

PROGRAM

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**VIII Sesquiannual Conference of the Society for the Anthropology of Lowland South America
Vanderbilt University, Nashville, Tennessee, March 7-10, 2013
Program Schedule**

Thursday, March 7th, 2013	
1: 00-6:00 pm	Registration Location: Buttrick Hall, Vanderbilt University campus
5:00 pm	Welcoming Reception Location: Buttrick Hall Atrium

Friday, March 8th, 2013				
	Panel # 1: Shamanism as a Performative Mode and Techniques of Perceptive Transformation: Ritual, Graphic Art, Music, and Narrative (Organizer: Esther Jean Langdon) Location: Buttrick 101		Panel # 2: Indigenous Perceptions of Climate Change and Forest Conservation in Lowland South America (Organizers: Evan Killick and Esther López) Location: Buttrick 102	
Time	Speaker	Title	Speaker	Title
8:30	Esther Jean Langdon	To hear and see the Spirits: Intertextuality and indexicality in music, narrative and art in Siona shamanic performances	Dan Rosengren	There's something in the air: Matsigenka notions of phenomena in the atmosphere
8:50	Catherine Alès	Spirits and ritual: On Yanomami notions of image	Richard Reed	Deforestation and Guaraní identity in Eastern Paraguay
9:10	Jeffrey Scott Gorham	Frontline performance: Synesthesia and the transformation of Yanomami shamanic perspective	Laura Mentore	The vulnerable side of climate change
9:30		Discussion	Esther Lopez & Evan Killick	REDD in Bolivia: Climate change, politics and people
9:50	Bernd Brabec de Mori	Transformation and sonic production: Standing up for an auditory anthropology	Juliet S. Erazo	REDD in Ecuador: Examining politics and presumptions in conservation contracts
10:10	Jamal Júnior, José Ricardo	Visão acústica: A fabricação de corpos sonoros entre os Tikmũ'ũn/Maxakali		Discussion
10:30	Break			

Panel # 1 (continued) Location: Buttrick 101			Panel # 3: Contributions of Amazonian Quichua Culture and Language Research to the Study of Lowland South American Peoples (Organizer: Michael Uzendoski) Location: Buttrick 102	
10:50	Silvia Guimarães	Visibilidade xamânica Sanumá: A materialização dos cantos	Norman E. Whitten Jr.	From “acculturated Indians” to “dynamic Amazonian Quichua-speaking peoples”
11:10		Discussion	Michael A. Uzendoski	Twin transformations: Amazonian Kichwa and Tupian myth
Panel # 4: Ethnographic Collections from the Amazon in the 21st Century: Meanings and Challenges (Organizers: Claudia Augustat and Adriana Muñoz) Location: Buttrick 101			Panel # 3 (continued) Location: Buttrick 102	
11:30	Cécile Bründlmayer	Indigenous perspectives. A member of the Wayana-Apalai visits the Museum of Ethnology in Vienna, Austria	Mary-Elizabeth Reeve	Amazonian Quichua in the Western Amazon regional interaction sphere
11:50	Wolfgang Kapfhammer	A visit to the Emperor’s house: Experiences of collaboration with a source community		Discussion
12:10	Lunch (until 1:25)—on your own, at nearby restaurants Salsa Board Meeting –Buttrick Hall			
1:30	Glenn H. Shepard Jr.	Kayapó and Baniwa subjects, objects and patrimonies	Janis B. Nuckolls	"Runa cannot be destroyed; we will always be Runa" and other examples of anti-hypotheticalism among Amazonian Quichua people
1:50	Mariana Françoço and Laura van Broekhoven	Sharing curatorial authority at the National Museum of Ethnology: Tropical lowlands projects	Michael Wroblewski	Guardians of the forest lexicon: Amazonian Kichwas, ecological vocabulary, and interculturality (Panel # 3 continues at 3:10 p.m.)
2:10	Christian Feest	Discussant’s response	Andrea M Cuéllar (in absentia)	Andean ethnohistory, Amazonian ethnography and the case of the Quijos chiefdoms from an archaeological perspective

2:30		Discussion		Discussion
	Special Event: Photo and Poster Exhibit Location: Buttrick Atrium		Panel # 3 (continued) Location: Buttrick 102	
2:50	Exhibit: Renato Athias		Nicholas Q. Emlen	Animacy and gender marking in a trilingual Matsigenka-Quechua-Spanish frontier community
3:10	Posters: Simone Athayde Christina Callicott Jeffrey Ehrenreich		Francesca Mezzenzana	Dangerous perfumes: Smelling love and danger amongst the Kichwas of Pastaza
3:30				Discussion
3:50	Break			
4:10– 5:10	Special Event: Debate Motion: "Let it be resolved that: over the last two decades, to the benefit of indigenous peoples, a marked moral shift has occurred in the sympathies of Hollywood and of popular media in general." Debaters: George Mentore, Laura Mentore, Jeffrey Ehrenreich, Jean Jackson Location : Buttrick 101			
5:10 - 5:40	Special Event: Photo and Poster Exhibit (continued) 5:20 pm: Introduction: The Photography of Curt Nimuendaju: Indigenous People of the Rio Negro (Renato Athias) Location: Buttrick Atrium			
5:40	Evening Reception Location: Buttrick Atrium			

Saturday, March 9 th , 2013		
Time	Special Event: Conversations in the Lobby Chair: Donald Pollock Location: Buttrick 101	
	Speaker	Title
8:30	Glenn Shephard	Tweet Tropiques: Some thoughts on anthropology, blogging and writing outside the box
8:50	Discussion	
9:20	Carlos D. Londoño S.	The Politics of Citation
9:40	Discussion	
10:10	Break	

	Panel # 6: Further Notes on Shamanic Knowledge, Myth, and Ritual (Chair: Juan Alvaro Echeverri) Location: Buttrick 101		Panel # 5: Land, Environment, and Extraction (Chair: William H. Fisher) Location: Buttrick 102	
	<i>Speaker</i>	<i>Title</i>	<i>Speaker</i>	<i>Title</i>
10:30	Adriana Queiroz Testa	Práticas de conhecimento entre os Guarani Mbya: Caminhos de criação e circulação	Graham, Laura	Film: Owners of the Water: Conflict and Collaboration over Rivers (Laura Graham) Film (continued)
10:50	Ernst Halbmayer	Some reflections on the Yukpa sky: Multiple referencing, myths, and the creolisation of the multiverse		
11:10	Robin Wright	Mysteries of the jaguar shamans of the Northwest Amazon	Jeremy M. Campbell	The land question in Amazonia: New approaches and lingering challenges
11:30		Discussion	William H. Fisher & Hanne Veber	Survival in the balance: Native Amazonians cooperating with and opposing extractive industries
11:50	Taylor, Peter James	Plants, healing, and mediation in the ayahuasca shamanism of the Peruvian and Ecuadorian Amazon	Wasserstrom, Robert	Surviving the rubber boom: An extractive cataclysm in Northwestern Amazonia
12:10	Lunch—on your own, at a nearby restaurant			
1:30	Juan Alvaro Echeverri	Ash salts and bodily affects: Witoto environmental knowledge as sexual education	Jeffrey Shenton	“We are not used to the forest anymore”: Knowledge, valuation, and aspiration in the Ecuadorean Amazon
1:50	Theresa Miller	Varietal diversity and shamanic experience: Canela encounters with cultivated plants	John Ben Soileau	Excavating the contemporary: The making of environmental history in lowland Brazilian Amazonia
2:10		Discussion		Discussion
	Panel # 7: Perspectives on "Perspectivity" in Lowland South American Ethnology (Organizer: Janet Chernela) Location: Buttrick 101		Panel # 5 (continued) Location: Buttrick 102	
2:30	Lucas Bessire (in absentia)	Indigenous culture as contemporary political theology? Tensions of governmental category and	Diana Steele and Laura Zanotti	On imagined, real, and virtual spaces: Amazonian border crossings in liquid times

		moral economies of legitimate life among Ayoreo-speaking people of the Gran Chaco		
2:50	Janet Chernela	'Just like humans:' Transformations, equivalences, and distinctions in Tukanoan (Kotiria) Narrative		Discussion
3:10	Break			
	Panel # 7 (continued) Location: Buttrick 101		Panel # 8 Independent papers Chair: Loretta Cormier Location: Buttrick 102	
3:30	George Mentore	On anthropological skepticism: Or how we Amazonianists deflect the "decisive position" of the Amerindian Other""	Odair Giralдин	Nominação, amizade formal e casamento nos Rãmkkamekra-Canela e Apinaje
3:50		Discussion	Loretta A. Cormier	<i>Falciparum</i> malaria in Brazilian howlers: A new emerging disease threat?
4:10	Minna Opas	From myth to everyday life: Research data and perspectivist logics	Scott, Emma	"Lo más importante es la salud": Discourses of health and illness in Venezuela
4:30	Robin Wright	From the jaguar shaman's points-of-view: 'You will all suffer along our way'	Ligia Raquel Rodrigues Soares	O canto e o mundo: O que é cantar para os Rãmkkamekrá/Canela?
4:50		Discussion		Discussion
5:10	Special Event: Comments on the State of the Amazonianist Art Moderator: Beth A. Conklin Location: Buttrick 101			
5:40	Reception Location: Divinity Building			
6:00	Special Event: Keynote Address Speech, Music, and Place from the Grand Ole Opry to the Grandeur, Older, Amazon and Orinoco Anthony Seeger, Emeritus Professor, UCLA and Director Emeritus, Smithsonian Folkways Recordings Location: Divinity Building			
7:00	Dinner (\$25, advance purchase required)			
8:00	Brazilian music and dance, with Trio Ginga (\$15): http://www.trioginga.com/bio.html			

Sunday, March 10, 2013			
	Panel # 9: Historiography, Death, Advocacy and Power: Discussing Neil L. Whitehead's Ethnohistoricity and Legacy in Lowland South America (Organizer: Stephanie Aleman)		
	Location: Buttrick 101		
Time	Speaker	Title	
9:00	Aleman, Stephanie	Historiography as social justice: On the potential uses of historical anthropology in lowland South America via Neil L. Whitehead	
9:20	Hill, Jonathan	"It's (still) the history and power, stupid!": Exploring the impact of Neil Whitehead's ethnohistorical research	
9:40	Heckenberger, Michael	Inspirations, aspirations and the social construction of knowledge: Dialogues on violence, death and afterlife in the Amazon and beyond	
10:00		Discussion	
10:20	SALSA Business Meeting (all members invited) Location: Buttrick 101		
12:00	End of Conference		

Organizers

SALSA President and Conference Organizer: Beth A. Conklin (Vanderbilt University)
Program Chair and Board Member-at-large: Carlos D. Londoño Sulkin (University of Regina)
SALSA Secretary/Treasurer: Jeremy Campbell (Roger Williams University)
Conference assistant: Frank Midgley (Vanderbilt University)
Conference logistics/ local information coordinator: Shelley Darling (shelley.darling@vanderbilt.edu)

Other SALSA Board Members

President-elect: Jonathan Hill (Southern Illinois University-Carbondale) (Presidential term, 2014-17)
Members at-large: Dan Rosengren (University of Gothenburg)
Philippe Erikson (L'université Paris X-Nanterre)
Marcela Coelho de Souza (Universidade de Brasília)
Richard Reed (Triinity University), Past-President (ex-officio)
Janet Chernela (University of Maryland), Past-President (ex-officio)
Laura Rival (Oxford University), Editor, *Tipiti* (ex-officio)
Michael Heckenberger and Simone Athayde (University of Florida), Incoming Editors, *Tipiti* (ex-officio)

List of Participants

Aleman, Stephanie (University of Wisconsin) - Panel # 9.
Alès, Catherine (CNRS-EHESS, Paris) - Panel # 1.
Athayde, Simone (University of Florida) – Photo and Poster Exhibit
Athias, Renato – (Universidade Federal de Pernambuco) – Photo and Poster Exhibit
Augustat, Claudia – (Museum of Ethnology, Vienna) – Panel # 4
Bacchidu, Giovanna (Pontífica Universidad de Chile)
Baumhaft, Kalanit (Yale University)
Bessire, Lucas (University of Oklahoma) - Panel # 7. (In absentia.)
Betancourt, Giancarlo Rolando (University of Virginia)
Brabec de Mori, Bernd (University of Music and Performing Arts, Graz, Austria) - Panel # 1.
Broekhoven, Laura van (Museum of Ethnology, Leiden) – Panel # 4. (In absentia.)
Brown, Michael F. (Williams College)
Bründlmayer, Cécile (Museum of Ethnology, Vienna) - Panel # 4.
Callicott, Christina (University of Florida) – Photo and Poster Exhibit
Campbell, Jeremy M. (Roger Williams University) - Panel # 5.
Chernela, Janet (University of Maryland) - Panel # 7.
Conklin, Beth A. (Vanderbilt University) – Comments on the State of the Amazonianist Art
Cormier Loretta A. (University of Alabama at Birmingham) - Panel # 8.
Crocker, William (Smithsonian Institution)
Cuéllar, Andrea M. (University of Lethbridge) - Panel # 3. (In absentia.)
Echeverri, Juan Alvaro (Universidad Nacional de Colombia) - Panel # 6.
Ehrenreich, Jeffrey (University of New Orleans) – Photo and Poster Exhibit and Debate
Emlen, Nicholas Q. (University of Michigan) - Panel # 3.
Erazo, Juliet S. (Florida International University) - Panel # 2.
Feest, Christian (former director, Museum of Ethnology, Vienna) – Panel # 4.
Françoza, Mariana (Museum of Ethnology, Leiden) – Panel # 4.
Giraldin, Odair (UFT, UnB, UFAM-PPGAS and Smithsonian Institution) - Panel # 8.

Gorham, Jeffrey Scott (UFSC, Brazil) - Panel # 1.
Graham, Laura R. (University of Iowa) - Panel # 5.
Guimarães, Silvia (Universidade de Brasília) - Panel # 1.
Halbmayer, Ernst (Marburg University) - Panel # 6.
Heckenberger, Michael (University of Florida) - Panel # 9.
Hill, Jonathan (University of Illinois) - Panel # 9.
Jackson, Jean (MIT) – Debate
Jamal Júnior, José Ricardo (Universidade Federal de Minas Gerais). Panel # 1
Kapfhammer, Wolfgang (Philipps University Marburg, Germany) - Panel # 4.
Killick, Evan (University of Sussex) - Panel # 2
Langdon, Esther Jean (PPGAS/UFSC Brazil) - Panel # 1.
Londoño Sulkin, Carlos D. (University of Regina) -Debate and Conversations in the Lobby
Lopez, Esther (University of Sussex) - Panel # 2.
Lyon, Patricia (independent scholar, Berkeley CA)
Mentore, George (University of Virginia) - Panel # 7 and Debate
Mentore, Laura (University of Mary Washington) - Panel # 2 and Debate
Mezzenzana, Francesca (London School of Economics) - Panel # 3.
Miller, Theresa (University of Oxford) – Panel # 6
Nuckolls, Janis B. (Brigham Young University) - Panel # 3.
Opas, Minna (University of Turku) - Panel # 7.
Pollock, Donald (State University of New York – Buffalo) -
Reed, Richard (Trinity University) - Panel # 2.
Reeve, Mary-Elizabeth (March of Dimes) - Panel # 3.
Roggenburg, Dustin M. (Eastern Illinois University)
Rosengren, Dan (Gothenburg University) - Panel # 2.
Scott, Emma (James Cook University, Australia) – Panel # 8
Schick, Marie-Laure (Université de Lausanne)
Scott, Emma (James Cook University)
Seeger, Anthony (UCLA) – Keynote lecture
Shenton, Jeffrey (Vanderbilt University) - Panel # 5.
Shepard Jr., Glenn H. (Museu Goeldi) - Panel # 4 and Conversations in the Lobby
Soares, Ligia Raquel Rodrigues (Universidade Federal do Amazonas, Smithsonian Institution) - Panel # 8.
Soileau, John Ben (University of Illinois Urbana – Champaign) - Panel # 5.
Steele, Diana (Purdue University) - Panel # 5.
Taylor, Peter James – Panel # 6
Testa, Adriana Queiroz (Universidade de São Paulo) - Panel # 6.
Uzendoski, Michael A. (Florida State University) - Panel # 3.
Wasserstrom, Robert (Terra Group & Center for Energy Economics, Univ. of Texas at Austin) - Panel # 5.
Whitten Jr., Norman E (University of Illinois at Urbana-Champaign) - Panel # 3
Wright, Robin (University of Florida) - Panel # 7.
Wroblewski, Michael (Grand Valley State University) - Panel # 3.
Zanotti, Laura (Purdue University) - Panel # 5.

Panels and Abstracts

Panel # 1

Shamanism as a Performative Mode and Techniques of Perceptive Transformation: ritual, graphic art, music, and narrative

Organizer: Langdon, Esther Jean (PPGAS/UFSC, Brazil)

Shamanic performances create an interesting tension between what is explicit and what is merely suggested. That which is not shown may be purposely hidden, that which is shrouded is invoked but its presence is not shown. To not reveal, however, points also to an important characteristic about that which is indexed, but not visible: the invisibility of that which is invoked. In the case of the Yanomami, for example, according to Davi Kopenawa the spirits are images but there are no images of the spirits. Shamanic performances, be they through ritual, graphic art, songs or narratives, provide a frame that instructs the viewer how to complete that which is supposed to be seen, leading to the visualization or perception of that which is normally invisible. In ritual and shamanic arts the invisible is not static. That which is experienced, invoked and perceived is the true transformative process of being. This work group invites its participants to reflect upon the discursive, performative and visual techniques that insinuate the shamanic transformative experience.

Time: March 8, 8:30 a.m.

Location: Buttrick 101

Alès, Catherine (CNRS-EHESS, Paris)

Spirits and Ritual. On Yanomami Notions of Image

To conceptualise the relationships humans maintain with different cosmological forms of life, Yanomami people use several notions of 'image'. In this paper, I will explore different domains in which these notions are expressed, such as the construction of the person, rituals and shamanism. The analysis of such notions can allow us to have a better understanding of how Yanomami people conceive the world and their interactions with the other beings who live in the cosmos, in particular with the spirits. This will in turn throw light on how they think of the role of human beings in time and space, and how this conception, which is at the foundation of their social philosophy and spreads in all actions in everyday life, is re-presented, 'made present again', through ritual and shamanism. Panel # 1.

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

Transformation and Sonic Production: Standing Up for an Auditory Anthropology

In Lowland South American (LSA) societies, sonic production (commonly understood by Westerners as 'music', especially 'song') is paramount in most, if not all, ritual and ceremonial performances. Therefore, my first task is to criticise the visual bias of anthropological description. The 'visible' is often considered 'explicit', while sonic appearances are regarded suggestive - a point of view fairly incongruent to LSA ritual performances. Ethnography, on the contrary, indicates that beings shrouded from view (e.g. 'spirits') are perfectly receptive to sonic utterance and likewise produce sound and therefore become audible. They are 'sonic beings' in the sense that their existence can only be verified in sound, or sound structure, that is music. Panel # 1.

Gorham, Jeffrey Scott (UFSC, Brazil)

Frontline Performance: Synesthesia and the transformation of Yanomami shamanic perspective

In this paper I present the concept of frontline as a performance event for comprehending the transformation of the Yanomami shamanic perspective. Frontline focuses on the interaction between the performers, the unseen and the observers as an arena for "displaying" various vocal and corporal techniques necessary for transforming perception of the cosmos. As a collective experience,

participation on the frontline requires not only exceptional sensitivity to the natural and social world, but also knowledge of songs shared along a vast shamanic network throughout the region. To better understand the experience invoked by the frontline, I argue that we must consider the synesthetic interaction of various factors including, but not limited to, the consumption of the powerful substance yakoana, the voices of highly trained shamans, words, gestures and the physical endurance and responsibility of dying properly, nomai he. As an expression of symbolic death, the frontline indexes the unseen interaction with the spirit-images xapiripe, and simultaneously creates intense dialogue amongst the performers themselves. Panel # 1.

Guimarães, Silvia (Universidade de Brasília)

Visibilidade Xamânica Sanumá: a materialização dos cantos

No xamanismo Sanumá, subgrupo da família lingüística Yanomami, há o encontro de diversos espaços e tempos que são especialmente dinamizados por pessoas com capacidades sensoriais singulares, os sapuli töpö (xamãs). No universo xamanístico prevalecem as trocas de substâncias e símbolos entre variadas entidades ontológicas, inimigos, mortos e criaturas que habitam a floresta, que afetam tudo e todos como se este mundo sustentasse todo o cosmos. A atmosfera xamânica tem tom de guerra, as trocas que aí acontecem são essencialmente agressivas e a ação do xamã é primordialmente defensiva, de contra-ataque às agressões que as pessoas ou o cosmos sofrem. O mundo Sanumá do xamanismo, invisível a muitos, não é habitado por espíritos incorpóreos ou imateriais, mas feito de uma materialidade própria e habitado por seres com corporalidades perceptíveis somente pelos xamãs. Falar do xamanismo Sanumá é falar, principalmente, dos cantos dos hekula töpö, os seres auxiliares do xamã. A complexa dimensão xamanística é ativada no “desenho” que a sonoridade do canto de um hekula produz. Como um pincel, o som dos cantos dessas criaturas “pinta” as realidades de que tratam, reinterpreta para o xamã acontecimentos longínquos no tempo e no espaço. Por meio da materialização desses cantos, os xamãs atuam curando, conhecendo e interagindo em várias. Panel # 1.

Jamal Júnior, José Ricardo (Universidade Federal de Minas Gerais)

Visão acústica: a fabricação de corpos sonoros entre os Tikmũ'ün/Maxakali

Este trabalho busca evidenciar alguns modos de fabricação de corpos sonoros entre os Tikmũ'ün/Maxakali, índios habitantes do extremo nordeste de Minas Gerais, Brasil. Estes corpos sonoros são aqui entendidos como, ao mesmo tempo, receptáculos e ressonadores. Corpos como que feitos para cantar. No decorrer do texto, são apresentados alguns yãmĩy (espíritos) responsáveis pelo bom crescimento das crianças, pela manutenção da saúde destes corpos em formação e pela sua iniciação ou aprendizado dos cantos. Tais yãmĩy pareceram também guardar uma relação com a visão. Embora completa ou parcialmente cegos dos olhos, têm uma visão especialmente potente que pode se dar, por exemplo, através de uma certa visão-impedância acústica, que experimenta os corpos e os espaços, enxergando-os por meio do som. O problema da visão, então, nos impôs um caminho na direção dos corpos e de suas capacidades, sobretudo no que diz respeito à transformação destes corpos em corpos acústicos reverberantes.

Panel # 1.

Langdon, Esther Jean (PPGAS/UFSC Brazil)

To hear and see the Spirits: Intertextuality and Indexicality in Music, Narrative and Art in Siona shamanic performances

This article analyzes the relation between seeing and hearing in shamanic performances among the Siona Indians of the Colombian Amazon. As noted by Sullivan, sound plays an extremely important role in the synesthetic experience invoked in ritual as well as in the transition between realms of the universe. Siona shamans combine the effects of yajé (Banisteriopsis sp.) with songs that lead the

participants in ritual on journeys through a fractal universe. The capacity “to hear” these songs enables the participant “to see” the invisible realms, and this experience is reproduced through graphic art and narrative performance. These forms of shamanic art are performative, and singing, figuration and narrative are esthetic expressions that contribute to and result from the shamanic ritual. This article discusses the relation between hearing and seeing through exploring aspects of indexicality and intertextuality in Siona shamanic art. Panel # 1.

Panel # 2

Indigenous Perceptions of Climate Change and Forest Conservation in Lowland South America

Organizers: Killick, Evan (University of Sussex, UK) and Lopez, Esther (University of Sussex, UK)

Even as debates continue globally over the realities of climate change and possible policies to limit its impacts, both are already being felt in lowland South America. Such debates continue to be framed primarily by Western scientific understandings of the environment and climate, with little genuine dialogue with indigenous groups that are likely to feel some of the strongest impacts from both climate change itself as well as the policies that are likely to be implemented to reverse decades of forest destruction and degradation. Bringing together anthropologists working with various populations across the continent, this panel will bring together papers concerned with indigenous perceptions of the environment and climate as well as local reactions to policies aimed at preventing further climate change.

Time: March 8, 8:30 a.m.

Location: Buttrick 102

Erazo, Juliet S. (Florida International University)

REDD in Ecuador: Examining Politics and Presumptions in Conservation Contracts

A paradox has emerged through the recent “territorial turn” in Latin America, in which governments increasingly title large areas of land to indigenous and other ethnic minority populations without providing resources to the nascent territorial governments. Leaders of these territories are then forced to forge partnerships with a wide range of actors to financially and logistically support their governing activities, including national ministries of the very states that afforded them “autonomy.” I focus on one such partnership in Ecuador, in which the Ministry of Environment pays indigenous territories to conserve forests on portions of their land, part of Ecuador’s efforts to position itself a frontrunner in climate change mitigation through conservation (known as REDD+). Program documents emphasize that participation is voluntary, but simultaneously place the burden on territorial leaders to ensure residents’ informed consent and compliance with land use restrictions over the course of twenty years. What sorts of assumptions about contracts and property underlie these agreements, and how do these differ from local ones? This paper examines the regulation of land use and the fluid boundaries that exist between international, national, and territorial governance regimes in an age of global warming. Panel # 2.

Lopez, Esther and Killick, Evan (University of Sussex)

REDD in Bolivia: Climate Change, Politics and People

This paper examines the politics of climate change mitigation policies in Bolivia, focusing on discussions of REDD+ programmes at both the national and local level. It begins by locating Bolivia’s current official cautious support of REDD+ but rejection of market-based funding mechanisms within broader national and international political agendas. It then focuses on the specific issues facing possible REDD+ programmes in the northern Bolivian lowlands, examining local understandings of both processes of climate change as well as policies aimed at their mitigation. It then shows how local reactions and disagreements over such policies and their likely success and failure are inextricably linked to older social, political and economic relations in the region. Panel # 2.

Mentore, Laura (University of Mary Washington)

The vulnerable side of climate change

The discourses on climate change in Guyana place much emphasis on the country’s extreme geographical and socio-economic vulnerability. On the narrow coastal plain where 90% of Guyanese reside, the focus is on rising sea levels endangering a crumbling infrastructure of 19th Century sea walls and drainage canals. Meanwhile in the savannas and rainforests of the indigenous-inhabited interior,

REDD+ initiatives stress the vulnerability of rainforest ecology and swidden agriculture to changes in temperature and rainfall. While these two discourses of vulnerability clearly have a basis in genuine systemic issues, they offer no real intellectual space for considering the felt experience of being in a changing climate, or how any experience of vulnerability is inevitably driven by profoundly culturally conscripted notions of security and risk. With these issues in mind, and based on ethnographic research in the coastal region as well as the inland indigenous communities of Erefoimo and Surama this paper will consider how ethnographic description of embodied persuasion might be wielded to shift our attention more to the body techniques, practices and affectively loaded perceptions through which persons, lived environments, and climatic forces- with all their intertwined changes and vulnerabilities- bring each other into being. Panel # 2.

Reed, Richard (Trinity University)

Deforestation and Guaraní Identity in Eastern Paraguay

The last decades have seen extensive deforestation in eastern Paraguay and a growing displacement of the Guaraní to urban areas. In the forest, the label “Guaraní” exists alongside another term of indigenous self-designation, “Ca’aguygua,” or alternately “Cayua” or “Caingua,” which directly translates as “residents of the forest.” As Guaraní self-identity is embedded in the forest, the experience of deforestation and displacement is accompanied by sense of “uprootedness.” This work explores the shifting sense of identity of indigenous migrants to the slums of Asuncion, and their efforts to establish themselves and re-assert concepts of the forest in this most unnatural of settings. Panel # 2.

Rosengren, Dan (Gothenburg University)

There’s Something in the Air: Matsigenka Notions of Phenomena in the Atmosphere

Global warming and climate change are real threats, not least to indigenous peoples. An associated but largely neglected problem is that the current climate discourse is based on modern meteorological and climatological notions that are alien to many indigenous peoples, but which are being imposed upon them as the only legitimate interpretation of atmospheric processes. As such epistemological and ontological differences are becoming a political issue. This paper examines this issue through a focus on Peruvian Amazonia and specifically the ontological basis for Matsigenka people’s understanding of atmospheric phenomena and of the emerging conflicts with adherents of the modern scientific model of explanation. Panel # 2.

Panel # 3

Contributions of Amazonian Quichua Culture and Language Research to the Study of Lowland South American Peoples

Organizer: Uzendoski, Michael (The Florida State University)

Our purpose in this panel is to explore Amazonian Quichua (Kichwa) culture, history, and language within the context of greater Lowland South America and current theory. Historically, Amazonian Quichua speakers have been an enigma in the ethnohistorical and anthropological literature of Lowland South America, oftentimes being portrayed inaccurately and negatively. Since the pioneering studies of Norman and Dorothea Whitten, however, we have understood that Amazonian Quichua peoples are Amazonian but how this is so remains open to debate and research. As a group of cultural anthropologists, linguists, and one archaeologist, we wish to explore how Amazonian Quichua forms, ways of speaking, social and material systems, and histories articulate with those of other Amazonian groups. Our papers will address topics on the history and theory surrounding AQ groups, the contributions of AQ research to the theory and ethnography of Lowland South America, the archaeology of the Quijos region, and how AQ research contributes to anthropological theory and linguistic theory in general.

Time: March 8, 8:50 a.m.

Location: Buttrick 102

Cuéllar, Andrea M. (University of Lethbridge) (in absentia)

Andean Ethnohistory, Amazonian Ethnography and the Case of the Quijos Chiefdoms from an Archaeological Perspective

Until recently, efforts to understand the pre-Columbian Quijos relied almost exclusively on colonial period accounts informed by the Spaniard's acquaintance with Andean societies or on inferences derived from ethnographic analogy of Amazonian societies. Through an examination of recent archaeological research in the Quijos region, this talk critically assesses models derived from ethnohistory as well as from the body of Amazonian ethnography that inform common interpretations of the social and political nature of the pre-Columbian Quijos, while placing this case within broader theoretical debates about chiefdoms and Amazonian archaeology. In particular, this talk discusses the extent to which recent advances in Amazonian archaeology are useful for understanding the Quijos case, and if classifying cases such as the Quijos (and others in the eastern slopes of the Andes) as societies that are socially or politically "in between," helps forward debates or perpetuates old essentialisms. Panel # 3.

Emlen, Nicholas Q. (University of Michigan)

Animacy and Gender Marking in a Trilingual Matsigenka-Quechua-Spanish Frontier Community

On the Andean-Amazonian borderland of Southern Peru, Matsigenkas and Quechua-speaking agricultural colonists have been in contact for generations, in some cases intermarrying and forming communities. One particularly heterogeneous community comprises colonists and Matsigenkas who came from a variety of places along the agricultural frontier, and who are now working together to establish a place in the nascent coffee economy. This paper, part of a larger project to document the complex multilingualism arising from the highland colonization of traditional Matsigenka land, analyzes variation in the membership criteria of Matsigenka animacy and gender noun classes. The data suggest that variation in animacy and gender marking is connected to knowledge of traditional Matsigenka stories and to experience with the natural environment, both of which are unevenly distributed in the community. Panel # 3.

Mezzenzana, Francesca (London School of Economics)

Dangerous Perfumes: Smelling Love and Danger amongst the Kichwas of Pastaza

Calls for a sensuous anthropology have been made in the years by a cohort of scholars in the discipline (Classen 1993; Stoller 1997). However with some notable exceptions (Crocker 1985; Reichel-Dolmatoff 1971), there is still little work done on the senses in the Amazon. In this paper I will attempt to show what an ethnography of "smell" amongst Amazonian Kichwas of Pastaza can tell about being Runa today. In particular, drawing from mythical accounts as well as narratives of youths from Puyo, I will look at two properties of smell, seduction and danger, to highlight the importance of smell in defining a particular way of thinking and being a Runa body today. Panel # 3.

Nuckolls, Janis B. (Brigham Young University)

"Runa cannot be destroyed; We will always be Runa" and other examples of anti-hypotheticalism among Amazonian Quichua people

This paper reviews some of the major difficulties encountered during interviews which attempted to investigate, over the past 5 years, speakers' attitudes regarding their language and cultural identity, as well as data about the structure of Quichua dialects spoken in Amazonian Ecuador. I outline the major obstacles revolving around attempts to ask general hypothetical open-ended questions as well as specific hypothetical questions about linguistic usage. I suggest that these failures can be explained by a 'concrete orientation' which privileges the contextualization of utterances, thoughts, and ideas to such an extent that typification and generality are avoided. The paper concludes by drawing out the implications of this concrete orientation for Runa understandings of nonhuman nature and for our own conceptions of what counts as knowledge. Panel # 3.

Reeve, Mary-Elizabeth (March of Dimes)

Amazonian Quichua in the Western Amazon Regional Interaction Sphere

Amazonian Quichua occupy an area between the Napo and Bobonaza river systems, which is part of a dynamic regional interaction sphere of significant time depth. Oral histories recount long-distance treks downriver and then upriver into the Huallaga River region of eastern Peru. Documentation from the Colonial Era records treks from the Napo up into the Andean region around what is now Quito, as well as trading ties downriver with Tupian-speaking Omagua. Many of the people who carried out these relationships are ancestors of present-day Amazonian Quichua. This paper will present a brief overview of the historical evidence for long-distance trekking and trade in the region and then examine the history of the Zaparoan peoples of the Curaray region; their intermarriage with Quichua of the Bobonaza and Napo rivers, emergence as Curaray Runa, and the interfamilial relations that continue to facilitate region-wide social ties binding Amazonian Quichua with other ethnic groups. Panel # 3.

Uzendoski, Michael A. (The Florida State University)

Twin Transformations: Amazonian Kichwa and Tupian Myth

In this paper I follow the insights of Lévi-Strauss' mythologiques project which showed the systematic interrelations of forms and themes among myths throughout Amazonia, South America, and the Americas. Starting with the Napo Runa myth of the Twins and the Jaguars as "M1," I explore the relations among Napo Runa mythology and the mythology of Tupian and other Western Amazonian peoples. I will also discuss relations to Andean myths. My hypothesis is Napo Runa mythology is a montaña transformation of Tupi-Guarani traditions, and I will provide evidence for striking similarities among Napo myths and those of the Ava Guarani (Chiriguano) people, which have correspondences not just at the level of theme and form but also scenes and dialogue. The implications of these similarities reveal the presence of deeply Amazonian and geographically distant forms within Amazonian Kichwa cultural patterns and thought. Panel # 3.

Whitten Jr., Norman E (University of Illinois at Urbana-Champaign)

From “Acculturated Indians” to “Dynamic Amazonian Quichua-speaking Peoples

In the 21st century books such as Uzendoski’s *The Napo Runa of Amazonian Ecuador*, Whitten and Whitten’s *Puyo Runa: Imagery and Power in Modern Amazonia*, Uzendoski and Calapucha’s *The Ecology of the Spoken Word: Amazonian Storytelling and Shamanism among the Napo Runa and Nuckolls’ Lessons from a Quechua Strongwoman: Idiophony, Dialogue, and Perspective* demonstrate clearly that Amazonian Quichua-Quechua-speaking people manifest central paradigms of power and dynamic cultural systems that serve both as axes of interculturality and templates for cultural continuity. Panel # 3.

Wroblewski, Michael (Grand Valley State University)

Guardians of the Forest Lexicon: Amazonian Kichwas, Ecological Vocabulary, and Interculturality

Indigenous Amazonians have long been imagined as rainforest stewards and keepers of precious ecological knowledge. In the current era of language revitalization and intercultural education, Amazonian Kichwa media-makers draw heavily on this trope in their public redefinition of an indigenous identity that is distinctly Amazonian. Linguistically, they highlight the richness of local Kichwa ecological lexicon and its deep historical connection with a traditional Amazonian worldview. While many Kichwa speakers around Tena in Napo Province, Ecuador point to their distinct phonology as a marker of Amazonian ethnic identity vis-à-vis highland Kichwas, Kichwa ecological lexicon has become a defining feature of local cultural identity packaged for multiethnic (inter)national audiences. This paper examines spotlighting of Amazonian Kichwa ecological lexicon in everyday conversation and bilingual intercultural media, including urban cultural exhibitions, native beauty pageants, oratory, and musical performances. Moreover, it explores the salience of indigenous language in the popular encoding of Amazonian cultural tropes. Panel # 3.

Panel # 4

Ethnographic collections from the Amazon in the 21st century: Meanings and challenges

Organizers: Augustat, Claudia (Museum of Ethnology, Vienna) and Muñoz, Adriana (Museum of World Cultures, Gothenburg).

In the 19th century knowledge production in the Amazon was closely connected to ethnographic collecting and especially in the German-speaking area was based in the forerunners of ethnographic museums. Naturalists and early anthropologists created huge collections to represent the life and identity of Amerindian groups. In the 20th century these collections often served to create a picture of these groups as traditional small-scale societies existing out of history. Many of the collections of the 20th century continue to reflect this ethnographic approach focussed on tradition. But what are the collections of the past really telling us about the life of Amerindians beyond their material culture. How can they be connected to the fascinating theoretical approaches like perspectivism and de-Colonization which have been develop and discussed in the Amazon area in recently years and were developed mainly by scholars from universities and not from museums? And how can they be connected to the complex world of Amerindians of today? In this sense cooperation with members of source communities is changing the practice of representation in museums and exhibitions incorporating voices from the people behind the objects (can museums and exhibitions re-consider questions of representation and interpretative representation). But what does this mean for collecting practice? Do museums need a radical change in how they are documenting and exhibiting Amerindian cultures?

Time: March 8, 11:30 p.m.

Location: Buttrick 101

Bründlmayer, Cécile (Museum of Ethnology, Vienna)

Indigenous Perspectives. A Member of the Wayana-Apalai visits the Museum of Ethnology in Vienna, Austria

My paper will present the outcome of a collaboration project between the Museum of Ethnology in Vienna and a representative of the Wayana- Apalai of French Guiana in October 2012. Together we will work on the museum's collection of Wayana- Apalai artefacts, which range from the 18th to the 20th century. The goal of the collaboration is to create a starting point for a cooperative development of new forms of presenting and communicating ethnographic collections by elaborating dual perspectives, respectively the one of anthropologists and the one of specific source communities. The idea of museums as "contact zones" between cultures will thus be put into practice and critically examined based on the experiences made during the project and with regards to current discourses in the field of contemporary museum practice. Panel # 4.

Françoza, Mariana and Broekhoven, Laura van (Museum of Ethnology, Leiden)

Sharing Curatorial Authority at the National Museum of Ethnology: Tropical Lowlands Projects

The National Museum of Ethnology at Leiden, The Netherlands, holds post-colonial museological praxis at the core of its museum policy. Since 2007 a series of pilot projects have been launched in the framework of our "Sharing Knowledge & Cultural Heritage" program, aiming at different aspects of museological work: acquisition, research, exhibition-making, and (digital) repatriation.

In this presentation we will focus on two projects carried out with our partners from Suriname and Brazil. The Suriname project concerns a collaborative project on a manuscript written by two ornithologists at the beginning of the 20th Century that was found in our library. The project focuses on the joint disclosure of secret and sacred shamanic information that is recorded in the manuscript in collaboration with stakeholder community members living in Suriname and the Netherlands. In 2009,

together with Museu Goeldi in Brazil we organized a visit to our museum of representatives from different indigenous communities living in the Guaporé region, who consulted on our collections. In continuation to this, we are now setting up a project for a collaborative exhibition with the Museu Goeldi and indigenous stakeholders in Brazil.

Kapfhammer, Wolfgang (Philipps University Marburg, Germany)

A Visit to the Emperor's House. Experiences of collaboration with a Source Community

During the preparation of the exhibition Beyond Brazil the Museum of Ethnology in Vienna we invited two members of the Sateré-Mawé indigenous group of the Lower Amazon in Brazil as guest curators to work on the 200 years old objects of their culture contained in the collection. The paper reflects on the experiences made during the visit. As experienced craftsmen the indigenous colleagues not only provided astonishing technical details on the objects, but as political and religious activists of their group also "contemporarized" them thus challenging notions on "traditional" indigenous cultures in the Amazon. On the other hand the museum experience was also a rare occasion to demonstrate to the indigenous colleagues that their cultural achievements are indeed valorised thus counteracting a deeply internalised mental colonisation by marginal Western civilization. In consequence of this experience it will be suggested that anthropological museums should insert themselves into the ongoing struggle for culturally sensible education among indigenous people of the Amazon. In times of digital technology and social media a whole new horizon for museum work opens up. Panel # 4.

Shepard Jr., Glenn H. (Museu Goeldi)

Kayapó and Baniwa subjects, objects and patrimonies

According to Lucia van Velthem, "ethnographic objects possess a relationship of continuity with their cultures of origin." An ongoing research project at the Goeldi Museum in Brazil has focused on how different indigenous groups understand this continuity and interact with museum collections. The Kayapó are reluctant to handle objects from the past because prestige items (nekret) like body ornaments are fundamental in constituting persons, in this case, dead people. For these reasons, the Kayapó have little interest in repatriation. Instead, a primary interest in the Kayapo's interaction with the museum is to acquire digital cameras, a new kind of prestige object for filming and sharing festivals. The Baniwa, by contrast have no qualms about handling museum pieces, since ritual objects constitute clans through time. Modern peoples of the Rio Negro feel they still own such ritual objects. The striking differences in attitudes reveal complex and diverse cultural notions about subjects, objects and patrimonies. Panel # 4.

Panel # 5

Land, Environment, and Extraction

This panel was compiled out of independently submitted papers.

Chair: William H. Fisher

Time: March 9, 10:30 a.m.

Location: Buttrick 102

Campbell, Jeremy M. (Roger Williams University)

The Land Question in Amazonia: New Approaches and Lingerin

g Challenges
In the Brazilian Amazon, the land question (“a questão fundiária”) has been asked and answered in a variety of ways since the region was opened up to large-scale migration and development projects in the 1960s. The question of who is entitled to land and under what conditions is at the heart of most debates concerning the region’s future, but a history of contradictory land-use policies and a legacy of impunity challenges recent attempts to reform and simplify rural land tenure in Amazonia. In response to economic and demographic pressures, the Brazilian state currently aims to combat the illicit occupation, sale, and transformation of lands. This paper charts out an ethnographic reappraisal of the land question in Amazonia: the Terra Legal (“Legal Land”) program, Ecological-Economic Zoning initiatives, and proposed Forest Code revisions are explored from the perspective of regional constituents. As the struggle for Amazonian lands continues, formal attempts to minimize confusion and violence have inspired uneven participation from diverse socioeconomic actors in the region. Panel # 5.

Fisher, William (College of William & Mary) and Veber, Hanne (Independent scholar; in absentia)

Survival in the Balance: Native Amazonians Cooperating With and Opposing Extractive Industries

Revenue from corporate-sponsored activities is essential for national budgets across South America and resulting pressure on indigenous communities is exploding. We examine the current entanglements of many Native Amazonian leaders with industries that provide indispensable aid and assistance to communities threatened with loss of population and territory. Such accommodations are made with awareness that the longer-term activities of these industries also spell the end of the land, resource base and nature necessary for community survival. The desperate politics of survival facing indigenous communities depends on collusion with environmental destruction and stands at odds with the politics of simple solidarity, defense of human rights, community development or the accommodation/resistance paradigms embraced by the professional dissent of anthropologists. We argue that this new conjuncture should encourage Amazonianists to engage in practical reflections regarding the assumptions behind anthropologically informed politics and a sober assessment of their effectiveness during this period. Panel # 5.

Graham, Laura R. (University of Iowa)

Film: Owners of the Water: Conflict and Collaboration over Rivers

Directors: Laura R. Graham, David Hernández Palmar, and Caimi Waiassé

A unique collaboration between two indigenous filmmakers and an anthropologist, OWNERS OF THE WATER is a compelling documentary with groundbreaking ethnographic imagery. Together, a central Brazilian Xavante, a Wayuu from Venezuela, and an anthropologist, explore an indigenous campaign to protect a river from the devastating effects of uncontrolled Amazonian soy cultivation. The Xavante and the Wayuu are prominent political actors in national and international arenas, and both groups face challenges over water. OWNERS highlights a civic protest showing the strategic use of culture to bring attention to concerns about deforestation and excessive use of agritoxins in unregulated soy cultivation. The film features a diversity of Xavante opinions and evidence that non-indigenous members of the local

population both support and oppose indigenous demands. The film showcases indigenous efforts to build networks among different native peoples and across nations. Panel # 5.

Shenton, Jeffrey (Vanderbilt University)

“We are not used to the forest anymore”: Knowledge, valuation, and aspiration in the Ecuadorean Amazon

The place of farm work in the maintenance of existing patterns of sociality and practice is changing for the Amazonian Kichwa, as the ability to acquire new farmland has diminished drastically and the universe of personal aspiration has expanded to include new types of "good jobs" in the tourism, health, and education sectors. This paper considers a case study from a community on the Napo River first founded by Kichwa families in the 1950s. A major resettlement occurred in the mid 1990s when these families moved from their inland farms to a concentrated village context near a recently-founded school on the riverbank. Younger residents there have also undergone a large-scale shift in their personal motivations regarding the forest. This paper combines ethnographic and formal methods to contend that mutually-constitutive patterns of practice, forest knowledge, and exogenous frameworks for understanding the natural world account for these emerging patterns of motivation. Panel # 5.

Soileau, John Ben (Univ. of Illinois Urbana – Champaign)

Excavating the Contemporary: the Making of Environmental History in Lowland Brazilian Amazonia

The socio-ecological diversity of Brazil’s Amazon region is narrated through a variety of environmental discourses; particularly sustainable development and natural resource management. Such discourses deeply influence entire frameworks of resource access and they produce categories of knowledge through which divergent environmental management schemes emerge. What are the local cultural corollaries of these discourses? How do various Amazonian groups come to know their environment in the constant flux of interventions that seek to protect, promote or exploit it? In the end, who benefits from these various environmental framings? This paper is based on recent ethnographic research on: 1) Belo Monte dam-resistance movements in the city of Altamira, Pará; and 2) a remote Quilombo villa on the banks of the Amazon River. My research centers on the social production of the environment and how interventions regulate that production. Panel # 5.

Steele, Diana (Purdue University) and Zanotti, Laura (Purdue University)

On Imagined, Real, and Virtual Spaces: Amazonian Border Crossings in Liquid Times

Edward Casey’s recent work on the US-Mexico border draws attention to the “rims, frames, and margins” that define global configurations of real and imagined spaces. Similarly, Fine-Dare and Rubenstein’s edited volume on transnational Border Crossings, which specifically focuses on the Americas but could be easily applied in a wider context, highlights the variegated types of geographical and ideological circulations that dominate contemporary social life. Placing Casey, Fine-Dare and Rubenstein in conversation with one another, in this paper we hone in on two ethnographic case studies, one from Peru and one from Brazil, to examine three interrelated contemporary processes: the intensification of rural-urban migration, protected area demarcation, and virtual territorialities. In Peru, we find that a racialized ideological boundary between the Andes and the Amazon, as well as varying degrees of protection of national park lands, structures migration between southwestern Amazonia and highland Andean areas, interactions between Andean colonist and indigenous communities in Amazonia, and Amazonian migrant livelihoods in the highland Andean city of Cusco. On the other hand, ethnographic work with the Kayapó in Brazil draws attention to the way in which international and national conservation and economic policies have resulted in hybridized homelands where local notions of territoriality and bureaucratized ideas about protected areas coexist. Both cases demonstrate that, as Casey suggests, “edges matter” when considering how mestizo and indigenous populations navigate

neoliberal capitalist arrangements, identity politics, and notions of belonging in the current world order. Panel # 5.

Wasserstrom, Robert (Terra Group and Center for Energy Economics, University of Texas at Austin)

Surviving the Rubber Boom: an Extractive Cataclysm in Northwestern Amazonia

In the 1970s and 1980s, it was difficult for anthropologists to imagine that traditional indigenous territories in northeastern Ecuador and southern Colombia often coincided with old rubber outposts, derelict haciendas, missionary stations and abandoned oil camps. Nor did researchers envision the maelstrom that had taken place 50 years earlier, when native families were forced to collect rubber throughout northwestern Amazon – far from Julio César Arana’s more notorious slave camps on the lower Putumayo River. It seemed more reasonable to think that such people had somehow avoided the far-reaching impact of rubber extraction. Recent research in both countries now permits us to analyze how indigenous labor was mobilized in this remote region and how native groups survived the cataclysm of rubber collection. Their resurgence since 1930 presents a compelling story of survival and reconstruction. It bears directly on current discussion of ethnicity, citizenship and indigenous rights in contemporary Amazonian society. Panel # 5.

Panel # 6

Further Notes on Shamanic Knowledge, Myths, and Ritual

This panel was compiled out of independently submitted papers.

Chair: Juan Alvaro Echeverri

Time: March 9, 10:30 a.m.

Location: Buttrick 101

Echeverri, Juan Alvaro (Universidad Nacional de Colombia)

Ash salts and bodily affects: Witoto environmental knowledge as sexual education

This paper addresses the indigenous discourse on a set of plant species used by the Witoto Indians of Northwest Amazonia to extract ash or vegetable salt. It aims to show that indigenous “natural science” can be understood as a “science of the spirit,” by demonstrating how the study of the human condition is carried out through a reading of natural entities. The species used to extract salt are conceived of as coming from the body of the Creator and as an image of our own body. The rafue (one of several genres of the ‘language of the yard of coca’) on salt uttered by a Witoto elder in the Witoto language from 1995 to 1998 performs, in words and gestures, a narrative of human affects and capacities by reading ecological, biological, cultural and linguistic indices from a set of plant species. This discourse on plant species is a discourse on the body and society—a “sexual education.” Panel # 6.

Testa, Adriana Queiroz (Universidade de São Paulo)

Práticas de conhecimento entre os Guarani Mbya: caminhos de criação e circulação

Este paper tem como foco os processos de criação e circulação de saberes desenvolvidos pelos Guarani Mbya, povo indígena que vive num território descontínuo que atravessa as fronteiras nacionais de Paraguai, Argentina, Uruguai e Brasil. Os processos de conhecimento são abordados como caminhos que permitem seguir a criação de pessoas, relações e sabers como trajetórias de crescimento e transformação. Neste sentido, corpos, instrumentos (rituais, musicais, de caça e de utilidade doméstica), palavras e cantos também são entendidos como caminhos, onde se concentram, desenvolvem e fluem substâncias, forças e saberes. As relações entre esses caminhos são interpretadas como redes que produzem múltiplos encontros, afastamentos e interpretações, permitindo percorrer e articular diferentes experiências de mobilidade e comunicação, como o que transcorre nos deslocamentos físicos, nos cantos, nas experiências oníricas e nas diversas práticas de interlocução. Panel # 6.

Halbmayer, Ernst (Marburg University)

Some reflections on the Yukpa sky: multiple referencing, myths, and the creolisation of the multiverse

So far no information about stars and constellations among the Yukpa were available. The paper will present and discusses recent ethnographic findings in the context of ethno-astronomical knowledge of Carib-speaking groups. Thereby it will especially focus on the multiple names of stars and constellations and follow their meaning in terms of myth, architecture and their interaction with human activities. This discussion will show how the general outlay of multiple and co-existing worlds among the Yukpa is readjusted according to external influences such as the presence of an anthropologist and his wife claiming to come from Europe. Panel # 6.

Miller, Theresa (University of Oxford)

Varietal Diversity and Shamanic Experience: Canela Encounters with Cultivated Plants

Recent anthropological research in the Amazon has revealed the multiple ways that indigenous peoples interact with cultivated crops. These plants are often engaged with in a parent-child relationship, or can be seen as predatory beings, as is often the case with bitter manioc. The specific relationships between

humans and particular varieties of crop species, however, has received less analytical attention. This paper will explore how people in the Ramkokamekra (Canela) indigenous society of Maranhão, Brazil engage with multiple varieties of cultivated plants. In particular, the paper will examine the interaction between shamans, kay, and varieties of maize and fava bean. It will be shown that Canela shamans interact with different maize and fava varieties in distinct ways. Additionally, the “agency” or intentionality of crop varieties will also be explored. In this way, the paper will expand our understanding of human-plant relationships in indigenous Amazonia and beyond. Panel # 6.

Taylor, Peter James (University of Florida)

Plants, Healing, and Mediation in the Ayahuasca Shamanism of the Peruvian and Ecuadorian Amazon

In the region described by the Napo River to the north, the Ucayali River to the south, and the city of Iquitos, Peru to the east, ‘ayahuasca shamanism’ is an open and dynamic complex of shared beliefs and practices oriented toward ritual healing. I suggest that people look for the help of a healing specialist to find ways of coping with the vulnerabilities of suffering. Given that sources of suffering are always multiple, and any particular event of suffering is overdetermined by a constellation of forces, the site of suffering – where it is experienced, and where it is susceptible to alleviation – is the body. While an ayahuasca shaman cannot rewrite a history of colonization and political-economic exploitation which may produce indigenous and mestizo subjectivities, what they do is work on the body – as the site of articulation, or even indexicality, with historical, political, and economic pressures – to rearrange the lived effects of these. Panel # 6.

Wright, Robin (University of Florida)

Mysteries of the Jaguar Shamans of the Northwest Amazon

Baniwa jaguar-shamans are key players in what I call a “nexus of religious power and knowledge” in which healers, sorcerers, priestly chanters, dance-leaders exercise complementary functions linking living guardians of traditions with the deities and great spirits of the cosmos. Baniwa prophets, or “savants”, have reached the pinnacle of their spiritual powers of prescience by guiding their followers through historical crises and seeking to create a world of harmony, order and beauty. Mandu da Silva is perhaps the last of these Baniwa savants. By exploring in depth the apprenticeship of the shaman and its links to cosmology, ecology, and sacred geography, I show how jaguar shamans acquire the knowledge and power of the deities over several stages of instruction and practice. I then seek to interpret the jaguar shaman’s visions of the “other side of the world”, the hidden and mysterious cosmos, which is the source of every aspect of the visible and manifest world. Finally, I discuss the contemporary revitalization movement among the Baniwa shamans who are struggling to preserve the continuity of their knowledge for future generations, comparing these with other kinds of revitalization movements developing among the Baniwa. Panel # 6.

Panel # 7

Perspectives on "Perspectivity" in Lowland South American Ethnology

Organizer: Chernela, Janet (University of Maryland)

The notion of "perspectivity" is at the center of recent South American ethnological discourse. While the approach is viewed by some as a powerful source of explanation, it has been viewed by others as limited. In this panel we explore the concept and assess its value as an analytic device. Recognizing both diversity and pattern among the indigenous peoples with whom we work and interact, the papers in this panel consider the applicability of "perspectivity" to Amerindian ontologies.

Time: March 9, 2:30 p.m.

Location: Buttrick 101

Bessire, Lucas (University of Oklahoma) (in absentia)

Indigenous Culture as Contemporary Political Theology? Tensions of Governmental Category and Moral Economies of Legitimate Life among Ayoreo-speaking people of the Gran Chaco

Perspectivism has proven to be an immensely productive technique for reframing ethnographic approaches to "indigenous culture" around the world; whereby "Amerindian cosmology" is repackaged as a singular resource for imaginaries of "altermodernities," and as an empirical inspiration for the emancipatory theoretical and social potentials involved in rebordering Enlightenment dualisms of Culture and Nature, Spirit and Body, Self and Other. This approach, however, risks mistaking a universalizing ideology for an empirical analytic, substituting a sociology of the possible for an ethnography of the actual, and sustaining the very political inequalities it supposedly protests. Yet it has a durable appeal. This paper draws on ethnographic descriptions of Ayoreo ontologies to reflect on the source of this appeal – the figure of "culture" perspectivism creates – and to formulate three theses: 1) the contemporary is defined not by the erosion of barriers between culture and nature, but by their political retrenchment as gradients of inequality; 2) the imaginary of culture-as-vital-content is a key technique by which new limits of indigenous biolegitimacy are naturalized and governed; 3) At the same time, the figure of culture is often suffused with qualities usually associated with the religious or the theological. By locating perspectivism in relation to these dynamics, this paper reflects on its dual stakes: as not only a unique theory of the indigenous subject, but as a reflection of a wider moral economy of legitimate indigenous life. Panel # 7.

Chernela, Janet (University of Maryland)

'Just Like Humans': Transformations, Equivalences, and Distinctions in Tukanoan (Kotiria) Narrative

"The problem with words," according to Bakhtin, "is that we don't know in whose mouths they've been." This is the case with the label "Perspectivism," whose usage over time has accumulated an encrustation of interpretative layering. In the important version of "Perspectivism" put forth by Eduardo Viveiros de Castro, epistemic stance and cosmology are bundled into a pervasive native Amerindian Being/Becoming that promises broad analytic power. In this paper I open the contents of that complex assemblage for review and evaluation, bringing the ethnographic case of the Kotiria Tukanoans into the frame, to produce what I regard as a Tukanoan Perspectivism that aims to shed light on other, differentiated, Perspectivisms. Panel # 7.

Mentore, George (University of Virginia)

On Anthropological Skepticism: or how we Amazonianists deflect the "Decisive Position" of the Amerindian Other"

I will be drawing upon a similar line of argument for anthropology as has been recently drawn for philosophy. I do so because I am persuaded by the rigor of the analysis and by the obvious applicability

of its topic to the concerns of anthropology, particularly those with relevance to Amazonian scholarship. What I seek would amount to an infusion of the rather convincing points made by Richard Rorty and Cora Diamond set off against those crafted by Eduardo Viveiros De Castro. These points settle upon our modern western human relations with other animals and the similar relations elicited by indigenous Amazonians. If successful in my proposition I hope to have at least drawn attention to a rather poignant irony, whereby the long-lasting and often cynical skepticism of modernists -- about indigenous Amerindian human/animal relations -- has finally caught up with us, having now to confront the very same issue within our own frontier of being and at the very same point of ethical engagement. Panel # 7.

Opas, Minna (University of Turku)

From myth to everyday life – research data and perspectivist logics.

During the past decade or so, we have come long way from viewing 'perspectivism' as a single theory (which it was never intended to be) to studying the variation between perspectivist ontologies, or logics. Through the analysis of differences and similarities research has shown how perspectivism can and should rather be viewed as an umbrella term for distinct, but resembling, human ontologies. One aspect of this comparison, which has not yet received much attention, is the study of variation within perspectivist ontologies. In this paper, I wish to examine this intra-ontological variation. I argue, that even within one ethnic or cultural group there does not necessarily exist just one perspectivist logic, and that our failure to address this point is largely the result of concentration on only certain kind of data in our analysis. Taking the Peruvian Yine people as an example, I shall show how the study of myths, for instance, produces a somewhat different view on the Yine perspectivist logics than the concentration on their lived everyday lives. Panel # 7.

Wright, Robin (University of Florida)

From the jaguar shaman's points-of-view: 'You Will All Suffer Along Our Way'

This paper seeks to integrate indigenous history with the world views of Baniwa savants. More broadly, it points to several shortcomings in the 'perspectivism' as developed by Viveiros de Castro and students. Among these are its claim to universal applicability (as per the frequently used phrase "in Amerindian thought'), its over-emphasis on 'predatory' images (and consequent failure to take into account 'peaceful' processes of societal transformation), its failure to include subjective experiences (phenomenology of religious experience) and process as significant elements of cultural transformation; and its failure to include the 'plant world' as agents of transformation (e.g., shamanic 'teacher plants'). Panel # 7.

Panel # 8

Independent papers

Chair: Loretta Cormier

Time: Saturday, March 9, 3:30 p.m.

Location: Buttrick 102

Cormier Loretta A. (University of Alabama at Birmingham)

Falciparum Malaria in Brazilian Howlers: A New Emerging Disease Threat?

The recent discovery of falciparum malaria in wild howler monkeys represents a new lateral transfer from humans to monkeys in South America. In the past, two other forms of malaria have host-switched from humans to monkeys (*Plasmodium vivax* and *Plasmodium malariae*). For the latter form, indigenous pet-keeping and hunting practices have fostered an enzootic cycle perpetuating continual transfer of the plasmodium (via mosquitoes) between humans and monkeys both zoonotically and anthroponotically. While *P. malariae* is a rather benign form, *P. falciparum* is often lethal, particularly for children. Falciparum malaria originated in gorillas and is present in all great ape species in Africa. Every 60 seconds, a child dies from malaria in Africa. Given the new presence of falciparum malaria in monkeys, this paper examines the potential for an African-like pattern of falciparum malaria infection to emerge in indigenous peoples of lowland South America. Panel # 8.

Giraldin, Odair (UFT, UnB, UFAM-PPGAS and Smithsonian Institution)

Nominação, amizade formal e casamento nos Rãmkkêmekra-Canela e Apinaje

Neste paper discutirei uma possível relação entre o sistema de nomeação, a amizade formal e formas de casamento entre os Rãmkkêmekrá/Canela e os Apinaje. Esta reflexão parte dos dados de minha pesquisa de doutorado (anos 1990), que apontou uma relação entre amizade formal e sistema matrimonial para os Apinaje. Amplio a reflexão para o material Timbira, levando em consideração a afirmação de Ladeira (1982) de que a troca de nomes leva a troca de cônjuges. Procuo, nas pesquisas atuais, atualizar os dados Apinaje e analisar os dados Rãmkkêmekrá/Canela com trabalho de campo e com consulta a dados já consultados por William H. Crocker, sobre amizade formal e sistema de nomeação, para verificar o quanto e como estas esferas da vida estão interligados nos grupos Timbira. Panel # 8.

Scott, Emma (James Cook University, Australia)

“Lo más importante es la salud”: Discourses of Health and Illness in Venezuela

Health and illness are very central concerns for both criollo and indigenous people living in Amazonas, Venezuela: a tropical, rural area with limited access to biomedical resources and knowledge. Although this situation is beginning to improve, shamans are still recognised for their power and sought out in times of illness by indigenous and criollo alike. Anthropological interpretations are usually unidirectional in their approach to the interaction between shamanism and biomedicine; the indigenous person is torn between the two interpretations of illness and may appropriate biomedicine's power by use of symbols. In Amazonas, this interethnic exchange is mutual. Both criollo and indigenous individuals select among the many ideas of shamanism and biomedicine in order to understand their illness experience and all knowledge is seen as powerful. This reflects a complex and dynamic cross-cultural evaluation of medical beliefs and practices, in which both shaman and doctor are valued for different, complementary reasons. Panel # 8.

Soares, Ligia Raquel Rodrigues (Universidade Federal do Amazonas (UFAM) – Smithsonian Institution)

O canto e o mundo: o que é cantar para os Rãmkkêmekrá/Canela?

Neste paper discutirei o que é cantar para os Ràmkkòkamekrá/Canela. Argumento que estudo dos cantos desse povo precisam ser relacionados aos mitos, aos rituais além de processos, sujeitos e objetos que são lhe são intrínsecos (dança, performance, ornamentos). Percebo que os amjĩ kĩn (Festas) são a espinha dorsal da forma de vida deste povo e para refletir sobre o significado do cantar, abordarei o Pĕpcahàc, ritual que é realizado em intervalos dez anos ou mais, tempo necessário para que sejam realizadas as seqüências de rituais de reclusão que fazem parte da iniciação masculina. Elegi este ritual porque os cantos a ele associados ligam-se aos espíritos, com os quais os jovens entram em contato através dos cantos e penso que conceito de emparelhamento (ajpên catê na língua dos Ràmkkòkamekra/Canela) é fundamental para compreender seu significado e sua relação com a música. Panel # 8.

Panel # 9

Historiography, Death, Advocacy and Power: Discussing Neil L. Whitehead's Ethnohistoricity and Legacy in lowland South America

Organizer: Aleman, Stephanie (University of Wisconsin)

This session aims to begin the conversation regarding the ways in which the work of Neil L. Whitehead has impacted his colleagues, Amazonia and Amazonian scholarship. The papers here address Neil's emphasis and concern for the uses and abuses of history, historiography and ethnohistory in Amazonia. The three papers are meant to provide for an open discussion in the second part of the session time slot.

Time: March 10, 9:00

Location: Buttrick 101

Hill, Jonathan (University of Illinois)

"It's (Still) the History and Power, Stupid!": Exploring the Impact of Neil Whitehead's Ethnohistorical Research

This paper will focus on the significance of Neil Whitehead's ethnohistorical research in South America and the Caribbean basin. In turning away from the constraints of structuralism and other ahistorical theoretical discourses, Neil's ethnohistorical approach required us to look at indigenous peoples of the Americas as historical subjects who are creatively engaging the contemporary world we all share. Today's world of globalizing national states is very much a product of long-term historical processes in the Americas and beyond, and it was through his career-long and relentless dedication to improving our knowledge of and ability to understand these historical processes that Neil Whitehead made such a lasting impact on the shape of South American ethnology and the larger disciplines of anthropology and history. Panel # 9.

Heckenberger, Michael (University of Florida)

Inspirations, Aspirations and the Social Construction of Knowledge: Dialogues on Violence, Death and Afterlife in the Amazon and Beyond

Collaboration and dialogue defines critical terrain in contemporary anthropological theory and practice. They expand research not based on theoretical expectations, from one viewpoint or another, but instead through the inspirations and aspirations of researchers and other interested groups in hybrid networks of knowledge production, which are negotiated through social relations, at once social, cultural and political, in specific contexts of engagement. Here I reflect on the inspirations and aspiration of members of these networks in the context of several collaborative projects in the tropical South American lowlands, with which I have been involved over the past 20 years, particularly reflecting on the death and near-death of the collaborators. There were deaths in all cases, from a 1993 "epidemic of witchcraft" among the Kuikuro of the Upper Xingu to Neil Whitehead's recent passing in 2012. It reflects, particularly, on conversations and professional entanglements that involved, in one way or another, he and I over the past two decades. Specifically, how these deaths impact or inspire life: what is the second life or distributed agency, of those that have passed on, since they do live on in these networks in very meaningful ways, sometimes even more so in afterlife? These pasts become very real futures in the hands of our interlocutors, of a very hybrid variety, in post-human worlds. In closing, I reflect upon violence and death, history and politics, or historicity as these are manifest in these networks and how these frame our research programs and intellectual visions, notably opening new visions of the future: what do our fallen friends have to tell us about our relevance, through their (other) eyes, which reflects upon how their genealogy or legacy continues to infect our own. Panel # 9.

Aleman, Stephanie (University of Wisconsin)

Historiography as Social Justice: On the Potential Uses of Historical Anthropology in Low Land South America via Neil L. Whitehead

Social Justice in an Amazonian context has often been represented as an element of activism and protest conceived in an attitude of resistance. Throughout his career, Neil Whitehead emphasized the cause of the indigenous peoples of lowland South America in gaining the right to represent, create and project their own histories and engage in historiographies that reveal the internal narratives of cultural identity elided by dominant forms of history making, including the documentations of colonial administrators, missionaries, explorers and adventurers. His own reconsiderations of historical accounts were made with the intent to provide pathways of empowerment to those whose histories have been appropriated and as a result have had their futures altered without voice or autonomy. This paper discusses the ways in which Neil wanted to promote the project of an historical anthropology as a form of social justice advocacy for the peoples we live and work among and whose lives provide the basis for our own historical narratives. Panel # 9.

SPECIAL EVENTS

Debate

Organizers: George Mentore and Carlos D. Londoño Sulkin

Chair: Carlos D. Londoño Sulkin

Motion: "Let it be resolved that: over the last two decades, to the benefit of indigenous peoples, a marked moral shift has occurred in the sympathies of Hollywood and of popular media in general."

For the Motion: Laura Mentore (University of Mary Washington) and Jeffrey Ehrenreich (University of New Orleans)

Against the Motion: Jean Jackson (Massachusetts Institute of Technology) and George Mentore (University of Virginia)

Time: Friday, March 8th, 4:10-5:10 p.m. in Buttrick 101

Photo and Poster Exhibit

Presenters:

Jeffrey Ehrenreich

Poster: Visual representation and repatriation: A photo essay on how anthropologists and Wauja People in the Upper Xingu of Brazil are using digital cameras and computers (Jeffrey Ehrenreich, Emilienne Ireland, & Marcelo Fiorini)

Simone Athayde

Poster: Transdisciplinarity, collaborative research and power: Reflections on playing academic and practitioner roles among the Kaiabi people in the Brazilian Amazon

Christina Callicott

Poster: Icaros: Music on the cusp of transformation

Renato Athias

Exhibit: The Photography of Curt Nimuendaju: Indigenous People of the Rio Negro

Time: Friday, March 8th, 2:50-3:50 pm and 5:10-5:40 p.m. in Buttrick Atrium

Conversations in the Lobby

Organizer: Carlos D. Londoño Sulkin

This event was planned in fond memory of Steven Rubenstein's unfailing presence in hotel lobbies at AAA and SALSA meetings, where he was a nexus for networking within our anthropological tribe, and generous in sharing copious avuncular advice with colleagues, peers, and students. In the spirit of continuing his legacy of professional insight and connectivity, speakers were invited to provide counsel on matters of professional relations, and allow ample time for discussion.

Speakers:

Glenn Shepard: Tweet Tropiques: Some thoughts on anthropology, blogging and writing outside the box

Carlos D. Londoño Sulkin: The politics of citation

Time: March 9th, 8:30-10:10 a.m.

Location: Buttrick 101

Comments on the State of the Amazonianist Art

The conference organizers asked several of SALSA's members with long perspective to each speak informally for five minutes or so on the directions in which the field of lowland studies is moving: where they see Amazonianist anthropology going, and any hot (or inexcusably ignored) issues.

Time: Saturday, March 9th, 5:10 pm.

Location: Buttrick 101

