

the community effects of global climate change, and his regional focus areas include the circumpolar North and the former Soviet Union. He became interested in the hunters and gatherers of Siberia during the 1980s, when their mere existence remained largely unacknowledged for political and typological reasons. CHAGS 7 in Moscow (1993) was among the first major conferences to correct this misconception, and Schweitzer was co-editor of the volume resulting from that meeting, *Hunters and Gatherers in the Modern World* (Berghahn, 2000). Since then, he has been working with Alaskan hunters and gatherers (primarily with Inupiat of Northwest Alaska), as well as continued research in Siberia, with hunters and gatherers and others alike. In 2015, he served as the convenor of CHAGS 11 in Vienna. For extended biography, see <https://chags.usm.my/index.php/confprogramme/speakers/peter>.



Working on mapping historical and contemporary reindeer and trading routes, Inchoun village in the Chukchi Autonomous District, Russian Federation, summer 1995 (Schweitzer on the left, with Chukchi collaborator on right and graduate student in the middle).

Workshops and events



(E46) Hunter-gatherer resources in the Human Relations Area Files (HRAF)

Thursday 26th July, 2:00 – 3:30 PM. Room: SK205

Organiser: Alissa Jordan, Human Relations Area Files

Presenter: Teferi Adem, Human Relations Area Files

Learn how to find, research, compare, and use ethnographic and archaeological hunter-gatherer research collections in the electronic Human Relations Area Files (eHRAF). Human Relations Area Files (HRAF) has an ever-expanding collection of resources on hunter-gatherers and foragers, with thousands of pages of ethnographic texts about hunter-gatherers, all expertly coded for cross-cultural comparison. This workshop will first briefly introduce participants to the many relevant open access materials on hunter-gatherers located on hraf.yale.edu, and then demonstrate how to use the full search abilities of eHRAF databases to conduct powerful research sessions geared exactly to participants' research interests. (Participants who do not have access to HRAF through member institutions will be provided with one-month complimentary access to eHRAF World Cultures and eHRAF Archaeology).

(E47) Introduction to techniques in language documentation

Thursday 26th July, 11:00 AM – 12:30 PM. Room: SK205

Organisers: Carolyn O'Meara, Universidad Nacional Autónoma de México; Ewelina Wnuk, Max Planck Institute for Psycholinguistics; Clair Hill, Lund University and Max Planck Institute for Psycholinguistics

Language documentation is the subfield of linguistics that is concerned with the creation and management of language records. This includes the initial recording of documentary material (usually audio or video), but also the process of anno-



tating, transcribing, translating, archiving and distributing such material. The aim of this workshop is to provide an overview of basic techniques and best practices used in language documentation for non-linguists. We will lead participants through the basic workflow and methods for language documentation, including tips in elicitation and recording. Recent years have

seen the development of an array of software and technological tools for language documentation. Hands-on demonstrations will be provided of key software so that interested participants who have installed the relevant programmes on their laptops ahead of the workshop can follow along. We will also provide information on existing tutorials and resources for continued self-training.



(E44) Hunter Gatherer Research—what future for ISHGR's Journal?

Wednesday 25th July, 12:00 – 1:30 PM. Room: SK1

Organisers: Graeme Warren, University College Dublin; Louis Forline, University of Reno, Nevada

Hunter Gatherer Research (HGR) is the academic journal of ISHGR, access being provided to all members as part of their subscription to the organisation. The aim of this roundtable session is to provide an opportunity for ISHGR members to provide feedback on the journal and to consider its future directions. The session is co-ordinated by the Co-Editors of HGR and will take the form of a roundtable discussion, preceded by a short presentation outlining the current status of the journal and the opportunities and threats it faces.

(E45) Launch of the ISHGR Research and Advocacy Group on Hunter Gatherer Education

Tuesday 24th July, 7:30 – 9:30 PM

Venue: Black Kettle, 105 Beach Street, George Town, 10300 Penang

Organisers: Jennifer Hays, Arctic University of Norway - Tromsø; Velina Ninkova, Arctic University of Norway; Edmond Dounias, French National Research Institute for Sustainable Development; Sidsel Saugestad, Arctic University of Norway

We would like to invite interested researchers to join us for a reception to launch the ISHGR's Research and Advocacy Group on Hunter Gatherer Education:

Details of the launch: A light meal will be served. Speakers will include researchers and activists, both from hunter-gatherer communities, and others committed to these issues.

Problem statement: The extreme marginalization of hunters and gatherers in modern societies is mirrored in their schooling experience: hunter-gatherer children participate in formal education systems at rates far lower than other groups, including other indigenous groups. Simultaneously, their traditional forms of knowledge transmission, though recognized as being highly effective and adaptive, are under threat due to loss of land, climate change, and other factors. Many hunter-gatherer communities want to develop approaches that match their particular cultural needs and economic options. However, due to their small numbers, such groups



face severe problems of scale when it comes to accessing resources. An important aim of this research and advocacy group is thus to provide a platform for efforts and arguments that draw on the global significance of hunter and gatherer communities, in order to support local efforts towards educational self-determination.

The Research and Advocacy Group will be established at a workshop to be held on 22 July at the UAB building. It will begin as a forum to discuss and compare various related aspects of education for hunter-gatherer communities. Research and advocacy will connect the concept of “education” with realistic livelihood opportunities, land rights, and environmental issues. It will have as a central focus indigenous knowledge and skills, and their importance for both hunter-gatherer communities themselves and for humanity.

More information about the Research and Advocacy Group, and the workshop, can be found here: <http://site.uit.no/hg-education/>.

Special workshop on problems of Peninsular Malaysia’s indigenous minorities

Saturday 28th July, 9:00 – 3:00 PM

Venue: UAB Building, 21–35 Gat Lebu China [China Street Gat], George Town

Organisers: Yogeswaran Subramaniam and Kirk Endicott

There will be a one-day workshop entitled ‘Orang Asli Today: Problems and Prospects of the “Original Peoples” of Peninsular Malaysia’ on Saturday, 28 July, the day after CHAGS ends. It will feature Orang Asli activists, academics, and leaders of indigenous organizations and groups describing and discussing the problems facing their people today and possible solutions to those problems.

The workshop will consist of morning and afternoon sessions, the first aimed mainly at specialists and the second at specialists and the general public. The morning session (9:00 AM to 12:30 PM) will address problems of poverty, land loss, environmental degradation, leadership, education, and healthcare, among others. It will feature brief presentations by the speakers, alternating with three periods of panel discussion and questions from the audience. The speakers will include:

- Dr. Juli Edo, Semai anthropologist and Orang Asli activist
- Yusri Ahon, Jah Hut President of JOAS
- Noriya Abas, Semelai President of POASM
- Shafie Dris, Coordinator, Network of Orang Asli Villages in Pahang (JKOAP), Jah Hut activist
- Ismail Leh, Semaq Beri (Jakun) activist
- Mustafa Along, Temiar activist from Gua Musang, Kelantan
- Kamal Alek, Temiar activist from Gua Musang, Kelantan
- Zanisah Man, Semelai anthropologist
- Tijah Yok Chopil, Coordinator, Network of Orang Asli Villages in Peninsular Malaysia (JKOSM), Semai activist
- Bah Tony Williams-Hunt, Semai lawyer and Orang Asli rights advocate
- Bob Manolan, Semelai politician
- Dr. Izandis bin Mohamed Sayed, Mah Meri/Semai medical doctor



Bangunan UAB lies at the intersection of China Street Ghaut and Victoria Street. Entrance at Church Street Ghaut (left of photo). The conference room will be on the first floor (take the lift)



The afternoon public session, ‘The Land is our Roots and Future,’ (1:30–3:00 pm) will present firsthand accounts of the formidable challenges faced by Orang Asli in defending their customary land rights. It will begin with a screening of the film ‘Abai,’ a short documentary tracing the history of the Orang Asli land rights struggle through the eyes of Jahut activist Shafie Dris. It will be followed by a panel discussion and questions from the audience. The speakers will be:

- Dr. Colin Nicholas, Coordinator, Center for Orang Asli Concerns (COAC)
- Shafie Dris, Coordinator, Network of Orang Asli Villages in Pahang (JKOAP), Jah Hut activist and filmmaker
- Bah Tony Williams-Hunt, Semai lawyer and Orang Asli rights advocate
- Tijah Yok Chopil, Coordinator, Network of Orang Asli Villages in Peninsular Malaysia (JKOSM), Semai activist
- Kamal Alek, Temiar activist from Gua Musang, Kelantan
- Mustafa Along, Temiar activist from Gua Musang, Kelantan

Presentations will be in the Malay language (Bahasa Malaysia), but local scholars will provide near-simultaneous oral translations in English. All CHAGS attendees are cordially invited to attend either or both sessions. There will be no admission charge.

Plenaries

(M06) Plenary: Hunter-gatherer rights present and future

Wednesday 25th July, 9:00 – 11:30 AM. Room: SK4

Convenor: Jerome Lewis, University College London

This session invites hunter-gatherer representatives and researchers to present ethnography of the current situation facing hunter-gatherers and/or former hunter-gatherers as they are impacted by the forces of the state and modernity—from conservation initiatives that exclude them from their land, to governmental industrial or commercial developments that impact on their lives and livelihoods. Both positive and negative stories are welcome.

9:00 – 9:12 AM. Introduction

James Woodburn, London School of Economics (retired)

An introductory review of contemporary changes in hunter-gatherer lives and the need to circumvent changes imposed on them by the majority populations of the states in which they live.

9:13 – 9:30 AM. Khwe San in Bwabwata - past and present

Alfred Chadau, Khwe San community, Namibia

The young ones are also not coming to sit at the fire anymore. They do not believe us, elders, as we cannot walk out to the bush to show them that our knowledge is true. We have to find a way again to teach our young ones.

9:31 – 9:47 AM. Khwe residents of Bwabwata National Park: contemporary challenges, benefits, modern integration and development

Dennis Munyingwa, Khwe San community, Namibia

The presentation is aimed at sharing the current challenges facing the Khwe San as well as benefits of being dwellers in a National Park.

9:48 – 10:05 AM. Ilagan-Divilacan Road: a path to resource access and environmental destruction

Randy Gener Cabaldo, National Commission on Indigenous Peoples, Philippines.

Randy Gener Cabaldo, an Agta leader from Maconacon, Isabela (Northeastern Luzon, Philippines) and employee of the National Commission on Indigenous Peoples discusses the benefits and disadvantages of the newly constructed Ilagan-Divilacan Road.

10:06 – 10:23 AM. Past, present and future of hunter-gatherers' community rights: a case from Satun Province, Thailand

Sangsom Hantale, Ban Koh Adang School, Thailand; Narumon Arunotai, Chulalongkorn University

This presentation describes changes around Adang-Rawi-Lipe Islands, the marginalization of the Urak Lawoi and the present attempts to resolve these problems by the community, academics, civil society and some government agencies.

10:24 – 10:41 AM. Indigenous absence in the Draft Constitution: the Wanniyala-Aetto ("Veddahs") rainforest people of Sri Lanka

Wiveca Stegeborn, University of Tromsø

The indigenous Wanniyala-Aetto of Sri Lanka are not formally recognized in Sri Lanka. In present Draft Constitution, many immigrant groups are mentioned but not the native people. This is their struggle to become citizens.

10:42 – 10:59 AM. Aboriginal land management in north-central Arnhem Land, Northern Territory, Australia

Dominic Nicholls, Mimal Land Management; Otto Campion, Arafura Swamp

Rangers Aboriginal Corporation; Robert Redford, Mimal Land Management

An introduction to Aboriginal land management practices in north-central Arnhem Land, NT, Australia. CEO Dominic Nicholls and senior rangers Otto Campion (Arafura Swamp Rangers) and Robert Redford (Mimal Land Management) will discuss issues and opportunities involved in providing land management services in this remote part of northern Australia

10:59 – 11:16 AM. Penan land rights

Matu Tugang, Long Jek Penan community of Belaga, Sarawak, with Ezra Uda, Sarawak Administrative Officer (SAO), Residen Office, Miri, translating

We, the Penan people, make up the largest number of hunter-gatherers in Sarawak. During the Brooke, colonial and early years of independence we carried our traditional way of harvesting resources in our tana' pengurip, which can be translated into English as "the land that provides us livelihood" (tana'=land and forest; pengurip, from the root word urip=life) for survival without interference from any quarters. Our rights to areas we call tana' pengurip were never questioned or disputed. It was only when logging activities came into the hills of interior Sarawak in the 1980s and oil palm plantations in the late 1990s that the question of our rights to our tana' pengurip became an issue.

11:16 – 11:30 AM. Discussion

(M07) Closing plenary: what have we learnt?

Friday 27th July, 4:00 – 5:30 PM

Convenor: Daniel Kricheff, University College London

The Closing Plenary follows upon the model established in recent years at CHAGS10 in Liverpool and CHAGS11 in Vienna. The plenary provides a review on the week's proceedings, discussions and conversations. Speakers will be

tasked with following and reflecting upon the major themes of the conference, and considering points of contact—and divergence—among the diverse disciplinary, methodological and substantive approaches to hunter-gatherer research. Participants will answer the question: what have we learned, and where will this lead? The Closing Plenary is a closed panel, with speakers invited from across the CHAGS community. Speakers will provide remarks of between 10–15 minutes followed by a Q&A discussion with the audience.

Speakers: Daniel Kricheff, Anthropology, University College London; Mayo Buenafe-Ze, Institute of Cultural Anthropology and Development Sociology, Leiden University; Yasmine Musharbash, Anthropology, University of Sydney; Carolyn O'Meara, Universidad Nacional Autónoma de México; Yujie Peng, National Museum of Ethnology, Kyoto University; Graeme Warren, School of Archaeology, University College Dublin

Session and paper abstracts

TUESDAY 24TH JULY

(P28) Contemporary challenges among hunters and gatherers: livelihoods, development, and wellbeing (I)

Tuesday 24th July, 9:30 – 11:00 AM. Room: SK1

Convenors: Robert K. Hitchcock, University of New Mexico; Jenny Lawy, University of Edinburgh

Hunter-gatherers today are facing many challenges—from their lands being taken away for development projects and protected areas; their livelihoods being eroded through competition with other groups, and their health and well-being being affected by disease, water pollution, and climate change. This symposium will address various challenges facing foragers and former foragers, and it will discuss ways in which they have dealt with them. These range from employing innovative means of earning a livelihood to using indigenous techniques of conflict resolution. Hunter-gatherers have also gone to court to seek intellectual and other property rights. This symposium seeks to bring together papers on diversified livelihood strategies, sustainable development, and justice-seeking.

9:30 – 9:45 AM. Introduction

Robert K. Hitchcock

9:45 – 10:00 AM. The use of traditional culture as a livelihood strategy within the ꞆKhomani Bushmen community, South Africa

Julie Grant, University of Johannesburg (affiliate)

South Africa's ꞆKhomani Bushman exploit their Bushman culture as a livelihood strategy to earn income through tourism. This results in resentment within the extended community while it may also impact peoples' understanding of Bushman-ness.

10:00 – 10:15 AM. Rapid change of traditional culture of pygmies in African tropical forest region in comparison with negrito of the Philippines

Tomoaki Nishihara, Wildlife Conservation Society Congo program

Rapid loss of pygmies' traditional knowledge and skills, due to forest loss, permanent settlement, monetary economy, and modernized education, seriously causes negative impact on biodiversity conservation, that can be compared with negrito.

10:15 – 10:30 AM. Social influences of commercialization of non-timber forest products among the Baka hunter-gatherers and Konabembe farmers in south-eastern Cameroon

Masaaki Hirai, Kyoto University; Mitsuo Ichikawa, Kyoto University

Commercialization of Irvingia nuts reproduces the unequal inter-ethnic relationships, whereas individual differences among the Baka themselves seem to be increasing. Opportunities and difficulties of the Baka are discussed.

10:30 – 10:45 AM. Contemporary Kalahari San livelihoods: seeking sustainability in the face of social, environmental, and political change

Robert K. Hitchcock, University of New Mexico; Benjamin Begbie-Clench, Desert Research Foundation of Namibia

The San of the Kalahari have diversified livelihoods that are undergoing significant change. This paper examines a sample of San groups' socioeconomic situations in Botswana, Namibia and Zimbabwe, and it addresses the challenges they face.

10:45 – 11:00 AM. Discussion

(P23) Contributing to recent Ainu issues: possibilities through anthropological and archaeological studies

Tuesday 24th July, 9:30 – 11:00 AM. Room: C23 conference room

Convenors: Hideyuki Ōnishi, Doshisha Women's College of Liberal Arts;

Shiro Sasaki, Preparatory Office for National Ainu Museum

Ainu studies based on anthropology and archaeology has produced various outcomes to no small extent. Nonetheless, it cannot be said that such studies have sufficiently supported and/or contributed to the resolution of sociopolitical issues regarding the Ainu up to today. This session focuses on specific problems confronted by recent Ainu people and communities, and discusses the potential of Ainu studies based on anthropology and archaeology for contribution to resolving these issues. Incidentally, the topics covered in this session are all notable issues concerned with sociopolitical rights or cultural revitalization and promotion of the Ainu, including cultural representation in museums, safeguarding cultural heritages, repatriation of human remains, rehabilitation of cultural landscapes and so on. Needless to say, such issues have a close and complicated relationship with both anthropological and archaeological factors; therefore, collaborations and finding common ground among studies is necessary as much as possible. Concerning these objectives, this session examines how anthropological and archaeological investigations on Ainu culture and history can contribute to resolve sociopolitical issues of the Ainu, and what kinds of responsibilities academic researchers must bear in mind. In addition, it attempts to make comparisons with case studies of hunter-gatherers as sociopolitical minorities in other parts of the world. Moreover, such an attempt will reexamine the findings of existing studies on Ainu and other foragers. These examinations and findings will furnish new perspectives, not only specifically to Ainu issues, but also to contemporary hunter-gatherer studies, since results of these studies can be shared with researchers of related studies of indigenous peoples in various fields throughout the world.

9:30 – 9:33 AM. Introduction

9:33 – 9:45 AM. Archaeology, research ethics and the Ainu: understanding indigenous past

Hirofumi Kato, Centre for Ainu & Indigenous Studies, Hokkaido University

This paper examines the relationship between the Ainu as Indigenous peoples in Japan, who is rapidly changing their surrounding situation in recent year, and archaeology and anthropology from the view point of Indigenous archaeology.

9:45 – 9:57 AM. A consideration of Hokkaido archaeology and the Ainu peoples from the viewpoint of public archaeology

Mayumi Okada, Hokkaido University

This paper aims to consider how archaeology(-gists) described and placed the Ainu in the history of Hokkaido, and discusses current initiatives of collaboration with the Ainu peoples and archaeology, applying the viewpoint of public archaeology.

9:57 – 10:09 AM. Ainu historical heritage as common property of the local community

Hideyuki Ōnishi, Doshisha Women's College of Liberal Arts,

This paper examines the potential of Ainu historical heritages as common properties for all residents of both the Ainu and other ethnicities, including the majority population of Japanese in the local community.

10:09 – 10:21 AM. Ainu and safeguarding for intangible cultural heritage

Tomo Ishimura, Tokyo National Research Institute for Cultural Properties

In this paper I discuss current situation of safeguarding intangible cultural heritage related to Ainu. The issue is that several measures are implemented separately by different sectors, so a comprehensive approach towards safeguarding Ainu intangible cultural heritage must be needed.

10:21 – 10:33 AM. Construction of a national museum for revitalization of the Ainu culture

Shiro Sasaki, Preparatory Office for National Ainu Museum

This paper focus on the issues concerning the construction of a national museum, which aims at the revitalization of the traditional and present Ainu culture and creation of new one.

10:33 – 10:43 AM. Learning traditional salmon fishing of the Ainu

Takanori Nakai, Preparatory Office for National Ainu Museum

In this report, I will show how I learned traditional fishing method of the Ainu and how I reviewed my ethnic identity through the culture training program.

10:43 – 11:00 AM. Discussion

(P09) Who are Borneo's hunter-gatherers? New research toward a (very) longue durée assessment (I)

Tuesday 24th July, 9:30 – 11:00 AM. Room: C06 conference room

Convenor: Bernard Sellato, Centre Asie du Sud-Est (CNRS, EHESS, INALCO), PSL Research University

Borneo island offers a unique opportunity to address broad questions of the origins and identities of its diverse present and former hunting-gathering communities with a parallel focus on tropical forest peoples (Penan, Punan, ...) and maritime peoples (Bajo, Sama Dilaut, ...). Overall, this session intends to bring together scholars in different disciplines to obtain, tentatively, a comprehensive, (very) longue durée view, articulating different time segments, hitherto separately studied, in Borneo's history. This may lead to alternative, both long-term and contextual ways of defining hunter-gatherers. Papers exploring the following fields of investigation are welcome:

- Rapidly developing—and now often combined—genetic and historical linguistic studies, along with ground-breaking archaeological and historical ecological investigations, searching for the deep roots and long-range migration histories of the island's hunting-gathering peoples;
- Research into the ideological, social, and economic basis of the strong resilience of forest hunting-gathering and marine foraging ways of life in Borneo, through centuries or millennia and, to some extent, up into our own globalized contemporary time, taking into account their protracted involvement in client-patron relationships with a wide network of long-distance trade in valua-



ble forest and marine products; and

- Research into (forest or marine) “nomadic” communities’ historically fluid and repeatedly renegotiated ethnonyms and ethnocultural identities, and into their ongoing repositioning, based on (among other factors) their spatial and environmental changes and constraints, ethnic mixing and shifting linguistic situation, and occupational pressures or choices, in relation to upland farming neighbours, coastal peoples, and the island’s provincial/state and national scenes.

Papers contributing input from research on other parts of the world with relevance and comparative significance to the panel’s overall purpose are also welcome.

Chair: Clifford Sather

9:30 – 9:45 AM. Punan Basap of the upper Birang River area: the last rain forest hunter gatherer of East Kalimantan

Karina Arifin, Faculty of Humanities Universitas Indonesia

Punan Basap of the upper Birang River, East Kalimantan, live as hunter-gatherer. Their activities may help archaeologist to make a better understanding and interpretation of the archaeological remains left by prehistoric hunter-gatherers in the area.

9:45 – 10 AM. The Taz Selkup: ethnoarchaeological insights into the interplay of migration, ethnicity and material culture of hunter-fisher-reindeer herders in the Western Siberia taiga

Vladimir Adaev, Institute for the Problems of the Development of the North, Siberian Branch, Russian Academy of Sciences; Henny Piezonka, Christian Albrechts University Kiel; Olga Poshekhonova, Institute for the Problems of the Development of the North, Siberian Branch, Russian Academy of Sciences

Ethnoarchaeological research among the Taz Selkup in the West Siberian taiga investigates the effects of migration into a new environment on material and immaterial culture of a mobile hunter-fisher-reindeer herder group, and the archaeological visibility of these processes.

10 – 10:15 AM. Becoming like us—from nomads to settled Christian padi-farmers at Long Beruang, Sarawak, East Malaysia

Valerie Mashman, Sarawak Museum Campus

This paper is about the Kelabit narrative of how they evangelised to the nomadic Penan and how the latter came to settle closeby. At the same time the Penan gained new identities as Christians and make new expressions of Penan-ness through alternative narratives.

10:15 – 10:30 AM. Hunter-gatherers, pastoralists, and cultivators: dynamics of interaction, specialization, and ethnicity formation in the East African Rift Valley

Antonio Allegretti, Saint Augustine University of Tanzania

This is an historical account of the evolution of the East African Rift Valley ecosystem. It purports to show the complex and changing relationship between livelihood type (pastoralism, hunter-gathering, farming), territoriality, and identity in Africa.

10:30 – 10:45 AM. Eastern Penan and the concept of identity

Peter Sercombe, Newcastle University

This presentation will illustrate how Eastern Penan occupy unusual social positions (compared to settled Dayaks) as a result of the ‘environment(s)’ they inhabit, and ways they demonstrate Penan-ness as well as a pan-Central Bornean identity.

10:45 – 11:00 AM. Discussion



(P18) Hunter-gatherers and the monstrous

Tuesday 24th July, 9:30 – 11:00 AM. Room: SK201

Convenor: Yasmine Musharbash, The University of Sydney

The aim of this panel is to develop novel ways of understanding how hunter-gatherers see themselves, their world, and their position within it through a focus on the monstrous. Hunter-gatherers share their lives with flora, fauna, and preternatural beings—ghosts, ghouls, goblins, and a cornucopia of other otherworldly creatures that haunt individuals and society. Contributors are invited to employ “monsters” as an umbrella term grouping together these beings that haunt our fieldsites and the people we work with. This terminology (albeit for fictional monsters) has first been suggested by Cohen (1996) in his path-breaking *Monster Culture (Seven Theses)* and by Musharbash (2014) for anthropology more specifically. Using one term—monster—allows the panel to bring together not only foci on a number of creatures not usually discussed together but also a number of analytical angles. In tandem, this should allow for rich comparative explorations of the different ways in which the monstrous constitutes part of hunter-gatherer ways of being-in-the-world. Contributors are invited to investigate how the monstrous is manifested in hunter-gatherer lifeworlds. The panel envisages that this will lead to innovative investigations into the particular problems that plague hunter-gatherers from parallels between monsters and colonisers; via monstrous destruction and logging, mining, climate change; to the monstrosity of sinking life expectancies, new diseases, and warped demographics.

References: Cohen, Jeffrey Jerome (1996) Monster culkature (seven theses). In Monster theory . J.J. Cohen, ed. Pp. 3–25. Minneapolis: University of Minnesota Press; Musharbash, Yasmine (2014) Introduction: monsters, anthropology, and monster Studies. In Monster anthropology in Australasia and beyond. Y. Musharbash and G. Presterudstuen, eds. Pp. 1–24. New York: Palgrave Macmillan.

9:30 – 9:40 AM. Introduction

9:40 – 9:55 AM. Humans, monsters, and power in central Australia

Yasmine Musharbash, The University of Sydney

I investigate aspects of the relationship between the gruesome and murderous

jarnpa and humans in central Australia linguistically, diachronically and ethnographically with a view to contour unequal power relations in contemporary Warlpiri life.

9:55 – 10:10 AM. Empty matrix and imagined beings: balei spirits of the (Eastern) Penan

Mikael Rothstein, Section of Comparative Religion, University of Southern Denmark

The spirits of the Penan have no definite form. People will fill in an empty matrix with their own fears whenever a spirit is encountered. The presentation will discuss how and why this happens.

10:10 – 10:25 AM. Birds and monsters in the Central Desert of Australia

Georgia Curran, The University of Sydney

Birds appear as and act as signs for monstrous beings focal to Warlpiri songs and accompanying stories. I argue that these varying categories reflect changing social concerns amongst residents of Central Australian Warlpiri settlements.

10:25 – 10:40 AM. Lion-shamans, eland-maidens, kudu-hunters: being-in-the world with therianthrope-others among San-Bushmen

Mathias Guenther, Wilfrid Laurier University

Human-animal hybrid beings, “monsters” in Cartesian Western thought, are not such in the context of the cosmology and experience of the San-Bushmen in whose world view human-animal hybridity and transformation are plausible propositions.

10:40 – 11:00 AM. Discussion



(P22) The complexities of relief aid management among disaster-affected hunter-gatherers

Tuesday 24th July 9:30 – 11:00 AM. Room: SK202

Convenors: Mayo Buenafe-Ze, University of San Francisco and Leiden University; Randy Gener Cabaldo, National Commission of Indigenous Peoples, Philippines

Seasonal forces of nature which take the form of typhoons, hurricanes, flash floods, tsunamis, earthquakes, etc. have been a reality faced by hunter-gatherers and other indigenous communities for centuries. But their knowledge and experiences on how to prepare for and re-build after the destruction has rarely been documented or included in the climate change discourse. Many relief aid organisations target helping these communities, but the products and services given are often inconsistent or culturally inappropriate to their needs. Relief aid comes in various packages: food and water supplies, clothing, cash assistance, and sometimes shelter rehabilitation and livelihood assistance. Accessing these goods and services, how to use them, or if there is a choice to self-determine how to utilise aid, varies among different hunter-gatherer communities. Furthermore, historical interdependencies with other social groups who live around hunter-gatherer settlements, access and proximity to areas where aid is distributed, and perceived versus actual benefits these services offer are some examples of factors influencing how hunter-gatherers use this aid. By discussing the complexities surrounding how various hunter-gatherer communities cope with natural disasters and use relief aid, we also describe the factors which lead to modifications in their mobility, housing, livelihood, etc. after these natural disasters occur.

9:30 – 9:35 AM. Introduction: relief aid management and indigenous coping strategies during natural disasters

Mayo Buenafe-Ze, Leiden University and University of San Francisco

9:35 – 9:50 AM. Water as a threat: Rebuilding after Super Typhoon Megi

Mayo Buenafe-Ze, Leiden University and University of San Francisco; Wilma Telan, Isabela State University - Cabagan

This session describes how the Agta of Maconacon and Divilacan in Isabela Province survived Super Typhoon Megi on October 18, 2010. We note Agta narratives and knowledge on how they prepare for annual typhoons, re-trace their experiences surviving Super Typhoon Megi, and describe significant impacts of shelter rehabilitation kits they received as relief aid.

9:50 – 10:05 AM. When Aid is delayed: Cross-cultural “self-recovery” practices of fisher folks in the riverscapes of Dagupan City and Dumagat hunter-gatherers in Alabat Island, Philippines

Fatima Gay Molina, University of the Philippines Diliman

The research chronicles cross-cultural self-recovery activities among fisher folks’ and hunter-gatherers’ in a post-disaster context in the Philippines. These include taskscape and endogenous and fluvial practices in addressing hydro-meteorological and anthropogenic hazards.

10:05 – 10:20 AM. Rising from the Rubble: A Qualitative Inquiry on Sto. Niño, Ambassador, Tublay’s Disaster Experience and Recovery Process

Marian Sanchez, Luke Foundation, Inc.

In a growingly vulnerable world, how should we, recovery managers and community development practitioners, rethink of sustainability? How do we empower disaster-stricken IP communities towards building back better and safer?

10:20 – 10:35 AM. Disaster in Aid and Relief in Indigenous Communities in Mindanao

Paulo Tiangco, Socius Innovation

The government’s one-size-fits-all project management approach in disaster aid and relief has done more damage and harm than good to the indigenous communities by forcing them to relocate and abandon their ancestral domains, adapt to government policies trapping them into the complexities of the bureaucracy making them even more vulnerable to exploitation.



10:35 – 10:45 AM. Discussant: Randy Gener Cabaldo, National Commission of Indigenous Peoples

10:45 – 11:00 AM. Discussion

(L02) Movies from the field: play-to-work transitions in (post-)hunter-gatherer communities

Tuesday 24th July, 9:30 – 11:00 PM. Room: SK205

Convenors: Akira Takada, Kyoto University; Masaki Shimada, Teikyo University of Science

Format: interactive activity (videos and discussion)

This interactive activity is linked to the research presentation session P38, in which the speakers will re-examine the “traditional” assertion that children in hunter-gatherer communities are socialised in multi-aged child groups, in which they have ample time to play and become familiar with subsistence work. This re-examination is conducted with reference to new theoretical frameworks, such as natural pedagogy, and to recent social changes. Video materials are valuable resources in demonstrations of how several semiotic fields (i.e., sign phenomena that can become perceivable through media, including those involving various natural and artificial objects, word content, conversation flows, and the visible body) interplay in particular social activities (Goodwin 2000). This inter-active activity is aimed at facilitating discussion of how social activities (e.g., play, work, teaching, and learning) relevant to the above-described assertion are organized spatio-temporally in culturally distinctive situations, to exemplify and fertilise the arguments put forth in session P38.

References: Goodwin, C. (2000). Action and embodiment within situated human interaction. Journal of Pragmatics 32, 1489–1522.

9:30 – 9:51 AM. Features of the participation framework in play and work activities among the !Xun of north-central Namibia

Akira Takada, Kyoto University

This presentation demonstrates several fundamental features of the participation framework observed in the play and work activities practiced among the multi-aged child groups of the !Xun San living in north-central Namibia.

9:51 – 10:07 AM. Herding: The Serious Play and Joyful Work among Pastoral Maasai Children

Xiaojie Tian, Faculty of Health and Sports Sciences, University of Tsukuba

This presentation uses visual documental data to further examine the learning during work and play among pastoral Maasai children, as a supplementary to the oral presentation in session P38.

10:07 – 10:23 AM. Game to play, game to share: diversity of hunting practices among Baka children (Cameroon)

Romain Duda, Ecoanthropology & Ethnobiology Laboratory UMR 7206 - Musée de l’Homme; Sandrine Gallois, Faculty of Archaeology, Leiden University

Baka children show a high autonomy in their daily lives. Hunting is probably the activity where they develop the wider diversity of own techniques and knowledge, and in which the limit between play, amusement, and food procurement is often blurred.

10:23 – 10:39 AM. Akie documentation as represented in selected video clips

Stefan Spannknobel, University of Vienna; Karsten Legère, Göteborgs Universitet

This session offers an opportunity to present a selection of short video clips (extracted from longer recordings) as an overview of Akie traditional values and activities related to children.

10:39 – 11:00 AM. Object play and tool using behaviour of wild chimpanzees

Masaki Shimada, Department of Animal Sciences, Teikyo University of Science



Video data of typical tool using behaviour known as material culture of M group chimpanzees in Mahale will be presented to discuss the developmental process of object-holding behaviour.

11:00 – 11:30 AM COFFEE BREAK

(P28) Contemporary challenges among hunters and gatherers: livelihoods, development, and wellbeing (II)

Tuesday 24th July, 11:30 – 1:00 PM. Room: SK1

Convenors: Robert K. Hitchcock, University of New Mexico; Jenny Lawy, University of Edinburgh

Hunter-gatherers today are facing many challenges—from their lands being taken away for development projects and protected areas; their livelihoods being eroded through competition with other groups, and their health and well-being being affected by dis-ease, water pollution, and climate change. This symposium will address various challenges facing foragers and former foragers, and it will discuss ways in which they have dealt with them. These range from employing innovative means of earning a livelihood to using indigenous techniques of conflict resolution. Hunter-gatherers have also gone to court to seek intellectual and other property rights. This symposium seeks to bring together papers on diversified livelihood strategies, sustainable development, and justice-seeking.

11:30 – 11:45 AM. Post-foragers in post-independent Namibia: the case of the Omaheke Ju/'hoansi

Velina Ninkova, UiT, the Arctic University of Norway

An analysis of how the Ju/'hoansi of central-eastern Namibia have responded to insensitive state development initiatives. Strengthening of kinship ties and diversification of subsistence are some of the strategies they have used to cope with the sweeping changes.

11:45 AM – 12:00 PM. Of gorillas and grandfathers: indigenous wildlife conserva-

tion in the Anthropocene amongst Baka hunter-gatherers of Cameroon

Simon Hoyte, University College London; Jerome Lewis, University College London

The development of a co-designed smartphone application is being implemented in collaboration with Baka hunter-gatherers of Cameroon, empowering such forest communities to report wildlife crime through community-led methodologies which reflect local concerns.

12:00 – 12:15 PM. Context and consequences: hunter-gatherers' rights in Botswana

Sidsel Saugestad, The University of Tromsø/The Arctic University of Norway,

This paper discusses obstacles to promote hunter-gatherers' rights as indigenous rights in Botswana, after the Central Kalahari court case, and analysed in a wider national and global context.

12:15 – 12:30 PM. Intellectual property rights and personhood

Saskia Vermeulen, University of Strathclyde, Law School

Protecting indigenous peoples' cultural heritage through intellectual property rights is riddled with controversies and conflicting interests. A dialogue between hunter gatherers' studies and nomadic theory culminates in a new property theory based on the idea of a shared ethical responsibility for the human and post-human condition as the phenomenological basis for defining property.

12:30 – 1:00 PM. Discussion

(L01) Lyrical foragers studies

Tuesday 24th July, 11:30 AM – 1:00 PM. Room: C23 conference room

Convenors: Thomas Widlok, University of Cologne; Alice Rudge, University

College London; Megan Laws, London School of Economics

This session is not so much about the lyrical stance than an invitation to perform an aspect of forager reality as researchers (including foragers themselves) have experienced it. Lyrical invocation need not be poetry but can be any performance that invokes forager reality without the typical distanced analytical stance. The session is open to all disciplines involved in forager research. According to Andrew Abbott (in his “Processual Sociology”) lyricism is a genre of social analysis that is “not organized around a narrative of either a case or a group of variables”. Instead of following an argumentative narrative or a causal explanation using variables these lyrical interventions should focus on situations and should be fuelled by emotional instead of theoretical imagination. They should be predicated on immediate engagement, on particular locations, on a state of being, and on the momentary and transitory aspect of social life, invoking images, emotions and the personification of things or people not normally personified. We invite contributions that are in themselves lyrical invocations of forager situations in the above sense. Contributions may use their own text, photo, film, object, performance or other media in order to communicate a mood, an emotional sense of forager reality. In not more than 15 minutes the contributors should evoke a situation in its immediacy. The session will give room to presentations by foragers (or post-foragers) and to researchers invoking their research experience. The goal of lyrical forager studies is to awaken in the audience the emotion and sense of a situation that the contributor him- or herself has felt. Involving the audience will therefore also be part of this session, continuing the use of the clapometer in the “fieldwork slam” of CHAGS 11 in recognition of the importance of the audience for a lyrical stance to social research.

11:30 – 11:50 AM. The story of the pompakoh bird

Alice Rudge, Independent Scholar

A recounting of the story of the pompakoh bird, using audio recordings in combination with a translation. There will be a brief discussion of the context of the story, and its relevance.

11:50 AM – 12:10 PM. The Beauty of Hunting: evoking the atmosphere of waiting

Thorsten Gieser, University of Koblenz-Landau

The Beauty of Hunting essentially shows scene after scene of waiting; nothing much happens. And nevertheless, this is what hunting is about – most of the time...

12:10 – 12:30 PM. !CLICK

Thomas Widlok, Dept of African Studies, Cologne University

“On opening and closing the mouth”: This is how Austrian poet Ernst Jandl begins his famous Frankfurt Poetry Lectures (<https://www.youtube.com/watch?v=ZX-0trk26tp8>). What he was (probably) not aware of is that there is something even more fundamental, namely the breathing in and breathing out. Clicks are the only

human consonants that are made up of an influx (of air) followed by an eflux. It is time to give more influence to that influx. The Khoisan people who cultivate influxes are commonly ridiculed for it. This is a tribute to their way of breathing in and breathing out.



12:30 – 12:50 PM. In the forest with Batek: experimenting with new mobile technologies

Lye Tuck-Po, Universiti Sains Malaysia

Through experimental use of new mobile technologies (spherical visuals, and binaural audio) supplemented with conventional audiovisual data and informant co-participation, this presentation will evoke the sense and situation of being in the forest with Batek.

12:50 – 1:00 PM. Discussion

(P09) Who are Borneo's hunter-gatherers? New research toward a (very) longue durée assessment (II)

Tuesday 24th July, 11:30 AM – 1 PM. Room: C06 conference room

Convenor: Bernard Sellato, Centre Asie du Sud-Est (CNRS, EHESS, IN-aL-CO), PSL Research University

Chair: Peter Sercombe

11:30 – 11:45 AM. What can languages tell us about the Punan/Penan ethnolinguistic groups?

Antonia Soriente, University of Naples Orientale

What has to be (linguistically) Punan? An answer can be found in the complex network of relations the Punan populations have entertained with the non-Punan people living next to them. Very similar patterns of language contact, not sufficiently described so far, have been observed among the Punan languages.

11:45 AM – 12:00 PM. Hunter-gatherers and the slave trade in coastal eastern Borneo, 18th-19th c.

Bernard Sellato, CNRS

Large numbers of Melanesian slaves, purchased by coastal polities to boost Borneo's NTFP production, were sent off to become nomadic forest collectors and intermingled with autochthonous hunting-gathering bands, to subsequently be identified as Punan groups.

12:00 – 12:15 PM. A patron-client relationship between Indonesian Bajo (Sama-Bajau) and Bugis from the cultural point of view

Philippe Grangé, Université de La Rochelle

Indonesian Bajos (part of the Sama-Bajau diaspora) generally exploit marine re-

sources whose marketing is often controlled by the Bugis. This paper examines the cultural aspects of this patron-client relationship, reflected in Bajo myths and lexicon.

12:15 – 12:30 PM. Ethnogenesis and identity: the case of the Semporna Bajau Laut

Clifford Sather, Borneo Research Council

This paper explores the emergence of the Bajau Laut (or Sama Dilaut) as a sea nomadic community in the Semporna District of southeastern Sabah and the problematic nature of their identity in the context of the Malaysian state.

12:30 – 1 PM. Discussion

(P25) The role of “new tourism” in post-/sustaining- hunting and gathering societies

Tuesday 24th July, 11:30 AM – 1:00 PM. Room: SK201

Convenors: Sachiko Kubota, Kobe University; Junko Maruyama, Tsuda University

Currently, tourism is expected to play a new role in providing solutions to various local obstacles, especially in areas with limited natural resources. The World Tourism Institute started the “Project to Reduce Poverty through Development of Tourism” in 2002. Since then, the promotion of local participation in tourism has been pursued, and is believed to be effective for socio-economic development. This idea has been gradually expanded and shared globally. At the same time, more and more tourists are following the trends of “new tourism”, such as volunteer tours and study tours. In other words, visitors are eager to have direct exchange with local people and hope to make some contribution to resolving social problems, rather than just experiencing touristic enjoyment. This tendency has been increasing among tourists as the UN has declared 2017 as “the International Year of Sustainable Tourism for Development”. Tourism is expected to become a

“functional tool” to realise natural conservation, cultural preservation, poverty reduction, conflict resolution and so on. Many post-/sustaining hunter-gatherer societies are seeking solutions to their problems through “new tourism projects”. For example, in Africa, it is reported that marginalised HG groups have become more active in participation in tourism. They are keeping their traditional livelihood of hunting and gathering and flexibly engage with tourism at the same time (Maruyama 2016). This panel invites ethnographically rich papers on various tourism projects and their positive/negative impacts both in post- and sustaining-HG societies in the world. It seeks to shed light on current difficulties and future possibilities in those societies through the examination of “new tourism”.

11:30 – 11:50 AM. Aboriginal Alternative Tourism in Arnhem Land – tourism as cultural learning

Sachiko Kubota, Kobe University

This paper is about the new tourism styles found in Arnhem Land, cultural learning tourism.

11:50 AM – 12:10 PM. Attitude of the Hadza hunter-gatherers toward tourism in Tanzania: individual cash incomes through selling souvenirs

Haruna Yatsuka, Nihon University

I will discuss how the Hadza have become involved with tourism, based on the analyses of the use and generation of cash income from selling souvenirs.

12:10 – 12:30 PM. Pygmic tours revisited

Stan Frankland, University of St Andrews

This paper explores continuities and changes within ‘Pygmy’ tourism among the Sua of Uganda. Attempts to develop the Sua through tourism are analysed in the context of persistent inequalities and shifting relations of power.

12:30 – 12:50 PM. The Tourinfo project

Arnold Groh, Lena Preiss, Sakina Elkhazain, Katarina Dmitrieva, Structural Analysis of Cultural Systems (S.A.C.S.), Germany. Paper to be read by Lena Preiss

UNESCO-listed Tourinfo project is presented. Observance of UN Indigenous Rights requires full bodily immersion into hunter-gatherer culture. This unique experience yields positive effects for hunter-gatherers and for tourists.

(P30) Overcoming distance: critical perspectives on infrastructural transformations and mobility

Tuesday 24th July, 11:30 AM – 1:00 PM. Room: SK202

Convenor: Tobias Holzlehner, Martin-Luther-University Halle-Wittenberg; Peter Schweitzer, University of Vienna

As part of a worldwide phenomenon and decisive outcome of modernity, hunter-gatherer societies are increasingly drawn into what Emmanuel Castell has termed the global “network society.” Modernity has been expressed and implemented by nation states through infrastructural means, connecting peripheral regions with power centres through a variety of distance demolishing technologies. The myth of modernity has encompassed the questionable idea of a linear progress of technological advance, yet this process has been less smooth and linear than expected, and more than often proceeded in ruptures, seismic shocks and fall-backs. Infrastructural evolutions often collude with the debris of progress, as a sign of the failed attempt to create a smooth socio-economic space for the mobility of capital and technology. This panel invites contributors to reflect on the relationship of hunter-gatherer groups with infrastructural changes, gauging the reaction and adaptation to technological evolutions and devolutions. Underscoring the materiality of the infrastructural base, we propose to ask critical questions about the effects of technological and infrastructural transitions on hunter-gatherer groups. Hunter-gatherer groups are not only passive recipients or victims of consequential infra-structural changes, but rather often show a remarkable ability of adaptation and resilience. We encourage addressing questions of distance, mobility and immobility among hunter-gatherers, influenced by major infrastructural shifts. High-

lighting the socio-political aspects of infrastructural change, we therefore envision reflecting critically on technology, networks and infrastructural brokers.

11:30 – 11:45 AM. The Importance of (Not) Being Remote: Transportation Infrastructures, Mobility, and Northern Hunter-Gatherers

Peter Schweitzer, University of Vienna; Olga Povoroznyuk, University of Vienna

This presentation will focus on the entanglements of (former) hunter-gatherers and their neighbours with transportation infrastructures in select regions of Siberia and northern North America.

11:45 AM – 12:00 PM. Impact of the road on the role of hunting in the livelihood strategies of the inhabitants of Russia's Altai Mountains

Artemy Pozanenko, National Research University Higher School of Economics; Viacheslav Pliusnin, Khamovniki foundation for social research

The location of the village with respect to the road(s) and hunting grounds may determine the way the latter are used, and, consequently, the role of hunting in the livelihood strategies of the local population.

12:00 – 12:15 PM. Distance, Mobility, and Prey-Switching: Adaptive Considerations of Subsistence Large Land Mammal Hunters to the Effects of Climate Change in Alaska

James M. Van Lanen, Alaska Department of Fish and Game

This paper presents results from a project which mapped access challenges for Alaskan hunter gatherers in relation to environmental change, motorized mobility, and sedentism. Here, hunters adapt to these challenges by prey-switching.

12:15 – 12:30 PM. Hunter-gatherers connecting to the modern world - The Punan and Huaulu in Indonesia

Agni Klintuni Boedihartono, The University of British Columbia

Many Indonesian communities dependent on their forests and natural resources

es are adjusting to landscape changes. New infrastructure, industrial plantations, agriculture intensification, new extractive industries are having immense impacts on hunter-gatherer communities. How do the Punan and the Huaulu adapt to this changing world?

12:30 – 12:45 PM. Progress in Ruins: Infrastructural (d)evolution among sea mammal hunting communities in Chukotka, Russia

Tobias Holzlehner, Martin Luther University Halle-Wittenberg

The paper reflects on the relationship of sea mammal hunters (Chukotka, Russia) to infrastructural change, thus gauging their reaction and adaptation to technological evolutions and devolutions.

12:45 - 1:00 PM. Discussion.

(P42) Hunter-gatherers in sub-Saharan Africa: a (socio-)linguistic perspective (I)

Tuesday 24th July, 11:30 AM – 1:00 PM. Room: SK204

Convenors: Karsten Legère, Göteborgs Universitet; Ilaria Micheli, University of Trieste

The session focuses primarily on the role of language as an important marker of ethnic identity, self-identification and the shifting process. This generally accepted principle is particularly relevant for the HG communities and languages where speaker numbers are small and further declining. Given the dynamics of eroding linguistic competence and language maintenance among hunter-gatherers, an interdisciplinary approach for addressing the state-of-the-art, as well as the perspective of on-going processes, is a session priority. Special attention will be paid to the East African situation and to invited panel-ists who are familiar with this region. The session is, however, also open to contributions which deal with HG communities in Equatorial and Southern Africa. Hence, cross-fertilisation in capturing similarities as well as regional features of language shift is expected to attract specialists who i.a. study the Baka in Cameroon or Bushman languages in

the South. This session is a follow-up to the CHAGS XI session “Oral Tradition, Soci-olinguistics, Language Contact in HG societies,” where discussion of some topics envisaged here was initiated.

11:30 AM – 11:50 AM. The Gyele language in relation to its neighbours (Cameroon)

Daniel Duke, Leiden University and SIL Cameroon

Gyele (also called Bakola) is a language spoken by forest foragers of Cameroon. The language shows intensive borrowing from several neighboring languages. This paper looks at effects of this language contact in the areas of lexicon, phonology, and morpho-syntax. The sociolinguistic situation which lead to these language contact effects will also be discussed.

11:50 AM – 12:10 PM. Not the “right” hunters and gatherers (or: why some East African groups are different)

Mauro Tosco, University of Turin

In East Africa, many hunting-gathering and occupational outcast groups show a long history of language and/or cultural shift. Language data must be handled with great care while looking for the “origins” of these groups.

12:10 – 12:30 PM. Hunter-gatherer knowledge in Ongota (four speakers, Ethiopia)

Graziano Savà, Department of Asian, African and Mediterranean Studies, University of Naples “L’Orientale”

The paper presents the hunter-gatherer cultural knowledge of the Ongota, an unclassified dying language of Ethiopia, from speech samples collected in the context of an ELDP-founded documentation project.

12:30 – 12:50 PM. Hadza Identity

James Woodburn, London School of Economics (retired)

Hadza evaluations of their own social and cultural identity in present-day Tanza-

nia contrasted with the evaluations made by other closely-associated Tanzanians. Continuities and changes in these views over the past sixty years.

12:50 – 1:00 PM. Discussion

(P38) Reconsidering play-to-work transition in (post-)hunter-gatherer communities

Tuesday 24th July, 11:30 – 1:00 PM. Room: SK205

Convenors: Akira Takada, Kyoto University; Xiaojie Tian, University of Tsukuba

Previous researchers have advocated that the multi-aged groups of hunter-gatherer children have ample time to play, through which they become familiar with the natural environment without any formal educational system. The characteristics of such a child-hood were thought to be necessary to produce competent hunting and gathering that requires vast knowledge and skills regarding subsistence activities. This argument has traditionally been widely accepted for delineating the archetype of human childhood. However, the argument has been challenged by a sizeable collection of more recent re-search, at least in two respects: First, several psychological studies have advocated that humans are universally equipped with a natural inclination to convey cultural knowledge through explicit intentions, and that this natural pedagogy has enabled humans to prosper. It appears that such a claim is contrary to the above image of socialisation among hunter-gatherers. It is thus worth reconsidering the process of hunter-gatherer socialisation, while at the same time re-examining the definition of teaching and learning referring to empirical data on hunter-gatherers. Second, virtually all hunter-gatherer communities have undergone accelerated social changes that make hunting and gathering as subsistence work increasingly difficult. Consequently, most (post-) hunter-gatherer communities have developed complicated politico-economic relationships with neighbouring ethnic groups, nation states, the global economy, and other social institutions. The speakers at this session are encouraged to present short video clips from their fields of study at the linked interactive activity (*L02*) *Movies from the field* (page 56).

11:30 – 11:51 AM. Play-to-work transition among the !Xun of north-central Namibia

Akira Takada, Kyoto University

Play and work are said to be intimately intertwined in the egalitarian society. This paper examines how the children of !Xun San start to engage with work in their rapidly changing post-foraging society.

11:51 AM – 12:07 PM. Lifelong learning and sustainable development: play, music & dance- to work transition in contemporary San communities

Maitseo Bolaane, San Research Centre, University of Botswana; Dineo Peke, San Research Centre, University of Botswana

The paper looks at San education system as falling within the realm of Traditional African Education which embraces a non-formal curriculum structure and mode of delivery. The focus is on play, music and dance.

12:07 – 12:23 PM. Developmental process of tool-using behaviour of wild chimpanzees in Mahale

Masaki Shimada, Department of Animal Sciences, Teikyo University of Science

Long-term field research on Wild chimpanzees in Mahale revealed that play provides novice chimpanzees to learn physical features of objects and acquire skills to use functional objects as tools.

12:23 – 12:39 PM. Cutting: from play to work among Baka children in southeastern Cameroon

Yujie Peng, National Museum of Ethnology, Japan

Focusing on the learning process of the techniques of the body of cutting, this paper aims to figure out the correlation between the physical performance and socialization of Baka children in southeastern Cameroon.

12:39 – 1:00 PM. The learning in the work and play of pastoral Maasai children in Southern Kenya

Xiaojie Tian, Faculty of Health and Sports Sciences, University of Tsukuba

This paper examines the in-situ learning during pastoral Maasai children's daily work and play, for further discussing the differences of learning among children in pastoral societies, hunter-gatherer societies, and any other sociocultural contexts.

(P28) Contemporary challenges among hunters and gatherers: livelihoods, development, and wellbeing (III)

Tuesday 24th July, 2:30 – 4:00 PM. Room: SK1

Convenors: Robert K. Hitchcock, University of New Mexico; Jenny Lawy, University of Edinburgh

Hunter-gatherers today are facing many challenges—from their lands being taken away for development projects and protected areas; their livelihoods being eroded through competition with other groups, and their health and well-being being affected by disease, water pollution, and climate change. This symposium will address various challenges facing foragers and former foragers, and it will discuss ways in which they have dealt with them. These range from employing innovative means of earning a livelihood to using indigenous techniques of conflict resolution. Hunter-gatherers have also gone to court to seek intellectual and other property rights. This symposium seeks to bring together papers on diversified livelihood strategies, sustainable development, and justice-seeking.

2:30 – 2:45 PM. Flexible adaptation or forced inclusion: Relationships with outside actors of Central African hunter-gatherers

Naoki Matsuura, School of International Relations, University of Shizuoka

This paper demonstrates humanitarian crises and flexible responses to influences from outside actors of Central African hunter-gatherers. I discuss how it is possible to cope with humanitarian crises by taking advantage of the flexibility

2:45 – 3:00 PM. Making art, creating new forms of expression: the case of the Kuru Art Project

Leila Baracchini, Institut d'Ethnologie, University of Neuchâtel

Based on a study of the Kuru Art Project, this paper will discuss the potentiality and limits of contemporary art making as a new means of expression for San people.

3:00 – 3:15 PM. Indigenous people and sustainable livelihood development: a study of primitive tribal groups in Kerala

Suchithra Lal, University of Hyderabad Telangana India

The paper trying to argue about the sustainable development of primitive tribes in Kerala by analyzing the indigenous livelihood practices

3:15 – 4:00 PM. Discussion

(L31) Hunter-gatherers, farmers and the long Neolithic (I)

Tuesday 24th July, 2:30 – 4:00 PM

Convenor: Bill Finlayson, Council for British Research in the Levant

Format: roundtable with topics briefly introduced by speakers

The long Neolithic in SW Asia runs from 21,000, with people uncontroversially described as hunter-gatherers, to 8,000 years ago with people called farmers, with in-between terms employed to categorise societies and economies (complex hunter-gatherer, hunter-cultivator, low-level food producer). Early steps in economic intensification are interpreted through analogy with societies from the anthropological present, forcing societies categorised as hunter-gatherers to be understood in terms of hunter-gatherer ethnography, defaulting to 1970s ethnography: the heyday of the economic categorisation of hunter-gatherers. Defining prehistoric hunter-gatherers using economic data leads to divergence with modern cultural anthropology, which recognises that subsistence is a poor labelling category and focusses on ideology. Are SW Asian archaeologists looking at their evidence the wrong way, and would it be better to commence from data that provide social and ideological evidence? Does archaeological evidence support the idea of a hunt-

er-gatherer mode of thought continuing as economies change, allowing low level food producers to be interpreted as if they were hunter-gatherers, or does the quest for the origins of farming lead to over-interpretation of the significance and meaning of the social changes occurring? The search for origins produces a teleological approach that leads us to recognise the “end of hunting and gathering” while people are still doing things that fall well within the parameters of modern hunter-gatherers. The economic “purity” expected of ancient hunter-gatherers to avoid re-categorisation is not applied to modern hunter-gatherer societies, and many prehistoric “farmers” might well be categorised as hunter-gatherers today. Is there a fundamental mismatch between the modern, anthropological usage of the term hunter-gatherer, and its archaeological definition and what implications does this have for contemporary hunter-gatherer studies?

As this is a discussion, the format will be flexible and presenters will not appear in a set order.

Hunter-gatherers, farmers, and the long neolithic

Bill Finlayson, CBRL

Research on the transformation of hunter-gatherers to farmers in SW Asia has focussed on substance, diverging from perspectives focussing on hunter-gatherer ontologies. Should archaeologists start from social perspectives and can anthropology learn from this transition?

Analogies and change

Graeme Warren, UCD School of Archaeology

This short contribution highlights the role of analogy in our understanding of the processes surrounding hunter-gatherer life and the domestication of plants and animals, and in particular the ways in which analogies limit our models.

Inadequate, but irreplaceable? Contradictions between socio-cultural and economic labels, classifications and definitions during the ‘long Neolithic’ in southwest Asia

Tobias Richter, University of Copenhagen

Classifying past human societies based on economic practices or social system are inadequate markers of past experiences, yet are hard to abandon. This paper discusses the inadequacies of labels during the southwest Asian 'long Neolithic'.

Farming to foraging to farming and back: the Bornean case

Ian Mackenzie, independent scholar, Canada

Some indigenous Borneans moved from farming to foraging in ancient times, and recently some Penan foragers transitioned to farming only to subsequently revert. This reversibility of sedentarisation may be relevant to hypotheses about the neolithic.

Neither gatherers nor farmers: modelling prehistoric plant resources management

Debora Zurro, Spanish Council for Scientific Research; Jonas Alcaina, Pompeu Fabra University; Jorge Caro, University Pompeu Fabra; Carla Lancelotti, University Pompeu Fabra; Marco Madella, ICREA, University Pompeu Fabra; Alessandra Pecci, University of Barcelona

We present CULM - Cultivation modelling in prehistory, a research aiming at the understanding of labour investment changes between hunting-gathering and different forms of cultivation ranging from low-level food production to intensive agriculture.

From nature to the Neolithic: challenging the collection to production narrative in Southwest Asian prehistory

Anna Fagan, The University of Melbourne

By exploring change at the local level, I demonstrate that the transformations that typically define the Neolithic in Southwest Asia were more complex, nuanced, protracted, and less linear than previously espoused.

Would it be better to commence from data that provide social and ideological evidence?

Olga Artemova, Institute of Ethnology and Anthropology, Russian Academy of Sciences

It appears that some people started to produce food and other values artificially not because they were in shortage of that, but because they had much and wanted to have more, and so the reasons of the breakthroughs should be searched in specific features of social relations and values which the creators of agriculture could have.

How do we identify a hunter-gatherer? Is there is mismatch between an archaeological and an anthropological hunter-gatherer?

Lisa Maher, University of California, Berkeley

With a rich dataset over the so-called transition from hunter-gatherer to food-producer in Southwest Asia, this contribution highlights the nature of archaeological and anthropological usages of the term 'hunter-gatherer' over the 'long Neolithic'.

(P43) Horizons of decision making: futures, uncertainties and choices in hunter-gatherer lifeworlds

Tuesday 24th July, 2:00 – 3:30 PM. Room: C06 conference room

Convenor: Stephan Henn, University of Cologne

Decision making gets salient when people experience choices to be made. It provides a focus on the sociocultural repertoires used to reason about, communicate, negotiate, coordinate actions, and to cope with the contingencies of life. Understanding decision making as deeply embedded in the culture and the lifeworlds of individuals, we can construe it as being an ongoing process of changing horizons in (social) space and time. These horizons determine the nature of choices and what are considered appropriate practices and rationales. While many theories of decision making centre around an atomised human actor who chooses at a single point in time, maximising expected returns, this session particularly invites contributions that seek to take a wider point of departure by a) allowing for different rationales and b) allowing for a process of decision making that is embedded in a sociocultural environment and includes what has been described as “distributed

cognition". This encompasses cultural knowledge as, for instance, provided by oracles, by expert skills, in group routines, in material objects or in the human body.

2:00 – 2:15 PM. Using the idea of uncertainty as a vantage point on embedded decision-making

Stephan Henn, University of Cologne

I will track the notion of uncertainty available in ethnographic accounts of hunter-gatherers as a vantage point on an embedded conceptualization of decision-making, including situational context and concepts applied by the decision maker. I will argue for the need to include an embedded concept of uncertainty in any model about hunter-gatherer decision making.

2:15 – 2:30 PM. Tracking – an indication for the universality of scientific reasoning

Bettina Ludwig, University of Vienna

There are strong parallels between tracking skills and procedures of current San hunters in the Kalahari Desert and the process of scientific reasoning.



2:30 – 2:45 PM. Tracking in the forest: conversations with Batek

Lye Tuck-Po, Universiti Sains Malaysia

This paper will investigate what the Batek mean by tracks, how tracks are interpreted, and what are the social bases for interindividual variations in expertise. It is based on ongoing conversations with Batek, in and outside the forest.

2:45 – 3:00 PM. Mushroom gathering sites and harvesting pressure in Cofre de Perote, Veracruz

Luis Pacheco-Cobos, Universidad Veracruzana; Fernando Parra-Perez, Universidad Veracruzana; Elvira Morgado, Universidad Veracruzana; Marcos F. Rosetti, Universidad Nacional Autonoma de Mexico

As a human behavioral ecologist, I am interested in the spatio-temporal analysis of searching movements and decisions, with an optimal foraging approach and with conservation purposes.

3:00 – 3:15 PM. Facing the lion among southern African hunter-gatherers: decisions, situations and routines

Thomas Widlok, Dept of African Studies, Cologne University

In broadening the notion of situationality I suggest that routines and habits have wrongly been seen as the opposite of decision-making. My point of departure are San relations with lions and other predators.

3:15 – 3:30 PM. Discussion

(P49) Open-themed: panels (I)

Tuesday 24th July, 2:30 – 4:00 PM. Room: SK201

These sessions are open to papers on any topic or theme of relevance to conference concerns. All disciplines are welcome.

2:30 – 2:50 PM. Norms as strategy of regulation of reproduction among hunter-fisher-gatherer societies

Juana Maria Olives Pons, AGREST-Universitat Autònoma de Barcelona. IMPRS AN-ARCHIE-Max Planck Institute for Social Anthropology; Jordi Estévez Escalera, AGREST-Universitat Autònoma de Barcelona, Spain.

An alternative approach combining ethnographic data on modern and contemporary hunter-fisher-gatherers, general biological parameters on human reproduction, and statistical analysis, attempts to contribute to the understanding of socioeconomic structures among Palaeolithic hunter-fisher-gatherers.

2:50 – 3:10 PM. Caves, Rock shelters and subterranean water systems as sites of ritual significance in the highlands of Papua-New Guinea

Henry Dosedla, CINDIS, Germany

In the Western Highlands Province of Papua New Guinea numerous cave sites are of ritual relevance to be considered for prehistoric significance.

3:10 – 3:30 PM. Late Quaternary hunter gatherers of the Vindhya, Central India

Nupur Tiwari, IISER, Mohali

This paper talks about the landscape movement of the hunter-gatherers in the Vindhya range of central India. It synthesizes the research work carried out in this area over a long period of time.

3:30 – 3:50 PM. Language contact in Ob-Yeniseic area (Western Siberia)

Olga Potanina, Nazarbayev University

The presentation will discuss the language contact situation in Ob-Yeniseic area in Western Siberia and highlight various contact phenomena attested for the endangered indigenous languages still spoken in the area.

3:50 – 4:00 PM. Discussion

(P32) The material correlates of kinship processes in hunter-gatherer societies

Tuesday 24th July, 2:30 – 4:00 PM. Room: SK202

Convenors: Elizabeth Lawton-Matthews, University of Groningen; Andrew Needham, University of York

This session focuses on hunter-gatherer kinship—including marriage, descent, fosterage, alliance and other forms of social relations, and its material correlates. While kinship has benefited from years of anthropological study, less emphasis has been placed on the specific role of material culture in creating and maintaining kinship ties. Meanwhile archaeologists have been frustrated in their attempts to understand the nature of prehistoric kinship structures. Recent advances in DNA and isotope analyses have given the topic new momentum, but in their enthusiasm for these new techniques, archaeologists run the risk of neglecting the role of material culture. This session calls for engagement with material culture not only as a point of connection between anthropological and archaeological approaches, but also as a means of deepening understandings of hunter-gatherer kinship practices and human relations with non-human agents.

2:30 – 2:43 PM. Naro kinship: transformation of a multilingual hunter-gatherer community (and evolutionary and material implications)

Alan Barnard, The University of Edinburgh

Long ago the Naro went through a massive language shift. They went from being a Kx'a-speaking group to being a Khoe-speaking one. This assumption is explored through Naro kinship, against a background of material culture.

2:43 – 2:56 PM. Possibility of “fictive kinship” in Jomon culture

Tomoya Aono, Date City Institute of Funkawan Culture

The intention underlying group graves was to establish favorable relationships among different settlement groups, regard the representatives as kin to each other, although they were not in reality, by burying them in the same grave.



2:56 – 3:09 PM. Making pots and memorialising people – the potential for studying kinship through child-made pots from burials in Hokkaido, North Japan

Elizabeth Lawton-Matthews, Groningen Institute of Archaeology

While prehistoric hunter-gatherer kinship remains elusive, pottery-producing groups may afford us a rare opportunity to understand apprenticeship and child-rearing. The inclusion of these pots in burials may add another dimension to our understandings of kinship.

3:09 – 3:22 PM. The lines that bind? Exploring kinship in relation to the production and use of engraved limestone plaquettes from the Upper Palaeolithic site of Montastruc, France

Andrew Needham, University of York

Analysis of art from Montastruc reveals a systematic approach but diverse execution in creating engraved animal art on limestone blocks. Kinship relations can be forged in learning contexts. Could this be the case at Montastruc?

3:22 – 3:35 PM. Locating kinship in tangible and intangible cultures: a cross cultural comparison

Seetha Kakkoth, Kannur University, Kerala

A cross-cultural study on the nature and the specific role of material and non-material culture in creating and maintaining kinship ties in the Cholanaikkan, a hunter-gatherer and the Kurichiyar, a settled agriculturist tribe of Kerala, South India

3:35 – 3:48 PM. The life and death of Masako: a clay doll's kinship relations and ritual futurity among the Hadza

Thea Skaanes, Moesgaard Museum

The Hadza clay-doll named Masako was given to me during fieldwork. This paper presents the story of how she embodies kinship relations, a tangible access-point to women's spiritual power, and a material promise of futurity.

3:48 – 4:00 PM. Changes in Inupiaq social organization with the emergence of a mixed economy

Alberto Buela, University of Vienna

This paper examines changes in Inupiaq patterns of social organization with the emergence of a mixed economy, and their relation to changes in the economic and material basis of society.

(P42) Hunter-gatherers in sub-Saharan Africa: a (socio-)linguistic perspective (II)

Tuesday 24th July, 2:30 – 4:00 PM. Room: SK204

Convenors: Karsten Legère, Göteborgs Universitet; Ilaria Micheli, University of Trieste

Precirculated materials: DoBeS archive, Akie entry

The session focuses primarily on the role of language as an important marker of ethnic identity, self-identification and the shifting process. This generally accepted principle is particularly relevant for the HG communities and languages where speaker numbers are small and further declining. Given the dynamics of eroding linguistic competence and language maintenance among hunter-gatherers, an interdisciplinary approach for addressing the state-of-the-art, as well as the perspective of on-going processes, is a session priority. Special attention will be paid to the East African situation and to invited panelists who are familiar with this region. The session is, however, also open to contributions which deal with HG communities in Equatorial and Southern Africa. Hence, cross-fertilisation in capturing similarities as well as regional features of language shift is expected to attract specialists who i.a. study the Baka in Cameroon or Bushman languages in the South. This session is a follow-up to the CHAGS XI session "Oral Tradition, Socio-linguistics, Language Contact in HG societies," where discussion of some topics envisaged here was initiated.



2:30 – 2:50 PM. The Ogieg of Mariashoni. How intercultural cooperation can influence language vitality and speakers' attitudes

Ilaria Micheli, University of Trieste

The paper will deal with the role of intercultural cooperation in the preservation of endangered languages and traditional activities and as a stimulus for the rise of a good sense of identity.

2:50 – 3:10 PM. The Effects of the Cultural and Environmental Change on the Endangered Okiek Language

Jane Oduor, University of Nairobi, Kenya; Karsten Legère, Göteborgs Universitet

This paper focuses on the Okiek of Kenya, showing the areas of their language and culture that are getting lost. It recommends ways of preserving and sustaining them. The data collection was supported by ELDP.

3:10 – 3:30 PM. Akie - a critically endangered, well documented hunter/gatherer lan-guage of Central Tanzania

Karsten Legère, Göteborgs Universitet

Actual research results and material which deal with the critically endangered Akie lan-guage spoken by approx. 250 people are presented and discussed.

3:30 – 3:50 PM. A rose by any other name would not do: the struggle for change of an ethnonym by the Waata of Kenya

Kenneth Ngure, Kenyatta University

The Waata community is one of the smallest marginalised groups of Kenya. Their traditional means of subsistence is hunting and gathering, a strategy that is abhorred by neighbouring pastoralist communities. The Waata are in the process of changing their ethnonym but the move is experiencing resistance from their neighbours.

3:50 – 4:00 PM. Discussion

4:00 – 4:30 PM COFFEE BREAK

(L31) Hunter-gatherers, farmers and the long Neolithic (II)

Tuesday 24th July, 4:30 – 6:00 PM

Convenor: Bill Finlayson, Council for British Research in the Levant

Format: roundtable with topics briefly introduced by speakers

The long Neolithic in SW Asia runs from 21,000, with people uncontroversially described as hunter-gatherers, to 8,000 years ago with people called farmers, with in-between terms employed to categorise societies and economies (complex hunter-gatherer, hunter-cultivator, low-level food producer). Early steps in economic intensification are interpreted through analogy with societies from the anthropological present, forcing societies categorised as hunter-gatherers to be understood in terms of hunter-gatherer ethnography, defaulting to 1970s ethnography: the heyday of the economic categorisation of hunter-gatherers. Defining prehistoric hunter-gatherers using economic data leads to divergence with modern cultural anthropology, which recognises that subsistence is a poor labelling category and focusses on ideology. Are SW Asian archaeologists looking at their evidence the wrong way, and would it be better to commence from data that provide social and ideological evidence? Does archaeological evidence support the idea of a hunter-gatherer mode of thought continuing as economies change, allowing low level food producers to be interpreted as if they were hunter-gatherers, or does the quest for the origins of farming lead to over-interpretation of the significance and meaning of the social changes occurring? The search for origins produces a teleological approach that leads us to recognise the “end of hunting and gathering” while people are still doing things that fall well within the parameters of modern hunter-gatherers. The economic “purity” expected of ancient hunter-gatherers to avoid re-categorisation is not applied to modern hunter-gatherer societies, and many prehistoric “farmers” might well be categorised as hunter-gatherers today. Is there a fundamental mismatch between the modern, anthropological usage of the term hunter-gatherer, and its archaeological definition and what implications does this have for contemporary hunter-gatherer studies?

As this is a discussion, the format will be flexible and presenters will not appear in a set order.

(P49) Open-themed: panels (II)

Tuesday 24th July, 4:30 – 6:00 PM. Room: SK201

These sessions are open to papers on any topic or theme of relevance to conference concerns. All disciplines are welcome.

4:30 – 4:45 PM. Mlabri tribe's gender role and their knowledge production

Ishmar Sarwar, KMUTT; Norachat Wongwandee, King Mongkut's University of Technology Thonburi

The objective of the research was to show the difference of Mlabri women from past to present that how nowadays they play a big role in their community.

4:45 – 5:00 How should the relative status of the sexes be evaluated in hunter gatherers?

Tove Lind, UCL

What are the appropriate ways to evaluate the relative status of the genders in hunter gatherers? I use different ways to evaluate the relative status of the genders among the Hadza and the Pygmies.

5:00 – 5:15 PM. The social duty of master-hunters: changes in social function of the tuma among the Baka (Cameroon)

Romain Duda, Ecoanthropology & Ethnobiology Laboratory UMR 7206 - Musée de l'Homme

Among the Baka of Cameroon, the social function of the master-hunters is nowadays put into question given their involvement in ivory trade and the risk to share the culturally-valued elephant meat.

5:15 – 5:30 PM. The original affluent society and the culture of poverty: living in the present in complex societies

James Andrade, LSE

How can our knowledge of hunting and gathering social structures lead to understandings of 'hunting and gathering' behavioural orientations in complex hierarchical societies.

5:30 – 6 PM. Discussion

(L08) Ethics in hunter-gatherer studies

Tuesday 24th July, 4:30 – 6:00 AM. Room: SK202

Convenors: Tessa Minter and Gerard Persoon, Leiden Institute of Cultural Anthropology and Development Sociology

Ethical considerations are part and parcel of every research endeavour, including hunter-gatherer studies. Increasingly, the moral obligation to take ethics seriously also becomes an official requirement that we have to meet in our dealings with research donors, university boards and national and local permit granting authorities. However, meeting such requirements in ways that are both appropriate in the context in which we do our research and satisfactory to the increasingly bureaucratic and top-down re-quirements gives rise to new challenges, dilemmas and risks. In this session we aim to bring together first-hand experiences on the implementation of research ethics procedures from multiple disciplines (e.g. cultural-, social-, biological anthropology, genetics, archaeology) with the objective of understanding our shared challenges and identification of opportunities to improve our practices. We also wish to explore to what extent research among hunter-gatherers gives rise to specific ethical considerations, for instance with respect to Free Prior and Informed Consent procedures and benefit sharing. Based on these presentations, we wish to devote part of the session to a constructive discussion among presenters and the audience on how we can develop meaningful ethics procedures that are beneficial to our relationships with our research participants, while navigating the increasingly top-down enforcement of ethics procedures.

4:30 – 4:40 PM. Ethics in hunter-gatherer studies

Tessa Minter, Leiden University; Gerard Persoon, Leiden University

This presentation aims to open up a discussion on how to improve our ethical practices while navigating the challenges posed by increasingly formalized ethical procedures, with a focus on Free Prior and Informed Consent.

4:40 – 4:50 PM. Research ethics among the Orang Rimba in Jambi (Sumatra, Indonesia)

Ekoningtyas Margu Wardani, the Institute of Cultural Anthropology and Development Sociology, Leiden University

This abstract discusses the ethics on ethnographic research among the Orang Rimba hunter-gatherers in Sumatra, based on my PhD fieldwork.

4:50 – 5:00 PM. Free Prior and Informed Consent with the National Commission on Indigenous Peoples

Mayo Buenafe-Ze, University of San Francisco and Leiden University; Randy Gerner Cabaldo, National Commission on Indigenous Peoples, Philippines

As field researchers, we describe the ethical dilemmas we were faced with and inconsistencies we witnessed when going through the National Commission on Indigenous Peoples' free, prior and informed consent process - costs, management logistics, communication and protocol, and the opinions of our own informants regarding this process.

5:00 – 5:10 PM. FPIC: not always what it may seem

Jerome Lewis, UCL

I will discuss how FPIC processes implemented by forestry companies seeking FSC certification in forests inhabited by hunter-gatherers have become a means for exploitation and domination.

5:10 – 5:20 PM. Making popularization more popular among scientists

Lucie Benoit, Max Planck Institute for Evolutionary Anthropology; Rob Dunn, North Carolina State University

Popularization can allow scientists to improve recognition for their work and learn what the public expects to know about the history and future of hunter gatherers as it relates to our collective history and future.

5:20 – 5:30 PM. Exploring the Ethics of Hunter-Gatherer Research, Rights, and Responsibilities

Robert Hitchcock, University of New Mexico

The ethics of anthropological fieldwork among hunter-gatherers is examined, along with the challenges faced by academics, researchers, and indigenous communities. These include rights involving representation, biological property and intellectual property.

5:30 – 6:00 PM. Discussant: Gerard Persoon

(P42) Hunter-gatherers in sub-Saharan Africa: a (socio-)linguistic perspective (III)

Tuesday 24th July, 4:30 – 6:00 PM. Room: C06 conference room

Convenors: Karsten Legère, Göteborgs Universitet; Ilaria Micheli, University of Trieste

Precirculated materials: DoBeS archive, Akie entry

The session focuses primarily on the role of language as an important marker of ethnic identity, self-identification and the shifting process. This generally accepted principle is particularly relevant for the HG communities and languages where speaker numbers are small and further declining. Given the dynamics of eroding linguistic competence and language maintenance among hunter-gatherers, an interdisciplinary approach for addressing the state-of-the-art, as well as the perspective of on-going processes, is a session priority. Special attention will be paid to the East African situation and to invited panelists who are familiar with this region. The session is, however, also open to contributions which deal with HG communities in Equatorial and Southern Africa. Hence, cross-fertilisation in

capturing similarities as well as regional features of language shift is expected to attract specialists who i.a. study the Baka in Cameroon or Bushman languages in the South. This session is a follow-up to the CHAGS XI session “Oral Tradition, Sociolinguistics, Language Contact in HG societies,” where discussion of some topics envisaged here was initiated.

4:30 – 4:50 PM. A !Xun-substrate in Ts’ixa? Tracing historical language contact in northeastern Botswana

Anne-Maria Fehn, Max Planck Institute for Human History, Jena

The Khoe-Kwadi language Ts’ixa displays syntactical features matching the typological profile of a Kx’a-language, suggesting substrate interference from !Xun through interaction with L2 speakers of Ts’ixa and social incorporation into the speech community.

4:50 – 5:10 PM. Hunter-gatherers in contact situations - the case of Botswana

Andy Chebanne and Budzani Gabanamotse-Mogara, University of Botswana

The Khoisan hunter-gatherers of Botswana are marginalized speech communities who are fast losing their languages and culture in contact situations. They are therefore highly endangered communities as they lose their identity and languages.

5:10 – 5:30 PM. San (Khoesaaan) languages of Namibia: focus on Ju/’han(si)

Robert Munganda, NIED, Namibia

The San (Khoesaaan) languages of Namibia are minority languages whose speaker number is virtually unknown. The current position esp. of Ju/’hoan(si) will be addressed in the presentation.

5:30 – 6:00 PM. Discussion

(P10) Coastal societies or maritime hunter-gatherers? Maritime adapted peoples in the context of contemporary and historic developments within Southeast Asia (I)

Tuesday 24th July, 4:50 – 6:00 PM. Room: SK205

Convenors: Phillip Endicott, Musée de l’Homme; Jaques Ivanoff, Musée de l’Homme; Maxime Boutry, independent scholar

Populations scattered along the west coast of Malaysia, Thailand, Burma, Borneo, Sulawesi and the Sulu archipelago in the Philippines, share a history of association with the sea or activities related to it. They also speak dialects of the Malayo-Polynesian branch of the Austronesian language family, which is estimated to have expanded throughout the region around 4,000 years ago. This orientation to the sea is a common link but only one of a number of flexible strategies used to engage with the continental societies around them, which can include farming, iron-forging, and pottery-making. The engagement with mainstream society is usually a two-way process of engagement whereby hunters of the sea may abandon many of their traditional practices, while groups coming into contact with them often incorporate a new corpus of knowledge into their own use of space and resources. This is often part of sociocultural strategies of engagement in symbiotic networks that encompass a complex coastal society. These strategies increasingly face new challenges, including the on-going process of national integration, the privatisation of fisheries, and the leisure industry. On a regional scale, there may be long histories of interaction between different groups of sea nomads, and collectively with other parts of Island Southeast Asia and beyond. The remit of this session is to bring together researchers specialising in archaeology, social anthropology, comparative linguistics, historical ethnography, and population genetics, to share their findings and explore ways of better integrating these different lines of evidence within a common approach to peoples of the sea.

4:30 – 4:50 PM. Examining the genetic evidence linking Taiwan and the Philippines to the expansion of Malayo-Polynesian languages

Phillip Endicott, MNHN, France

Enquiries into the history of Austronesian speaking populations commonly use archaeology, language and genetics to reconstruct the past. This paper critically examines this approach and presents novel insights from genetics.



4:50 – 5:00 PM. Discussion

5:00 – 5:15 PM. Recovering from near extinction. Genetic diversity of the Thao/Ngan tribe of Taiwan (邵族 Shào zú) using Y-Chromosome, mitochondrial DNA and HLA gene systems

Jean A Trejaut and Marie Lin, Mackay Memorial Hospital (Molecular Anthropology), Taiwan

Analyses of HLA, Y-SNP and mtDNA F4b, B4b1a2 in Thao indicate stronger female affinity with Bunun, and common ancestry with other Austronesian agriculturists dating back to early Holocene/mid-Neolithic eras (~3 to ~10 kya).

5:15 – 5:30 PM. Mitochondrial DNA polymorphisms of the Saisiyat aboriginal group of Taiwan. Search for a negrito signature

Lan-Rong Chen, Ying-Hui Lai, Jun-Hun Loo, Jin-Yuan Huang, Marie Lin, and Jean A. Trejaut, Mackay Memorial Hospital, Taiwan

The search for evidences of a Negrito genetic signature in the Saisiyat and Atayal tribes of Taiwan using Discriminant Analysis of Principal Component from a 1300 Mitochondrial DNA dataset may support Taiwan aboriginal folktales.

5:30 – 5:45 PM. Genetic differentiation between the Atayal and Truku Taiwan tribes. Which one came first?

Ying-Hui Lai, Jean A. Trejaut, Marie Lin, and Lan-Rong Chen, Mackay Memorial Hospital Molecular Anthropology, Taiwan

Corroborating linguistic studies, the Y-chromosome profile of ~2,000 individuals in Asia suggests that the Truku tribe split from the Atayal during the first millennium after the arrival the first seafaring Austronesian agriculturists in Taiwan.

5:45 – 6:00 PM. Demographic history of Sama-Bajao ethnolinguistic groups of Southeast Asia

Maximilian Larena and Mattias Jakobsson, Uppsala University

The Sama-Bajao ethnolinguistic cluster are a diverse group of culturally and linguistically distinct peoples of Maritime Southeast Asia. Using high-density SNPs, we for the first establish the genetic relationships of Sama cultural communities of southern Philippines.

WEDNESDAY 25TH JULY

(M06) Plenary: Hunter-gatherer rights present and future

Wednesday 25th July, 9:00 – 11:30 AM. Room: SK4 (page 41)

11:30 – 12:00 COFFEE BREAK

12:00 – 1:30 PM LUNCH

(E44) Hunter Gatherer Research—what future for ISHGR's Journal?

Wednesday 25th July, 12:15 – 1:30 PM. Room: SK1 (page 36)

Organisers: Graeme Warren, University College Dublin; Louis Forline, University of Reno, Nevada

(P48) Recent biocultural research on hunter-gatherers (I)

Wednesday 25th July, 1:30 – 2:30 PM. Room: C23 conference room

Convenor: Barry Hewlett, Washington State University, Vancouver (*in absentia*)

Chair: Zachary Garfield, Washington State University, Vancouver

This session provides a forum for recent biocultural research projects with hunter-gatherers from any part of the world. Contemporary biocultural forager research has provided insights into—among many topics—aging processes (immune functions, depression), human sleep patterns, cardiovascular diseases, dental health, leadership, inequality, and how parasites influence fertility, smoking and mate attraction. This session aims to share and discuss results of recent research and consider possible future collaborative projects. Topics could include but are not limited to hunter-gatherer health, growth, genetics, social networks, human biology, or the evolution of ritual and other issues. We are particularly interested in papers that demonstrate biocultural interactions.

1:30 – 1:50 PM. The impact of descent groups, residence rules and subsistence patterns on the genetic diversity of pastoral and foraging Bantu-speakers from the Angolan Namib Desert

Sandra Oliveira, CIBIO-Research Center in Biodiversity and Genetic Resources, Portugal; Anne-Maria Fehn, CIBIO-Research Center in Biodiversity and Genetic Resources, Portugal; Teresa Aço, Centro de Estudos do Deserto (CEDO), Angola; Fernanda Lages, ISCED/Huíla-Instituto Superior de Ciências da Educação, Angola; Magdalena Gayà-Vidal, CIBIO-Research Center in Biodiversity and Genetic Resources, Portugal; Brigitte Pakendorf, Laboratoire Dynamique du Langage CNRS/Université Lyon, France; Stoneking Mark, Max Planck Institute for Evolutionary Anthropology, Portugal; Jorge Rocha, CIBIO-Research Center in Biodiversity and Genetic Resources, Portugal

Mitochondrial DNA and Y-chromosome genetic diversity in matrilineal pastoralists and foragers of the Angolan Namib Desert shows that matrilineality strongly restricts female migration, producing genetic patterns that are at odds with expectations from patrilocality.

1:50 – 2:10 PM. Characterizing an ongoing agricultural transition in southwest Ethiopia using genetic data

Shyamalika Gopalan, Stony Brook University; Richard Ew Berl, Colorado State University; Chris Gignoux, University of Colorado, Denver; Marcus W Feldman, Stanford University; Barry Hewlett, Washington State University; Brenna M Henn, University of California, Davis

Mitochondrial DNA and Y-chromosome genetic diversity in matrilineal pastoralists and foragers of the Angolan Namib Desert shows that matrilineality strongly restricts female migration, producing genetic patterns that are at odds with expectations from patrilocality.

2:10 – 2:30 PM. Unveiling the genetic history of the Maniq

Tobias Göllner, Helmut Schaschl, Helmut Lukas, and Khaled Hakami, University of Vienna

We genotyped over 2.3 million markers of the Maniq, who are primary hunter-gatherers in southern Thailand near the border. Initial results show their genetic uniqueness and high genetic diversity.

(P24) Epic and shamanic traditions among hunters and gatherers: contemporary transformations and new trends in analysis

Wednesday 25th July, 1:30 – 2:30 PM. Room: C06 conference room

Convenor: Dmitriy Funk, Moscow State University

The humanities and social sciences consider the phenomenon of traditions in a broad and not always unambiguous way. Epic and shamanic traditions of hunters and gatherers which we propose to approach as closely related phenomena are no exception here. The social transformations that took place in the twentieth century, including in a number of Eurasia's socialist states, resulted in significant changes in and often extinction of both shamanism and epic storytelling. Globalisation, urbanisation, inclusion of some epic and shamanic traditions in the category "intangible heritage" by UNESCO and that of "living treasure of shamanism" by the Foundation for Shamanic Studies, organisation of schools teaching shamanism and epic traditions, elections of "supreme shamans"—these are just a few of the factors that significantly influence the forms of the traditions in question and their functions in the world today. This session aims to stimulate a discussion of mechanisms and prerequisites needed for the revitalisation, preservation, and transformation of epic and shamanic traditions and their place in today's world, but also to contribute to the adoption of a wider research perspective in studying these phenomena.

1:30 – 1:45 PM. Laughter in the Philippine epics and the epics of Siberian hunter-gatherers

Maria Stanyukovich, Museum of Anthropology and Ethnography (Kunstkamera), Saint Petersburg

The paper juxtaposes the functions of laughter in hunter-gatherers' social life and in oral epics. An important instrument of social regulation for preventing con-

flicts, laughter in epics is a sign of aggression and domination.

1:45 – 2:00 PM. Transformation of shamanic and epic traditions in contemporary Siberia (Russia): an interdisciplinary approach

Valentina Kharitonova, Institute of Ethnology and Anthropology RAS, Russia

The processes of transformation of shamanic and epic traditions among Siberian groups are analysed. Compared are traditions "revived" under ongoing political and economic transformations and those that seem to be traditionally kept by local communities.

2:00 – 2:15 PM. Digital text corpus and new opportunities in working on heroic epics of the Shors (Siberia, Russia)

Dmitriy Funk, Moscow State University, Russia

This paper discusses the main principles of a Digital Text Corpus with special focus on the vast Shor (a Turkic people in the south of Western Siberia) materials, and showcases how this Corpus offers unique and varied means for analysing folklore texts in lesser used, mostly endangered Siberian languages.

2:15 – 2:30 PM. Discussion

(P41) Situations, contexts and prospects of hunter-gatherer societies of the Amazon region

Wednesday 25th July, 1:30 – 2:30 PM. Room: SK201

Convenors: Louis Forline, University of Nevada, Reno; Renato Athias, Federal University of Pernambuco

Ethnographically, South America was once referred to as the "least known continent" (see Lyon 1974). Lowland South America (Amazonia), in particular, was little known until recent works in the area of indigenous ethnology gave

it more visibility. Today, a number of scholars call into question the use of ‘hunter-gatherers’ to accurately portray some of this region’s indigenous societies. Some of these communities practiced mixed subsistence strategies in the past before shifting to their current status as foragers in response to unbridled development. “Isolation”, “contact”, and engagement with neighboring indigenous groups and mainstream society have also stimulated much debate with regard to Amazonian foraging situations. A number of indigenous communities of the Amazon avoid contact with mainstream society and other indigenous groups. “Isolation” is often employed as a category by governments to impose policies on indigenous societies from different ethnic backgrounds and historical trajectories. Large-scale development projects undermine their natural resource base and their territories are diminishing; subsistence based on customary means is becoming unfeasible; and voluntary and involuntary contacts with the outside world usher in health problems. As such, this session examines the challenges related to the right for self-determination of different peoples in voluntary isolation and early contact both from practical and theoretical perspectives. We aim to scrutinize questions related to territory and contact processes, and problematize the terminology used in speaking about these peoples and about contact. Additionally, the implications of inter-ethnic contact between foragers, foragers and settled indigenous societies, as well as with members of national society are explored. Despite recent revisions in state policies, many Amazonian foraging societies are still regarded as state wards whose affairs are administered under a program of tutelage.

1:30 – 1:45 PM. How to contact the invisible? Attempts to proselytize the Sirionó of Bolivia in the early 1920s

Alexander Zanesco, University of Innsbruck and City of Hall in Tirol, Austria

The Sirionó were one of the last hunting and gathering people of Bolivia subjected to proselytization in the 20th century. New archival research helps to model this process and put it in relation to similar developments in other regions.

1:45 – 2:00 PM. Isolated by will, hunters by vocation: the Mashco Piro indigenous peoples from the Amazonia of Peru and Brazil

Luis Felipe Espinoza, Museu Nacional - Universidade Federal do Rio de Janeiro

Through the review of the Mashco Piro case, this paper reflects on the lines of thought that influence the analysis of the condition of isolation and of hunting and gathering maintained some Amazonian indigenous groups.

2:00 – 2:15 PM. Reinventing ourselves and others: a transitional focus on the Awá-Guajá experience of isolation, contact and transformation

Louis Forline, University of Nevada, Reno

This paper addresses situations of isolation, contact, and engagement among the Awá-Guajá and Brazilian mainstream society contemplating how they and other foragers of the Amazon envision their engagement with national players in a globalized world.

2:15 – 2:30 PM. Discussion

(P35) Where are we now? Understanding women and gender studies’ contributions in hunter-gatherer research

Wednesday 25th July, 1:30 – 2:30 PM. Room: SK202

Convenors: Celine Camus, Spanish National Research Council, Barcelona; Debora Zurro, Spanish National Research Council

This panel focuses on gender related issues and on discussing how HG research may benefit from a feminist perspective today. Indeed, there are several ways in which feminist theories have contributed to the interpretation of prehistory and of the experiences of people under subjugation (Conkey 2005, Lamphere 2006). More than ever before feminist theories are becoming increasingly self-reflexive to resist the homogenization of women’s experiences (Cobb 2005, Sterling 2015), to criticise the role of the “objective knower”, to listen to the voices of HG and to reflect on the processes of gathering and sharing knowledge (Brown and Strega 2005). This panel aims to reflect about the evolution of the gender studies in HG studies and to depict the most recent contributions highlighting the voices of HG women. Second, it proposes to tackle the reasons why some of the most rudi-

mentary feminist insights are still omitted today although indigenous feminist approaches are increasing. The reasons might be related to the hegemonic use of some methodologies (e.g. chronocentrism in archaeology) or to the current neoliberal changes occurring in academia (a decrease of public funding, gendered career asymmetries, etc.) impacting knowledge production (Cornell 2013, Lykke 2010).

1:30 – 1:45 PM. Rethinking gender in hunter-gatherer studies: is the connection with feminist perspectives lost?

Celine Camus, IMF CSIC, Spain

This paper explores why most of the rudimentary feminist insights are still omitted to-day in HG studies.

1:45 – 2:00 PM. Toypurina the shaman and the revolt at Mission San Gabriel: gender, history, and indigeneity in southern California

Maria Lepowsky, University of Wisconsin-Madison

This paper situates scholarly and popular reception of research on a young woman shaman who led a revolt against the Spanish in frontier California within considerations of women's and gender studies in hunter gatherer research.

2:00 – 2:15 PM. The 'feminist turn' in evolutionary anthropology: how should hunter-gatherer ethnographers respond?—*in absentia*

Camilla Power, University of East London

This century has seen a feminist turn in evolutionary anthropology, focused on female strategies as key to what makes us human. Yet a feminist voice from hunter-gatherer social ethnography still seems to be missing

2:15 – 2:30 PM. Discussion

(P11) Hunter-gatherers in contemporary trans-boundary worlds — reflection from cases in Thailand

Wednesday 25th July, 1:30 – 2:30 PM. Room: SK204

Convenors: Narumon Arunotai, Chulalongkorn University; Shu Nimonjiya, Kyoto Bunkyo University

The land/seascapes of mobile hunter-gatherers historically were expansive, and many groups traversed freely across what are now nation-state boundaries. However, as nation-states increasingly fixed down their "borders", traditional land/seascapes gradually became circumscribed, and hunter-gatherers physically encapsulated within national boundaries. However, hunter-gatherers sometimes had/have moved across such boundaries for various reasons, including ecological, social, political, and economic ones. Nation-states have tried to sedentarise them. Such political attempts sometimes were successful and sometimes not. Why do hunter-gatherers traverse across national territories? The answer to this simple question is various depending on time and place. But this question is significant to understand the existence of hunter-gatherers in the modern world. For example, there are three groups of hunter-gatherers in Thailand—Mlabri, Maniq and Moken. The first two groups were forest nomads (on the Thailand-Laos, and Thailand-Malaysia border zones respectively) and the last group were sea nomads (on the Thailand-Burma border). Their transboundary practices were all different. This panel will question: How do/did transboundary hunter-gatherers move across boundaries based on the characteristics of their land/seascapes? What reasons are/were behind their transboundary practices? How did they use social networks to move across boundaries? How do they interpret their experiences? How can we understand their trans-boundary practices? How can we consider their current situations in relation to current or former transboundary practices? This panel will address issues about borders, boundaries, changing "homes" and "foraging grounds" of hunter-gatherers worldwide who have been finding themselves integrating and adapting to, and resisting nation-states in the past and present. Contributions on issues like nationality and citizenship, livelihoods, education, language, and health are also welcome.

The experience of trans-boundary among the Mlabri

Shu Nimonjiya, Kyoto Bunkyo University

This paper aims to reconstruct the experience of trans-boundary from an indigenous perspective of the post-nomadic hunter-gatherers, the Mlabri, in Northern Thailand, from an indigenous perspective basing on their narratives.

Reconsidering “boundaries” from sea nomads case: the Moken maritime hunter and gatherers of the Andaman Sea

Paladej Na Pombejra, Usa Kotsripetch, and Narumon Arunotai, Social Research Institute, Chulalongkorn University

The coastal and inland areas of Myiek and Tanintharyi used to be the area of inter-ethnic interaction and trade of Thai, Mon, Burma, Karen, Chinese, Malay, and trade was even more dynamic during British colonial era. The Moken maritime hunter-gatherers had their home here in the Myiek Archipelago. Complex history of the area has been neglected because the unit of analysis has now been contained within the boundary frame of nation-state. This paper explores the situations of the Moken who live on islands in Thailand near Thai-Myanmar border and analyse the ideas of “boundaries” from various perspectives.

“Transboundary” thinking to understand Chao Lay situations in Thailand

Narumon Arunotai, Chulalongkorn University

The situations of Chao Lay indigenous people of Thailand require “transboundary” thinking in that there is a blurry line between sub-groups, between livelihood types, and between mobility and sedentarization. This presentation explores this complexity in categorization.

(P40) Everyday social interactions of hunter-gatherers

Wednesday 25th July, 1:30 – 2:30 PM. Room: SK205

Convenor: Daiji Kimura, Kyoto University

Extant studies of hunter-gatherers (HGs) have focused on ecological, social, and historical characteristics. However, it is the unique social orientations of this population that leave the strongest impression on the researchers actually in contact

with HGs. These can be described as “softness”, “elusiveness”, or “quietness”. For example, Mr. Morikazu Kumagai, a Japanese painter who visited the HG Ainu village in Sakhalin in the early 20th century wrote, “I saw a scene with two old Ainu men on a small boat. At that time, I felt impressed by its resemblance to a kind of landscape. Bending over the waists, they were rowing the boat slowly, slowly. I thought that if God were in the world, it would look like that.” What elicits this kind of reaction? Data from interviews and participant observations cannot answer this question. Rather, a microscopic analysis of social interactions, such as conversation/discourse analysis, proxemics, or video analysis, is necessary. I have elucidated some of the features of social interactions in past CHAGS. For example, my conversation analysis underscored the frequent speech overlaps and long silences that are often observed in HG interactions but rarely observed in Western conversations. As a consequence of these phenomena, the “utterance origin” or “individuality” of the words spoken by HGs are unclear. Video analysis has clarified the multi-connectedness of these interactions, which is a trait that is also reflected in the collective behaviour of HGs. We plan to invite HG researchers from various research sites who are interested in microscopic analysis of precisely recorded social interactions to participate in the proposed session. We hope to elucidate the theoretical underpinnings of this approach to increase our understanding of fundamental problems, such as the question of what is meant by “individuals” and “others”, thereby providing insights into our own lifestyles.

1:30 – 1:50 PM. Everyday social interactions of hunter-gatherers: Progresses and prospects

Daiji Kimura, Center for African Area Studies, Kyoto University

To clarify the unique social interactional of hunter-gatherers, it is necessary to adopt a microscopic approach. I will discuss researches performed from this perspective to explore its meaning on our current way of living.

1:50 – 2:10 PM. Toward a new social interaction analysis of hunter-gatherer societies: the case of Baka

Koji Sonoda, Japan Society for the Promotion of Science

Through the case of Baka, this paper explores a possible pathway of analysis in terms of social interaction in the everyday life of hunter-gatherer societies.

2:10 – 2:30 PM. Musical synchronization in the daily conversations of the Baka in the Southeast Cameroon

Yushi Yanohara, Kyoto University

In this paper, the audio-visual footage of daily conversation of the Baka is compared against the songs performed during ritual ceremonies. The recordings are analysed to verify the similarities between the musical synchronization seen in both situations.

2:30 – 2:40 BREAK

(P21) Ethno-ornithology: advances in collaborative research

Wednesday 25th July, 2:40 – 4:10 PM. Room: SK1

Convenors: Mark Bonta, Pennsylvania State University; Robert Gosford, Central Land Council, Alice Springs

We wish to build upon themes explored in CHAGS 11 (“Human-bird relationships in the study of hunters and gatherers” sessions) that highlighted deep significances of birds in hunter-gatherer societies by focusing our attention on results and ramifications of ethno-ornithology as a collaborative venture involving outside researchers, members of hunting-gathering societies, and the birds themselves. To this end, we solicit papers exemplifying collaborative methods, outlooks, and goals, wherein members of hunter-gatherer societies work actively with outside researchers to unravel multifaceted historical and contemporary meanings and functions of avifauna. What are the origins of such research collaborations, and how are knowledge access, interpretation, and reproduction negotiated (including within the framework of broader ethnobiological projects)? How are ontologically and epistemologically distinct ornithologies reconciled between local people and outsiders as well as between social and natural scientists? What debacles are encountered, and how are they confronted? What benefits accrue to birds and to hunter-gatherer societies from these collaborations—how, for example, are bio-cultural conservation initiatives enriched, and what pitfalls are encountered along the way (given that bird conservation and protection of bio-cultural heritage may stem from quite distinct

legislative, ethical, and scientific roots)? We also solicit novel insights into hunter-gatherer culture, avifaunal culture, and the dynamic intercultural spaces created by the interactions between people and birds. What have people learned from birds, and vice versa? How do birds and people communicate with each other? What emotional connections exist between people and birds? How do birds and people share memories? We welcome theoretical and speculative papers exploring the significance of bodies of emerging literature (e.g. honeyguides, fire-following raptors) as discussed and understood by groups of collaborators.

2:40 – 2:55 PM. Firehawks in the western mind: a media analysis

Mark Bonta, Penn State Altoona; Bob Gosford, Central Land Council, Australia; Erana Loveless, University of Arizona

The phenomenon of raptors that intentionally spread fire for hunting purposes is well known to Australian Aboriginal culture, yet many outsiders remain skeptical given the lack of [Western] scientific proof. We analyze media coverage of Aboriginal knowledge in relationship to our own scholarship on this issue.

2:55 – 3:10 PM. Repatriating the wrens: totemic avifauna in Aboriginal Gippsland

John Morton, La Trobe University

This paper discusses ‘ethno-ornithology as collaboration’ in the context of avian gender totems in Aboriginal Gippsland, south-eastern Australia, and in relation to intercultural communication arising from a native title claim in the area.

3:10 – 3:25 PM. The bypass of firebreaks by avian fire spreading with implications for Aboriginal vs. European fire management styles

Erana Loveless, University of Arizona; Mark Bonta, Penn State Altoona; Robert Gosford, Central Land Council, Alice Springs

In this paper, we will examine what avian fire-spreading can mean for the strategic use of firebreaks in northern Australia. This analysis incorporates NASA MODIS Active Fire satellite data and ethnographic reports.



3:25 – 3:40 PM. What’s for grub? Crow-human relationships in New Caledonia—in absentia

Natalie Uomini and Russell Gray, Max Planck Institute for the Science of Human History

We present a mutualism between indigenous people and wild native crows in New Caledonia, and the similarities to honeyguides or ravens. We discuss traditional Indigenous knowledge of crows that complements WEIRD scientific research.

3:40 – 3:55 PM. Coastal waterfowl ecology in the Eeyou Marine Region, James Bay

Colin Scott, McGill University

This paper examines the Cree knowledge of waterfowl behaviour in contexts of marine/coastal ecological change, and the politics of engagement of that knowledge in environmental management.

3:55 – 4:10 PM. Methodology in ethno-ornithology—reflections on fieldwork in Australia’s Northern Territory

Bob Gosford, Ethno-ornithology Research Group, Australia; Mark Bonta, Penn State Altoona

An examination of the importance of appropriate protocols and methodology in ethno-ornithological fieldwork and research, with a focus on recent fieldwork undertaken in Australia’s Northern Territory.

(P48) Recent biocultural research on hunter-gatherers (II)

Wednesday 25th July, 2:40 – 4:10 PM. Room: C23 conference room

Convenor: Barry Hewlett, Washington State University, Vancouver (*in absentia*)

Chair: Zachary Garfield, Washington State University, Vancouver

This session provides a forum for recent biocultural research projects with hunter-gatherers from any part of the world. Contemporary biocultural forager research has provided insights into—among many topics—aging processes (immune functions, depression), human sleep patterns, cardiovascular diseases, dental health, leadership, inequality, and how parasites influence fertility, smoking and mate attraction. This session aims to share and discuss results of recent research and consider possible future collaborative projects. Topics could include but are not limited to hunter-gatherer health, growth, genetics, social networks, human biology, or the evolution of ritual and other issues. We are particularly interested in papers that demonstrate biocultural interactions.

2:40 – 3:00 PM. Testing models of leadership among the Chabu of southwest Ethiopia

Zachary Garfield, Washington State University; Edward Hagen, Washington State University

This study tests theoretical models of leadership with data on elected leaders among the Chabu. Using a variety of data, we report gender differences and similarities and the predictive value of three theoretical models.

3:00 – 3:20 PM. Physical activity level among the foragers of Andaman Islands: A comparative study

Ramesh Sahani, Panjab University, India

Physical activity is more appropriately a series of behaviors involving bodily movements and can be viewed from several perspectives. The Great Andamanese highly exposed group, spent highest time on resting and its related activities.

3:20 – 3:40 PM. Defecation without toilets: toward the study of sanitation activities in the hunter-gatherers

Koji Hayashi, Research Institute for Humanity and Nature, Japan; Seiji Nakao, Research Institute for Humanity and Nature, Japan; Taro Yamauchi, Hokkaido University, Japan

The purpose of this presentation is to know the sanitation activities including



space utilization in the daily activities by the Baka hunter-gatherers while comparing in the foraging lifestyle with sedentary lifestyle.

3:40 – 4:10 PM. Discussion

(P04) Exploring the senses in hunter-gatherer societies

Wednesday 25th July, 2:40 – 4:10 PM. Room: C06 conference room

Convenor: Jaroslava Panakova, Comenius University, Bratislava (in absentia)

Contemporary hunter-gatherers have been confronted with diverse acute ecological and social challenges to which they need to adapt. Numerous field observations gathered so far reflect various adaptive strategies, including, for instance, the use of new technologies in spatial orientation (Aporta & Higgs, 2005), regulation of intimacy through hiding and revealing (Dudeck & Liarskaya, 2012) or framing the hunter-gathering lifestyle itself as a strategy of adaptation to external circumstances (Safonova & Sényth, 2016). In these explorations, however, the capacity of the senses as mediators of relationship between hunter-gatherers and the world has been improperly overlooked. This panel is to reflect on how hunter-gatherers' adaptive experiences shape and are shaped by their ways of sensing. We seek to reflect upon the senses in hunter-gatherer societies as explored through, but not limited to, social categorisation, symbolic representation, encoding, folk expertise, and sensory environments (visionscapes, soundscapes, smellscapes etc.). What specific roles do the senses play in hunter-gatherers' adaptation to various challenges? What cultural constraints, specific for the hunter-gatherers, have impact on sensory encoding, use, and expertise? How can sensory research stimulate hunter-gatherer studies? How can it provide new insights on hunter-gatherers' responses and adaptations to a continually changing environment?

2:40 – 2:55 PM. Silenced soundscapes: a space for sound art in Early Prehistoric hunter-gatherer research

Benjamin Elliott, University College Dublin; Jon Hughes, University of York

This project explores the challenge of sound within hunter-gatherer archaeology, through collaboration between Early Prehistorians and Sound Artists. It will review previous work, and outline new directions for research which uses sound art.

2:55 – 3:10 PM. How hunting and gathering activities shape verbal categories of visual perception in Maniq

Ewelina Wnuk, University College London

This talk discusses visual perception among the Maniq (Semang, Thailand), focusing specifically on a dedicated set of directed verbs of looking in Maniq and their relationship to hunting and gathering practices of the group.

3:10 – 3:25 PM. As happy as possible. Photography in anthropological exploration of happiness (Chukotka, Russia)—in absentia

Jaroslava Panakova, Comenius University in Bratislava, Faculty of Social and Economic Sciences

Testing various approaches to analysis of visual conventions, together with photo elicitation interviewing, I shall explore the potential of the family photo archives in the study of happiness in rural Chukotka, Russia.

3:25 – 3:40 PM. Wik Inana

Olga Artemova, Institute of Ethnology and Anthropology, Russian Academy of Sciences

The presentation is dedicated to the contemporary indigenous community (Australia) and is focused on the efforts by the adults to transmit to the new generation their knowledge of traditional artistic heritage and skills of performance.

3:40 – 4:10 PM. Discussion

(P05) Hunter-gatherer representations of space and place

Wednesday 25th July, 2:40 – 4:10 PM. Room: SK201

Convenors: Niclas Burenhult, Humanities Lab, Lund University; Carolyn O'Meara, Universidad Nacional Autónoma de México; Mikael Rothstein, University of Southern Denmark; Peter Sercombe, Newcastle University

Format: lightning talks and general discussion

The last two decades have seen a cascade of studies of spatial representation in the languages of lesser-known communities, including diverse hunter-gatherer groups. As a result, we know a great deal about strategies, patterns and diversity in how humans represent spatial domains like motion, angular projection, deixis, topology, and landscape. At the same time, rapidly developing techniques of measurement have nurtured a number of studies of hunter-gatherer spatial behaviour during foraging and socialising. However, these two strands of inquiry remain unconnected. Furthermore, neither of them has been much concerned with its respective connection to more overarching and abstract levels of spatial representation, such as those encoded in beliefs, myth, lore, ideology, and music. Our understanding of hunter-gatherer spatial cognition and behaviour would clearly benefit from a systematic integration of these fields. This session provides an interdisciplinary meeting point for scholars interested in hunter-gatherer representations of space and place. Bringing together expertise from anthropology, linguistics, psychology, history of religions, musicology, archaeology, and the geosciences, it takes aim at the representational expression of spatial topics of core concern to hunter-gatherer studies: mobility, navigation, habitat and habitation, environmental preferences, territoriality, foraging, social spaces, and locational rituality. Which cognitive, linguistic, ideological and ritual categories are at play in everyday spatial behaviour, communication, and decision-making? How do they coincide or interact? How do strategies compare across populations, habitats and subsistence modes? Is there a common hunter-gatherer approach to spatial representation? Can exploration of present expressions of space be of help in understanding prehistoric hunter-gatherers? Does a deepened analysis of spatial representation in a particular hunter-gatherer community help to unlock knowledge about other aspects of the society? Our goal is to highlight the state-of-the-art in each field, to identify and discuss common interests, and to open up an arena for communication about ways forward.

2:40 – 2:50 PM. Introduction

Niclas Burenhult, Lund University Humanities Lab

2:50 – 2:55 PM. Eastern Penan Language Use: Articulation of Locational and Temporal Deixis

Peter Sercombe, Newcastle University

This presentation considers deixis in Eastern Penan and ways in which this reflects how 'forest' is perceived in spatial and temporal terms.

2:55 – 3:00 PM. Dwelling in the forest light scape: the Jarawa argument against a life outside the forest

Vishvajit Pandya, DA-IICT

Jarawas conceptualize space as constituted of different light conditions making places safe and productive. Within this 'light scape' forms of shelters, natural as well as architectural alter range of conditions. Consequently Jarawas resist state's instance to alter and manipulate traditional 'light time'.

3:00 – 3:05 PM. Landscape feature categorisation in two Aboriginal Australian settings

Clair Hill, Lund University, University of Sydney

Landscape in the geosciences is often conceived of as a visually prominent, large-scale and distal backdrop. This paper will present a different conception of landscape represented in the language systems of two Australian hunter-gather groups.

3:05 – 3:10 PM. Agent-based modeling as an interdisciplinary bridge in spatial humanities. Designing the modeling framework for simulation of Mesolithic settlement patterns

Kaarel Sikk, University of Luxembourg; Geoffrey Caruso, University of Luxembourg; Aivar Kriiska, University of Tartu

We present a study that seeks to create a general framework for agent-based modeling of the emergence of settlement patterns, bringing together knowledge from different domains of science. The central concept is human perception of the environment

3:10 – 3:15 PM. Hunter-gathering in Western Arnhem Land. A contextualized linguistic documentation of Bininj Kunwok orientation in the bush

Claudia Cialone, Centre of Excellence for the Dynamics of Language

This is the first project documenting Bininj Kunwok spatial navigation in the bush with action cameras and GPS. Allocentric strategies are dominant. Distance from rivers favors the choice of geomorphic over cardinal linguistic systems.

3:15 – 3:20 PM. Comcaac mobility, navigation and spatial reference – going seaward or desertward

Carolyn O'Meara, Universidad Nacional Autónoma de México

I explore the different ways the desertward-seaward axis manifests itself in Seri discourse and how this is related to natural resource availability and campsite locations, suggesting frequent mobility between the desert and the sea.

3:20 – 3:35 PM. Being lost: Ritual strategies and cosmological landscapes

Mikael Rothstein, Section of Comparative Religion, University of Southern Denmark

Loosing your way is dangerous and therefore feared by the Penan of Borneo's interior. In this presentation two rituals designed to counteract this situation, are discussed with an emphasis of cosmological structures and religious notions.

3:35 – 4:10 PM. Discussion

(P20) Handle with care: humans and their interactions with animals

Wednesday 25th July, 2:40 – 4:10 PM. Room: SK202

Convenor: Maja Pasaric, University College Dublin

Various actions of care are embedded in our daily experiences, reflecting and informing the ways in which we perceive the world and interact with others. Considerations of care in human-animal interactions are a rather understudied aspect of animal-human relationships in both past and present hunting and gathering communities. Care can be manifest through a range of different performative and bodily actions, such as the use of touch, voice, gesture, etc (Hamington, 2004). However, care can prove itself as ambiguous, messy and visceral. In some contexts it stands in close interaction with aspects of control that can lead to harsh treatment of the animals involved. Do hunter-gatherers care for animals because they rely upon them for survival, working companionship, so that they can implement various ritual practices or they do so for the simple joy of living in the co-presence of another living species as in the case of pets? How can care manifest in ways animals are treated in life and death? What notions of care pertain to hunted animals, could they in some contexts be seen in the light of major contemporary ecological and environmental concerns as well? What aspects of care does co-life with animals in hunter-gatherers' settlements require? On the other hand, can animals care for humans as well and in what ways?

2:40 – 2:43 PM. Introduction

2:43 – 2:55 PM. Interactions of care and control: human-animal relationships in hunter-gatherer communities in near-contemporary eastern Siberia and the Mesolithic of North-West Europe

Maja Pasaric and Graeme Warren, University College Dublin

This contribution explores human-animal relations in the Mesolithic of NW Europe and near-recent hunter-gatherer communities of East Siberia. Contexts of hunter-gatherers' interactions with animals implicate relations where notions of care and control are tightly bound.

2:55 – 3:10 PM. Bear-hunting, marriage and dangerous things

Andrey Filchenko, Nazarbayev University

Eastern Khanty agent-demoting constructions illustrate conventionalized cultural practice of signaling shifts in agent's control and volition. Frequent contexts for these constructions involve bear-tabu practices, special care for bears. This cultural pressures in turn, motivate speakers' choice of linguistic form, to background/conceal agency.

3:10 – 3:25 PM. Wild pets of the Algonquian Subarctic: predation, exchange, and sentiment

Robert Brightman, Reed College

Algonquian texts confirm the ontological significance in animist societies of tamed wild pets as incorporated "others" (like prey or affines) and as human-animal mediators. They equally exemplify aesthetic pleasure derived from quotidian animal companionship.

3:25 – 3:40 PM. The Inupiat whalers' interactions with bowhead whales in Northwest Alaska, USA—in *absentia*

Nobuhiro Kishigami, National Museum of Ethnology, Japan

This presentation concerns the Inupiat Whalers' Interactions with Bowhead Whales in Northwest Alaska, USA. It describes the contemporary taboos and cultural practices of the Inupiat whale hunts, and then examines historical changes in them.

3:40 – 3:55 PM. Caring dogs for hunting among the Baka hunter-gatherers of south-eastern Cameroon

Takanori Oishi, Tokyo University of Foreign Studies; Moise Mvetumbo, University of Yaoundé I, Cameroon; Evariste Fongnzossie, University of Douala

This paper describes and analyses how the Baka hunter-gatherer of southeastern Cameroon perceive and take care of their dogs in their daily life both in forest and in settlement.

3:55 – 4:10 PM. Discussion

(P29) Caring systems for the aged within the framework of life-courses (stages of life) among hunter-gatherer communities

Wednesday 25th July, 2:40 – 4:10 PM. Room: SK204

Convenor: Motomitsu Uchibori, The Open University of Japan

The idea for this session emerged from ongoing research on the formation of culture of aged people in several societies, both in comparatively "traditional" and modern social and institutional settings. The research is in the overall framework of "neo-gerontology", sponsored by the Japan Society for Promotion of Science, and covers hunter-gatherer societies—the Batek—in Peninsular Malaysia, and ex-hunter-gatherers and swidden agriculturists—the Bektan and the Iban—in Sarawak as well as village societies in rural Japan, caring institutions in Finland, and communities for the aged in the US. For CHAGS, the idea is broadened to include other stages in individuals' life-courses than the narrowly defined stage of the aged, though the latter remains the primary focus. Although the main aim of the session is to investigate the characteristics of life-courses within the framework of the caring system—or the sharing of care-giving—among hunter-gatherers, comparisons with those of farmers are encouraged, especially swid-deners who are usually adjacent to and in perpetual interaction with hunter-gatherers. Such comparisons are expected to be excellent objective resources for evaluating the characteristics of hunter-gatherers' communal features concerning the caring of the aged, the handicapped, and the weak. The session is not exclusive geographically, even if some participants specialise in Malaysian (both Peninsular and Borneon) settings. The term "life-course" is adopted in order to avoid artificial separation of "stages" of life from each other.

2:40 – 2:47 PM. Introduction

Motomitsu Uchibori, The Open University of Japan

2:47 – 3:02 PM. Aging in the Batek community of Malaysia

Aya Kawai, Chiba University

This presentation discusses the status of senescence and aging in the Batek community of Malaysia with data on their appellation practices, demographics and kinship.

3:02 – 3:17 PM. Prospects for life-courses and caring systems revealed from the changing demographic structure of the Bateq community in Peninsula Malaysia

Shingo Odani, Chiba University

This study discusses the life-course and caring systems of the Bateq inhabiting the states of Kelantan and Pahang in Peninsular Malaysia by analyzing their population distribution corresponds to the expansive pyramid type.

3:17 – 3:32 PM. Life-course as an autopoietic system: considering mechanism of social reproduction from examining Inuit's shared care-giving for child and elder

Keiichi Omura, Osaka University

This presentation examines shared care-giving practices for children and elders among the Inuit, indigenous people living in the Canadian Arctic, to elucidate mechanism of social reproduction through life-course as an autopoietic system.

3:32 – 3:47 PM. Characteristics of community of care: hunter-gatherers in the light of swidden cultivators

Motomitsu Uchibori, The Open University of Japan

This is an attempt to evaluate the possibility and scope of comparison between communities of hunter-gatherers and those of swidden cultivators, focusing on the characteristics of care-giving and care-sharing.

3:47 – 4:10 PM. Discussion

(P39) Hunter-gatherer education (I: Asia)

Wednesday 25th July, 2:40 – 4:10 PM. Room: SK205

Convenors: Jennifer Hays, Arctic University of Norway - Tromsø; Velina Ninkova, Arctic University of Norway; Edmond Dounias, French National Research Institute for Sustainable Development; Sidsel Saugestad, Arctic University of Norway

This panel invites papers focusing on the role of education in the lives of contemporary hunter-gatherers. By education we are referring broadly to intergenerational knowledge transmission that is practiced by all cultures, and also more narrowly to formal education—and to the inter-relations between these spheres. For hunter-gatherer communities today, questions related to education in both senses are inseparable from their broader struggles for survival and recognition of their rights. Cultural forms of education are based on knowledge transmission approaches that are deeply integrated into the social structures, values, cosmology, and subsistence strategies of the group. As traditional livelihoods and resources are increasingly narrowed, formal education is one route to increased economic opportunity, and ideally provides access to dominant languages and other skills needed to negotiate for their rights. Global development goals of “education for all” present schooling as the solution to improving livelihoods. However, cultural disparities and enormous structural barriers make successful participation in formal schools extremely challenging. Alternative education projects have been developed in some communities, with varying degrees of success. This panel will address the multi-faceted issues that education entails for hunter-gatherer communities. This panel is connected to the establishment of the task force Hunter Gatherer Education Research and Advocacy Group under the ISHGR (page 37).

Chair and commentator: Edmond Dounias

2:40 – 2:55 PM. Introduction

2:55 – 3:10 PM. Inclusive and sustainable educational development: rethinking Moken children's education

Jason Sanglir, Chulalongkorn University

On the Moken sea gypsies of southern Thailand, and looking at how traditional knowledge can be incorporated into their schooling for the enhancement of their children's education and preservation of their knowledge.

3:10 – 3:25 PM. In two worlds: the Jarawa School Project in the Andaman Islands

Madhumita Mazumdar and Vishvajit Pandya, DA-IICT, India

In consultation with the community of Jarawas of Andaman Islands a project for education was drawn up and implemented. The paper discusses how it was designed and implemented by the community that came out of self-imposed isolation and hostility in the year 2000.

3:25 – 3:40 PM. Everyday resistance of education in foraging Raute

Man Bahadur Shahu, Tribhuvan University, Nepal

This paper focuses on everyday resistance of education in foraging societies

3:40 – 3:55 PM. Rethinking school experience among Nayaka children in South India—*in absentia*

Noa Lavi, University of Haifa

The paper studies Nayaka perceptions of school education. Nayaka encourage formal schooling but, prioritising social knowledge and skills on top of theoretical knowledge, they perceive the importance of schools differently from teachers and development agents.

3:55 – 4:10 PM. General discussion (Asia)

(P15) Comparative studies of hunter-gatherers in Asia: from nomadic to sedentary lifestyles for long-term periods (I)

Wednesday 25th July, 2:40 – 4:10 PM. Room: SK4

Convenor: Kazunobu Ikeya, National Museum of Ethnology, Japan; Sakkarin Na Nan, Rajamangala University of Technology Lanna Nan

Among past anthropological studies of hunter-gatherers, academic theoretical contributions related to hunter-gatherers in Asia have been fewer than those related to Africa or North America. Nevertheless, regarded on a global scale, hunter-gatherers in Asia present some interesting regional characteristics: from prehistory to the present, they have adapted to diverse circumstances from the far north to tropical areas, and from terrestrial ecosystems including tundra and forests to water ecosystems including sea and lakes. It seems possible that they coexisted and had several relationships with *Homo neanderthalensis* and *Denisova* hominin during the Paleoasian period. Moreover, they maintained various relations with Chinese and Indian civilisations, some kingdoms including those of Thailand, and modern nations from advanced countries to developing nations. Furthermore, Southeast Asia and South Asia are the only areas where nomadic and semi-nomadic hunter-gatherers still exist today. In this session, the cultural continuities and social changes of hunter-gatherers in Asia from prehistory, i.e., tens of thousands of years ago, up to the present time will be considered mainly using examples of hunter-gatherers in Southeast Asia and South Asia. Moreover, in social culture, in order to associate modern ethnography with archaeological materials, we will highlight the relationship between technologies of subsistence and their symbolic behaviours including burials and accessories. Adding to this, the historical transition from nomadic to sedentary life will be one of the central themes. Through comparison of their presentations, common and disparate features of techniques, economies, and societies among hunter-gatherers in Asia can be discussed in depth. The comparison of cases across Asia will permit us to make new contributions to the future development of research on contemporary hunter-gatherer societies.

2:40 – 2:45 PM. Introduction

Kazunobu Ikeya, National Museum of Ethnology, Japan, and Sakkarin Na Nan, Rajamangala University of Technology Lanna Nan

2:45 – 3:00 PM. Technology and resource use during the Initial Early Upper Paleolithic on the Japanese Islands



Takuya Yamaoka, Department of Social and Human Studies, Faculty of Humanities and Social Sciences, Shizuoka University

Recent studies indicate that arrival of Homo sapiens on the Japanese Islands dates back to 38,000 years ago. This paper discusses technology and resource use of the first modern humans in the Japanese Islands.

3:00 – 3:15 PM. Methods of collective hunting for large ungulates among the tribes of Northern Asia in archeology and ethnography

Ekaterina Girchenko, Institute of Archaeology and Ethnography SB RAS; Oleg Kardash, Surgut State University, Russia

In the Far North of Asia annually from ancient times, herds of wild reindeer make meridional seasonal migrations. The system of hunting pits was a part of the complicated system of paddocks, which is fixed archaeologically since the early Neolithic. It was a new type of collective hunting, the result of adaptation to Northern conditions, that existed until the 20th century.

3:15 – 3:30 PM. Cross-cultural perspective of the technology and technique for hunting and gathering from the ethnographic data

Atsushi Nobayashi, National Museum of Ethnology, Japan; Yujie Peng, National Museum of Ethnology, Japan

This paper aims to argue the factors that are correlated with technology and technique of hunting and gathering, and to show the cross-cultural perspective of cultural evolution of modern humans' subsistence activities.

3:30 – 3:45 PM. Mobility and sedentism in the Mesolithic-Neolithic contact period of the Southern Caucasus

Yoshihiro Nishiaki, The University Museum, The University of Tokyo; Farhad Guliyev, Institute of Archaeology and Ethnology, National Academy of Sciences of Azerbaijan

The Neolithic of the Southern Caucasus was established as a result of interaction between the indigenous hunter-gatherers and incoming farmers. This paper ar-

gues for the continuity of the Mesolithic settlement system into the Neolithic.

3:45 – 4:00 PM. Ethnoarchaeology of Neolithic crop resiliency and adoption by ancient foragers of Taiwan

Pei-Lin Yu, Boise State University

This paper uses ethnoarchaeological data about cultivation of traditional Taiwanese crops to develop an hypothesis predicting the evolutionary tempo and mode of Taiwan's foraging to farming transition.

4:00 – 4:05 PM. Discussant: Robert Hitchcock

4:05 – 4:10 PM. Discussion

4:10 – 4:40 PM COFFEE BREAK

4:40 – 6:00 PM. Keynote address: Nurit Bird-David, "The kinship infrastructure of the hunter-gatherer world: or, paradoxes in hunter-gatherer studies and how to overcome them." Room: SK4 (page 29)

THURSDAY 26TH JULY

9:00 – 10:30 AM. Keynote address: Peter Schweitzer, “Self-determination in a resource frontier? The contemporary worlds of northern hunter-gatherers.” Room: SK4 (page 32)

10:30 – 11:00 AM COFFEE BREAK

(P15) Comparative studies of hunter-gatherers in Asia: from nomadic to sedentary lifestyles for long-term periods (II)

Thursday 26th July, 11:00 AM – 12:30 PM. Room: SK1

Convenor: Kazunobu Ikeya, National Museum of Ethnology, Japan; Sakkarin Na Nan, Rajamangala University of Technology Lanna Nan

Among past anthropological studies of hunter-gatherers, academic theoretical contributions related to hunter-gatherers in Asia have been fewer than those related to Africa or North America. Nevertheless, regarded on a global scale, hunter-gatherers in Asia present some interesting regional characteristics: from prehistory to the present, they have adapted to diverse circumstances from the far north to tropical areas, and from terrestrial ecosystems including tundra and forests to water ecosystems including sea and lakes. It seems possible that they coexisted and had several relationships with *Homo neanderthalensis* and *Denisova* hominin during the Paleasian period. Moreover, they maintained various relations with Chinese and Indian civilisations, some kingdoms including those of Thailand, and modern nations from advanced countries to developing nations. Furthermore, Southeast Asia and South Asia are the only areas where nomadic and semi-nomadic hunter-gatherers still exist today. In this session, the cultural continuities and social changes of hunter-gatherers in Asia from prehistory, i.e., tens of thousands of years ago, up to the present time will be considered mainly using examples of hunter-gatherers in Southeast Asia and South Asia. Moreover, in social culture, in order to associate modern ethnography with archaeological materials, we will highlight the relationship between technologies of subsistence and their symbolic behaviours including burials and accessories. Adding to this, the historical transition from nomadic to sedentary life will be one of the central themes. Through

comparison of their presentations, common and disparate features of techniques, economies, and societies among hunter-gatherers in Asia can be discussed in depth. The comparison of cases across Asia will permit us to make new contributions to the future development of research on contemporary hunter-gatherer societies.

11:00 – 11:15 AM. Defensive-residential complexes of the aboriginal population of Northern Asia in the middle I mill. BC – middle II mill. AD (origins, development, decline)

Svetlana Lips, Surgut State University, Russia; Ekaterina Girchenko, Institute of Archaeology and Ethnography SB RAS, Russia; Oleg Kardash, Surgut State University, Russia

In the north of Western Siberia hundreds of unique settlements—compact groups of defensive and residential complexes—are being revealed. These complexes appeared in the middle of the I Mill. BC. We believe that they originated from migrants from the South as a way of adapting to the conditions of the North.

11:15 – 11:30 AM. Braided ornaments of the Asian tribes of the Far North of Asia

Oleg Kardash, Surgut State University, Russia; Ekaterina Girchenko, Institute of Archaeology and Ethnography SB RAS, Russia

Analogies to the traditional ornaments of North Siberia in the early Neolithic we can find in the materials of Vietnam and Southern China. Perhaps the braided ornaments may indicate the relations between ancient tribes of the South and the North of Eurasia and can help to reconstruct the ways of ancient migrations.

11:30 – 11:45 AM. Technological and social interaction between hunter-gatherers and new migrants in prehistoric (Neolithic) Island Southeast Asia and Oceania

Rintaro Ono, Tokai University, Japan

This presentation explores the possible technological and social interaction between the aboriginal human groups mainly as fishing/hunter-gatherer and new Neolithic migrants who had both farming, animal husbandry and fishing/hunter-gathering skills in Island Southeast Asia and Near Oceania.



11:45 AM – 12:00 PM. Sedentarism and the continuity of the relationship between hunter-gatherers and farmers in Thailand

Shinsuke Nakai, Saga University; Kazunobu Ikeya, National Museum of Ethnology, Japan

This study examines how hunter-gatherers establish relationships with neighbors especially about farmers, from the case of Mlabri hunter-gatherer in Thailand.

12:00 – 12:15 PM. Hunter-gatherers and civilization in Asia

Kazunobu Ikeya, National Museum of Ethnology, Japan

This paper examines not only how hunter-gatherers societies with different subsistence strategies coexist in the present, but also how have hunter-gatherers established relationships with their neighbors.

12:15 – 12:20 PM. Discussant: Robert Hitchcock

12:20 – 12:30 PM. Discussant

(P33) Anarchy and hunter gatherers (I)

Thursday 26th July, 11:00 AM – 12:30 PM. Room: C06 conference room

Convenors: Graeme Warren, University College Dublin; Colin Grier, Washington State University

Recent years have seen significant archaeological contributions that examine hunter-gatherer social institutions from the perspective of anarchy theory (e.g., Angelbeck and Grier 2012) or the framework of “orderly anarchy” (e.g., Bettinger 2015). Building on a longer tradition of anthropological exploration of similar themes (e.g., Gibson & Sillander 2011), these arguments offer important insights into decentralised social institutions, the nature of authority, and the role of individual autonomy in small scale societies. Anarchism also provides a fruitful framework for understanding change over time (Rathbone 2017). This session aims to expand the geographical and temporal range of case studies that apply

anarchy approaches (and theories of anarchy) to hunting and gathering peoples, past and present, with an especial emphasis on understanding hunter gatherer organisational complexity through time. We invite archaeological and anthropological contributions from the deep past to the present, which explore the value of such approaches for illuminating key dynamics, tensions, and historical trajectories in hunter-gatherer societies. The overarching objective is to more effectively characterise the diversity of hunter gatherer social organisation and practices, and to provide new frameworks for situating and analysing their variability over time. We also aim to provide insight into the conditions under which anarchic forms of organisation might develop at multiple scales, and also influence contact and exchange with neighbouring groups.

11:00 – 11:10 AM. Introduction

11:10 – 11:25 AM. State power and cosmology among the Innu of Northeastern Canada

Émile Duchesne, University of Montreal

Drawing on Graeber and Clastres, this conference aims to discuss how the religious ideology of the Innu of northeastern Canada shape their conception of internal power and State power.

11:25 – 11:40 AM. Externalization of state power: orang asli on the eastern coast of Sumatra

Takamasa Osawa, Research Institute for Humanity and Nature, Japan

This paper explores an ambivalent attitude toward state authority among post-foragers living on the east coast of Sumatra. Describing their subjective recognition of state authority, I attempt to characterize their anarchism as the externalization of state hierarchical power

11:40 – 11:55 AM. Inequality, decentralization and anarchism: sorting out key relationships in hunter gatherer lifeways on the Northwest Coast of North America—in absentia





Colin Grier, Washington State University

Anarchism involves resistance to centralized authority to stave off structural inequalities. Yet, decentralized Northwest Coast societies involved significant inequalities. How do we reconcile this seeming contradiction both theoretically and for the Northwest Coast?

11:55 AM – 12:10 PM. Anarchist brainwash

Reinhard Blumauer, Weltmuseum Wien, Austria

What we can learn from the individual-anarchist Max Stirner in the field of hunter-gatherer studies is to radically questioning our anthropological concepts and premises; e.g. not asking whether “private” or “common property” but questioning “property” itself.

12:10 – 12:30 PM. Discussion

(L03) Indigenous land and sea management in Australia and beyond

Thursday 26th July, 11:00 AM – 12:30 PM. Room: SK1

Convenor: Robert Gosford, Central Land Council, Alice Springs

In this session we propose a series of dialogues or conversations between and among Indigenous land managers, custodians and knowledge-holders and the session audience. Through the development of individual and group anecdotes and examples guided by focussed discussion this session will have the primary purpose of exploring and documenting some of the challenges of integrating non-traditional (aka “western”) science and indigenous and local practices from a variety of lived experiences, locations and circumstances with examples provided by a number of cultural groupings. The proposal is for a semi-structured format that will encourage interaction between participants—expected to be individual and small group representatives of indigenous land managers and custodians—who each may reflect and expand upon their land management and cultural maintenance activities, motivations, experiences and interactions with

dominant societies and to draw out particular issues of concern and note about their work on and off their country and communities. Themes for the semi-structured discussion could include the importance of and development of cultural maintenance activities; issues related to sites and objects of sacred significance and knowledge; the protection, application and moderation of intercultural scientific knowledge; practical issues including funding and managing relationships between governments at local, state and federal levels; the benefits—or not—of working with NGOs and reflections on interactions between cultural practitioners from different local, regional and national areas. We encourage the development of themes from within the participant group to the fullest extent possible and note that further issues for discussion could also include the application of various tools—including for example the application of fire—used for indigenous land management and the role of conservation or protection of country for conservation, hunting or locally-specific reasons and the benefits for individuals, local hunter-gatherer societies and the broader community of such activities.

11:00 – 11:10 AM. Introduction

Mark Bonta

11:10 – 11:30 AM. Aboriginal land management in Arnhem Land

Dominic Nicholls, Mimal Land Management; Robert Redford, Mimal Land Management; Otto Champion, Arafura Swamp Rangers Aboriginal Corporation,

In this presentation, we will explore some of the approaches to Aboriginal Land Management in Arnhem Land

11:30 – 11:50 AM. The view from central Arnhem Land, NT - the Mimal Rangers and firework

Robert Redford, Mimal Land Management; Dominic Nicholls, Mimal Land Management; Otto Champion, Arafura Swamp Rangers Aboriginal Corporation

In this presentation, we will talk about the work of the Mimal ranger group, based at Weemol in central Arnhem Land, Northern Territory, Australia





11:50 AM – 12:10 PM. The development of indigenous land and sea management in northern Australia

Robert Gosford, Central Land Council, Alice Spring; Mark Bonta, Pennsylvania State University

In this paper I will outline the history of indigenous land management in Australia's Northern Territory, focussing on causes, effects, successes and difficulties. I will consider prospects for the future and the possibility of these activities as a role model for similar activities on other jurisdictions.

12:10 – 12:30 PM. The work of the Arafura Swamp Rangers Aboriginal Corporation (ASRAC)

Otto Champion, Arafura Swamp Rangers Aboriginal Corporation; Dominic Nicholls, Mimal Land Management; Robert Redford, Mimal Land Management

This presentation will cover the work of the Arafura Swamp Rangers Aboriginal Corporation (ASRAC). ASRAC's most important work involves looking after Australia's most extensive wooded swampland. Part of a 12,000 square kilometre block of land in the Northern Territory that will be managed for the next decade by more than 20 Aboriginal clans under a new management plan.

(P13) The negrito peoples of the Philippines: genetic origins, socio-cultural adaptations, and prospects for the future (I)

Thursday 26th July, 11:00 AM – 12:30 PM. Room: SK202

Convenors: Keiichi Omoto, University of Tokyo; Leslie Bauzon, University of the Philippines at Diliman

The Philippine archipelago has been critical to understanding ancient population histories in the Western Pacific, but little of this discussion has been broached at CHAGS. On the other hand, the so-called negritos of the Philippines (Agta / Aeta / Ayta / Eta, Mamanwa, Batak, etc.) have been well-discussed in hunter-gatherer studies since the 1970s, with key ethnographies and ethnoarchaeological stud-

ies helping to revise models of (for example) forager-farmer interdependencies, women hunters, settlement patterns, and tropical subsistence. At the same time, these groups have also drawn the attention of historical linguists, evolutionary anthropologists and biologists, and molecular geneticists. With groups pulled into wider political and military conflicts, and problems stemming from environmental degradation, land loss and displacement, and poverty (among some key topics), research foci have also diversified in recent decades. Although the number of researchers working on so-called negrito issues has grown, there is sometimes a lack of conversation across disciplines. This session invites researchers to consider, interdisciplinarily, the current state of knowledge about the so-called negrito groups, their positions in the modern Philippine state, their histories, and their futures, and identify key issues facing them today.

11:00 – 11:15 AM. Who are the negritos of the Philippines: a race, ethnic groups or neighbors?

Keiichi Omoto, The University of Tokyo

A brief historical overview of Philippine negrito studcaroies is presented. Population genetic, ethnographic and ethno-linguistic studies have contributed to answer who they are. Now, it is time to regard them as neighbours.

11:15 – 11:30 AM. Tasaday: what is their situation today?

Lawrence A. Reid, University of Hawai'i

Tasaday were former hunter-gatherers. The paper reports on recent efforts to contact children and grandchildren of the group and identify their current social situation, languages spoken and life-styles.

11:30 – 11:45 AM. What language endangerment tells us about negrito societies: the story of the Arta language

Yukinori Kimoto, Nagoya University

This talk aims to investigate the sociolinguistic situation of a moribund Negrito language in the Philippines, Arta, with a special focus on the relationship between



language endangerment and changes in human ecology.

11:45 AM – 12:00 PM. Ethnogenesis of of Katutubo (indigenous) Ayta: engaged anthropology of 40 years before and after Mt. Pinatubo eruption in 1991

Hiromu Shimizu, CSEAS, Kyoto University

A report of 40 years committed fieldwork with Aytas at Southwestern foot of Mt. Pinatubo, western Luzon. They have experienced drastic changes in life style and socio-cultural consciousness since the 1991 eruption.

12:00 – 12:15 PM. Reading Mag-Indi Ayta identity as hunters through games and manner of fighting

Rachelle Peneyra and Michiko Aseron, University of the Philippines College of Human Kinetics

We are Physical Education teachers undertaking the documentation of games of indigenous people of the Philippines. Our primary partners are a community of Mag-Indi Aytas in the province of Pampanga, in Central Luzon.

12:15 – 12:30 PM. Discussant: Naruya Saitou

(P36) Hunter-gatherers' food security and sovereignty: quests for self-sufficiency beyond times, places and disciplines (I)

Thursday 26th July, 11:00 AM – 12:30 PM. Room: SK204

Convenors: Shiaki Kondo, Hokkaido University; Hirofumi Kato, Hokkaido University; Taro Yamauchi, Hokkaido University

Increasing numbers of academics and community members consider food security and sovereignty as insightful analytic tools to investigate questions regarding global and regional sustainability. If we are what we eat, then self-sufficiency and resilience of foodways is the keystone of any society in the past and the present. The self-sufficiency of hunter-gatherer societies has been a hot topic of discus-

sion (e.g., the so-called “wild yam hypothesis”). What’s more, hunter-gatherers themselves take the issue of food sovereignty very seriously (e.g. Gwich’in people’s protest against oil development). In this sense, this panel hopes to provide the participants with a forum for discussion involving diverse actors. We welcome contributions from various disciplines and/or indigenous perspectives that examine the relevance of food security and sovereignty in hunter-gatherer contexts. Food security and sovereignty have been seen as contrasts: food security tends to look at food production and its economic aspects. On the other hand, food sovereignty focuses on re-establishing people’s relation to the land and the food harvested therein. In this panel, we use the terms in a very broad sense to make sure that diverse disciplines and communities can be represented.

11:00 – 11:05 AM. Introduction

Shiaki Kondo, Hokkaido University

11:05 – 11:20 AM. On Athabascan visions for provisions: culture camp and education for food sovereignty and security in interior Alaska

Shiaki Kondo, Hokkaido University

In this paper, I describe how Alaskan Athabascans revitalize “traditional” subsistence activities through “culture camp.” Culture camp is not only an example of place-based education but also that of education for food sovereignty and security.

11:20 – 11:35 AM. Animal drives as sustainable harvesting economies

Alice Kehoe, Marquette University

Driving prey into corrals or traps was practised at least since Solutrean Upper Paleolithic. Bison drives in North America involved ecological “niche construction,” destroyed by capitalist industrial bison slaughter. Settler expansion prevented rejuvenation.

11:35 – 11:50 AM. Prehistoric maritime hunter gatherer in Hokkaido and their food security

Hirofumi Kato, Centre for Ainu & Indigenous Studies, Hokkaido University

This paper examines the food security system of prehistoric maritime H-G society based on archaeological information, and will represent complex food security system based on natural recourses, trading activity and part time cultivation.

11:50 AM – 12:05 PM. Resolving the tensions between food security and sovereignty. a case-study about Pomor hunters on Svalbard

Sarah-Jane Dresscher, Arctic Centre, University of Groningen

Commercial hunting in the Arctic had huge impact on the food security and sovereignty among the commercialized hunter-gatherers. To what extent can food security be reached without sovereignty over time and food?

12:05 – 12:20 PM. Inuit food security: a challenge in a capitalistic food economy

Saara Sipola, The Arctic University of Norway

This paper examines an acute and well-documented issue of Inuit food security in the circumpolar north, with focus on northern Canada and South Greenland. Paper identifies how one major cause can be traced down to the functioning of a capitalistic food economy.

12:20 – 12:30 PM. Discussion

12:30 – 2:00 LUNCH

(P15) Comparative studies of hunter-gatherers in Asia: from nomadic to sedentary lifestyles for long-term periods (III)

Thursday 26th July, 2:00 – 3:30 PM. Room: SK1

Convenor: Kazunobu Ikeya, National Museum of Ethnology, Japan; Sakkarin Na Nan, Rajamangala University of Technology Lanna Nan

Among past anthropological studies of hunter-gatherers, academic theoretical contributions related to hunter-gatherers in Asia have been fewer than those related to Africa or North America. Nevertheless, regarded on a global scale, hunter-gatherers in Asia present some interesting regional characteristics: from prehistory to the present, they have adapted to diverse circumstances from the far north to tropical areas, and from terrestrial ecosystems including tundra and forests to water ecosystems including sea and lakes. It seems possible that they coexisted and had several relationships with Homo neanderthalensis and Denisova hominin during the Paleasian period. Moreover, they maintained various relations with Chinese and Indian civilisations, some kingdoms including those of Thailand, and modern nations from advanced countries to developing nations. Furthermore, Southeast Asia and South Asia are the only areas where nomadic and semi-nomadic hunter-gatherers still exist today. In this session, the cultural continuities and social changes of hunter-gatherers in Asia from prehistory, i.e., tens of thousands of years ago, up to the present time will be considered mainly using examples of hunter-gatherers in Southeast Asia and South Asia. Moreover, in social culture, in order to associate modern ethnography with archaeological materials, we will highlight the relationship between technologies of subsistence and their symbolic behaviours including burials and accessories. Adding to this, the historical transition from nomadic to sedentary life will be one of the central themes. Through comparison of their presentations, common and disparate features of techniques, economies, and societies among hunter-gatherers in Asia can be discussed in depth. The comparison of cases across Asia will permit us to make new contributions to the future development of research on contemporary hunter-gatherer societies.

2:00 – 2:15 PM. The Birhors and their settlement pattern

Bina Gandhi Deori and Nivedita Mitra, Visva-Bharati University, India

The historical transitions from nomadic to sedentary life of the Birhor, a hunter-gatherer community of Purulia district of West Bengal, will be discussed mainly highlighting their settlement pattern. Birhor, one of the least known jungle tribes, is now in a transitional phase between past and present. Their way of living has undergone a huge change from social, economic and cultural aspects.

2:15 – 2:30 PM. Changing hunter-gatherers, changing lens? Revisiting the Mlabri studies in Thailand

Sakkarin Na Nan, Rajamangala University of Technology Lanna Nan, Thailand

This paper aims to see how scholars construct their narratives about the Mlabri's existence and transitions. Understanding these narratives can contribute to better comparative lens for scholars to construct the model of hunter-gatherers with specific characteristics.

2:30 – 2:45 PM. From nomadic to sedentary socio-economic changes of Mlabri tribe

Ishmar Sarwar, Norachat Wongwandee, and Jakkrit Sriwan, King Mongkut's University of Technology Thonburi

Community Economic Analysis use to present Mlabri Tribe socio-economic changes: Money exchanges, habitual occupation and parttime self-employment, debt conform to their consume behavior, role of government and private organizations and their social relationship both inside and outside community changes.

2:45 – 3:00 PM. From hunting and gathering to transitioning society: participatory research for supporting the resettlement of the Mlabri community

Norachat Wongwandee, Jakkrit Sriwan, and Ishmar Sarwar, King Mongkut's University of Technology Thonburi, Thailand

This work make for the Mlabri group to improve their quality of life. This research paper focuses on how researchers have gradually engaged with the Mlabri to make master plan for hunting and gathering practices mix with introducing modern cultivation with more sustainable methods.

3:00 – 3:05 PM. Discussant: Robert Hitchcock

3:05 – 3:30 PM. General discussion

(P37) Networking, resistance, and hunter-gatherers

Thursday 26th July, 2:00 – 3:30 PM. Room: C23 conference room

Convenors: Adi Prasetyo, Diponegoro University; Lye Tuck-Po, Universiti Sains Malaysia

Environmental degradation has directly affected the sociocultural dynamics of hunting and gathering societies, ranging from outright obliteration of communities to more subtle but long-lasting social organisational changes resulting from relocation and resettlement. Documented examples of hunter-gatherer resistance include deliberate retreat and isolation, "false compliance" (in James Scott's sense) with state-sponsored projects, and direct action such as logging blockades. However, the range of effective actions available to hunter-gatherers may be limited. Often, action comes long after the damage is done and lands are already appropriated and irreversibly transformed. Successful resistance almost demands that hunter-gatherers make strategic alliances with NGOs and other civil society groups. Recent decades have seen numerous examples of pre-emptive initiatives undertaken by hunter-gatherers working with researchers and scientists, and/or civil society groups (for example, through citizen science projects or community-led afforestation programmes to establish use-rights). What are examples of alliances that also protect environmental quality in hunter-gatherer territories? Are they able to build capacity in ways that preserve or strengthen hunter-gatherer autonomies, and how? In this session, we look for examples of successful and unsuccessful networks and their origins and long-term effects, and, as well, the strategies, frameworks and mechanisms of involvement deployed by interest groups that not only "build capacity" in project-speak, but leave communities qualitatively better off.

2:00 – 2:15 PM. What protects the primary tropical forest of the Upper Baram River in Sarawak?: Networking, resistance, the Penan

Kentaro Kanazawa, Shinshu University

This study focuses on the networking among the Penan, the networking between the Penan and the farming neighbours, and the networking between the Penan and the NGOs in Sarawak and overseas.

2:15 – 2:30 PM. Hompongon: the Orang Rimba networking strategies to protect their livelihood

Ekoningtyas Margu Wardani, the Institute of Cultural Anthropology and Development Sociology, Leiden University

This paper discusses the dynamics of transformation process of the Orang Rimba hunter-gatherers in current context, especially on their networking system as one of strategies to protect their livelihood.

2:30 – 2:45 PM. Hunter gatherer group: can they resist? The study of several cases of resistance hunter gatherer group in Indonesia

Adi Prasetijo, Diponegoro University

The purpose of this paper is to show how hunter-gatherer groups in Indonesia are actually able to organize resistance against outsiders

2:45 – 3:00 PM. Indigenous peoples and disaster risk reduction in Indonesia: the experience of the Orang Rimba in Muara Kilis, Jambi

Herry Yogaswara, Research Center for Population, Indonesian Institute of Sciences

This paper discusses the experience of the Orang Rimba (Jambi) in relation with the disaster risk reduction issue, particularly on the challenges the Orang Rimba face regarding forest fires and haze in their living areas.

3:00 – 3:15 PM. The Semang peoples: shaping the future through resistance, networks, coalitions and pan-Orang Asli collaborations

Rohini Talalla, University of California, Los Angeles

Hunter gatherer Semang communities like all Orang Asli in Malaysia face accelerating economic/social change. Negotiating a sustaining pathway through retooling/up scaling skill sets already in place is discussed through the creation of wider networks and collaborations.

3:15 – 3:30 PM. Discussant: Lye Tuck-Po

(P33) Anarchy and hunter gatherers (II)

Thursday 26th July, 2:00 – 3:30 PM. Room: C06 conference room

Convenors: Graeme Warren, University College Dublin; Colin Grier, Washington State University

Recent years have seen significant archaeological contributions that examine hunter-gatherer social institutions from the perspective of anarchy theory (e.g., Angelbeck and Grier 2012) or the framework of “orderly anarchy” (e.g., Bettinger 2015). Building on a longer tradition of anthropological exploration of similar themes (e.g., Gibson & Sillander 2011), these arguments offer important insights into decentralised social institutions, the nature of authority, and the role of individual autonomy in small scale societies. Anarchism also provides a fruitful framework for understanding change over time (Rathbone 2017). This session aims to expand the geographical and temporal range of case studies that apply anarchy approaches (and theories of anarchy) to hunting and gathering peoples, past and present, with an especial emphasis on understanding hunter gatherer organisational complexity through time. We invite archaeological and anthropological contributions from the deep past to the present, which explore the value of such approaches for illuminating key dynamics, tensions, and historical trajectories in hunter-gatherer societies. The overarching objective is to more effectively characterise the diversity of hunter gatherer social organisation and practices, and to provide new frameworks for situating and analysing their variability over time. We also aim to provide insight into the conditions under which anarchic forms of organisation might develop at multiple scales, and also influence contact and exchange with neighbouring groups.

2:00 – 2:15 PM. “Primitive communism” or “primal anarchy”: anarcho-primitivism’s utilization of hunter-gatherer studies as comparative critique of civilizations

Kevin Tucker, Black and Green Press, United States; James Van Lanen, Alaska Department of Fish and Game

Continuing efforts to grasp the nature of hunter-gatherer societies have offered new terms and concepts that allow more critical insights to HG studies, confluence of histories, cultural critiques, and contemporary attempts to enact HG lifeways.

2:15 – 2:30 PM. An anarchist perspective on the ‘origins of agriculture’ in southwest Asia

Tobias Richter, University of Copenhagen

This paper considers the social, cultural and economic changes during the so-called ‘Neolithic Revolution’ in southwest Asia between c. 15,000 – 8500 years ago from an anarchist perspective.

2:30 – 2:45 PM. Lanoh and the communal challenge: newly sedentary hunter-gatherers and anarchic solidarity

Csilla Dallos, St. Thomas University

This paper examines the extent to which attributes associated with anarchic solidarity, such as fellowship, decentralized social institutions, and “cooperative autonomy” continue to apply to newly sedentary Lanoh hunter-gatherers and forest collectors in Peninsular Malaysia.

2:45 – 3:00 PM. Liminal forms of representation in egalitarian societies

Daniel Kricheff, Anthropology Department, University College London

This paper considers the ‘egalitarianism’ of immediate return societies as an institutionalised form of social and political action, examining speech and representation, particularly cases where hunter-gatherers engage in dangerous but productive relations with other peoples.

3:00 – 3:15 PM. Inequality, resistance and the Mesolithic of NW Europe

Graeme Warren, UCD School of Archaeology

This paper considers the social arenas in which power and counter-power strategies developed in the Mesolithic of Europe, drawing on a loosely comparative framework between the British & Irish Isles and Southern Scandinavia.

3:15 – 3:30 AM. Discussion

(P17) Cultural maps and hunter-gatherers’ being in the world

Thursday 26th July, 2:00 – 3:30 PM. Room: SK201

Convenor: Ute Dieckmann, Cologne University

So-called “cultural maps” are generally produced with and for indigenous communities including hunting and gathering communities. Cultural maps are tools to promote and protect cultural diversity, they are aimed at empowering communities and strengthening identities and they are used in court (e.g. for land claims) (cf. UNSECO 2009). Often, they are produced with the assistance of anthropologists, linguists or archaeologists working with the respective communities. However, maps themselves—although meant to be neutral visual representations of areas or regions (usually on a flat surface)—are rooted in specific historical contexts and human interactions with the environment. This session invites discussion about the extent to which cultural maps are able to get across what it means for hunter-gatherers to be in the world, i.e. their engagement and relationship with the environment. We invite contributions that discuss opportunities and constraints of cultural maps for hunter-gatherers and that explore complementary or alternative ways (including other tools and media) to reflect hunter-gatherers’ relations to the environment.

2:00 – 2:20 AM. Cultural maps: valuable tools or a distortion of hunter-gatherer views?

Ute Dieckmann, University of Cologne

Based on a cultural mapping project of the Etosha National Park (Namibia) undertaken with the (former) inhabitants, this talk will invite discussion about the potential, limitations and risks involved in cultural mapping with hunter-gatherers.

2:20 – 2:35 AM. ‘Our hearts were happy here’: recollecting acts of dwelling and acts of clearance through mapping on-site oral histories in west Namibia

Sian Sullivan, Bath Spa University

Oral histories recorded at significant places in west Namibia are used to (re)inscribe occluded practices of dwelling for Khoe hunter-foragers and small stock pastoralists who were evicted from intimately known cultural landscapes through historical circumstances.

2:35 – 2:50 AM. Putting Penan knowledge on the map: making sense of tana' pengurip

Baptiste Laville, Bruno Manser Fonds; Joe Komeok, KERUAN

Based on the Penan Community Maps (2017), the Eastern Penan concept tana' pengurip is, first, clarified and, second, compared to the Iban legally recognized concepts pemakai menoa and pulau galau.

2:50 – 3:05 PM. Indigenous cultural map-making as process: a case study from the Lander Warlpiri

Petronella Vaarzon-Morel, The University of Sydney

This paper presents a case study of a cultural mapping project funded and directed by Warlpiri people in Central Australia with the collaboration of anthropologists. I consider what is at stake for Warlpiri engaging in this process.

3:05 – 3:20 PM. Dayak Punan's networking

Angela Iban, Universitas Gadjah Mada

Living in a settlement does not mean the Dayak Punan community in North Kalimantan left their culture as a hunter-gatherer society. They still live from forest products. This is about their resistance and how they see and expect their forest.

(P13) The negrito peoples of the Philippines: genetic origins, socio-cultural adaptations, and prospects for the future (II)

Thursday 26th July, 2:00 – 3:30 PM. Room: SK202

Convenors: Keiichi Omoto, University of Tokyo; Leslie Bauzon, University of the Philippines at Diliman

The Philippine archipelago has been critical to understanding ancient population histories in the Western Pacific, but little of this discussion has been broached at CHAGS. On the other hand, the so-called negritos of the Philippines (Agta / Aeta

/ Ayta / Eta, Mamanwa, Batak, etc.) have been well-discussed in hunter-gatherer studies since the 1970s, with key ethnographies and ethnoarchaeological studies helping to revise models of (for example) forager-farmer interdependencies, women hunters, settlement patterns, and tropical subsistence. At the same time, these groups have also drawn the attention of historical linguists, evolutionary anthropologists and biologists, and molecular geneticists. With groups pulled into wider political and military conflicts, and problems stemming from environmental degradation, land loss and displacement, and poverty (among some key topics), research foci have also diversified in recent decades. Although the number of researchers working on so-called negrito issues has grown, there is some-times a lack of conversation across disciplines. This session invites researchers to consider, interdisciplinarily, the current state of knowledge about the so-called negrito groups, their positions in the modern Philippine state, their histories, and their futures, and identify key issues facing them today.

2:00 – 2:15 PM. New threats and vulnerability among the Mamanwa in Southern Philippines

Nimfa Bracamonte, Mindanao State University-Iligan Institute of Technology

The Mamanwa in Northeastern Mindanao face economic, political and sociocultural issues arising from the entry of mining enterprises. The advent of modernity have displaced them through exploitation of their natural resources

2:15 – 2:30 PM. The plight of the Mamanwas, first peoples of the Philippines

Luzminda Caga, MAMASANSISU Mamanwa Tribal Organization

It's about the plight of the Mamanwas, first people of the Philippines who had been marginalized since history unfolded can be openly dealt by civil society in the hope of responding to the challenges confronting them.

2:30 – 2:45 PM. Our ancestor's tale: the dying "Mamanwa" of Mindanao

Fernando Almeda Jr., Surigaonon Heritage Center; Leslie Bauzon, University of the Philippines Diliman; Samuel M. Briones, Gingoog Christian College, Philippines

This paper deals with the plight of the Mamanwa, 'People of the Mountain' who are threatened with extinction by large-scale mining, in Surigao del Norte which is de-stroying the forest, "the basis of their existence".

2:45 – 3:00 PM. Negritos of the mountains: their place in the history of the Philippine nation

Leslie Bauzon, University of the Philippines Diliman, Quezon City (retired); Fernando A. Almeda Jr, Surigaonon Heritage Center, Philippines; Samuel M. Briones, Gingoog Christian College, Philippines

This paper aims to highlight the role of the Negritos including the Mamanwa as First Peoples of the Philippines; and describe their contribution to the formation of early human life and culture in Filipino society.

3:00 – 3:15 PM. Discussant: Tomoaki Nishihara

3:15 – 3:30 PM. Discussant: P. Bion Griffin

(P36) Hunter-gatherers' food security and sovereignty: quests for self-sufficiency beyond times, places and disciplines (II)

Thursday 26th July, 2:00 – 3:30 PM. Room: SK204

Convenors: Shiaki Kondo, Hirofumi Kato, and Taro Yamauchi, Hokkaido University

Increasing numbers of academics and community members consider food security and sovereignty as insightful analytic tools to investigate questions regarding global and regional sustainability. If we are what we eat, then self-sufficiency and resilience of food-ways is the keystone of any society in the past and the present. The self-sufficiency of hunter-gatherer societies has been a hot topic of discussion (e.g., the so-called "wild yam hypothesis"). What's more, hunter-gatherers themselves take the issue of food sovereignty very seriously (e.g. Gwich'in people's protest against oil development). In this sense, this panel hopes to provide the participants with a forum for discussion involving diverse actors. We welcome con-

tributions from various disciplines and/or indigenous perspectives that examine the relevance of food security and sovereignty in hunter-gatherer contexts. Food security and sovereignty have been seen as contrasts: food security tends to look at food production and its economic aspects. On the other hand, food sovereignty focuses on reestablishing people's relation to the land and the food harvested therein. In this panel, we use the terms in a very broad sense to make sure that diverse disciplines and communities can be represented.

2:00 – 2:15 PM. Daily behavior and food procurement activities of Baka children in central African rainforest

Izumi Hagino and Taro Yamauchi, Hokkaido University

We aimed to clarify the food procurement by pygmy hunter-gatherers' children in forest camping. They spent comparable time and obtained much amount of protein (80% of their daily required amount).

2:15 – 2:30 PM. Linking changing diets to culture, environment and local politics—multiple perspectives on food (in)security among the Khwe San in Namibia

Anita Heim, University of Helsinki

This study explores the factors influencing modern diet and food security of the former hunter-gatherer Khwe San group in Namibia, who face several restrictions on livelihood and food acquisition activities.

2:30 – 2:45 PM. Food security for Mentawai people in South Pagai Islands, Mentawai Island, Indonesia

Yunisra Putri Rambe, SurfAid International Indonesia; Ekoningtyas Margu Wardani, the Institute of Cultural Anthropology and Development Sociology, Leiden University

This paper discusses food security of the Mentawai People in Pagai Islands, Mentawai. It explains current food security status of the isolated communities that will serve as lesson learned for other hunter-gatherers in other places.

2:45 – 3:00 PM. Khmu foraging traditions and their contributions to household food security in Northern Lao PDR

Michelle Roberts, University of Nevada Reno and California State University Sacramento

Modern day Khmu foraging strategies, the importance and integration of foraged products to Khmu livelihoods, products collected, gender allocation of foraging activities, negotiations of access, and marketability of foraged products will be discussed.

3:00 – 3:05 PM. Discussant: Shiro Sasaki

3:05 – 3:10 PM. Discussant: Tomoaki Nishihara

3:10 – 3:30 PM. Discussion

3:30 – 4:00 PM COFFEE BREAK

4:00 – 5:30 PM ISHGR business meeting. Room: SK4.

FRIDAY 27TH JULY

(P26) Land rights challenges for mobile foragers (I)

Friday 27th July, 9:00 – 10:30 AM. Room: SK1

Convenors: Kirk Endicott, Dartmouth College; Yogeswaran Subramaniam, University of Malaya

Although land rights problems are common to many Indigenous communities, these issues are arguably more pronounced in the case of mobile foragers for a number of reasons, including:

- fundamental property and land law concepts adopted both internationally and domestically—such as “occupation,” “exclusivity,” and “alienability”—are skewed towards a settled lifestyle, the market economy, and the commodification of land and its fruits;
- prejudiced views on societal progress and the scale of social organisation see mobile foragers as at the lowest stage of development and in need of “civilising,” including removal from their traditional areas;
- formal land and resource administration laws, a reflection of state policies and priorities for state sovereignty and land and resources use, are mostly at odds with the legal recognition of large areas, which are needed for the survival and self-determination of mobile foragers.

This session builds on case studies of legal problems faced by mobile foragers in negotiating the space between law and justice like those described in CHAGS XI, notably in the session entitled “Hunter-Gatherers and the Law.” In this session we hope to examine and learn from the sources of conflict between the philosophies, beliefs, and assumptions regarding rights to land and resources held by mobile foragers and those of national governments and their legal systems. One practical goal is to discern promising arguments for land, resource, or territorial rights claims by mobile foragers, perhaps drawing on recent international and domestic developments that suggest that the connections mobile foragers have with their respective areas and resources can be recognised as legally enforceable rights.

9:00 – 9:15 AM. Your land is our land: recognition of forager rights in settler states

Nicolas Peterson, Australian National University

In this paper I will explore the moral, political, and economic issues influencing the willingness to recognise forager land rights in settler states.

9:15 – 9:30 AM. Hunter-gatherer scale and global approaches to land rights

Jennifer Hays, Arctic University of Norway, Tromsø

This paper examines the challenges that hunter-gatherer group size poses to the realization of land rights, at local and global levels. It focuses on how research-based approaches could support communities' efforts towards self-determination.

9:30 – 9:45 AM. Litigating mobile resources rights: prospects, challenges and limitations of human rights law

Jeremie Gilbert, University of Roehampton

Looking at ongoing cases of litigation on mobile land and natural resources rights, this presentation explores the prospects, challenges and limitations of using courts and legal proceedings for the recognition of mobile resources rights.

9:45 – 10:00 AM. Land rights, control and development: the experience of the #Khomani Bushman of South Africa

Julie Grant, University of Johannesburg (affiliate)

In South Africa, the development of #Khomani Bushman land, is led by government appointed personnel and funders. Economic development is prioritised over cultural processes so development may be inhibiting and/or undermining the continuance of tradition.

10:00 – 10:15 AM. Paradigm shift: indigenous peoples' land rights in the Okavango

Leburu Molatedi Andrias, Indigenous Peoples of Africa Coordinating Committee, Botswana

A closer look at Botswana's policies of non-racial discrimination reveals their assimilatory and discriminatory nature that has led to the San losing their ancestral lands and territories, culture, and worse, their identity.

10:15 – 10:30 AM. Discussion

(P16) Hunter-gatherer musics: an exploratory discussion

Friday 27th July, 9:00 – 10:30 AM. Room: C23 conference room

Convenors: Alice Rudge, Independent Scholar; Jerome Lewis, University College London

Though there has been valuable work done on music in individual hunter-gatherer societies, discussion that bridges group/geographical divides is lacking. This panel seeks to foster such discussion, through presentations on groups across geographical locations and situations, and across disciplinary specialisms. Papers need not necessarily span these divides in themselves, but this comparative element will be discussed during the round table. As many hunter gatherer societies have different conceptualisations of music that may include, play, dance, ritual, or sound, presenters are encouraged to pay attention to emic definitions of what might be referred to as "music" in the society in question. "Music" will be defined broadly. Presenters are asked to reflect on broader issues such as; do musical practices reveal or construct deeper structures that are reflected in other domains of life? How do hunter-gatherers conceptualise what might be described as "musical"? How is musical knowledge and skill transmitted and embodied? What does an awareness of the similarities and differences between musical practices across groups and continents contribute to the discussion of those groups? How are musical practices changing? How does the study of music reveal insights into broader anthropological issues in hunter-gatherer studies such as sharing, egalitarianism, ecological relationships, gender relationships or linguistics?

9:00 – 9:10 AM. The paradox of the performing 'Pygmy'

Stan Frankland, University of St Andrews

Singing and dancing are synonymous with positive understandings of African 'Pygmies'. However, various performance events reveal a complex, shifting web of power relations. Inequalities and hypermarginality continue to define the world of the 'Pygmies'.

9:10 – 9:20 AM. Music, pleasure and culture: soundly organised people in a musically organised hunter-gatherer civilisation

Jerome Lewis, UCL

Western Pygmy groups highly appreciate forest spirit rituals that produce joy and transmit socio-aesthetic standards guiding culturally appropriate action. The temporal duration and spatial distribution of this musical style suggests civilizational coherence of great antiquity.

9:20 – 9:30 AM. Some distinctive features of hunter-gatherer musics?

Geoffrey Benjamin, Nanyang Technological University

With reference to the Malay World and beyond, reasons are proposed for the differences between hunter-gatherers' musical performance structures and those of their sedentary neighbours, even when they share the same melodic motifs.

9:40 – 9:50 AM. From a drifting to violent spirit: micro-politics of Jengi dance among Aka foragers in the Northeastern Republic of the Congo

Kiyoshi Takeuchi, Research Institute for Humanity and Nature, Japan

This study explores the micro-politics of the Jengi dance among Aka Forest foragers, focusing on changes in performances over time and the socio-economic impact of the outside world.

9:50 – 10:00 AM. The sounds of longing: the role of 'music' in Batek people's relationship with the forest

Alice Rudge, Independent Scholar

A discussion of the role played by people's emotional responses to singing and playing musical instruments in Batek socio-aesthetics.

10:00 – 10:10 AM. Recognition of intent in infant-directed singing? Another look at music and universality across three hunting-gathering groups—in absentia

Fabia Franco, Middlesex University; Simone Falk, Paris-3 University

Lullabies and playsongs embody universal caregiving needs (soothing, engaging) rooted in intrinsic characteristics of human infants. The results show that BaYaka M'bendjele, Maniq and Batek hunter-gatherers differentiate Western lullabies from playsongs.

10:10 – 10:20 AM. BaAka song style in Central African Republic (Bagandou region)

Michelle Kisliuk, University of Virginia

BaAka song style requires especially interactive collective listening and responding, fostering broader egalitarian social values that BaAka maintain on a daily basis, and which respond to the changing circumstances of their lives.

10:20 – 10:30 AM. Reviving memories of pinloin: the Jahai musician's mechanism for sustaining musical heritage

Clare Chan, Universiti Pendidikan Sultan Idris

This paper discusses the sustainability of pinloin, the Jahai's musical heritage within the realm of Islamisation, livelihood change and tourism encounters.

(P19) The animal "other": encounters with non-human animals (I)

Friday 27th July, 9:00 – 10:30 AM. Room: SK201

Convenors: Anna Fagan, The University of Melbourne; Ran Barkai, Tel-Aviv University

The utilitarian conception and taxonomic separation of animals inherent in Western philosophy and archaeological theory has seriously impacted how we conceive of non-human agency, interspecies relations, and political and ecological concerns. Indeed, the commodification and estrangement of animals that underpins current Western environmental relations is but a recent and culturally contingent phenomenon, derived from prevailing economic changes that originated in early modern Europe. However, coinciding with the understandings of indigenous peoples from across the globe, recent theoretical perspectives in the social sciences have interrogated the Euro-modern divide between nature and culture and the objectification of non-humans. Many indigenous peoples consider animals as potentially persons with sentience and intentionality and continue to fight for their political recognition. Scholastic conceptual developments and indigenous social movements demonstrate that taking other systems of knowledge on equal intellectual terms is not only a matter of political exigency, but also constitutes a more inclusive, reflexive, and critical anthropology and archaeology. Thus, it is the aim of this session to move beyond anthropocentrism, functionalism, subsistence, and representationalist logic to explore multi-species engagements and the complex and nuanced ways in which animals co-shape past and present worlds. In the fields of anthropology and archaeology, we want to reconsider animal hunting, consumption, deposition, treatment, and production. This might involve but is not limited to: the use of animal skins and artefacts to gain their perspectives or harness their effective action; their depiction in iconography along with images of hybridity, transformation, and animal perception; the potentially existentially risky practices of hunting; and their presence in architecture and burial contexts. Through critical analysis of interspecies relations, engagements, and non-human points-of-view, we hope to build open-ended understandings of animal others. We welcome presentations by indigenous speakers, anthropologists and archaeologists, as well as anyone else with an interesting take.

9:00 – 9:20 AM. A sustainability approach to human-animal relationships

Theresa Nelson, The University of Sheffield

This paper takes a sustainability focus in understanding human-animal relationships by characterising the energy demands and dissipation of a prehistoric “hunting and gathering” society.

9:20 – 9:40 AM. Affective bonds: human-animal kinship in Neolithic Southwest Asia

Anna Fagan, The University of Melbourne

This paper explores the notion that social relations are interpersonal, not intraspecific, through case studies of human-animal engagements from prehistoric Southwest Asia.

9:40 – 10:00AM. Aleutian ecosystem engineers: shaping the Aleutian Islands and waters for community sustainability

Katherine Reedy, Idaho State University

This paper explores contemporary human-natural constructions of the Aleutian landscape and waters. It documents how these engineered resources have been critical to human sustainability.

10:00 – 10:30 AM. Discussant: Anna Fagan

10:30 – 11:00 AM COFFEE BREAK

(P26) Land rights challenges for mobile foragers (II)

Friday 27th July, 11:00 AM – 12:30 PM. Room: SK1

Convenors: Kirk Endicott, Dartmouth College; Yogeswaran Subramaniam, University of Malaya

Although land rights problems are common to many Indigenous communities, these issues are arguably more pronounced in the case of mobile foragers for a number of reasons, including:

- fundamental property and land law concepts adopted both internationally and domestically—such as “occupation,” “exclusivity,” and “alienability”—are skewed towards a settled lifestyle, the market economy, and the commodification of land and its fruits;

- prejudiced views on societal progress and the scale of social organisation see mobile foragers as at the lowest stage of development and in need of “civilising,” including removal from their traditional areas;
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This session builds on case studies of legal problems faced by mobile foragers in negotiating the space between law and justice like those described in CHAGS XI, notably in the session entitled “Hunter-Gatherers and the Law.” In this session we hope to examine and learn from the sources of conflict between the philosophies, beliefs, and assumptions regarding rights to land and resources held by mobile foragers and those of national governments and their legal systems. One practical goal is to discern promising arguments for land, resource, or territorial rights claims by mobile foragers, perhaps drawing on recent international and domestic developments that suggest that the connections mobile foragers have with their respective areas and resources can be recognised as legally enforceable rights.

11:00 – 11:15 AM. Legal obstacles to rights recognition, sustainable commodity production and forest conservation on forest peoples’ lands in South-East Asia

Marcus Colchester, Forest Peoples Programme

Malaysian and Indonesian forest peoples combine foraging with small-scale commodity production but legal limitations make them vulnerable to dispossession by land developers. Sustainability standards for development and set-asides require rights recognition but are ineffective without legal reform.

11:15 – 11:30 AM. Native title recognition in Australia: expectations, limitations, aspirations and the role of anthropology

Kingsley Palmer, Appleby Consulting Pty Ltd, Australia

The Mabo case and ensuing legislation (Native Title Act) is described. The uses of anthropology in the proof of native title are discussed and difficulties for both the claimants (Indigenous Australians) and the researchers identified.

11:30 – 11:45 AM. Orang Laut rights to land and sea: integrated resource zones in the Riau Archipelago

Vivienne Wee, Singapore University of Social Sciences AND Ethnographica Private Limited; Cynthia Chou, University of Iowa

Access to land has always been important to the Orang Laut of the Riau Archipelago. Sea and land form an integrated resource zone for them, providing a continuum of resources.

11:45 AM – 12:00 PM. Displacement in Divilacan. How Philippine hunter-gatherers lose their land to development—in absentia

Renée Hagen, University of California, Los Angeles; Merlijn Van Weerd, Universiteit Leiden, and Tessa Minter, Universiteit Leiden. Paper to be read by Tessa Minter

Despite two decades of legal processes, the Agta in the Philippines still await titling of their ancestral land, while being displaced by development projects. In its failure to provide the tenurial security that it promises, Philippine indigenous rights legislation contributes to greater economic, social and spiritual insecurity among the country’s last foraging population.

12:00 – 12:15 PM. Contested land use and life in Olekma river basin (East Siberia): natural reserve and hunters’ village interactions

Donatas Brandišauskas, Vilnius University

This paper describes how the establishment of a strict nature reserve (zapovednik) on the Olekma River in East Siberia affected the Evenki reindeer herders and hunters’ sense of wellbeing, subsistence, land use and self-consciousness.

12:15 – 12:30 PM. Discussion

(P49) Open-themed: panels (III)

Friday 27th July, 11:00 AM – 12:30 PM. Room: C23 conference room

These sessions are open to papers on any topic or theme of relevance to conference concerns. All disciplines are welcome.

11:00 – 11:15 AM. Description of a Central African rainforest hunter-gatherers society through her language: the collective experience of the Encyclopaedia of the Aka Pygmies—in absentia

Serge Bahuchet, MNHN; Alain Epelboin, CNRS; Susanne Fürniss, CNRS

This communication will present the accomplishment of a long-term interdisciplinary study, to publish a collective dictionary of 17 volumes on the Aka Pygmies, describing their way of life and relations with the rainforest and their neighbours through their language

11:15 – 11:30 AM. Romanticizing hunter gatherers: the mischievous “molong” meme

Ian Mackenzie, independent scholar

The Penan word “molong” is widely believed to denote an ethic of sustainability. Yet nomadic society never had such a concept. The error is corrected, and the Penans’ true view of nature explored.

11:30 – 11:45 AM. Transition from foraging to farming: a case study in two Eastern Penan communities in Sarawak

Rainer Weisshaidinger, Research Institute of Organic Farming (FiBL); Marvin Heuduck, Division of Livestock Sciences, University of Natural Resources and Life Science (BOKU) Vienna; Garen Jengan, Community of Long Lamai, Malaysia; Alexander Hollaus, Research Institute of Organic Farming FiBL; Maria Wurzing, Centre for Development Research, University of Natural Resources and Life Science (BOKU) Vienna; Werner Zollitsch, Division of Livestock Sciences, University of Natural Resources and Life Science (BOKU) Vienna

Almost all of the Eastern Penan communities are in transition from foraging to farming. We are using a participatory research approach to investigate historical aspects towards sedentism and nowadays challenges of farming.

11:45 AM – 12:00 PM. Hunting patterns of the Jahai indigenous community in northern Peninsular Malaysia

Vivienne Loke, University of Nottingham Malaysia Campus; Ahimsa Campos-Arceiz, University of Nottingham Malaysia Campus

We identified that the Jahai practice traditional wildlife hunting methods for subsistence. They still use traditional weapons to hunt and almost all the meat caught is for self-consumption, very little is traded with outsiders.

12:00 – 12:15 PM. Coping with changes: the reconstruction of place and identity among the Batek in Taman Negara, Pahang, Malaysia

Zanisah Man, Universiti Kebangsaan Malaysia; Sharina Halim, Universiti Kebangsaan Malaysia

Taman Negara Pahang (National Park of Pahang), is internationally well-known as one of Malaysia’s major tourism destination due to its outstanding natural and cultural heritage values. The paper aims to understand the Batek perceptions towards cultural tourism and sense of space within their shared settlements.

12:15 – 12:30 PM. Discussion

(P19) The animal “other”: encounters with non-human animals (II)

Friday 27th July, 11:00 AM – 12:30 PM. Room: SK201

Convenors: Anna Fagan, The University of Melbourne; Ran Barkai, Tel-Aviv University

The utilitarian conception and taxonomic separation of animals inherent in West-

ern philosophy and archaeo-logical theory has seriously impacted how we conceive of non-human agency, interspecies relations, and political and ecological concerns. Indeed, the commodification and estrangement of animals that underpins current Western environmental relations is but a recent and culturally contingent phenomenon, derived from prevailing economic changes that originated in early modern Europe. However, coinciding with the understandings of indigenous peoples from across the globe, recent theoretical perspectives in the social sciences have interrogated the Euro-modern divide between nature and culture and the objectification of non-humans. Many indigenous peoples consider animals as potentially persons with sentience and intentionality and continue to fight for their political recognition. Scholastic conceptual developments and indigenous social movements demonstrate that taking other systems of knowledge on equal intellectual terms is not only a matter of political exigency, but also constitutes a more inclusive, reflexive, and critical anthropology and archaeology. Thus, it is the aim of this session to move beyond anthropocentrism, functionalism, subsistence, and representationalist logic to explore multi-species engagements and the complex and nuanced ways in which animals co-shape past and present worlds. In the fields of anthropology and archaeology, we want to reconsider animal hunting, consumption, deposition, treatment, and production. This might involve but is not limited to: the use of animal skins and arte-facts to gain their perspectives or harness their effective action; their depiction in iconography along with images of hybridity, transformation, and animal perception; the potentially existentially risky practices of hunting; and their presence in architecture and burial contexts. Through critical analysis of interspecies relations, engagements, and non-human points-of-view, we hope to build open-ended understandings of animal others. We welcome presentations by indigenous speakers, anthropologists and archaeologists, as well as anyone else with an interesting take.

11:00 – 11:20 AM. The farmer with an elephant bride: human-elephant relations in Peninsular Malaysia

Lim Teckwyn, Vivienne Loke, and Ahimsa Campos-Arceiz, University of Nottingham Malaysia Campus

We review human-elephant relations in Malaysia and survey attitudes towards crop-raiding. Our results suggest that hunter-gatherers have greater tolerance than swiddeners and we suggest that wildlife management plans take this into account.

11:20 – 11:40 AM. Ways of the hunting dog: the German pressure hunt from one animal's perspective

Thorsten Gieser, University of Koblenz-Landau

In this paper I explore hunting in Germany as a multi-species engagement from a (anthropologically) de-centralised perspective by asking, what does one particular hunting dog (called Jakko) do?

11:40 AM – 12:00 PM. Animal attunements: Ceq Wong perceptual modalities as windows into nonhuman life worlds

Justin Weinstock, Universiti Sains Malaysia

This paper explores how an indigenous people's perceptual modalities inform their understandings of animal ontologies, following the Ceq Wong of Peninsular Malaysia in traditional forest-dwelling contexts and more recently through their occupation in elephant husbandry.

12:00 – 12:30 PM. Discussant: Anna Fagan

(P10) Coastal societies or maritime hunter-gatherers? Maritime adapted peoples in the context of contemporary and historic developments within Southeast Asia (II)

Friday 27th July, 11:00 AM – 12:30 PM. Room: SK202

Convenors: Phillip Endicott, Musée de l'Homme; Jacques Ivanoff, Musée de l'Homme; Maxime Boutry, independent scholar

Populations scattered along the west coast of Malaysia, Thailand, Burma, Borneo, Sulawesi and the Sulu archipelago in the Philippines, share a history of association with the sea or activities related to it. They also speak dialects of the Malayo-Polynesian branch of the Austronesian language family, which is estimated to have expanded throughout the region around 4,000 years ago. This orientation

to the sea is a common link but only one of a number of flexible strategies used to engage with the continental societies around them, which can include farming, iron-forging, and pottery-making. The engagement with mainstream society is usually a two-way process of engagement whereby hunters of the sea may abandon many of their traditional practices, while groups coming into contact with them often incorporate a new corpus of knowledge into their own use of space and resources. This is often part of sociocultural strategies of engagement in symbiotic networks that encompass a complex coastal society. These strategies increasingly face new challenges, including the on-going process of national integration, the privatisation of fisheries, and the leisure industry. On a regional scale, there may be long histories of interaction between different groups of sea nomads, and collectively with other parts of Island Southeast Asia and beyond. The remit of this session is to bring together researchers specialising in archaeology, social anthropology, comparative linguistics, historical ethnography, and population genetics, to share their findings and explore ways of better integrating these different lines of evidence within a common approach to peoples of the sea.

11:00 – 11:15 AM. Recognition of an ethnic identity: a dilemma of the Bajau in Mindanao, Philippines

Erlinda Burton, Dept. of Sociology & Anthropology, Xavier University-Ateneo de Cagayan

The Bajau in Mindanao displaced by political, and social conflicts and had gone to live around urban centers to survive. Their ethnic identity as indigenous people was questioned due to nature of their ancestral domain.

11:15 – 11:30 AM. Sea peoples' creolism and its political settings in Southeast Asian maritime world

Kazufumi Nagatsu, Toyo University

This presentation explores the ethnogenesis of a creole group of "sea peoples" and its political settings in the Southeast Asian maritime world. The discussion focuses on the Sama-Bajau.

11:30 – 11:45 AM. Of pirates and fish people: coastal societies of maritime South-

east Asia in the eyes of medieval Arab travellers

Aglaia Iankovskaia, Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences

The paper attempts a review of references to the coastal societies of Maritime Southeast Asia found in medieval Arab travel accounts.

11:45 AM – 12:00 PM. Coastal societies or maritime hunter-gatherers? Maritime adapted peoples in the context of contemporary and historic developments within Southeast Asia

Jacques Ivanoff, CNRS; Maxime Boutry, IRD

The binomial organisation and the pivot strategy (Moken/Moklen, Samal/Sama) is a very old and well organize system which prove that the Sea Nomads are also Land Nomad and that the classification between sea and land is not enough.

12:00 — 12:15 PM. Between land and sea: social organisation of Moken-Burmese communities of the Myeik Archipelago (Myanmar)

Maxime Boutry, IRD

The social organisation of mixed Burmese-Moken communities is in great part shaped by their relationship to the binomial land and sea nature of the archipelagic territory, evolving according to new economic stakes affecting the archipelago.

12:15 – 12:30 PM. Discussion

(P39) Hunter-gatherer education (II: Southern Africa)

Friday 27th July, 11:00 AM – 12:30 PM. Room: SK205

Convenors: Jennifer Hays, Arctic University of Norway - Tromsø; Velina Ninkova, Arctic University of Norway; Edmond Dounias, French National

Research Institute for Sustainable Development; Sidsel Saugestad, Arctic University of Norway

This panel invites papers focusing on the role of education in the lives of contemporary hunter-gatherers. By education we are referring broadly to intergenerational knowledge transmission that is practiced by all cultures, and also more narrowly to formal education—and to the inter-relations between these spheres. For hunter-gatherer communities today, questions related to education in both senses are inseparable from their broader struggles for survival and recognition of their rights. Cultural forms of education are based on knowledge transmission approaches that are deeply integrated into the social structures, values, cosmology, and subsistence strategies of the group. As traditional livelihoods and resources are increasingly narrowed, formal education is one route to increased economic opportunity, and ideally provides access to dominant languages and other skills needed to negotiate for their rights. Global development goals of “education for all” present schooling as the solution to improving livelihoods. However, cultural disparities and enormous structural barriers make successful participation in formal schools extremely challenging. Alternative education projects have been developed in some communities, with varying degrees of success. This panel will address the multi-faceted issues that education entails for hunter-gatherer communities.

Chair and commentator: Sidsel Saugestad

11:00 – 11:15 AM. Schooling of the marginalized – the case of the Khwe San in Namibia

Attila Paksi, University of Helsinki

This study analyses perception on formal education and current schooling practices among the Khwe San people living in Eastern Bwabwata National Park.

11:15 – 11:30 AM. “San culture and Identity”: in terms of education in Namibia

Kileni Fernando and Tertu Fernandu, //Ana-Djeh San Trust, Namibia

Education has been a challenge for the Namibian San. The cultural barriers, the

bullying in schools by some teachers and learners from other ethnic groups. However, Government and NGOs have been working on education projects to empower and motivate the San students to take on this challenging journey of Education in Namibia.

11:30– 11:45 AM. How San youth in Botswana consider their rights

Mary Kamxi and Dineo Peke, University of Botswana

As San youth we feel that, like other citizens in the country we are also entitled to the right to quality education in order to face challenges that we encounter and be able to solve them on our own.

11:45 AM – 12:00 PM. The connection between education and sustainable local economy: traditional knowledge of hunting and gathering societies

Baakantse Satau, Tsidilo Community Trust, Botswana

This paper will discuss education as it relates to sustainable economic options for hunter-gatherer communities, with an emphasis on their traditional knowledge and skills, and the importance of these also for the wider society.

12:00 – 12:15 PM. Education for San children

Job Morris, San Youth Network, Botswana

San children are at the grinding edge of change in which they are trying to balance the modern life and their traditional lifestyle. This is crucial for their survival as modern human beings and at the same time responsible for the continuity of their tradition.

12:15 – 12:30 PM. General discussion (Southern Africa)

12:30 – 2:00 LUNCH

(P26) Land rights challenges for mobile foragers (III)

Friday 27th July, 2:00 – 3:30 PM. Room: SK1

Convenors: Kirk Endicott, Dartmouth College; Yogeswaran Subramaniam, University of Malaya

Although land rights problems are common to many Indigenous communities, these issues are arguably more pronounced in the case of mobile foragers for a number of reasons, including:

- fundamental property and land law concepts adopted both internationally and domestically—such as “occupa-tion,” “exclusivity,” and “alienability”—are skewed towards a settled lifestyle, the market economy, and the commodifica-tion of land and its fruits;
- prejudiced views on societal progress and the scale of social organisation see mobile foragers as at the lowest stage of development and in need of “civilis-ing,” including removal from their traditional areas;
- formal land and resource administration laws, a reflection of state policies and priorities for state sovereignty and land and resources use, are mostly at odds with the legal recognition of large areas, which are needed for the survival and self-determination of mobile foragers.

This session builds on case studies of legal problems faced by mobile foragers in negotiating the space between law and justice like those described in CHAGS XI, notably in the session entitled “Hunter-Gatherers and the Law.” In this session we hope to examine and learn from the sources of conflict between the philosophies, beliefs, and assumptions regarding rights to land and resources held by mobile foragers and those of national governments and their legal systems. One practi-cal goal is to discern promising arguments for land, resource, or territorial rights claims by mobile foragers, perhaps drawing on recent international and domestic developments that suggest that the connections mobile foragers have with their respective areas and resources can be recognised as legally enforceable rights.

2:00 – 2:15 PM. Land rights for mobile foragers in Malaysia: discrimination and the role for anthropologists

Yogeswaran Subramaniam, Centre for Malaysian Indigenous Studies, University

of Malaya; Kirk Endicott, Dartmouth College

An examination of the situation of Indigenous land rights in Malaysia, particularly the possible discrimination against hunting and foraging rights, the reasons for such perspectives, and the potential role of anthropologists in alleviating this condition.

2:15 – 2:30 PM. Penan resource tenure and the Land Code (Cap. 81) of Sarawak

Jayl Langub, Institute of Borneo Studies, UNIMAS

Discusses Penan land use and Sarawak law.

2:30 – 2:45 PM. Bhuket notions of belonging to the land: how rivers organize hunter-gatherer landscape and identity as a means to establishing rights over land in Sarawak

Shanthi Thambiah, University of Malaya

Bhuket notion of rights to land is related to their identity drawn from rivers in whose catchment areas they lived. The state does not recognise these rights when paying compensation due to the Bakun Dam.

2:45 – 3:00 PM. Elephants or people – who counts more in present-day Malaysia?

Signe Howell, University of Oslo

The establishment of a large Elephant Sanctuary on the forest land of the Chewong (indigenous people in Malaysia) has become a major tourist attraction. How are the Chewong coping with their problems? What are their legal rights to land and resources? In what ways are they resisting the encroachment on their way of life?

3:00 – 3:15 PM. Land rights, land loss and resistance: a case study of the Batek Tanum

Ivan Tacey, University of Exeter

This paper examines how differences between Batek Tanum and the Malaysian federal and state governments’ notions of land rights have led to severe environ-

mental degradation and the socio-economic and political marginalization of the Batek Tanum.

3:15 – 3:30 PM. Discussion

(P39) Hunter-gatherer education (III: Congo Basin)

Friday 27th July, 2:00 – 3:30 PM. Room: SK205

Convenors: Jennifer Hays, Arctic University of Norway - Tromsø; Velina Ninkova, Arctic University of Norway; Edmond Dounias, French National Research Institute for Sustainable Development; Sidsel Saugestad, Arctic University of Norway

This panel invites papers focusing on the role of education in the lives of contemporary hunter-gatherers. By education we are referring broadly to intergenerational knowledge transmission that is practiced by all cultures, and also more narrowly to formal education—and to the inter-relations between these spheres. For hunter-gatherer communities today, questions related to education in both senses are inseparable from their broader struggles for survival and recognition of their rights. Cultural forms of education are based on knowledge transmission approaches that are deeply integrated into the social structures, values, cosmology, and subsistence strategies of the group. As traditional livelihoods and resources are increasingly narrowed, formal education is one route to increased economic opportunity, and ideally provides access to dominant languages and other skills needed to negotiate for their rights. Global development goals of “education for all” present schooling as the solution to improving livelihoods. However, cultural disparities and enormous structural barriers make successful participation in formal schools extremely challenging. Alternative education projects have been developed in some communities, with varying degrees of success. This panel will address the multi-faceted issues that education entails for hunter-gatherer communities.

Chair and commentator: Velina Ninkova

2:00 – 2:15 PM. Transmission of Baka ecological knowledge in the context of forest management

Jean-Pierre Nguede Ngonu, Institute of the African Worlds

Hunter-gatherer education has received particular attention in recent years. We analyse the transmission of ecological knowledge among Cameroon's Baka, a hunter-gatherer community living in contact with nature and becoming ecologically vulnerable.

2:15 – 2:30 PM. Assessing the influence of education on plant-based traditional hunting knowledge among Baka hunter gatherers in East Cameroon

Evariste Fedoung, University of Douala; Oishi Takanori, Tokyo University of Foreign Studies; Marlene Ngansop, University of Yaoundé 1

Plant-based traditional hunting knowledge in Baka societies vary with gender, age and education. However, Gender is the most influential factor.

2:30 – 2:45 PM. General discussion (Congo Basin)

2:45 – 3:00 PM. Discussant: Jennifer Hays

3:00 – 3:30 PM. Hunter gatherer education, research, and advocacy?

3:30 – 4:00 –PM COFFEE BREAK

4:00 – 5:30 PM. Closing plenary: what have we learnt? Room: SK4 (page 43)

Speakers: Daniel Kricheff, Anthropology, University College London; Mayo Buenafe-Ze, Institute of Cultural Anthropology and Development Sociology, Leiden University; Yasmine Musharbash, Anthropology, University of Sydney; Carolyn O'Meara, Universidad Nacional Autónoma de México; Yujie Peng, National Museum of Ethnology, Kyoto University; Graeme Warren, School of Archaeology, University College Dublin