines some of the coalitions, alliances, and negotiation strategies that have accompanied and shaped the process of climate change politics from the preparation of COP 15 in Copenhagen (2009) to the preparation of COP 21 in Paris (2015). Using a form of multi-sited ethnography, it compares and contrasts the involvement in REDD+ (reducing emissions from deforestation and forest degradation in developing countries) negotiations of, on the one hand, Peru and Bolivia, and, on the other hand, two transnational movements, the indigenous peoples movement, and the forest conservation coalitions. How indigenous peoples of the Amazon region have occupied the political space created by climate change negotiations? Have they succeeded in using their transnational identity (-ies) to gain recognition and to negotiate a better access to resources and services within national boundaries? Are they calling into question the assumptions of the regimes that govern the environmental transformation of these lands? By following key mobilization processes of indigenous peoples during the period studied (2010-2014) in Bolivia and Peru as well as in the transnational level this thesis aims to enrich the understanding of indigenous social movements, including normative global orders as a key level of analysis and focusing on the way this political realm articulates the relationship between the "human" and "the environment."

21 Influences of Indigenous Art and Identity on the Modern Art Movement in South America

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Abstract The theme of "identity" is a major motivator of Modern Art movements. South America's Modern Art Movement grew largely out of the early 20th century when the independence of many South American countries led to a redefinition of identity. In doing so, South American artists sought inspiration from indigenous identities. Stylistically, indigenous forms of art around the world were influential for many prominent artists of the Modern Art movement, and South America was no exception. This paper explores the impact of South America's indigenous identity on the modern art produced by South Americans in the last century. Not only did art made by indigenous South Americans influence style in Modern Art, but also the portrayal of indigeneity and indigenous South Americans in Modern Art became more common and, at times, controversial.

22 A Photo Essay highlighting Rituals, Tourism and Daily Life: The Wauja of the Xingu in Transition

Jeffrey David Ehrenreich University of New Orleans <u>ehrenreichtipiti@aol.com</u>

Poster A photo essay highlighting rituals, tourism and daily life: the Wauja of the Xingu in transition.

23 Alterity from within: Changing Understandings of Shamanism among Kichwa Indigenous Leaders in the Ecuadorian Amazon

Juliet Erazo Florida International University jerazo@fiu.edu

with Christopher Jarrett University of Texas San Antonio

Abstract This paper engages with two of the critiques made in Bessire and Bond's (2014) comprehensive attack on the ontological turn. The first of these critiques is that much of the work produced by ontologists is historically thin (see also Laidlaw 2012). The second is that the ontologist at times must misrepresent Indigenous actualities and erase the vital tensions negotiated by actual Native people (2014: 444; see also Cepek, in press). In response to those critiques, I argue for a very different approach to alterity, one that affords more agency to indigenous people in conceptualizing, defining, and striving to exert some control over their own alterity and how it is perceived by others. I simultaneously show how that agency is necessarily influenced by the historical and political context in which it plays out. The paper examines shamanism and how indigenous leaders have, at different points in time over the past five decades, attempted to marginalize shamans, discipline them, and appropriate their abilities and power in pursuit of their own political goals.

Panel Engagements with the Ontological, Juliet Erazo

24 The Kamari: Metaphysical and Moral Evil in Ashaninka Society

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Abstract Kamari is the name given by the Ashaninka people to a series of evil spirits. Rather than naming an individual spirit, "kamari" corresponds to a category that includes a large variety of evil beings (such as the makointe, mironti, etc.). Often translated as "devil" or "demon" by missionaries and even anthropologists, the kamari could also fall within the definition of "monsters" in Western tradition. The Kamari play an important place in ashaninka life: they are often named as the cause of several types of sickness; they are used in everyday life to scare unruly children; they encounter and attack hunters and people wandering through the forests; and they can also be used to interpret the violent and cruel actions of Sendero Luminoso during the internal war in Peru in recent decades. In this presentation, I will discuss how the ashinka use this category to refer to both metaphysical and moral evil, and how it is being used now in new social and political contexts.

Panel La Guerra y Las Figuras del Mal en Sociedades Contemporáneas de la Amazonía

25 First Notes on the Christian Religious Contact among the Kaingang of Paraná, Brazil

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Abstract This paper will focus on the relations established by the Kaingang with Christian missionaries from the time or their arrival in colonial frontier regions in the seventeenth century through the period of the Jesuit missions and later religious villages in the territory that came to be called the state of Paraná. Brazil. The primary objective of my paper is to explore and understand the relationship between indigenous peoples and Christianity in Spanish towns and missions in the Guairá region during the seventeenth centuries, as well as religious settlements in the nineteenth century primarily among the Ge-speaking Kaingang. In analyzing the entry of Christian religious knowledge in indigenous cultural practices. I also plan to discuss the indigenous processes of cultural reinterpretation and ethnogenesis. This work will contribute to an understanding of how the catechetical processes, translation, and ethnogenesis can explain why the Kaingang chose the figure of a monk named São João Maria (St. John Mary) to be the leader of a conflict in central Paraná, in April 1923. The work is linked to an ongoing research called "The Faith that Moves the Indians: The Monk São João Maria and his 'Echoes' in Kaingang Struggles for Land in the Interior of Paraná, in 1923." a PhD project in History from the Federal Rural University of Rio de Janeiro and Doctoral stage 'sandwich' fellowship from the Brazilian CAPES program at Southern Illinois University, Carbondale, IL, USA.

Panel To be Assigned/ Missionaries, Plantations, and Evangelical Christians: The Invisible and the Material

26 How to Explain Inflationary Consumption among the Xikrin-Kayapo?

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Abstract This paper reviews the argument that mythopraxis holds the key to understanding the pattern of increasing use of money and commodities among the Gêspeaking Xikrin-Kayapo (Pará, Brazil) and contrasts it with an alternative approach to historical change. The mythopraxis approach relies on key abstractions that collapses the contrast between the richly documented domestic and public spheres, ethnographically observed in the flow of daily and ritual social life, in favor of a timeless free floating sociocosmological regime. In recent times, there has been the rise of tremendous material inequality and a class of rich young chiefs. However, to sustain purported ontological continuity and to deny any break in the sociocosmological regime it becomes necessary for the analyst to introduce a novel and undocumented fact--the existence of an elite class within traditional Xikrin society, controlling of ritual and non-ritual frameworks for social action and avid for social distinction. Having supposedly banished material processes in favor of an economy of signs, the mythopraxis approach is left helpless to interpret the increased commodification of social life as any kind of social change at all. **Panel** Engagements with the Ontological, Juliet Erazo

27 From 'Ugh' to Babble and Beyond: Linguistic Images of Native Amazonians in Cinema

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Abstract This talk explores the power dynamics located in depictions of native Amazonians' language and speech in mainstream cinema. Examination of ways that Amazonian Indian speech and language (and some music) is depicted in cinema reveals that films adopt a range of ways to depict indigenous languages, from having actors speak made up "languages" or babble, to incorporating speakers of real languages, and rendering them and their speech both intelligible and unintelligible through the use or absence of subtitles. I suggest these recontextualizations and representations minimize indigenous peoples as speaking subjects, mute and silence them as they simultaneously construct, perpetuate and sometimes complicate common stereotypes of indigenous peoples. I argue that these strategies effect linguistic minimization and dismissal of speakers' humanity and subjectivity.

Panel Engagements with the Ontological, Juliet Erazo

28 Ethics, Aesthetics, and Ontology in an Aché Narrative

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Abstract Ethical concerns are always informed by ontological assumptions (who is the other in relation to who I am?). But ontological assumptions by themselves are also always-already ethical. Especially in situations of cultural encounters and change, when social and cosmological orders have become unstable, the in-dissociable relationship between ethics and ontology becomes evident. This paper discusses a narrative of an Aché elder who remembers the experience of an ethical dilemma related to the loss of ontological certainty after contact with the national society. The Aché hunter-gatherers from Paraguay were forced onto reservations through colonial encroachment and deforestation in the late 1970s. The narrative tells the story of the death of a Paraguayan logger at the narrator's hands. He begins his narrative with an account of the mythical origin and hostile relationship of Aché and Paraguayans and morally justifies it with reference to their cruelties and deforestation. At the same time though, through intermittent reflections about looking into the victim's face, which he experiences as "beautiful," he questions the killing and frames it as an ethical dilemma. In my paper I will analyze this di-

lemma and ask what it tells us about an ethical relation with the other in Aché understanding and experience before contact and after. I will specifically focus on the aesthetic appreciation of the face of the logger as the point where ethics and ontology converge. **Panel** Ethics and Aesthetics in the Anthropology of Amazonia, George Mentore

29 The Shaman and the Pen-drive: Singing and Forgetting in Araweté Verbal Art

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Abstract At the beginning of 2011, the Araweté began to use the pen-drive radio to reproduce their songs. This immediately resulted in a surge of Araweté interest in recording and listening to songs, and a surprising increase in the number of shamans among them. The songs, traditionally sung only once by a male shaman in a ritual context, could now be reproduced at any time. The Araweté say that a dead relative only sings through shamans who knew them when they were alive, which begs the questions: what happens when a dead person's voice can be reproduced after these shamans have passed away? What happens when the dead can sing forever? This presentation will reflect on these questions – particularly on their implications for the concepts of forgetting and discourse in anthropology – through a description of how the Araweté came to use pen-drives and the impact this had on their shamanic practices.

Panel De-Centering Approaches to Discourse in Native Amazonia, Janet Chernela and Javier Carrera Rubio

30 Music within and about Myth / Myth about and within Music: 30+ years of De-Centering Approaches to Discourse in Native Amazonia

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Abstract This paper starts by re-visiting Sherzer and Urban's 1986 volume on *Native South American Discourse* as an important beginning for more integrative ways of exploring the dynamic interrelations between musicality and lexicality in native Amazonian discourse. Sherzer and Urban's focus on the intimate relationship between musicality and speech was a radical de-centering of traditional linguistic approaches and was nicely complemented by the inclusion of a cassette recording that allowed readers to hear the sounds of native discourse genres in actually occurring performances. My paper will survey some of the intellectual genealogies that have descended from the discoursecentered approach during the three decades since 1986. Attention will be given to the diverse ways in which researchers have combined discourse-centered approaches with music-centered studies that attach equal significance to musicality and lexicality as well as the complex interweavings that blur the boundaries between spoken speech, sung and/or chanted speech, instrumental music, and non-human voices. Examples from various regions of Amazonia will support a more general argument that musicality-to-lexicality interrelations are central for understanding the way indigenous Amazonian peoples construct and navigate relations between men and women, human and non-human beings, and indigenous and non-indigenous socialities.

Panel De-Centering Approaches to Discourse in Native Amazonia, Janet Chernela and Javier Carrera Rubio

31 Man-thing-entanglement: transcultural encounters between the Amazon and the Museum

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Abstract Ethnographic museums in Europe and in the Americas hold large ethnographic collections from a lot of different indigenous people of the Amazon. Today, these ethnographic collections are mainly perceived as testimonials of the cultural history and presence of the societies, who gave them to collectors from outside, also called "source communities" or "giving societies". In contrast, it is still rather uncommon to understand these collections also as testimonials of the diverse kinds of relations between the giving and the collecting societies, as the national societies, having museums as containers of their cultural memory can be understood. These relations caused and even today cause mutual influences between different sides of stakeholders. The relations between collectors and source communities initiated processes of cultural transformation, which became visible for example in tangible and intangible expressions of material culture of the giving societies. At the same time they evoked ideas of the cultural Other at the collecting societies and even at the giving societies. On the example of ethnographic collections from the Apalai, Wayana and Tiriyó, three Karib-speaking people from the Guyanas, the paper will discuss different perspectives of transcultural encounters, relations and changes, which are mediated and/or reflected through ethnographic objects. As such the paper will also present first results of a current research project realized at the Universities of Bonn and Frankfurt/Main and at the Linden-Museum Stuttgart (Germany). The main focus of this research project is to understand processes of knowledge transfer and cultural transformation among Amazonian people, taking their former and current material culture as research source. As one final result, together with the source communities a database will be developed, which shall include an extensive sample of the historical and current material culture of these three indigenous groups and which will be made digital accessible to them as a tool of transparency and communication.

32 Constructing a De-Centered Archival Method: AILLA Recordings and Wanano/Kotiria *kaya basa* 'sad songs'

> Aimiee J. Hosemann Southern Illinois University Carbondale and University of Texas at Austin <u>ahosemann@utexas.edu</u>

Abstract In this paper, I consider how Sherzer and Urban's work on the discoursecentered approach can be extended in new ways, particularly through the use of digital archiving. My work concerns women's songs produced in Wanano, an Eastern Tukanoan language spoken in the Alto Rio Negro. The data I use, collected by Janet Chernela, is "housed" electronically through the Archive of Indigenous Languages of Latin America (AILLA) at UT Austin. This archive is part of Sherzer's lasting legacy – a legacy that is becoming part of indigenous peoples' experiences of themselves as major players in the construction of the academic discourses that represent them to the world. I describe how AILLA and digital ethnographic methods contribute to the ability of anthropologists to fruitfully negotiate the collection and analysis of matters of cultural, linguistic, and musical salience with their indigenous consultants. I also describe how in the Wanano/Kotiria case, the existence of AILLA has been fundamental to geographically dispersed relations among academics working with indigenous groups in the ARN. In this way, the indigenous voices archived in one digital space are able to enter new flows of meaning creation on both localized and more global levels.

Panel De-Centering Approaches to Discourse in Native Amazonia Janet Chernela and Javier Carrera Rubio

33 Field Report: Wauja in the Upper Xingu

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Abstract This report highlights a collaborative project between the Wauja and a team of anthropologists to create opportunities to repatriate photos, create archives, establish a digital museum, and create a Wauja / Portuguese / English Wiktionary. The project was started in 2012 and continues through the present.

34 Controlling Pigs: A Note on the Idea of the Power among the Embera

Hiroshi Kondo National Museum of Ethnology (Japan) <u>condohi@gmail.com</u>

Abstract The Embera of Panama raise pigs, but they do not control them entirely at least not the way domesticated animals usually are. In one village where I conducted field research, people raise their pigs outside of the village itself. Each owner has his own pigsty in the vicinity of his agricultural fields, some of which are located at a 90- minutes-walking distance from the village. Since the pigsties are too small to let pigs stay always inside, the animals escape and run into the forest. That is why owners sometime lose their livestock. This ineffective way of raising pigs resonates with one of their myth which is about the master of wild pigs who lives in the underworld. In this myth the spirit master of wild pigs has difficulty to keep his livestock under control. By considering such practices and discourse in relation to current discussion of mastery in Amazonian societies (Fausto 2008 etc.), I would like to describe Embera's way of relating pigs as a matter of power.

35 Amerindian Aesthetics against the State: An Antirepresentationalist Approach to Images and Artifacts

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Abstract In this paper I propose to explore the political and ethical consequences of an Amerindian aesthetics that has been shown to be systematically minimalistic and antirepresentationalist in its approach to graphic systems, images, and forms in general. Starting from my own research among the Cashinahua of the Northwestern Amazonia, I explore the relation between cognition and perception, illustrating the agentive role of images in ritual processes of bodily transformation. Through a comparative study of style. I intend to show the theoretical potential of the study of form and aesthetics for our further understanding of Amerindian ontology. Along with its well-known role in proposing a Copernical inversion of point of view (showing that other people's worlds do not revolve around ours) towards the definition of politics and power (Clastres, Overing) and to the relation between Nature and Culture (Viveiros de Castro), Lowland South American Ethnology has also played an important role in turning upside down the way we think about art and aesthetics. The contemporary anti-representationalist approach to art and aesthetics, synthesized in the concept of agency (Gell), had Boas and Lévi-Strauss as important theoretical forerunners and Amerindian thought and praxis as its source. New ethnographic material strengthens this approach in such a way that we might speak, paraphrasing Clastres, of "Art styles against the State". It is my intention to show the importance of relation and inbetweenness for the understanding and perception of the compositional roles of these art styles. **Panel** Ethics and Aesthetics in the Anthropology of Amazonia, George Mentore

36 Indigenous Autonomy in Contemporary Colombia and Implications for the Return of Ethnographic Material

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Abstract Indigenous Autonomy in Contemporary Colombia and Implications for the Return of Ethnographic Material I analyze the return of shamanic narratives to the Siona Indians of the Colombia Amazon. The narratives were recorded during my early fieldwork in the 1970s, and are relevant to the Plan de Vida outlined by ACIPS/Asociación de Cabildos Indígenas del Pueblo Siona. Since 2003, such Plans and other diagnostic reports developed by ACIPS have highlighted the revitalization of shamanism and language as important for community development. In addition, the reconfiguration of Siona shamanism has been an important mode of resilience and survival in a region that is permeated by armed violence and characterized as a "war-zone". Both the State and the Siona associate shamanism with ecological preservation, traditional medicine, ethnic identity and community well-being. Revitalization of their language is recognized as central to the survival of their community and culture. The return of the narratives and an initial workshop for the development of bilingual educational material received exceptionally positive reception in 2013 and 2014. However, the continuity of this participative project faces a number of obstacles, as our proposal becomes part of the ongoing field of negotiations between ACIPS/Asociación de Cabildos Indígenas del Pueblo Siona and the State, nongovernmental organizations, extractive industries and the diverse armed groups (paramilitaries, drug traffickers, military and guerrillas). This paper analyzes the question of autonomy in the face of State policy and economic dependence that has influenced ACIPS' rejection of our recent proposals for being insufficient for its needs. Panel Post-projectism, Kathleen Lowrey

37 Taller de bain coca con el Pueblo Siona del Putumayo

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Film The film presents a workshop on language revitalization with the Siona Indians held in Mocoa, Putumayo, Colombia. Organized by E. Jean Langdon, the two day workshop involved the revision and translation of Siona texts recorded by Felinto Piaguaje in the 1960s, with the goal of providing texts for didactic material and contributing to the Ethnoeducational Project of the Asociación de Cabildos Indígenas de los Pueblos Siona (ACIPS). Only the oldest generation speaks fluently Siona, of Western Tucanoan family, and the language is considered "at risk". The film captures the worries and considerations expressed by both the young indigenous teachers, who do not speak the language, and the older "abuelos" and "abuelos" who sense deeply its disappearance. Other participants included Juan Moya, educational consultant of ACIPS, Manuel Carlos Ocoguaje, vice-president of ACIPS, and José Francisco Piaguaje, bilingual professor. Spanish, with subtitles. 30 minutes. 2015

38 Etnologia Brasileira: The State of The Art

Vanessa R. Lea IFCH, UNICAMP vanessa.r.lea@gmail.com

Abstract A former SALSA convocation mentioned the possibility of Anthropology making the world a better place. In contemporary Brazil the anthropologist is damned on all sides as a "predator of culture" and as enriching himself or herself from knowledge acguired, besides reaping status. The code of ethics being voted on in 2015 is a straitjacket which talks of three levels of risk and the right to indemnity. The bureacraticization involved -- if it were to be followed to the letter -- would be a death-knell to research. One already must avoid talk of polygamy, illegal drugs, as well as what has controversially been labelled as infanticide. The evangelical churches have descended into Amerindian villages with devastating effects, having become a force to be reckoned with. In Brazil, on one same night (2/9/15) there is a book launch presided over by Davi Yamomami in São Paulo, whilst in Southern Mato Grosso fazendeiros try to retake lands belonging to the Kaiowa and Guarani in a dispute lasting over twenty years. Meetings of NGOs and the like talk of having an Indian ("indio") to participate as if there were some essence that could represent the Indians in their totality. Meanwhile academics are surreptitiously being downgraded to those who dialogue with public planning (laws), take on projects of compensation for mega projects, public and private etc. Is that all our identity can amount to?

Panel Ethics and Aesthetics in the Anthropology of Amazonia, George Mentore

39 Ontological Friction and its Resolution in Amawaka Political Discourses

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Abstract Prior to the end of 2012, the Amawaka communities that straddle Peru's upper Inuya River had little contact with *warochaino* - 'those from elsewhere'. Recently, however, non-indigenous loggers and petroleum workers have begun to encroach upon Amawaka territories. Their ever-increasing presence has led the Amawaka to transform the

role of the community jefe, a political institution that the Peruvian state has imposed upon communities. The *jefes*' primary responsibility is to represent their communities to warochaino government and corporate interlocutors, who invariably gaze upon jefes as embodiments of all that is Amawaka. In contexts of warochaino social and political institutions, uneven power relations oblige Amawaka leaders to adapt their political discourses to warochainos' contingent norms of language use. For their warochaino interlocutors. Amawakas' uses of such discourses and linguistic practices are unremarkable, as such norms are rarely amenable to metapragmatic awareness. In an Amawaka cosmological context, however, indigenous persons' uses of Others' language practices and discourses create an ontological contradiction. Amawaka perspectivism grounds beings' fluid ontologies, which subsume the various human ethnicities, in affect and praxis, especially language use. Thus, Amawaka leaders, through the very act of adopting warochaino discourses and language practices, necessarily shed the Amawaka ethnicity that Others demand they epitomize. This study examines how two Amawaka communities renegotiate emergent meanings of political discourses to resolve frictions between political speech and ontology.

Panel De-Centering Approaches to Discourse in Native Amazonia, Janet Chernela and Javier Carrera Rubio

40 Isoso & the Fire Next Time

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Abstract My doctoral fieldwork was carried out in an indigenous community in the Bolivian Chaco, Isoso, that at the time was being flooded with foreign aid funding from various sources - mainly American, but including multiple European agencies (French, German. Dutch. and Norwegian). Isoso was, for reasons having to do with its own specific history, especially though not uniquely successful in attracting donor funding during the 90s. Many neighboring indigenous communities hoped to emulate Isoso and viewed its success as unfair, but enviable. I began fieldwork in Isoso in 1997 and defended my doctoral thesis in 2003. In my returns to Isoso in the years since, all of the externally funded projects active during my fieldwork have gone into decline or folded entirely, and the initiatives that have come to replace them have been small and disappointing. The insistent hope for new projects to come to Isoso has sometimes put me in mind of the literature on cargo cults in Oceania after the second world war. In particular, performative attempts to signal aspects of "traditional indigenous existence" in which funders had previously seemed interested -- particularly those related to environment, shamanism, plant knowledge, and gender issues - have been guite notable. I am at present interested in the arc each of these will take as, as seems likely, the funding previously available does not return and as people in Isoso realize this to be the case. Panel Post-projectism. Kathleen Lowrev

41 The Santo Daime Feitio: Deconstructing Imaginary Representations of Nature

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Poster Abstract In the Amazonian-based Santo Daime church, the ritual preparation of ayahuasca - the feitio - is considered by its practioners to be its most important and sacred ritual. In their imaginary, the daime - as church members refer to avahuasca - embodies ideas of nature, infused with religio-magico powers. This belief has its roots in the activities practiced by forest shamans and mestizo vegetalistas for whom the wilderness functions as the sole provider of the appropriate plants needed for the preparation of the ayahuasca brew. The Santo Daime church has adopted this discourse wholesale, thereby posing as a natural steward of Mother Nature aimed at protecting its most precious resources. Instances of the daime-nature connection can be found in the existing plethora of church-produced images, songs, prayers, rituals and artifacts. Its members look upon the idea of Santo Daime as a nature-based religion with much reverence and pride. In this poster. I aim at exploring how the representation of the feitio as pristine nature is a constructed imaginary because it must necessarily adhere to doctrinal church tenets invoking their nature connection. Furthermore, Santo Daime practitioners couldn't do without it. To be sure, part of what they find attractive about this church is precisely its connection with nature. Such truism, in their view, stands opposite to the anti nature and environmentally degrading practices found in Western society, particularly within urban dwellings, the very places they inhabit.

42 "Differentiated citizenship" and the persistence of informal rural credit systems in Amazonia

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> with Marianne Schmink University of Florida schmink@latam.ufl.edu

Abstract In the Brazilian Amazon, the long-distance river trading system known as aviamento has linked commodity producers in remote areas to markets in urban centers since the colonial period. Based on a case study from the rural municipality of Lábrea, this article explores continuities and changes in river trading from the point view of riverine residents and river traders. Geographic isolation and seasonal productive needs continued people's dependence on river traders in 2008–2009, but they had greater choices due to increased access to information, mobility, and alternate markets. Expanded citizenship rights provided access to the vote and to education and other government services, but in a "differentiated" manner that still excluded many rural Amazonians. Given that agroindustry is currently the economic focus for Amazonian development, instead of forest product extraction, these rural producers continued to be forced to rely on informal river traders to meet their needs.

Panel The dimensions of the "caboclo" societies – Concepts and management strategies of traditional populations in Amazonia, Sabine August

43 The Indisputability of Lived Reality

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Abstract This paper analyzes how and why, to the detriment of many worthy contributions to the expansion of what it might mean to be human, anthropological thinking still remains imprisoned within its binary processes of thought. Shackled to its moribund rationalist interpretative modes, it cannot but reduce to the algorithms of cold hard logic. the remarkable alternative explanations about being human produced by other peoples. I theorize that without the necessary uncoupling from such thinking, anthropological thought will never be able to bring about the required paradigm shifts needed for leading it toward greater moral concern and better empathetic understanding of the lives which other people live. In the particular case of indigenous Amazonia, we continue to fall short of any convincing descriptions about the indisputability to the reality of being human. Our long-failed notions about universal human rights and inalienable liberties pinch at our consciousness and erode our confident conclusions. Unable to do without the verv "essentialities" or "natures" we claim culture invents, we invariable end up not only repeating the hierarchies of difference which separate us, but also placing ourselves at their pinnacle, shamefully looking down upon the irrationalities of these other epistemologies of life. Panel Ethics and Aesthetics in the Anthropology of Amazonia, George Mentore

44 Can Amazonian Ethnography Feel Its Way through Political Ecology?

Laura H. Mentore University of Mary Washington Imentore@umw.edu

Abstract In recent years, many Amazonian societies have become involved in conservation and/or development schemes and have entered into partnerships of various sorts with NGOs. Over the years that I have been carrying out fieldwork with the Waiwai and Makushi, there has been a steady increase in workshops, meetings, training seminars and other such "capacity building" events in their communities, significantly altering the kinds of things I find myself observing and participating in on a given day. Such shifts in fieldwork praxis raise interesting questions about the kinds of implicit epistemological shifts that are happening (or should be resisted or sought out) at the level of descriptive writing styles and techniques in Amazonian anthropology. Arguably one of the most distinctive features of our sub-field has been the eloquence and intricacy of our ethnographies in capturing the 'feel' of everyday life rhythms and activities and how this complements and underscores shamanic practice and metaphysical dimensions. Layered accounts of sociality as embodied, perspectival and affectively loaded have served us well as descriptive techniques for reifying abstract dimensions of Amerindian philosophy. How can or should the subject matter of conservation and development discourses and practices bear upon questions of literary style and aesthetics? What are the limits and potentialities of rendering an NGO workshop in poetic or fictional form? How might shifts in the praxis of fieldwork in contemporary Amazonia mark an opportunity for experimental ethnographic writing?

Panel Ethics and Aesthetics in the Anthropology of Amazonia, George Mentore

45 The "Education of Affection:" Multispecies Learning-to-care in the Indigenous Canela Life-world

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Abstract Relationships of care and nurturance have been widely documented in lowland South American indigenous communities as part of an overarching aesthetic and moral commitment to "living well." This paper will explore caring engagements among people and plants in the indigenous Canela community of northeast Brazil. In particular, it will focus on how relationships between Canela gardeners and cultivated plants, understood as taking on a parent-child dynamic, develop through what I am terming the "education of affection." It will examine how gardeners teach younger generations to engage in ongoing, multi-sensory embodied encounters with both native and introduced cultivated crops that play out in distinctly gendered ways. This learning process, it will be shown, emphasizes the importance of Canela girls and boys becoming the "mothers" or "fathers" of a wide diversity of plant species and varieties, with different plant children requiring distinct nurturing activities. Thus, expert gardeners are those women and men who care for and maintain biodiverse gardens in which a wide array of native and introduced crop children can become "happy" and "live well." Additionally, the paper will draw from innovative research methods in multispecies anthropology to explore how the plant children in Canela gardens engage with each other and with their human counterparts. Through broadening an understanding of what it means to be a plant in the emergent Canela "life-world" that is simultaneously biological and socio-cultural, the paper will suggest that growing crops are actively partaking in caring engagements among themselves and with their human parents. Thus, the "education of affection" can be considered a multispecies endeavor, as distinctly embodied humans and plants learn to "become with" and care for one another.

Panel Exploring Human-Plant Relationships in Native Amazonia, Teresa Miller and Laura Rival

46 Arakbut Cultivated Plants in Historical Perspective

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Abstract The Arakbut of tropical southeastern Peru entered into permanente contact with the national society in the 1950s as a result of the initiatives of Spanish Dominican missionaries and the Summer Institute of Linguistics. In field work among their most isolated community, 1973-1975, I was able to document at least 51 named cultivated plants that my informants distinguished, in addition to 14 introduced species that they acquired in the early post-contact years, along with historical data regarding their introduction. The Arakbut diet is unusually diverse, with peach palms (Bactris gasipaes) and numerous and varied tubers prominent, in addition to manioc, plantains, and maize. This record is analyzed in the context of recent archaeological and paleobotanical data from the southwest Amazon with projections of historical and prehistorical processes in their horticultural development.

47 Voice, Ethic, and Aesthetic Guarani

Deise Lucy Oliveira Montardo Universidade Federal do Amazonas, FAPEAM, FAPESC, CAPES deiselucy@gmail.com

Abstract Music is the central language among the indigenous peoples of South America, as various ethnographies have demonstrated. Studies with this focus have multiplied recently, and this centrality of music is confirmed and can be expanded to the realm of dance. In this paper I will address how, upon aesthetically evaluating the singing voices. the Guarani are raising ethical questions about how they are leading their life. When speaking of the female chorus, or about how dances are performed, they are often discussing ethical questions. The Guarani cannot live on Earth if they are not singing and dancing. I heard this affirmation many times among the various Guarani subgroups with which I spent time during my studies. The Sun, or the owner of the Sun, the creator hero, is responsible for maintaining the sonority of the world during the day. At night this responsibility is left to humans. Among the Kaiovás I heard an explanation of why the rituals were at night. The Sun, the Paï Kuara, is a shaman, and he sings and plays his instruments during the day. At night, humans are responsible for playing, singing and dancing, which they must do to maintain the world, life on Earth. If they stop, the Sun will cease to shine, and the Earth, which is like a mbeju-guasu ("beiju grande" a large cassava-flour pancake), in the shape of a plate, will flip over. Life is considered complete when the the event of language takes place. This assertion makes it clear that penetrating the Guarani universe through music or dance offers fertile possibilities for our understanding. Panel Ethics and Aesthetics in the Anthropology of Amazonia, George Mentore

48 Prueba de Fuerzas y Guerra: Reflexiones a partir de la Ocupación del Espacio entre los Tupi de Rondônia-Brasil

Daniel Fernandes Moreira PUCP dafmor78@hotmail.com

Abstract El pueblo Tupi es conocido como una sociedad guerrera y como excelentes navegadores, donde su multiverso está conectado con varias presencias del mundo inferior, terrestre y superior. Dentro de su trayectoria histórica, diferentes pruebas de fuerzas y guerras ocurrieran en el Estado de Mato Grosso e Rondônia, que generaron diferentes movimientos migratorios caracterizados por la dinámica de su organización social y patrón de asentamiento. Hoy la arqueología ofrece un retrato de esa realidad que hace posible comprehender el modelo de ocupación de espacio caracterizado por asentamientos "lineares y elipsoidales" entre los ríos Machado, Urupía y Pimenta Bueno. En nuestra perspectiva, toda esa dinámica está conectada con el espíritu de las aguas, el Goanej, que imprime singularidades en el modo de vida de esa comunidad, retratada por la voz de los maestros de la cultura. Teniendo en cuenta esas características, el objetivo de esta presentación es la de proponer nuevos elementos para la descripción de la organización social y la cultura material de los Tupi representados por los pueblos: Arara, Cinta Larga, Gavião, Rikbaktsa, Suruí, y Zorí.

Panel La Guerra y las Figuras del mal en Sociedades Contemporáneas de la Amazonía, Erik Pozo and Oscar Espinosa de Rivero

49 Evangelical Faith, Ontology and Materiality in Amazonia

Minna Opas University of Turku <u>minna.opas@utu.fi</u>

Abstract This paper examines the bodily consequences of faith among the Peruvian Evangelical Yine Christians in relation to recent anthropological discussions on ontology. Among the Yine, faith in God is said to actualize within a person as a special 'organ' called ruwekinri or 'his/her life', which is located in the believer's chest and is thought to grow as it becomes nourished by faith. Its presence in the body can be sensed. Nevertheless, at the same time this organ is said to be invisible and intangible, and people are often uncertain in regard to its existence in their bodies. The incommensurability of people's bodily experiences, one the one hand, and understandings of their Christian condition on the other, is prone to cause anxiety. The main aim of this paper is methodological. By using the question of the Yine Evangelicals' 'life-organ' as an example, the paper discusses the consequences of the ontological turn and ontographic method for our research processes.

Panel To be Assigned/ Missionaries, Plantations, and Evangelical Christians: The Invisible and the Material

50 Public Health, Dams, and the Lives of Ribeirinhos

Cynthia Pace University of South Florida <u>cpace27@gmail.com</u>

Abstract The ribeirinho population of the Brazilian Amazon typically lives in remote rural communities where infrastructure is minimal, education is limited, and access to health care is next to non-existent. When confronted with large economic development projects, such as dam construction, the population is very vulnerable to poor health conditions as the environment is degraded, people are displaced, and poverty rises. This paper will focus on some of the main health issues that ribeirinhos face and the special, syndemic, complications that arise from dam construction. The particular focus is the community of Gurupá and the health issues the population has faced in the past, present, and will potentially face with the completion of the Belo Monte Dam. **Panel** The Dimensions of the "Caboclo" Societies – Concepts and Management Strategies of Traditional Living Ribeirinhos in Amazonia, Sabine August

51 Caboclos and Such – from an Ersatz Adaption to Rainforest Guardianship and Back Again

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Abstract Amazon caboclos have been variously described as peasants, forest extractors, backwoodsmen, ribeirinhos, descendants of Indigenous, European, and even African populations, and so forth. They are depicted as an ersatz adaptation and an invisible population, but also as the most important current-day adaptation in Amazonia and even as rainforest guardians. In this paper I will discuss and critique the term caboclo, particularly as it relates to regional identity formation and environmental discourses. **Panel** The Dimensions of the "Caboclo" Societies – Concepts and Management Strategies of Traditional Living Ribeirinhos in Amazonia, Sabine August

52 Ethnographic Methodologies in a Kayapó Village Community

Antonio Peluso University of California, Santa Cruz <u>Tpeluso444@gmail.com</u>

Abstract Ethnographic research has traditionally used participant observation and interviews in their methods: however, recent literature with indigenous groups regarding these methods has suggested that a collaborative, shared approach is superior. This paper reflects on the ethnographic toolkit by examining methodologies in an Amazonian community that consisted of time-allocation spot checks, semi-structured interviews, and participant observation. The work is based on two months of fieldwork that focused on community-NGO relationships in a relatively isolated Kayapó village and at a conservation-focused Kayapó NGO in the Brazilian state of Pará. Randomized spot check surveys, performed three times a day every other day, showed the frequency of villagers' regular activities and attended to the entire community's behaviors. This method gave a broad understanding of behaviors that took place throughout the village. but lacked the descriptive depth that participant observation offers. Semi-structured interviews with villagers vielded great insight into how individuals experience, understand, and feel about the topics discussed, but villagers offered conflicting accounts of past and current events. Participant observation yielded unparalleled insight into the activities and lives of villagers that was far more descriptive than the spot check data collection. The struggle of participant observation, however, was to maintain cultural sensitivity while still commanding effective observation, data collection, and notation. By utilizing an appropriate balance of these quantitative and qualitative methodologies, the challenges of partnering with the population of 450 to 500 people and observing their activities was navigated to gain a holistic perspective of community life, individuals' concerns, and future wellbeing. [Schedule change: will not be attending the conference]

 $53~\mbox{The 'Project Economy' boom in Amazonia: an Ese Eja Western Amazonian Case Study$

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Abstract After minimal government attention, the 1990's launched a set of projectfocused funding among international donors with the stipulation to work with local peoples and regional experts that precipitated what I refer to as a project economy. These projects and their associated NGOs came and went with their ahistorical approaches toward communities, thus repeating the same attempts and mistakes as their predecessors. They were at the very least banal though some had stronger impacts. However, the impacts were not always what was intended. This paper argues that the project economy facilitated indigenous urbanization, dislocation, and social and ecological alienation of indigenous peoples. By defining "economic" only as that which takes place in the context of market transactions, these projects and their accompanying rhetoric created the object of their own discourse: the commodification of ecological and social relations and the primacy of the market as measure of value. **Panel** Post-projectism, Kathleen Lowrey 54 Entre la Guerra y la Vendetta: Las Formas de la Violencia Colectiva Intra-étnica en Comunidades Awajún Contemporáneas de la Amazonía Peruana

Erik Pozo PUCP/EHESS epozo@pucp.pe

Abstract Estudios etnohistóricos y etnográficos han documentado y analizado las formas de violencia y conflicto entre los jibaro, en general, y entre los awajún, en particular. Así, se hizo evidente que la mayor parte de sus acciones hostiles se dirige hacia los miembros de su propio grupo. Sabemos que la elasticidad de lo que es considerado el propio grupo es otra de las características de los jíbaros y en consecuencia de los awajún. En este sentido la violencia colectiva puede tomar la forma de una vendetta o la de una querra propiamente dicha. La diferencia entre una y otra consistiría en que la primera agrupa conflictos que oponen básicamente a parientes constituidos por nexos endogámicos; donde la agresión se da entre un individuo o una parentela precisa y por razones específicas, regido por un principio de paridad o punto de equilibrio estructural que no excluye diversas formas de compensación o de penalidades de sustitución. En cambio, la segunda, por oposición a la vendetta, sería siempre motivada o legitimada por la acumulación de queias, con victimas generalmente anónimas, frecuentemente tomadas al azar, ubicadas fuera del nexo endogámico y con prácticas tales como decapitación de las victimas que actualmente ha desaparecido, el pillaje, destrucción del habitad v de los bienes de las casas atacadas: así como la perpetuación de un deseguilibrio estructural, pues no existirían mecanismos sociológicos para hacer cesar los enfrentamientos guerreros ni de formas de compensación o de sustitución del homicidio. Esta ponencia busca, por un lado, problematizar el estado actual de estas instituciones iíbaras haciendo uso de datos etnográficos recientes y, por otro lado, analizar las posibles transformaciones del ejercicio político interno o intra-éntico considerando los escenarios económicos, sociales y políticos nacional y globales que sobre determinan dicho ejercicio intra-étnico.

Panel La Guerra y las Figuras del mal en Sociedades Contemporáneas de la Amazonía, Erik Pozo and Oscar Espinosa de Rivero

55 Tiwit Hamayah: Shamanic Agency and Lively ways among the Hupd'äh People of the Alto Rio Negro Region (AM-Brazil)

Danilo Paiva Ramos Universidade de São Paulo dpaivaramos@gmail.com

Abstract The Hupd'äh travelers walk slowly away from their villages and follow the jungle paths. They tread on the humid soil of the amazon jungle walking along theirs ancestors' ways. After being carefully protected by the shamans' actions, the young walkers follow their mentors and look at plants, landscapes, trails, and listen to the shamans' spells. In analyzing the transformations realized by spells to send clouds away and to protect the paths, the mutual generation of trails fields allows us to think about the relations between the shamanic words, the lively ways and the patters of mobility. By describing in parallel the mobility aspects of the spell exegesis and the shamanic elements reviewed by the jungle landscapes, this study aims to understand how the actions of speech and the actions of walking blend the Hupd'äh young men's process of acquiring healing and protecting skills. To what extent through the shamans' mobility by means of words and through the travelers mobility by means of their steps do the Hupd'äh, Maku, of the Alto Rio Negro-AM region, describe the courses of observation and learning along the world? **Panel** De-Centering Approaches to Discourse in Native Amazonia, Janet Chernela and Javier Carrera Rubio

56 Landscapes of Farming and Foraging in Yanomami Ethnogeography

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Abstract This paper investigates the valorisation and appropriation of the environment through Yanomami foraging and farming practices; examining the different forms of existential entanglement with the land they provide and how they formulate a wild/ domesticated opposition/progression. Sites of old gardens provide a spatialized inscription of historical memories of village settlement and movements; while family-based current gardens allow the stable management of food procurement, and a farmer's contribution to the affirmation of locality. Foraging produces a different type of domestication and valorisation of the landscape, with the complementary seasonal synchronisation with lifecycles of animals and wild plants, and circadian engagement with trails and traces of animals. By considering the relationships between agricultural transformation of the environment and its cognitive marking in hunting-gathering, I revisit traditional debates on Yanomami foraging and farming (Good, Lizot, Colchester); recent contributions on reticular space (Le Torneau and Albert), and shamanic management of forest growth (Kopenawa and Albert); intending to bridge symbolic and pragmatic approaches to the social construction of Amazonian landscapes.

Panel To Be Assigned/ Foodways and Multispecies Ethnography: Landscapes and Livelihoods Revisited

57 Food Taboos and Ontological Variation: An Individual-level Perspective in a Matsigenka community

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Abstract Numerous studies suggest that the practice of dietary restrictions in diverse societies is an adaptive response to potentially harmful food. However, most of this research overlooks the cultural context and the role that ideas and beliefs play in the process of decision-making regarding such taboos. Conversely, some of the research that takes into account cultural understandings of food restrictions fails to consider the variation in individual beliefs within the social group, and the way such beliefs are put into practice in daily life. This paper focuses on the food restrictions practiced in a Matsigenka community in Amazonian Peru. I challenge the notion advanced for Amazonian societies, that ontological similarity between humans and non-human beings are at the root of dietary restrictions to avoid a form of cannibalism. Instead, I propose that the diverse ontological statuses of non-human beings determine indigenous conceptions of non-human agency, which, in turn, affect what is deemed to be edible in particular contexts. I pay particular attention to the diversity of ideas that underlies the complex notion of taboos, and I examine how these ideas inform (or not) dietary practices.

58 Exploring Plants and Peoples relationships in Lowland South America. A Few Theoretical Considerations

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Abstract As ethnographies of plant/ people interactions in lowland South American contexts multiply, it is time to take stock of the theoretical approaches that are being used to frame the ethnographic data, and to reflect on some of the methodological challenges ahead.

Panel Exploring Human-plant Relationships in Native Amazonia, Theresa Miller and Laura Rival

59 Water Scarcity and Water Solutions on Wayuu Territory, La Guajira, Colombia

> David Robles Florida International University drobleschavez@gmail.com

Abstract Based on ethnographic research carried out in two Wayuu communities on the Guaiira Peninsula of northern Colombia during 2012-2013 and another short visit to the region during the summer of 2015, I will explore the relationship between the indigenous Wayuu peoples and non-Wayuu agencies that provide water, sanitation and hygiene (WASH) solutions in Wayuu territory. Long-standing drought conditions exacerbated by political instability in neighboring Venezuela have prompted the response of myriad international humanitarian agencies (UNDP, World Bank, Oxfam, Red Cross) local nongovernmental organizations (Aguayuda, Wayuu Araurayu, Cerrejon Foundation), private companies (Cerrejon, Repsol, Ecopetrol, Alpina) and public water sector institutions, with varying degrees of success. A central question to this research is: Why do an overwhelming proportion of WASH projects on Wayuu territory fail to fulfill their intended purpose? I will consider local and non-local perspectives to identify key factors that distinguish successful from failed WASH solutions. Possible factors discussed in my findings include the lack of local participation throughout the planning, implementation and postimplementation phases: diverging notions of what WASH consists of and its level of importance between the Wayuu and the non-Wayuu agencies; and issues of project or solution appropriation at the local and institutional level. These factors will be analyzed using territoriality and governance as key concepts that ultimately define how Wayuu and non-Wayuu actors relate to one another and to water-related projects in Wayuu territory.

60 Cosmotechnics: An Ontological Study of Unstable Worlds in Brazilian Amazonia

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Abstract Can an ontological approach contribute to the ethnographic study of human responses to environmental disruptions that seem to unsettle cosmic ordering? Pierre Bourdieu examined "the space of the house" among the Kabyle in Algiers as a "miniature version of the cosmos." Bourdieu argues that in "the Kabyle house" social relations are "naturalized" by linking everyday practices to non-social, recurring time periods (summer and winter, rainy and dry seasons . . .). I advance this line of inquiry showing that it can be ethnographically productive to take an "ontological" approach when working with persons who, in contrast to Bourdieu's interlocutors, did not build their house drawing on guidelines provided by nature. I draw on research carried out in Amazonia while living with a non-indigenous settler family that was cutting the forest and building a new house. My Amazonian hosts were deeply concerned that key ecological processes such as rain patterns were increasingly arrhythmic due to human actions such as cutting forests. I show that the house's architecture expressed the ontologically unstable world in which the construction was completed-rather than representing, like Bourdieu's Kabyle house, "a miniature version" of an unchanging cosmos. I argue that the Amazonian house exemplifies "cosmotechnics": efforts to navigate worlds the instability of which make them appear increasingly open to human interventions.

Panel Engagements with the Ontological Turn, Juliet Erazo

61 Socializing Plants: On Matsigenka – Plant Relations

Dan Rosengren University of Gothenburg dan.rosengren@globalstudies.gu.se

Abstract In Beyond Nature and Culture Philippe Descola (2013: 129) notes that the crucial characteristic of animism is the attribution of the same kind of interiority to all kinds of beings humanizing animals as well as plants, though the latter only to a lesser extent. Why this should be so Descola does not clarify but, arguably, from a modern Western perspective this distinction is logical since plants lack e.g. the mobility and the obvious agency of animals. In this paper I examine how this distinction corresponds to Matsigenka people's notions. To Matsigenka people the forest not only constitutes a crucial resource used to produce most of the material objects and food they depend upon; according to some versions of their cosmogony humans themselves were made from wood and different plant parts. To sustain themselves physically but also to maintain their identity as humans (= matsigenka) and to get in touch with their true selves Matsigenka people rely on manioc which also can turn non-human persons into humans if eaten frequently. Similarly humans may turn or be turned into plants. In relation to at least part of the flora Matsigenka peoples' relations to plants are both close and intimate and in this paper I examine notions of ontogenetic origin as well as the social dimension of humanplant relations.

Panel Exploring Human-plant Relationships in Native Amazonia, Theresa Miller and Laura Rival

62 Storytelling Development: Lowland Runa Oral Narratives and the Re-Framing of the Development Debate

Bryan Rupert Indiana University brupert@umail.iu.edu

Abstract In this paper presentation, I will explore the role of storytelling in Runa communities in lowland Ecuador as it pertains to the navigation of social and environmental changes brought on by development and the expansion of the oil industry. Runa oral narratives provide an important vantage from which audiences are encouraged to reflect on the various impacts that industrial expansion has on non-human agents in the rainforest and, in turn, how those same agents impact the lives of people living in Amazonian communities. Using examples from the Ecuadorian provinces of Napo and Pastaza, I will elaborate on the strategies Runa storytellers employ in their oral narratives to draw complex and sophisticated arguments about the role of development and progress. These claims, I argue, reveal a carefully charted position that is neither in favor nor against the interventions of state and non-governmental entities, but rather alludes to the ambiguities of their impact on the region and gives voice to anxieties regarding their unintended consequences.

Panel To be Assigned/ Neoliberal Conservation: New Frontiers of Environmental Governance and Development

63 Botanies of Desire: Fragrance, Healing and Sexual Attraction among the Matsigenka and Nahua of Peru

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Abstract Is beauty in the nose of the beholder? A comparative ethnobotanical study among two Peruvian indigenous societies reveals the central role of plant fragrances in native concepts of sexual attractiveness, health and well-being. Both the Matsigenka and the Nahua (Yora) consider a plant's odor to be crucial in evaluating its efficacy for medicinal and other purposes. Both groups believe that sexual desire can be aroused through the use of fragrant worn as body ornaments or administered in secret. Other odorous plants found in the two pharmacopoeia are used to dispel illness and foulsmelling spirits, to mask the odor of hunters, to imprint animal scents on the noses of hunting dogs, and as antidotes to love potions gone awry. This comparative study of indigenous odor vocabularies and concepts contributes to an emerging renaissance of psycholinguistic studies of smell that are overturning long-held scientific dogma about this enigmatic and yet most intimate of the senses.

Panel Exploring Human-plant Relationships in Native Amazonia, Theresa Miller and Laura Rival

64 The Forest, the Trees, or the People: a Comparative Political Ecology of Gurupá's Quilombolas in a post-NGO era of "Sustainability"

John-Ben Soileau The University of Illinois, Urbana-Champaign johnbensoileau@gmail.com

Abstract Before the year 2000, the majority of the rural population in the Lower Amazonian municipality of Gurupá, Pará identified as ribeirinhos; and as "squatters" of untitled land, they were posseiros. In 1997 an NGO spearheaded a municipality-wide land regularization project that defined property regimes based on local ecological conditions and the forms of production of local groups. Guided by Brazil's National System of Conservation Units (SNUC), areas such as Extractive and Sustainable Reserves were defined, delimited, and titled. However, the NGO also combined the laws of SNUC with Article 68 of Brazil's 1988 Federal Constitution, which granted "traditional" populations collective land titles. This created Gurupa's first registered Association of Quilombolas (communities of descendants of fugitive African slaves), known as ARQMG. Thus, environmental practices became tied to a State-endowed politico-legal identity. As part of the land titling process, the ten quilombolas that comprise ARQMG had to create their own statute of "sustainable" environmental governance. The NGO left the region in 2007. With collective land titles, but without a change in economic opportunities, eight of the ten quilombola communities of Gurupá signed legal and illegal logging contracts. Based on ethnographic fieldwork since 2012, this paper introduces the quilombolas of Gurupá to the larger ethnographic literature of the region. I specifically examine logging contracts through the lens of a comparative political ecology that describes the economic and environmental after-life of an NGO intervention. My purpose is to describe how and why some quilombolas have been pressured out of their original "sustainable" plans and why others have not.

Panel The Dimensions of the Caboclo Societies – Concepts and Management Strategies of Traditional Living Ribeirinhos in Amazonia

65 Mal, Chamanismo y Educación: La Presencia y la Actualidad del Mal en su Versíon del Daì o la Brujería (Witchcraft) entre los Shipibo-Konibo

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Abstract Se manifesta a través de dos elementos al parecer contradictorias en un doble sentido: una mira al pasado, a través de las reacciones del cuerpo y la simbología de las víboras; la otra, en cambio, mira a la actualidad, los libros en especial los de brujeríay la educación. En esta presentación discutiría extensamente los casos de dal centrado en la simbología de las víboras entre estudiantes Shipibo (Jonikon) de educación superior y casos de dal de libro entre jóvenes Kokama estudiantes de educación secundaria. **Panel** La Guerra y Las Figuras del Mal en Sociedades Contemporáneas de la Amazonía

66 Cocama Runa: Community Filmmaking in Napo, Ecuador

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Abstract This paper will be a presentation of the work of the community filmmaking group Kallari Kawsay. We will describe the organizational process, funding, problems, and social goals of the group, as well as present images, video, and analysis of our first production, Cocama Runa. Cocama Runa is a short film about a hero with the power to shape-shift into an Anaconda, a hero who defeats the predatory Fire Anaconda, a nemesis to humanity. The argument of this paper is that, in working with community method-

ologies, quality films can be produced that reflect Amazonian themes and in Amazonian languages with indigenous people participating at various levels of the process: script-making, sound and camera work, acting, as well as production and directing. The film conveys Amazonian philosophies of life ethnographically but through the media of film—allowing ethnography to be multivocal and image-rich, taking advantage of the voices, knowledge, and active participation of Amazonian peoples and their bodies, a potential for a transformative practice of anthropology via the screen.

Panel To be Assigned/ Media, Art & Identity: The Politics of Reception and Representation

67 Wounaan Ontology of Animals: Differing Perceptions of Animal Transferance and Transformation

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with Toño Peña Conquista and Chindío Peña Ismare

Abstract How non-western cultures understand the world in the absence of a nature – culture division is foundational to the social sciences' recent ontological turn. Much of that work, particularly for Amazonia, indicates mutability between human and animal worlds. In this presentation we illustrate two quite different human-animal interactions of indigenous Wounaan in Panama. We use participant observation, and content analysis of stories to examine the transfer of salient animal (and other) properties to newborns via the navel (known in Spanish as ombligando) and the transformation of humans into animals as relayed by traditional stories. We use specific examples to demonstrate how these two animal-human interactions are perceived quite differently — one positive and the other negative— and why that is so given Wounaan ontology. We consider how these results relate to animism and perspectivism as well as ethnography in the Isthmo-Colombian area.

Panel La Guerra y Las Figuras del Mal en Sociedades Contemporáneas de la Amazonía

68 Reciprocity between Kanaimas and their Plant Binas

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Abstract This paper builds upon Laura Rival's work on maternal nurturing in Makushi cultivator-cassava relations by considering the set of relations that are posited by the Makushi between kanaimas and their plant binas (magical plants). Among the Makushi of Guyana, the term kanaima refers to ritually specialized groups of killers. Kanaimas rely upon magical plants (binas) to attain their status and to obtain the supernatural abilities upon which they rely in honing and practicing their craft. In particular, these plants are said to confer the ability to move with superhuman celerity and to facilitate shapeshifting. These two abilities recur across many of the accounts of kanaima attacks. Relations of reciprocity are established between kanaimas and their plant binas. Abilities are passed to the ritual killers while substances of the victim are passed back to the plants and/or to their master spirit(s). It is argued in this paper that these Makushi kanaima-bina relations are to Nurit Bird-David's "reciprocating ancestor" concept what Makushi cultivator-cassava relations are to her "nurturing parent" concept. Although this structural axis separates kanaima-bina relations from cultivator-cassava relations, the underlying patterns in each are consistent with those elucidated by Laura Rival. Panel Exploring Human-plant Relationships in Native Amazonia. Theresa Miller and Laura Rival

69 Indigenous Agency and Structurality in the Plantation System of Dutch Guiana

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Abstract This paper will consider the positions of Amerindians within the plantation system of eighteenth century Dutch Guiana. Dutch contact and interaction with Amerindian societies in their mainland South American colonies began in the early seventeenth century. This contact increased over time and rapidly accelerated during the directorship of Laurens Storm van's Gravesande in the eighteenth century. During the eighteenth century, Amerindians were slaves, slavers, and plantation enforcers in the colonies of Dutch Guiana. These roles transitioned over time and unevenly extended across the various Amerindian societies that were spread throughout the Dutch territories in South America. Some societies were repeatedly the targets of slaving raids whilst other societies were allied with the Dutch and acted primarily as slavers. The early configuration of the Dutch plantation system relied upon Amerindians as slaves. This pattern continued, with recurrent regulations, until the large-scale introduction of African slaves, when many Amerindian groups shifted into the position of plantation enforcers. This latter role became primary when the massive and paroxysmal slave revolt of 1763 proved an existential threat

to the Berbice colony and threatened the tenuous stability of Demerara. Amerindian enforcement of the plantation system was gradually institutionalized as a colonial programme during the late eighteenth century. Within a context of increasing dependency upon Amerindian enforcement efforts, the Dutch formally prohibited Amerindian slavery in 1793, although reports of illicit Amerindian slavery continued throughout much of the nineteenth century. By the close of the eighteenth century, Amerindians had become an integral part of colonial efforts to prevent slave uprisings, to pursue runaway slaves, to attack maroon camps, and to stabilize a plantation system that was increasingly at risk of open rebellion and revolution.

 $70\ \text{Manioc}\ \text{Landraces}\ \text{and}\ \text{their}\ \text{Indigenous}\ \text{Identification}\ \text{Characteristics}$

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Abstract The effectiveness of in-situ and community based landrace conservation depends upon the capacity of indigenous cultivators and other researchers to differentiate between perceptually distinct landraces. The plant characteristics depended upon for recognition however vary both within and between cultures, and yet despite their importance for agrobiodiversity conservation remain woefully understudied. This study seeks to shrink part of this knowledge gap through the investigation of the manioc (Manihot esculenta) landrace identification characteristics employed by the Napo Runa of the Ecuadorian Amazon. The nature and relative frequencies of each identification characteristic employed by the participant group will be assessed before being compared to those characteristics said to be utilized by other manioc cultivators in the literature. The findings contained herein will help underscore the variability of landrace identification characteristics and the importance of their investigation for more successful agrobiodiversity conservation initiatives.

Panel Exploring Human-plant Relationships in Native Amazonia, Theresa Miller and Laura Rival

71 Digital Anthropology and Water Sovereignty: Landscapes, Ontologies, and Collaborative Practice

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with Dustin Roggenburg Purdue University

Abstract In recent decades, an upwelling of collaborative methods in the social sciences, humanities, and sciences have increasingly engaged with digital technologies to build on or enhance research design and practice. Across the social sciences and especially in anthropology and geography, mobile technologies, app (application) assisted ethnographic practice, open source lab methods, handheld GPS units, and smart phones are guickly becoming the norm in gualitative and guantitative approaches to participatory research. This paper addresses the possibilities, limitations, and ethical considerations of the new digital landscape of ethnographic practice while working within the frameworks of historical ecology, political ecology, and Science and Technology Studies. These frameworks emphasize diachronic approaches to landscapes, analytical attentiveness to assemblages, networks, and nodes, and scalar sensitivity to political economic, sociocultural, and ecological change. This paper highlights different ways that these approaches, when combined with participatory work and digital technologies, can provide new avenues for partnering with communities and doing community-based research. Offering a historical overview of these methods in Amazonian ethnography as the basis of the analysis, we then turn to a case study of water security in one Kayapó community. We find that methodological pluralism and digital engagement can offer multiple pathways to explore human and non-human worlds as well as enhance community-based practice.