

IDENTITY

Keywords: construction, definition, ethnic identity, identity politics, image, imagery, imagination, invention, public opinion, representation, self image, self perception.

See also: culture, ethnicity, hunter-gatherer studies, indigeneity, Kalahari Debate, performance, relations, sociality.

Entries: 226

Last update: 24/04/2020

Compiled by Thanos Kouravelos

Altman, J. C. & Kerins, S. (eds.)

2012 *People on country: vital landscapes, indigenous futures*. Annandale, NSW: The Federation Press. 250 p.

Anderson, D. G.

2000 "Tracking the "wild Tungus" in Taimyr: identity, ecology, and mobile economies in Arctic Siberia", in *Hunters and gatherers in the modern world: conflict, resistance, and self-determination*, by Peter P. Schweitzer, Megan Biesele & Robert K. Hitchcock (eds.), pp. 223-243. Oxford: Berghahn.

Anderson, D. G. & Ikeya, K.

2001a (eds.) *Parks, property and power: managing hunting practice and identity within state policy regimes*. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 59. 200 p.

2001b "Introduction: hunting culture and mining knowledge", in *Parks, property and power: managing hunting practice and identity within state policy regimes*, by David G. Anderson & Kazunobu Ikeya (eds.), pp. 1-6. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 59.

Anderson, G. C.

2009 *The Indian Southwest, 1580-1830: ethnogenesis and reinvention*. Norman: University of Oklahoma Press, Civilization of the American Indian Series Vol. 232. 376 p.

Andrade, J. E.

1979 The economic, social and cosmological dimensions of the preoccupation with short-term ends in three hunting and gathering societies: the Mbuti Pygmies of Zaire, the !Kung San of Namibia and Botswana and the Netsilik Eskimos of Northern Canada. Ph.D. Thesis, Department of Anthropology, London School of Economics and Social Science, London, U.K. 499 p.

Artemova, O.

2018 The pure hunter is the poor hunter?: "moral economy" and some problems of social evolution. *Stratum plus* 1:77-102.

Bahuchet, S.

2012 Changing language, remaining Pygmy. *Human Biology* 84(1):11-43.

Barnard, A.

1987 Van der Post in perspective. *Inter-Arts* 1(5):27-29.

1988 "Cultural identity, ethnicity and marginalization among the Bushmen of southern Africa", in *New perspectives on the study of Khoisan*, by

- Rainer Vossen (ed.), pp. 9-27. Hamburg: Helmut Buske, Research in Khoisan Studies Vol. 7.
- 1989 The lost world of Laurens van der Post? *Current Anthropology* 30(1):104-114.
- 1993 “Primitive communism and mutual aid: Kropotkin visits the Bushmen”, in *Socialism: ideals, ideologies, and local practice*, by C. M. Hann (ed.), pp. 27-42. London: Routledge, ASA Monographs 31.
- 1994 “Tarzan and the lost races: parallels between anthropology and early science fiction”, in *Exploring the written: anthropology and the multiplicity of writing*, by Eduardo P. Archetti (ed.), pp. 231-257. Oslo: Scandinavian University Press, Oslo Studies in Social Anthropology.
- 1995a “Orang Outang and the definition of *Man*: the legacy of Lord Monboddo”, in *Fieldwork and footnotes: studies in the history of European anthropology*, by Han F. Vermeulen & Arturo Alvarez Roldán (eds.), pp. 95-112. London: Routledge, EASA.
- 1995b “Monboddo’s Orang Outang and the definition of *Man*”, in *Ape, man, apeman: changing views since 1600*, by Raymond Corbey & Bert Theunissen (eds.), pp. 71-85. Leiden: Department of Prehistory, Leiden University.
- 1996 “Laurens van der Post and the Kalahari debate”, in *Miscast: negotiating the presence of the Bushmen*, by Pippa Skotnes (ed.), pp. 239-247. Cape Town: University of Cape Town Press.
- 1998 “Hunter-gatherers and bureaucrats: reconciling opposing worldviews”, in *Indigenous peoples in modern nation-states*, by Sidsel Saugestad (ed.), pp. 63-76. Tromsø: University of Tromsø, Faculty of Social Science, Occasional Papers Series A No. 90.
- 1999 “Images of hunters and gatherers in European social thought”, in *The Cambridge encyclopedia of hunters and gatherers*, by Richard B. Lee & Richard Daly (eds.), pp. 375-383. Cambridge: Cambridge University Press.
- 2001a *Los pueblos cazadores recolectores/The hunter-gatherer peoples*, translated from English by Florencia Rodriguez. Buenos Aires: Fundación Navarro Viola. 125 p. (bilingual edition)
- 2001b La cuestión de los cazadores-recolectores en la ciencia hoy. *Avá* 3:17-28.
- 2002a “The foraging mode of thought”, in *Self- and other-images of hunter-gatherers*, by Henry Stewart, Alan Barnard & Keiichi Omura (eds.), pp. 5-24. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 60.
- 2002b Hunter-gatherers: seventeenth or eighteenth-century invention?: comment on “The invention of hunter-gatherers in seventeenth-century Europe, by Mark Pluciennik”. *Archaeological Dialogues* 9(2):119-122.
- 2003a *Diverse people unite: two lectures on Khoisan imagery and the state*. Edinburgh: University of Edinburgh, Centre of African Studies, Occasional Papers No. 94. 87 p.
- 2003b !Ke e: /xarra //ke: multiple origins and multiple meanings of the motto. *African Studies* 62(2):243-250.
- 2004a (ed.) *Hunter-gatherers in history, archaeology and anthropology*. Oxford: Berg. 278 p.
- 2004b “Hunter-gatherers in history, archaeology and anthropology:

- introductory essay”, in *Hunter-gatherers in history, archaeology and anthropology*, by Alan Barnard (ed.), pp. 1-13. Oxford: Berg.
- 2004c “Hunting-and-gathering society: an eighteenth-century Scottish invention”, in *Hunter-gatherers in history, archaeology and anthropology*, by Alan Barnard (ed.), pp. 31-43. Oxford: Berg.
- 2004d Coat of arms and the body politic: Khoisan imagery and South African national identity. *Ethnos* 69(1):5-22.
- 2004e Mutual aid and the foraging mode of thought: re-reading Kropotkin on the Khoisan. *Social Evolution and History* 3(1):3-21.
- 2005 “Un peuple sous le regard occidental. Être Bushman aujourd’hui”, translated by François-Xavier Fauvelle-Aymar, in *Les Bushmen dans l’histoire*, by Emmanuelle Olivier & Manuel Valentin (eds.), pp.65-85. Paris: CNRS Éditions.
- 2006 “Tarzan and the lost races: anthropology and early science fiction”, in *Tarzan was an eco-tourist ... and other tales in the anthropology of adventure*, by Luis A. Vivanco & Robert J. Gordon (eds.), pp. 58-74. Oxford: Berghahn.
- 2007a *Anthropology and the Bushman*. Oxford: Berg. 179 p.
- 2007b “From Mesolithic to Neolithic modes of thought”, in *Going over: the Mesolithic-Neolithic transition in north-west Europe*, by Alasdair Whittle & Vicki Cummings (eds.), pp. 5-19. Oxford: Oxford University Press/British Academy, Proceedings of the British Academy 144.
- 2008 Ethnographic analogy and the reconstruction of early Khoekhoe society. *Southern African Humanities* 20:61-75.
- 2009 Comment on “To see ourselves as we need to see us: ethnography’s primitive turn in the early Cold War years, by Edwin N. Wilmsen”. *Critical African Studies* 1(1):61-65.
- 2010 “Culture: the indigenous account”, in *Culture wars: context, models and anthropologists’ accounts*, by Deborah James, Evie Plaice & Christina Toren (eds.), pp. 73-85. Oxford: Berghahn, EASA Series Vol. 12.
- 2014 “Defining hunter-gatherers: Enlightenment, Romantic and social evolutionary perspectives”, in *The Oxford handbook of the archaeology and anthropology of hunter-gatherers*, by Vicki Cummings, Peter Jordan & Marek Zvelebil (eds.), pp. 43-54. Oxford: Oxford University Press, Oxford Handbooks in Archaeology.
- Behera, M. C.
 2009 *Foraging mode of thought and forager Sulung’s social self : a critical insight into the concept of foraging mode of thought*. Saarbrücken: VDM Verlag Dr. Muller. 64 p.
- Berndt, C. H. & Berndt, R. M.
 1971 *The barbarians: an anthropological view*. London: C.A. Watts, New Thinker’s Library. 192 p.
- Biesele, M.
 1993 “The future of the Bushmen’s past: developing peoples and pictures”, in *The cinema of John Marshall*, by Jay Ruby (ed.), pp. 205-212. Philadelphia, PA: Harwood Academic Publishers, Visual Anthropology Vol. 3.
 1996 Representation of the Ju/’hoansi. *Anthropology Newsletter* 37(8):2.

- 1998 "Idioms of identity: Ju-|'hoan-language political rhetoric 1987-1992", in *Language, identity, and conceptualization among the Khoisan*, by Mathias Schladt (ed.), pp. 305-319. Cologne: Rüdiger Köppe, Research in Khoisan Studies Vol. 15.
- 2004 Speaking truth to a powerful film: engaging with a representation of an indigenous people. *Anthropology News* 45(1):8-9.
- Biesele, M. & Hitchcock, R. K.
1999 "Two kinds of bioscope": practical community concerns and ethnographic film in Namibia. *Visual Anthropology* 12(2-3):137-151.
- Bird-David, N.
1990 The giving environment: another perspective on the economic system of gatherer-hunters. *Current Anthropology* 31(2):189-196.
1992a Beyond "the original affluent society": a culturalist reformulation. *Current Anthropology* 33(1):25-47.
1992b Beyond "the hunting and gathering mode of subsistence": observations on the Nayaka and other modern hunter-gatherers. *Man* (N.S.) 27(1):19-44.
1993 "Tribal metaphorization of man-nature relatedness: a comparative analysis", in *Environmentalism: the view from anthropology*, by Kay Milton (ed.), pp. 112-125. London: Routledge, ASA Monographs 32.
1994 Sociality and immediacy: or, past and present conversations on bands. *Man* (N.S.) 29(3):583-603.
- Blackburn, R. H.
1982 "In the land of milk and honey: Okiek adaptations to their forests and neighbours", in *Politics and history in band societies*, by Eleanor B. Leacock & Richard B. Lee (eds.), pp. 283-305. Cambridge & Paris: Cambridge University Press & Editions de la Maison des Sciences de l'Homme.
- Boschín, M. T.
2002 "Indigenous history of Northwest Patagonia: regional identities during the seventeenth and eighteenth centuries", in *Archaeological and anthropological perspectives on the native peoples of Pampa, Patagonia, and Tierra del Fuego to the nineteenth century*, by Claudia Briones & José Luis Lanata (eds.), pp. 75-88. Westport, CT: Bergin & Garvey, Native Peoples of the Americas.
- Breen, S.
1996 Human agency, historical inevitability and moral culpability: rewriting black-white history in the wake of Native Title. *Aboriginal History* 20:108-132.
- Challis, S.
2012 Creolisation on the nineteenth-century frontiers of southern Africa: a case study of the AmaTola 'Bushmen' in the Maloti-Drakensberg. *Journal of Southern African Studies* 38(2):265-280.
- Cobb, H.
2014 "Materials, biographies, identities, experiences: new approaches to materials in hunter-gatherer studies", in *The Oxford handbook of the archaeology and anthropology of hunter-gatherers*, by Vicki Cummings, Peter Jordan & Marek Zvelebil (eds.), pp. 1204-1220. Oxford: Oxford University Press, Oxford Handbooks in Archaeology.
- Condon, R. G., Collings, P. & Wenzel, G.

- 1995 The best part of life: subsistence hunting, ethnicity, and economic adaptation among young adult Inuit males. *Arctic* 48(1):31-46.
- Cronk, L.
 2002 From true Dorobo to Mukogodo Maasai: contested ethnicity in Kenya. *Ethnology* 41(1):27-49.
 2004 *From Mukogodo to Maasai: ethnicity and cultural change in Kenya*. Boulder, CO: Westview Press, Westview Case Studies in Anthropology. 172 p.
- Daly, R.
 2009 Insulting the meat: foragers, sharing and ideological practices - an appreciation of Richard Lee's egalitarianism. *Before Farming* 2009/4 article 2:1-13.
 2015 Weaving in a damaged natural environment: a Xwélmexw Coast Salish case study. *Hunter Gatherer Research* 1(4):445-472.
- Demmer, U.
 2016 *Towards another reason: identity politics and ethical worlds in South India*. New Delhi: Oxford University Press. 349 p.
- Dentan, R. K.
 1997 "The persistence of received truth: how ruling class Malays construct Orang Asli identity", in *Indigenous peoples and the state: politics, land, and ethnicity in the Malayan Peninsula and Borneo*, by Robert L. Winzeler (ed.), pp. 98-134. New Haven, CT: Yale University Press, Yale Southeast Asia Studies, Monograph No. 46.
- Dorais, L.-J.
 1997 *Quaqtaq: modernity and identity in an Inuit community*. Toronto: University of Toronto Press. 132 p.
- Duncan, C. R.
 2003 Untangling conversion: religious change and identity among the Forest Tobelo of Indonesia. *Ethnology* 42(4):307-322.
- Dutra, C. A. dos S.
 1996 *Ofaié: morte e vida de um povo*. Campo Grande: Instituto Histórico e Geográfico do Mato Grosso do Sul. 340 p.
- Eder, J.
 1988 "Hunter-gatherer/farmer exchange in the Philippines: some implications for ethnic identity and adaptive well-being", in *Ethnic diversity and the control of natural resources in Southeast Asia*, by A. Terry Rambo, Kathleen Gillogly & Karl L. Hutterer (eds.), pp. 37-57. Ann Arbor, MI: University of Michigan, Center for South and Southeast Asian Studies, Michigan Papers on South and Southeast Asia No. 32.
 1994 State-sponsored "participatory development" and tribal Filipino ethnic identity. *Social Analysis* 35:28-38.
- Endicott, K. M.
 1997 "Batek history, interethnic relations, and subgroup dynamics", in *Indigenous peoples and the state: politics, land, and ethnicity in the Malayan Peninsula and Borneo*, by Robert L. Winzeler (ed.), pp. 30-50. New Haven, CT: Yale University Press, Yale Southeast Asia Studies, Monograph No. 46.
- Epple, S. & Braukmann, F.
 2014 "External designation versus self-identification: the case of the Bayso

- and the Haro people on Giddicho island, Lake Abbaya”, in *Creating and crossing boundaries in Ethiopia: dynamics of social categorization and differentiation*, by Susanne Epple (ed.), pp. 233-253. Münster: Lit, Afrikanische Studien Bd. 53.
- Feit, H. A.
 1994 “The enduring pursuit: land, time, and social relationships in anthropological models of hunter-gatherers and in Subarctic hunters’ images”, in *Key issues in hunter-gatherer research*, by Ernest S. Burch, Jr. & Linda J. Ellanna (eds.), pp. 421-439. Oxford: Berg, Explorations in Anthropology.
- Finlay, N.
 2014 “Personhood and social relations”, in *The Oxford handbook of the archaeology and anthropology of hunter-gatherers*, by Vicki Cummings, Peter Jordan & Marek Zvelebil (eds.), pp. 1191-1203. Oxford: Oxford University Press, Oxford Handbooks in Archaeology.
- Fitzpatrick, D. A.
 2004 *We are Cowlitz: a native American ethnicity*. Lanham, MD: University Press of America . 243 p.
- Fortier, J.
 2001 Sharing, hoarding, and theft: exchange and resistance in forager-farmer relations. *Ethnology* 40(3):193-211.
 2002 The arts of deception: verbal performances by the Rāute of Nepal. *Journal of the Royal Anthropological Institute* (N.S.) 8(2):233-257.
 2003 Reflections on Raute identity. *Studies in Nepali History and Society* 8(2):317-348.
 2014 “Regional hunter-gatherer traditions in South-East Asia”, in *The Oxford handbook of the archaeology and anthropology of hunter-gatherers*, by Vicki Cummings, Peter Jordan & Marek Zvelebil (eds.), pp. 1010-1030. Oxford: Oxford University Press, Oxford Handbooks in Archaeology.
- Frankland, S.
 2001 Pygmic tours. *African Study Monographs* Supplement Issue 26:237-256.
- Freeman, M. M. R.
 1996 “Identity, health and social order: Inuit dietary traditions in a changing world”, in *Human ecology and health: adaptation to a changing world*, by Maj-Lis Follér & Lars O. Hansson (eds.), pp. 57-72. Göteborg: Section of Human Ecology, Göteborg University.
- Friedlander, J.
 1986 The National Indigenist Institute of Mexico reinvents the Indian: the Pame example. *American Ethnologist* 13(2):363-367.
- Ganley, M. L.
 1995 The Malimiut of northwest Alaska: a study in ethnonymy. *Études/Inuit/Studies* 19(1):103-118.
- Gardner, P.
 1966 Symmetric respect and memorate knowledge: the structure and ecology of individualistic culture. *Southwestern Journal of Anthropology* 22(4):389-415.
 1978 “India’s changing tribes: identity and interaction in crisis”, in *Main currents in Indian sociology*, Vol. 3: *cohesion and conflict in modern*

- India*, by Giri Raj Gupta (ed.), pp. 289-318. Durham, NC: Carolina Academic Press.
- 1982 Ascribed austerity: a tribal path to purity. *Man* (N.S.) 17(3):462-469.
- 1983 Cyclical adaptations on variable cultural frontiers. *Nomadic Peoples* 12:14-19.
- 1985 Bicultural oscillation as a long-term adaptation to cultural frontiers: cases and questions. *Human Ecology* 13(4):411-432.
- Gewertz, D. B. & Errington, F. K.
- 1991 *Twisted histories, altered contexts: representing the Chambri in a world system*. Cambridge: Cambridge University Press. 264 p.
- Gieser, T.
- 2018 The experience of 'being a hunter': towards a phenomenological anthropology of hunting practices. *Hunter Gatherer Research* 3(2):227-251.
- Gombay, N.
- 2005 Shifting identities in a shifting world: food, place, community, and the politics of scale in an Inuit settlement. *Environment and Planning D: Society and Space* 23(3):415-433.
- Gordon, R. J.
- 1992 *The Bushman myth: the making of a Namibian underclass*. Boulder: Westview Press, Conflict and Social Change Series. 304 p.
- Gottlieb, A.
- 1992 *Under the kapok tree: identity and difference in Beng thought*. Bloomington: Indiana University Press, African Systems of Thought. 184 p.
- Gradie, C. M.
- 1994 Discovering the Chichimecas. *The Americas* 51(1):67-88.
- Gray, D. J.
- 1987 *The Takelma and their Athapascan neighbors: a new ethnographic synthesis for the Upper Rogue River area of southwestern Oregon*. Eugene, OR: University of Oregon, Anthropological Papers No. 37. 106 p.
- Griffin, M. B. & Griffin, P. B.
- 1997 Agta foragers: alternative histories, and cultural autonomy in Luzon. *The Australian Journal of Anthropology* 8(1):259-269.
- Grove, M. J.
- 2003 Woman, man, land: an example from Arnhem Land, North Australia. *Before Farming* 2003/2 (6).
- Guenther, M.
- 1980 From "brutal savages" to "harmless people": notes on the changing Western image of the Bushmen. *Paideuma* 26:123-140.
- 1986a From foragers to miners and bands to bandits: on the flexibility and adaptability of Bushman band societies. *Sprache und Geschichte in Africa* 7(1):133-159.
- 1986b "'San' or 'Bushman'?", in *The past and future of !Kung ethnography: critical reflections and symbolic perspectives: essays in honour of Lorna Marshall*, by Megan Biesele, Robert Gordon & Richard Lee (eds.), pp. 27-51. Hamburg: Helmut Buske, Research in Khoisan Studies Vol. 4.
- 1995 Contested images, contexted texts: the politics of representing the

- Bushmen of Southern Africa. *Critical Arts* 9(2):110-118.
- 1996 "From 'lords of the desert' to 'rubbish people': the colonial and contemporary state of the Nharo of Botswana", in *Miscast: negotiating the presence of the Bushmen*, by Pippa Skotnes (ed.), pp. 225-238. Cape Town: University of Cape Town Press.
- 2002 "Ethno-tourism and the Bushmen", in *Self- and other-images of hunter-gatherers*, by Henry Stewart, Alan Barnard & Keiichi Omura (eds.), pp. 47-64. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 60.
- 2006 "Contemporary Bushman art, identity politics, and the primitivism discourse", in *The politics of egalitarianism: theory and practice*, by Jacqueline Solway (ed.), pp. 159-188. Oxford: Berghahn, Methodology and History in Anthropology Vol. 12.
- Hansen, L. I. & Olsen, B.
2014 *Hunters in transition: an outline of early Sámi history*. Leiden: Brill, Northern World Vol. 63. 402 p.
- Headland, T. N. & Reid, L. A.
1989 Hunter-gatherers and their neighbors from prehistory to the present. *Current Anthropology* 30(1):43-66.
- Hemley, R.
2003 *Invented Eden: the elusive, disputed history of the Tasaday*. New York: Farrar, Straus, and Giroux. 339 p.
- Heredia, R. C. & Srivastava, R.
1994 *Tribal identity and minority status: the Kathkari nomads in transition*. New Delhi: Concept Pub. Co. 157 p.
- Hewlett, B. S., Lamb, M. E., Leyendecker, B. & Schölmerich, A.
2000 Internal working models, trust, and sharing among foragers. *Current Anthropology* 41(2):287-297.
- Hitchcock, R. K.
1980 Tradition, social justice and land reform in central Botswana. *Journal of African Law* 24(1):1-34.
1998 "The politics and economics of bureaucratic and ethnic identity among remote area populations in Botswana", in *The proceedings of the Khoisan Identities and Cultural Heritage Conference*, by Andrew Bank (ed.), pp. 303-313. Cape Town: Institute for Historical Research, University of the Western Cape in conjunction with Infosource CC.
2002 "We are the first people": land, natural resources and identity in the Central Kalahari, Botswana. *Journal of Southern African Studies* 28(4):797-824.
- Hitchcock, R. K. & Biesele, M.
2000 "Introduction", in *Hunters and gatherers in the modern world: conflict, resistance, and self-determination*, by Peter P. Schweitzer, Megan Biesele & Robert K. Hitchcock (eds.), pp. 1-27. Oxford: Berghahn.
- Hitchcock, R. K. & Brandenburgh, R. L.
1991 Harmless hunters, fierce fighters or persistent pastoralists? The policy implications of academic stereotypes of Kalahari San. *Journal of Asian and African Affairs* 3(1):17-44.
- Hitchcock, R. K., Ikeya, K., Biesele, M. & Lee, R. B.
2006a (eds.) *Updating the San: image and reality of an African people*

- in the 21st century*. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 70. 299 p.
- 2006b “Introduction: updating the San, image and reality of an African people in the twenty first century”, in *Updating the San: image and reality of an African people in the 21st century*, by Robert K. Hitchcock, Kazunobu Ikeya, Megan Biesele & Richard B. Lee (eds.), pp. 1-42. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 70.
- Honoré, E.
2019 “The archaeology of sharing immaterial things: social gatherings and the making of collective identities amongst Eastern Saharan last hunter-gatherer groups”, in *Towards a broader view of hunter-gatherer sharing*, by Noa Lavi & David E. Friesem (eds.), pp. 113-121. Cambridge: McDonald Institute for Archaeological Research, McDonald Institute Conversations.
- Huzioka, Y.
1967 The personality of the Hadzapi: an approach to the evolution of personality. *Kyoto University African Studies* 2:147-267.
- Ichikawa, M.
2000 “‘Interest in the present’ in the nationwide monetary economy: the case of Mbuti hunters in Zaire”, in *Hunters and gatherers in the modern world: conflict, resistance, and self-determination*, by Peter P. Schweitzer, Megan Biesele & Robert K. Hitchcock (eds.), pp. 263-274. Oxford: Berghahn.
- Ikeya, K.
1996a Road construction and handicraft production in the Xade Area, Botswana. *African Study Monographs* Supplementary Issue 22:67-84.
1996b Dry farming among the San in the Central Kalahari. *African Study Monographs* Supplementary Issue 22:85-100.
2006 “The thumb piano and San identity in Central Botswana”, in *Updating the San: image and reality of an African people in the 21st century*, by Robert K. Hitchcock, Kazunobu Ikeya, Megan Biesele & Richard B. Lee (eds.), pp. 273-284. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 70.
- Ingold, T.
1996 “Hunting and gathering as ways of perceiving the environment”, in *Redefining nature: ecology, culture and domestication*, by Roy F. Ellen & Katsuyoshi Fukui (eds.), pp. 117-155. Oxford: Berg, Explorations in Anthropology.
1999 “On the social relations of the hunter-gatherer band”, in *The Cambridge encyclopedia of hunters and gatherers*, by Richard B. Lee & Richard Daly (eds.), pp. 399-410. Cambridge: Cambridge University Press.
- Irimoto, T.
2000 “Political movement, legal reformation, and transformation of Ainu identity”, in *Hunters and gatherers in the modern world: conflict, resistance, and self-determination*, by Peter P. Schweitzer, Megan Biesele & Robert K. Hitchcock (eds.), pp. 206-222. Oxford: Berghahn.
- Jacobs, J. M.
1988 “The construction of identity”, in *Past and present: the construction*

- of aboriginality*, by Jeremy R. Beckett (ed.), pp. 31-43. Canberra: Aboriginal Studies Press for the Australian Institute of Aboriginal Studies.
- Jarvenpa, R. & Brumbach, H. J.
 2014 "Hunter-gatherer gender and identity", in *The Oxford handbook of the archaeology and anthropology of hunter-gatherers*, by Vicki Cummings, Peter Jordan & Marek Zvelebil (eds.), pp. 1243-1265. Oxford: Oxford University Press, Oxford Handbooks in Archaeology.
- Kaare, B.
 2002 "Cosmology, belonging and construction of community identity: the politics of being hunter-gatherers among the Akie-Dorobo of Tanzania", in *Self- and other-images of hunter-gatherers*, by Henry Stewart, Alan Barnard & Keiichi Omura (eds.), pp. 25-46. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 60.
- Kaplan, D.
 2000 The darker side of the "original affluent society". *Journal of Anthropological Research* 56(3):301-324.
- Kaskija, L.
 1998 "The Punan of Borneo: cultural fluidity and persistency in a forest people", in *Voices of the land: identity and ecology in the margins*, by Alf Hornborg & Mikael Kurkiala (eds.), pp. 321-360. Lund: Lund University Press, Lund Studies in Human Ecology Vol. 1.
 2007 "Stuck at the bottom: opportunity structures and Punan Malinau identity", in *Beyond the green myth: Borneo's hunter-gatherers in the twenty-first century*, by Peter G. Sercombe & Bernard Sellato (eds.), pp. 135-159. Copenhagen: Nordic Institute of Asian Studies Press, Studies in Asian Topics No. 37.
 2011 "Encapsulation and solidarity in northeast Borneo: Punan of the Malinau area", in *Anarchic solidarity: autonomy, equality, and fellowship in Southeast Asia*, by Thomas Gibson & Kenneth Sillander (eds.), pp. 202-225. New Haven, CT: Yale University Press, Yale Southeast Asia Studies, Monograph No. 60.
 2012 *Images of a forest people: Punan Malinau: identity, sociality, and encapsulation in Borneo*. Uppsala: Uppsala Universitet, Uppsala Studies in Cultural Anthropology No. 52. 270 p.
- Kassam, A.
 1986 The Gabbra pastoralist/Waata hunter-gatherer symbiosis: a symbolic interpretation. *Sprache und Geschichte in Afrika* 7(1):189-204.
 2000 When will we be people as well? Social identity and the politics of cultural performance: the case of the Waata Oromo of East and Northeast Africa. *Social Identities* 6(2):189-206.
- Kassam, A. & Bashuna, A. B.
 2004 Marginalisation of the Waata Oromo hunter-gatherers of Kenya: insider and outsider perspectives. *Africa* 74(2):194-216.
- Keegan, W. F.
 1989 Creating the Guanahatabey (Ciboney): the modern genesis of an extinct culture. *Antiquity* 63(239):373-379.
- Keen, I. & Yamada, T. (eds.)
 2001a *Identity and gender in hunting and gathering societies*. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 56. 263 p.

- 2001b "General introduction", in *Identity and gender in hunting and gathering societies*, by Ian Keen & Takako Yamada (eds.), pp. 1-2. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 56.
- Kelly, R. L.
- 2009 Comment on "Pristine Aborigines or victims of progress? The Western Shoshones in the anthropological imagination, by Richard Clemmer". *Current Anthropology* 50(6):868-869.
- 2013 "From the peaceful to the warlike: ethnographic and archaeological insights into hunter-gatherer warfare and homicide", in *War, peace, and human nature: the convergence of evolutionary and cultural views*, by Douglas P. Fry (ed.), pp. 151-167. Oxford: Oxford University Press.
- Kent, S.
- 1989 "Cross-cultural perceptions of farmers as hunters and the value of meat", in *Farmers as hunters: the implications of sedentism*, by Susan Kent (ed.), pp. 1-17. Cambridge: Cambridge University Press, New Directions in Archaeology.
- 1992 The current forager controversy: real versus ideal views of hunter-gatherers. *Man* (N.S.) 27(1):45-70.
- Kolås, Å. & Xie, Y. (eds.)
- 2015 *Reclaiming the forest: the Ewenki reindeer herders of Aoluguya*. New York: Berghahn. 212 p.
- Krech, S., III
- 1999 *The ecological Indian: myth and history*. New York: W. W. Norton. 352 p.
- Kricheff, D. A. & Lukas, H.
- 2015 Being Maniq: practice and identity in the forests of Southern Thailand. *Hunter Gatherer Research* 1(2):139-155.
- Kuper, A.
- 1988 *The invention of the primitive society: transformations of an illusion*. London: Routledge. 264 p.
- 2005 *The reinvention of primitive society: transformations of a myth*. London: Routledge. 272 p. (Revised edition of *The invention of the primitive society*.)
- Kwok, N.
- 2011 "Owning your people: sustaining relatedness and identity in a South Coast Aboriginal community", in *Ethnography and the production of anthropological knowledge: essays in honour of Nicolas Peterson*, by Yasmine Musharbash & Marcus Barber (eds.), pp. 159-174. Canberra: ANU E Press.
- Lee, R. B.
- 1992 Art, science or politics? The crisis in hunter-gatherer studies. *American Anthropologist* (N.S.) 94(1):31-54.
- 2002 "Montagnards and 'natives': reflection on Alpine peoples and the Indigenous World", in *Un mondo negoziato, un mondo guadagnato: antropologia, storia locale e storia nelle Alpi*, by Giovanni Kezich & Pier Paolo Viazzo (eds.), pp. 121-130. San Michele all'Adige: Museo degli Usi e Costumi della Gente Trentina, SM: annali di San Michelle 15.
- 2003 "Indigenous rights and the politics of identity in post-apartheid

- southern Africa”, in *At the risk of being heard: identity, indigenous rights, and postcolonial states*, by Bartholomew Dean & Jerome M. Levi (eds.), pp. 80-111. Ann Arbor, MI: University of Michigan Press.
- 2006 Commonalities and diversities in contemporary hunter-gatherers: from settlement archaeology to development ethnography. *Archaeological Papers of the American Anthropological Association* 16(1):157-169.
- Lee, R. B. & Daly, R.
1999 “Introduction: foragers and others”, in *The Cambridge encyclopedia of hunters and gatherers*, by Richard B. Lee & Richard Daly (eds.), pp. 1-19. Cambridge: Cambridge University Press.
- Lee, R. B. & DeVore, I.
1968 “Problems in the study of hunters and gatherers”, in *Man the hunter*, by Richard B. Lee & Irven DeVore (eds.), pp. 3-12. Chicago, IL: Aldine.
- Lee, R. B. & Guenther, M.
1993 Problems in Kalahari historical ethnography and the tolerance of error. *History in Africa* 20:185-235.
- Lee, R. B. & Hurlich, S.
1982 “From foragers to fighters: South Africa’s militarization of the Namibian San”, in *Politics and history in band societies*, by Eleanor B. Leacock & Richard B. Lee (eds.), pp. 327-345. Cambridge & Paris: Cambridge University Press & Editions de la Maison des Sciences de l’Homme.
- Lévi-Strauss, C.
1968 “The concept of primitiveness”, in *Man the hunter*, by Richard B. Lee & Irven DeVore (eds.), pp. 349-352. Chicago, IL: Aldine.
- Little, P. D.
1998 Maasai identity on the periphery. *American Anthropologist* 100(2):444-457.
- Lueong, G. M.
2017 *The forest people without a forest: development paradoxes, belonging and participation of the Baka in East Cameroon*. New York: Berghahn. 206 p.
- Lye, T.-P.
1998 Being forest peoples: a local conception of sustainability. Paper presented at “New Perspectives to the Human-Oriented Ecosystem” workshop, Kyoto, Japan, March 16-18, 1998. (Subsequently published in Japanese as “Sustainability and local knowledge of the forest: examining the idioms of Batek hunter-gatherers of Pahang, Malaysia”, in *Proceedings of the workshop “New Perspectives to the Human-Oriented Ecosystem”*, pp. 26-31. Kyoto: Center for Ecological Research, Kyoto University, 1998.)
2000 Forest, Bateks, and degradation: environmental representations in a changing world. *Southeast Asian Studies* 38(2):165-184.
2002 The significance of forest to the emergence of Batek knowledge in Pahang, Malaysia. *Southeast Asian Studies* 40(1):3-22.
2005 The meanings of trees: forest and identity for the Batek of Pahang, Malaysia. *The Asia Pacific Journal of Anthropology* 6(3):249-261.
2008 Being forest peoples: globalizing local sustainability? *Moussons* 12:35-48.
- Lynch, G.

- 2006 Negotiating ethnicity: identity politics in contemporary Kenya. *Review of African Political Economy* 33(107):49-65.
- 2016 What's in a name? The politics of naming ethnic groups in Kenya's Cherangany Hills. *Journal of Eastern African Studies* 10(1):208-227.
- Møhl, P.
2012 *Omens and effect: divergent perspectives on Emerillon time, space and existence*. Meaulne, France: Semeions Editions. 318 p.
- Moïse, R. E.
2011 If Pygmies could talk: creating indigenous development in equatorial Africa. *Before Farming* 2011/4 article 1.
- Mous, M.
2017 "Language and identity among marginal people in East Africa", in *Cultural and linguistic transition explored*, by Ilaria Micheli (ed.), pp. 218-233. Trieste: EUT.
- Muller, C.
2014 The 'allurements of the European presence': examining explanations of Wongatha behaviour in the northern Goldfields of Western Australia. *Aboriginal History* 38:59-87.
- Myers, F. R.
1988 "Burning the truck and holding the country: property, time, and the negotiation of identity among Pintupi Aborigines", in *Hunters and gatherers, Vol. 2: property, power and ideology*, by Tim Ingold, David Riches & James Woodburn (eds.), pp. 52-74. Oxford: Berg, Explorations in Anthropology.
1989 "Burning the truck and holding the country: Pintupi forms of property and identity", in *We are here: politics of aboriginal land tenure*, by Edwin N. Wilmsen (ed.), pp. 15-42. Berkeley, CA: University of California Press.
- Nadal, D.
2014 Hunting monkeys and gathering identities: exploring self-representation among the Birhor of Central-East India. *La Ricerca Folklorica* 69:263-278.
- Ndagala, D. K.
1988 "Free or doomed?: images of the Hadzabe hunters and gatherers of Tanzania", in *Hunters and gatherers, Vol. 1: history, evolution and social change*, by Tim Ingold, David Riches & James Woodburn (eds.), pp. 65-72. Oxford: Berg, Explorations in Anthropology.
- Nugent, M.
2009 *Captain Cook was here*. Cambridge: Cambridge University Press. 164 p.
- Ouzman, S.
2003 Indigenous images of a colonial exotic: imaginings from Bushman southern Africa. *Before Farming* 2003/1 (6):1-22.
- Peterson, N.
1976 "Ethnoarchaeology in the Australian iron age: an Arnhem Land perspective on Aboriginal conservatism", in *Problems in social and economic archaeology*, by G. de G. Sieveking, I. H. Longworth & K. E. Wilson (eds.), pp. 265-277. London: Duckworth.
1985 "The popular image", in *Seeing the first Australians*, by Ian Donaldson & Tamsin Donaldson (eds.), pp. 164-180. Sydney: George Allen &

- Unwin.
- 1989 A colonial image: penetrating the reality of the message. *Australian Aboriginal Studies* 1989/2:59-62.
- 1991 "Cash, commoditisation and authenticity: when do Aboriginal people stop being hunter-gatherers?", in *Cash, commoditisation and changing foragers*, by Nicolas Peterson & Toshio Matsuyama (eds.), pp. 67-90. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 30.
- 2000 The popular image. *Blackflash* 18(1):24-35.
- 2003 "The changing photographic contract: Aborigines and image ethics", in *Photography's other histories*, by Christopher Pinney & Nicolas Peterson (eds.), pp. 119-145. Durham, NC: Duke University Press, Objects/Histories.
- 2005 "The uses of Spencer's photographic imagery", in *The photographs of Baldwin Spencer*, revised edition, by Philip Batty, Lindy Allen & John Morton (eds.), pp. 154-157. Clarton: Miegunyah Press.
- 2006 Visual knowledge: Spencer and Gillen's use of photography in The native tribes of Central Australia. *Australian Aboriginal Studies* 2006/1:12-22.
- Pluciennik, M.
- 2004 "The meaning of 'hunter-gatherers' and modes of subsistence: a comparative historical perspective", in *Hunter-gatherers in history, archaeology and anthropology*, by Alan Barnard (ed.), pp. 17-29. Oxford: Berg.
- 2014 "Historical frames of reference for 'hunter-gatherers'", in *The Oxford handbook of the archaeology and anthropology of hunter-gatherers*, by Vicki Cummings, Peter Jordan & Marek Zvelebil (eds.), pp. 55-68. Oxford: Oxford University Press, Oxford Handbooks in Archaeology.
- Poignant, R.
- 2004 *Professional savages: captive lives and western spectacle*. New Haven, CT: Yale University Press.
- Poirier, S.
- 2010 Change, resistance, accommodation and engagement in indigenous contexts: a comparative (Canada-Australia) perspective. *Anthropological Forum* 20(1):41-60.
- Poyer, L. & Kelly, R. L.
- 2000 Mystification of the Mikea: constructions of foraging identity in southwest Madagascar. *Journal of Anthropological Research* 56(2):163-185.
- Pryce, P.
- 1999 *'Keeping the Lakes' way': reburial and the re-creation of a moral world among an invisible people*. Toronto: University of Toronto Press. 203 p.
- Reinhard, J.
- 1976 The Ban Rajas: a vanishing Himalayan tribe. *Contributions to Nepalese Studies* 4(1):1-21.
- Renshaw, J.
- 2002 *The Indians of the Paraguayan Chaco: identity and economy*. Lincoln: University of Nebraska Press. 305 p.
- Rival, L. M.

- 2000 “Marginality with a difference, or how the Huaorani preserve their sharing relations and naturalize outside powers” in *Hunters and gatherers in the modern world: conflict, resistance, and self-determination*, by Peter P. Schweitzer, Megan Biesele & Robert K. Hitchcock (eds.), pp. 244-260. Oxford: Berghahn.
- Robinson, D.
2014 “From ethnohistory to ethnogenesis: a historiography of hunter-gatherer cultural anthropology in the California and the Great Basin”, in *The Oxford handbook of the archaeology and anthropology of hunter-gatherers*, by Vicki Cummings, Peter Jordan & Marek Zvelebil (eds.), pp. 973-990. Oxford: Oxford University Press, Oxford Handbooks in Archaeology.
- Rosaldo, R.
1982 “Utter savages of scientific value”, in *Politics and history in band societies*, by Eleanor B. Leacock & Richard B. Lee (eds.), pp. 309-325. Cambridge & Paris: Cambridge University Press & Editions de la Maison des Sciences de l’Homme.
- Rupp, S.
2011 *Forests of belonging: identities, ethnicities, and stereotypes in the Congo River basin*. Seattle: University of Washington Press, Culture, Place, and Nature. 306 p.
- Sabar, B.
2014 Chuktia Bhunjia: a neglected tribe of Orissa, India. *Antrocom* 10(1):99-109.
- Saito, H.
1998 “We are one flesh: unity and migration of the Yabio”, in *Fringe area of highlands in Papua New Guinea*, by Shuji Yoshida & Yukio Toyoda (eds.), pp. 93-112. Osaka: National Museum of Ethnology, Senri Ethnological Studies 47.
- Saniotis, A. & Henneberg, M.
2010 Rehabilitating Neandertals: anthropological constructions of Neandertals in the process of ‘othering’. *Before Farming* 2010/4 article 3:1-11.
- Schmidt, C.
2010 “Demand sharing under stress: creating meaning under the pressure of the ‘soft knife’ of policies in Indigenous Australia”, in *The principle of sharing: segregation and construction of social identities at the transition from foraging to farming*, by Marion Benz (ed.), pp. 137-148. Berlin: ex oriente, Studies in Early Near Eastern Production, Subsistence, and Environment 14.
- Schrire, C.
1984 “Wild surmises on savage thoughts”, in *Past and present in hunter gatherer studies*, by Carmel Schrire (ed.), pp. 1-26. Orlando, FL: Academic Press.
- Schulting, R.
2014 “Hunter-gatherer diet, subsistence, and foodways”, in *The Oxford handbook of the archaeology and anthropology of hunter-gatherers*, by Vicki Cummings, Peter Jordan & Marek Zvelebil (eds.), pp. 1266-1287. Oxford: Oxford University Press, Oxford Handbooks in Archaeology.

- Schwab, R. G.
 1995 *The calculus of reciprocity: principles and implications of Aboriginal sharing*. Canberra: Australian National University, Centre for Aboriginal Economic Policy Research, CAEPR Discussion Paper No. 100. 20 p.
- Searles, E.
 2002 Food and the making of modern Inuit identities. *Food and Foodways* 10(1-2):55-78.
 2016 To sell or not to sell: country food markets and Inuit identity in Nunavut. *Food and Foodways* 24(3-4):194-212.
 2019 'Fresh seal blood looks like beauty and life': #sealfies and subsistence in Nunavut. *Hunter Gatherer Research* 3(4):677-696.
- Silberbauer, G.
 1996 "Neither are your ways my ways", in *Cultural diversity among twentieth century foragers: an African perspective*, by Susan Kent (ed.), pp. 21-64. Cambridge: Cambridge University Press.
- Smith, B. R.
 2000 The Ayapathu people of Cape York Peninsula: a case of tribal resurgence? *Aboriginal History* 24:224-252.
- Spielmann, K. A. & Eder, J. F.
 1994 Hunters and farmers: then and now. *Annual Review of Anthropology* 23:303-323.
- Stewart, H., Barnard, A. & Omura, K. (eds.)
 2002 *Self- and other-images of hunter-gatherers*. Osaka: National Museum of Ethnology, Senri Ethnological Studies No. 60. 218 p.
- Sullivan, N.
 2012 Sago bark painting and the transformation of community identity on the Arafundi river, East Sepik Province, Papua New Guinea. *Pacific Arts* (N.S.) 12(2):5-23.
- Taavitsainen, J.-P.
 2014 "Hunter-gatherer transformations in northern Europe after 1500 AD", in *The Oxford handbook of the archaeology and anthropology of hunter-gatherers*, by Vicki Cummings, Peter Jordan & Marek Zvelebil (eds.), pp. 1071-1090. Oxford: Oxford University Press, Oxford Handbooks in Archaeology.
- Taylor, M.
 1998 "The politics of being Basarwa: identity, entitlement and development among Bugakhwe, Tsega and //Anekhwe in eastern Ngamiland", in *Indigenous peoples in modern nation-states*, by Sidsel Saugestad (ed.), pp. 54-62. Tromsø: University of Tromsø, Faculty of Social Science, Occasional Papers Series A No. 90.
- Telban, B.
 1998 *Dancing through time: a Sepik cosmology*. Oxford: Clarendon, Oxford Studies in Social and Cultural Anthropology. 270 p.
- Thambiah, S.
 2007 "The emergence of the ethnic category Bhuket: diversity and the collective hunter-gatherer identity in Borneo", in *Beyond the green myth: Borneo's hunter-gatherers in the twenty-first century*, by Peter Sercombe & Bernard Sellato (eds.), pp. 91-109. Copenhagen: Nordic Institute of Asian Studies, NIAS Studies in Asian Topics No. 37.

- Townsend, C.
2015 Baka ritual flow diverted. *Hunter Gatherer Research* 1(2):197-224.
- Valeri, V.
2000 *The forest of taboos: morality, hunting, and identity among the Huaulu of the Moluccas*. Madison, WI: University of Wisconsin Press. 509 p.
- Vierich, H.
2008 Wilderness, wild foods, subsistence and identity for hunter-gatherers: an ethnographic report. *Before Farming* 2008/1 article 2:1-9.
- Watson, B.
2007 Dreaming phenomena and palaeoart. *Before Farming* 2007/4 article 1:1-14.
- Widlok, T.
1994 "Space and the 'other': social experience and ethnography in the Kalahari debate", in *Social experience and anthropological knowledge*, by Kirsten Hastrup & Peter Hervik (eds.), pp. 135-149. London: Routledge.
2000 "Names that escape the state: Hai//om naming practices versus domination and isolation", in *Hunters and gatherers in the modern world: conflict, resistance, and self-determination*, by Peter P. Schweitzer, Megan Biesele & Robert K. Hitchcock (eds.), pp. 361-379. Oxford: Berghahn
2001 Living on ethnography and comparison: what difference do Hai//om "Bushmen" make to anthropology (and vice versa)? *Anthropos* 96(2):359-378.
2016 Hunter-gatherer situations. *Hunter Gatherer Research* 2(2):127-143.
- Wiessner, P.
1983 Style and social information in Kalahari San projectile points. *American Antiquity* 48(2):253-276.
1997 Seeking guidelines through an evolutionary approach: style revisited among the !Kung San (Ju/'hoansi) of the 1990s. *Archeological Papers of the American Anthropological Association* 7(1):157-176.
1998 "Indoctrinability and the evolution of socially defined kinship", in *Indoctrinability, ideology, and warfare: evolutionary perspectives*, by Irenäus Eibl-Eibesfeldt & Frank Kemp Salter (eds.), pp. 133-150. New York: Berghahn.
- Wiget, A. & Balalaeva, O.
2011 *Khanty, people of the taiga: surviving the 20th century*. Fairbanks: University of Alaska Press. 418 p.
- Wilmsen, E. N.
2003 Review of "*Ethnicity, hunter gatherers, and the 'other': association or assimilation in Africa*, by Susan Kent (ed.). Washington, DC: Smithsonian Institution Press, 2002". *Before Farming* 2003/3 (7):1-5.
- Yengoyan, A. A.
2004 "Anthropological history and the study of hunters and gatherers: cultural and non-cultural", in *Hunter-gatherers in history, archaeology and anthropology*, by Alan Barnard (ed.), pp. 57-66. Oxford: Berg.