

ANTHGS06: Ethnography of Forest Peoples

View Online



[1]

Albert, B. 2016. *The Polyglot Forest*. (2016).

[2]

Albert, B. 1989. Yanomami 'Violence': Inclusive fitness or ethnographer's representation? *Current Anthropology*. 30, 5 (1989), 637–640.

[3]

Albert, B. and Ramos, A.R. 1989. Yanomami Indians and Anthropological Ethics. *Science*. 244, 4905 (1989).

[4]

Århem, K. 1998. *Makuna: Portrait of an Amazonian people*. Smithsonian Institution.

[5]

Å

rhem, K. 1996. *The Cosmic Food Web: Human-nature relatedness in the Northwest Amazon*. *Nature and Society: Anthropological perspectives*. Routledge.

[6]

Balée, W. 1998. *Advances in Historical Ecology*. Columbia University Press.

[7]

Balée, W. 1994. *Footprints of the Forest: Ka'apor ethnobotany--the historical ecology of plant utilization by an Amazonian people*. Columbia University Press.

[8]

Balée, W. 1993. Indigenous Transformation of Amazonian Forests: An example from Maranhão, Brazil. *L'Homme*. 33, 126 (1993), 231–254.
DOI:<https://doi.org/10.3406/hom.1993.369639>.

[9]

Balée, W.L. 1998. *Advances in Historical Ecology*. Columbia University Press.

[10]

Barbira-Freedman, F. 2015. Tobacco and Shamanic Agency in the Upper Amazon: Historical and contemporary perspectives. *The Master Plant: Tobacco in Lowland South America*.

[11]

BBC4 2011. *Unnatural Histories: The Amazon*.

[12]

Bird-David, N. 1999. "Animism" Revisited: Personhood, Environment, and Relational Epistemology. *Current Anthropology*. 40, S1 (Feb. 1999), S67–S91.
DOI:<https://doi.org/10.1086/200061>.

[13]

Bird-David, N. 1990. The Giving Environment: Another perspective on the economic system of gatherer-hunters. *Current Anthropology*. 31, 2 (1990), 189–196.

[14]

Blaser, M. 2009. The Threat of the Yrmo: The political ontology of a sustainable hunting program. *American Anthropologist*. 111, 1 (2009), 10–20.
DOI:<https://doi.org/10.1111/j.1548-1433.2009.01073.x>.

[15]

Booth, W. 1989. Warfare over Yanomamö Indians. *Science*. 243, 4895 (1989), 1138–1140.

[16]

Borofsky, R. and Albert, B. 2005. *Yanomami: The fierce controversy and what we can learn from it*. University of California Press.

[17]

Brightman, M. et al. 2012. *Animism in Rainforest and Tundra: Personhood, animals, plants, and things in contemporary Amazonia and Siberia*. Berghahn Books.

[18]

Brightman, M. 2012. Maps and Clocks in Amazonia: The Things of Conversion and Conservation. *Journal of the Royal Anthropological Institute*. 18, 3 (2012), 554–571.
DOI:<https://doi.org/10.1111/j.1467-9655.2012.01776.x>.

[19]

Burnham, P. 2012. Climate Change and Forest Conservation: A REDD flag for Central African forest people? *Climate Change and Threatened Communities: Vulnerability, capacity, and action*. Practical Action Pub. 15–28.

[20]

Butt-Colson, A. 2001. Itoto (Kanaima) as Death and Anti-Structure. *Beyond the Visible and the Material: The Amerindianization of society in the work of Peter Rivière*. L.M. Rival and N.L. Whitehead, eds. Oxford University Press.

[21]

de la Cadena, M. 2010. Indigenous Cosmopolitics in the Andes: Conceptual Reflections Beyond 'politics'. (2010).

[22]

Carneiro da Cunha, M. and de Almeida, M.W.B. 2000. Indigenous People, Traditional People, and Conservation in the Amazon. *Daedalus*. 129, 2 (2000), 315-338.

[23]

Carrier, J.G. and Macleod, D.V. 2005. Bursting the Bubble: The socio-cultural context of ecotourism. *Journal of the Royal Anthropological Institute*. 11, 2 (2005), 315-334.
DOI:<https://doi.org/10.1111/j.1467-9655.2005.00238.x>.

[24]

Cepek, M.L. 2011. Foucault in the Forest: Questioning environmentality in Amazonia. (2011).

[25]

Cesarino, P. de N. 2011. Entre la Parole et l'Image: Le système mythopoétique marubo. *Journal de la société des américanistes*. 97-1 (2011), 223-257.
DOI:<https://doi.org/10.4000/jsa.11739>.

[26]

Chagnon, N. 1988. Life Histories, Blood Revenge, and Warfare in a Tribal Population. (1988).

[27]

Chagnon, N. and Asch, T. 1974. A Man Called 'Bee': Studying the Yanomamo.

[28]

Chagnon, N.A. 1995. L'Ethnologie du Déshonneur: Brief Response to Lizot. *American Ethnologist*. 22, 1 (1995), 187–189.

[29]

Chagnon, N.A. 1990. On Yanomamo Violence: Reply to Albert. *Current Anthropology*. 31, 1 (1990), 49–53.

[30]

Chagnon, N.A. 1989. Yanomamö Survival. *Science*. 244, 4900 (1989).

[31]

Chagnon, N.A. 1983.

Yā

nomamö: The fierce people. Holt, Rinehart and Winston.

[32]

Chernela, J.M. 2011. Barriers Natural and Unnatural: Islamiento as a central metaphor in Kuna ecotourism. *Bulletin of Latin American Research*. 30, 1 (2011), 35–49.
DOI:<https://doi.org/10.1111/j.1470-9856.2010.00447.x>.

[33]

Clifford, J. 1986. Introduction: Partial Truths. *Writing Culture: The poetics and politics of ethnography*. University of California Press.

[34]

Conklin, B.A. 2001. *Consuming Grief: Compassionate cannibalism in an Amazonian society*. University of Texas Press.

[35]

Conklin, B.A. 2001. *Consuming Grief: Compassionate cannibalism in an Amazonian society*. University of Texas Press.

[36]

Conklin, B.A. 1996. Reflections on Amazonian Anthropologies of the Body. *Medical Anthropology Quarterly*. 10, 3 (1996), 373–375.

[37]

Conklin, B.A. 2002. Shamans versus Pirates in the Amazonian Treasure Chest. *American Anthropologist*. 104, 4 (2002), 1050–1061.
DOI:<https://doi.org/10.1525/aa.2002.104.4.1050>.

[38]

Conklin, B.A. and Graham, L.R. 2009. The Shifting Middle Ground: Amazonian Indians and eco-politics. *American Anthropologist*. 97, 4 (2009), 695–710.

[39]

Corrêa, M. 2016. *Where Did The Swallows Go?*

[40]

Costa, L. 2012. *Making Animals into Food among the Kanamari of Western Amazonia. Animism in Rainforest and Tundra: Personhood, animals, plants and things in contemporary Amazonia and Siberia.* Berghahn Books.

[41]

Costa, L. 2009. Worthless Movement: Agricultural regression and mobility. 7, 2 (2009).

[42]

Costa, L. and Fausto, C. 2010. The Return of the Animists: Recent studies of Amazonian ontologies. *Religion and Society*. 1, 1 (2010), 89–109.

[43]

Coupaye, L. 2013. *Growing Artefacts, Displaying Relationships: Yams, art, and technology amongst the Nyamikum Abelam of Papua New Guinea*. Berghahn Books.

[44]

Davis, W. 2004. *The Lost Amazon: The photographic journey of Richard Evans Schultes*. Thames & Hudson.

[45]

Déléage, P. 2011. Présentation: Les Discours du Rituel. *Journal de la société des américanistes*. 97-1 (2011), 77-86. DOI:<https://doi.org/10.4000/jsa.11645>.

[46]

Denevan, W.M. 1992. The Pristine Myth: The Landscape of the Americas in 1492. *Annals of the Association of American Geographers*. 82, 3 (1992), 369-385. DOI:<https://doi.org/10.1111/j.1467-8306.1992.tb01965.x>.

[47]

Descola, P. 2006. *Beyond Nature and Culture*. (2006).

[48]

Descola, P. 1994. *In the Society of Nature: A native ecology in Amazonia*. Cambridge University Press.

[49]

Descola, P. 1994. *In the Society of Nature: A native ecology in Amazonia*. Cambridge University Press.

[50]

Descola, P. 1992. *Societies of Nature and the Nature of Society. Conceptualizing Society*. Routledge.

[51]

Descola, P. 1997. *The Spears of Twilight: Life and death in the Amazon jungle*. Flamingo.

[52]

Descola, P. 1994. *The World of Gardens*. In *The Society of Nature: A native ecology in Amazonia*. Cambridge University Press.

[53]

Dove, M.R. 1994. *Marketing the Rainforest: 'Green' Panacea or Red Herring?* AsiaPacific. 13 (1994).

[54]

Dumont, J.-P. and Nairn, C. 1970. *A Clearing in the Jungle (Disappearing World)*.

[55]

Eliade, M. 2004. *Shamanism: Archaic techniques of ecstasy*. Princeton University Press.

[56]

Erickson, C.L. 2008. *Amazonia: The historical ecology of a domesticated landscape*. Handbook of South American archaeology. Springer.

[57]

Fausto, C. 2004. *A Blend of Blood and Tobacco: Shamans and jaguars among the Parakana*

of eastern Amazonia. In *Darkness and Secrecy: The anthropology of assault sorcery and witchcraft in Amazonia*. Duke University Press. 157–178.

[58]

Fausto, C. 2007. Feasting on People: Eating animals and humans in Amazonia. *Current Anthropology*. 48, 4 (2007), 497–530. DOI:<https://doi.org/10.1086/518298>.

[59]

Fausto, C. 1999. Of Enemies and Pets: Warfare and shamanism in Amazonia. *American Ethnologist*. 26, 4 (1999), 933–956. DOI:<https://doi.org/10.1525/ae.1999.26.4.933>.

[60]

Fausto, C. and Heckenberger, M. 2007. Introduction: Indigenous history and the history of the 'Indians'. *Time and Memory in Indigenous Amazonia: Anthropological perspectives*.

[61]

Ferguson, R.B. 1995. *Yanomami Warfare: A political history*. School of American Research Press.

[62]

FERN 2012. *The Story of REDD: A real solution to deforestation?*

[63]

FERN 2012. *The Story of REDD: A real solution to deforestation?*

[64]

Fortis, P. 2010. The Birth of Design: A Kuna theory of body and personhood. *Journal of the Royal Anthropological Institute*. 16, 3 (2010), 480–495. DOI:<https://doi.org/10.1111/j.1467-9655.2010.01635.x>.

[65]

Gell, A. 1995. *The Language of the Forest: Landscape and phonological iconism in Umeda. The Anthropology of Landscape: Perspectives on place and space*. Clarendon Press.

[66]

Gow, P. 1999. Piro Designs: Painting as meaningful action in an Amazonian lived world. *The Journal of the Royal Anthropological Institute*. 5, 2 (1999). DOI:<https://doi.org/10.2307/2660695>.

[67]

Graham, L. 1993. A Public Sphere in Amazonia? The depersonalized collaborative construction of discourse in Xavante. *American Ethnologist*. 20, 4 (1993), 717–741.

[68]

Gutierrez Choquevilca, A.-L. 2011. Sisyawaytii Tarawaytii: Sifflements serpentins et autres voix d'esprits dans le chamanisme quechua du haut Pastaza (Amazonie péruvienne). *Journal de la société des américanistes*. 97-1 (2011), 179–221. DOI:<https://doi.org/10.4000/jsa.11724>.

[69]

Haraway, D. 2016. *Staying with the Trouble: Making kin in the Chthulucene*. Duke University Press.

[70]

Heckenberger, M. 2005. *The Ecology of Power: Culture, place, and personhood in the southern Amazon, AD 1000-2000*. Routledge.

[71]

Heckenberger, M. and Neves, E.G. 2009. Amazonian Archaeology. *Annual Review of Anthropology*. 38, 1 (2009), 251–266. DOI:<https://doi.org/10.1146/annurev-anthro-091908-164310>.

[72]

Heckler, S. and Zent, S. 2008. Piaroa Manioc Varietals: Hyperdiversity or Social Currency? *Human Ecology*. 36, 5 (2008), 679–697. DOI:<https://doi.org/10.1007/s10745-008-9193-2>.

[73]

Helmreich, S. 2016. Book Review - *The Mushroom at the End of the World* [Anna Tsing, 2015]. *American Ethnologist*. 43, 3 (2016), 570–572.
DOI:<https://doi.org/10.1111/amet.12356>.

[74]

Hewlett, B.S. 1995. *A Caterpillar Moon*.

[75]

Hornborg, A. 2005. Ethnogenesis, Regional Integration, and Ecology in Prehistoric Amazonia. *Current Anthropology*. 46, 4 (2005), 589–620.
DOI:<https://doi.org/10.1086/431530>.

[76]

Howell, S. 2014. 'No RIGHTS–No REDD': Some implications of a turn towards co-benefits. *Forum for Development Studies*. 41, 2 (2014), 253–272.
DOI:<https://doi.org/10.1080/08039410.2014.901241>.

[77]

Hugh-Jones, S. 1994. *Shamans, Prophets, Priests, and Pastors. Shamanism, History, and the State*. University of Michigan Press.

[78]

Ingold, T. 2013. Anthropology Beyond Humanity. *Suomen Antropologi: Journal of the Finnish Anthropological Society*. 38, 3 (2013), 5–23.

[79]

Ingold, T. 2000. *From Trust to Domination. The Perception of the Environment: Essays on livelihood, dwelling and skill*. Routledge.

[80]

Jakobson, R. 1978. *Six Lectures on Sound and Meaning*. Harvester Press.

[81]

Joel Sherzer 1982. Poetic Structuring of Kuna Discourse: The Line. *Language in Society*. 11, 3 (1982), 371–390.

[82]

Kawa, N.C. 2016. *Amazonia in the Anthropocene: People, Soils, Plants, Forests*. University of Texas Press.

[83]

Kenrick, J. and Lewis, J. 2004. Indigenous Peoples' Rights and the Politics of the Term 'Indigenous'. *Anthropology Today*. 20, 2 (2004), 4–9.
DOI:<https://doi.org/10.1111/j.0268-540X.2004.00256.x>.

[84]

Kirksey, E. 2014. *The Multispecies Salon*. Duke University Press.

[85]

Kohn, E. 2007. How Dogs Dream: Amazonian natures and the politics of transspecies engagement. *American Ethnologist*. 34, 1 (2007), 3–24.
DOI:<https://doi.org/10.1525/ae.2007.34.1.3>.

[86]

Kohn, E. 2013. *How Forests Think: Toward an anthropology beyond the human*. University of California Press.

[87]

Kohn, E. 2013. *How Forests Think: Toward an anthropology beyond the human*. University

of California Press.

[88]

Kopenawa, D. and Albert, B. 2013. *The Falling Sky: Words of a Yanomami shaman*. Belknap Press of Harvard University Press.

[89]

Kopenawa, D. and Albert, B. 2013. *The Falling Sky: Words of a Yanomami shaman*. Belknap Press of Harvard University Press.

[90]

Kuikuro, M. and Kuikuro, T. 2004. *The Day the Moon Menstruated*.

[91]

Latour, B. 1993. *We Have Never Been Modern*. Harvester Wheatsheaf.

[92]

Leavitt, J. 2014. *Words and Worlds: Ethnography and theories of translation*. *HAU: Journal of Ethnographic Theory*. 4, 2 (2014), 193-220.

[93]

Lévi-Strauss, C. 1969. *Nature and Culture. The Elementary Structures of Kinship*. Beacon.

[94]

Lévi-Strauss, C. 1995. *Saudades do Brasil: A photographic memoir*. University of Washington Press.

[95]

Lévi-Strauss, C. 1963. *The Sorcerer and His Magic*. Structural Anthropology, Vol. 1.

[96]

Lévi-Strauss, C. 1955. *Tristes Tropiques*. Penguin.

[97]

Lewis, J. 2008. Ekila: Blood, bodies, and egalitarian societies. *Journal of the Royal Anthropological Institute*. 14, 2 (2008), 297–315.

DOI:<https://doi.org/10.1111/j.1467-9655.2008.00502.x>.

[98]

Lewis, J. 2005. Whose Forest is it Anyway? Mbendjele Yaka Pygmies, the Ndoki forest, and the wider world. *Property and Equality*. Berghahn.

[99]

Lima, T.S. 1999. The Two and its Many: Reflections on perspectivism in a Tupi cosmology. *Ethnos*. 64, 1 (1999), 107–131. DOI:<https://doi.org/10.1080/00141844.1999.9981592>.

[100]

Lima, T.S. 2000. Towards an Ethnographic Theory of the Nature/Culture Distinction in Juruna Cosmology. *Revista Brasileira de Ciências Sociais*. spe1 (2000), 43–52.

DOI:<https://doi.org/10.1590/S0102-69092000000500004>.

[101]

Lizot, J. 1994. On Warfare: An answer to N. A. Chagnon. *American Ethnologist*. 21, 4 (1994), 845–862.

[102]

Lizot, J. 1991. *Tales of the Yanomami: Daily Life in the Venezuelan Forest*. Cambridge University Press.

[103]

MacQuarrie, K. and Shepard Jr., G.H. 1994. *The Spirit Hunters*.

[104]

Malinowski, B. 1935. *Coral Gardens and Their Magic: A study of the methods of tilling the soil and of agricultural rites in the Trobriand Islands*. Allen & Unwin.

[105]

McCallum, C. 1999. Consuming Pity: The production of death among the Cashinahua. *Cultural Anthropology*. 14, 4 (1999), 443–471. DOI:<https://doi.org/10.1525/can.1999.14.4.443>.

[106]

McEwan, C. et al. 2001. *Unknown Amazon: Culture in nature in ancient Brazil*. British Museum.

[107]

Meggers, B. 1971. *Amazonia: Man and Culture in a Counterfeit Paradise*.

[108]

Mentore, L. 2012. The Intersubjective Life of Cassava among the Waiwai. *Anthropology and Humanism*. 37, 2 (2012), 146–155. DOI:<https://doi.org/10.1111/j.1548-1409.2012.01125.x>.

[109]

Mentore, L.H. 2011. Waiwai Fractality and the Arboreal Bias of PES Schemes in Guyana: What to make of the multiplicity of Amazonian cosmographies? *Journal of Cultural Geography*. 28, 1 (2011), 21–43. DOI:<https://doi.org/10.1080/08873631.2011.548478>.

[110]

Meschonnic, H. 2008. *The Europe of Translation*. (2008).

[111]

Overing, J. 1996. 1993 Debate: Aesthetics is a Cross-Cultural Category (Against the Motion). *Key Debates in Anthropology*. Routledge. 210–214.

[112]

Overing, J. 1989. The Aesthetics of Production: The sense of community among the Cubeo and Piaroa. *Dialectical Anthropology*. 14, 3 (1989), 159–175.

[113]

Overing, J. and Passes, A. 2000. Introduction: Conviviality and the opening up of Amazonian Anthropology. *The Anthropology of Love and Anger: The aesthetics of conviviality in Native Amazonia*. Routledge.

[114]

Overing, J. and Passes, A. 2000. *The Anthropology of Love and Anger: The aesthetics of conviviality in Native Amazonia*. Routledge.

[115]

Overing-Kaplan, J. 1981. Amazonian Anthropology. *Journal of Latin American Studies*. 13, 01 (1981). DOI:<https://doi.org/10.1017/S0022216X00006209>.

[116]

Padilha, J. 2010. *Secrets of the Tribe*.

[117]

Panará, K. and Panará, P. 2005. *The Agouti's Peanut (Kiarãšâ Yõ Sâty)*.

[118]

Parkin, B. 2016. Book Review - What Kinship Is, and Is Not [Marshall Sahlins, 2013]. (2016).

[119]

Posey, D.A. 1985. Indigenous Management of Tropical Forest Ecosystems: The case of the Kayapo Indians of the Brazilian Amazon. *Agroforestry Systems*. 3, 2 (1985), 139–158.
DOI:<https://doi.org/10.1007/BF00122640>.

[120]

Ramos, A.R. 2003. Advocacy Rhymes with Anthropology. *Social Analysis: The International Journal of Social and Cultural Practice*. 47, 1 (2003), 110–115.

[121]

Ramos, A.R. 1987. Reflecting on the Yanomami: Ethnographic images and the pursuit of the exotic. *Cultural Anthropology*. 2, 3 (1987), 284–304.

[122]

Ramos, A.R. 2012. *The Politics of Perspectivism*. (2012).

[123]

Rival, L. 2007. *Domesticating the Landscape, Producing Crops, and Reproducing Society in Amazonia*. *Holistic Anthropology: Emergence and convergence*. Berghahn Books.

[124]

Rival, L. 2016. *Huaorani Transformations in Twenty-First-Century Ecuador: Treks into the future of time*. University of Arizona Press.

[125]

Rival, L. 2005. The Attachment of the Soul to the Body among the Huaorani of Amazonian Ecuador. *Ethnos*. 70, 3 (2005), 285–310. DOI:<https://doi.org/10.1080/00141840500294300>.

[126]

Rival, L.M. 2006. Amazonian Historical Ecologies. *Journal of the Royal Anthropological Institute*. 12, s1 (2006), S79–S94. DOI:<https://doi.org/10.1111/j.1467-9655.2006.00274.x>.

[127]

Rival, L.M. 2010. Ecuador's Yasuní-ITT Initiative: The old and new values of petroleum. *Ecological Economics*. 70, 2 (2010), 358–365. DOI:<https://doi.org/10.1016/j.ecolecon.2010.09.007>.

[128]

Rival, L.M. 1993. The Growth of Family Trees: Understanding Huaorani perceptions of the forest. *Man*. 28, 4 (1993). DOI:<https://doi.org/10.2307/2803990>.

[129]

Rival, L.M. 2002. *Trekking Through History: The Huaorani of Amazonian Ecuador*. Columbia University Press.

[130]

Rival, L.M. and Whitehead, N.L. 2001. *Beyond the Visible and the Material: The Amerindianization of society in the work of Peter Rivière*. Oxford University Press.

[131]

Rivière, P. 1999. *Shamanism and the Unconfined Soul. From Soul to Self*. Routledge.

[132]

Salmón, E. 2000. *Kincentric Ecology: Indigenous perceptions of the human-nature*

relationship. *Ecological Applications*. 10, 5 (2000), 1327–1332.

[133]

Santos-Granero, F. 2009. *The Occult Life of Things: Native Amazonian theories of materiality and personhood*. University of Arizona Press.

[134]

Sautchuk, C. *Eating (with) Piranhas: Untamed approaches to domestication*.

[135]

Scheper-Hughes, N. and Gledhill, J. 2001. Neo-Cannibalism: Anthropologists in the Amazon. *Anthropology Today*. 17, 1 (2001), 19–20.

[136]

Scott, C. 1989. Knowledge Construction among Cree Hunters: Metaphors and literal understanding. *Journal de la Société des Américanistes*. 75, 1 (1989), 193–208.
DOI:<https://doi.org/10.3406/jsa.1989.1349>.

[137]

Shepard Jr., G.H. 2014. Hunting in Amazonia. *Encyclopaedia of the History of Science, Technology, and Medicine in Non-Western Cultures*. H. Selin, ed. Springer Netherlands. 2210–2215.

[138]

Shepard Jr., G.H. 2004. Native Central and South American Shamanism. *Shamanism: An encyclopedia of world beliefs, practices, and culture*. ABC-Clío.

[139]

Slater, C. 2000. *Justice for Whom? Contemporary images of Amazonia. People, plants, and justice: the politics of nature conservation*. Columbia University Press.

[140]

Slater, C. 2015. Visions of the Amazon: What has shifted, what persists, and why this matters. *Latin American Research Review*. 50, 3 (2015), 3-23.

[141]

Smith, L.T. 1999. *Decolonizing Methodologies: Research and indigenous peoples*. Zed Books.

[142]

Strathern, M. 1980. No Nature, No Culture: The Hagen case. *Nature, Culture, and Gender*. M. Strathern and C. MacCormack, eds. Cambridge University Press.

[143]

Strathern, M. 1988. *The Gender of the Gift: Problems with women and problems with society in Melanesia*. University of California Press.

[144]

Stronza, A. 2008. Hosts and Hosts: The anthropology of community-based ecotourism in the Peruvian Amazon. *NAPA Bulletin*. 23, 1 (2008), 170-190.
DOI:<https://doi.org/10.1525/napa.2005.23.1.170>.

[145]

Survival International and Watson, F. 2016. *Brazilian Indians*. (2016).

[146]

Taylor, A.C. 2014. Healing Translations: Moving between worlds in Achuar shamanism. *Hau: Journal of Ethnographic Theory*. 4, 2 (2014), 95-118.

[147]

Taylor, A.C. 1996. The Soul's Body and Its States: An Amazonian Perspective on the Nature of Being Human. *The Journal of the Royal Anthropological Institute*. 2, 2 (1996). DOI:<https://doi.org/10.2307/3034092>.

[148]

Tierney, P. 2000. *Darkness in El Dorado: How scientists and journalists devastated the Amazon*. W.W. Norton & Co.

[149]

Tim Ingold 2014. That's Enough about Ethnography! *HAU: Journal of Ethnographic Theory*. 4, 1 (2014), 383–395.

[150]

Townsley, G. 1993. Song Paths: The ways and means of Yaminahua shamanic knowledge. *L'Homme*. 33e, 126/128 (1993), 449–468.

[151]

Townsley, G. 1993. Song Paths: The ways and means of Yaminahua shamanic knowledge. *L'Homme*. 33e, 126/128 (1993), 449–468.

[152]

Townsley, G. 1989. *The Shaman and his Apprentice*.

[153]

Tsing, A.L. 2015. *The Mushroom at the End of the World: On the possibility of life in capitalist ruins*. Princeton University Press.

[154]

Turnbull, C.M. 1961. *The Forest People: A study of the Pygmies of the Congo*. Pimlico.

[155]

Turner, T. 1995. Social Body and Embodied Subject: Bodiliness, subjectivity, and sociality among the Kayapo. *Cultural Anthropology*. 10, 2 (1995), 143-170.

[156]

Turner, T. 2009. The Crisis of Late Structuralism - Perspectivism and Animism: Rethinking culture, nature, spirit, and bodiliness. (2009).

[157]

Turner, T. 1980. The Social Skin. *HAU: Journal of Ethnographic Theory*. 2, 2 (1980), 486-504.

[158]

Turner, T. and Beckham, M. 1987. *The Kayapo (Disappearing World)*.

[159]

Uzendoski, M.A. 2004. Manioc Beer and Meat: Value, reproduction, and cosmic substance among the Napo Runa of the Ecuadorian Amazon. *Journal of the Royal Anthropological Institute*. 10, 4 (2004), 883-902. DOI:<https://doi.org/10.1111/j.1467-9655.2004.00216.x>.

[160]

Vilaca, A. 2005. Chronically Unstable Bodies: Reflections on Amazonian corporalities. *Journal of the Royal Anthropological Institute*. 11, 3 (2005), 445-464. DOI:<https://doi.org/10.1111/j.1467-9655.2005.00245.x>.

[161]

Vilaca, A. 2002. Making Kin Out Of Others In Amazonia. *Journal of the Royal Anthropological Institute*. 8, 2 (2002), 347-365. DOI:<https://doi.org/10.1111/1467-9655.00007>.

[162]

Viveiros de Castro, E. 1992. Alien Worlds. From the Enemy's Point of View: Humanity and divinity in an Amazonian society. University of Chicago Press. 215–251.

[163]

Viveiros de Castro, E. 1998. Cosmological Deixis and Amerindian Perspectivism. (1998).

[164]

Viveiros de Castro, E. 1996. Images of Nature and Society in Amazonian Ethnology. *Annual Review of Anthropology*. 25, 1 (1996), 179–200.
DOI:<https://doi.org/10.1146/annurev.anthro.25.1.179>.

[165]

Viveiros de Castro, E. 2007. The Crystal Forest: Notes on the ontology of Amazonian spirits. *Inner Asia*. 9, 2 (2007), 153–172.
DOI:<https://doi.org/10.1163/146481707793646575>.

[166]

Walsh, A. 2007. Book Review - Conservation is Our Government Now [Paige West, 2006]. (2007).

[167]

West, P. 2006. Conservation is Our Government Now: The politics of ecology in Papua New Guinea. Duke University Press.

[168]

West, P. 2008. Tourism as Science and Science as Tourism: Environment, society, self, and other in Papua New Guinea. *Current Anthropology*. 49, 4 (2008), 597–626.
DOI:<https://doi.org/10.1086/586737>.

[169]

West, P. and Carrier, J.G. 2004. Ecotourism and Authenticity: Getting away from it all? *Current Anthropology*. 45, 4 (2004), 483–498. DOI:<https://doi.org/10.1086/422082>.

[170]

Whitehead, N. 2001. Kanaimà: Shamanism and ritual death in the Pakaraima Mountains, Guyana. *Beyond the Visible and the Material: The Amerindianization of society in the work of Peter Rivière*. L.M. Rival and N.L. Whitehead, eds. Oxford University Press.

[171]

Whitehead, N.L. 2002. *Dark Shamans: Kanaimà and the poetics of violent death*. Duke University Press.

[172]

Wright, R.M. 2009. The Art of Being Crente: The Baniwa Protestant Ethic and the spirit of sustainable development. *Identities: Global Studies in Culture and Power*. 16, 2 (2009), 202–226. DOI:<https://doi.org/10.1080/10702890902739410>.

[173]

Yanomami, M. et al. 2016. *Manual of Yanomami Traditional Medicine*.