

## KNOWLEDGE

**Keywords:** ethnoscience, folk beliefs, indigenous knowledge, traditional beliefs.

**See also:** information, narratives, traditional ecological knowledge.

Entries: 73

Last update: 28/04/2020

Compiled by Thanos Kouravelos

Allan, S. & Yenko, L. O.

2013 *Letilet's tales: the vanishing world of a hunter-gatherer*. St Peter Port, Guernsey, Channel Islands: Shaba Ltd. 366 p.

Artemova, O.

2003 Monopolization of knowledge, social inequality, and female status: a cross-cultural study. *Cross-Cultural Research* 37(1):62-80.

2016 Monopolisation of knowledge, social inequality and egalitarianism: an evolutionary perspective. *Hunter Gatherer Research* 2(1):5-37.

Artemova, O. & Korotayev, A. V.

2003 Monopolization of information and female status: a cross-cultural test. *Cross-Cultural Research* 37(1):81-86.

Assaf, E.

2019 Core sharing: the transmission of knowledge of stone tool knapping in the Lower Palaeolithic, Qesem Cave (Israel). *Hunter Gatherer Research* 3(3):367-399.

Barnard, A. & Woodburn, J.

1988 "Property, power and ideology in hunter-gathering societies: an introduction", in *Hunters and gatherers, Vol. 2: property, power and ideology*, by Tim Ingold, David Riches & James Woodburn (eds.), pp. 4-31. Oxford: Berg, Explorations in Anthropology.

Bennett, D.

2003 Often crude and quaint: some Australian conceptions of nature, ecology, and rock-art. *Before Farming* 2003/4 (4):1-11.

Bieseles, M.

2004 Reaction to "Indigenous knowledge systems and protection of San intellectual property: media and research contracts, by Joram Useb & Roger Chennells". *Before Farming* 2004/2 article 2:11.

Bieseles, M. & Barclay, S.

2001 Ju/'hoan women's tracking knowledge and its contribution to their husbands' hunting success. *African Study Monographs* Supplementary Issue 26:67-84.

Bird-David, N.

2006 Animistic epistemology: why some hunter-gatherers do not depict animals? *Ethnos* 71(1):33-50.

Bird-David, N. & Naveh, D.

2008 Relational epistemology, immediacy, and conservation: or, what do the Nayaka try to conserve? *Journal for the Study of Religion, Nature and Culture* 2(1):55-73.

Chaboo, C. S., Bieseles, M., Hitchcock, R. K. & Weeks, A.

2016 Beetle and plant arrow poisons of the Ju/'hoan and Hai||om San

- peoples of Namibia (Insecta, Coleoptera, Chrysomelidae; Plantae, Anacardiaceae, Apocynaceae, Burseraceae). *ZooKeys* 558:9-54.
- Chamberlain, J. R.  
 2003 “Eco-spatial history: a nomad myth from the Annamites and its relevance for biodiversity conservation”, in *Landscapes of diversity: indigenous knowledge, sustainable livelihoods and resource governance in Montane Mainland Southeast Asia*, by Xu Jianchu & Stephen Mikesell (eds.) pp. 421-436. Kunming: Yunnan Science and Technology Press.
- Collings, P.  
 2019 Technology, knowledge and beluga whales in Ulukhaktok, NT, Canada. *Hunter Gatherer Research* 3(4):697-715.
- Davis, M.  
 2013 Encountering Aboriginal knowledge: explorer narratives on north-east Queensland, 1770 to 1820. *Aboriginal History* 37:29-50.
- Eder, J.  
 1997 *Batak resource management: belief, knowledge, and practice*. Gland: IUCN and World Wide Fund for Nature, Issues in Forest Conservation. 46 p.
- Fang, W.-T., Hu, H.-W. & Lee, C.-S.  
 2016 Atayal’s identification of sustainability: traditional ecological knowledge and indigenous science of a hunting culture. *Sustainability Science* 11(1):33-43.
- Faulstich, P.  
 2003 Dreaming the country and burning the land: rock art and ecological knowledge. *Before Farming* 2003/3 (3):1-13.
- Fowler, C. S. & Turner, N. J.  
 1999 “Ecological/cosmological knowledge and land management among hunter-gatherers”, in *The Cambridge encyclopedia of hunters and gatherers*, by Richard B. Lee & Richard Daly (eds.), pp. 419-425. Cambridge: Cambridge University Press.
- Gardner, P.  
 1966 Symmetric respect and memorate knowledge: the structure and ecology of individualistic culture. *Southwestern Journal of Anthropology* 22(4):389-415.  
 1976 Birds, words, and a requiem for the omniscient informant. *American Ethnologist* 3(3):446-468.  
 1991 Pragmatic meanings of possession in Paliyan shamanism. *Anthropos* 86:367-384.  
 1995 Illness and response among south Indian foragers. *Medical Anthropology* 16(2):119-139.  
 2019 “Foragers with limited shared knowledge”, in *Towards a broader view of hunter-gatherer sharing*, by Noa Lavi & David E. Friesem (eds.), pp. 185-194. Cambridge: McDonald Institute for Archaeological Research, McDonald Institute Conversations.
- Goulet, J.-G.  
 1998 *Ways of knowing: experience, knowledge, and power among the Dene Tha*. Lincoln: University of Nebraska Press. 334 p.
- Guenther, M.  
 1988 “Animals in Bushman thought, myth and art”, in *Hunters and*

- gatherers*, Vol. II: *property, power and ideology*, by Tim Ingold, David Riches & James Woodburn (eds.), pp. 192-202. Oxford: Berg, Explorations in Anthropology.
- 2015 'Therefore their parts resemble humans, for they feel that they are people': ontological flux in San myth, cosmology and belief. *Hunter Gatherer Research* 1(3):277-315.
- Hagen, R., van der Ploeg, J. & Minter, T.  
 2017 How do hunter-gatherers learn?: the transmission of indigenous knowledge among the Agta of the Philippines. *Hunter Gatherer Research* 2(4):389-413.
- Hendricks, J. W.  
 1988 Power and knowledge: discourse and ideological transformation among the Shuar. *American Ethnologist* 15(2):216-238.
- Humphrey, C. & Onon, U.  
 1996 *Shamans and elders: experience, knowledge and power among the Daur Mongols*. Oxford: Clarendon Press, Oxford Studies in Social and Cultural Anthropology. 396 p.
- Ichikawa, M.  
 1998 The birds as indicators of the invisible world: ethno-ornithology of the Mbuti hunter-gatherers. *African Study Monographs* Supplementary Issue 25:105-121.
- Ichikawa, M., Hattori, S. & Yasuoka, H.  
 2011 "Environmental knowledge among Central African hunter-gatherers: types of knowledge and intra-cultural variations", in *Information and its role in hunter-gatherer bands*, by Robert Whallon, William A. Lovis & Robert K. Hitchcock (eds.), pp. 117-132. Los Angeles, CA: UCLA/Cotsen Institute of Archaeology Press, Ideas, Debates and Perspectives Vol. 5.
- James, W.  
 1988 *The listening ebony: moral knowledge, religion, and power among the Uduk of Sudan*. Oxford: Clarendon Press. 391 p.
- Jenks, A. E.  
 1900 Faith as a factor in the economic life of the Amerind. *American Anthropologist* (N.S.) 2(4):676-689.
- Keith, K.  
 2005 Childhood learning and the distribution of knowledge in foraging societies. *Archaeological Papers of the American Anthropological Association* 15(1):27-40.
- Kricheff, D. A. & Lukas, H.  
 2015 Being Maniq: practice and identity in the forests of Southern Thailand. *Hunter Gatherer Research* 1(2):139-155.
- Lavrillier, A. & Gabyshev, S.  
 2017 *An Arctic indigenous knowledge system of landscape, climate, and human interactions: Evenki reindeer herders and hunters*. Fürstenberg/Havel: SEC Publications, Kulturstiftung Sibirien, Studies in Social and Cultural Anthropology. 467 p.
- Legat, A.  
 2012 *Walking the land, feeding the fire: knowledge and stewardship among the Tłı̄ch̄o Dene*, foreword by Joanne Barnaby. Tucson: University of Arizona Press, First Peoples: New Directions in Indigenous Studies.

- 231 p.
- Lewis, J.  
2015 Where goods are free but knowledge costs: hunter-gatherer ritual economics in Western Central Africa. *Hunter Gatherer Research* 1(1):1-27.
- Low, C.  
2011 Birds and KhoeSān: linking spirits and healing with day-to-day life. *Africa* 81(2):295-313.
- Lye, T.-P.  
1997 Knowledge, forest, and hunter-gatherer movement: the Batek of Pahang, Malaysia. Ph.D. Thesis, Department of Anthropology, University of Hawaii at Mānoa, Honolulu, Hawaii.  
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.  
2008 Being forest peoples: globalizing local sustainability? *Moussons* 12:35-48.
- Mahawar, M. M. & Jaroli, D. P.  
2006 Animals and their products utilized as medicines by the inhabitants surrounding the Ranthambhore National Park, India. *Journal of Ethnobiology and Ethnomedicine* 2:46.
- Marlowe, F.  
2004 Is human ovulation concealed? Evidence from conception beliefs in a hunter-gatherer society. *Archives of Sexual Behavior* 33(5):427-432.
- Minc, L. D.  
1986 Scarcity and survival: the role of oral tradition in mediating subsistence crises. *Journal of Anthropological Archaeology* 5(1):39-113.
- Motte-Florac, E.  
2012 Tales and myths of the Aka (CAR): transmission of ecological knowledge and social values. *Before Farming* 2012/1 article 1.
- Nadasdy, P.  
2003 *Hunters and bureaucrats: power, knowledge, and aboriginal-state relations in the southwest Yukon*. Vancouver: UBC Press. 312 p.  
2007 The gift in the animal: the ontology of hunting and human-animal sociality. *American Ethnologist* 34(1):25-43.
- Naidoo, R. & Hill, K.  
2006 Emergence of indigenous vegetation classifications through integration of traditional ecological knowledge and remote sensing analyses. *Environmental Management* 38(3):377-387.
- Nambatu, N. J. *et al.*  
2009 *Marri Ngarr and Magati Ke plants and animals: Aboriginal knowledge*

- of flora and fauna from the Moyle river and Neninh areas, north Australia.* Batchelor, NT: Batchelor Press, Northern Territory Botanical Bulletin No. 32. 226 p.
- Oobagooma, J., Doohan, K., Umbagai, L. & Porr, M.  
 2016 Yooddooddoom: a narrative exploration of the camp and the sacred place, daily life, images, arranged stones and *Lalai* Beings. *Hunter Gatherer Research* 2(3):345-374.
- Puri, R. K.  
 2005 *Deadly dances in the Bornean rainforest: hunting knowledge of the Penan Benalui.* Leiden: KITLV, Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde Vol. 222. 408 p.
- Ragupathy, S. Steven, N. G., Maruthakkutti, M., Velusamy, B. & Ul-Huda, M. M.  
 2008 Consensus of the ‘Malasars’ traditional aboriginal knowledge of medicinal plants in the Velliangiri holy hills, India. *Journal of Ethnobiology and Ethnomedicine* 4(8):1-14.
- Riboli, D.  
 2010 Ghosts and paracetamol: Batek and Jahai shamanism in a changing world (Peninsular Malaysia). *Shaman* 18(1-2):99-108.
- Roberts, J. G., Conway, S. Y., Morgan, R., Dirn, gayg, A., Harris, S., Farrar, E. B., Roberts, F. B., Merlan, F., Collyer, E., Calnan, T. & Wightman, G.  
 2011 *Mangarrayi and Yangman plants and animals: Aboriginal biocultural knowledge from Elsey and the Roper River, north Australia.* Palmerston, NT: Department of Natural Resources, Environment, the Arts and Sport, Diwurruwurru-Jaru Aboriginal Corp./Mimi Aboriginal Art & Craft, Northern Territory Botanical Bulletin, ISSN0314-1810, No. 39. 208 p.
- Rosaldo, M. Z.  
 1980 *Knowledge and passion: Ilongot notions of self and social life.* Cambridge: Cambridge University Press, Cambridge Studies in Cultural Systems 4. 286 p.
- Rose, D. B.  
 1987 *Bush medicines: a Ngarinman and Bilinara pharmacopoeia.* Canberra: Australian Institute of Aboriginal Studies. 80 p.
- Salali, G. D.  
 2017 Social structure and knowledge sharing networks in hunter-gatherers: a case study on the plant knowledge of the Mbendjele BaYaka Pygmies. Ph.D. Thesis, University College London. 262 p.
- Salali, G. D., Chaudhary, N., Thompson, J., Grace, O. M., van der Burgt, X. M., Dyble, M., Page, A. E., Smith, D., Lewis, J., Mace, R., Vinicius, L. & Migliano, A. B.  
 2016 Knowledge-sharing networks in hunter-gatherers and the evolution of cumulative culture. *Current Biology* 26(18):2516-2521.
- Terashima, H.  
 2005 “Knowledge about plant medicine and practice among the Ituri forest foragers”, in *Property and equality*, Vol. 1: *ritualisation, sharing, egalitarianism*, by Thomas Widlok & Wolde Gossa Tadesse (eds.), pp. 47-61. Oxford: Berghahn.
- Tostevin, G. B.  
 2019 “The sharing of lithic technological knowledge”, in *Towards a broader view of hunter-gatherer sharing*, by Noa Lavi & David E. Friesem

- (eds.), pp. 195-208. Cambridge: McDonald Institute for Archaeological Research, McDonald Institute Conversations.
- /Useb, J. & Chennells, R.  
 2004 Indigenous knowledge systems and protection of San intellectual property: media and research contracts. *Before Farming* 2004/2 article 2:1-12.
- Waddy, J. A.  
 1988 *Classification of plants and animals from a Groote Eylandt Aboriginal point of view*, 2 Vols. Darwin: Australian National University, North Australia Research Unit, Monograph. 432 p.
- Welch, D. M.  
 2003 Plant motifs in Kimberley rock-art, Australia. *Before Farming* 2003/4 (5):1-13.
- Widlok, T.  
 2008 "Local experts - expert locals: a comparative perspective on biodiversity and environmental knowledge systems in Australia and Namibia", in *Culture and the changing environment: uncertainty, cognition and risk management in cross-cultural perspective*, by Michael J. Casimir (ed.), pp. 351-381. Oxford: Berghahn.
- Widlok, T. & Tadesse, W. G. (eds.)  
 2005a *Property and equality*, Vol. 1: *ritualisation, sharing, egalitarianism*. Oxford: Berghahn. 228 p.  
 2005b *Property and equality*, Vol. 2: *encapsulation, commercialization, discrimination*. Oxford: Berghahn. 266 p.
- Wiessner, P.  
 2004 Reaction to "Indigenous knowledge systems and protection of San intellectual property: media and research contracts, by Joram /Useb & Roger Chennells". *Before Farming* 2004/2 article 2:11-12.
- Winterbotham, L. P.  
 1982 Some native customs and beliefs of the Jinibara tribe as well as of those of some of their neighbours in south-east Queensland, transcribed by Gerry Langevad. *Queensland Ethnohistory Transcripts* 1(1):20-135.
- Yesodharan, K. & Sujana, K. A.  
 2007 Ethnomedicinal knowledge among Malamalasar tribe of Parambikulam wildlife Sanctuary, Kerala. *Indian Journal of Traditional Knowledge* 6(3):481-485.
- Ziker, J. P., Rasmussen, J. & Nolin, D. A.  
 2016 Indigenous Siberians solve collective action problems through sharing and traditional knowledge. *Sustainability Science* 11(1):45-55.